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AUDACIOUS CORAZON: A NUANCED ART OF CARE

by

Dianne Bermúdez Torres

A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Philosophy

May, 2023

Dissertation Committee

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University of San Diego

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ABSTRACT

Historically, the concept of care in higher education has focused on academic achievements, neglecting the significance of building meaningful relationships between faculty and students that engage both affective and cognitive dimensions (Noddings, 1994). Teaching with the heart, or *corazón*, embodies care in teaching. Employed in this study was a mixed-methods, exploratory case study approach that explored the intricate art of care and how faculty foster bilingual authorization credential teacher candidates to evolve into culturally responsive educators. Pearson et al.'s (2021) *cariño* pedagogy serves as a model that empowers faculty's humanizing agency. Additionally, the study also reflected on the concept of authentic care (Valenzuela, 1999), which critically examines asset-based pedagogy in a sociopolitical context. Drawing upon these two models, the study introduces the conceptualized notion of Audacious *Corazón* that reimagines faculty members' roles, prioritizing student-centeredness.

The findings of the study revealed when faculty are agents of Audacious *Corazón*, empathy, respect, and self-reflection emerged alongside the affirmed cultural identities of teacher candidates by their faculty. In addition, noticeably centered in this study were the teacher candidates' well-being and the community of resistance built collaboratively by the faculty and students. The home, or *casa*, created a humanizing educational space to thrive and grow, which was facilitated by their interpersonal relationship. Ultimately, preparing culturally proficient educators lies with faculty and leaders of higher educational spaces to prioritize relationships and community-building in carrying out the conceptualized nuanced art of care, Audacious *Corazón*.

DEDICATION

I dedicate this dissertation to my best friend, love of my life, mi amor, Jimmy—Thank you for believing in me. You always have, even when I did not believe in myself. Your actions have always backed that up, through the challenges and tears of finishing this dissertation. Thank you for allowing me to pursue my dreams. You are my north star, unwavering, shining bright through thick and through thin. Te amo para siempre.

A mi Papi Viejo—Sus esfuerzos extraordinarios por educarse a lo largo de mi vida dejó una marca indeleble en quien soy. Gracias por el amor por el aprendizaje que Usted me inculcó desde niña y he podido realizar ahora. Esa curiosidad por aprender se ha transmitido a sus nietas y es allí donde su legado vive-seguiremos la tradición. Te extraño y te quiero mucho Papi.

A mi Mami—Yo soy su revolución. Usted ha sobrevivido tanto en su vida como una mujer poderosa, independiente, siempre con fé y ganas. Aprendí de Usted ser fuerte y seguir luchando por mis anhelos. Hemos juntas realizado éste sueño que Usted siempre ha tenido para mi. Éste logro de doctorado es suyo igual que es mio. La quiero mucho Mami linda.

A Mis Niñas: Sofi y Ali—This journey is to show you first-hand to persevere toward your dreams for both yourself and your familia. You are “grandes, fuertes y poderosas.” You carry your cultura in your veins—never forget where you come from. Be fearless like your grandparents. Always remember what they did and the sacrifices they made to ascertain your position of privilege here in the United States. Use that privilege to dismantle oppressive systems throughout your lives. I love you ahora y siempre mis amorcitos lindos.

ACKNOWLEDGMENTS

Dr. Alexandrowicz: Thank you for your cariño and guidance in this dissertation process. Your friendship, kindness, and connection has been a gift. You are an example of faculty with Audacious Corazón that all higher education students should encounter in their educational journey. You teach and guide your students with love and it shows. Mil gracias querida, siempre te recordaré.

To Dr. Quezada: Thank you for your guidance in both my master's and now my PhD at USD. Thank you for the advice, your patience, your time, your grace, and understanding through it all. These 4 years flew by, not without challenges. However, I always knew I had you to go to if the going got tough and that you would be there with an ear to listen and a heart to understand. Gracias Profe.

To Dr. Valenzuela: Thank you for reading my work with love and intention. I needed your eyes to help me through this writing and I was so bendecida to have found your cariño in full display. You pushed me to say what I needed to say. I not only felt seen by you but held as well. You are my example of a Latina rebel and I admire you.

To Dr. Ramirez Delgado: Thank you for taking the time to help me and to allow me to observe your teaching with your other students. That experience will always stay with me. Your praxis and amor for your students are exemplary and I hold those experiences of being your student and experiencing your “love-soaked” way of teaching close to my heart always. De todo corazón, gracias.

To Dr. Machado-Casas: Thank you for allowing me the opportunity to research your program first-hand by hearing from both your faculty and your students. This dissertation and the

findings of Audacious Corazón in the DLE program were due to you facilitating that for me and I am so agradecida for that.

To MBF: What can I say amiga de mi alma? Gracias for the companionship, the friendship, the patience, and love you displayed all these years. We did it and I do not know how I would have done it without you. It was far from easy but having you there every day made it doable. I am going to miss our late night and early morning cafecitos and work Zoom meetings where we pushed each other, complained to each other, and celebrated each other's successes. Shine on Sista, it's just the beginning...

To my USD PhD SJ Cohort 1 buddies: First Cohort—We did it! Four years of the texts, love, jokes, laughter, dinners, and friendships I have made in this program are forever in my heart and I do not plan for them to end here! I am honored to be in your brilliant company doctors and doctors-to be. Cheers!

To my Sister Claudia: I am nothing without my strong, radiant, and brilliant hermanita. Thank you for all the help, love, and convincing me into doing this! You are an amazing example of everything I wrote about in this dissertation. You embody it all as not only a practitioner but as an incredible human being. I love you—you are always my otra mitad. Te quiero a ti, George, Emma, Pablo y Ellie (Our 'tribu' as Papi would say) muchísimo!

To my Brother Henry: I was able to focus on this doctorate because of YOU. You allowed me to finish by taking over Papi's care during his illness. You were selfless and generous with your time. You were the loving and dutiful hijito and that allowed me to keep pursuing my dream. Thank you for that—I will never forget it. Thank you for always being excited for me during this journey and cheering me on. Los quiero mi familia Bermúdez- a ti, Malcolm y Janelle- to the moon and back-siempre.

To my Participants: Your voices, your experiences, and your willingness to share them with me so candidly for this study will always be remembered. Gracias.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

The final virtue, if possible, is the ability to love students, in spite of everything. I don't mean a kind of soft or sweet love, but on the contrary, a very affirmative love, a love which accepts, a love for students which pushes us to go beyond, which makes us more and more responsible for our task.

– Paulo Freire

Paulo Freire's quote highlights the affirming act of love in significant relationships as a means to significant learning, with human connection as the key. Education that is transformative centers on care theories, interactions, and strategies emphasizing an ethic of care within an educational setting. Galotti (1998) described this "connected knowing" aspect of care as the knowledge teachers have when they learn to best meet the needs of their students by having daily interactions with them. This ideology impugns the worn-out deficit views of marginalized students in mainstream contexts and instead embraces a cultural wealth view in which students' cultural and linguistic capital are acknowledged (Alfaro & Bartolomé, 2017). Building upon this idea, N. Flores and Rosa (2015) argued teachers require an alternative pedagogical approach that empowers students with the tools to challenge the inequalities they encounter. Freire (1993) described transformation in education as encompassing dialogue, without which there would be no true education. Teachers need to mutually construct with students a learning space with a positive ideology that includes: (a) dialogue with students (Freire, 1993), (b) mutual respect and valuing between students and teachers (Beauboeuf-Lafontant, 2002), and (c) identification with marginalized students (Noddings, 1992; Valenzuela, 1999). Imbuing positive ideology into the postsecondary education of teacher candidates (i.e.,

students in a bilingual authorization credential program) is of critical importance and significance for marginalized student populations. Doing so can counteract the damage candidates may have experienced if they have been taught deficit views of their culture and language in their schooling experiences and thus carry an implicit bias toward negative ideologies (Darling-Hammond et al., 2018). Clarifying the candidates' ideologies through critical self-reflection is crucial and leads to more culturally proficient and globally-minded teachers (Quezada & Alexandrowicz, 2020) in bilingual or dual language classrooms. Researchers have further asserted the need to examine personal experiences, assumptions, and beliefs as they stand as counterstories of affirmation and validation to practices and pedagogies (L. G. Jackson et al., 2010). Using a culturally proficient framework is at the heart of changing a school culture while “creating conditions for teaching and learning while advocating for practices that benefit all students, schools and districts” (Quezada et al., 2012, p. 26), such as those in bilingual authorization credential programs.

Ultimately, developing teacher education programs that evolve toward social justice and prepare culturally proficient educators to be culturally proficient and responsive is in the hands of teacher educators and leaders of higher educational spaces. Teachers oftentimes teach in the same manner they were taught, socialized into avoiding disruption of the normalized practices in a classroom void of reflection or discussion on disruptive or uncomfortable topics focused on oppression or inequities (Muhammad, 2023). Forging an evolution or reimagining of teacher preparation programs is urgently needed. This development is possible through the faculty implementing critical approaches to teacher education. If faculty were to take the role of “movement intellectuals” described by Machado-Casas et al. (2015), they would be: “(1) recognizing that our communities are not *tabula rasa*, (2) reframing dominant spheres and

creating alternative public spheres, and (3) creating alternative spaces for the social construction of knowledge” (p. 33) that could actively transform teacher education. When faculty members understand the insufficiency of merely having discourse on inequities lived by their students in the hegemonic spaces they work at, they see themselves as the necessary actors in transformational work alongside their students. They certainly reflect a reciprocal community of teacher candidates and faculty who collaboratively take the sociopolitical movement forward, as described by Valenzuela (1999), as bridge builders, transforming the dominant social sphere into a sphere of social justice via the enactment of Audacious Corazón approaches to teaching in their practice.

Muhammad (2023) noted a connection between humanity and engaging in humanizing practices similar to those examined in this study. She posited that unearthing the genius and joy through love of students requires a cultivation by educators as a social action and responsibility that fosters their growth in students. The next generation of teachers was focused on in this study; cultivating an educator who is a critically conscious teacher and a culturally responsive facilitator of student-centered care and learning is what the students in 21st-century classrooms need. Part of this process is to engage in self-reflection to unpack and improve oneself before teaching children (Ruiz, 2003). Part of this critical self-reflection is the reciprocal relationship within a caring relationship, which should be obtained in a teacher candidate and faculty relationship.

Freire (1998) posited the relationship between teacher and student is one based on care and reciprocity. Noddings (2013) built upon Valenzuela’s (1999) study on two types of care: (a) aesthetic care, which focuses on things and ideas (e.g., grades), and (b) authentic care, which focuses on relationships and the how they are nurtured (e.g., learning about and building

community; Curry, 2021). Curry's (2016) scholarship further decentered "Eurocentric connotations of caring in favor of culturally and politically informed forms of care" (p. 16) by poetically, yet substantively, defining the term *cariño*.¹ Curry (2021) found the term *cariño* to communicate a warmth and appreciation missing from the traditional dictionary definition of "care" in Spanish (Salmeron et al., 2021). As such, the term *cariño* is viewed as the practice of supporting students in bilingual authorization credential programs while acknowledging their struggles and social inequities. Notably, this concept connects to Anzaldúa's (2007) vision of building a pedagogical interaction leading to a construct of *cariño* that is healing and nurturing. A loving, healing, nurturing, and joyful pedagogy that comes from the *corazón* (heart) and practice in higher education is what is needed and being examined in this study of *Audacious Corazón*.

Conceptual Framework

Multiple pedagogies informed this study of the ethic of care, many of which evolved from Freire's (1993) call to lead with "armed love" (p. 42) as part of the critical learning of a social justice education. One of these is *cariño* pedagogy, as described by Pearson et al. (2021), which invokes liberty in teachers' agency to engage in authentic interactions with students rather than adhere to traditionally oppressive systems of power in classroom settings. In doing so, the educators' pedagogy takes a stance against social injustice by allowing their students to co-construct learning experiences (D. V. Reyes, 2017) that are centered on meeting the needs of the candidates. *Cariño* pedagogy uses the following pedagogies symbiotically to enact love: (a) humanizing pedagogy, (b) trauma-informed pedagogy, (c) social justice pedagogy, (d) equity literacy pedagogy, and (e) culturally responsive and sustaining pedagogy (CRSP).

¹ I do not italicize my first language of Spanish in this dissertation as it demotes it as foreign or othered.

Audacious Corazón, as a conceptualized care ethic, is based on love where students are centered and given a voice in the community by their faculty. This study was a success-centered study avoiding “damage-centered research” that pathologized the “other” by documenting brokenness (Tuck, 2009, p. 413). Similarly to School Organized for Latinos Organizational Success’ (SOLES) study (Achinstein et al., 2015), this study sought to embrace asset orientations. The teacher who embodies the elements of empathy, love, compassion, flexibility, and high expectations through a deepening of actualized care is a significant and important variable in students’ successful acquisition of academic success. Marzano et al. (2005) highlighted that the teacher is “probably the single most important factor affecting student achievement” (p. 6), demonstrating the enormity of the impact of faculty teacher candidate relationships as in bilingual authorization credential programs. The influence of a teacher is further solidified by the research of S. P. Wright et al. (1997), whose study built upon the idea that improving the effectiveness of teachers is the single factor that could improve education of students. Transformation and evolution based on the needs of the students in teacher preparation programs, not the institution, must be centered to create innovative spaces that lead to social justice and culturally responsive teachers. Darling-Hammond (2006) expertly supported this notion, saying, “[W]ell prepared and well-supported teachers are important for all students” (p. 16). Her dearth of experience was apparent as she reflected upon the awareness, knowledge, supportive learning experiences, and strategies necessary to teach and meet the needs of all students, including immigrant students—a pedagogy that needs to be embedded in the teacher education programs (Martin & Mulvihill, 2017).

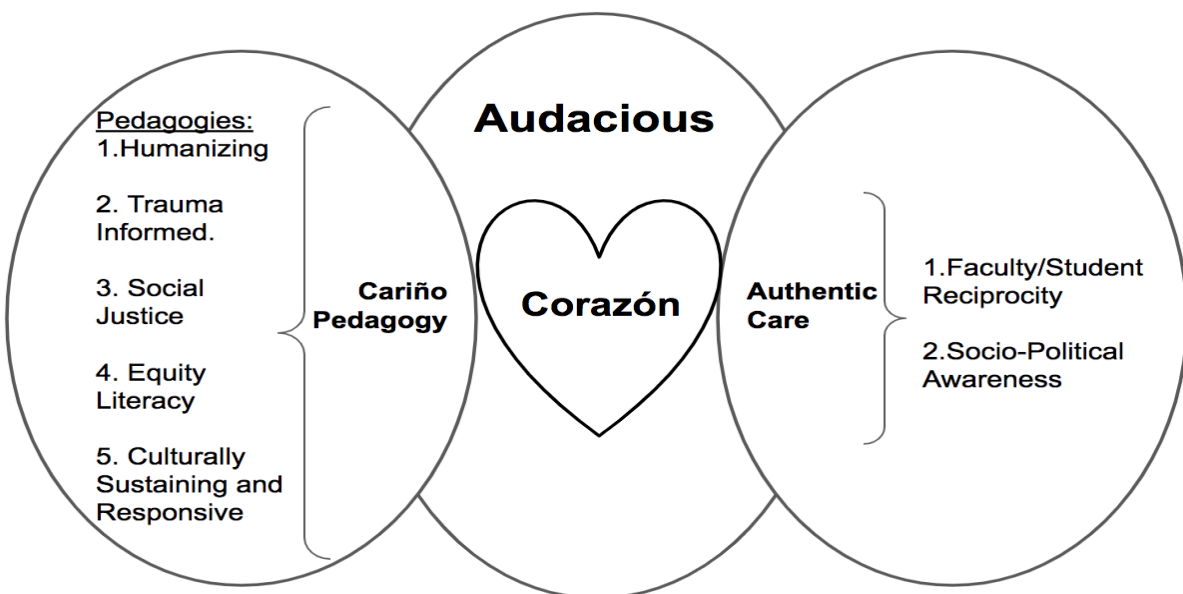
The *cariño* pedagogical framework (Pearson et al., 2021) was applied to this study in tandem with authentic care from Valenzuela’s (1999) scholarship to explore and describe the

perspectives of bilingual teacher credential program faculty and teacher candidates. Through curating the specific tenets of *cariño pedagogy* (Pearson et al., 2021) and authentic care (Valenzuela, 1999), the nuanced art of care of Audacious Corazón is conceptualized within a bilingual authorization program.

This study sought to uncover the insider’s views of educational practices through the lens of the teacher candidates who have been taught by faculty enacting Audacious Corazón. Essentializing this practice allowed them to become culturally responsive educators who embody political clarity (Freire, 1970) while educating a growing number of culturally, ethnically, linguistically diverse students in the K–12 classrooms (see Figure 1). The concept of transformation based on the needs of the students in teacher education programs as opposed to the needs of the institution to highlight the possibilities inherent in creating innovative spaces in the academy.

Figure 1

Elements Comprising the Notion of Audacious Corazón



It is imperative to educate the preservice teacher to be part of the reimagining of modern education that disrupts and decolonizes while also bringing a sense of cultural and linguistic pluralism to the classroom (Paris & Alim, 2017). This is present in *cariño* pedagogy (Pearson et al., 2021), which has five intersecting pedagogies:

- **Humanizing pedagogy:** Freire (1993) viewed students treated as human beings by their revolutionary teacher who establishes a relationship in which dialogue incorporates the student into their educational process. The student is centered in this pedagogy. An example of this humanizing pedagogy is found in Bartolomé's (2008) study, which investigated teachers' beliefs toward marginalized students in their classroom and if they treated their students with authentic care (Valenzuela, 1999), respect, and *cariño*, and if they believed that the approaches neutralized linguistic and cultural differences. The participants in this study articulated their belief that positive teacher attitudes and a safe nurturing setting in which the student feels valued lead to serving the whole child.
- **Trauma-informed pedagogy:** By the time students reach college, 66%–85% will report lifetime traumatic event exposure, with many reporting multiple exposures (Read et al., 2011; Smyth et al., 2008). Starting college is a positive and exciting milestone for many; new environments are negotiated, and responsibilities abound, which can be stressful, especially for students with a history of exposure to trauma (Read et al., 2011). It is through building strong, authentic, and caring relationships with *cariño* toward action, that students can work through and mitigate these traumatic experiences. For example, Kataoka et al.'s (2003) research addressed implementing trauma-informed practices in schools, in which students identified their

and others' trauma and equipped themselves and their peers with tools for healing. For instance, in 11th-grade literature courses, students read Salinger's (1951) *The Catcher in Rye* and assessed and discussed the protagonist's mental health needs. Students were empowered and followed up with attending a conference (i.e., the National Alliance on Mental Illness), where the students advocated for individuals who experience mental health issues. Students took action toward helping their community based on the coursework taken in school.

- Social justice pedagogy: The pedagogy of social justice education has its foundation in recognizing inequities. Freire (1970) highlighted through dialogue, students and faculty can move toward a development of critical consciousness (CC) that centers and values student learning and action against oppression. The inequitable power dynamics in school systems and hidden curricula (Beyer & Apple, 1998; Margolis, 2001; Nieto & Bode, 2008) reproduce inequity and continue to marginalize individuals. Social justice pedagogy exposes these issues (Adams, 2016), challenges injustice, and creates change, as called upon by Audacious Corazón and its pedagogical practices. Bettez's (2011) research on social justice in graduate classrooms examined critical communities that promoted a deeper understanding of others' perspectives and potential changes, which is part of community-building skills and listening to each other. Bettez concluded that the skills and ideologies learned in classrooms affect change outside of the classroom as critical community building toward social justice.
- Equity literacy pedagogy: In colleges and universities and K–12 classrooms, inequity and oppression affect students every day (Equity Literacy Institute, n.d.). The

- response of equity leaders to these inequities and students' marginalization is not to "fix" the student, which is what the dominant hegemony would identify as the problem, but instead address the structural issues of inequity affecting the students' lived experiences (Pearson et al., 2021). Equity literacy refers to the urgent task of facilitating deep understanding and productive actions around issues of equity in and for school contexts (Gorski & Swalwell, 2015; Swalwell & Apple, 2011). Wessel-Powell et al.'s (2021) community-based ethnographic study is an example of how equity literacy redresses inequitable schools. Through relationship building and dialoging toward deep understanding of injustices, endemic racism, and classism in their community, a parents' book club networked and connected parent-teacher organizations at different school sites to pool funds for shared resources and activities for the students. This is an example of a group redressing educational inequities, as called for by Gorski (2017), leveraging their privilege to build diverse coalitions supporting justice for all students.
- CRSP: Educators and scholars have deepened understanding of the educational progressive movement through culturally relevant pedagogy (Ladson-Billings, 1995a), culturally responsive pedagogy (CRP; Gay, 2000), and culturally sustaining pedagogy (Paris & Alim, 2017), while recognizing their benefits for both students and educators (Harmon, 2012) when such frameworks are enacted with care. Developing culturally responsive teaching is necessary while maintaining the students' cultural and linguistic identities (Paris & Alim, 2017). Asset-based and culturally responsive teaching pedagogies are designed to build educators' CC of multiethnic and multilingual communities. Wynter-Hoyte et al.'s (2019) research examined teachers

of African American learners engaged in professional learning opportunities that validate cultural and linguistic identities, as called for in CRSP. Teachers were engaged in this study to voice and problematize their implicit beliefs about students. The study explored the significant mind shifts teachers made in their conceptual and pedagogical understandings of CRP when engaged in professional development that shattered the deficit perspectives (Taylor, 2009) often used to describe the experiences of culturally and linguistically diverse students.

Along with Pearson et al.'s (2021) *cariño* pedagogy is the incorporation of Valenzuela's (1999) authentic care as a politically aware commitment toward social justice where the collective interest and struggle for equity of marginalized groups (Valenzuela, 2010) is centered. Audacious Corazón is defined as a relational model of care in which a holistic approach to education that centers the interconnectedness of academic, social, and emotional well-being is employed. The Audacious Corazón model of care cultivated from the two redefines a concept of care as a reciprocal nurturing relationship between students and teachers, which ultimately challenge the traditional notions of hegemonic educational spaces and care. Authentic care offers trust, reciprocity, and vulnerability between teacher and student. A quality relationship that is initiated, encouraged, and maintained between teacher and student fosters care and support in higher educational spaces is examined in this study. Students remember teachers who helped and cared for them and the teachers whose words and actions hurt or caused harm. Joy and love or the lack of it, profoundly affects what transpires in the classroom. Challenging the dominant autocratic ideologies of care within a higher educational classroom disrupts the inequities of care toward students in higher education. Effective teachers spend time interacting with students,

desire their well-being (Corbett et al., 2002), and try to build relationships with them based on trust.

Statement of the Problem

Research on teacher care has almost exclusively focused on elementary and secondary classrooms and has promoted the critical role of caring teachers and caring classroom environments in many positive educational outcomes (Alfaro & Bartolomé, 2017; Curry, 2021; Salmeron et al., 2021). However, research on caring practices of faculty in postsecondary classrooms is noticeably lacking from the caring literature. Higher education research has lagged behind K–12 education research in operationalizing theories of care for students. Care has been understood in higher education as aesthetic care, not authentic care as has been demonstrated in K–12 settings. Investigating relational models of care will allow a review of traditional student-teacher relationships which can often be oppressive, hierarchical and rigid as they are often grounded in deficit views of students.

The traditional understanding of care in education has tended to prioritize academic goals over the importance of relationships (Noddings, 1994). However, Noddings's (1984) scholarship emphasized the moral responsibility of college faculty to establish a relationship with their students that is both affective and cognitive. This approach recognizes the value of fostering deep connections with students beyond acquiring knowledge, promoting an environment of care and trust that supports students' holistic development. This study, with the notion of Audacious Corazón, sought to investigate models of traditional student-teacher relationships, which are oppressive and rigid and instead, invite college-level faculty to reimagine higher education to an ideal model where faculty enter a relationship with their students based on care. Faculty can powerfully influence their students as they impart pedagogical knowledge. de Guzman et al.'s

(2008) study on college students asserted that faculty caring behavior “pushes students to do well and excel in class activities, meet teachers’ expectations; effect positive changes through proper channels, experience self-discovery and appreciation and at times, test the limits of boundaries set in class” (p. 499). A student’s connection in a course of study is heavily impacted by the instructor’s immediacy, defined by verbal and nonverbal behaviors reducing the psychological distance between student and instructor (Gorman, 2004). This study sought to discover how the community of bilingual education can be an inclusive and supportive environment for all students. The critical role of the caring environment is measured by students’ motivation to work hard, engage in their learning, and ultimately succeed in school (Christophel, 1990). As such, based on the research as mentioned previously, if faculty create an environment where students feel cared for, personal and academic success are sure to follow.

The effort toward dismantling deep structures of schooling and moving toward the socially just outcomes that the conceptualized notion of Audacious Corazón emphasizes was especially present in bilingual authorization credential programs. It is important to address the change making needed because through building community and relationships through collaboration, the enactment of Audacious Corazón upon teacher candidates helps future teachers examine the ideals of this “art of care” and eventually help them implement it with their students. The study by Anderson et al. (2020) noted that students’ perceptions of good teachers were “people who care about their discipline, care about teaching and care about students, powerfully influencing students’ engagement with subject matter, enthusiasm for learning and aspirations for the future” (p. 5). This repositioning of the instructor only as a depositor of information, as Freire (1993) described in the banking concept of education, allows for new pedagogical possibilities. Gay (2000) described the caring empowerment of both agents, the student and the

teacher, as a value binding individuals to their society, communities, and each other when deciding how to act in the best interest of others. Moreover, student engagement is key in learning, regardless of educational level, from kindergarten to college. Effective and rich learning experiences are crucial, as evident from Velez and Cano's (2008) research on qualities enhancing teacher effectiveness, which indicated supportive, caring messages to all students are needed for an optimal learning environment. Caring educational experiences have transformative power in a student's journey in higher education. Teacher and student relationships are essential in being an effective educator. In addition, an important characteristic of highly effective teachers the study elucidated was the relationships they maintained with their students, the mutual respect they had for each other, and the level of rigor and high expectations they held for low-performing students. A comprehensive and longitudinal study by Poplin (1992) entitled "Highly Effective Teachers in Low Performing Urban Schools" explored and discerned the main issues affecting U.S. public education, as perceived from inside the classroom by students, teachers, parents, and administrators. The importance of this study was its investigation of the skills and pedagogy of highly effective teachers in low performing schools. This study furthered the notion of caring relationships being crucial, as participants felt an ethic of care was central in solving the crisis inside K-12 schools (Poplin & Weeres, 1992), which can also be extended to postsecondary educational spaces. Echoed by Velez and Cano (2008), Poplin's (1992) study illustrated the increase in students' feelings of alienation, frustration, anonymity, and a lack of meaningful relationships when a supportive and caring teacher is not at the helm of the educational experience. Enacting aspects of Audacious Corazón in praxis may allow for an ethic of care in teaching, which has the potential to profoundly impact student success.

Similarly, enacting Audacious Corazón affecting the agency of bilingual credential candidates to promote culturally relevant practices for multilingual learners in classrooms is not only critical, but an example of culturally responsive and competent teaching. Unfortunately, as L. G. Jackson et al. (2010) highlighted, most bilingual candidates who enter the teaching profession do so with a limited understanding of their identity, self, and culture. In this light, it cannot be guaranteed that bilingual preservice teachers who are part of the same ethnolinguistic group as their students do not hold counter hegemonic views (Alfaro & Bartolomé, 2017). Identity consciousness is inextricably woven into educational innovations such as bilingual education (L. G. Jackson et al., 2010). The process of bilingual credential candidates knowing their identity through their personal stories grounded in experiences of subtractive schooling spaces and the additive experiences in their education can lead to praxis through reflection (Allexaht-Snider, 1996; Quioco & Rios, 2000). Cervantes-Soon's (2018) scholarship posited that to transgress Eurocentric values of traditional schooling and curriculum, faculty and transformative bilingual teacher candidates must recognize the role of power to generate emancipatory experiences in the classroom. The model of Audacious Corazón is grounded in a humanizing pedagogy, which Freire (2000) would contend, emphasizes a trust that a student is imbued with the capacity to learn. Ultimately, it is the teacher candidate and faculty relationship this study highlighted that views educational leaders as advocates who assist students navigating the world against oppressive factors (B. B. Flores et al., 2018).

Traditionally, research has focused on the challenges of teaching culturally, ethnically, and linguistically diverse students, and there is robust scholarship in these areas. This study moved away from teaching the K–12 marginalized students in the classroom and focused on the postsecondary education of teacher candidates pursuing a bilingual authorization credential. A

holistic education, received through a pedagogy of care in their teacher education program and a realization of their identity, helps them professionally navigate the bilingual educator space. B. Flores (2017) and Siebert et al. (2006) further highlighted that for teacher candidates to disrupt oppressive systems of schooling, candidates must be given opportunities to explore their identities, beliefs, efficacy, motivation, and practices, in doing so, they can acquire the skills to disrupt the deficit, subtractive thinking that Valenzuela (1999) referenced as authentic care. Focusing on best preparing bilingual credential candidates for the changing landscape of education in their teacher education training is crucial in helping them evolve into highly qualified educators.

A necessary component of this transformation is actively rejecting the subtractive schooling many may have been subjected to and instead embracing the additive, enriched, bilingual education the candidates are being provided to bring to their students (L. G. Jackson et al., 2010) in a nurturing relationship (A. Reyes et al., 2020; Valenzuela, 1999). Fostering academic excellence in a home language and in English while engaging in a culturally respectful and valued way is critical (Torres-Guzman et al., 2002; Valenzuela, 1999). In this light, Urrieta (2005) suggested critical awareness in “day to day practice is embedded with the hope for a domino effect or a ripple effect to bring about larger societal change” (p. 183). It is essential to do so while serving as cultural workers who ensure students are participatory in their education rather than subjugated (Freire, 1993). Centering dialogue, action, and reflection in a “world to be transformed and humanized” (Freire, 2000, p. 88) explicates the need for bilingual credential candidates in higher educational spaces to have their own educational experience embedded in Audacious Corazón. A holistic approach to education that centers an interconnectedness of academic, social, and emotional well-being must be employed. The reimagining of college-level

faculty to conceptualize through Audacious Corazon, higher education as a space where they can cultivate relationships with their students based on care and purposely use their pedagogy to scaffold their students' personal and academic success.

Purpose of the Study and Research Questions

This study aimed to investigate if and how Audacious Corazón (the art of care) is implemented in a bilingual authorization credential program. This study explored if and how bilingual education faculty enact Audacious Corazón with their credential candidates and whether it impacted the teacher candidates' dispositions toward becoming culturally responsive cultural mediators. The goal of creating biliterate, potentially bicultural, students who can effectively function in two diverse sociocultural environments (Darder, 2015; Valenzuela, 2010) was examined in this study.

While examining how Audacious Corazón was enacted in the bilingual credential classroom, the study sought to explore (a) if and how bilingual education faculty enacted Audacious Corazón with their teacher credential candidates and (b) if the enactment of the conceptualized notion of Audacious Corazón affected the credential candidates' dispositions toward becoming socially conscious cultural mediators and educators of multilingual learners. This mixed method, exploratory case study examined the praxis of faculty in a southern California public university's bilingual credential teacher education program. This study provided space and voice to faculty and candidates alike. It also explored the impact of positive teacher candidate and faculty relationships as an indicator of the candidates' perceived success in higher education in completing the bilingual credential program and the evolution of their dispositions in teaching marginalized K–12 students within inequitable school systems. The study's first objective was to look at the perceptions of the teacher candidates of their faculty and

examine the meaning of the perceived enactment of the ethic of care of Audacious Corazón by the faculty. The study's second objective was to examine the perceptions of the faculty and how they believed they enacted the conceptual notion of Audacious Corazón and how this compared to what the students perceived in class.

The following research questions focused on Audacious Corazón, the conceptualized notion of care, of the faculty in the bilingual education authorization credential program by examining the perceptions of both the teacher candidates and the faculty:

1. How do teacher candidates in a bilingual authorization credential program perceive their professors embody the conceptualized framework of Audacious Corazón in their pedagogy in a hybrid program?
2. How do faculty educators in a bilingual authorization credential program perceive they enact the conceptualized Audacious Corazón within their teaching in a hybrid program with teacher candidates?

Methodology

A mixed-method (Creswell, 2014), exploratory (Hesse-Biber & Leavey, 2011) case study (Yin, 2009) design for this study was composed for faculty and teacher candidates in a bilingual authorization credential teacher education program. The participants for the study were recruited from the department of Dual Language and English Learner Education at a southern California university that offers a bilingual authorization program. The participants were provided with the background of the importance of the research for this study and the working definition of Audacious Corazón before participating in the study. I used pseudonyms of the names of my participants when possible unless they were anonymous quotes because it is important for me to be part of research that is not transactional and instead honors my participants with a name.

Additionally, the quotes used are representative samples of the findings. The study aimed to understand and describe the participants' experiences in the authentic environment with a holistic understanding of the phenomenon. I used pseudonyms for my participants when possible unless they were anonymous quotes because it was important for me to be part of research that was not transactional and instead honors my participants with a name. Additionally, the quotes used are representative samples of the findings. The recruited teacher candidates were chosen to participate in either one phase of the study or both phases. The first phase was the quantitative part of the mixed-method, which included teacher-participant volunteers that filled out a deductive survey online.

The study's second phase incorporated the teacher candidates participating in a focus-group interview. Concurrently, the faculty participation included a one-on-one interview and three announced and unannounced class observations throughout the semester, exploring the enactment of Audacious Corazón. The recruited faculty participants for the one-on-one interview portion of the study came from the pool of full- and part-time multiple-subject and single-subject nontenured faculty in the bilingual authorization credential program at the university. Three faculty were interviewed for the study at the end of the semester. The observations took place in three randomly selected multiple-subject bilingual authorization credential classes on three different occasions during the semester as unobtrusively as possible.

Moreover, the researcher collected syllabi from the courses of the faculty that participated in the study and analyzed them to triangulate the data. Additionally, the researcher memoed during and after class observations. Charmaz (2000) explained that memo field writing helps researchers to grapple with ideas about (a) the data, (b) setting an analytic course, (c) refining categories, (d) defining the relationships among various categories, and (e) gain a sense

of confidence and competence in their ability to analyze data. In participating in this study, all the participants were given a voice in contributing to data through critical qualitative methodology in research and accepting people's reality as an experience to learn from "inquiry as an intervention into the world in the name of social justice" (Kuntz, 2015, p. 30).

The study sought to examine the perspectives of Audacious Corazón from faculty and bilingual authorization credential candidates in the program. The candidates in this study were pursuing their bilingual authorization multiple- and single-subject credentials in the final semester of their 2nd, 3rd, or 4th semesters in the program, and they had a working knowledge of their experiences with their faculty in their classes. All participants had agency in discovering or highlighting the forms of Audacious Corazón they perceived in their classes and if this pedagogy has (a) contributed toward their academic success and (b) has undermined the status quo of the traditional Eurocentric hegemonic and intersecting with principles of social justice.

Finally, Kuntz (2015) called for researchers to avoid distancing invoked by research "purity." Ascribing to this methodology, the researcher displayed vulnerability when disclosing the information on her positionality and the lived struggles, which allowed for insight to both researcher and participant rather than the traditional power dynamic between the two.

Significance of the Study

This study was important because it explored how Audacious Corazón made learning meaningful by faculty for teacher candidates in a bilingual authorization credential program, especially for bilingual credential candidates who may have experienced deficit views or a pedagogy of exclusion in their educational journeys. Furthermore, as social justice educators, one key purpose of the study was to affect change toward the betterment of all students (i.e., K–12 and university). Despite the growing research on pedagogy of care in K–12, enacting the

conceptualized notion of Audacious Corazón in higher education is an area of research yet to be explored. This study's findings allowed for a better understanding of an aspect of teaching and learning not traditionally investigated in a higher educational setting within a bilingual education program. An approach that disrupts and decolonizes systemic inequalities within education makes possible a politicized concept of care in which the student's well-being is centered in addition to their political ideology, making them agents of future change.

The results of this study contributed to informing members of the professoriate on how they may disrupt oppressive systems of power in higher education through the Audacious Corazón. The study modeled higher education faculty engaging in authentic, equitable, culturally affirming, responsive interactions by explicitly enacting Audacious Corazón with students. Faculty who emphasize an ethic of care in their praxis take a critical social justice stance by co-constructing learning experiences with their teacher education candidates. In researching this topic through a critical lens, the scholar Valenzuela reminded educators in her talk at Rice University that it is essential to comprehend the need to be critical educators (Rice Continuing Studies, 2014). She emphasized that educators need to prepare the next generation with a moral vision that orients itself with social justice which imbues children, families, and communities with knowledge of their rights and responsibilities to society and the world as a place of change and reform. Valenzuela spoke of this next generation of teacher candidates, who experience Audacious Corazón with their faculty in their teacher preparation program, and who critically explore having experienced an asset-based pedagogy instead of a subtractive one within their teacher preparation program that helps them develop into a culturally responsive educators (Rice Continuing Studies, 2014). If collectively through Kelley's (2022) notion of Freedom Dreaming

teachers could joyfully canter marginalized communities toward a shared dream of liberation, effecting real change for the betterment of the students could happen.

Exploring Audacious Corazón within higher education practices with faculty and teacher candidates enrolled in a bilingual credential program adds to the gap in the scholarship on care ethic in higher education. This study can serve as an explicit model for other bilingual authorization credential programs to engage in Audacious Corazón in their practice. Bilingual credential candidates must understand the ideological dimensions of authentic caring to comprehend the Audacious Corazón being examined in higher education programs. Both the introduction of the study and the results of the study will be shared with the participants after the study. Doing so will allow the participants to see how their voices have been centered in this research, thus, allowing their experiences to be validated in this study. Providing bilingual credential candidates insight into the lived experience of engaging in a relationship with a faculty educator within their teacher education program. That faculty immersed in *cariño* pedagogy adds to the candidates' sense of belonging, pedagogical knowledge, and skills and perceptions of teacher behaviors in their classroom (Garza, 2009). Bartolomé's (1994) scholarship centered and delegitimizes discriminatory practices that oppress, and instead, found ways that assimilated the students' cultural backgrounds within authentic caring as examined in this study.

Constructing a meaningful community of resistance in which the faculty's nurturing of the teacher candidates can develop and bloom into the culturally responsive changemaker as Audacious Corazón aims to encourage. This dissertation serves as a groundwork and contributes toward the collective efforts of educators, leadership, and policy makers to place teacher candidates at the center of their educational journey within an equitable, humanizing practice. Muhammad (2023) made a call to action in her book to "return to brilliant, loving, justice-

centered ideologies and past pursuits of learning and themes of teaching that have been forgotten, hidden or erased” (p. 14) throughout history. If the care of students is centered as it was historically by ancestors, elevating the spirit of the student in pursuit of excellence will follow. The nuance of care and its importance on education was expertly summarized by hooks (2003) who said, “at its best, teaching is a caring profession” (p. 86). This study shined a light on a culturally sustaining model of effective teaching and learning.

Positionality and Definition of Cariño

It is necessary to see my positionality as a foundation to understand the work I am presenting today. My life as a Latina, first-generation, bilingual, bicultural educator from Southern California and my educational experiences have brought me here—today—with you to share this dissertation. Cariño is an act of love and care that I was privileged to have and understand in my home from my parents throughout my life. The love, care, and perseverance I was shown as a child by my immigrant parents to be more, to never stop learning, and to live their example of serving others was inculcated in me very young. It is through my family that I have experienced love and community. In my life, cariño in education has been part of my upbringing. Since I was barely able to read, my parents inculcated an ethic of authentic care while they taught me about my culture. Educating their children was my parents goal—at all costs. They also clearly defined educational goals that included carrying the responsibility of having the privilege to serve others. Hinojosa (2021) described cariño as the care, love, and understanding given to a student where there is a genuine concern for the student’s well-being while exercising empathy and compassion as well as high expectations. This kind of love that comes from the corazón (heart) has molded me into the person I am today in all aspects of my life from daughter, sister, student, mother, friend, and teacher.

Through my parents' sacrifice, I attended a progressive catholic all-girls high school. The "rebel nuns" stood up to the patriarchy of the church, their order stood up against the oppression they lived as women in the church in the 1960s and sacrificed their identity as sisters for the feminist rights they knew they deserved. I heard and lived the history of these changemaking women being examples of sociopolitical activist seeking social change. The motto of our school was to "serve others and to be women of great heart and right conscience in the path towards supporting social justice in the world." The care of these amazing teachers was deeply drenched in love—what I now call Audacious Corazon. Their humanizing practices, seeing me as a whole person, giving me care and love as both a learner and a person, while in awe of social change and social justice they worked for, impacted me deeply. I was the recipient of a nuanced art of care centered on the student.

My educational postsecondary was also extraordinary. My professors in my master's and PhD were humanizing and caring. My exceptional educational journey was such that when contemplating what to research for my dissertation, I was inspired to inquire what aspects of care are being offered to the new bilingual preservice teachers—a group I was a part of 26 years ago. My teachers and professors demonstrated that love affirms and pushes students to go beyond, which is what I am doing now. This philosophy is what I have always kept in my corazón (heart), distinguishing myself with it, knowing that the ripple effect would be long-lasting.

My final experience in higher education at USD for my master's and PhD was an experience in which the professors showed me care and love in so many nuanced ways that I was inspired to research it in this study. My perspective is what Denzin and Lincoln (2000) posited "speaks from a particular class, gender, racial, cultural and ethnic community perspective" (p. 18). My values personally and professionally are encompassed in cariño and authentic care led

by the corazón (heart) in studying a pedagogy that can explicitly address teacher preparation courses as a subject of wonder and excitement for me.

Naming the conceptualized notion of care as Audacious Corazón was derived from the audacity or presumptuousness of teaching from the corazón (heart). Solely teaching with curriculums, standards, or expectations is a deficient manner of educating. The art of teaching with care as the conduit for the knowledge shared by the faculty with their students is the focus of the study. As educators, we need to be audacious in our teaching with the heart. As an elementary school educator for 26 years teaching linguistically and culturally diverse and bilingual students in all socioeconomic levels in both public and private settings, *cariño* and *corazón* (heart) are what has driven me in my teaching in the hope to impact their educational journey with the love and joy my students deserve.

Moreover, being part of the same historically marginalized group that many of the participants in this study may be, could be more of an advantage than disadvantage (Holmes, 2014). Nonetheless, I was cognizant of potentially counteracting subjectivity and increasing objectivity with my research because of the emic nature of the study. Being explicit with my positionality to all people involved in the research was central to maintaining objectivity. Additionally, I took on a reflective approach with careful attention to the participants' racialized and cultural systems of coming to experience the world they explore (Milner, 2007). The chosen lens used is the Audacious Corazón with framework principles that focus on humanizing pedagogy, trauma-informed pedagogy, social justice pedagogy, equity literacy pedagogy, and CRSP. Contributing to changing the higher education systemic hegemony requires an acute attention to pedagogy used at the college level. In doing so, students potentially achieve their academic and social dreams (Burrows, 2015) toward their professional goals.

Transforming teacher education requires commitment and courage to address the pernicious inequities that exist in the present school system (Nieto, 2000, 2013). Educating preservice teachers in their teacher education programs with Audacious Corazón so that they are better equipped to serve diverse communities, tooled with culturally affirming practices and pedagogies that humanize the learner, is paramount.

Alice Walker's poem sees students as flowers and addresses the need to nurture their growth to bloom, fertilize and cultivate them, and watch them thrive, while being watered with Audacious Corazón:

The Nature of This Flower Is to Bloom

Rebellious. Living.

Against the Elemental Crush,

A Spring of Color

Blooming

For Deserved Eyes.

Blooming Gloriously

For its Self

-Alice Walker, *Revolutionary Petunia*, 1971

Chapter Summaries

Chapter One

This chapter introduced Audacious Corazón as a transformative and loving ethic of care in higher educational spaces where teaching and learning reflect an act of disruption of past forms of systemic oppressive schooling in the United States. Changing the power dynamics

between student and teacher is a way to critically engage teacher candidate learners toward ownership of their learning through a 21st-century social justice lens.

Chapter Two

The literature review examines bilingual education's need for Audacious Corazón for the role of bilingual teacher candidate, faculty relationships in higher education toward student success. The literature provides an overview of bilingual education and the need for asset-based frameworks with marginalized learners that comprise it. It also reviews the literature that exists about Audacious Corazón and ethics of care approaches in education.

Chapter Three

This chapter describes the descriptors of the methodology (i.e., design, description, and rationale), data collection, procedures, sampling sizes, and process for the data. The last section analyzed and interpreted the data collected. Transparency, trustworthiness, and limitations are also included in this section.

Chapter Four

This chapter uncovers the findings of the study based on the data collected. It uncovers the answers to the research questions presented in Chapter 2 of the study as informed by the data. Furthermore, it explains the importance of the study in terms of contributions to the field.

Chapter Five

This chapter presents a discussion of the findings of the study. The findings are discussed using the extant literature as a framework to validate or refute the guiding research questions posed. The chapter addresses the future implications for practice and makes recommendations for future research.

CHAPTER TWO

LITERATURE REVIEW

We need love as we need water. We need each other as we need the earth we share.

-Maya Angelou

This chapter examines several elements that informed and situated the study. First, it offers a historical overview of bilingual education programs in California and their evolution in serving the most marginalized students. Second, it explores the task of the bilingual educator in the role of a preservice teacher who reimagines how to foster bilingual Latine/X² student success in today's K–12 classrooms (Genessee & Geva, 2006; Umansky & Reardon, 2014; Valentino & Reardon, 2015). Third, it analyzes the five pedagogies that work in tandem to create *cariño* pedagogy of care (Pearson et al., 2021), discussing why *cariño* pedagogy benefits bilingual authorization credential teacher candidates and, ultimately, education writ large. Fourth, it investigated the impact of authentic care (Valenzuela, 1999), which included positive faculty–student relationships (Pascarella & Terenzini, 1991), as well as the imperative awareness to engage in sociopolitical aspects of care. In summary, based on the literature in this chapter, the need to reimagine higher education as effectuating the students' holistic evolution as educators who are caring and loving within a liberatory space where “an act of love opposing the lovelessness which lies at the heart of the oppressor's violence” (Freire, 1970, p. 45) is clear. Through curating the specific tenets of each pedagogy that comprises *cariño* pedagogy (Pearson et al., 2021) and authentic care (Valenzuela, 1999), the researcher developed a conceptualized nuanced art of care within a bilingual authorization program, which is called Audacious

² I use the term LatinX or Latine instead of Hispanic because Hispanic excludes people in Latin America and the Caribbean who are not Spanish speakers or Indigenous. Additionally, the LatinX/ Latine term is inclusive and includes women and other genders.

Corazón. The teacher candidates who were the recipients of Audacious Corazón from their faculty became culturally responsive educators who embody political clarity (Freire, 1970), which is urgently needed in educating a growing culturally, ethnically, and linguistically diverse student body. A reimagined higher education experience based on care, joy, and opposing oppression through acts of love (Freire, 1970) in a liberatory environment is the goal of this study's research based on the literature reviewed.

Bilingual Education

The Challenges, Benefits, and Outcomes of Bilingual Education Programs

Bilingual education has historically served the needs of the most marginalized in U.S. society, vulnerable children and students, who live in a country where they are not fluent in the English language, hold their own cultural values, and may struggle to find academic success (N. Flores, 2019). Yet, it is this formal education that stymies marginalized students from academic success and/or engagement with the school community. The often inferior schooling offered to students of color, such as Mexican-Americans, in terms of historically oppressive propositions in California and Texas, reflects the present racial and ethnic educational crisis in some regions of the United States (San Miguel & Valencia, 1998).

It is a necessary touchstone to remember the colonization of the indigenous communities that began with what came to be known as the conquest of the Americas to understand the education of Latine/X youth historically. Valenzuela (Rice Continuing Studies, 2014) posited that schools have historically and systematically failed to construct meaningful practices from students' languages, cultures, identities, or lived experiences resulting in alienation and disaffection from schooling. As such, these students are not living their cultural construct of *educacion*, which emphasizes "act morally with integrity, respect and responsibility to preserve

dignity and humanity of all” (Valenzuela, 1999, p. 21). Salmeron et al. (2021) explained the term further by clarifying that if a person does not know how to be human and treat people with respect and affection, then academic knowledge and skills are immaterial would be the deeper meaning of the word. Instead, Latine/X youth are merely viewed in the U.S. educational system as empty vessels to be filled with knowledge or as objects that are in need of remaking (Rice Continuing Studies, 2014).

Notwithstanding evidence to the contrary, there is a myth that Mexican-American students and their families do not value education and, due to that, the children’s poor academic achievement prevails (Sowell, 1981). Deficit thinking about students of color has grown from the U.S. colonial period (Menchaca, 1997) and evolved into victim-blaming rather than considering the systemic hegemonic inadequacies of unequal schooling for Latine/X communities. Valencia and Black (2002) investigated this deficit thinking and identified its evolution in early published opinions, published scholarly literature, and media outlet opinions. The “socially disadvantaged” and “intellectually deprived” child centers on racist and classist theory are furthered by the “at risk” label of educators and policymakers (Valencia & Black, 2002, p. 44). It is this situated historical understanding of those “othered” that Valenzuela (Rice Continuing Studies, 2014) expertly described in society as “systematically being deprived of their humanity, their cultures, their spirits, dignity, and indeed, their very lives by institutions” (44:35). The lens through which students are viewed is consequential to their educational opportunities.

The mythmaking about Mexican-American parents and their alleged indifference is further found in literature such as Dunn and Dunn’s (1987) research in which they placed blame on the students and parents for not being motivated or dedicated enough to help their children succeed. Dunn and Dunn’s claim that Latine/X parents valuing education is not a tradition they

embody was unsubstantiated and dispelled through other research (Quiocho & Daoud, 2006). Unfortunately, these ideologies were supported by the former U.S. Secretary of Education Laura Cavazos, in April 1990, who commented that Hispanics used to value education but have since lost the emphasis and goal toward it, having a culture that does not encourage achievement. This type of comment further exacerbated the myth through media outlets (Valencia & Black, 2002) and reinforced to Latine/X people that they are insufficient.

Contrarily, Valencia and Black (2002) examined and provided evidence that Mexican-American families do in fact value and support education as evidenced by their long historical struggle for equal educational opportunities for their children. The authors highlighted the many studies lauding identified parental teaching strategies in addition to funds of knowledge as being recognized and valued (Gonzalez et al., 1995; Moll et al., 1992). Moreover, Lara-Alecio et al. (1998) disclosed three categories of supportive parental behaviors that support high achievement in their academically successful children despite their low socioeconomic status: (a) high educational expectations, saving money for the child's schooling, and acting as a role model in acquiring education; (b) the belief in education as parents assumed the role of children's first teacher, exposing their children to a variety of different experiences; and (c) parents were participating in parent conferences and volunteering for school functions and school-related activities. Clearly, Valencia and Black's (2002) findings supported the scholarship of Latine/X parents who are invested in their children's education.

As far back as the 1930s, parents have been organizing and fighting back against inequitable school policies through both organizing (Urrieta, 2004) and court challenges (San Miguel & Valencia, 1998; Valencia, 2008). The "long civil rights movement" is evidenced in the court battles such as the 1931 case of Lemon Grove, where the first victorious ruling of

desegregation against Mexican American schools and classrooms occurred (Alvarez, 1986). Furthermore, the *Mendez v. Westminster District* (1947) case, which provided precedence 8 years before the *Brown v. Board of Education* decision of desegregation, ended separate schooling for Mexican American students in California. It is clearly evidenced by the aforementioned legal cases that Mexican American parents indeed valued the education of their children, whom they both advocated for and demanded equity in their quest for their children's academic success and equal access to education.

Debunking the historical myths laid out in the manner expressed through the research is a way to hold the inequitable and oppressive schooling systems accountable for the culturally, ethnically, linguistically diverse student population who demonstrate an academic gap when compared to their White peers. The deficit thinking about students of color has grown from the U.S. colonial period (Menchaca, 1997) and evolved into victim-blaming rather than the systemic hegemonic inadequacies of unequal schooling for Latine/X communities. Scholarship has indicated that Latine/X parents have high expectations for their children's education and desire to participate in their academic success (e.g., Ada & Zubizarreta, 2001; Delgado-Gaitán, 1994; Moles, 1993; Nieto, 2004; Trueba, 1988; Valdés, 1996). The literature from Ada and Zubizarreta (2001), which spanned 28 years of researching parents in seven different states, found parents of immigrant students had high hopes for their children's success in a new country. They expressed an interest in collaborating with schools to help their children succeed and learn English, yet maintain their home language and culture to support the family ties. This history is important to be cognizant of how to best prepare the candidates for a multicultural landscape where they will need to challenge inequities in California, specifically the Latine/X community.

Presently, findings by Lopez (2016) suggested when students' culture is viewed as an asset, and when their funds of knowledge and family support are acknowledged and valued, educational disparities for this vulnerable population can be reduced. This study explored and deconstructed epitomized cultural deficit ideologies that are vestiges of historical oppression through deficit models. The basic precept that historically marginalized students of color, such as the Latine/X community, need to be considered in the light of the assets they bring with them further explains the evolution of bilingual education in the United States. One of these assets is their language. There have been many misguided explanations that support that language is an obstacle to achievement for students who are English learners (Lopez, 2016). Bartolomé (1994) highlighted the political awareness necessary to engage in critical sociopolitical analysis to obliterate the unconscious adherence to deficit views steeped in the White supremacist ideology of some teachers.

Interestingly, for preservice teachers who work and support bilingual and bicultural students, there has been robust research that contributes to the knowledge about their postsecondary learning in their credential programs. Gandara (2017) identified five characteristics in bilingual immigrants and children of immigrant students who are primed for "deeper learning" through which bridge-building can occur. The characteristics are (a) collaborative orientation to learning, (b) resilience, (c) immigrant optimism, (d) multicultural perspectives, and (e) multilingualism. Cooperative learning and responsibility within Latine/X households encouraged by the mothers and developed as a preference of the Latine/X students (Cox & Blake, 1991) is a cornerstone of deep, inquiry-based learning, a skill that is relevant and sought after by employers (Gandara, 2017). Resilience and persistence in challenging situations to keep trying until "getting it right" also lead to deeper learning. The inability to give up as an

immigrant or child of an immigrant despite the obstacles and keep trudging forward is also the kind of worker needed in the 21st century. Moreover, the extraordinary motivation displayed by Latine/X students that Gandara labeled as “immigrant optimism” in which the students follow the example of their hardworking and sacrificing parents despite language differences, and strive to reach what has normally alluded their parents, yet what they have desired for their children, the “American dream.”

Another notable characteristic that Gandara (2017) explained has a multicultural perspective in which the Latine/X student is immersed in both their home culture and the U.S. culture outside their home. The multicultural, multilingual student is able to look at a problem through a prism of various perspectives and demonstrate both cognitive flexibility to do so and executive function. Furthermore, the bi/multilingual, bi/multicultural student has an understanding of others and different cultural contexts. Gandara stressed the importance of this as an invaluable skill trumping monolingual peers in acquiring employment, as communicated in a survey of employers across all sectors of the economy who had a two thirds preference for hiring bilingual prospective employees. As soon as teachers realize that a bilingual student, labeled as an English language learner, comes in asset-filled and that teacher nurtures and celebrates their student’s bilingualism, their overlooked potential and promise will undoubtedly blossom.

Research has suggested that strong bilingual and dual language programs may be the key to bilingual Latine/X student success as Latine/X students in bilingual education programs and that these students are outperforming their peers in the English-only programs being the group that comes closest to closing the achievement gaps (Genessee & Geva, 2006; Umansky & Reardon, 2014; Valentino & Reardon, 2015). As such, situating the focus of preparing teacher

candidates in bilingual education programs may be ultimately advantageous in educating the increasingly culturally, ethnically, and linguistically diverse student population entering classrooms in the United States.

Today, bilingual education in California has pivoted toward healing from the oppressive subtractive schooling policy of Proposition 227. Its complex and controversial history in California includes voters' approval of Proposition 227 in 1998, significantly impacting bilingual programs and enforcing drastic changes in instruction for bilingual students, such as teaching monolingual Spanish students primarily in English despite a lack of comprehension. The legislation sought to close the academic achievement gap by perpetuating language hegemony and emphasizing the teaching of English (Gándara & Hopkins, 2010; Mora, 2000). However, by passing Proposition 58 in 2016 in California by 74% of voters (Ballotpedia, 2016), Proposition 227 was effectively repealed, returning many of the restrictions placed by giving school districts the flexibility to design and collectively request dual language or a bilingual program. Public schools now have the autonomy to choose how to teach English to their multilingual learners (MLs), who may be Latine/X students, including in bilingual education programs where educators would teach the students in English and their native language. As such, school districts and policymakers had a renewed interest in dual language programs to provide more equitable educational opportunities to all students.

Bilingual education now embraces an asset-based ideology that impacts the values, language, and culture of the students and their families being honored (Olsen, 2021). As N. Flores (2016) noted, bilingual education is beneficial for bilingual students' academic success. Gay (2000) posited, as new incoming (im)migrants continue to enroll in schools in the United States, educators are called upon to embrace the growing population by drawing upon

multidimensional teaching pedagogies. Within this is an urgently needed pedagogy of care where both the student's academic growth and their social and emotional development are taken into account (Ladson-Billings, 1994) in a student-centered classroom. Siddle Walker (2000) further posited that marginalized students perceive that caring occurs when teachers and schools are viewed as safe rather than a home away from home. Moreover, the educator facilitates a setting where students are nourished not only academically but emotionally as well.

Although it has had its challenges, bilingual education is now seen through a different lens in California, where it is viewed as beneficial. The potential benefits of the program lie in an increase in cultural affirmation and awareness, improved academic outcomes for multilingual learners learning English, and valuing the student's increased cognitive flexibility as viewed with an asset-based lens.

Bilingual Education Educators

Bilingual program educators have carried a heavy burden while contending with power and political dynamics since Bilingual Education began (Darling-Hammond & Cook-Harvey, 2018). Bilingual program educators are tasked with not only educating the historically marginalized student but imbuing the multilingual learner child with the confidence to reach the heights of learning challenged by a system built on inequities (Gutierrez & Jaramillo, 2006; Moll, 2000; Ruiz, 2003; Valenzuela, 1999, 2010). The positive, safe relationships initiated, encouraged, and maintained by the bilingual program educator speak to the teachers' high level of investment in their students' personal and academic growth. The act and practice of teaching suggests a form of healing from past inequitable and traumatic events (Clark & B. B. Flores, 2001; N. Flores, 2016; Soto, 2007). Nevertheless, it is crucial to keep in mind that teachers who have completed their credential programs may still be underprepared when it comes to teaching

in culturally and linguistically diverse communities (Gándara et al., 2005; Olsen, 2010; Stoddart et al., 2011). As ascertained by Alfaro and Bartolomé (2017), the ideology, sociocultural, and linguistic funds of identity and the pedagogy of these bilingual program educators need to lead to equitable learning spaces where quality and impactful learning evolves.

Dewey, the father of progressive education, clearly hoped that the U.S. democratic society should have equal education opportunities for all students. Dewey (1916) noted, “It is the aim of progressive education to take part in correcting unfair privilege and unfair deprivation, not to perpetuate them” (pp. 119–120). The history of the education of the disenfranchised student stands on the precipice of transformation to honor Dewey’s hopeful vision of public schools with equality of opportunity. Building upon this, Arce (2009) highlighted that since the 1980s, teacher education programs in higher education have offered bilingual education programs that have generally replicated mainstream educational practices (Darder, 2017). As such, a mindshift is urgently needed where students are treated with respect and dignity, not as subordinates in an educational system that dehumanizes the student as needing to be saved from their savage self (Bartolomé, 1994; Love, 2019; Noddings, 2013; Valenzuela, 1999). With the abolition of Proposition 227, California saw a resurgence of bilingual teacher education programs to train teacher candidates to serve the multilingual and bilingual population. At the time, there was a statewide teacher shortage for bilingual instruction. These evolved dual language programs in California were based on asset-based philosophies like those in bilingual authorization credential programs.

Many preservice teachers in bilingual and nonbilingual programs do not think critically and deeply about their implicit biases regarding race; they claim to be colorblind and do not delve into oppression or problematize schooling (Cochran-Smith, 2004). Teachers frequently

ignore the existence of their own implicit and explicit biases, which preclude meaningful discussion and engagement of thoughts and ideas, leading to transformation. The racial and cultural incongruence between teachers and students may account for the academic discrepancy between students of color and White students (Howard et al., 2003). The U.S. Department of Education data on schools National Teacher and Principal Survey 2017–2018 estimated that 79.3% of public school teachers in the nation were White. Furthermore, 51% of all elementary and secondary school students were from historically marginalized populations, and only 20% of teachers were of color (Ingersoll et al., 2021).

Additionally, fewer than half of teachers took a course in teaching English learners before their 1st year of teaching (NCES, 2020a). All students come to school with social capital, but often not the kind rewarded by the dominant society (Bourdieu, 1973; Yosso, 2005). Consequently, unless teacher education programs educate preservice teachers with the skills, knowledge, and disposition to work with racially, linguistically, and culturally diverse students, the marginalized students will bear the burden of the teacher's ignorance. Villegas (1988) warned that as the student population continues enroute of heterogeneity, the teaching faculty becomes increasingly more homogeneous as inequitable power structures reproduce myopic deficit views of marginalized students.

Teacher education programs have inconsistently addressed diversity and multiculturalism in their programs (Cherng & Davis, 2019) despite the multicultural coursework requirement established by the National Council for Accreditation of Teacher Education (NCATE; R. Carter, 2003; Gollnick, 1992; Grant & Gibson, 2011). Nonetheless, most new teachers feel they need to be more qualified to work with students different from themselves (Sleeter & Owuor, 2011). Given this, critical reflection is an essential aspect of preparation for preservice teachers, a

central, yet missing, component in teacher education. Giving the opportunity within teacher education programs for preservice teachers' critical reflection on how their positionality affects their students (Milner, 2007) can prepare them to understand their future students more profoundly. Preservice teachers may need to improve in functioning as culturally responsive educators due to their need for multicultural awareness. Reflecting on race within a diverse cultural context requires teachers to honestly reflect and critique their thoughts and behaviors to be better educators (S. Palmer, 1998). When preservice teachers reflect on their ever-evolving identities, the quality of education that students experience is improved (Howard et al., 2003). Moreover, when teachers ignore or negate the political nature of their work with Latine/X students, the status quo and low status of students are replicated, consequently legitimizing discriminatory practices in schools (Bartolomé, 1994, 2004, 2019).

The biliteracy trajectories illustrated in Nuñez et al.'s (2021) study and how they shaped the bilingual identities of Latine/X Bilingual Preservice Teachers (LBPSTs) revealed that

1. Spanish is a significant part of remembered identities in the social-cultural context.
2. There is an identity struggle to maintain their bilingualism.
3. The bilingualism and biliterate identities were reconnected and reclaimed through their teacher education programs and critical reflection and transformed the LBPSTs to help their students.

The teacher identity of bilingual educators' experience with language and family shapes the pedagogy and language ideologies (Nuñez et al., 2021). Therefore, teacher education programs for bilingual preservice teachers should include critical reflection on the candidates' own lived familiarity with language ideologies. This would serve as a conduit to examine their experiences with language and claim their bilingual and biliterate identities toward cultivating humanizing

pedagogies to support and serve their future students. Freire (1970) posited that for a teacher to effectively create and apply respectful and challenging teaching strategies toward marginalized students, they must reflect and possess political clarity where a politically neutral stance is unimaginable.

Nuñez et al.'s (2021) study identified self-identity through language within preservice teachers' social and cultural context. Kanno (2003) further explored the identity and agency of a bicultural preservice teacher who finds agency in having their bilingual and bicultural identity and incorporation of Spanish and English in their lives to explain who they are. This negotiation of the bilingual-biliterate identity of the individual ultimately positions intersecting languages and experiences toward their primary remembered identity (Nuñez et al., 2021). Particularly for bilingual educators, critically reflecting on their experiences with language, schooling, and family is consequential in examining their ideologies around language and pedagogy and their perceptions of students (Galindo, 2007; Musanti, 2014; Osterling & Webb, 2009).

Nuñez et al. (2021) built on the scholarship of Ritchie and Bhatia (2008), who explained a sequential bilingual as an individual who learned one language from birth, gradually acquiring a second language and eventually evolving into a bilingual person. In contrast, a bilingual would simultaneously learn and be exposed to both languages. In their research, Nuñez et al. explained, in both trajectories, Spanish is a significant part of the participants' identities in the study. They highlighted that preservice teachers and their early solid connections to the Spanish language and identity embraced and embodied while living in their preschooling spaces were silenced and left behind when brought into English-dominated spaces. Anzaldúa (1987) described this feeling many Mexican-Americans contend with as *nepantla*, a feeling of in-betweenness, which is the key to transformation and resistance to oppression. In tolerating ambiguity, as *nepantleras*

(Anzaldúa, 2007), described as living between cultures where “seeing” double, first from one perspective of one culture, then from the perspective of another, you can see through the fiction of monoculture, the myth of the superiority of the White race.

A further finding in Kanno’s study was the narrative of the past challenges and the current struggle participants’ narrated experiences. Kanno (2003) distinguished the lived story as an experience that may not make sense to people daily. However, participants’ narrative stories, as in Nuñez et al.’s (2021) study, which focused explicitly on Spanish-speaking participants, shared events that were acknowledged as having influenced their life trajectories in different ways. The multidimensional aspects found in authentic care (Valenzuela, 1999), facilitate the formation of a classroom teacher that disrupts dominant hegemonic systems in bilingual education spaces. Furthermore, teacher candidate must be cared for holistically as described in the specific tenets of *cariño* pedagogy (Pearson et al., 2021). *Cariño* pedagogy includes: (a) expressions of care by the faculty toward the teacher candidates’ well-being; (b) faculty demonstrating respect; (c) faculty promoting self-reflectivity by the teacher candidate; (d) faculty affirming teacher candidates’ cultural identities; and (e) engaging students in recognition of bias and inequities in education, creating an educator with a sound pedagogy. The current study describes this nuanced expression of care as a conceptualized framework of *Audacious Corazón* that encapsulates the pedagogies mentioned previously and practices of care by the faculty to the teacher candidates and how this helps evolve a culturally responsive educator.

The research for this PhD dissertation highlighted the need to conceptualize a pedagogy derived from two distinct pedagogies—authentic care and *cariño* pedagogy—which comes from an evolution of thought and provides perspective to this study. Despite the *cariño* pedagogy being skillfully compiled and comprehensive, the pedagogy was to expand for the study. Its five

tenets that work in tandem, although robust and artfully compiled, was too broad for conceptualizing and seeking to answer the research questions. Furthermore, the Pearson et al.'s (2021) pedagogy, which was used as one of the foundational studies to ground the study, was based on a time frame that was unique in U.S. history during which a global pandemic affected everyone's lives as they knew it. The COVID-19 global pandemic necessitated the authors to center Gay's (2018) advice to demonstrate a mixture of "concern, compassion, commitment, responsibility, and action" (p. 48) toward their students in higher educational spaces as the professors came to understand that remote teaching meant they could not assume students knew they were cared for. Professors needed to be explicit in their care through words and actions, as they identified, "we have to lead with *cariño*" (Pearson et al., 2021, p. 89).

For this study, narrowing and extrapolating the specific tenets of each of the five pedagogies that would more effectively serve this study, while deliberately and constantly centering the research questions, whittled the study into a more manageable one. Nonetheless, the pedagogy was insufficient for what the researcher was looking to study. As a result, the researcher added the authentic care aspect of Valenzuela's (2010) framework, which built upon Bartolomé's (1994) political awareness and emphasized reciprocal relationships between teachers and students, and in turn centered the student and discussions about the struggle for equity and discussions of sociopolitical power. This framework also spoke to the sociopolitical aspect of education and defied traditional classroom ideologies while disrupting inequity through additive schooling experiences for marginalized students (Curry, 2016, 2021). As such, combining these two different pedagogies simultaneously and conceptualizing Audacious Corazón allowed for this new notion of care to be studied in the context of a bilingual program to

find out if the candidates were transformed into changemaker teachers (Alexandrowicz, 2022) who may impact the lives of their students and generations to come.

Cariño Pedagogy

Love (2019) called for teachers to be coconspirators in their classrooms and society, whom she likened to abolitionists who put their privileges on the line to trust and love each other. Teacher education programs that demonstrate and educate preservice teachers on how to be conscious coconspirators to serve the interests of those students in bilingual education programs will address the need for this much needed pedagogy in their classrooms. Centering the need to have a pedagogy in higher education that will serve the bilingual education credential students in an authentically caring, equitable, culturally affirming, and responsive way within their higher educational spaces is critical. Cariño pedagogy (Pearson et al., 2021) encompasses five asset-based pedagogies that work in tandem with each other.

As mentioned in Chapter 1, the pedagogies used in cariño pedagogy in symbiotic concert to enact trust and love (Love, 2019; Noddings, 2013; Valenzuela, 1999) are:

- Humanizing Pedagogy
- Trauma-informed Pedagogy
- Social Justice Pedagogy
- Equity Literacy Pedagogy
- Culturally Responsive and Sustaining Pedagogy

Some faculty in higher education spaces enact cariño pedagogy and participate in a mutual relationship imbued with authentic care (Noddings, 2013) and “armed love,” where social justice work is viewed as an act of love (Freire, 1993). Cariño pedagogy embedded in bilingual teacher credential programs create opportunities for empowering the student in their teacher education

program. The student not only sees how their own needs as a bilingual credential student are addressed by their faculty but potentially observes and learns how *cariño* pedagogy can be implemented in their own K–12 classrooms. This doctoral research study uses the *cariño* pedagogical framework as one of the aspects to guide the researcher to explore and describe the perspectives of bilingual teacher credential program faculty and students. The formation of the classroom teacher is paramount in fostering a system that disrupts, decolonizes, and brings a sense of cultural and linguistic pluralism to the classroom (Paris & Alim, 2017). This disruption and decolonization are based on the five intersecting pedagogies that informed the study.

Humanizing Pedagogy

Humanizing pedagogy addresses the student as a human being where all focus is centered on them. In this study, there is an overlap of both the authentic care from Valenzuela (1999) and the *cariño* pedagogy from Pearson et al. (2021) referenced in using it as the conceptual framework. As such, the significance of this pedagogy in the study is paramount. Teachers who enact humanizing pedagogy engage in praxis, reflection, and action upon the world to transform it (Freire, 1970). It is a pedagogy needed to better prepare student teachers to stand against social injustice and support multilingual students who are culturally, ethnically, and linguistically diverse. It draws on a sociocultural approach (Bakhtin, 1981; Vygotsky, 1986; Vygotsky & Cole, 1978) in its attempt to counter the deficit views of marginalized students of color.

There are five tenets identified by Salazar (2013) of humanizing pedagogy in teacher education. The first tenet highlights the literature around caring and building relationships between teacher and student (Noddings, 2013). Within that literature are the critical concepts of trust, respect, reciprocity, mentoring, active listening, compassion, high expectations, and interest in the student's overall well-being (Bartolomé, 1994; Cammarota & Romero, 2006). The

second tenet centers on asset-based teaching practices to elevate the students working against the banking models Freire (1970) warned against, which reduces the learners into passive recipients of knowledge. Bartolomé (1994) described this dehumanizing pedagogy as a deficit approach in teaching resulting in “discriminatory practices that strip students of the cultural, linguistic, and familial aspects that make them unique, self-possessed individuals” (p. 176) and instead, should be actively finding value in the students’ funds of knowledge (Moll et al., 1992).

The third tenet of humanizing pedagogy considers the path toward critical consciousness (CC; Freire, 1970) to become critical agents of social and structural transformation through awareness, reflection, and actions. CC is a process by which students learn to “think actively, and with intentionality and purpose” (Frymer, 2005, p. 6) about their own role in perpetuating inequity, injustice, and oppression within the hegemonic duplication of oppressive structures (Allen & Rossatto, 2009), while instilling a belief in their own humanity (Cammarota & Romero, 2006). The fourth tenet concentrates on the action Freire (1970) emphasized as challenging the role of educational institutions, peer educators, and themselves in maintaining inequitable systems (Bartolomé, 1994; Freire, 1970; Nieto, 2003; Salazar, 2013). Nieto (2003) recognized the role of educator as engaging “profoundly multicultural questions that focus on access, equity, and justice” (p. 168) that will plunge teachers into disrupting inequitable systems. Salazar’s (2013) fifth tenet positions teachers as creative and responsible educators who, through their pedagogical practices and principles, will promote a humanizing pedagogy that will transform by “recreating and reinventing teaching methods and materials by taking into consideration the sociocultural realities that can either limit or expand the possibilities of students” (Bartolomé, 1994, p. 177). By practicing humanizing pedagogy, faculty will better prepare teachers to

problematize and grapple with concerns of language, social injustice, poverty, and the politics of teaching as apparent in bilingual education programs.

Bilingual education carries a history of language muddled in complexities of negotiating the historical dominant language ideologies. Furthermore, the element of humanizing pedagogy within bilingual education programs in higher education helps respect the dignity and humanity of all students regardless of their status, language abilities, class, or socioeconomic status. As such, compassion and care for well-being is highlighted as an urgent necessity in the praxis of faculty in higher education. Humanizing pedagogy must be grounded in the diversity of everyday life and interrogate the human experience with its diversity of people in the context of power, privilege, and oppression to provoke action toward humanization and liberation (Freire, 1970; Jansen et al., 2009; McLaren & Jaramillo, 2006).

Humanizing educators protects against deeply embedded deficit views often found in educational thought and practice (Arias & Morillo-Campbell, 2008; S. Brown et al., 2010; Dudley-Marling, 2007; García & Guerra, 2004; Skrla et al., 2004; Valencia & Black, 2002). The subtractive schooling practiced by educators in classrooms with multilingual learners (Valenzuela, 1999), where assimilation, passivity, submissiveness, and silencing are expected, stifles the academic and social success of learners (Franquiz, 2012). It is in bilingual education where diverse students who were robbed of their humanity through dehumanizing (Bartolomé & Macedo, 1999) practices within hegemonic social structures are found. An example of humanizing pedagogy in a classroom is found in Salmeron's (2021) study, in which students were both born in the United States and immigrants, with differing levels of linguistic dominance of both languages, were in a peer writing partnership. The students demonstrated to each other grace for their linguistic errors. Instead of focusing on the mistakes in their writing, the peer

editor asked their classmate questions of their intended meaning and helped the writer put it down on paper together cooperatively. This example of humanity being displayed is contrary to the subtractive schooling with a lack of cooperation based on the individualism inculcated in U.S. society to divide students, not the collaborative, supportive communal practices (Valenzuela, 1999). In these classrooms is where they will be engaging in a humanizing pedagogy in praxis, reflection, and action upon the world that will transform and impact others (Freire, 1970).

In considering bilingual preparation programs and the education of aspiring teachers to become agents of change, the majority of the research has focused on recruitment and retention of teachers (Diaz-Rico & Smith, 1994), field experiences (Gomez et al., 2008), and Spanish language proficiency (Guerrero, 1999). On the other hand, some research has focused on reflective practices that are innovative and critical (Caldas, 2017; Fitts et al., 2008; Sarmiento-Arribalzaga & Murillo, 2010; Wall & Hurie, 2017). This work has revealed how bilingual education can be humanizing and empowering when it reaches beyond just teaching of the two languages (Ada, 1986; Akkari, 1998). Notably, Cervantes-Soon (2018) discussed the vision of scholars such as N. Flores (2016), who envisioned the type of learning bilingual aspiring teachers should experience which ought to be the intersectionality of the various contexts inhabited such as school, home, and community to acquire transformational learning. This knowledge base for the aspiring teacher's ideological positions and skills in praxis must contain critical reflexive thinking followed by advancing social justice through action within the communities they serve (Cervantes-Soon, 2018).

Furthermore, there are inequities in a model of bilingual education of two-way immersion (TWI) or commonly known as dual-language instruction (DLI; Cervantes-Soon et al., 2017).

Despite dual-language programs being found effective and promising (Collier & Thomas, 2004; Lindholm-Leary, 2005) in developing high academic achievement and bilingualism for culturally and linguistically diverse youth there is a concern that they are not providing equal educational opportunities for multilingual learners from immigrant families (Boyle et al., 2015; Christian, 2016). Ironically, the main group for whom bilingual education was originally developed to serve the needs of multilingual children in the United States (N. Flores, 2016; Grinberg & Saavedra, 2000) is being overshadowed by the needs of White, English-speaking peers in dual language programs. Bell's (1980) theory of interest convergence plays out in this realm where the interests of language-minoritized students converge with that of the dominant White, wealthier, English-speaking students. According to Cervantes-Soon et al. (2017):

Dual language programs often commodify and marginalize emergent bilingual speakers' and their communities' linguistic resources, which can lead to inequalities for transnational youth that are too often obscured by programs' laudable goals of integration, bilingualism, biliteracy, and multicultural competence for all. (p. 417)

Evidently, interest convergence is where the inequalities in privileged dominant group interests exist and supports dual language in the schools (Cervantes-Soon et al., 2017) for a purpose other than serving multilingual and culturally diverse students. Furthermore, teachers should act as critical agents of change with the most power to directly influence students' relationships, experiences, learning (Menken et al., 2010), and inequities found in dual-language classrooms.

Teacher education programs that employ humanizing methodologies with CC at the forefront employ culturally relevant pedagogies (Freire, 2000). Cervantes-Soon et al.'s (2017) scholarship investigated the gentrification of the dual-language community with issues of power and class emerging from the conflict. Bilingual education programs, as all other programs in

education, have pitfalls. It is in the use of *cariño* pedagogy and authentic care with humanizing pedagogy as one of the five pedagogies enacted in this multipedagogical education that will promote a more holistic vision of bilingual education and the preparation of its teachers.

Bilingual programs must be critical of the traditional approaches of dual-language programs that potentially dehumanize the aspiring educators by not critically reflecting and analyzing the assumptions, linguistic and political histories and developing new curriculum for the training of those same teachers (Cervantes-Soon et al., 2017).

Environments that are caring and supportive within a teacher education program allow students to be valued and respected. Additionally, building reciprocal relationships between students and faculty creates an opportunity for student voice and choice, again, fostering meaningful learning. Instilling the aforementioned philosophy of humanizing pedagogy onto a new generation of revolutionary educators in their bilingual education programs supports the diverse needs of their students in empowering environments. As such, it is vital to train the 21st-century educator for the demands of the bilingual classroom.

Trauma-Informed Pedagogy

To be trauma-informed, in any context, is to understand how violence, victimization, and other traumatic experiences may have impacted the lives of the individuals involved and to apply that understanding to the design of systems and provision of services so they accommodate trauma survivors' needs and are consonant with healing and recovery (Butler et al., 2011; Harris & Falot, 2001; N. J. Smyth et al., 2008).

By the time students reach college, 66%–85% of youth report lifetime traumatic event exposure, with many reporting multiple exposures (Read et al., 2011; Smyth et al., 2008).

Starting college is generally a positive and joyful milestone for many, where new environments

are negotiated, and responsibilities abound, which can be stressful, especially for students with a history of exposure to trauma (Read et al., 2011). It is only through building strong, authentic and caring relationships that students can work through and mitigate traumatic experiences. Trauma may affect how a college student may be able to complete assignments, carry on relationships with their peers or instructors, and how to negotiate and succeed academically in their college classes. In building strong, authentic relationships with students, faculty can help mitigate the effects of trauma their students may be experiencing. To identify a student in distress, it is critical to be able to provide environments in the classroom environments where the students could feel safe, valued, celebrated, and validated (Bair & Steele, 2010; Gay, 2002; Hammond, 2014). A trauma-informed approach to teaching and learning in all classrooms, kindergarten through postsecondary, must grapple with a culture shift and power-sharing necessary for a reflective examination of the university's social functioning and trauma-informed pedagogy (Harper & Neubauer, 2021).

Despite there being multiple forms of trauma-informed care (Muskett, 2014; Reeves, 2015) researched, several scholars recommend the use of Substance Abuse and Mental Health Services Administration's (SAMHSA, 2014a) six principles for a trauma-informed approach in higher education (Harper & Neubauer, 2021; Pearson et al., 2021) urgently necessary due to the unique traumatic challenges in the classroom that bilingual students may come with. It can impact the student's ability to concentrate, learn, and effectively communicate while struggling with language barriers. A trauma-informed pedagogy in the educator's wheelhouse allows for a recognition that the trauma needs to be recognized as the educator tries to provide a safe, trusting, emotionally supportive relationship with the student to empower them and allow them to be in control of their learning (Harper & Neubauer, 2021).

The principles SAMHSA recommends to be applied in educational settings are safety; trustworthiness and transparency; peer support; collaboration and mutuality; empowerment, voice and choice; and cultural, historical, and gender issues. SAMHSA's (2014a) definition of trauma is based on reviews of research with consultation from providers, researchers, and trauma survivors. SAMHSA's (2014a) definition of trauma states:

Results from an event, series of events, or set of circumstances that is experienced by an individual as physically or emotionally harmful or threatening and that has lasting adverse effects on the individual's functioning and physical, social, emotional, or spiritual well-being. (p. 7)

There are students in courses where this trauma may be a factor.

The definition highlights the three required elements when considering a deeper understanding of trauma: (a) the nature of the event, (b) how the event is experienced, and (c) the adverse effects of a traumatic event, along with the realization that although the traumatic effect is always stressful, stressors do not always raise it to a level of trauma. Being cognizant of higher education courses that materials in lectures and some assignments may potentially risk secondary traumatization in the courses, the use of a trauma-informed approach recommended by Carello and Butler (2014) prioritizes student safety. Consequently, the elements of trust and empathy within this pedagogy need to be highlighted for the emotional and mental care of the student in higher educational spaces.

The research around trauma-informed pedagogy in universities as an institutional ecosystem has been limited. Furthermore, the pedagogy within an organizational cultural shift has not been explored in primary and secondary school settings (Kataoka et al., 2003; Oehlberg,

2008; M. S. Thomas et al., 2019). In light of public health, social-emotional health and student-emotional safety, trauma-informed pedagogy should be a priority (Abuelezam, 2020).

Social Justice Pedagogy

The pedagogy of social justice education has its foundation in recognizing inequities. Freire (1970) highlighted that through dialogue, students and instructors can move toward developing CC centering and valuing the student's learning toward learning and action against oppression. The inequitable power dynamics in school systems' hidden curricula (Beyer & Apple, 1998; Margolis, 2001; Nieto & Bode, 2008) reproduce inequity and continue marginalizing individuals. Through social justice pedagogy, these inequities are exposed (Adams, 2016), challenging injustice and creating change as part of caring pedagogical practices. The four social justice pedagogy principles are human rights, access, participation, and equity. With many interpretations of social justice, Griffiths (2003) provided a view of it within education as a "recognition and redistribution, the issues need to be understood in terms of both little stories and of grand narratives" (p. 55), explaining that it is a ground for what Benitez (2010) refers to the intersectionality of equity and self-reflexivity. As a social justice educator, the commitment is to help put the students in the center and build skills and facilitate their activism through awareness, knowledge, and recognition of inequity toward deeper learning is important.

Furthermore, hooks (1990) posited, "to teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (p. 13). Within that, the element of teachers caring about the students' lived experiences with racism and discrimination should be highlighted. Engaging the marginalized students to fight for justice as they realize they too can affect change to combat

oppression that occurs when there is an inequitable amount of resources in society. Siebert et al. (2006) expressed that teachers can encourage students in the fight for social justice only after they have educated students on “what social justice is and how it is to be expressed in their lives and the lives of others” (p. 281). It is this element of social justice pedagogy where both care of the student’s evolution of thought and self-reflection seeks to counter injustice through interrogating conscious and unconscious biases of the students’ socialization patterns.

Oppression is easiest to sustain when the disenfranchised ignore it, miss it, or support it rather than resist it (Watts et al., 1999). CC of oppressed individuals includes awareness and implementing solutions for unjust systems, in conjunction with having joint responsibility for learning between student and teacher emerges from Freire’s (1970) education for freedom. Freire explained that marginalized people must decode and understand their social conditions through CC to develop a sense of power and agency and challenge pervasive injustice. CC contains the element of action by disenfranchised individuals against the oppressive hegemony in the pursuit of social justice. T. O. Jackson et al. (2021) included preservice teachers of color and their racialized experiences in context of the students’ teacher preparation programs. Kohli and Solórzano (2012) studied the experiences of 12 women of color in Teacher Education Program who described their experiences with racial microaggressions leading to internalized negative opinions of themselves, their cultures, names, and histories.

Additionally, the participants reported valorizing European/Euro American (Whiteness) history, culture, and people. Consequently, scholars encourage teacher education programs to abandon its Eurocentric focus (Sleeter, 2017; Souto-Manning & Winn, 2019), and instead, seek how to decolonize teacher education to address the marginalization, isolation, and lack of

cultural affirmation in the experiences of preservice teachers of color in their teacher education programs (K. D. Brown, 2014; Cheruvu, 2014).

Further research suggests that K–12 teacher candidates that develop CC are fueled by the desire to prove the oppressive systems wrong, persist and achieve academically (D. J. Carter, 2008; S. P. Wright et al., 1997). Villegas and Lucas’s (2002) study identified both the sociocultural consciousness and skills through critical pedagogy needed to act as an agent of change in infusing decolonizing practices within schooling. They focused on equitable teaching practices, building upon students’ funds of knowledge.

Equity Literacy Pedagogy

In colleges and universities, as well as K–12 classrooms, inequity and oppression have affected students daily (Equity Literacy Institute, n.d.). In response to these inequities, equity leaders have addressed the students’ marginalization, not by “fixing” the student, which is what the dominant hegemony would identify as the problem. Instead, leaders address the structural issues of inequity that affect the students’ lived experiences (Pearson et al., 2021). This pedagogy helps scaffold the ways access and opportunity are unfairly distributed across race, class, gender, identity, (dis)ability, sexual orientation, language, and other factors in overt as well as subtle ways (Gorski, 2018). The author explained the equity literacy pedagogical framework that Gorski (2017) introduced as being based on the strengths and limitations of other frameworks that mask inequities in lieu of addressing them.

There are four abilities in this equity literacy pedagogical framework that Gorski (2017) has educators consider. The first is recognizing biases (incredibly subtle ones) and being aware of how classroom interactions and materials incorporate these biases. Additionally, educators need to be familiar with practices that disadvantage marginalized students and reject their deficit

views of them. The second one is the ability to identify and respond to biases and inequities when coming across them and have the ability to cultivate the competence of analysis of bias and inequity. The third is the ability to redress those same biases through action against any and all inequitable practices, for example, by explicitly teaching about poverty and racism. The fourth and last ability within the equity literacy pedagogy is to create and sustain a bias-free equitable classroom. Some examples of these have daily respectful interactions, using biased-free materials, maintaining high expectations from students, and proactively advocating for change within institutions for the interests of marginalized students and institutional culture. Gorski and Swalwell (2015) highlighted equity literacy as a political act as it is brought forth to the students to engage in important discussion within a multicultural curriculum that may be controversial as the question is posed of how we should all live together in this society (Hess & McAvoy, 2014).

Culturally Responsive and Sustaining Pedagogy

Critical race theory (CRT) is a sensemaking lens to challenge racial inequality that gives rise to culturally responsive and sustaining pedagogy (CRSP) and is important to understand deeply. CRT explores, interrogates, and challenges the role of race, power, and class, exposing the dominant hegemony that exists in the structures of schooling (Rollock & Gillborn, 2011). The pioneering work of Bell (2008) and his pedagogical use of race in legal education underscores much of the work of CRT in educational spaces. Educational scholars such as Kimberle Crenshaw, Richard Delgado, Alan Freeman, Mari Matsuda, and Robert Williams (Delgado & Stefanic, 2017) built upon the foundation of CRT to support culturally and linguistically diverse learners by interrogating race, racism, and power (Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001). CRT has now become the most visible analytic theory for

analyses of race and racism in education (Leonardo, 2013). The aforementioned CRT scholars in education have prioritized CRT's five tenets in research:

- (a) race and racism are central to the study
- (b) the research study needs to challenge dominant perspectives
- (c) the study expresses an overt commitment to social justice
- (d) the study centers on experiential knowledge as important
- (e) the study's perspective, though situated in educational research, is interdisciplinary

(Parker, 2015; Sleeter, 2017; Solorzano & Bernal, 2001).

In the field of education, CRT is a framework that exposes and challenges the racial inequities in the educational systems within the normative assumption that the White racial experience should be the standard (Ladson-Billings, 1994). The four CRT themes from Delgado and Stefaniec (2001) are essentialism, interest convergence, differential racialization, and the unique voice of people of color. Nguyen (2020) explained the themes as follows: an example of essentialism is labeling Asians as "model minority," thus reducing them as a group into a simple term. Interest convergence is the suggestion that civil rights gains for people of color occur only if there is an interest of elite Whites in play. Differential racialization is the racialization of a society of different groups at different times depending on the historical context. Finally, the unique voice of people of color is emphasized in its importance, which challenges the dominant ideology. Moreover, Solorzano and Yosso (2001) explored and acknowledged the intersectionality of race with other forms of inferiority based on gender, class, immigration status, language, surname, phenotype, accent, and sexuality such that racial oppression is intertwined with gender, class, language, and other forms of oppression.

Souto-Manning and Rabadi-Raol's (2018) study furthered this scholarship as it examined CRT as a form of oppositional scholarship and as a counterstory to White supremacy impacting the everyday schooling of students of color. Understanding CRT allows further understanding of how racism is endemic in U.S. society (Ladson-Billings & Tate, 1995), which silences structures of colonialism and racism (Souto-Manning & Rabadi-Raol, 2018). Additionally, Souto-Manning and Rabadi-Raol's scholarship posited that CRSPs are counterstories to monocultural teaching practices grounded in inferiority and deficit paradigms, which have been historically imbued in the curriculum and practices. CRSP stands in contrast to the view of languages and culture through a deficit lens. Paris and Alim (2017), building upon Ladson-Billings's (1995a) culturally relevant teaching, highlighted that White, middle-class, monolingual/monocultural norms and concepts of educational achievement and imposition thereof are harmful and discriminatory against communities of color as focused on in CRSP.

Moreover, their study further explored translanguaging as a counterstory to monolingualism that U.S. English over-privileges in schools. The authors rejected the deficit master narratives that define multilingual children as "language learners" and genetically inferior and rejected ideas of deprivation and limited language (Garcia et al., 2014, p. 45). Moreover, Garcia and Leiva's (2014) scholarship on translanguaging views it as a global norm, only problematized by monolingualistic school systems.

Furthermore, preservice teachers who have come to understand the master narratives they were exposed to in their own educational journey have come to see the conflict with the counternarratives (Zamudio et al., 2011). Preservice teachers come to realize that their students' voices have not been heard or been part of the general discourse historically and through the lens

of CRT, the consequence and importance of educators questioning the assumptions behind what is taught is necessary as critical scholars (Zamudio et al., 2011).

Emerging from the development and understanding of CRT's umbrella, culturally relevant (Ladson-Billings, 1995b), culturally responsive (Gay, 2000), and culturally sustaining (Paris & Alim, 2017) pedagogies evolved as asset-based pedagogies. Asset-based pedagogies draw upon students' cultural frames of reference and funds of knowledge in the learning process. Ladson-Billings's (1995a) culturally responsive pedagogy (CRP) was the first pedagogical framework that focused on students' engagement in academically rigorous curriculum and learning, affirmation of cultural identity, and the critical development of skills. The foundation for the grounded theory of CRP, which predicts the need for a culturally relevant theoretical perspective in teaching pedagogy, was based on the Ladson-Billings scholarship. They suggested three criteria that culturally relevant teaching should meet; the ability to develop students academically, a willingness to nurture and support cultural competence, and the development of a sociopolitical or CC (Ladson-Billings, 1995a). These mirror the three pillars of dual language education, which is based on bilingualism and biliteracy, high academic achievement in both languages and sociocultural competence (Oberge De La Garza's et al., 2020).

Gay (2000) furthered Ladson-Billings's (1995b) framework by focusing on classroom teachers' culturally competent practices and strategies. She coined the term CRP and Gay emphasized an asset versus deficit-based view where culturally and linguistically diverse populations are affirmed, teaching is student-centered, and each student's culturally-bound context is amplified. In addition, CRP promoted opportunities for students to think critically about the inequities in their lives. Culturally responsive teaching grounded in critical sociopolitical consciousness in the practices of in-service teachers of color has been documented

by scholars as strong evidence of critical teaching, particularly with Black women teachers (Beauboeuf-Lafontant, 1999; Dixson, 2003) and their students of color. Gay went on to build upon this work and described culturally responsive teaching through eight features:

1. Strengthening cultural pride and identity.
2. Comprehensive and inclusive where high academic achievement is reinforced while maintaining cultural identity through the use of reflective materials.
3. Multidimensional, which means using cultural knowledge, experiences, and contributions in teaching.
4. Emphasizing student achievement academically, setting personal goals, and becoming a better human being.
5. Transformative involves challenging and disrupting cultural inequities in education as an agent of change.
6. Emancipatory encourages students of color to multiple perspectives of the truth with a freedom to discover information.
7. Humanistic is the acknowledging and respecting differences of other cultures.
8. Normative and ethical is recognizing the Eurocentrism of U.S. education while reviewing and challenging the “normative” definition in society.

Furthermore, Gay (2002) and Ladson-Billings (1995b) posited ecological factors such as cultural and ethnic backgrounds and identities, prior experiences, and community settings as key in defying the deficit model. These scholars clarified that teachers need to incorporate the students’ cultural backgrounds in all aspects of their teaching for effective, culturally responsive teaching, and do so by accessing the students’ funds of knowledge, where the students’ cultural backgrounds of their homes, communities, and families play an important role in developing and

implementing curriculum and instruction and approaches to creating positive classroom and school environments (D. J. Palmer et al., 2005). A. Reyes et al. (2020) highlighted the need for capitalizing on students of color's experiences to effectively support their learning by bridging their sociocultural background as a main principle of culturally responsive teaching.

Culturally responsive teaching and CRT bring the understanding of sociocultural complexities, allowing for greater attention to students' individual needs (Harry & Klinger, 2005) when implemented with fidelity. An example referenced in the study by Harry and Klinger (2005) was of an African-American student, Kanita, who was inappropriately assessed due to heavily influenced preconceived, negative assumptions about Kanita's family. The study found the stereotype of the poor, neglectful, and incompetent African American parent was part of the belief system of school personnel. Kanita was placed in an emotionally disturbed class, from which she eventually was mainstreamed and put in the appropriate gifted class. However, her middle school placement was still scrutinized, and the family's voice was paid only token attention. As such, rather than being sent to a high-performing school where her giftedness could be challenged, Kanita was sent to a medium-level school where she would not become "frustrated." Kanita's apparent narrative of failure was established by an all-White administration and teachers who did not support her experiences as a student of color due to the deficit view of the family, which impacted Kanita's educational opportunities as presented in this study.

Conversely to the lack of culturally responsive teaching, culturally sustaining pedagogy sustains competencies by building the intellectual power of students on their own terms, dismantling the structures of oppression of students of color without acquiescing to White norms (Paris & Alim, 2017). Scholars noted culturally sustaining educators help students develop a

positive cultural identity, rejecting narratives of failure while accepting those of belonging. The work of the aforementioned seminal scholars in the field and their transformative change pedagogies that humanize marginalized communities and share the common goal of ensuring students see themselves and their communities are valued in school.

Similarly, Oberg De La Garza et al.'s (2020) study examined an additive bilingual program-dual language education in K–12. In this study, the student's native language and English language instruction work conjointly to achieve academic fluency in each, while embracing their home culture and native language, all while also operating in mainstream U.S. culture and language (Oberg De La Garza et al., 2020). Interestingly, the results of the study showed three of the eight features in Gay's (2000) culturally responsive teaching framework emerged in the dual language bilingual teachers' practices. The research examined and found Latine bilingual teachers incorporated culture in the classroom climate while validating the students' cultural norms and experiences by using multidimensional strategies and empowering students to navigate their own learning independently within multicultural contexts (Oberg De La Garza et al., 2020). The aforementioned studies showed that culturally responsive teaching allows for an authentic connection between diverse students' practices in the classroom, personal experiences, and achievement in their education. Culturally responsive teaching effectively disrupts normative schooling practices allowing for a praxis in the teachers that encouraged students.

Oberg De La Garza et al.'s (2020) study had three emerging dimensions that clearly demonstrated the efficacious teacher who uses a culturally responsive teaching pedagogy and meets the students at a place where they could feel valued and able to achieve. The validating features emerging in Oberg De La Garza et al.'s study are differentiated instruction, cooperative

learning, and affirmation. Appreciating and recognizing the diverse qualities in race, language, experience, gender, and skill level allows dual language teachers to give voice to the students as inequities are addressed (Debnam et al., 2015). These multidimensional features look upon the sociopolitical consciousness in the classroom, particularly advocating for the needs of immigrant students in addition to attending to a positive relationship of culture and power dynamics (Oberg De La Garza et al., 2020).

The final feature that emerged in Oberg De La Garza et al.'s (2020) study was the practices the dual language teachers used to empower diverse students toward independently operating and leveraging their language in learning so the students know how to learn and what to learn. The purpose of this research study was to examine culturally responsive teaching, its additive practices in the classroom under the direction of an effective dual language educator, and explore how they influenced disrupting normative conceptions of schooling to sustain culture (Siwatu et al., 2017). The teachers of all diverse students can make use of this study on how to engage in culturally responsive teaching in their bilingual, ESL, and mainstream English classrooms. Hutchison and McAlister-Shields (2020) identified how engaging students in culturally responsive teaching, begins with knowing that the:

Central characteristic of effective teaching—meeting students where they are and elevating their capacity to learn . . . as a process of examination, modification, and reflection of instruction to employ Culturally Responsive Teaching will not only allow education students in higher education settings to see examples of CRT in practice but will additionally allow teaching students themselves to make cognitive connections to content that facilitates learning. (p. 7)

The scholarship for CRSP frameworks mentioned previously are the foundation for de los Rios and Souto-Manning's (2015) study on teacher educators' reflecting on their experiences with injustice and considering practicing Freirian culture and pedagogies that have the potential to transform teacher education. Although the wide recognition of the quality of teaching and teachers is a critical factor to the overall quality of education of a student (Darling-Hammond, 2000; Leu & Price-Rom, 2006), Dinkelman (2011) asserted there are uncertainties in knowledge and practices teacher educators should know. Teachers must be engaged in the work of critical pedagogy through culture circles. Cultural circles in this study are defined as the pedagogical structures brought forward to engage in discussion and questioning toward problematizing the problem being posed within a democratic space for transformation. Included in these circles are preservice teachers, classroom teachers, students in middle and high school, and community members where daily experiences and dialogue are valued and problematized to "rewrite the world" (de los Rios & Souto-Manning, 2015, p. 283). Acknowledging the invisibility of Latine/X students in higher education and exposing oppression, disrupting silencing, and building unity is a strategy against the dominant cultural hegemonic ideology entrenched in U.S. society (Anzaldúa, 1990; Delgado Bernal et al., 2012). Oppressions and prejudices against marginalized people (de los Rios & Souto-Manning, 2015) in addition to the privilege of Whiteness (Sleeter, 2000), resistance to change, and racial mismatch between teacher educators and schoolchildren are problematic. These phenomena, along with continued segregation and racism, are ubiquitously found throughout the dominant hegemonic educational system in the United States.

Cheruvu (2014) added to the scholarship from their study on preservice teachers in early childhood education and their preparation, experience, and development as teachers in their

teacher education program. The preservice teachers of color in this study struggled in their sense of belonging and felt excluded and isolated in their learning community dominated by Whiteness. The preservice teachers of color felt “othered,” and their academic abilities were questioned based on deficit-based perspectives held in their practicum school placements and teacher education university classes (Cheruvu, 2014). Candidates were faced with having to negotiate university culture and home culture (Haddix, 2008), as racially and linguistically marginalized students in the program. Their experiences in this study served as a counternarrative to the reified invisible institutional racism and domination of Whiteness in teacher education programs (Solorzano & Yosso, 2001). This study only amplified the need for support of teachers of color in preservice teacher education programs. The program’s “vener of diversity” (Cheruvu, 2014, p. 260) and tokenization of culturally, ethnically, and linguistically diverse preservice teachers lamentably called for action to reimagine programs and practices that would effectively allow candidates to thrive in their teacher education program.

Many educators and scholars deepen the understanding of the educational movement through culturally relevant pedagogy (Ladson-Billings, 1995a), CRP (Gay, 2000), and culturally sustaining pedagogy (Paris & Alim, 2017), recognizing the benefits for both students and educators (Harmon, 2012) when such frameworks are enacted with care. This necessitates the development of culturally responsive teaching that is asset based, cultural, and designed to build the CC of educators for multiethnic and multilingual communities.

Baldwin (1963) posited that White people see invisible and silent people every day in their lives. He explained that

one of the paradoxes of education was that precisely at the point when you begin to develop a conscience, you must find yourself at war with your society. It is your

responsibility to change society if you think of yourself as an educated person. (Baldwin, 1963, p. 19)

To think critically about social justice means to do so by first acknowledging inequality and then clearly seeing the daily privileges and position of power that White people have (Darder, 2015). Quality teachers disrupt the dominant White hegemony by conveying authentic care toward all their students (Lewis et al., 2012) in their classroom, regardless of their own race. In light of the reality of a predominately White teaching force servicing students of color today (NCES, 2020b), it is critical that all teachers are trained to be culturally competent, fostering positive and meaningful outcomes for all their students regardless of their marginalization in society. This is especially important for bilingual teachers for whom the evolution of a critically conscious educator is essential to exert a substantial impact on students of color and bilingual students who will have to develop their own CC.

Authentic Care

University faculty have a hand in shaping the experiences and helping effectuate the success of the LatinX college student (Anaya & Cole, 2001). The direct positive impact of faculty members on their students' attainment of their degrees and academic development is expertly described by Pascarella and Terenzini (1991). The authors explored the student–faculty interactions in academic and nonacademic areas. Pascarella's (1980) foundational work uncovered the significant positive associations between student–faculty relationships and the students' attitudes, persistence, and achievement while in college. His work further looked at innovative teaching approaches that move away from the idea of simply having teacher-centered lectures and instead support the active engagement of students in the learning and teaching process. Contrastingly, Endo and Harpel (1982) reported in their research based on student

grades that faculty–student interaction had no significant measure on grades. Yet, it significantly impacted the student’s perception of the faculty’s helpfulness and progress in understanding the material and the intellectual goals. However, the weight of scholarship (Anaya, 1992; Astin, 1984; Terenzini & Wright, 1987) behind student–faculty interactions positively influencing academic performances outweighs those contradictory accounts.

McCroskey (1992) posited in his scholarship that when a teacher engages in behavior that communicates positive intent, it is likely that the student will exert more attention and effort into learning the content the professor is trying to convey. An educator can motivate a learner to learn by demonstrating care toward the student. The perception of the faculty’s accessibility inside and outside of office hours and the faculty’s supportive stance in discussions on career plans and course work contributes to the student’s academic success (Anaya, 1992). While examining why students might interact more with some faculty members than others or the perception of the faculty member’s approachability, the aspect of the display of care by the faculty contributes to the experience of the student (Astin, 1984).

In more recent research, Noddings’s (1992, 2005) seminal scholarship offered a foundation to examine and theorize a politicized notion of authentic care that confronts power and privilege. Noddings’s (2005) insights of promoting and honoring students’ cultural heritage, political action, and oppression theories suffuse care through a “reflective examination of one’s own life- life as an individual, as a member of a particular race, as a member of an economic class (and) as a member of any particular group” (p. 136). Her work recognized and highlighted the relationship between a caregiver and a receiver of care and the need for it to be a reciprocal relationship that is mutually satisfying for both parties. This politicized conception of caring was

revolutionary for its time. She posited that schools guided by a transformational ethic of care that holistically prioritized students' growth would necessitate a revamping of school bureaucracy. Notwithstanding, Noddings (2005) introduced the perception of care to have multiple meanings within classrooms where teachers provide support and students feel cared for. The trust-building allows students to be open to the material to be taught where individual interests and strengths would tailor the lessons to inspire the students. In return, the teachers' pedagogy would improve to serve the students. Interestingly, Noddings scholarship has been accused of heavily relying on mother-child relationships experienced in traditional heterosexual, Eurocentric, middle-class spaces (Curry, 2021). Thompson (1998) further identified Noddings's failure to highlight and recognize students of color in her work and used a colorblind lens in her ideology. From this comes the call to change teachers' colorblind practices hidden behind the framing of "care," which is actually the assimilation of culture.

Consequently, a second wave of care theory erupted based on the work of both Black critical scholars (Beauboeuf-Lafontant, 2002; Ginwright, 2010, 2015; hooks, 2003; Ladson-Billings, 1994) and Latine/X scholars (Antrop-Gonzalez & De Jesus, 2006; Bartolomé, 2008; Delgado-Bernal et al., 2006; Moraga & Anzaldúa, 1983; Rolon-Dow, 2005; Sosa-Provencio, 2019; Valenzuela, 1999) as establishing a set of core value imbued in authentic care (Curry, 2021). The lenses these scholars used were grounded in culture, spirit, and politics of care within a holistic approach as Curry (2021) described in her book.

Valenzuela (1999), building on Bartolomé's (1994) political awareness, which is necessary in serving Latine/X students and delegitimizing discriminatory practices, incorporated the students' cultural background within authentic caring. In doing so, marginalized students are validated within their cultural values and beliefs. The authentic caring that Valenzuela (1999)

highlighted the lived experiences of Latine/X students while teachers understand their students' history and systems navigated daily (e.g., anti-immigration discourse, assimilationist English language ideologies). Furthermore, Gay (2000) centered the actions of a caring teacher as distinguishing itself by pedagogical practices that facilitate students' school success. Culturally responsive pedagogy's tenets with multidimensional teaching pedagogies promote the lived experiences of marginalized students and embrace their experiences. Valenzuela's (2010) authentic care emphasizes reciprocal relationships between teachers and students, centering the student and discussing race, differences, and power. This collective is "a commitment to social justice in ways that represent the authentic collective interests of the Mexican American struggle for equity" (Valenzuela, 2010, p. 505). It is this authentic care that challenges classroom ideologies and disrupts inequity through additive schooling experiences for marginalized students (Curry, 2016, 2021).

Three highlighted factors found in Teven's (2001) study impacted students' perception of care at the higher education level. Those characteristics were responsiveness, assertiveness, and immediacy of the faculty toward the students. Building upon that notion of care is the students' need for belonging, to feel cared for by others (Noddings, 2013). Furthermore, most college professors in Meyers's (2009) study recognized that caring should be part of effective university instruction, implying that caring behaviors have the strongest impact on improvement of learning in the students. Furthermore, in examining why some students might interact more with some faculty members and why some faculty may seem more approachable to students, it is important to acknowledge that a need for belonging, for frequent positive interactions, and to feel cared for by others is a foundational human need (Baumeister & Leary, 1995).

Interestingly, the work of Decker et al. (2007) indicated the student–faculty relationship is more important in predicting the students’ social emotional well-being than their academics. This implies the dimension of seeking student–faculty positive nurturing relationships can be potentially constructed to occur formally in class and office hours as well as informally outside of class to increase greater learning by the student (Teven & McCroskey, 1996) and satisfaction therein (Lamport, 1993). The idea that it takes a village to raise a child can also be transferred to education.

It takes a community of students, teachers, family, and school to support and help a student toward a degree. R. P. Perry’s (1990) and C. M. Perry et al.’s (1992) studies revealed that when educators were asked to critically reflect upon a positive memory from their own educational journey, the positive picture included a caring adult, which grounded behavior such as caring and the sense of belonging in a community where nurturing relationships with students are reciprocally involved. Additionally, most of the literature on effective teachers for both K–12 and higher education argued both personal characteristics and teaching methods seem to be important (Cotton, 1995; Decker & Rimm-Kaufman, 2008; Demmon-Berger, 1986; Eckert, 2013; Gao & Liu, 2013; Gresh, 1995; Norton, 1997) in the success of a student.

It is not surprising that “strong relationships between faculty and students are particularly important for ethnic students who may not have others who can guide them through academic life” (DeFreitas & Bravo, 2012, p. 8). The Gallup-Purdue Index Report (2014) reported college graduates’ well-being were 3 times as likely to be thriving if they engaged with a professor who connected, stimulated, cared, and encouraged them. Students feel authentically cared for by their instructors in their educational journey when the instructors put their privilege on the line (Love,

2019). As faculty personally engage with students, enacting trust and love (Noddings, 2013) may create a worthy change in credential teacher education programs.

C. Walker and Gleaves's (2016) study on caring teachers in higher education highlighted that teachers in their study understood that centering relationships during the act of teaching was the way deep and sustained learning, which happened with trust and openness. To this end, one of the participant instructors in their study clarified: "I choose to disclose information in class to create trust explicitly. If they can't trust me, then they can't trust me to give them help to learn, to grow" (C. Walker & Gleaves, 2016, p. 5). Furthermore, C. Walker and Gleaves (2016) emphasized the notion that an intimate relationship that fosters harmony ultimately serves the instructor's pedagogy, as explained in their study by one of their instructor participants:

Reflexivity is what I do, I put myself out there, I send messages to provoke a response, ask how my students are coping, feeling, but I am painfully aware of its -both positive or negative- consequences, I'm making those particular consequences happen, because doing that, having those bonds, is the nuts and bolts of learning how to be critical and discriminate. (p. 5)

This study highlighted the criticalness of caring philosophies and focused on student-centeredness through the examination of instructors in higher education. Suffusing care resulted in learning environments and outcomes that more effectively show the students their potential. It also effectively demonstrated the reciprocal engagement of instructors and the potential to promote respect and recognition for both candidate and faculty, uplifting and motivating both actors in the relationship.

Moreover, for students of color, the interaction between faculty and students has great importance on the impact upon persistence and retention (J. C. Hernandez, 2000; T. O. Jackson

et al., 2021; Maton, 2000). Lundberg and Schreiner (2004) highlighted that student–faculty interactions (e.g., participating with faculty in research) are a notable predictor for success for all students across all racial and ethnic groups. All students will most likely be inclined to interact with a faculty member who is understanding, respectful, enthusiastic, and caring (Grantham et al., 2015).

Duncan-Andrade (2007) urged teachers to support and provide authentic caring to students whose limited opportunities have severely damaged their ability to think that they deserve opportunities. Centering the student in pedagogical practice remains very powerful for the learner because the students’ perceptions of how well-cared for and loved they feel by their teachers matter for their success (Anaya, 1992). On the other hand, Castillo (2020) described teaching Latine/X students using the familiar term and concept of home in terms of familia, or family, which gives way to cultural bonding essential for the student’s academic success. Feeling safe, collaborating, and being in a community with fellow students who support each other as part of *cariño* pedagogy and authentic caring practice in a learning community may be a proven corrective model to the drop-out rate of Latine/X students in higher educational spaces. Curry (2021) referenced the pedagogy of home introduced by *mujerista* scholars Delgado-Bernal (2012), Delgado-Gaitan (1994), Sosa-Provencio (2019), and Yosso (2005), in which the students are immersed in cultural, ancestral, and spiritual ways of knowing as a culturally relevant approach toward student success.

The fact that the element of care by faculty members is directly related to students’ self-efficacy toward learning and positively impacts the academic success of the students is supported by Pomeroy (1999). Garza’s (2008) research on Latine/X and White high school students’ perceptions were also reinforced. The research investigated the caring behaviors of teachers and

uncovered five themes in students' perceptions of caring teachers. The educator (a) provides scaffolding in their curriculum, (b) shows kindness through their actions, (c) is available to the student, (d) shows personal interest in the student, and (e) provides effective academic support. These traits that are inculcated in the practice of teacher caring make a difference in students' lives (Cipri, 2005; Goodlad, 2002).

The Education Advisory Board of the University of California (2019) suggested that positive messaging by higher education leaders can help students overcome self-defeating attitudes through encouragement. Matthews (2017) defined his work as a professor as not just imparting knowledge in the classroom but to know that "love also means catching students who aren't doing well in class early and digging deeper to figure out what is preventing them from being successful" (p. 536). Caring messages such as "you can do this, you can measure up" diminish the self-doubt that low-income, first generation and historically marginalized students may have as they feel inadequate and alone, believing they are not cut out for college (McLaren, 2017). Furthermore, according to the Education Advisory Board (2019), feeling alone and isolated may lead students to stop attending college full time or go attend part time. To help students feel less alone, McLaren (2017) suggested for faculty to share their own stories of struggle in college or stories of former students and by doing so, demonstrate that they too can succeed.

Furthermore, many first-generation higher education students feel they do not belong, per the Education Advisory Board (2019). Belongingness is a critical aspect in the retention and success of students in higher education. The caring and reaffirming messages from college leaders make a difference in students' lives. For instance, the University of California President Napolitano connected with first-generation faculty and administrators to provide first generation

students with campus resources available to the students (Flaherty, 2017). Moreover, Napolitano's message toward marginalized students that "it's okay to fail," which clearly explained it is through failure students find resilience (Elmes, 2016). This was paired with caring messages from the university that reminded students through their experience with struggle, they will grow. Additionally, the caring message of "we love you" was present through messages of encouragement and appreciation (W. E. Wright et al., 2017), which allowed students from all backgrounds and living situations to feel more at home within higher educational spaces, impacting the students' success (University of California Educational Advisory Board, 2019).

Bali et al. (2020) advocated for a pedagogy of care for students in online higher education programs. She posited that faculty should take the time to get to know the student and emphasized the struggle, yet necessity, of faculty to care for all their students versus caring for every student individually. She presented pedagogy of care in remote teaching contexts in four ways, which may also be translated to in-person programs: (a) Learn the faces and names of each student will help those struggling by affirming the student's identity. (b) Create a safe environment will entice students to share themselves with their instructors, which supports hooks's (1990) scholarship, which called for educators to make themselves vulnerable before asking their students to show their vulnerability without a guarantee that the students will choose to share themselves. She explained that students need to feel seen and heard as human beings whose experiences outside the classroom affect who they are inside the classroom. Creating an environment that empowers students to feel safe is necessary for impactful teaching and learning. Given this necessary condition, a safe open relationship is what faculty must offer their students in person and online. (c) Empathize with the students in class. The stress of time management, preexisting mental health challenges, and worry or anxiety are real factors for students and need

to be centered. (d) Be a faculty member who responds by showing care and cultivating trust through listening and finding ways to help students is imperative.

To prepare teacher candidates to effectively meet the teaching challenges in the K–12 classrooms, they must have a culture of care in their courses as students themselves to carry on the pedagogy in their practice. There is an urgent need to center the actions of a caring teacher, which was described by Gay (2000) as “caring teachers are distinguished by their high performance expectations, advocacy, and empowerment of students as well as by their use of pedagogical practices that facilitate school success” (p. 62), and providing the necessary scaffolds (Garza, 2007; Nieto, 2004). Having lived the role of a student who was cared for, the jump to providing this care to their students is clearly defined.

In addition to the culturally responsive expressions of care that students need from their faculty, which helps build their sense of identity, meaning, and purpose on their trajectory toward success, the sociopolitical aspect of teaching for liberation must be addressed. Looking at the authentic care described by Valenzuela (2010), who drew upon the scholarship of Bartolomé (1994), the need to have a political and historical understanding of care is apparent. Critically examining the power relations within the student–faculty relationship is urgent where teacher candidates must explore and deeply understand authentic care. It is imperative to consider that these teacher candidates will be the same ones to serve marginalized students in the bilingual and dual language programs navigating the deeply complex schooling structures. Having a faculty coconspirator (Love, 2019) alongside the student who authentically acknowledges the culturally, ethnically, linguistically diverse student by treating the student in authentic care in ways that politically affirm their lived experiences is needed. This coconspiracy allows the teacher

candidate, through collective action, to “resist” and disrupt the learning space, see how it empowers them, and further bring that into their classrooms where they will eventually teach.

Investigating the components and the effect of Audacious Corazón based on *cariño* pedagogy (Pearson et al., 2021) and Valenzuela’s (1999) authentic care in higher education, specifically in bilingual teacher education programs, will potentially legitimize all student experiences, cultural backgrounds, and sociocultural perspectives on learning that are meaningful. In this light, a caring teacher–student relationship may be particularly important for students of color who are at the most risk for academic failure throughout their academic journey (Gandara & Rumberger, 2009) and may benefit the most from emotional and academic care from their teachers (Birch & Ladd, 1997). Cultivating students’ growth within a culture that attends to the *bodymindspirit* (Curry, 2021) will surely promote their intellectual engagement while helping students understand their community and the world within sociopolitical contexts.

The literature has suggested that teachers must be prepared through their credential programs to be effective practitioners by consistently providing their students with high quality instruction that uses culturally responsive teaching embodied in Audacious Corazón practice of care. This implies that teachers must recognize their students’ cultural and linguistic assets and funds of knowledge (Moll & Arnot-Hopffer, 2005; Yosso, 2005) derived from their own deep-rooted belief in the worth and potential of every one of them their students (Poplin & Bermúdez, 2019). This is the kind of teacher marginalized students in all classrooms deserve.

Conclusion

The multidimensional aspects found in authentic care (Valenzuela, 1999) facilitate the formation of a classroom teacher that disrupts dominant hegemonic systems in bilingual education spaces. Furthermore, teacher candidates must be cared for holistically as described in

the specific tenets of *cariño* pedagogy (Pearson et al., 2021). *Cariño* pedagogy includes: (a) expressions of care by the faculty toward the teacher candidates' well-being; (b) faculty demonstrating respect; (c) faculty promoting self-reflectivity by the teacher candidate; (d) faculty affirming teacher candidates' cultural identities; and (e) engaging students in a recognition of bias and inequities in education, creating an educator with a sound pedagogy. This study describes this nuanced expression of care as a conceptualized framework of *Audacious Corazón* that encapsulates the aforementioned pedagogies and practices of care by the faculty to the teacher candidates and how this helps evolve a culturally responsive educator.

The research for this PhD dissertation highlighted the need for the conceptualization of a pedagogy that is derived from two distinct pedagogies (i.e., authentic care and *cariño* pedagogy) that came from an evolution of thought and provided perspective to this study. Despite the *cariño* pedagogy being skillfully compiled and comprehensive, the pedagogy was, in fact, too expansive for the study. Including its five tenets that work in tandem—although robust and artfully compiled—was too broad for conceptualizing and seeking to answer the research questions. Furthermore, Pearson et al.'s (2021) pedagogy, which was used as one of the foundational studies to ground the study, was based on a time frame that was unique in U.S. history during which a global pandemic affected everyone's lives as they knew it. The COVID-19 global pandemic necessitated the authors to center Gay's (2000) advice to demonstrate a mixture of "concern, compassion, commitment, responsibility, and action" (p. 48) toward their students in higher educational spaces as the professors came to understand that remote teaching meant they could not assume students knew they were cared for. Professors needed to be explicit in their care through both words and action, as they identified, "we have to lead with *cariño*" (Pearson et al., 2021, p. 89).

For this study, narrowing and extrapolating the specific tenets of each of the five pedagogies that would more effectively serve this study, while deliberately and constantly centering the research questions, whittled the study into a more manageable one. Nonetheless, the researcher found the pedagogy to be insufficient to what they were looking to study. As a result, in having added the authentic care aspect of Valenzuela's (2010) framework, which built upon Bartolomé's (1994) political awareness and emphasized reciprocal relationships between teachers and students, centered the student and discussions about the struggle for equity and discussions of sociopolitical power. This framework also spoke to the sociopolitical aspect of education and defied the traditional classroom ideologies while disrupting inequity through additive schooling experiences for marginalized students (Curry, 2016, 2021). As such, combining these two different pedagogies simultaneously and conceptualizing Audacious Corazón allowed for this new notion of care to be studied in the context of a bilingual program to find out if the candidates were transformed into changemaker teachers (Alexandrowicz, 2022) who may impact the lives of their students and generations to come.

Definitions of Terms

Authentic caring: Valenzuela (1999) defined authentic caring as “sincerity and love” (p. 113), an ethic of caring that develops into a nurturing and valuable relationship between teacher and student.

Bicultural: Bicultural people are characterized by at least three traits. First, they take part, to varying degrees, in the life of two or more cultures. Second, they adapt, at least in part, their attitudes, behaviors, values, etc., to these cultures. And third, they combine and blend aspects of the cultures involved.

Bilingual: A person who speaks two languages fluently, for the purpose of this study, Spanish and English.

Bilingual authorization credential programs: Bilingual authorization credential provides teachers the knowledge to provide instruction for English language learners in bilingual classrooms. The candidate can teach in the mainstream classroom or in designated primary language-English bilingual classrooms.

Bilingual education: All dual language bilingual education programs aim toward developing bilingualism and biliteracy, high academic achievement, and sociocultural competence (Howard et al., 2003).

Bilingual learners (BLs): Refers to the student population identified as “English learner” in education policy. It is also referred to as “emergent bilinguals.”

Biliterate: A person who is able to read and write in two different languages.

Candidates: Students enrolled in a bilingual authorization credential program.

Cariño: The inclination of love or good affection that one feels toward someone or something. According to Alfaro and Bartolomé (2017), Daniel et al. (2013), Freire (2000), and Valenzuela (1999), authentic cariño overcomes linguistic and cultural differences.

Cariño pedagogy: A pedagogical framework based on five asset-based pedagogies that create a synergistic critical working in tandem toward authentic caring (Pearson et al., 2021).

Critically conscious teacher: The next generation of teachers with a “voice that courageously and intelligently stands up against injustice and does so from a culturally and community anchored standpoint” (Valenzuela, 2010, p. 5) that cultivates a sense of “fight back.”

Dual-language program: A program in which the language goals are bilingualism, biliteracy, and biculturalism in English and a partner language. Students acquire content in both

languages over the course of the program, the partner language is used for at least 50% of instruction at all grades, and the program lasts at least 6–7 years.

LatinX/e: Although various scholars have recently written about the use of the term Latinx, I used Salinas’s (2017) approach to using the term as a way to “disrupt traditional notions of inclusivity and shape institutional understandings of intersectionality” (p. 1).

Multilingual learner: A student who comes from a home where a language other than English is spoken. They may be learning two (or more) languages simultaneously or start learning a second language while continuing to develop their first language.

CHAPTER THREE

METHODOLOGY

The *trenza* bring(s) together the strands of hair and weaves them in such a way that the strands come together to create something new, something that cannot exist without each of its parts. The *trenza* is something that is whole and complete, and yet, it is something that can only exist if the separate parts are woven together.

–Dolores Delgado Bernal, 2008, p. 135

As described previously, the *trenza* (braid) you will find in this chapter is the interwoven elements that create Audacious Corazón. The strands of authentic care with those of *cariño* pedagogy are each essential to promoting students' academic success and well-being. This is what was studied in this research on the conceptualized holistic ethic of care.

In this chapter, the research methodology for a descriptive case study using mixed methods is presented. The study focused on the concept of Audacious Corazón, which explores the ethic of care demonstrated by faculty toward students in a bilingual authorization credential program. Specifically, the study aimed to investigate participants' perceptions of Audacious Corazón, which is a conceptualized notion of a care ethic that draws from elements of *cariño* pedagogy (Pearson et al., 2021) and authentic care (Valenzuela, 1999). The central focus of this study was to explore how this concept manifests in the experiences of faculty and students within the program. The perceptions of both the teacher candidates of their faculty and the perceptions of the faculty upon their own praxis of care was examined through the lens of Audacious Corazón. Specifically, the perceptions of the teacher candidates of their faculty's praxis as well as the faculties' perception of their own practice were examined.

The mixed-method approach used in the study allowed for both methodological approaches to be used in a single case study, which supplied the needed information for a comprehensive understanding of the research problem (Charles & Mertler, 2002; Creswell, 2014). The rationale for mixed methods was further supported by the scholarship of Howe and Eisenhart (1990) who delineated the route that derives from the questions of the investigation. These further informed the research through the voices of the participants in this study. The importance in the exploration of the use of Audacious Corazón in higher education classrooms is to see how faculty may positively impact teacher education programs in cultivating culturally responsive educators.

The rationale for the study was to understand the qualitative aspect of the research used to explore and understand the meaning individuals or groups ascribe to a social or human problem (Creswell, 2014). Nonetheless, the phenomenon intended to capture also benefited from the quantitative aspect having gained a deeper analysis of the data (Creswell, 2014). In using the qualitative survey for data for both its closed and open-ended responses from the teacher candidates, the perceptions of the participants provided an indicator of agreement on perceptions. Additionally, an exploratory study methodology was implemented to investigate an area that has been underresearched (Hasse-Biber, 2017), which was the care ethic of professors in higher educational spaces. Finally, using a case study as the selected research method of inquiry allowed for an in-depth exploration of a program, event, or process of one or more individuals (Creswell, 2014). This chapter introduces the methodological approach and procedures of the enactment of the conceptualized notion of care of Audacious Corazón by the faculty upon teacher candidates. Exploring both the faculty and teacher candidates' perceptions allowed for

answering the research questions that were designed for a deep examination of the impact thereof in guiding the study.

This chapter includes the research plan, which consists of methodology, discussion of participant selection, research procedures used in the study, data gathering methods, data analysis method, and limitations. Creswell (2014) suggested the researcher must formulate only one or two primary questions to guide the study so as to create research questions that will bring the outcomes of the case to the surface. The researcher can then develop secondary or supporting questions to scaffold the primary question, as such, bring a deeper understanding of the data to light. The research questions that guided the study were:

- 1) How do teacher candidates in a bilingual authorization credential program perceive their professors embody the conceptualized framework of *Audacious Corazón* in their pedagogy in a hybrid program?
- 2) How do faculty educators in a bilingual authorization credential program perceive they enact the conceptualized *Audacious Corazón* within their teaching in a hybrid program with teacher candidates?

Research Design

Case Study

The methodological approach for this study on the notion of *Audacious Corazón* examined the ethic of care of faculty in higher education spaces. It was a mixed method case study that used both quantitative and qualitative methods to gather information from a university and its sample of students and faculty, specifically within a bilingual authorization credential program.

Creswell's (2014) assertion of case studies occurring in organic settings supports the research of viewing the problem studied in its natural setting (i.e., the university in this case), rather than having subjects studied in a laboratory so as to research the phenomenon in context. Researchers have different understandings of a case study. Stake (2005) viewed it as an object to be studied. Whereas, Creswell (2014) considered it an exploration that is in-depth based on the data collection. Furthermore, Yin (2009) considered case study research as an inquiry that investigates a phenomenon within an authentic context and literal replication of the construct validity of the study.

This study was conducted in an authentic context in five higher education courses with bilingual faculty and teacher candidates within a bilingual credential program where the conceptualized notion of Audacious Corazón as a social phenomenon was investigated. The researcher sought to collect in-depth data of all the participants in the study. The critical importance of clarity about the focus of the research and how it can be applied to all research happens when the researcher makes very clear statements in their research objectives about the focus and the extent of the research is the "bounded multiple systems" (Creswell, 2007, p. 73).

Stake (2005) has defined a case study unlike Creswell (2007) as a "bounded system" (p. 436). Creswell (2007) explained that for a system to be "bounded" it means that it has been separated in terms of physical boundaries, time or place. Moreover, Merriam (1998) clarifies that a case study could be an individual, group, community or school or also include "program events or activities" (Creswell, 2007, p. 485) all to help in the understanding of the phenomenon (Stake, 2005). As such, a descriptive, bounded system case study utilizes participant's personal perspectives (McLeod & Cropley, 2013).

This descriptive, bounded system case study approach used the narrative of the participants' personal perspectives (McLeod & Cropley, 2013) while being bounded organically, as Merriam (1998) suggested, in the participant's environment. Furthermore, this type of case study is delineated by the primary purpose being to help advance understanding of a phenomenon (Stake, 2005).

Once findings were uncovered, insight was generated into how the phenomenon actually occurs within a given situation through this methodology, analysis derived from the data of the individual case study, and between case studies, was then explored (Bhattacharya, 2017). The teacher candidates responded to a survey and engaged in a focus-group interview, and the faculty members also engaged in interviews and observations. The purpose of case study research was to provide an in-depth exploration of the person, program, or process under study, which requires intensive data collection (Merriam, 1998; Yin, 2003) using multiple forms of data (Creswell, 2014). The data collection for case studies focuses on three sources of qualitative data: observations, interviews, and documents (Merriam, 1998). For this case study, the researcher used a mixed-methods methodology where the supporting quantitative data were derived from the deductive survey given to the teacher candidates. The phenomenon of Audacious Corazón conceptualized in teacher education has been limited in terms of scholarship as determined by the reviewed literature on the subject, as such, it necessitated a closer delve as sought in this study.

Mixed Method

A three-dimensional typology partially mixed-method, nonsequential, dominant status design (Leech & Onwuegbuzie, 2007) methodological approach was used to better understand the research. This integrated typology of mixed-methods design chosen considered the mixing

dimension, time dimension, and emphasis dimension for the study. The partially mixed-method portion addressed the quantitative and qualitative elements conducted concurrently, nonsequentially as the phases of the research occurred at approximately the same point in time in their entirety, with a dominant status design, where the qualitative phase had a greater emphasis in the study, before finally being mixed at the data interpretation stage (Leech & Onwuegbuzie, 2007).

Using both quantitative and qualitative research methods in this mixed-methods study allowed for a deeper understanding of the research problem (Creswell & Creswell, 2017) due to its multidimensional approach to examination (Creswell & Plano Clark, 2018). As Newman et al. (2003) clarified, the research goal of mixed methods is to predict; add to the knowledge base; have a persona, social, institutional, and organizational impact; measure change; understand complex phenomena; test new ideas; generate new ideas; inform constituencies; or examine the past.

This study's first phase encapsulated the quantitative component of the study that included an objective, unbiased, deductive survey filled out by the 55 respondent teacher candidates in the bilingual authorization credential program to quantify the variables that make up the conceptualized framed-out notion of Audacious Corazón experienced in their program. Each of the Likert-scale survey questions was followed up with a corresponding open-ended question that prompted for narrative examples of the behaviors being examined. This served to elucidate the phenomenon as the first step of data, which was then coded, analyzed, and made meaning through the emerging themes.

The second phase of the study entailed the qualitative aspect of the study. It included faculty interviews, teacher candidate focus groups, observations, and document analyses. These

components provided insight into the Audacious Corazón care ethic as seen in bilingual programs settings and a set of codes were used when examining the responses from all the participants. Merriam (1998) suggested qualitative research can be conducted to understand and describe the experiences of people in the participant's environment with a holistic understanding of the phenomenon. Although there is some research on the ethic of care of teachers (Freire, 1970, 1998; Noddings, 2005; Paris & Alim, 2017; Pearson et al., 2021), there is a lack of comprehensive research within higher educational spaces, particularly for students seeking to become credentialed bilingual teachers, which is the space where this study focused. First, the data from the interviews and focus groups were collected, coded, and narratives were written for further analysis. The categories for the codes were primarily done from inductive coding. Furthermore, the data were triangulated with document analysis, artifact collection, and structural observations done of the faculty on their praxis.

The research questions that guided the study are descriptive in addition to being phenomenological (Leech & Onwuegbuzie, 2007). The questions focused on examining the impact of using the notion of Audacious Corazón upon teacher candidates and explored the perceptions of the faculty to discover if they enacted Audacious Corazón praxis and what the impact was upon the teacher candidates. In the first quantitative phase of the study, a survey was implemented to explore how the teacher candidates perceived their faculty. The second qualitative phase followed with interviews with teacher candidates and faculty and observations of faculty in practice that explored the Audacious Corazón phenomenon.

Research Participants

Educational Setting

The collection of data for this case study occurred in a naturalistic setting (Creswell, 2014; Yin, 2009) within a Hispanic-serving institution (HSI) of higher education in southern California. At the time of the study, this university was the largest producer of bilingual teachers as it housed the state's only autonomous bilingual education program, which was student-centered, had innovative curriculum design, and explored educational limitations (Klitzing, 2021). The department of Dual Language and English Learner Education (DLE) at this university has a bilingual multiple and single subject authorization credential programs from which the students can choose to take part in the 2, 3, or 4 semester (part time) coursework to complete. Students may also choose to participate in the preparation programs in an online or in-person cohort capacity. In the Fall of 2020, the college of education had 21.7% of its students pursuing a credential program. Of those, 10% were pursuing a bilingual authorization as part of their teaching credential. The faculty at the DLE during the same period were 99% LatinX and 1% White (School X, 2022).

Participants

The faculty participants in this study were composed of three instructors, including lecturers and tenure-track faculty members in the bilingual authorization credential program. I used pseudonyms of the names of my participants when possible unless they were anonymous quotes because it is important for me to be part of research that is not transactional and instead honors my participants with a name. These faculty members consisted of two full-time tenured faculty and one part-time adjunct that included one multiple-subject and two single-subject instructors from DLE in a southern California HSI as shown in Table 1. These faculty members

prepare bilingual and cross-cultural teachers who are not only reflective but critically transformational practitioners to address the needs of culturally, ethnically, and linguistically diverse learners (School X: Department of Dual Language & English Education, 2021).

Table 1

Phase 2 Faculty Participant Demographics

Faculty (pseudonyms)	Gender	Full time/ adjunct instructor/ professors	Place of birth	Multiple or single subject taught in Fall 2022	Years teaching
Pilar	Female	Full Time	Mexico	Single	30
Asad	Male	Adjunct	Mexico	Multiple	29
Brenda	Female	Full Time	United States	Multiple	26

Two faculty participants were selected from the faculty pool of 15 faculty members in the program derived from the probability sampling, specifically simple random sampling of instructors in the DLE. One of the faculty that volunteered to be in the study, when asked, was chosen through heterogeneous purposive sampling (Patton, 2014), which produced a sample of faculty that was logically assumed to be representative of the population of faculty in the DLE program. This purposive sampling used in qualitative and quantitative research uses the selection of particular participants' knowledge of or experience with a phenomena (Campbell et al., 2004), in this case, the enactment of Audacious Corazón.

Additionally, approximately 55 bilingual authorization credential teacher candidates in the bilingual authorization credential program filled out the online survey in the first phase of the study. From the participants in the first phase of the study, six volunteered for the second phase

of the study, as demonstrated in Table 2, which consisted of engaging in a focus group with their peers to reflect the praxis of their professors. The candidates recruited were in the 2nd, 3rd, or 4th semester in their bilingual authorization credential program. The participants provided meaningful insights of how faculty care as Audacious Corazón impacted their personal and academic journeys in the program. The demographics of the students in the bilingual authorization program at this university in the Fall 2022–2023 semester were 90% Latine/X, 9% White, and 1% other (School X, 2022).

Table 2

Phase 2 Teacher Candidate Participant Demographics

Teacher candidate (pseudonyms)	Gender	1st gen college student?	Place of birth	Bilingual authorization credential program
Angela	Female	Yes	Mexico	Hybrid-single subject
Betty	Female	Yes	Mexico	Hybrid-multiple subject
Cristian	Male	Yes	Mexico	Hybrid-multiple subject
Ermilda	Female	Yes	Mexico	Hybrid-single subject
Jorge	Male	Yes	Mexico	Hybrid-multiple subject
Monica	Female	Yes	United States	Hybrid-single subject

Data Collection

Bhattacharya (2017) posited that power plays out in people’s lived realities and creates other systems of inequalities. She suggested that the interconnectedness of structures of power and the type of illusion it creates, specifically in terms of the pathway of liberation and oppression, keeps a person limited. However, she further posited, through using critical partial

mixed methodology in research and accepting people's reality as an experience to learn from, the researcher can be progressive toward social change. The mixed methods model combines quantitative and qualitative research techniques to build bridges across gaps that exist (Johnson & Onwuegbuzie, 2004). The process and tools toward responsible methodology allow for "inquiry as intervention into the world in the name of social justice" (Kuntz, 2015, p. 30), which this study aimed to examine.

Procedure

Once the Institutional Review Board (IRB) approval was granted for the human subjects proposal, the recruitment of the participants took place. The chair of the DLE bilingual authorization credential program provided access to names and email addresses of 15 full- and part-time lecturers and tenured faculty who taught in Fall 2022 semester. Two instructors from the program were recruited through email using a simple random sampling method (see Appendix A). Furthermore, the participant faculty then helped the researcher to obtain participants by sending the researcher's recruitment email (see Appendix B) to the teacher candidates in their classes, in both the hybrid online and in-person multiple-subject or single-subject bilingual authorization credential classes, to recruit teacher candidate volunteers for the study. It is important to note that qualitative research participant selection is often purposive in nature, rather than random (Miles et al., 2014). Notably, the selection of one of the faculty participants was not a randomized sampling, but a purposive sampling with maximum variation (Patton, 2014) for the study so as to include a male instructor in the DLE program.

Additionally, the participant recruitment consent forms indicated the total time commitment required from faculty participants was from 4–4.5 hours (see Appendix C) and from teacher candidates, spanning 20 minutes to 1 hour and 20 minutes, depending on their agreement

of participation in Phase 1 and/or Phase 2 of the study (see Appendix D). The voluntary aspect of the study was established, clarifying that the participants were free to opt out at any time during the study. The researcher explained in detail to the prospective faculty and teacher candidate participants how the phases of the study were organized, what the study entailed, and how it could further advance scholarship in studying how the potential enactment of the conceptualized notion of Audacious Corazón in teacher-education programs could positively impact bilingual authorization credential students in the program. All study participants consented to participating in the study. The participants were assured their responses would be confidential and that their identities would also be held in strict confidence with the use of pseudonyms in place of the participant's names.

First, the part- and full-time faculty in the bilingual authorization credential program were invited to participate in the study in the beginning of the Fall 2022 semester. The purpose of the invitation to all the faculty was to acquire a sample of faculty that was representative of the instructors in the DLE program. The faculty were asked to volunteer to participate in a 60–90-minute one-on-one interview. Additionally, the researcher explained to the faculty that two to three unobtrusive 60–90 minute class observations would occur (two announced and one unannounced) during the semester span for each participating faculty. The interview and focus group questions for the faculty were carefully curated to ensure that neither judgment nor expectation would be cast if the faculty's praxis did or did not demonstrate the conceptualized notion of Audacious Corazón in their teaching. The observations examined elements of Audacious Corazón as present in the faculty's praxis.

Next, the teacher candidates in the classes who agreed to participate in the study's first phase were invited to fill out a 14-question online survey that took approximately 20 minutes to

complete. The survey was based on six main areas of interest informed by the literature review that helped extract the themes that emerged for the subsequent analysis for this dissertation. They were then asked if they would like to contribute by volunteering to participate in the second phase of the study, which consisted of a 45–60 minute focus group.

Once the recruitment of study participants, which ranged in gender, age, and academic experience, was solidified, the data collection began in the fall semester. From November 2022 extending through January 2023, the collection of data included: (a) administering a 4-point Likert survey with each response to be selected from *none/no*, *some/somewhat*, *most/mostly*, and *all/yes*. Each survey question had a corresponding open-ended response question, such as “please provide an example of a time when you felt the faculty demonstrated X,” which gave the participant a voice to explain and give their experience and rationale in the response.

The survey was open for responses for 11 weeks of the semester. It examined the teacher candidate perceptions of the Audacious Corazón pedagogy their faculty may or may not have demonstrated through: (a) three teacher candidate focus groups with two to three study participants in each, that took place during the Fall semester 2022 in which the teacher candidates were interviewed; (b) three one-on-one randomly selected faculty interviews, where instructors reflected and shared their perception of implementing Audacious Corazón in their bilingual authorization credential classes; (c) three observations (announced and unannounced) of each of the three faculty members teaching their class online and in-person; (d) a document analysis of faculty syllabi to examine how the faculty planned to teach the curriculum, exploring to see if aspects Audacious Corazón were present; and (e) collection of material artifacts in the DLE program and the classes taught by the faculty participants such as books or articles assigned as part of the class course readings.

In using several different sources of data and varied methods of data collection, the research findings were strengthened by the triangulation of the evidence. This was critical as an investigation of the phenomenon from varying perspectives provides robust foundations of the findings and supports arguments in assuring the validity for its contribution to scholarship (Denzin & Lincoln, 1998; Marshall & Rossman, 2014). Questionnaires, surveys, focus groups, and interviews in educational research in a mixed-methods approach of research allow for a collection of data not directly observable such as inner experience, opinions, values, and interests (Gall et al., 2007). This dissertation research used a survey, interviews, and focus groups as it sought to answer the research questions. As such, Gall et al. (2007) posited the specific advantage of interviews as a form of data collection is the ability to establish rapport with the participants, which may make it possible to collect information that may not reveal itself through another data source. The data collected from the variety of instruments allowed the researcher to obtain the identified themes, which lead to the developed narratives about the notion of Audacious Corazón in higher educational spaces.

Quantitative Data: Teacher Candidate Survey

The first phase of the study, which was the quantitative phase, relied on a 14-question online survey in a Google form (see Appendix E). It sought to capture the students' perceptions of their faculty in terms of the care ethic demonstrated and conceptualized into Audacious Corazón, which includes the most resonating tenets of *cariño pedagogy* (Pearson et al., 2021) in combination with elements of authentic care (Valenzuela, 1999). These two concepts worked in tandem to inform the guiding research questions of the study of Audacious Corazón. The survey worked to operationalize the behaviors of faculty care in a 4-point Likert scale, thereafter, prompting clarifying questions to elicit written examples of the behavior through an open-ended

response opportunity. The teacher candidates were additionally asked to volunteer to participate in the second phase of the study consisting of one 45–60 minute focus group with two to three of their classmates. The focus group questions inquired about the participants' perceptions of how their instructors did or did not implement *Audacious Corazón* in their praxis. These focus group interviews occurred once during the semester, engaging six teacher candidate participants.

Qualitative Data

Teacher Candidate Focus Groups

The second phase of the study was the qualitative interview section. The first data point in it was the four focus groups of teacher candidates for this study, which took place through Zoom online at participants' preference of time and date. The focus group interviews were digitally audio recorded and transcribed for data analysis. Holding focus groups online allowed the researcher to understand the candidates' experiences in their bilingual authorization credential program through their own voices. As Krueger (2000) ascertained, there is an advantage of conducting a focus group in the natural environment in the qualitative study that is socially oriented. As highlighted by Peters (1993), there is a sense of belongingness of the focus group which may increase the participants' bonding, allowing them to feel safe in sharing their experiences (Vaughn et al., 1996).

Six bilingual authorization credential teacher candidates volunteered for the second phase of the study from the pool of participating teacher candidates surveyed in the first phase of the study. These teacher candidates were randomly selected from the pool of volunteers to assist in a one-time focus group interview. They were split into three different focus groups where they were asked questions in English, with the flexibility to answer in either English or Spanish or both as they engaged in dialogue for about 45–60 minutes while being audio recorded for

accuracy. The participants granted their consent to video and audio record the interview on Zoom, later to be transcribed for coding and data analysis. A brief explanation of the pedagogies that comprise the conceptualized notion of Audacious Corazón was discussed before the interview while providing the candidates the opportunity to add to the conversation or have any questions about the study to feel free to contact the researcher by email (see Appendix F).

Faculty Interviews

The use of interviews for data collection is a powerful tool in assessing participant's experiences and an important source of information derived from a case study as asserted by Yin (2009). The interview protocol that was implemented in this study was used to gain a better insight into how faculty perceived their own praxis of care they practice in their classrooms. Certain key pedagogical faculty practices were highlighted in how the faculty use their (a) humanizing pedagogical practice, (b) trauma-informed practice, (b) social justice pedagogical practice, (c) culturally responsive and sustaining pedagogical practice, (d) sociopolitical practices and recognition of inequities, and (e) reciprocal student–teacher relationships all centering faculty care of their students.

An interview protocol for the one-on-one faculty interviews was implemented but flexibility allowed to account for needed follow-up questions and emerging information that was not included in the interview protocol. Using more congenial and less rigid formats prompted valuable data to be shared in the interviews (Bamberger & Mabry, 2019). Interviews were audio recorded, then transcribed to ensure accuracy. Thereafter, the data from the interviews was manually inductively codified. This was an iterative process where the data were recoded line by line and refined the list of codes in a code book. Details were added through multiple cycles of

coding from which categories emerged along with subcategories until data were compared within and across (Rubin & Rubin, 1995) for analysis with the themes and patterns of the data.

Weiss (1995) indicated that an interviewer should not provide too much information about the study and, if information was provided, the best time for it would be at the end of the interview. For this study, this methodology of interviewing was taken into account, and the researcher waited until the end of the interview to share any personal experiences regarding the study.

As part of this study, three bilingual education authorization credential faculty participants engaged in in-depth, semistructured, one-on-one interviews following an interview protocol (see Appendix G). However, flexibility to account for the possible follow-up questions or emerging information not included in the interview protocol was allowed. Using a less rigid format for the interviews accounted for potentially valuable data to be shared in the interviews (Bamberger & Mabry, 2019). Each interview lasted approximately 60–90 minutes in English, although it was clarified that the participant could choose to answer the questions in English, Spanish, or both at any time. The interviews for this study took place both online through Zoom and in person at the faculty participants' preference of site and time. All interviews were digitally audio and video recorded to be later transcribed for coding and data analysis. Talmy (2011) highlighted the significance of using interviews and observations as socially constructed tools within a social practice. The data collected through such methods reveals the truths and attitudes of the participants, which are constructed through their shared experiences and interactions with the interviewer. The crucial aspect of this study was the recognition that the participants possess valuable and distinct knowledge, which is not just a source of data but is also shared through a reflective process (Talmy, 2011).

Class Observations

Although the interviews and focus groups with the participants gave a perceptual account of the social context of the study, this element of direct observation further yielded a more detailed account of the ethic of care as a social phenomenon reflected in the interactions, behaviors, and beliefs mirrored in the faculty practice (Reeves, 2015). By immersing oneself in the social setting by conducting observations, a richer understanding of the social practices “hidden” from the public gaze (Reeves, 2015), and a more holistic understanding evolves.

Once the faculty participants were selected from the pool of volunteers, their class dates, times, and locations were shared to allow for visits over the length of the fall semester. The observations took place in their multiple subject and single subject bilingual authorization credential classes with a 60–120 minute duration. The faculty members were asked if they would like to schedule a follow up one-on-one interview or communicate via email on any questions or concerns about the research that they may have.

These observations occurred in the three different bilingual authorization credential classes with three different faculty teaching the classes. The purpose of the observations was to potentially capture elements of Audacious Corazón practices that may impact the teacher candidate participants’ perceptions. The data that emerged from the observations allowed for themes to emerge and allowed for the participants’ voices to be centered within the developed narrative. The nonevaluative form of the class observations of the faculty was also reiterated to the teacher candidate participants. It was clearly expressed that this was to be a developmental process in which the researcher’s role would be one of providing constructive observations and would be followed up with a copy of the findings once written.

Document Analysis

New levels of understanding can be derived from documents that are produced for reasons other than research. Interestingly, documents can offer pieces of data that are easily accessible but are not determined by the participant or the setting of the study (Merriam, 1998). Those pieces of data are known as “symbolic materials such as writing and signs and non-symbolic materials such as tools and furnishings” (Goetz & LeCompte, 1984, p. 216). This study adhered to the criteria set forth by Merriam (1998), which stated that documents used for research must provide information or insights relevant to the research question and can be obtained in a systematic and practical manner. In this case, the documents reviewed for this study were the syllabi of the participating faculty. Syllabi are important documents in higher education as they outline the objectives, expectations, and requirements for a given course. By analyzing these documents, researchers can gain valuable insights into the participant faculty’s pedagogical practices and how they align with the study’s research question (S. L. Wright & Jenkins-Guarnieri, 2012). Overall, the use of syllabi as a data source provides a valuable perspective on the participant faculty’s approach to teaching and can contribute to a deeper understanding of the research question.

Data Analysis

Data analysis is the process of systematically examining and arranging the interview transcripts, field notes, and other materials a researcher accumulates to increase an understanding of it and to enable the researcher to present what has been discovered in the study to others (Bogdan & Biklen, 1982). Maintaining simplicity in design so as to maintain the data organized and further organize the data into chunks allows themes to emerge (Creswell, 2014) through iterative coding for both qualitative and quantitative coding in a mixed-methods study. Saldaña

(2009) described coding as heuristic, an exploratory technique without specific criteria to follow only the initial step of the process.

This study's deductive and inductive coding occurred right after the 11-week window to take the survey closed and directly after the interviews, focus groups, observations, and document analysis of the study took place. The deductive coding from the quantitative data of the survey was implemented in the first phase of the study, whereas the inductive coding was used for the majority of the study being the qualitative part. Identifying themes and patterns allowed for analysis of participants' experiences regarding the notion of Audacious Corazón within the bilingual authorization teacher education program at the university level. Following the coding of the interviews from the transcripts, the researcher's reflective description notes during the interview or in the follow-up interview were transcribed and coded. Additionally, the same process of identifying themes and patterns, transcriptions, and coding of the data derived from the focus groups were analyzed. Finally, the document analysis and class observations allowed the researcher to identify specific categories giving rise to the finalized themes based on the inductively produced code book for this study. It was from the analysis of data that emerged from the study that the asset-based elements and manual coding of the final themes allowed for the study of Audacious Corazón in this study.

Quantitative Coding of Survey

Field observations allow the researcher an opportunity to collect meaningful data from the participants of a study in their natural settings (Merriam, 1998). The purpose of surveying, according to Creswell and Creswell (2017), is to provide a description of trends, attitudes, and opinions of a specific population. Experimental designs manipulate variables to evaluate how the manipulations impact an outcome of interest (Creswell & Creswell, 2017). The variables

manipulated in this study were the survey questions that asked about the enactment of what the researcher is calling Audacious Corazón by the faculty. Glesne (1998) and Peshkin (1988) urged researchers to choose techniques that are likely to elicit the data they need to understand the phenomenon in question, to contribute different perspectives on the subject and efficiently and effectively use the time available for data collection.

The data from the teacher candidates' survey results were examined. The descriptive statistics derived from the collected data on the Google form survey were used to analyze and summarize the quantitative data in terms of frequencies for each data category collected. For example, faculty demonstrating empathy toward the teacher candidate was quantified and further analyzed in the coding process. Furthermore, the narrative results of the open-ended portion of the survey were transcribed, analyzed, and coded for emerging patterns and themes using the data from the survey. The preliminary analysis of the data studied highlighted the strong patterns in the data, while keeping the research questions as the guide front and center. The researcher sifted through the data collected on the Google Forms line by line in multiple iterations and cycles of coding, notating the frequency of each answered question and comparing across with the open-ended answers on the same questions. As Rubin and Rubin (1995) explained, comparing data with other data discerns possible relationships from which meaning can be made in this qualitative coding part of this first phase of the study, where both the survey and open-ended answers were analyzed. Furthermore, this codifying process was systemically ordered and categorized, where patterns and themes to iteratively distinguish what data were relevant and what was not while consolidating information to find meaning, as guided by the scholarship of Grbich (2007), took place.

Qualitative Coding of Interviews and Focus Groups

Bhattacharya (2017) posited working “up” (p. 150) from the data, referring to how researchers look at the raw data, chunking into small analytical units of meaning for further analysis (i.e., codes), cluster and label similar analytical units, and identifying patterns or themes based on commonalities. As such, to analyze the data, the researcher used a general inductive approach where patterns from the data were identified that could be linked to the research questions. Doing the analysis in this way allowed for a focus in the analysis of the data for the study (D. R. Thomas, 2006). Nonetheless, the iterative cycle of coding still stood where the first cycle gave the first impressions line by line through note taking from repeatedly listening to the recordings as well as reading the transcripts to capture those first impressions of the data. The following second cycle of coding expanded the codes to understand any patterns around frequency, similarities, and differences. From this second cycle, the emerging codes were analyzed as sample coding and examined to see which codes could be collapsed. This was important and used as a guide toward the rest of the complete data (Saldaña, 2009).

Concomitantly, the researcher used descriptive coding, which summarized the main ideas of the text excerpts from the data, and in vivo coding, which captured the participants’ voices in using their exact words (Saldaña, 2009). The researcher was immersed in the data as it was organized in a spreadsheet, with each question guided by the umbrella of the research question allowing for emerging themes and researcher reflection to emerge in the process. Finally, the third cycle coding considered the descriptive and theoretical coding results that related to the grounded theory in its core categories (Saldaña, 2009). In this cycle, an analysis of the faculty participants’ perceptions of their own praxis of Audacious Corazón and the teacher candidate participants’ perceptions of their instructors’ enactment of this pedagogy was conducted. The

qualitative data allowed for an observation of social interactions and social communications to describe a particular pedagogy of care. In examining meaningful variations within and across social dimensions, the data were varied. Due to the variation, a qualitative analysis leveled across multidimensional interpretation such as downward coding to specify diversity within the data and upward coding to specify commonalities took place. Thereafter, through multiple analysis of the transcripts of the data collected there were themes that repeatedly emerged. As such, a preponderance of the evidence connected the findings to the research questions in analysis.

Furthermore, the practice of memo writing continues to be described as a crucial step in the development of analyses, which was the process used for this study. Charmaz (2000) highlighted that memo writing during the coding process helps researchers to: (a) grapple with ideas about the data, (b) to set an analytic course, (c) to refine categories, (d) to define the relationships among various categories, and (e) to gain a sense of confidence and competence in their ability to analyze data. Coding required summative statements, and the analytic memos taken by the researcher reminded the researcher of any noticings or patterns emerging, contradictions, problems, and possibilities. The researchers' reflexivity, where prior experiences, assumptions, and beliefs that could impactfully influence the research process, were examined following the coding process to allow for a meaningful interpretation and an expanded understanding of the data. Consequently, research as a coconstructed action between researcher and participant foregrounding human dignity between the two, as highlighted by Metha (2019), was the practice used in socially just action research such as present in this study.

Observational Coding

Naturalistic observational coding method is how seven of the class observations were coded. Gass and Mackey (2009) explained observational data allows for detailed data in

classroom research to reveal itself. Through this data collection coding method, the observational data were collected by closely listening, watching, and documenting specific behaviors that conveyed elements of the conceptual framework of Audacious Corazón. The observations took place throughout the semester and were audio recorded in person and both audio and video recorded through Zoom in online observational spaces, while focusing and describing the faculty and students interpersonal interactions as well class context in the classroom reciprocal relationship. This allowed for a better and deeper understanding of interpersonal behaviors of interest while also triangulating the data. The audio component allowed the researcher to return to the data of memos and notes for extra clarity providing a new layer of understanding of the data, giving further credibility to the themes that emerged and substantiated the findings (Patton, 2014). Employing a “peripheral membership role” (Adler & Adler, 1994, p. 85), every effort to be a careful observer who remained as invisible and unobtrusive as possible, while not directly interacting with the participants and their activities was made. Using this role allowed the researcher to interpret the data from a more detached perspective.

Six key elements, as posited by Merriam (1998), helped guide the focus of the observation of this study:

1. The physical setting—The researcher sketched out the layout of each space where observations were conducted and noted the details of the physical space and its occupants.
2. The participants—The researcher detailed each participant’s behavior and demeanor as well as interactions with others observed while also noting how the participant interacted with their environment.

3. Activities and interactions—The researcher detailed any interactions that occurred while at the space, including conversations, social norms, and gestures.
4. Conversation—The researcher recorded verbal and nonverbal conversation, as possible, also audio recording it to return to it later.
5. Subtle Factors—The researcher described any unplanned activities or interactions that could go otherwise unnoticed.
6. The researcher's behavior—The researcher documented how their presence may have impacted any activities observed.

Following each observation, the researcher transcribed, organized, and memoed the observation session. Other than the sketch of the space where the observation took place, the observational notes were organized into a T-chart format with the left side for the direct report of what was observed in the class and the right side for the researcher's thoughts. These notes helped in connecting what was observed with the researchers' biases and beliefs, allowing the researcher to be reflexive in the study.

The researcher reviewed the data multiple times after the observational sessions thereafter memoing the researcher's reaction to the data. While using the format of open-coding as suggested by Merriam (1998), the data were openly coded and then refined into "families" (Saldaña, 2009, p. 8), which shared some characteristics in the data. Categories began to emerge and through the iterative process of rereading them, they were organized through axial coding into relevant groups (Corbin & Strauss, 2008). A hierarchy of themes eventually emerged following an extensive review from which selective coding (Lichman, 2014) was applied, and key elements of the data were identified, which helped create a narrative description that was germane to the study as guided by the study's research questions.

Document Analysis

Saldaña (2009) recommended descriptive coding specifically for those studies that involve document analysis. Descriptive coding summarizes in a word or short phrase the basic topic of the data, and “leads primarily to a categorized inventory, tabular account, summary or index of the data’s content” (Saldaña, 2009, p. 49). Beginning with the conceptualized notion of Audacious Corazón at the forefront and the research questions, the faculty members’ syllabi were reviewed as the first cycle of coding began, leading to further analysis and deeper interpretation of the data as multiple cycles followed. The researcher noted their own reactions along the margin and in a memo journal which helped capture emerging themes and concepts as well as helped to discern which elements of the syllabi appeared to be most appropriate to the research questions posed. Throughout the coding process of the document analysis, the researcher ensured that the analysis remained consistent with Saldaña’s approach, which emphasized the importance of discovering new insights, connections, and information about the participants, their processes, and the phenomenon under investigation.

As Saldaña (2009) noted, it is essential to continually assess whether the coding method is leading to new discoveries and deeper understanding of the research question. By adopting this approach, the researcher aimed to ensure that the analysis remained focused on the research question while also being open to unexpected insights and connections that emerged during the coding process.

The syllabi were reviewed through emerging themes from the data that became the categories for analysis (Fereday & Muir-Cochrane, 2006). The coding generated categories which were then refined, resulting in subcategories that were compared across the data where themes pertinent to the phenomenon were uncovered (Rubin & Rubin, 1995). All data were

coded manually, as Saldaña (2009) explained, “manipulating qualitative data on paper and writing codes in pencil that gives you more control and ownership of the work” (p. 23). Due to the fact that the document analysis of the syllabi was a supplementary research method for this study, the themes that emerged were compared to those codes from the interview transcripts. As Angrosino and Mays de Pérez (2000) asserted, documents as a data source verify findings, corroborating evidence from other sources. When informational data are converged from different sources, there is greater confidence in the credibility of the findings (Angrosino & Mays de Pérez, 2000).

Trustworthiness and Credibility

Creswell (2014) recommended engaging in several qualitative research methods to increase trustworthiness. The researcher incorporated reflexivity as a method of credibility (Creswell & Miller, 2000). Having continuously questioned the assumptions emerging of the study kept the researcher in a heightened state of awareness of potential biases brought to the study that were added to the memoing, observation transcriptions, and interview transcriptions. Peshkin (1988) posited that the researcher’s subjectivity, though not able to be removed, must be identified and kept in the forefront in its influence of interpretations of the study. Furthermore, Strand (2000) clarified, “the researcher’s values, experiences, and personal points of view are as much a part of the research process as those of the people studied, and they should be discussed and acknowledged” (p. 91).

The first strategy was attending to the subjectivities that the researcher brings based on gender, age, ethnicity, and socioeconomic status via monitoring the feelings the researcher carried out by mindful journaling, which allowed the researcher to turn the lens on herself and look at the judgements, practices, and belief systems to minimize them in the analysis of the data

and take responsibility for her situatedness. The second strategy was to document analysis of the faculty participant syllabi to search for themes that may emerge, and that would also allow for a comparison across the data from the interviews, observations, and focus groups. The third strategy was the collection of the artifacts provided to teacher candidates that were identified as necessary by the faculty to acquire knowledge, skills, and an understanding of the course. Freire's (1993) and Ruiz's (2003) books were some of the artifacts for the courses the faculty participants referenced and assigned to the teacher candidates who participated in the study by answering the survey as Phase 1 of the study or/and participated in the focus groups, Phase 2 of the study. In summary, there was triangulation where the researcher used several data points to collect data to increase the validity of the results (Bamberger & Mabry, 2019).

This research data were triangulated in an effort to verify data toward clarifying themes (Rudestam & Newton, 2007) with survey findings, focus groups, one-on-one interviews, observations, material artifacts, and document analysis. Creswell (2014) defined validity as "whether one can draw meaningful and useful inferences from scores of instruments" (p. 250). Examining the sources toward building a coherent justification for the extrapolated themes and converging the results adds validity to a study (Creswell, 2014). For this study, the researcher used the process of triangulation to seek convergence in the data and to confirm or disconfirm emerging categories and themes (Creswell & Miller, 2000). The last strategy that was used was peer review and external audit credibility, which occurs when the researcher invites experts to review and comment on research methods and procedures of the study.

First, the university's IRB reviewed and provided feedback on the ethical issues of the study, subsequently approving the study. Next, the researcher's doctoral committee carefully examined and provided suggestions for this study (i.e., two full-time faculty members in the

Learning and Teaching Department at the researcher's PhD program). Finally, professional colleagues were enlisted to provide feedback and recommendations for the study. Three reviewers were involved in the evaluation process, all of whom had experience with the PhD dissertation process. One of the reviewers was a professor who taught a course in the researcher's program, while another was a professor in the teacher education department at the institution where the study was conducted. The third reviewer was a professor in a teacher education program at a different institution who had been aware of the researcher's dissertation since its inception. The professional colleagues served not only as auditors but were also familiar with the researcher's dissertation and findings. Moreover, having an external colleague audit research data prompted the researcher toward accuracy and honesty (Creswell, 2014).

Limitations of Research Methodology

As with any study, there are limitations and/or delimitations to this study. First of all the study was limited by the selected sample of focused (i.e., bilingual authorization credential faculty and student) participants as well as the number of participants in each phase of the study to make the study achievable. The recruitment limited in the number of participants that volunteered, specifically the faculty participants. Secondly, the setting in a public university may limit the transferability of the study toward future research and its transferability to private universities. Third, the geographic location of the study in southern California could limit the generalizability of the results, and fourth, the data sampling collected during 1 semester's time due to time constraints may potentially influence the data. Having had more time may have allowed deeper exploration into more students, faculty, and classrooms to study the phenomenon. Fifth, using reflexivity, as explained by Holmes (2014) as a means by which to identify one's positionality. It was insightful to use a reflective approach upon engaging in the

questions where careful attention to the participants' own and others' racialized and cultural systems of coming to know, knowing, and experiencing the world are explored as set forth in Milner (2007). This reflexivity was addressed in interviews where interviewees may have wanted to answer what they believed the researcher wanted to hear. As such, it was important to be cognizant of the possibility of the faculty's and student's behavior differing when in the presence of the researcher, who had an emic, insider lens as an educator and practitioner who had previously gone through a bilingual authorization program. The researcher tried to work through this through establishing rapport and trust with the participants reiterating the aspect of confidentiality. Sixth, the study's limitations due to COVID-19 global pandemic necessitated many of the observations and interviews to be completed on an online platform, which may not have been ideal for forging through to connect with the participants in their interviews. The COVID-19 global pandemic may also have affected how many participants were able to participate due to potential time constraints and possibly caring for family members with COVID-19 over the course of the data collection. Seventh and final limitation is the two findings that yielded from the second research question. With a larger sample size of faculty participants there may be more themes and findings that would have potentially emerged.

Despite the potential limitations, this study was still valuable in providing a snapshot of the emerging topic of care ethics and practices in higher education, particularly within the context of a bilingual authorization credential program. By giving voice to both faculty and students, this study offered a unique opportunity to gain insights into the lived experiences and perspectives of those directly involved in this type of program. As such, this study has the potential to make a meaningful contribution to the field of higher education research, even as it acknowledges its limitations.

Summary

At the outset of this chapter, Audacious Corazón was introduced as a trenza, a braid of care ethic that weaves together elements of authentic care and cariño pedagogy. This metaphor can also be applied to the trenzas that faculty and instructors create through their praxis, providing guidance, love, and care to their teacher candidates in a bilingual authorization credential program. Despite the growing body of research on pedagogy of care, the notion of Audacious Corazón as an ethic of care remains an underexplored area of scholarship in higher education. By examining this topic, this study offered a unique opportunity to explore a novel area of research and contribute to the ongoing conversation surrounding care ethics in higher education.

This chapter provided an overview of the methodology in this mixed-method case study and allowed for a better understanding of how to examine the notion of Audacious Corazón in a higher education setting. Through analysis of the data collected from participants, this study was able to gain a deeper understanding of their perceptions of Audacious Corazón as embodied by the faculty. This enabled the research questions to be answered in a meaningful way, shedding light on the experiences and perspectives of those involved in the bilingual authorization credential program. The rationale for the methodology, with a description of the data collection, analysis, and procedures, have been detailed in this chapter.

The chapter presented the methodology used to explore how bilingual education faculty engage their teacher candidates to evolve as cultural mediators who are culturally responsive practitioners. The faculty's use of enacting Audacious Corazón in their practice with teacher candidates will potentially transform the teacher candidates into socially and culturally conscious teachers able to enact change toward the increasing number of multilingual learners in the

classroom (Sarmiento-Arribalzaga & Murillo, 2010). This study can benefit educational leaders, inform practice, and create a community in higher education spaces where care of the teacher candidate is centered.

CHAPTER FOUR

FINDINGS

You-

Special, Miraculous,

Unrepeatable,

Fragile, Fearful,

Tender, Lost,

Sparkling Ruby

Emerald Jewel,

Rainbow Splendor

Person-

It is up to you.

–Corita Kent

This chapter explores a pedagogy of care in educator preparation courses. The participants' perceptions of Audacious Corazón, the conceptualized notion of a care ethic with elements from *cariño* pedagogy (Pearson et al., 2021) and authentic care (Valenzuela, 1999), were centered in this study. The perceptions of both the teacher candidates of their faculty and the faculty upon their praxis of care are examined through the lens of Audacious Corazón. Chapter 3 explored the critical methodological dimensions of Audacious Corazón for bilingual authorization credential faculty and candidates to have in practice. The results of this study contribute data to members of the professoriate on how colleagues disrupt oppressive systems of power in higher education. Constructing a meaningful community of resistance in which the whole person can bloom and be a changemaker is what Audacious Corazón aims to encourage.

The purpose of this study allowed for a deeper delve into that care ethic in higher educational spaces.

This chapter is organized by research questions and begins with the discernment of Audacious Corazón in higher educational spaces firstly through quantitative survey data in this mixed-method case study from the teacher candidate participants. From there, the data emerged from the teacher candidate focus-group interviews and the observations analyzed by the researcher. The focus-group interview questions highlighted the student–teacher relationship, specific areas of care potentially enacted by their professors, and the pedagogical knowledge base of professors in the program. The questions posed to the teacher candidates intended to explore asset-based care ethic pedagogies embodied by their professors in their program. Next, the data from the one-on-one, in-depth faculty participant interview findings reported how and why they chose to teach with Audacious Corazón. Finally, the data from the faculty observations further added to a more holistic view of the phenomenon studied.

Research Question 1

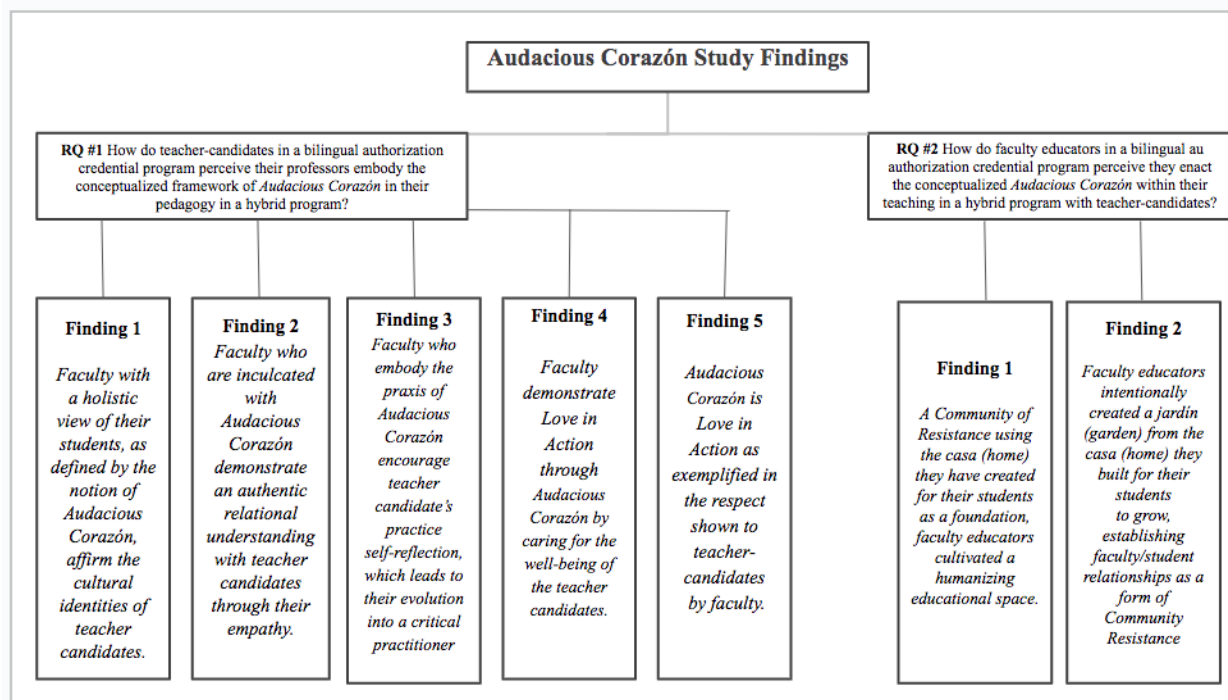
How do teacher candidates in a bilingual authorization credential program perceive their professors embody the conceptualized framework of Audacious Corazón in their pedagogy in a hybrid program?

This first research question aimed to examine and capture the teacher candidates' perceptions of their faculty regarding care ethics. Two emerging themes came from the data collected, coded, and analyzed. They were See Me, with a subtheme of Affirmation and Empathy. In addition, Love in Action was the second theme from the coded and analyzed data with the subthemes of Care for Well-Being and Respect. The surfaced findings came from all the

data points collected (i.e., survey, focus groups, interviews, observations, artifacts, and document analysis). The study's findings are provided in Figure 2.

Figure 2

Study's Findings



Findings for Research Question 1

Finding 1: Faculty with a holistic view of their students, as defined by the notion of Audacious Corazón, affirm the cultural identities of teacher candidates.

Finding 2: Faculty who are inculcated with Audacious Corazón demonstrate an authentic relational understanding with teacher candidates through their empathy.

Finding 3: Faculty who embody the praxis of Audacious Corazón encourage teacher candidates' practice self-reflection, which leads to their evolution into critical practitioners.

Finding 4: Faculty demonstrate Love in Action through Audacious Corazón by caring for the well-being of the teacher candidates.

Finding 5: Audacious Corazón is Love in Action as exemplified in the respect shown to teacher candidates by faculty.

See Me Theme

An emerging theme that arose from the data that concerned the teacher candidate perceptions was the holistic view of the student as a whole person, where intersectional parts of themselves were cared for by the faculty in specific, nuanced ways. The name of this theme emerged from the voices of several of the participants that described their interaction with their instructors. They described the experience as having been acknowledged, seen, and given a voice by the faculty in their classes.

Faculty Affirmed Teacher Candidates' Cultural Identity

Affirmation of cultural identity is the authentic acknowledgment and elevation of racial, linguistic, and cultural identities that allow for a sense of belonging of the individual (Ladson-Billings, 1995a). The results of the student survey the participant teacher candidates filled out as the quantitative part of this study that used a Likert scale, confirmed the study methods that investigated student candidates' perceptions of how imbued in their faculty members' praxis were their aspects of care. The survey was based on a 4-point Likert scale (*None/ Some/ Most/ All or No/ Somewhat/ Mostly/ Yes*). The results displayed the practices and beliefs demonstrated by the faculty in their practice. In exploring how student candidates perceived faculty as affirming their cultural identities in class, 53.1% answered that all their professors did so, 16.3% answered that most of their professors did, 19.4% answered that some of their professors, and 10.2% answered that none of the professors did.

Similarly, the corresponding open-ended questions inquired about an affirmation of cultural identity by the professors in the anonymous survey, which stated, “Please describe how your professors have affirmed your racial/linguistic/cultural identities.” This was answered anonymously by a teacher candidate who replied:

Many professors create a tradition of reading prayers and other historical, anecdotal literature to evoke a sense of community around certain marginalized communities.

Every semester I remember that our credential program started with recognitions to the indigenous people of the land, we know we occupy.

The survey results confirmed that 70.4% of the respondents considered all or most of their professors affirmed who they were. Moreover, the clarifying open-ended questions gave voice to the culturally affirming and healing practices used by professors in their classes. Centering the diverse cultures of students was evident in the praxis of the faculty as recognized by the teacher candidate participants in the focus group interview portion of the study. Angela, a teacher candidate participant in the study, gave an example of her professors seeing her through an asset-based lens when in the bilingual authorization credential program, the professors took away the shame she felt in translanguaging, having felt it throughout her schooling. As an English learner, she had been told to either use English or Spanish but not both. She found this to be the identity she needed to keep in check to conform to societal expectations. She claimed she felt free “eso me da más seguridad a mi en lo personal” (this gave me more personal confidence) and described herself as being a more authentic version of herself due to the affirmation felt by her professor in the program. Angela described her experience with these professors as having helped “adquirir ese sueño Americano que todos tenemos en viniendo aquí” (reaching the American dream that we all have of coming here).

Angela was born in Guanajuato, Mexico, in a little village in the interior of Mexico. Angela crossed the border at the age of 16 years old and has since lived in Ramona, San Diego. Because she did not have documentation when she began studying in the city college, she had to pay foreign tuition, which, again, was challenging to afford. She finally acquired her citizenship and was able to pursue her college degree, which she obtained in 2006. Angela has been a teacher's aide for 17 years and until now has decided to pursue her credential in this intensive (DLE) program, which she has found quite challenging at times. Angela shared that when she comes across students from the same background as her, she shares her journey with the student. She explains to them if she, a girl from "el rancho de alla el interior" (a girl from a small town in the deep parts of Mexico), was able to come this far, they would be able to as well, porque "Si se puede" as she claims her experience in this DLE program have shown her despite being difficult.

This excerpt exemplified how her professors' linguistic and cultural affirmations in the program allowed her to feel "seen" as a whole person. Angela's professors focused on her assets and successfully fostered and affirmed a positive cultural and linguistic identity within their classrooms. Angela shared she was carrying linguistic trauma from her oppressive education in the United States, which shamed her for her use of Spanglish. With the Audacious Corazon shown to her in the bilingual authorization program, she is no longer fearful of being who she is and does not carry the shame of translanguaging due in part to the cultural affirmation and destigmatization her professors employed as part of their social justice praxis. Angela described herself as being a more authentic version of herself due to the linguistic affirmation and care felt by her professors in the program.

Angela spoke of her border crossing and acclimating to her life in the United States as being challenging, yet using this experience to encourage other students. She shared that her resilience partially derives from the encouragement of her professors in the DLE program, who honored her full linguistic repertoire and saw her for who she was inside, not the face she needed to give society. Angela felt that she needed to pay it forward to students she discovered who found themselves without a good mastery of the English language in high school and undocumented as she was. She articulated that she did find the professors transmit Audacious Corazón in several aspects of their teaching.

In addition, the affirmation of the students' cultural identities was further evidenced in the multiple observations of the faculty, where the theme of See Me emerged from which meaning was made through analysis. The faculty invited students to participate in the class to share parts of themselves and their heritage through not only translanguaging, which was used in all of the classes, but also in how the professors spoke to the students themselves and as part of their curriculum. For example, a collaborative presentation exemplifying rubrics was assigned in teaching rubrics (i.e., a form of a scoring guide that assesses specific components and expectations for an assignment). The professors encouraged the students to be creative and personalize the examples. The artifact collected by the researcher of the rubrics demonstrated that teacher candidates were given a choice in the bilingual authorization credential program to use either English or Spanish to write the rubric. The assignment engaged the students as demonstrated in their class presentations. An example of cultural affirmation was reflected in the collaborative presentation on rubrics. The group created a rubric with categories for assessing a mole dish (traditional Mexican dish). It spanned the range of either an appetizing or inedible mole. For instance, the rubric described how a delicious mole should taste, smell, and look.

When asked about their choice in designing the rubric, the teacher candidate group explained that food is a large part of who they are. Since the assignment allowed for personalization, this would be a way to also speak to their cultural identity. The professor was observed to be visibly impressed, as demonstrated through the laughter, exclaiming how wonderful it was, speaking on how she agreed how a mole should taste, and ending with praise of the student's creativity in this assignment and, in turn, affirmed their linguistic repertoires, culture, and sense of self as it was demonstrated in the class presentations. Through the class observations, multiple examples of the cultural and linguistic affirmations by the faculty toward the teacher candidates emerged.

Another example of this is, as one professor, Pilar, in a class observation relayed:

I started thinking about our culture and our cultural traditions that we have participated in or know about or studied about, and it's all about the unity that we see in terms of life and death through the rituals of it such as today, Dia de los Muertos. I just wanted to make sure that you know we stop and recognize that time that is special. I have pictures of my parents and my grandparents, which bring back a lot of fond memories, and I guess the best part I like about it is just thinking about the fond memories of them. You know, I go back and think about conversations I had with them, and for some reason, I always feel like they're right with me. I don't know. Anyway, any (sic) of you have that same feeling? They're still in my heart and my brain. And so yeah, I talk to them. Tell them what's going on and tell my grandmother how much I miss her huge tortillas, she was from Sonora, and I do miss her.

In this quote, the professor connected with her students on something familiar: a celebration day, family, and food. The professor identified her cultural identity to open the discussion for the class to feel encouraged to share their own experiences, which almost all did

so happily. Pilar connects both her cultural and spiritual connections with her students. Audacious Corazón, as a conceptualized notion of care, was present throughout the observations of the faculty participants as seen in multiple ways. Furthermore, drawing from the document analysis data aligned with teacher candidates' responses to their DLE program. An example extrapolated from the syllabi reviewed was the Kumeyaay Land Acknowledgement. Although perhaps suggested by the department or even voiced in class, memorializing it in the syllabi on paper acknowledged its importance to the faculty to affirm the cultural ways of being of all people and all lands. Moreover, one of the syllabi centered on the linguistic identity of the students in a module based on how to address misconceptions of language acquisition with intelligence and included relevant readings to support understanding of the topic (Hammond, 2014; Inoue, 2014) Furthermore, a faculty member included in her syllabus her own diversity and inclusion and committed to diversity and promoting an inclusive environment for her undocumented and mixed immigration status students. She stated that if students find barriers that prevent them from learning, she will work one-on-one with the student, clearly affirming the teacher candidates' identity.

Faculty Expressed Authentic Relational Understanding Through Empathy Toward Teacher Candidates

Empathy is conceptualized for this study as the understanding of teacher candidates by their faculty with concern and love. Speaking to students with kindness, being encouraging, and actively helping students progress in their courses while checking in are all defined by Salazar (2013) as compassion which, for this study, was encompassed under the umbrella of empathy. Moreover, an authentic relational understanding and acknowledgment of the struggles of the students' lives allow for a partnership with their professors in their own learning (Schwartz &

Holloway, 2012, 2014). This understanding was included in the definition of empathy. The reflection of empathy from the researchers' data analysis from coding allowed the researcher to make meaning guided by the research question.

In the student survey, when the teacher candidates were asked about their perceived empathy from the faculty, 57.1% answered that all their professors did so, 28.6% answered that most of their professors did, and 14.3% answered that some of their professors displayed compassion. Likewise, the open-ended responses to the student survey question, "Please describe an instance when empathy/compassion was demonstrated by your professor(s) toward you." The response from a teacher candidate, as relayed in the quote:

I've had compassion and empathy given to me for different situations that have come up in my life. One such situation was when I was working several jobs trying to stay afloat, and my professors understood me, and not only that, show me compassion and grace at times when I needed it most and encouraging us to take care of yourself and offered me positive affirmations and compassion while reminding me of self-love and care.

The survey results confirmed that 81.4% of the respondents considered all or most of their professors demonstrated empathy and compassion toward them always or almost always. The student's open-ended responses further acknowledged the enactment of empathy by the faculty in this program. An example of this was relayed by Betty, a teacher candidate participant who highlighted in the focus group interview that the compassion and care given by the professors to her have been incomparable. She gave various examples of several professors in the program that have gone completely out of their way to care for her in times of need. Of her professors, she stated:

Se ve que estos maestros tienen empatía, y están enseñando algo que practican . . . son humanos, tienen sentimientos y están enseñando porque les interesa que hagamos las cosas bien por lo mejor de nuestros estudiantes” (It is obvious these professors have empathy and are teaching something they practice . . . they are human, they have feelings and are teaching because they are interested that we do things right for the good of our students).

Betty was born and lived in the border town of Tijuana, Mexico, until she came to Salt Lake City, Utah, at the age of 18 years old prior to coming to San Diego. She was diagnosed with Lupus and was given 3 months to live 15 years ago and has struggled with her health throughout her educational journey. Despite her diagnosis, Betty soldiered on to graduate with a degree in twice the time it would have taken had she not been battling her disease, but she persisted. She has worked for the last 8–9 years teaching online as a tutor to the Educational Opportunities Program. Currently, she has decided to complete the credential in this DLE program for the bilingual credential. When asked about her experience with the faculty in terms of her disease, she went on to explain:

Se preocuparon mucho por mi, y llegué a darme por vencida y me apoyaron en mi decisiones de cuidado de mi salud” (they [the professors] cared a lot for me, even when I saw myself giving up on myself when I believed I would succumb to my disease and there were the professors supporting my decision to self-care).

The following excerpt serves as an example of the codes that made up empathy where a word such as “preocupar” (worry) was used in code building the data. Previously the term compassion was also an example of a word coded as empathy. Additionally, Betty went on to clarify the transformative caring experiences she has had as she described:

A mi no me cabe duda que yo nací para esto- para enseñar porque fui buena aprendiz para poder enseñar- aprendí a escuchar y como estos profesores que tengo ahora me enseñaron que ellos también saben escuchar y que querían saber cómo escucharme, como estoy viviendo, que estaba pasando . . . en este programa de DLE nos han escuchado a mi y a todos mis compañeros. Nos preguntan, `cuénteme cómo le van las clases, cuéntenme cuando usted era niña para hacer conexiones con nuestro aprendizaje . . . ,cuénteme de Freire y como se puede asimilar con esos conceptos' . . . y ha sido un sin-fin de aprender. Si yo volviera a nacer, quisiera estos mismos maestros y volver a escoger esta misma carrera de maestra porque con los maestros estos con la simpatía que tienen han sido muy inclusivos entonces a mi me encanta. Y fuera de hecho que son hispanos y me entienden como persona total” (Without a doubt, I was born to do this, to teach because I was a good learner so as to be able to teach- I learned how to listen and likewise, these professors that I have now also shown me they know how to listen and that they want to listen to me and my classmates. They’d ask us “tell me how your classes are going; tell me about your childhood to make connections to our learning; tell me about Freire and how you see these concepts pertaining to you and your life and they have been never-ending learning. If I were to reincarnate, I would want these same professors as I would choose this same teaching career because of the fact that the sympathy that the professors have has allowed for inclusivity and I love it. Aside from that, they are Hispanic and they understand me as a whole person).

In the excerpt, Betty spoke of the empathy and compassion she experienced from her professors throughout the program. She shared multiple examples she gave where the understanding and flexibility she needed due to her illness occurred, as well as the example of a

professor helping her when she had her computer and phone stolen, giving her access to his own technology. She clarified that it had been the selfless actions, deep understanding, and care from the professors that have allowed her to feel encouraged and move on in the program despite the barriers that have arisen. This excerpt shows the students are SEEN, the importance of authentic reciprocal understanding, compassion, empathy, and acknowledgement of the struggles the students' lives. These elements allowed for a partnership between professors and students in their own learning through the use of the humanizing lens of Audacious Corazón.

Audacious Corazón exhibited by her professors during critical moments is what she believes has had a significant impact on her educational journey and her life as an immigrant. The care and support demonstrated by her professors at these pivotal moments were instrumental in shaping her experiences and helping her to navigate the challenges she faced.

Moreover, the observations revealed that all of the professors in the study demonstrated a high degree of empathy toward their teacher candidates. This empathy was consistently displayed throughout the observations, highlighting the importance of care and support in the educational process. One specific example that illustrated this empathy is when a professor took the initiative to check in on a student whose father had been hospitalized and was on a ventilator. She asked how he was doing and demonstrated her compassion for the situation connecting it to her lived experience with her parents and how difficult that was. She further explained should the student need any additional support with assignments or someone to talk to that, she was present and cared for him. Noting this evidence of empathy and many other faculty members' compassion and empathy for their students further emphasized its presence in the notion of care as described in the Audacious Corazón displayed by the faculty.

The secondary data derived from the document analysis supports the findings of what teacher candidates say about the courses in the DLE program. An example of a statement identified during the review of the syllabi was the mention of translanguaging. Based on the work from Garcia and Kleyn (2016), the syllabi clearly stated that in the classroom, the use of bilingualism as a resource in classroom space would be practiced in search of flexibility toward meaning-making. Considering the teacher candidates' linguistic resources, as the majority in this sampling of teacher candidate participants were born in Mexico, the choice to use bilingualism as a resource by the faculty is, in fact, a way of demonstrating empathy and compassion toward their students. Furthermore, it was also observed that the faculty's empathy and compassion toward their teacher candidates were reflected in their guidance and support during a conference and goal-setting class. The faculty had students sign up for Zoom appointments where they would discuss their progress and goals for the course, as well as develop alongside their faculty their own personal goals and expectations of themselves and their professor.

Faculty Encouraged Self-Reflection by Teacher Candidate

Students who are taught about integrating social justice perspectives in all disciplines via self-reflection upon their own socialization by a reflective practitioner recognize and seek to find patterns of oppression to counter (Carlisle et al., 2006). This engagement in self-examination is also highlighted by Freire (1993), who confirms this stance, "Learning is a process where knowledge is presented to us, then shaped through understanding, discussion, and reflection" (p. 93).

The survey's follow-up question showed 67.3% of student candidates experienced their faculty cultivating self-reflection, 14.3% answered that most of their professors did cultivate self-reflection, 16.3% answered that some of their professors did this, and 2% answered that none of

the professors did. An example of this is an open-ended prompt from the survey answered anonymously by a teacher candidate, “Can you describe a time your professors pose questions that invite students to self-reflect (through journaling privately, voiced in class or peer discussions) on lived experiences with inequities you may have experienced first-hand?” On teacher candidate answered:

Reflection was as an engagement through reading and discussing *The Four Agreements and Mastery of Love*, by Don Miguel Ruiz (2003) in which he promotes self-love and accepting oneself as we are, to be able to progress in life. Our imagination is our only barrier to our accomplishments if we set our minds to it; all we have to do is try through reflection. Promoting a positive mindset and learning to be reflective teachers is what the DLE professors have encouraged us to reflect upon.

As the researcher incorporated these two books as artifacts of the class, it became clear that reading these books was a way for the professorship in the DLE program to encourage the teacher candidates to become reflective practitioners. The Toltec wisdom authored in the books by Don Miguel Ruiz (2003) espouses a manner to overcome wounds and societal indoctrination and have relationships in the personal, professional realm that is transformational, as previously reflected in the open-ended responses of the teacher-participant surveys. The survey results also confirmed that 81.6% of the respondents considered that all or most of their professors inculcated in them the importance and necessity to self-reflect as practitioners. The student’s open-ended responses further acknowledged the encouragement of self-reflection as part of the curriculum.

Cristian, a teacher candidate, highlighted in the focus group interview his new understandings due to the self-reflection encouraged to partake in by his professors. When reflecting upon his cultural identity, he said:

But don't forget your roots because that's something that DLE teaches me to really honor those roots. Don't change the students either, even if they really want it that badly; even if they want to succeed, deeply reflect upon how it's important to know where you come from. After the transborder experience, I'm noticing and thinking about and seeing things from different perspectives because I have been reflecting; I was trying to tell that kid it's okay to be "Andres" not "Andrew"-be proud of who you are.

Cristian further shared that his experience in this program had changed his perspective on his learning and noticing within the classroom as well. He highlighted the engagement of professors who had him read articles and made connections to difficult contemporary issues fraught with tension, for instance, while reading *Pedagogy of the Oppressed*. Reflecting upon the readings and talking about injustices in real life was powerful for him. Freire's book was also explored as an artifact by the researcher, further clarifying that there was a need for the students to reflect so as to find a sense of agency to find an awareness of what is occurring in society. As clearly expressed, the agency Cristian found as an example allowed him to reflect on who he is and how he would like to be as an educator in the future.

Cristian was born and raised in Mexicali, Mexico, and from kindergarten through sixth grade, crossed the border daily to come to school in the United States, then returned home to Mexico as transfronteriso. After sixth grade, Cristian moved to Calexico, California, where he completed his schooling. Cristian emphasized in the focus group the benefit of the DLE program emphasizing social-emotional care, saying:

I think I really benefit from SEL [socio-emotional learning] activities. It's something that I have. That did not happen to me as a student. I was like entered into the DEL program. And I'm like, oh, teachers actually care about how I feel because who else is going to do that for us? It made me reflect deeply not only for my own well-being but for my learning.

Acknowledging the inequities and intolerances is further emphasized as Cristian further explained:

Yo pienso que si lo que me están enseñando de culturally responsive pedagogy es importante afirmar la cultura y reflejar en eso. Siento que a través de los años ha sido presión visto el 'superior language' y vengo y me doy cuenta por el aprendizaje y reflexión que no tiene que ser así! Un buen maestro puede validar las creencias y costumbres y ayudarlo a ser la mejor persona que él pueda ser, no lo que yo pienso él pueda o deba ser y encuentro como estas enseñanzas y pedagogías como puedan servirle a mi niece. En reflexión, fue para mí el sentir pena de hablar en español en community college, mi niece, con tan pocos años de edad, con 8 años, está sintiendo lo mismo en la escuela. He venido a ver por hecho de mis profesores y sus enseñanzas que yo tengo una responsabilidad de ser un buen maestro por eso y tienen que encontrar su voz, ellos tienen algo que decir no solo lo que el maestro tiene que enseñar. (I believe that the culturally responsive pedagogy that I am being taught is important to affirm the culture and reflect upon that. I feel that through the years there has been a pressure to speak the superior language and I am coming to see through the knowledge and reflection that it does not have to be like this! A good teacher values the beliefs and traditions of the student to help him become the best he can be, not who the teacher believes he can or should be. I see

how these teachings and pedagogies can help my own niece. In reflection of my own journey, I was ashamed of speaking Spanish at my community college, now I look at my niece, she is only 8 years old and is feeling this shame much younger, in elementary school. I have come to see through my classes and my professors that it is my responsibility as a teacher to help these students find their voice and hear what they have to say not only what the teacher wants to teach).

In this following excerpt, Cristian emphasized how the self-reflection taught and prompted by the professors had transformed his perceptions on several fronts. Cristian not only described his experience of working on reaching a critical consciousness (CC) where social and political contradictions begin to bubble up in his perceptions. He explained that it had been the Audacious Corazón embodied by the DLE professors that made him view his own responsibility as an educator who practices a culturally relevant pedagogy, which, even in his personal life with his niece, he identified the urgency of this type of practice. The social and political contradictions unearthed through the power of self-reflection have facilitated him to come to reimagine what a good teacher is—one who validates the customs and beliefs of a student as they guide the student through their educational journey. This salient finding is not just happenstance, but part of an explicit pedagogy of the faculty with the teacher candidates. Reflecting as a way to identify oppression in the lives of others is what is necessary to counter inequitable practices.

In the faculty observations, this element of self-reflection as a means to counter the socialized patterns of oppression was evident when one of the professors pushed the students' thinking on why they thought a certain way, how could that way of thinking be beneficial or harmful to their students, and allowed the students to pause and question their own belief

systems and actions. An example of a response of a teacher candidate to faculty prompting their thinking in class was:

In showing the history of Bilingual Education in California, the videos show the Latino community's efforts to accomplish positive changes and how bilingual education as a whole stems from strengths and not deficits. This class throughout it made me think and reflect as we were encouraged to do, on the inequities, the implicit biases, and how we could make it different for the next generation.

Additionally, another teacher candidate chimed in, stating:

You listened to our experiences of coming to a country where they enforce the dominant language into immigrants or people coming from the south, without respecting nor opening themselves to other people's languages. It was difficult to face those lived realities then and now, but it allowed me to further process them to make sure I do not do that to my students.

The teacher candidates' responses after self-examination and reflection were thoughtful and well-connected to their personal stories, their beliefs, learning, and the need to challenge those beliefs held by the dominant hegemony.

The document analysis confirmed what was recorded as the faculty's praxis toward self-reflection. An assignment in one of the courses consisted of a summary of Don Miguel Ruiz's (2003) book *The Four Agreements*. The purpose of this book is to expand the reader's awareness of the universal principles wholly based on self-reflection and how to make their own lives meaningful. Furthermore, the syllabi clearly delineated reflective assignments on current educational systems in addition to a reflective analysis of the transborder experience the teacher candidates participated in over a weekend in Tijuana, Mexico. The syllabi posed the teacher

candidate to reflect whether systems of education transform or condition learning and thinking. Additionally, the syllabi described a critical reflection on the teacher candidate's thinking and learning through the intersection of conscious discipline.

Conclusion for the See Me Theme

There was a common theme across the student candidate participants' experiences from which this first theme of See Me emerged in the data. Not only was this theme salient across the data of the participants but it was further highlighted in the student survey data of the quantitative section of the study. The frequency of the students' perceptions found through data coding and as measured on a Likert scale showed a high frequency of the See Me theme. The notion of Audacious Corazón ethic of care imbued in the professors' pedagogy in the DLE program was present within the data.

First, Angela explained that Audacious Corazón was demonstrated by the affirmation of her cultural identity, specifically, her linguistic diversity by her professors and the valuing of her as a negotiator of two world languages. This made all the difference for her in this program. That acceptance by her professors for her to be her authentic self is an element of the emerging theme See Me. Second, Betty's experience with the professors with a praxis of Audacious Corazón in her classes had been transformative in her educational journey as she highlighted how it has allowed her to be the holistic version of herself within an educational space of compassion and empathetic understanding that the professors have provided her with. Finally, Cristian's evolution toward a critically conscious educator that he delineated is a result of the encouragement toward reflections prompted by the professors in the program, adding to the See Me theme in the data. Cristian reported that his experience with the kinds of professors with Audacious Corazón in the DLE program is what has given him a different, culturally relevant,

and responsive perspective. Furthermore, the survey and data from the observations both reflected what the teacher candidates reported as their classroom experience perceiving the faculty to enact Audacious Corazón.

Love in Action Theme

The data uncovered another emerging theme, Love in Action, that examined the teacher candidates' perceptions of how they, as a whole person, were shown care and loved in some way by their professors in the DLE program. The importance of a student's mental, emotional, and physical health has been highlighted in the care and concern of students by faculty in higher education spaces with the purpose of holistically centering all parts of their lives (Salazar, 2013). Viewing the students through an asset-based perspective that focuses on caring relationships toward authentic caring (Pearson et al., 2021) is a critical part of Audacious Corazón.

Faculty Care for the Well-Being of the Teacher Candidates

When the teacher candidate participants were asked about their perceived care toward their well-being and feeling cared for by the faculty in the survey, 58.8% answered that all their professors did so, 15.7% answered that most of their professors did, 23.5% answered that some of their professors did, and 2% answered none of their professors displayed care for their well-being. Likewise, the open-ended responses to the student survey question, "Please describe in what way your professor(s) in the bilingual authorization credential program has demonstrated caring for your well-being?" also demonstrated care for well-being of the majority of the faculty. As described by a teacher candidate participant, "My professors encourage me to continue working and don't despair. Take one day at a time. They remind me all the time that I have the power and all it takes to make it. My professors believe in me." Another student described their experience as:

They (the professors) have all emphasized self-care, SEL and had assignments where we specifically plan self-care times in our lives. They have all bent over backward for us if we need help and have been open to communicating any questions we may have in class.

I can tell the program cares a lot for their students' mental and physical health.

The experiences of the students expanded to their own health, as demonstrated by this teacher candidate comment:

My daughter was recently diagnosed with cancer. The professors whom I shared this with regularly check in with me to see how she is. I was with her during treatment and could not finish my assignment on time. My professor was okay with me turning it in a day late.

The feedback from the teacher candidates in the Phase 1 survey showed that 74.5% of the students believed the faculty cared for them and their well-being in some way. The open-ended responses further elucidated the teacher candidates' experiences with the faculty as being positive.

Ermilda, a teacher candidate participant in the study, gave an example of her professors demonstrating care for her well-being in the bilingual authorization credential program. When she told her professor she would be having surgery at the beginning of the semester, she felt her professor was there to support her throughout. She described her feelings as having felt cared for and loved. She said, "Sabemos que tenemos la mente volada y aun se hacen cargo acerca de nuestro estrés, clases, vida privada y les importan mi y mi salud" (they know our head is all over the place and yet they are concerned with our stress, classes, personal lives and they care about me and my health). Ermilda described a feeling she noted that was not as present before in her academic life, that was having the sense of someone caring for her not only academically, which

she expected, but caring about her health and wellness within the educational system and that this was a pleasant surprise.

The faculty observations concurred with the findings from the teacher candidates' responses in the other two data points, open-ended survey responses and observations on well-being and care. All the faculty observed by the researcher made a conscientious point to check in with each student, calling them by name, welcoming them into the class, and asking them all how they are. Some of the faculty observed went further on their check-ins through Padlet to ask about some nonacademic questions, such as "what brings you joy?" Additionally, a faculty participant played "music that gives us life" to start the class, chosen earlier in the semester by the students. All these practices made students feel their well-being, in one form or another, was holistically being cared for as the faculty enacted Audacious Corazón.

In addition, the document analysis bolstered how the teacher candidates said they perceived their faculty as demonstrating care for them. The syllabi showed that care for well-being was consistently present in the assignments regarding socioemotional learning. In one of the classes, an expert in self-care and socioemotional understanding was brought into the class to speak to the students to discuss the skills, habits, and mindsets that enable academic progress and productive behavior. Dedicating time in class for discussion of urgently needed awareness of mental health centers and the reciprocal responsibility of wellness to both the faculty and teacher candidate, and this was present in the syllabi. The syllabi further explained that articles would be provided for the teacher candidates to learn how to use socioemotional learning with their own K–12 students in their own classrooms. Clearly, the care for the well-being of the teacher candidates was prioritized by the faculty participants in this study.

Faculty Demonstrated Love in Action Through Audacious Corazón Enacting Respect

The element of respect goes in tandem with love in action. Faculty who have an educational space that they share with their students, in which the faculty reinforces and validates the students, and communicates with the students discreetly, honestly, and openly without imbuing in that fear of judgment, have built a classroom ecology and safe space in which the student feels respected (Carello, 2018).

When teacher candidate participants were asked about feeling respected by the faculty in the survey they filled out, 84.3% answered that all their professors demonstrated respect, 7.8% answered that most of their professors did, and 7.8% answered that some of their professors did. Likewise, the open-ended responses of the student survey, which asked, “Please describe in what way professor(s) demonstrated respect toward you?” was answered by a teacher candidate participant:

Once I started my credential program, all my professors showed us respect by saying that we should call them by their first name. They did this to show us that we were colleagues in the field of education. I felt accomplished as if something has changed dramatically because they respected me.

In addition, a teacher candidate described their experience with professors as “giving us the opportunity to express our thoughts and feelings and actively listening. Not being judgmental but supportive instead, like we are valued.”

Jorge, a teacher candidate participant in the study, highlighted in the focus group interview that the understanding the professors have of students’ learning and making mistakes in our comprehension of educational concepts is respectfully received by the faculty. Jorge stated:

Ellos saben que el viaje es difícil y el aprendizaje de sí mismo nunca para. Hay profesores que están en otros niveles donde si llegas tarde, no te abren la puerta, si entregas un papel tarde por un minuto, no te lo aceptan. Los profesores del DLE entienden que estamos trabajando, tenemos nuestras familias y los estudios y student teaching y nos ayudan porque nos respetan. (They [professors] know that the journey is arduous and the self-learning is never-ending. There are professors who are in other levels who if you arrive late to class, they don't open the door. If you turn a paper in late by even a minute, they will not accept it. The DLE professors understand that we are working, we have families, school, student-teaching and they do help us because they respect us.)

Jorge described his experience with professors who had a deficit-based mindset and treated Jorge without respect and compared those experiences with the asset-based practices in the DLE program of the faculty, where he experienced Audacious Corazón from the professors who humanized the experience of learning and mutual respect in the bilingual authorization credential program. The DLE professors humanized the experience of learning and mutual respect through their asset-based practices, thus exemplifying Audacious Corazon. All the faculty observed an embodied atmosphere of respect among equal partners in education.

Again, the faculty observations were in line with the findings in the other two data points, surveys, and focus group responses on respect. All the faculty observed embodied an atmosphere of respect among equal partners in education. The researcher observed this phenomenon in action when one of the professors, Pilar, clearly communicated to the students, saying:

This is a quote by Rita Pearson, "Every child deserves a champion, an adult who will never give up on them who understands the power of connection and insists that they

become the best that they can possibly be”—So these are the words I leave you with in terms of you thinking about your classroom management, philosophy, engagement.

You're the adult. You're the one that should never give up on them because you see their humanity and respect them. But you also need to understand the power of connection because you got to know them, right? And you've had to tell them they're going to be the best they can possibly be, and you're going to be there to help them out, just as I'm here for you to help you out because I want you all to be the best that you can be and I do believe in you and respect you.

As presented in these data points, the teacher candidates identified through the survey that 92.1% of their faculty all or most showed them respect. The faculty observations concurred with this finding of how the professors treated the students when they entered the classroom or the Zoom online space. How the faculty spoke to the teacher candidates as equals, the interest of the faculty in checking in with their class, demonstrating they valued each and every person's question, and how the faculty commented, provided an opinion, and encouraged the teacher candidates to offer the same respect and meaningful respectful connections to their own students in their classrooms.

Respect for the teacher candidates, as demonstrated by the faculty, was supported in the analyzed syllabi. The first assignment on one of the faculty's syllabi was a letter of introduction. The teacher candidates were to write a letter introducing themselves to their professors and classmates. The validation given by the faculty, as observed by the researcher, toward their students in caring about who the teacher candidates are and giving them respect as humans centered in the classroom was very apparent in the syllabi and the assignments found there.

Conclusion for the Love in Action Theme

This second theme emerged from the data across the teacher participant experiences guided by the first research question. Love was put into action by the faculty as exemplified through both the care for the teacher candidates' well-being by the professors as well as the respect exhibited toward them. These actions were represented in the focus group interviews, the survey responses, the observations, and the syllabi analysis. The faculty's praxis is indeed imbued with Audacious Corazón, as notated in the interviews with Ermilda, a teacher candidate who spoke to her surprise of feeling cared for within an academic space. Jorge's interview further supported the data on the respect he received from the professors in the program. Finally, the observation of Pilar's praxis with her class cemented what was earlier seen; the care and respect for the students were prioritized, which further added to the actionable love seen in this study by the faculty as assessed in these findings.

Research Question 2

How do faculty educators in a bilingual authorization credential program perceive they enact the conceptualized Audacious Corazón within their teaching in a hybrid program with teacher candidates?

The intention of this second research question was to examine and capture the faculty's perceptions of their own care ethic toward their students. One emerging theme came from the body of data collected, coded, and analyzed. It was a community of resistance, with a subtheme of Crear un Hogar (create a home), which is needed for sociopolitical awareness. A second subtheme also surfaced, which built upon the first, that being Cultivar Un Jardin (cultivate a garden), where keeping the interpersonal faculty/student relationship is centered as a means toward building a community of resistance. The findings that surfaced came from all the data

points collected (i.e., survey, focus groups, interviews, observations, artifacts, and document analysis). The study's findings are provided in Figure 2 and are summarized.

Findings for Research Question 2

Finding 1: A Community of Resistance using the hogar (home) they have created for their students as a foundation, faculty educators cultivated a humanizing educational space.

Finding 2: Faculty educators intentionally created a jardín (garden) from the hogar (home) they built for their students to grow, establishing faculty/student relationships as a form of Community Resistance.

Faculty Participants

The faculty for this study had different life experiences and educational journeys that have led them to teach at this bilingual authorization program, as summarized in Table 3.

Table 3

Faculty Demographics

Faculty (Pseudonyms)	Gender	Full time/ adjunct instructor/ professors	Place of birth	Years teaching
Pilar	Female	Full time	Mexico	30
Asad	Male	Adjunct	Mexico	29
Brenda	Female	Full time	United States	26

Pilar

Pilar was born in Mexico to Mexican parents; her father was a field worker, and her mother was a seamstress. She lived in northern California, where she began her educational journey. She clearly describes being in kindergarten and not knowing how to speak English, and

she was held back in kindergarten for not knowing how to speak English. Coming from a generation where children were punished in school for speaking Spanish, throughout her schooling, she was given the impression that she was stupid, yet she knew she was not. Pilar clearly remembers being in high school when a teacher threw Pilar's paper in front of her because she had received a D on her paper and exclaimed, "You are not college material; I do not know what you are doing in my class." Pilar recalled feeling angered by this teacher's actions and realizing that the problem here was not Pilar's but the teacher's.

Pilar saw how important the teachers' role is and to have the need to really know their students while not mistaking their student's lack of linguistic aptitude, knowledge, or shyness as stupidity as it was done for her. Pilar revealed that she shared with her students that when a student receives a D or F on an assignment, as Pilar did, it is not the student's failure but the teacher's. She went on to graduate from San Francisco State, taught in a migrant program in northern California, taught the gifted program there, eventually moved to San Diego, taught in the classroom K-12, became a principal, pursued her doctorate in education, and taught master's classes in education at a university in southern California until she transferred to the DLE teacher education program in 2015, where she currently teaches. Pilar claimed that the focus of the coursework for her is how she interacts with her students, and it is prioritized in her praxis. The cultural and linguistic responses of the students in her classes are important to her. Pilar saw Cesar Chavez as a girl and saw him speak and said to herself "that it is the compassion and drive to do right by people, to treat all human beings equally and with dignity," which she centered in her courses every day.

Brenda

Brenda was born in San Diego at the border of Mexico, in National City, to teenage parents who were diligent workers who did what they needed to provide for their family. She grew up in National City and claimed to be a product of her neighborhood as she attended the neighborhood schools and was put in a bilingual classroom when she began school because she had no English. However, Brenda learned English quickly, she explained, and by second grade, she was in an English-only classroom thriving. In middle school, Brenda was bussed to a predominately white institution, where she stayed throughout high school. She recalled going to this school outside of her community, and it was the first time she experienced what it was like to be outside of her community. Brenda reflected that the experience was a positive one for her, unlike that of her sister; due to colorism, Brenda noted being able to blend in and pass as White among the other White students who accepted her and did not exclude her as being different.

Brenda was accepted to the university, and her parents made it clear she was not to leave San Diego for college for cultural and economic reasons; adding to that, she was given the understanding that she needed to hurry up to get a degree to make money. Although her idea was not to teach, she fell into teaching, having visited a friend at her school, and with an emergency credential, she began teaching 25 years ago. Brenda has always taught in San Diego, specifically Chula Vista, in dual language programs and now in higher education in the teacher education program of DLE. She relays her admiration for the student population she serves in the online credential program where she teaches. Brenda explained that this program has many teachers that worked in the transitional kindergarten or preschool programs without a credential, but the State of California is now requiring a credential, so these teachers who have taught for 20 or more years are finding themselves back in college to be able to work in the K–12 classroom. Brenda

respects the fact it is an adjustment for these teacher candidates and tries to be as accessible and flexible as possible.

Asad

Asad immigrated from Mexico at 8 years old. The transition to the United States, he contended, was not difficult in that all those around him spoke Spanish. It became so when his experience in third grade when his teacher, who knew he did not understand English, sent him to the back of the room and called him the translated version of his name instead of his actual name. It was then that his sense of isolation, belonging, and desperation arose with a connection made by the experience at this school of failure. Asad claimed that the teasing and sense of powerlessness occurred in an environment where he was called a “dirty Mexican.” Asad’s parents moved him and his siblings to a different school where he says he was taught to think and learn and use Spanish while learning English. He remembers the communication of his teachers from Spain as one of love and respect, being held to high standards. Additionally, he was sent to Mexico by his parents every summer to preserve his native language and culture, strengthening his concept of self while nurturing the cultural flexibility which gave him the strength of character to respond to different sociopolitical contexts. Asad pursued his higher education in San Diego and San Francisco. He taught for 4 years, thereafter opening a charter school which he has had an administrative role for the last 26 years. Asad has served at higher educational institutions in San Diego in teacher education programs where he has taught undergraduates, masters level, and PhD classes. Asad highlighted that sharing his immigrant story may challenge others through the lens of a diversity of thought, passion, and humility. Asad hoped to foster a pedagogical understanding that promotes cultural awareness and values

transnational experiences to address institutionalized racism in his classroom with all his students.

Community of Resistance

The Community of Resistance explained in this study can be viewed as a subversive sociopolitical gesture in challenging the oppressive structures in higher education communities. The theme of community of resistance came from the formation of the faculty explicitly creating a “homeplace” as described by hooks (1990): a place where spirits can be nurtured in a community of resistance which humanizes all members, despite the experiences in the outside world.

This emerging theme that materialized from the faculty’s perceptions of their teaching praxis and urgency to teach in the matter they do is based on the faculty’s call to disrupt the dominant hegemony for the good of the students. Through transcending and delegitimizing discriminative practices in their higher education classrooms, faculty demonstrate to their teacher candidates how to systematically enact Audacious Corazón in their own K–12 classrooms where first they establish an Hogar (home), upon which they build a Jardín (garden) with their students as they create this community of resistance.

Crear un Hogar as the Foundation

Recognition of oppressive deficit ideologies and inequities that marginalized people of color must contend with necessitates faculty to cultivate students’ ability to acknowledge practices that lead to educational inequity by checking their own biases in an effort to create and sustain learning environments for all students that are equitable (Gorski, 2018).

A home, or hogar, is the foundation where the whole person finds refuge, is humanized, and is loved. It is not just a casa or house, but a home that is not an idealized perfection as

portrayed in the media. It can be a place where there is tension, a place where boundaries are negotiated. As such, the faculty in this study all handle the potential tensions and differences in viewpoints of their teacher candidates by establishing norms in their classrooms from Day 1, as explained in the following quote where Pilar, a faculty participant, said:

I start off the class by saying emphatically that I will not tolerate any discrimination or harassment of any individual in my classroom, and that we honor each other, and we honor the value that we bring in the viewpoint that we bring, and that I also say to them, if you know this, this comes up. I need for you to notify me.

This excerpt demonstrated the boundaries the faculty engaged in cocreating with the students in the class as norms, just like in a home where there are expectations of behavior for a peaceful home place. The observations, interviews, and feedback from teacher candidates about the faculty, and document analysis exemplified that the faculty in this study provided that “homeplace” for their students as the first step in empowering them with sociopolitical awareness.

Asad, one of the faculty interviewed in this study, explained the “homeplace” of creating a classroom ecology where:

You create this “home place” place of resistance, place of love, this place of joy, this place of storytelling, this place where you feel the energy, then you start working with and help them understand how they can impact their world through their own transformation, not because someone told them how to do it.

Asad explained that he draws from hooks (1990) and is inspired by the scholar–educator as he ensures that his classroom and cocreated experience of learning from each other makes the

teacher candidates feel that the classroom is a safe space, resembling a “home” where they grow and develop as practitioners. Asad further elucidated the point when he described:

Every time I am teaching or engaged in any kind of activity with education, I feel that I have my parents, grandparents, great-grandparents, and uncles with me when I teach, and I am giving the students the gift that was given to me in my home- inspire, love, look at things through a different perspective and what’s in your corazón- go back to your roots, your sense of self, how you need to be for your students and how you are a reflection of your family.

Asad described his classroom as being a place of warmth and nurture, not compliance, further clarifying that the gift he brings his students is a place of refuge and love. He described this first step hooks (1990) highlighted that it is needed to find a place of resistance, that being a home where people can be affirmed in their minds and hearts despite living in a colonized world of white supremacy. Asad’s words foster the ethos of care toward his students, exemplified by the gift he brings his students to create a place of refuge, love, warmth, and nurturing, not compliance. Asad further used this act of remembrance as a radical political gesture, as described by hooks (1990), to remember the ancestors as a conscious gesture toward honoring their struggle and effort. Remembering, especially when dignity and humanity have been taken through living in U.S. society, is to feed off the memory that no one could take away so as to have a place in which to recover.

Pilar, another faculty member interviewed, explained that she gives her class ownership by having them decide on a name for the class. For example, this last semester, the class voted on “Los Teachers” as their name, and she explained:

I want them to feel connected and comfortable, and I think it's the type of connection that needs to happen when you have, for instance, a name that speaks to the duality of language signifying who they are as a group, which I want them to experience. The students feel more open to learning and engage in the curriculum when their class feels like their safe space where they can be themselves.

Pilar touched on the commitment to social justice as a collective interest of her class of students of color, learning to teach other students of color in a bilingual credential program. Pilar demonstrated a commitment for each student to have and use the right to translanguaging as a resource for expression, understanding that this is an act of resistance and an act of political awareness. As such, she was aware that to inculcate translanguaging, she needed to provide a place of refuge for her students, and that is her classroom. This was apparent in the excerpt, where she underscored the importance of providing comfort to her students, which is something that, again, happens in a home, in a "casa."

The faculty observations further elucidated the faculty's praxis in the classroom and were aligned with the descriptions the faculty gave of their classroom practices. One of the observations of the professors, Pilar, demonstrated how she created a "homeplace" for her students by asking the students to send her the song that energizes them the most and at the beginning of each class play one of the songs as shared by the teacher candidate. She explained when asked about it that this kind of connection and sense of home needs to happen to have this kind of pedagogy in the classroom where she uses music as a sense of culture and joy and love are present in her classroom. The professor played the "Rocky Theme" song which was one of the songs submitted previously. She told the students they would be doing that "I did it" dance at the top of the stairs when they graduate and to think about the things they will fight for that are

inequitable. This “Rocky Theme” exemplifies building a community of resistance where fighting, as presented in this movie and image, comes from the strength within and an enduring self-confidence as necessary to navigate the world at this time. Additionally, Pilar went on to impactfully share that if she, the daughter of a field hand, could make it far enough to earn a doctorate in education so as to serve her students, she has certainty that each one of her students in front of her has the *ganas* (motivation) it takes to make a difference.

Moreover, a second faculty participant, Asad, spoke about encountering the tension found in education. Just as a *casa* (home) often has tension within it where there are elements that need to be worked out, a classroom can have the same, not making it less of a homeplace, but instead the true form of one where with love, a deep understanding of how to do better can bloom. Asad gave the example of traditional texts being Eurocentric and, as such, encouraged the teacher candidates to have a critical perspective in their teaching and learning. He motivated the teacher candidates to critically seek the counternarrative to the dominant hegemony. He explained to his class that freedom is theory and liberation is action. As such, the responsibility falls upon the teacher candidates to help their students to find their own power while practicing liberation.

Similarly, one of the teacher candidates addressed the professor in the last class of the semester, saying:

You allowed me to learn about myself in a safe space of his class. You validated everyone’s experiences and uplifted them to a higher version of themselves in a way I did not know was possible. You taught us how to teach in a decolonized way, not in one where I have to conform and assimilate to the white American ideal. You showed us to confront the status quo by bridging the gap with love.

The ubiquitous references to home are mentioned by hooks (1990), who wrote how her grandmother's casa (home) was a place:

Where people could strive to be subjected, not objects, where we could be affirmed in our minds and hearts despite poverty, hardship or deprivation, where we could restore ourselves the dignity denied us on the outside in the public world. (p. 386)

It was this space of the home that the faculty provided the students. Clearly, the expressions of gratitude by the teacher candidates, as exemplified in the example, are consistent with the community appreciation of the faculty, which were effective in creating the sought-after community of resistance with their students in their classrooms. This statement highlights how important Lupe's statement explains the essence of hogar, which is love. Her reflective practice as a teacher is influenced by cultivating the jardin.

Additionally, the faculty demonstrated a subversive sociopolitical gesture in challenging the oppressive structures in higher education communities. This emerging theme materialized from the faculty's perceptions of their teaching praxis and their urgency to teach in the matter they do, and is based on the faculty's call to disrupt dominant hegemony for the good of the students. Another teacher candidate, during another class observation, explained to the professor:

This is one of the most pinnacle, crucial and devastatingly important pieces of our education to become teachers: realizing the deficit biases society not only see us as people of color, but they see that in our students too. Knowing how to recognize inequities as they arise helps us be better equipped to handle them and change them is what you and this class have helped me to see.

In addition, a teacher candidate added to her classmates' comment, saying:

by reading articles that give different perspectives about ideas and opinions that others see and then we reflect and discuss in class such as when we read Zaretta Hammond that a culturally responsive teacher must first identify and acknowledge their own implicit biases, and then reframe them. It is my class take-away and profe, it is because I felt I could do that here with my compañeros in this class.

This aspect of listening to the students' feedback given directly to their faculty about what made a difference to them was embedded in the observations of the faculty in which they gave reciprocity of love in the relationship both student and teacher created. Further alignment of the faculty's praxis and their perceptions of their imbuelement of Audacious Corazón emerged in the alignment of the data from the document analysis of the syllabi where the active search to establish a community or home surfaced. The faculty engaged the students, as assessed through the syllabi, to ponder through readings, discussions, and assignments about who they are and where their current thinking stood in delving into the writings of Ruiz (2003), hooks (2003), and Darling-Hammond (2000), the syllabi brought clarity to the corresponding praxis of the faculty that was observed along with the plan toward it as delineated in the syllabi.

Cultivar un Jardín

Once a "homeplace" has been established, Valenzuela's (1999) authentic caring takes effect as the community of resistance is built. In this study, the aim was to create a humanizing educational space where both students and teachers could establish "deep bonds of confianza (mutual trust)" (Valenzuela, 1999, p. 30) and cultivate a collective culture of reciprocal relationships akin to a garden. The classroom then becomes a space that recognizes and amplifies students' humanity, intelligence, and agency (Curry, 2021). With these elements in place,

students are better able to understand themselves and their world from a sociopolitical context that matters in their daily lives allowing for it to bloom.

In the interview with Brenda, one of the faculty participants in the study, she shared her instructor role necessitating flexibility. She elucidated her point in her explanation:

Since these students [teacher candidates] tend to be working parents, to be accessible to them around their parenting schedules around their children's sports or later in the evening is important. I often will need to make room to meet with them after 5 p.m., after I have fed my own family.

This account exemplifies how Brenda prioritized building relationships with her students through the compassion and understanding she exhibited in supporting and accommodating the needs of the class. Brenda further explained that many of her students have worked for years, some for 15–17 years, as paraprofessionals in the classrooms while their children went through school and are now deciding to continue their educational journeys to become credentialed bilingual educators. Brenda highlighted in the interview:

The literature or the content or curriculum might be a bit inaccessible to them, so I try to supplement with as much supplementary information that I have. I will say let me show you a video to understand it better or explain a different way or how I understand it. So I really try to do that because I want to make sure again that they're not overwhelmed by spending hours and hours on the curriculum when they haven't been in school in a really long time. This is how I create a community of learners with students I have relationships with, who are not fearful of asking for help or asking questions because we established a relationship.

Brenda's efforts to meet her teacher candidates where they are, not where she would expect them to be in this program, finding different modalities for providing comprehensible input for content (Krashen, 1981) for her nontraditional students that she expressly assessed as needing more support, demonstrated her care for students and their success in the program. This reciprocity and trust between student and teacher are centered in Brenda's praxis.

Pilar also spoke to the aspect of mutual confianza (Valenzuela, 1999) between faculty and teacher candidates in the interview. She described the need to:

Create a community of learners in your courses where the students feel safe to ask you questions, and I think that is something that develops. For example, sometimes a student will struggle with the answer, and I will give them feedback that says, you know you're approaching the idea of what I'm asking you about. But you're not quite there yet. So do you want to call in somebody else, or somebody else wants to help them out? So what I try to do is encourage that kind of partnership with their peers and me, and because of that, learning comes, I believe, is the care and respect part because I won't say no, you're wrong. That's not me, you know. I say, Well, not quite. I can give you a hand. This care for my students is what helps them be the engaged learner in my classroom, which in turn energizes me as a teacher to see that they are interested and involved in the learning.

Pilar's praxis in creating a community of learners in her classroom where respect is expected interchangeably between students, in addition to a connectedness between faculty and students, is emphasized in the interview excerpt. Pilar attempted to nurture relationships with her students that addressed their intellectual growth. Pilar's encouragement of her students and care mirrors the values-based model of educación in Valenzuela's (1999) authentic caring, where a

student's progress is determined by their treatment of others with respect and affection as a primary foundation secondary to academic knowledge.

This pedagogy was also visible in Asad's pedagogical praxis demonstrated in the interview, which was based on relationship building between teacher and student as well. He shared that he tells his teacher candidates:

If I want to create a space where others will feel respected and cared for, I will give them pan dulce (Mexican sweet bread) and talk with them and tell them you have come to a place to engage together. Usually, in my home, I have coffee and pan (bread); this is my way of showing you that I care so it can be understood within the students' cultural context, which I explain to the class. Interestingly, the students, as a familia (family), begin to bring items to share during class to share with me and each other as a community of learners.

Asad's action humanized the learning space, adding to it the aspect of welcoming the student body to the cocreated learning space where Asad, like Pilar and Brenda, elevated and prioritized the importance of connectedness in an effective teaching praxis. By challenging discriminatory practices in their classrooms, faculty demonstrate to their teacher-candidates how to systematically enact Audacious Corazon in their own K-12 classrooms where first they establish an hogar (home) for what Villarreal (2020) described as a "scholarfamilia." Then they add a 151ardin (garden) with their students as they cocultivate a family or community of resistance that can disrupt the status quo in humanizing ways.

The observations made of the professors' praxis confirmed what they intentionally claimed they did with their students to establish connections with their students toward building a community of resistance. The comfort of the students in all classes observed when they walked

and Zoomed into their educational spaces was palpable. Their body language, from looking stressed and tired, putting their bags down, getting seated and smiling, and greeting both their teacher and their classmates in person or through Zoom, clearly spoke to being in a space where they could take a moment to breathe. Around the class, not only were there smiles and jokes exchanged but loud laughter. Many students approached the professors just to say hello. The participant faculty all asked each student who came in how they were, called them by name, and greeted them with joy and love. In turn, the professors appeared happy to be there with their students and excited to teach and connect with their students. The professors shared with their students their own stories of how they were feeling and what they were doing. One professor was just getting over a cold and explained she had been taking care of herself with tésitos (teas) and rest. Another professor shared how he was doing with his work and trying to get through to enjoy the holidays. This dynamic demonstrated to their students that they too were human and vulnerable, just like the students who were able to relate to them, as demonstrated when a student gave the professor the recipe for a perfect tea to drink when you are sick straight from her grandmother.

One of the classes observed was on November 1st, the Dia de Los Muertos (Day of the Dead), which is celebrated in Mexican and Latin-American traditions. A professor showed a slide to her class of the movie Coco that said: “It’s the one night of the year when ancestors can come visit us.” She went on to explain:

This is a quote by Abuela Coco; oh, my gosh! She reminds me so much of my grandmother on my dad’s side. Oh, my gosh! So to all of you, keep in mind your ancestors tonight because it is remembering them where we get our strength to honor them through our actions.

The students appeared to deeply understand what the professor was connecting with them culturally and began a discussion of memories and remembering their own ancestors with stories of their grandparents and their parents. The relationship between the students and their professor was an interaction built on a semester of collaboration, vulnerability, and love. In a different observation of a class, the professor directly shared with her students:

I consider all of you my children, and I just want to expand on that. I say that because, with our children, and our classrooms, what we want to do is have them be their best. We want them to be able to recognize their skills, and also we want to do what we can to encourage them to keep on moving forward in their learning. I would hope that each one of you will think about going on to get your master's and going on to get your PhD. Because each one of you I can see. Yes, each one of you. I can see that you have the potential to do that, and I will say to you whatever I can do to support you in that pathway. I will know that it's more of increasing your learning and your interest that you have in teaching; you can all do it; maybe you haven't heard that or haven't believed it before. It's not an impossible dream.

The professor in this example demonstrated to her students her belief in them as educators whose spirit she tried to nurture and empower them for their growth and development. Another professor, Asad, who was observed, encouraged a community of resistance with his students by allying himself with them and telling them, "I am your coconspirator, don't be afraid." He explained just as he is theirs, they, too, need to be that for their students. He went on to relay a situation he had with a student whom he saw was being bullied by two other boys. He saw the student go into the bathroom crying. He went in after the student who was bullied and told him he was his coconspirator—leaving him perhaps a little confused but supported and

loved. He was doing the same with his class, supporting them and loving them in the face of the daily White supremacy they experience daily outside of the classroom. He enacted this subversive gesture of love to, as he put it, “heal from the world outside.” The response to this from his students was one of appreciation for the support. One student shared with the class that this was the only class she had felt so free to explore how she thinks and why she thinks that way and felt accepted regardless. Another student agreed and reciprocated the care for the professor by begging him to be their professor next semester for the next class because it was his pedagogy and inspiration that got her through a very difficult semester; knowing she had to come to this class was the highlight of her week.

The participating professors in the observations in this bilingual authorization credential program prioritized having a relationship with their students as well as exposing academic and interpersonal validation (Rendon, 1994). The professors played a crucial role in helping students, particularly students of color who are often first-generation college students, to believe in themselves and become confident college students. Additionally, the professors authentically demonstrated care in purposefully working to have positive student–teacher relationships through their words, their actions, their classroom ecology, and practice. The teacher candidates corroborated the assertion made by Valenzuela (1999) that Latine/X students view reciprocal relationships with their faculty as “the basis for all learning” as well as a “pre-condition to caring about school” (p. 79).

The secondary data drawn from the document analysis of the syllabi clearly aligned with the sociopolitical community of resistance that the faculty focused on in the Audacious Corazón they instilled. Disrupting the status quo by delegitimizing inequitable practices in classrooms to demonstrate to the teacher candidates how to do so in their own K–12 classrooms, the faculty in

this study showed a commitment to doing so not only in their praxis but also in their class syllabi as well. The analysis of syllabi clearly showed that assignments encouraged teacher candidates to think about how hegemony plays out in societal institutions, further inquiring about the student's beliefs and learning identities within the changing teaching profession. One of the other modules in a class observed had an assignment in the syllabus to make a lesson plan in which the lesson would be taught through testimonio as a means of assessing Yosso's (2005) community cultural wealth. This approach prioritized uplifting and centering the voices of marginalized people of color above the expectations and traditional methods of academia.

Conclusion

The findings that emerged from the data analyzed came from the faculty's perceptions of their praxis through their interviews, the multiple class observations of the faculty with their students, and the document analysis of the faculty syllabi. Community of resistance is what the faculty imbues in their students by example toward teaching a liberatory practice to their students for their own K–12 bilingual classrooms. The faculty built on the foundation of home (casa), “homeplace” (hooks, 1990), and the foundational love that lived there while adding to it the sociopolitical authentic care that Valenzuela's (1999) scholarship inspired. The faculty intentionally created relationships with their students and established a community. This is how the faculty enact the conceptualized notion of Audacious Corazón in praxis.

Concluding Summary

As previously stated in this chapter, the primary objective of this study was to explore the pedagogy of care within the context of a bilingual authorization credential program, using the concept of Audacious Corazón as exemplified by the faculty members who teach within this program. The first research question of this study aimed to investigate how teacher candidates in

a hybrid bilingual authorization credential program perceive their professors as embodying the conceptual framework of Audacious Corazón in their pedagogy. This chapter provided a teacher candidate description of these perceptions of the faculty and the observations of the faculty by the researcher along with the component of the document analysis of the faculty syllabi.

The study's findings identified that the teacher candidates were affirmed in their cultural identity by their faculty; the authentic relational understanding as evidenced by empathy from the faculty; the evolution of self-reflection toward becoming a critical practitioner was encouraged by the faculty; the centering of the teacher candidates' well-being and respect demonstrated by faculty toward teacher candidates while all were using the pedagogical notion of Audacious Corazón. The second research question of the study aimed to explore how the faculty educators perceive they enacted the conceptualized Audacious Corazón within their teaching in a hybrid program with teacher candidates. The findings elucidated how the sociopolitical establishment of a community of resistance by the faculty toward the teacher candidates.

CHAPTER FIVE
DISCUSSION AND RECOMMENDATIONS

There is always light
If only you're brave enough to see it
If only we're brave enough to be it

–Amanda Gorman

The purpose of the research of this study was to examine the pedagogy of care in teacher preparation courses. Encompassed in that was exploring the perceptions of the teacher candidates in the bilingual authorization credential program of their faculty, as well as the perceptions of the faculty upon their praxis of care was applied through the lens of Audacious Corazón. The teacher candidate and faculty participants' perceptions of the concept of Audacious Corazón is a care ethic with elements from *cariño* pedagogy (Pearson et al., 2021) and authentic care (Valenzuela, 1999) was the focus of this study. The study sought to answer the following questions:

1. How do the teacher candidates in a bilingual authorization credential program perceive their professors embody the conceptualized framework of Audacious Corazón in their pedagogy in a hybrid program?
2. How do the faculty educators perceive they enacted the conceptualized Audacious Corazón within their teaching in a hybrid program with teacher candidates?

The questions revealed effective ways faculty could reimagine their role to support their students academically and emotionally by establishing a connected relationship based on trust, love, and compassion. Faculty members play a critical role in supporting their students academically and emotionally, and they can do so by establishing a connected relationship based on trust, love, and

compassion. Such a relationship gave students a sense of belonging, support, and encouragement, positively impacting their academic success and overall well-being.

Audacious Corazón centered as the pedagogy of practice in this study was a way that the faculty members could reimagine their role by prioritizing student-centered learning, which emphasized the needs and interests of students and encouraged collaboration, critical thinking, and active learning. This approach involved creating a supportive and inclusive classroom environment where students felt valued and empowered, and their diverse perspectives and experiences were recognized and celebrated. By fostering a culture of respect and inclusivity, faculty members established a foundation of trust and respect essential for building meaningful relationships with their students. The study could inform the professoriate how they could potentially disrupt oppressive systems of power in higher education by employing Audacious Corazon.

Another way that faculty members supported their students was by adopting a holistic approach to education, which recognized the interconnectedness of academic, social, and emotional well-being. This approach acknowledges students' stressors, such as mental health concerns, financial pressures, and other life stressors, that may impact their academic performance. By creating a safe and supportive learning environment prioritizing student well-being, faculty members can help students feel more confident and motivated to succeed academically. Faculty members also prioritized listening to and learning from their students to establish a connected relationship based on trust, love, and compassion. Faculty actively sought student feedback and input, encouraging open communication and dialogue and showing genuine interest in their well-being and success. By taking a personalized and individualized approach to teaching and mentoring, faculty members helped their bilingual teacher candidates feel seen,

heard, and understood, which can foster a more profound sense of connection and trust. By establishing a connected relationship based on trust, love, and compassion, faculty members can help their students feel valued, supported, and empowered to achieve their goals and thrive in all aspects of their lives. As such, these questions arose from the need to study the lived experiences of teacher candidates' in the bilingual authorization credential programs.

Discussion of Findings

This chapter discusses the study's findings on the participants' perspectives on the notion of Audacious Corazón and the nuances of care while connecting the findings to the theoretical underpinnings as well as the review of the literature interconnected to the topic. Next, the study's possible implications and recommendations for future research on Audacious Corazón are presented. The chapter concludes with reflections, critical learnings, and closing remarks.

Guided by the research questions, the study's findings emerged as themes unearthed in the data that comprise the conceptualized notion of Audacious Corazón. The first theme of See Me identified three ways the faculty saw and expressed care toward the teacher candidates. The approaches were reflected through affirming the teacher candidates in their cultural identity, displaying empathy toward the teacher candidates, and encouraging the practice of teacher candidates' self-reflection in their quest toward developing into critical practitioners. The second theme that emerged from the data was the theme of Love in Action, with the act enacted by the faculty in exhibiting care for the well-being of their students as well as expressing respect toward the teacher candidates. The third and final theme found through the data analysis was a Community of Resistance. Within the theme was how the faculty established an hogar, or home, for their teacher candidates where they could evolve and grow. Furthermore, cultivating a jardín, or garden, as a reciprocal relationship with their students demonstrated how the faculty

prioritized their relationships with the teacher candidates within their praxis of Audacious Corazón and its impact upon the students.

See Me Theme

The concept of Audacious Corazón presented itself in the theme of See Me in many areas but mostly in humanizing pedagogy. This study deconstructed the reified cultural ideologies, which are vestiges of historical oppression as exemplified in the model of deficit thinking and, after that, evolved into victim blaming (Menchaca, 1997). The participants shared numerous instances of forced assimilation and subtractive schooling (Valenzuela, 1999). Both the bilingual faculty and teacher candidates relayed various examples of the oppression they lived in which they encountered deficit ideology about their language, culture, and communities. As such, the need to affirm cultural identity sprouted throughout the study from the teacher candidates and the faculty.

Similar to the experiences of this study's participants, Cheruvu's (2014) scholarship further exemplified the need to affirm cultural identity. Her study elucidated the struggle of preservice teachers of color and their lack of belonging in a higher educational space dominated by Whiteness. The preservice teachers of color felt "othered." Their academic abilities were questioned in the deficit-based perspectives held by their practicum school placement and teacher education university classes (Cheruvu, 2014).

Affirmation of Cultural Identity

The study's findings indicated the faculty comprehensively addressed the need to affirm cultural identity in their courses, with the teacher candidates exposing an asset-based education model and building a healthy cultural and linguistic sense of self in their classrooms. In this study, each teacher candidate participant was in a different place in dismantling the experiences

toward the reclamation of their sense of belonging. The data for this study confirmed that regardless of where the teacher candidate found themselves exploring their identity, the faculty cared for and authentically assisted them throughout their journey. The data from this study on Audacious Corazón determined that the affirmation of the cultural identity of the teacher candidates in the study led to culturally efficacious and linguistically rich learning environments as it supports Nuñez et al.'s (2021) scholarship.

The study by Nuñez et al. (2021) identified self-identity through language within the social and cultural context of the preservice teachers, allowing for cultivating humanizing pedagogies to support and center their marginalized future students. Nuñez et al.'s scholarship highlighted the identity of the bilingual educators' lived experience with language as a conduit to claim their bilingual and biliterate identity. Additionally, he posited that preservice teachers identify their teacher preparation program as a safe place to reclaim their identities by using their linguistic repertoires as assets, inspiring coursework, materials, and discussions (Nuñez et al., 2021). The experiences of the teacher candidates experiencing the affirmation of their own cultural, racial, and linguistically diverse identities by their faculty in this study led to their sense of self as an educator and whole person.

Empathy From the Faculty

Another aspect of the See Me theme that came out of this study was the empathy from the faculty toward the teacher candidates based on concern and love. Empathy and compassion, as translated in the data for this study from the teacher candidates, emphasized reciprocity and a humanizing pedagogy, which was evidenced in Salazar's (2013) tenets of humanizing pedagogy. The data reinforced Bartolomé's (1994) research about the much needed mind shift where students are centered and treated with compassion, respect, and dignity, not as the hegemonic

subordinates of an educational system that dehumanizes them. Evidenced in the data from the teacher candidates about the faculty, the findings supported Bali et al. (2020) and Valenzuela (2010), whose scholarship indicates that faculty's care and construction of a meaningful educational practice within the parameters of a trusting relationship are necessary.

Further noted is that the humanization identified in class was frequent and authentic per the teacher candidates supporting the existing research in this area. Bali et al., (2020) emphasized caring through action, including the faculty empathizing with the students in their courses. Having faculty that are cognizant of the need for empathy when there may be stressors in their teacher candidates' lives, including mental health challenges, worries, and anxieties, all need to be centered. In this study, the faculty demonstrated this in the observations and relayed by the teacher candidate participants interviewed. The trust and care that the faculty cultivated through taking time to listen and finding a way to help students are what Bali et al. (2020) referred to as an imperative component of establishing student-centered relationships.

Faculty Encouraged Self-Reflection

An additional part of the See Me theme that answered the research question of how faculty enacted Audacious Corazón toward the teacher candidates answered through the critical lens of the candidates' self-reflection. The data from this study indicated throughout that this self-reflection piece was instilled and transformative in the lives of the teacher candidates. They examined and explained their process of fighting through the internalization of harmful ideologies despite being part of the same ethnolinguistic group as the students they would be serving. Bartolomé (1994) identified in her scholarship the political awareness needed to engage in critical sociopolitical analysis to eradicate the unconscious deficit views in the White supremacist ideology of teachers. This study showed that deficit views of marginalized students

who are culturally, ethnically, or linguistically diverse must proactively address in combating opposing ideologies (Alfaro & Bartolomé, 2017; Freire, 2000; Valenzuela, 2016).

Moreover, as identified in the scholarship of Alfaro and Bartolomé (2017), educating preservice teachers in critical self-reflection juxtaposed to dominant deficit ideology for one that highlights social justice must be acted on. The data demonstrated that the faculty indeed cultivated self-reflection in the teacher candidates to dismantle the patterns of oppression and assimilation of students. By doing so, students will not need to bear the burden of their teacher's ignorance. Instead, they will actively see how their classroom teacher works counter to the hegemonic schooling establishment to "have the voice and courage to stand up against injustice and inequities" (Valenzuela, 2010, p. 26).

Love in Action Theme

A second theme, Love in Action, emerged from the data findings while seeking to answer the study's research question on how the faculty imbue the care notion of Audacious Corazón with their teacher candidate students. The study demonstrated the faculty prioritizing the well-being of their students through mutually engaging discussions about wellness, including mental health and spirituality, as well as check-ins used by all the faculty observed at the beginning of class. Approaching self-care with a lens of equity is the action by the faculty that has significantly impacted the students in this study. In addition to this care, the faculty demonstrated to their teacher candidate students' respect by creating a classroom space for their students that is safe and inclusive for all. A classroom ecology that validates the student respectfully, elevating their voices without fear of judgment. By fostering respect for the classroom community while actively working to provide a sense of a safe space and security for the students (Carello &

Butler, 2015), the faculty's actions were those of a caring person who actively uses Audacious Corazón.

Faculty Care for Students' Well-Being

The study unearthed how caring for the well-being of teacher candidates by the faculty is an integral aspect of social justice and humanizing pedagogy. The data derived from this study elucidated the action of being cared for by a professor as also being respected. This study's framework on caring through Audacious Corazón is based on the research of scholars (Pearson et al., 2021; Valenzuela, 1999), which has centered caring as a necessary component of teaching and learning. The faculty participants demonstrated caring for the socioemotional health and well-being of their teacher candidates in every class observed in this study by the researcher. Notably, Noddings (1984, 2005) posited that caring is reciprocal and notes the necessity of gaining students' trust as a critical aspect of the relationship in which respect is the foundation. Once the trust between faculty and teacher candidates is established, developing an authentic caring relationship beyond solely an academic setting is possible (Pang, 2005). The faculty in this study prioritized the teacher candidates' mental health and, coming off a pandemic, centered on the individual and their needs. hooks (1990) communicated the need to teach in a caring and respectful way that is the only condition and way in which a student's deep learning could occur. Having faculty that teach in this manner where Audacious Corazón enacted encourages the students from marginalized backgrounds, such as the teacher candidates in this study, to develop their criticality, a sense of power, and agency and challenge the pervasive injustice (Freire, 1970).

Furthermore, "by modeling 'care' consistently, students come to know in a real sense what the influence of caring means" (Collier et al., 2005, p. 354), which is reflected in the faculty

attitudes and predispositions toward their students in this study. The faculty's pedagogical praxis enacted upon the teacher candidates in their courses influenced their cultural responsiveness as educators in their own K–12 classrooms. Moreover, according to Guzmán et al. (2008), “maintaining personal interactions with students and creating a caring atmosphere is central to college teaching” (p. 498). This study concurred with the scholarship that focused on the ethic of caring for the faculty through genuine concern for the student's well-being, treating the student with humanizing respect, and maintaining positive personal interactions.

Faculty Demonstrated Respect to Their Students

Love in action was most clearly seen in the atmosphere of respect created in the classroom by the faculty. Filling an educational space with the validation of students and open and honest communication in a manner that does not cause fear of reprisals by the students is a classroom ecology that promotes respect in the safe space provided. Moreover, treating the students as equals in thought and ideas and valuing their input within that space affirms respect. As the faculty effectively designed classrooms where meaningful connections between faculty and students and peers emerged, the students' encouragement from their professors in this study was transformational to their learning. The asset-based practices the faculty of the DLE program in the bilingual authorization credential program used were the notion of Audacious Corazón, which demonstrated the humanizing pedagogy of care students thirst for in higher education.

Community of Resistance Theme

The third and final theme that materialized in this study from the data is the Community of Resistance created by the faculty in their classrooms as they practiced the art of care. This theme arrived from answering the second research question, which asked faculty how they perceived they enacted care within their pedagogical practices. The subversive sociopolitical act

where they challenged oppressive structures within higher education by opposing the status quo of those spaces is found here. The faculty modeled Audacious Corazón daily with their teacher candidates. They transcended the traditional hegemonic expectations of top-down pedagogy, where students are considered deficient, and instead disrupted the dominant hegemony for the benefit of their students. The faculty empowered the students to create an hogar, a home, in which they feel safe to be themselves, upon which collaboratively they could cultivar un jardín, cultivate a garden, a space where the students would grow and flourish in becoming culturally responsive educators society needs.

Crear un Hogar

How faculty educators perceive they enacted the conceptualized notion of Audacious Corazón emanated from the findings based on the sociopolitical development of a community of resistance. Siddle Walker (2000) noted that marginalized students are more likely to perceive schools and teachers as caring when they feel safe and welcomed, viewing the educational environment as a home away from home. The findings in the study of Audacious Corazón showed that the faculty do, in fact, establish the first step for sociopolitical change and construct a casa (home) where the teacher candidates can feel as part of a safe community. According to Castillo (2020), teaching Latine/X students using the term and concept of familia (family) inculcates the cultural bonding among the class that she notes is essential for academic success. The findings reveal that familia formed, creating the hogar. In the observations of the faculty, setting up their class as a “homeplace” where the teacher candidates affirmed in their minds and hearts despite living in a colonized world (hooks, 1990) and surrounded by love and joy was present in each faculty’s class online and in person. An hogar (home) is where a person’s spirit can be comforted, where there is a refuge, where the space is humanizing, and from which joy

and love could help the teacher candidates' ability to cultivate and empower them as impactful agents of change. The scholarship emphasizes providing classroom environments where students feel safe, valued, celebrated, and validated (Bair & Steele, 2010; Gay, 2002; Hammond, 2014). These elements can help mitigate possible trauma within a classroom ecology that provides for strong, authentic, caring relationships. The study's findings supported the idea of a commitment to social justice in higher educational spaces, which lived in love of a reciprocal relationship between faculty and teacher candidate.

Cultivar un Jardín

Once the foundation of the hogar (home) is laid down, a collective and collaborative culture of reciprocal faculty and teacher candidate relationships evolved in the blooming cultivation of the jardín (garden) within a values-based model emphasized by Valenzuela (1999) of educación (education) where respect and affection are centered as a way to reach academic excellence. This classroom culture was observed and established in each of the faculty's classes. In addition, the teacher candidates referenced their relationship with their faculty in the program and how impactful that was for them. Many of them mentioned it was the first time they felt cared for by faculty or educators. Pascarella's (1980) foundational work highlighted the significant positive associations between student–faculty relationships affecting students' positive attitude toward their education, persistence, and eventual achievement in higher education. However, Valenzuela's (2010) transformative scholarship on authentic care emphasized reciprocal relationships between teachers and students where classroom ideologies were disrupted, flowering into additive schooling experiences for marginalized students. The positive and nurturing student–faculty relationships highlight the humanizing and practical learning space for the students.

Implications

The significant implications for the students in the bilingual authorization credential program of failing to ascribe to a pedagogy of care such as Audacious Corazón are significant. Faculty who prioritize a pedagogy of care for their students create a more positive learning environment. As such, building a community with greater engagement and inclusion of all students results in deeper learning by the students to become culturally responsive educators through the care shown to them. Transformation of preservice teachers who are educated holistically and further empower their K–12 students. Additionally, teacher shortages can be ameliorated by higher education teacher preparation programs and responded by reimagining their programs. Ultimately, subscribing to the Audacious Corazón framework requires a shift in focus toward a commitment to caring, equity, inclusion, diversity, and access for all students. Moreover, to have asset-based ecologies centered on students with cultural wealth in all classrooms K–post secondary because teacher education programs must address hegemonic structures embedded in tradition and deeply rooted in unequal power dynamics. Consequently, The implication of not doing so reinforces dominant cultural values while marginalizing diverse perspectives and a multiplicity of experiences and voices. As such, schools become a site of perpetuating inequities instead of addressing them.

Not prioritizing a pedagogy of care and providing it for the students may lead to a continual attrition rate of students pursuing education as a career. With the results of the COVID-19 global pandemic upon burnt-out classroom teachers leaving the teaching profession and those who may have considered education, choosing a different career is looming large. Hurd et al. (2023) contended that the nationwide teacher shortage is particularly relevant for Black and Brown students in high-poverty communities and referenced the U.S. Government and

Accountability Office “also found that the teacher shortage was made worse during the Covid-19 pandemic and has been exacerbated by two key issues: recruitment and retention challenges due to a negative perception of the teaching profession and a perceived lack of support for current teachers” (p. 2). Consequently, higher education teacher preparation programs must respond to teacher shortages by reimagining their programs. Ultimately, subscribing to Audacious Corazón as a shift in focus toward a commitment to care, equity, inclusion, diversity, and access for teacher candidates would address the urgent commitment needed from the universities.

Furthermore, teachers moving toward social justice in their classrooms and dismantling deep structures of schooling are needed. As such, challenging adherence to education’s hegemonic structures embedded in tradition and deeply rooted in unequal power dynamics must be addressed. The implication of not doing so is that it reinforces dominant cultural values while marginalizing diverse perspectives and alternative voices. Consequently, schools become a site of perpetuating inequities instead of addressing them (Giroux, 2011). Through perpetuating the status quo, uniformity and control are emphasized, not leaving space for viewing education with a critical lens by either faculty in higher education spaces or by teacher candidates in their future classrooms.

Moreover, teacher preparation programs must equip teachers to challenge the dominant discourse of education for the benefit of their students through their culturally responsive pedagogy. In doing so, teachers will give voice to marginalized students with diverse perspectives instead of prioritizing traditional ways of knowing (Ladson-Billings, 2006), which can perpetuate stereotypes and biases and exclusive classroom spaces if this is not prioritized. Finally, the implication of not actively dismantling deep structures of schooling results in educators giving room only to academic achievement, reinforcing compliance within traditional

structures without highlighting the care necessary in higher education classrooms for teacher candidates to engage in learning. Freire (2000) posited that critical pedagogical approaches prioritizing critical inquiry, collaboration, and social justice must be adopted. By doing so, cultural responsiveness and inclusivity with diverse communities with different perspectives will help create a more equitable and just learning ecology. Stephanie Cariaga (2019), an assistant professor in teacher education program at Cal State Dominguez Hills, focuses on the Pedagogy Wholeness and captures how to create wholeness for students and said:

From the way we relate to students, to the curriculum we design, to the kinds of knowing we draw from, to the way we show up in our classrooms, pedagogies of wholeness create the right connections and understandings to feel fully seen, heard, and understood. How do we create brave, safe, [and sacred] spaces for students to actually be whole?

This quote from Cariaga challenges all practitioners—from teachers, faculty, and university and district administrators—to reflect upon their role in creating safe, sacred spaces.

Recommendations

This study's seven findings revealed that the pedagogical praxis of the faculty, which modeled Audacious Corazón, helped to transform and develop the teacher candidates into culturally responsive educators. Using the conceptualized notion of Audacious Corazón based on *cariño* pedagogy (Pearson et al., 2021) and authentic care (Valenzuela, 1999), the humanizing relational practices impacted learning in the bilingual authorization credential program examined in this study. The recommendations for students, faculty, and program directors are based upon this.

Students

First, considering the time, resources, and money cost of pursuing higher education, students must research the programs they want to attend. Bilingual authorization credential programs that prioritize holistic student support, cultural responsiveness, and diversity of thought and people are 21st-century programs that prepare educators for the changing dynamic of education. Programs that enact the notion of Audacious Corazón as part of their pedagogical practices result in students that feel empowered were the results of this study. Viewing students with their cultural wealth in loved-soaked (Bermudez & Hatkoff, 2022), teacher education programs must be prioritized. Gay (2010) stated students thrive when their cultural identities are validated and recognized. Therefore, it is necessary for the programs that students are in to prioritize culturally responsive learning and teaching practices (Ladson-Billings, 1995a). Students should seek out programs that see the whole student and offer support for academic, emotional, and social well-being (Tinto, 1993), including financial aid, mental health, and career resources. Importantly to consider is the aspect of a program that fosters opportunities for relationships between faculty and students, as it is critical to students' success. Programs that encourage collaboration would be another factor of Audacious Corazón where students find themselves in a community of learners where they feel safe with their professors and peers and exchange diverse thoughts effectively working with diverse people.

Faculty

Second, the results of this study further expand upon the research that examined the perceptions of the teacher candidates and the experienced positive, caring experiences of their faculty. That same care ethic can potentially affect student retention and the teacher candidates' academic success and sense of belonging. Knowing this may warrant from the faculty further

considerations examining their notions of care and how it is practiced and incorporated into their classroom teaching practice. Additionally, the relationships between faculty and students are prioritized, where care and respect are highlighted. Valenzuela (1999) shared the importance of authentic care in the classroom “begins with a commitment to seeing students as fully human” (p. 20). When a professor considers the needs and experiences of each student in their Audacious Corazón praxis, creating a classroom community based on inclusivity, love, and joy is formed. An equitable and inclusive educational system created by educators in a student-centered system where care and empathy are prioritized. As Valenzuela (1999) emphasized, “authentic caring involves a constant struggle to be responsive to the diverse needs of students and to challenge the systems and structures that perpetuate inequities” (p. 24). The researcher hopes this study catalyzes more dialogue among university faculty and administration in considering the ethic of care exemplified by Audacious Corazón.

Program Directors/Faculty Administrators

The third and final recommendation is that this study can serve as a call to action to bilingual authorization program directors and administrators to take the findings in this study and consider them when planning the pedagogy and mission of their program. Today’s diverse student populations make these programs sought after because U.S. society should serve diverse and marginalized student populations. Program directors and administrators must look at that in incorporating a pedagogy of care in their programs. Doing so recognizes the importance of creating inclusive, supportive, and caring learning environments to retain and graduate their students and future students shopping around for programs to apply to. Moreover, the program directors and administrators must also provide professional development opportunities for the

university faculty to improve their skills in providing supportive learning environments for all their students.

There are anemic teacher education programs that offer one or two courses on diversity, critical consciousness (CC), and self-reflection. A reframed teacher education program for the next generation of teachers requires a more substantial education. Muhammad (2023) theorized on this, suggesting courses for teacher education such as: self and humanity unpacking how one's identities and histories affect teaching for humanity; history of BIPOC literary education explicating ways BIPOC have engaged in wide literacies across the world; theories of education including multiple theories of education, not only the Vygotsky (1986) but Du Bois (2013) as well; becoming scholars of discipline, learning how to observe the world in terms of curricula and connect those skills to the world; culturally and historically responsive education elucidating the history and practical learning of this model with a practice of the five pursuits of education in methods course which consist of identity, skill, intellect, criticality, joy, and family/home connection. Finally, a course on joy, self-care, and wellness and the enactment of it in the educator's life, their classroom, and at school is recommended. Applying these findings on the pedagogy of care with students across other programs and systems could also have a significant impact. A broken educational system with an opportunity to reframe and actively seek humanizing practices cultivating a loving praxis to reach the hearts and minds of the teacher candidates may be a starting point toward change.

Future Research

Future research could potentially explore whether the behavior of faculty members displays the approach of Audacious Corazón and hypothesize if it could be applied to other higher education settings outside of the bilingual authorization credential program. The

participants in this study were Latine/X students in southern California; it would also be interesting to investigate the experiences and perceptions of bilingual authorization program students in different parts of the country or even internationally. They were, furthermore, comparing the perceptions of this study's teacher candidates faculty's care ethic with students in other majors. Additionally, sharing the findings of this small study with bilingual and nonbilingual education programs could further expand the reach of Audacious Corazón and contribute to having programs adopt Audacious Corazón and examine if their programs have similar transformative experiences. Furthermore, teacher education programs could view teacher-candidates and their funds of knowledge as Bermúdez and Hatkoff (2022) coin a term from Dr. Kaleb Rashad's (2019) scholarship as they define it as a pedagogical approach grounded in love, collective trust, and radical joy. It stems from the work of hooks (2003) who observed that "When teachers work to affirm the emotional wellbeing of students we are doing the work of love" (p. 133).

Finally, the Transborder Education Experience teacher candidates had the opportunity to participate in significantly impacted them, growing from the fundamental knowledge the faculty had already taught the students about. They explored border and educational issues through the lens of social justice, allowing the participants to critically reflect and compare the educational practices of the students and families in Mexico and the schools 30 miles away. Building on this initial experience, it would be interesting for the teacher candidates to get another opportunity once per semester to see how it could influence their pedagogy and CC. The researcher hopes that the care, a work of love that Freire (1993) spoke of, is essential enough to be considered and implemented in higher educational spaces.

Conclusion

This dissertation began with an interest in examining how faculty's care ethic toward their students in higher education is perceived and affects their students—this inquiry on the subject through the researcher's experiences with faculty who cared. Paris and Alim's (2017) research stated the formation of the classroom teacher is crucial as it fosters a system of disruption through the social justice lens that outstretches to effectuate the politicized concept of caring. This study's results indicated the teacher candidates felt affirmed in their cultural identity and experienced empathy and care from faculty interested in establishing relationships with them. As such, the faculty encouraged and promoted the teachers toward self-reflection and centered the students' well-being and respect. Finally, the findings established how the praxis of the faculty gave rise to a sense of community among the faculty and students where they could feel safe to voice who they are and their struggles as they were cared for through Audacious Corazón.

Audacious Corazón aims to encourage an evolution of the teacher candidate into the agent of change. The study highlighted the importance of rejecting discriminatory practices that oppress students in higher education spaces and embracing the students' cultural heritage through authentic care (Bartolomé, 1994), reflecting it in the model of Audacious Corazón. The goal is ultimately to have educators that are transformed in the credential program and grounded in social justice. The faculty can accomplish this through disruptive and subversive teaching to the dominant hegemony of higher education and challenging the White homogeneity of White supremacy. As Valenzuela (1999) noted, faculty members have a privileged position and responsibility to prepare the next generation with a moral vision and social justice orientation that extends beyond their communities and into the world (Rice Continuing Studies, 2014). A

relationship that is rooted within the trusting, safe, and nourishing environment of a casa (home), the jardín (garden) flowers and blooms allowing for the faculty and teacher candidates to collaboratively be “revolutionary pedagogues” (B. B. Flores et al., 2018, p. 127) that are cultural mediators with political and ideological clarity (Bartolomé, 1994).

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APPENDIX A

Email Solicitation for the Study of Audacious Corazón in a Bilingual Education Authorization

Program for Faculty

Hello Faculty,

My name is Dianne Bermúdez Torres and I am a Ph.D. student in the Education for Social Justice program at the University of San Diego in San Diego, CA. I am conducting a study that contributes to the scholarship and research on the importance of educator preparation courses. It is critical for bilingual authorization credential faculty and candidates to have the ideological dimensions of authentic caring as found in *cariño* pedagogy. *Cariño* pedagogy melds five elements of pedagogical practice: humanizing pedagogy, trauma-informed pedagogy, teaching for critical social justice and equity literacy, and culturally responsive and sustaining pedagogy, and ties them together as practices that care for the student holistically. In addition, elements of authentic care which focuses on faculty-student reciprocal relationships and the socio-political component makes up the conceptualized notion of Audacious Corazón which will be examined in this study. The results of this study will contribute data to members of the professoriate on how colleagues disrupt oppressive systems of power in higher education through the implementation of *Audacious Corazón* in their classrooms.

I would like to invite you to volunteer to participate in this research. This study is completely voluntary. If you decide to volunteer to participate in the study, it is under no obligation, being free to opt out at any time. This study will take place sometime during the Fall 2022 semester and include:

- One 60-90-minute one-on-one interview via Zoom
- Three 60-minute unobtrusive class observations: two announced and one unannounced.

If you choose to participate in this study, the total time participation of 4 hours to 4.5 hours throughout the Fall 2022 semester.

The interview and focus group questions will capture your perceptions on how *the notion of AUDACIOUS CORAZON* was implemented, if applicable, (which encompasses the aforementioned five pedagogies working in tandem) within your teaching praxis in the Bilingual Authorization Credential classes and the frequency of its implementation in your class and examples thereof.

If you agree to participate in the study, your information will be kept confidential, pseudonyms through Zoom will be used to protect your privacy with the data only available to me, the researcher, and my doctoral advisor. Additionally, your confidential responses will be video recorded through Zoom via a recording device such as a computer or cellular phone for the sole purpose of transcription.

Please review the attached consent forms. I am happy to answer any questions you have about the study.

You may contact me at xxxxx@sandiego.edu or my faculty advisor,

Dr. Viviana Alexandrowicz, at xxxxx@sandiego.edu

Thank you for your consideration.

Dianne Bermúdez Torres, Ph.D. Candidate

Updated 5/1/23

APPENDIX B

Email Solicitation for the Study of Audacious Corazón in a Bilingual Authorization Credential

Program for Students

Hello Student Candidates,

My name is Dianne Bermúdez Torres and I am a Ph.D. student in the Education for Social Justice program at the University of San Diego in San Diego, CA. I am conducting a study that contributes to the scholarship and research on the importance of educator preparation courses. It is critical for bilingual authorization credential faculty and candidates to have the ideological dimensions of authentic caring as found in *cariño* pedagogy. *Cariño* pedagogy melds five elements of pedagogical practice: humanizing pedagogy, trauma-informed pedagogy, teaching for critical social justice and equity literacy, and culturally responsive and sustaining pedagogy, and ties them together as practices that care for the student holistically. In addition, elements of authentic care which focuses on faculty-student reciprocal relationships and the socio-political component makes up the conceptualized notion of Audacious Corazón which will be examined in this study. The results of this study will contribute data to members of the professoriate on how colleagues disrupt oppressive systems of power in higher education through the implementation of *Audacious Corazón* in their classrooms.

I would like to invite you to participate in this research which is comprised of two phases. This study is completely voluntary. If you decide to volunteer to participate in the study, it is under no obligation, being free to opt out at any time.

Phase 1:

- Total time commitment of 20 minutes from you to fill out an online survey on the pedagogical practices of your professors exclusively from the Bilingual Authorization Credential Program not your general education professors or classes at this University.

Phase 2:

- Total time commitment of 45-60 minutes in this second phase of the study if you choose to volunteer to also participate in. This part is comprised of your participating in one focus group lasting between 45 to 60 minutes sometime during the Fall semester.

The total time if participating in Phase 1 and Phase 2 will be 65-80 minutes specifically comprised of:

- one 20-minute online survey filled out from Phase 1

- one 45-60-minute 3-5 person focus group you will participate in from Phase 2

If you agree to participate in the study, your information will be kept confidential, pseudonyms through Zoom will be used to protect your privacy with the data only available to me, the researcher, and my doctoral advisor. Additionally, your confidential responses will be video recorded through Zoom via a recording device such as a computer or cellular phone for the sole purpose of transcription.

Please review the attached consent forms. I am happy to answer any questions you have about the study.

You may contact me at xxxxx@sandiego.edu or my faculty advisor,

Dr. Viviana Alexandrowicz, at xxxxx@sandiego.edu.

Thank you for your consideration.

Dianne Bermúdez Torres, Ph.D. Candidate

Updated 5/1/23

APPENDIX C

Faculty Informed Consent Form

University of San Diego
Institutional Review Board

(Faculty Consent Form)

For the research study entitled: “Audacious Corazón: The Art of Care”

I. Purpose of the research study

Dianne Bermúdez Torres is a doctoral student in the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a research study she is conducting on cariño pedagogy and elements of authentic care in higher educational spaces of a bilingual authorization credential program. The purpose of this study is to investigate if and how the conceptualized notion of Audacious Corazón is implemented in a bilingual education credential program. I propose to explore if and how bilingual education faculty enact Audacious Corazón framework with their credential student candidates and if and/or how it affects the candidates’ dispositions towards becoming socially conscious cultural mediators/educators of Multilingual Learners.

II. What you will be asked to do**Faculty:**

During Fall 2022 semester, the 3 faculty study volunteers will be asked to participate in:

- One 60-90 minute for a one-on-one semi-structured interview via Zoom or in-person
- Three unobtrusive class observations: two announced and one unannounced during the Fall semester

Totalling 5.5-6.0 hours of the participants’ time.

For the faculty participants, the interview and focus group will encompass your perceptions of your practice in the enacting Audacious Corazón (cariño pedagogy and authentic care), in your classrooms, if applicable, in your teaching praxis and its frequency of it in your class. The observations will further explore the different ways you engage with students in class utilizing this pedagogy being studied.

III. Foreseeable risks or discomforts

At times, when people are asked to think about their feelings or perceptions upon their behavior or someone else’s, they may feel sad or anxious. If you would like to talk to someone

about your feelings at any time, you can call toll-free, 24 hours a day: San Diego Mental Health Hotline at 1-800-479-3339

IV. Benefits

While there may be no direct benefit to you from participating in this study, the indirect benefit of participating will be knowing that you helped expand the knowledge base of Audacious Corazón in higher educational spaces that has been examined only limitedly. Your experience can add to this narrative.

V. Confidentiality

Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. All data collected from you will be coded with a number or pseudonym (fake name). Your real name will not be used in data analysis. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually.

The information and materials you provide will be cleansed of all identifiers (like your name) and may be used for future research.

VI. Compensation

There will be no compensation for your participation in this study.

VII. Voluntary Nature of this Research

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate will have no effect on any benefits you're entitled to, like health care, employment, or grades. You can withdraw from this study at any time without penalty.

VIII. Contact Information

If you have any questions about this research, you may contact:

Dianne Bermúdez Torres (Ph.D. Student)

Email: xxxxx@sandiego.edu

Viviana Alexandrowicz, Ph.D (Faculty Advisor)

Email: xxxxx@sandiego.ed

I have read and understand this form, and consent to the research it describes to me.

Please print out a copy of this consent for your records

APPENDIX D

Student Informed Consent Form

**University of San Diego
Institutional Review Board**

(Student Consent Form)

Updated 8/30/22

For the research study entitled: “Audacious Corazón: The Art of Care”

I. Purpose of the research study

Dianne Bermúdez Torres is a doctoral student in the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a research study conducted on Audacious Corazón in higher educational spaces of a bilingual authorization credential program. The purpose of this study is to investigate if and how the conceptualized notion of Audacious Corazón is implemented in a bilingual education credential program. I propose to explore if and how bilingual education faculty enact *Audacious Corazón* with their credential candidates and if it affects the candidates’ dispositions towards becoming socially conscious cultural mediators/educators of Multilingual Learners.

II. What you will be asked to do

If you decide to participate in this study, the study has two phases.

In Phase 1 of this study, I will invite you to complete a 20-minute online survey. After the completion of the survey, you may be asked to participate in the second stage of the study under no obligation.

In Phase 2 of the study, student candidates will be invited to participate in one 45-60-minute focus group interview via zoom during the Fall 2022 semester.

The total time commitment over the course of the Fall semester for student candidates participating in both Phase 1 and Phase 2 of the study will be 65-80minutes.

For the student candidate participants, the survey asks questions about the implementation of Audacious Corazón by your instructors in your bilingual authorization credential program classes. The focus group will highlight your perception of your engagement and feeling cared for by your faculty or instructor in class with Audacious Corazón enacted, if it applies. Moreover, it will examine if being taught with *cariño* pedagogy and authentic care elements working in tandem, are transformational in affecting your own learning and in the future of how to educate multilingual learners in your own classrooms.

III. Foreseeable risks or discomforts

At times, when people are asked to think about their feelings or perceptions upon their behavior or someone else’s, they may feel sad or anxious. If you would like to talk to someone about your

feelings at any time, you can call toll-free, 24 hours a day: San Diego Mental Health Hotline at 1-800-479-3339

IV. Benefits

While there may be no direct benefit to you from participating in this study, the indirect benefit of participating will be knowing that you helped expand the knowledge base that has been examined only limitedly. Your experience can add to this narrative of the implementation of *cariño* pedagogy in higher educational spaces.

V. Confidentiality

Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. All data collected from you will be coded with a number or pseudonym (fake name). Your real name will not be used in data analysis. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually. To further protect your privacy, the data is only available to me, the researcher, and my doctoral advisor.

The information and materials you provide will be cleansed of all identifiers (like your name) and may be used for future research.

VI. Compensation

There will be no compensation for your participation in this study.

VII. Voluntary Nature of this Research

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate will have no effect on any benefits you're entitled to, like health care, employment, or grades. **You can withdraw from this study at any time without penalty.**

VIII. Contact Information

If you have any questions about this research, you may contact:

Dianne Bermúdez Torres (Ph.D. Student)

Email: xxxxx@sandiego.edu

Viviana Alexandrowicz, Ph.D (Faculty Advisor)

Email: xxxxx@sandiego.edu

I have read and understand this form, and consent to the research it describes to me.

Please print out a copy of this consent for your records.

APPENDIX E

Student Survey on Audacious Corazón

When you reflect on the classes you have taken in your Bilingual Authorization Credential Program (not your general education classes), I would like to know how you would assess your coursework and professors through the lens of Audacious Corazón. This encompasses aspects of asset-based caring pedagogies (Humanizing, Trauma-informed, Social Justice, Equity Literacy and Culturally Responding and Sustaining Pedagogies) in addition to the Authentic Care which is the focus for this study of student-teacher relationships and sociopolitical contexts. Please answer the questions using the 4-point Likert scale of None/Some/Most/All-or describe your experience in detail as prompted by the question. Thank you so much for your time and effort.

1. How many of your professors in the bilingual credential classes demonstrated to you that they cared about your well-being throughout the bilingual credential program?
2. Please describe in what way your professor(s) in the bilingual authorization credential program have demonstrated caring for your well-being?
3. How many of your professors have demonstrated respect towards you or your classmates during your courses?
4. Please describe in what way professor(s) demonstrate respect towards you?
5. How many of your professors have demonstrated empathy /compassion to you or your classmates in your courses? (Empathy is the ability to understand others' feelings and needs as the foundation of a safe, caring, and inclusive learning climate.)
6. Please describe an instance when empathy/compassion was demonstrated by your professor(s) towards you.
7. Do your professors pose questions that invite students to self-reflect (through journaling privately or in discussions/voiced) on lived experiences with inequities you may have experienced first-hand?
8. Can you describe a time your professors pose questions that invite students to self-reflect (through journaling privately or in class or peer discussions/voiced) on lived experiences with inequities you may have experienced first-hand?
9. Were your racial/linguistic/cultural identities affirmed by your professors?
10. Please describe how your racial/linguistic/cultural identities have been affirmed by your professors?
11. Have your professors explores your understandings of the fthe socio-political identity as a student and a preservice teacher? If so, how?
12. Please describe what your understandings of the four pillars and why they are important in this bilingual authorization credential program?
13. Please describe the faculty-student reciprocal relationship fostered with your professors in this program if it applies.
14. Is there anything else you would like to add about your professors' teaching practice in this DLE program and how it has affected you?

APPENDIX F

Student Focus Group Protocol Form

Interviewees (pseudonyms): _____ Date and time: _____

Interviewer: Dianne Bermúdez Torres

Interviewer Script

To facilitate my note taking, I would like to record our conversation today on Zoom if that is okay with you. (Pause)

Only my faculty advisor and I will have access to these recordings. They will be kept in a safe place after they are transcribed with the pseudonym you have provided and all identifying information will be removed. Please know that (1) all information will be held confidential with pseudonyms used for identification and (2) your participation is voluntary and you may stop at any time if you feel uncomfortable.

Should you need to contact mental health professionals, the San Diego Access & Crisis Line (ACL) is available for you at 1-888-724-7240. This interview should last between 60-90 minutes. Thank you for your participation in this study.

Introduction

I would like to tell you a little bit about myself so you understand my positionality and how that influences my research interests. In my 25 years of classroom experience, I have seen that imbuing love and care by a teacher has always led to greater engagement and learning. Cariño pedagogy spoke to my own praxis in my classroom with the melding of the five pedagogies that work in tandem towards an authentic respect and care for the student. The purpose of this research is to investigate and understand the faculty and student perspectives of cariño pedagogy and authentic care within the bilingual authorization credential program. My research does not aim to evaluate you, instead it aims to discover the elements embodied in your praxis that potentially demonstrate aspects of the conceptualized notion of Audacious Corazón (cariño pedagogy and authentic care in tandem) in teacher education and how if at all they affect the disposition of your students as seen through their reflection from being in your class.

Focus Group Questions

- 1) How did your professors create a humanizing, love-filled classroom ecology? Can you expand on this?
- 2) How did your professors demonstrate care for the well-being of students? Can you expand on this?
- 3) How did your professors create a community of learners in your courses where the students felt safe to ask questions? Can you expand on this?

- 4) How did your professors create a community of learners where the students felt empathy/compassion was shown to them? Can you provide examples of this?
- 5) How did your professors promote the feeling of respect and acceptance from them towards the students in the classroom? Can you provide examples of this?
- 6) How did your professors encourage students to self-reflect on their practices or learnings? Can you provide examples of this?
- 7) How did your professors affirm students' culturally/racially/linguistically in class? Can you expand on this?
- 8) How did your professors co-cultivate along with the students their growth and development into culturally responsive educator? Can you expand on this?

Thank you for sharing your narrative in this interview. We have completed the questions, would you like to add anything else?

Updated 8/31/22

APPENDIX G

Faculty Interview Protocol Form

Interviewee (pseudonym): _____ Date and time: _____

Interviewer: Dianne Bermúdez Torres

Interviewer Script

To facilitate my note taking, I would like to record our conversation today on Zoom if that is okay with you. (Pause)

Only my faculty advisor and I will have access to these recordings. They will be kept in a safe place after they are transcribed with the pseudonym you have provided and all identifying information will be removed. Please know that (1) all information will be held confidential with pseudonyms used for identification and (2) your participation is voluntary and you may stop at any time if you feel uncomfortable.

Should you need to contact mental health professionals, the San Diego Access & Crisis Line (ACL) is available for you at 1-888-724-7240. This interview should last between 60-90 minutes. Thank you for your participation in this study.

Introduction

I would like to tell you a little bit about myself so you understand my positionality and how that influences my research interests. In my 25 years of classroom experience, I have seen that imbuing love and care by a teacher has always led to greater engagement and learning. Cariño pedagogy spoke to my own praxis in my classroom with the melding of the five pedagogies that work in tandem towards an authentic respect and care for the student. The purpose of this research is to investigate and understand the faculty and student perspectives of cariño pedagogy and authentic care within the bilingual authorization credential program. My research does not aim to evaluate you, instead it aims to discover the elements embodied in your praxis that potentially demonstrate aspects of the conceptualized notion of Audacious Corazón (cariño pedagogy and authentic care in tandem) in teacher education and how if at all they affect the disposition of your students as seen through their reflection from being in your class.

Interviewee Background

Now, for some background information,

1. How long have you been teaching bilingual/dual language?
2. How long have you been in your current position?

Based on the results from the survey, focus groups and observations, I have questions in this interview to fill in the gaps and further elucidate the data that emerged from the other data points. I may further ask follow-up questions to your answers to help paint a clearer picture if needed.

- 9) How do you create a humanizing, love-filled classroom ecology? Can you expand on this?

- 10) How do you demonstrate care for the well-being of your students? Can you expand on this?
- 11) How do you create a community of learners in your courses where the students feel safe to ask you questions? Can you expand on this?
- 12) How do you create a community of learners where the students feel you show empathy/compassion towards them? Can you provide examples of this?
- 13) How do you promote the feeling of respect and acceptance from the students in your classroom? Can you provide examples of this?
- 14) Do your cultural and individual values affect the shared funds of knowledge your student candidates share with you in your classes? Can you provide examples of this?
- 15) How do you encourage students to self-reflect on their practices or learnings? Can you provide examples of this?
- 16) How do you culturally/racially/linguistically affirm your students in class? Can you expand on this?
- 17) How do you co-cultivate along with your students, their growth and development into culturally responsive educators? Can you expand on this?

Thank you for sharing your narrative in this interview. We have completed the questions, would you like to add anything else about how you demonstrate cariño to the students in your courses?

Updated 8/31/22