AAUSC 2017 Volume—Issues in Language Program Direction

Engaging the World: Social Pedagogies and Language Learning

Sébastien Dubreil, Carnegie Mellon University

Steven L. Thorne, Portland State University—
Rijksuniversiteit Groningen

Editors

Stacey Katz Bourns, Northeastern University

Series Editor

Australia • Brazil • Mexico • Singapore • United Kingdom • United States

CENGAGE

AAUSC 2017 Volume - Issues in Language Program Direction: Social Pedagogies and Entwining Language with the World

Sébastien Dubreil, Steven L. Thorne, Stacey Katz Bourns

Sr. Product Team Manager: Heather Bradley Cole

Product Assistant: Catherine Bradley

Marketing Manager: Sean Ketchem

Production Management and Composition: Lumina Datamatics Inc.

Manufacturing Planner: Betsy Donaghey

© 2019, 2018 Cengage Learning, Inc.

Unless otherwise noted, all content is © Cengage

ALL RIGHTS RESERVED. No part of this work covered by the copyright herein may be reproduced or distributed in any form or by any means, except as permitted by U.S. copyright law, without the prior written permission of the copyright owner.

For product information and technology assistance, contact us at **Cengage Customer & Sales Support, 1-800-354-9706.**

For permission to use material from this text or product, submit all requests online at **www.cengage.com/permissions.**
Further permissions questions can be emailed to **permissionrequest@cengage.com.**

Library of Congress Control Number: 2017954595

Student Edition:
ISBN: 978-1-337-55449-7

Cengage
20 Channel Center Street
Boston, MA 02210
USA

Cengage is a leading provider of customized learning solutions with employees residing in nearly 40 different countries and sales in more than 125 countries around the world. Find your local representative at **www.cengage.com**.

Cengage products are represented in Canada by Nelson Education, Ltd.

To learn more about Cengage platforms and services, visit **www.cengage.com**.

Purchase any of our products at your local college store or at our preferred online store **www.cengagebrain.com**.

Printed in the United States of America
Print Number: 01 Print Year: 2017

Chapter 4

Abriendo caminos: Breaking New Ground in Community-Engaged Language Learning

Vivian Brates, Citlalli Del Carpio, Alice A. Miano, Paitra Houts, Stanford University
Irene Carvajal, San Jose State University
Misla Barco, East Palo Alto Academy

Introduction

It has been argued that the Communities Standard (National Standards Collaborative Board, 2015) may be the most critical for language learning, yet world language programs and curricula only sporadically emphasize community engagement (Magnan, Murphy, Sahakyan, & Kim, 2012). Specifically, the "School and Global Communities" Standard states, "Learners use the language both within and beyond the classroom to interact and collaborate in their community and the globalized world" (National Standards Collaborative Board, 2015, p. 102). With respect to this Standard vis-à-vis Spanish and other languages, we argue that a critical consciousness approach (Freire, 1970/1993) is essential for program effectiveness in community-engaged curricula. More broadly within world language teaching and learning, a critically conscious, social justice stance is increasingly seen as important (Glynn, Wesely, & Wassell, 2014). Particularly relevant in the U.S. context, where roughly 35 million Latinxs (note that "Latinx" is used as a gender-neutral term throughout) speak Spanish (Krogstad, Stepler, & Lopez, 2015), it seems obvious that postsecondary Spanish programs would want their students to be involved in Spanish-speaking communities. What is less obvious is how to articulate programs that cultivate an awareness of the complex social and cultural dynamics that entwine local environments with broader societal and global forces.

In seeking this critical awareness vis-à-vis the world language curriculum, we therefore prefer the term "community-engaged learning" (CEL) to the more commonly used "service learning." This serves as a first step toward emphasizing principles of ethical and effective engagement such as reciprocity, commitment, and cultural humility (Haas Center, 2016). Speaking of CEL versus "service learning" underscores solidarity and does not assume that language learners are necessarily

endowed with the skills or training to provide an essential "service" to community partners (see Campus Compact, 2016).

Kern and Liddicoat (2008) similarly eschew the term "language learner" as static and instead reframe students as actively engaged "speaker/actors." Indeed, their theory, based in the kinesis of linguistic pluralism and open communicative interaction, ponders the question of how speaker/actors dynamically "conceptualize new perspectives about themselves (and thereby redefine themselves), based on the linguistic and cultural resources available to them" (p. 27, translation). That is, how does the social interaction between speaker/actors in a language, or multiple languages, influence one's negotiation of identity? Their approach provides a sharpened lens through which to examine activity, agency, and community among speaker/actors within dynamic social settings.

Guided by this aforementioned work, this chapter examines one university's efforts to establish a critically conscious CEL program in Spanish and asks:

1. Do CEL students in a critically conscious language-learning program evolve in their identities as speaker/actors of a language and within a language community?
2. Do CEL students of Spanish grow in critical intercultural awareness of and appreciation for the community cultural wealth (Yosso, 2005) of Spanish-speaking communities, both local and global?
3. Do CEL students grow in their ability to critically assess "institutions, social systems, and their own contribution to and effect on a given community" (Plann, 2002, p. 331)?

In short, beyond expected language proficiency gains, how do CEL students develop as critically aware speaker/actors as they step into language communities beyond the classroom, using CEL as a framework for social learning (Bass & Elmendorf, n.d.)?

Literature Review

CEL as a curricular practice finds its roots in the pedagogies of John Dewey and Paulo Freire (Barreneche & Ramos-Flores, 2013). Dewey (1942) emphasized community and valued not only formal education but also learning from direct experience. Freire (1970/1993) rejected traditional pedagogies, which generally view learners as passive receptacles, and viewed formal schooling as an institutional apparatus that reproduces existing social orders. Freire advocated for a critical pedagogy of human self-actualization that would reveal and challenge societal inequities. In these values, we find community engagement's foundation for its speaker/actor participants, which we may term the "four R's": reciprocity, reflection, responsibility, and respect. Jacoby (1996), for instance, emphasized that CEL must address goals as defined by the community partner and that student learning

arises from this symbiotic relationship built on reciprocity. As noted by Zlotkowski (1999), “service learning deliberately seeks to reverse the long-established academic practice of using the community for the academy’s own end” (p. 82). For learning to manifest, however, reflection is key (Eyler, 2002; Jacoby, 1996; Zlotkowski, 1999). For Eyler, the quality of community-engagement programs is directly linked to the quantity and quality of opportunities for reflection.

Responsibility evokes the democratic goal of preparing students to be civically engaged in their communities and society (Plann, 2002). Note that Sigmon (1979) named “relevance” in lieu of our “responsibility” in his four R’s of service learning. While we appreciate the fundamental importance of delineating academic coursework objectives that relate to the engagement experience (Burgo, 2016, following Duncan & Kopperud, 2008), the four R’s stressed here center on speaker/actor agency. Finally, respect for diversity and the humility to recognize perspectives, practices, and community cultural wealth other than one’s own are likewise essential in CEL (Haas Center, 2016).

With respect to the Spanish language curriculum, a growing body of research has emerged on the subject of CEL. Hellebrandt and Varona’s (1999) edited volume, endorsed by the American Association of Teachers of Spanish & Portuguese (AATSP), has been foundational to CEL projects. Subsequent publications include the AATSP handbook on CEL (Hellebrandt, Arries, Varona, & Klein, 2003), a special issue of *Hispania* (Long, 2013), and scholarship that extends beyond Spanish to include French, German, and Japanese (Hellebrandt & Jorge, 2013).

Research on CEL in instructed Spanish curricula documents increased motivation to use the target language, self-confidence and positive attitudes toward the target language and cultures, and a desire to continue studying the language (Burgo, 2016; Nelson & Scott, 2008; Pak, 2007; Pellettieri, 2011; Zapata, 2011). As Hartfield-Méndez (2013) noted, “Spanish is the second language of the United States, and departments of Spanish are being called upon to facilitate and articulate a nuanced understanding of this reality” (p. 356). CEL, she argued, can serve as a core component of this “nuanced understanding.” Additionally, Bettencourt (2015) found that community engagement provides opportunities for learning that are otherwise unavailable in the Spanish classroom. For instance, CEL can stimulate vocabulary development to meet the needs of interaction *in situ*, and synergistically, opportunities for oral and written reflection on the CEL experience in classroom activities encourage students to elevate their language usage to express increasingly complex ideas (Bettencourt, 2015).

It is important to note that other research points to challenges surrounding community engagement in a second language. Lear and Abbott (2009) wrote of unfulfilled expectations on the part of students and community partners, while Barreneche and Ramos-Flores (2013) noted Coles’s (1999) finding that university students who hailed from the same community as the engaged partner felt diminished by the presence of such partnerships. However, a CEL model emphasizing

solidarity and reciprocity may help disrupt traditional notions that students are being called on "to serve the underserved," instead fostering a critical awareness of community cultural wealth, such as familial, linguistic, and resistant capital (Yosso, 2005), as well as societal mechanisms that reinforce disparate opportunity structures.

We propose (see Figure 4.1) that community-engaged language learning may foster developing identities as viable speaker/actors with a greater recognition of and respect for community cultural wealth. When language learning takes place within a critically conscious CEL program based in the four R's, speaker/actor participants may grow into new or expanding identities as they develop critical awareness of various forms of the community's cultural wealth. Such growth may be due in large part to the very challenges that CEL implicates. As noted by Pak (2007):

> The "counter-normative" nature of service-learning pedagogy (Clayton & Ash, 2004; Howard, 1998) is known to create some discomfort for both the faculty and students as they learn to move away from individualism, instructor control, predictability of traditional classrooms to self-critical analysis, shared responsibility, civic engagement, and active learning of "messy" service-learning classrooms involving community partners. (Pak, 2007, pp. 32–33)

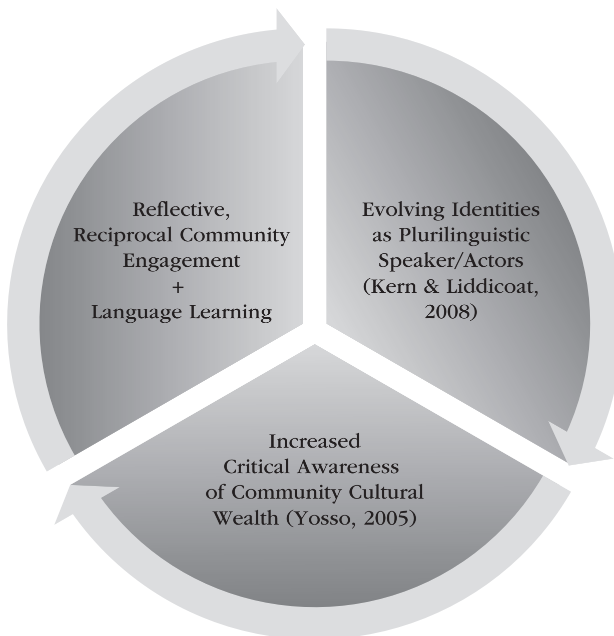

Figure 4.1. Development of CEL speaker/actor identities and critical awareness

If the "discomfort and dissonance" (Pak, 2007, p. 36) arising from the "'real-world' messiness and unpredictability" (Clayton & Ash, 2004, p. 59) of CEL courses have at times discouraged faculty involvement, it may be that second language researchers, too, have avoided some of this messiness. Much of the literature examining language learning together with CEL has downplayed the significance of critical awareness, often placing emphasis on language acquisition benefits, with limited consideration of participant roles, program effects within communities, or personal and social growth. Indeed, our own analytic focus here centers on Stanford students and not on their community partners. While we acknowledge the overwhelming importance of examining reciprocal effects among community partners, such an endeavor is largely beyond the scope of this chapter. As the field of CEL in language learning continues to develop, we hope further studies will help fill the void surrounding reciprocity.

Methods

Program Description

A central purpose of the CEL program within the Spanish Language Program ("Spanlang") is to provide students with opportunities to engage with and learn from local Spanish-speaking communities through the arts, literature, and civic involvement. The program arose from a partnership between the Stanford Language Center, Haas Center for Public Service, and the Vice Provost for Teaching and Learning (VPTL) to enhance Stanford students' understanding both of the Spanish language and local Latinx cultures while also supporting local organizations' missions. Through this partnership Stanford students and faculty are provided with additional resources, such as VPTL and Cardinal Course Grants, to invite key speakers, support transportation, provide needed materials, and generally enhance program delivery. In addition, the Haas Center connected Spanlang with two of its community partners, the Boys & Girls Club of the Peninsula (BGCP) and a local high school, East Palo Alto Academy (EPAA). The connection with Spanlang's original community partner, the International Institute of the Bay Area (IIBA), was forged by Brates, a regular volunteer there.

Since the inception of the Language Center in 1995, Stanford has had a one-year language requirement. Beyond the first year, Spanlang has offered three second-year tracks: one for heritage speakers and two others that focus on culture and international relations, respectively. In addition, two tracks, one in biological sciences and another in feminist studies, were offered in the 1990s but phased out due to declining enrollment.

Based on a pilot offered in Stanford's Sophomore College Spanish Immersion program in 2012 (Miano, Bernhardt, & Brates, 2016), as of this writing, Brates has taught Spanlang 13SL continuously for four years. Following Del Carpio's pilots

of Spanlang 11SL and 12SL in 2015–2016, a three-quarter CEL track across the second year of Spanish study was established in 2016–2017 for students wanting to develop language skills while forging cultural connections with native speakers. In Spanlang 11SL, Stanford students study art and paint murals with BGCP middle schoolers; in 12SL, they create and engage in a community project with EPAA students; and in 13SL, they study the 100 questions of the U.S. citizenship exam together with Spanish-speaking adults at IIBA.

The planning and execution of these programs have involved significant and consistent ongoing communication between community partners, instructors, and administrators.

In all courses, Stanford students' oral and writing proficiencies place them within the Intermediate level on the proficiency scale of the American Council on the Teaching of Foreign Languages (ACTFL). In Spanlang, 11SL students tend to fall within the Intermediate Mid (IM) sublevel, while Spanlang 13SL students are typically at Intermediate High (IH) and working toward the Advanced level. Spanlang 12SL students tend to range between IM and IH. Other than instructors, the names of individuals mentioned in this chapter have been replaced with pseudonyms.

Each course begins with the FACE method of reflection, used in many CEL courses, in which students write about and reflect upon what they deem to be Facts, Assumptions, Challenges, and Expectations (FACE) regarding the engagement encounter. Before the first interaction with the community partner, students are asked to blog and then reflect together in class upon what they know about local Latinx communities as well as their expectations for the community engagement program, assumptions they may have (e.g., about community partners), and challenges they expect to face. The students also participate in a series of interpersonal language activities to help them prepare for successful communication in their respective engagement contexts.

Course Descriptions and Participants

Students in Spanlang 11SL (Second-Year Spanish, First Quarter, Community Engaged Learning Emphasis) engage with middle school students, all heritage speakers of Spanish, at the Redwood City, California, branch of BGCP. Artist and art instructor Irene Carvajal created a course for BGCP to explore themes around art and youth identity. Under her direction, art classes take place at the Redwood City site two afternoons weekly for one hour each. Stanford students from Spanlang 11SL attend sessions one to two times per week alongside BGCP students. Adolescence can be a challenging time. Providing a venue for youths to explore their identity is one way to assist them in connecting with the world and themselves and to help them gain a foothold as they mature. As such, the art course explores cultural roots relevant to many of the students, examining the Mexican and Chicanx muralist movements alongside the Chicanx Movement of

the 1960s. Each program culminates with students creating a mural (or set of murals) together.

Stanford students begin Spanlang 11SL by reading selected articles in English and Spanish and watching documentaries in Spanish. These include critical race theorist Tara Yosso's (2005) article "Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth" and a film by sociologist Manuel Ortiz Escámez on migrants from Michoacán, México, in Redwood City. Stanford students share ideas in class, reflect together through an online discussion forum, and write essays about issues surrounding art and migration. This chapter examines written texts of students who participated in the pilot in the Spring Quarter, 2016: six females and one male, one first-year student, four sophomores, and two juniors. It should be noted that although Spanlang courses accept up to 16 students per class, the average enrollment in our second-year classes over the past three years (2013–2014 to 2015–2016) was 7.5 students, more than 70% of whom were female.

Students in Spanlang 12SL (Second-Year Spanish, Second Quarter, Community Engaged Learning Emphasis) engage with heritage language students of Spanish at EPAA, a local high school. Del Carpio and her EPAA counterpart, Barco, organize a series of joint activities between their respective classes to explore, in Spanish, themes of community and identity through areas such as art, poetry, and environmental issues. In the pilot version described in this chapter, offered in the Winter Quarter, 2016, students from both schools attended a total of five functions together, a series of workshops followed by a gallery showing. International and local artists, poets, and environmentalists, via Skype or in person per their availability, led the various workshops.

Many of her EPAA students, says Barco, rarely see the world beyond their immediate community. This opportunity for engagement allows EPAA students to connect with the Stanford community and, via Skype, other Spanish-speaking communities outside the vicinity. Both groups of students, as part of their course content, study Spanish language works and articles that coincide with that quarter's theme. Connecting this content to their community engagement activities, students from both schools work together on a project and dialogue about how to visually and artistically display their work based on the workshops and their mutual experiences.

The participants were six female students: three first-year students, one sophomore, and two juniors. The theme for the quarter analyzed here focused on Latin American poetry. As a culminating project, students created their own "artistic poetry," writing poems and painting them on large canvases that they shared visually and orally at a quarter-end evening gala in EPAA's cafetorium.

In Spanlang 13SL (Second-Year Spanish, Third Quarter, Community Engaged Learning Emphasis), the main themes are immigration and citizenship. The course incorporates academic articles, newspapers, literary works, documentaries, and films surrounding topics of history, international relations, legislation, women and

domestic work, media, cultural identity, public art, health, and human trafficking, all as they relate to immigration. At the same time, students spend two hours per week at the IIBA in Redwood City, where they work with adults preparing the 100 history and civics questions comprising the U.S. citizenship exam in Spanish. Due to their age and years of U.S. residence, the adults qualify to take the exam in Spanish. Stanford students use flashcards to help their partners prepare. There are also opportunities to learn about the lives of their partners through sharing life stories.

The course encourages students to engage, observe, inquire, and reflect on the impact of race, gender, ethnicity, social class, and other societal categories. Students research a topic of relevance to the community, such as human migration, public art, print literacy, or domestic work, and interview community partners regarding possible related experiences. In addition to completing a research paper on the subject, students share their findings through written and oral class reflections, returning to previous assumptions about societal categories. This process is designed to foster new insights that extend beyond students' original experiences, beliefs, behaviors, and assumptions.

The participants included in the analyses here took Spanlang 13SL in the fall of 2015. They included 12 students: 9 female and 3 male, 4 first-year students, 4 sophomores, 3 juniors, and 1 senior, including one Spanish and one Portuguese heritage speaker.

In sum, the Spanlang CEL program emphasizes:

- engagement in a respectful, collaborative relationship with community partners;
- interaction within multilingual, Latinx communities;
- direct knowledge and understanding of other cultures;
- connections of lived experiences within the broader context of local issues;
- learning about differences in backgrounds, worldviews, and social contexts within local communities;
- combining knowledge accumulated from both classroom and community;
- connections with other disciplines; and
- comparisons of students' experiences with those of members of other communities.

The syllabus and calendar for each course, as well as photos of engagement sessions, testimonials, and other materials, can be found at http://spanlang.stanford.edu.

Data

In the interest of time and resources, we limited our data to digitized documentation, mostly class blog posts and course evaluations (see Table 4.1 below). This admittedly excluded other valuable forms of documentation, such as

Table 4.1. Summary of Types of Data Collected

Spanlang Course	Online Blogs	Other Reflections	Course Evaluations	Word Count Totals
11SL	12 blogs 17,371 words	Final project: essay format 9,523	Four responses (comments only) 355 words	27,249
12SL	2 blogs 2,775 words	Final project: poetry format (written jointly with EPAA students) 521 words One 12-minute podcast	Six responses (comments only) 453 words	3,749 + podcast
13SL	6 blogs 17,316 words	None	Nine responses (comments only) 1,251 words	18,567

handwritten reflections. An additional limitation was the absence of uniformity from class to class with respect to data gathering. This was attributable, perhaps in part, to the aforementioned "messy" nature of CEL and to the competing demands of establishing a CEL program while at the same time conducting research about it. For instance, the pilot of Spanlang 12SL required especially intensive and frequent interinstitutional planning, which may have trumped consideration for more extensive data collection. There were also differences in terms of assignments. Spanlang 11SL and 12SL, but not 13SL, included final projects in the data, while 11SL required twice as many blogs as 13SL and considerably more than 12SL. Yet a Spanlang 12SL student, when tasked in a separate course with creating a podcast about her "most impactful experience" at Stanford, chose to showcase her 12SL CEL experience. We included her podcast in our data as well.

Procedures and Analysis

Ours was a qualitative inquiry, undergirded by the assertion of discourse analysts that speaker/actors use language both to construct their reality and be constructed by it, mutually shaping their own and others' identities (e.g., Fairclough, 1992). This overarching notion guided our thinking as we sought to understand students' writings.

Our specific procedures began with gathering the data outlined previously. These documents were coded using HyperResearch software, with procedures drawn from grounded theory (Charmaz, 2005; Corbin, 2015; Strauss, 1987). Grounded theory provides systematic yet flexible tools for analyzing language content, with categories and theory developed emergently from the data. This

methodology involved multiple levels of coding accompanied by memo writing that highlighted recurring themes and points of interest. A multistage, iterative coding process was executed roughly in the following order:

1. *Open coding*: line-by-line analyses and "questioning" of the data and comparing different data to one another to determine potential major and minor categories of meaning
2. *Axial coding*: developing categories with increasing elaboration and conjecturing about their interrelatedness to one another and to social contexts
3. *Selective coding*: to hone in on a central message

Importantly, lines of thinking within both grounded theory and discourse analysis value researcher intuition (Corbin, 2015; Johnstone, 2008). This was critical, given our data, which, with the exception of course evaluations, were written in a second (or sometimes a third) language. In analyzing our speaker/actors' texts in Spanish, we at times invoked "teacher intuitions" about meaning in addition to other social-contextual intuitions linked to our identities not only as instructors and researchers but also as participants in varying social contexts within our respective classrooms and community partnerships with BGCP, EPAA, or IIBA.

Findings

In all the classes under analysis, students grew into expanding speaker/actor identities, both in a linguistic sense (research question 1) and from a sociocultural standpoint (research question 2). In relation to question (2), more specifically, they began to recognize stereotypes they had held and to appreciate the resilience, linguistic capital, familial capital, and other forms of community cultural wealth (Yosso, 2005) within the communities where they interacted. To be sure, their gains did not completely expunge old stereotypes and insensitivities, but inroads were forged through connections with people and communities with whom the students would otherwise probably not have interacted. In terms of question (3), students did appear to develop in their ability to critically assess societal opportunity structures as well as the value—and limits—of their own contributions. At the same time, moving up the scale of our research questions from (1) to (3) seemed to implicate increasingly mixed results. As noted, there were many gains as well as setbacks. To summarize, Spanlang CEL students tended to advance along three channels vis-à-vis speaker/actor identities. The students grew:

a. linguistically, seeing themselves as increasingly viable Spanish speakers among native speakers;
b. culturally, seeing people who had previously been invisible to them and appreciating their community cultural wealth; and

c. socially, developing a sense of solidarity with other speaker/actors within these newly available social milieux.

The sections that follow elaborate upon these findings.

Apprehensions Overcome

In each course, before beginning their community-engagement activities, students consistently expressed concerns that their second language abilities were insufficient to interact with native speakers. In Spanlang 11SL, all six female students expressed such concerns, but only the lone male did not; in 12SL (an all-female class), four students, or two-thirds of the class, expressed them; and in 13SL, six students (both male and female), or half the class, did so. Interestingly, Spanlang 12SL and 13SL students typically overcame these fears following the first meeting with their native speaker counterparts, while some Spanlang 11SL students took a second week or more to overcome their apprehensions.

Indeed, 11SL students appeared to face the toughest challenge: by and large, they had the lowest oral proficiency across the second-year track, and yet they worked with arguably the toughest crowd, middle schoolers. In fact, Willie, an 11SL student, reflected on the challenge of working with youths of that age. But by the end of the quarter, students appeared to view linguistic misunderstandings and challenges as learning opportunities in a continuum of ups and downs that, on the whole, led to a fruitful linguistic and cultural learning experience.

To a lesser degree, students also expressed trepidation about relating to people from lower socioeconomic backgrounds. One former 13SL student, now a 13SL course assistant, wrote: "Most [13SL students] have not really interacted, on a routine basis, with people who live through daily hardships. Thus, to ask about home, family, and work is awkward" (Gomez, 2016, sec. 2, para. 1). Students in other SL courses reflected similar sentiments. Before meeting her BGCP counterparts, Carrie (11SL) addressed two challenges she expected to face, commenting first on communication and second on family background: "no se las situaciones de las casas de los estudiantes, y por eso no estoy segura de que debo suponer"[1] ("I'm not familiar with the home situations of the students, and so I'm not sure what I should think"). Similarly, Vanessa (12SL), after noting that East Palo Alto is a diverse, low-income community, reflected on an initial concern: "Me dio miedo un poco porque no estaba segura si nos llevaríamos bien por causa de la circunstancias diferentes entre EPA [East Palo Alto] & Stanford" ("It scared me a bit because I wasn't sure if we'd get along due to the different circumstances between East Palo Alto and Stanford"). So, while students typically recognized the importance of stepping outside the famed (or perhaps, infamous) "Stanford

[1] Students' texts are not edited except for bracketed notes to aid comprehension.

bubble," some likewise expressed the discomfort that aforementioned researchers Clayton and Ash (2004) and Pak (2007) described.

Making Communities Visible

Many students wrote of newly gained perspectives. Spanlang 11SL student Andrea commented on how her vision had expanded to include a nearby but previously unknown community:

> *Me siento más interesada en la cultura y las vidas de inmigrantes de los estados unidos. Le tengo respeto grande a los estudiantes y los padres. . . . Antes de la clase, no sabía de la comunidad de chicanos/inmigrantes que viven en Redwood City. Siempre pienso que el área de la bahía solo tiene personas muy ricas de Silicon Valley. Pero otras personas viven aquí. Ahora, realize [viz. me doy cuenta] que hay un hermoso lugar con cultura y comida muy buena. También cuando yo veo una historia sobre inmigración en los noticias, yo escucho la historia.*
>
> I feel more interested in the culture and lives of immigrants in the United States. I have great respect for the students and their parents. . . . Before this class, I didn't know of the community of Chicanos [and] immigrants who live in Redwood City. I always thought that the Bay Area was made up only of very rich people in the Silicon Valley. But other people live here. I realize that there is a beautiful place with culture and good food. Also, when I see a story about immigration in the news, I listen to the story.

Andrea became aware of nearby Redwood City's Latinx community for the first time. Though perhaps stereotypically pointing to the "rich people" of Silicon Valley and an appreciation of "good food" in Redwood City, she also began to appreciate familial capital alongside diverse immigrant perspectives and the importance of seeking out and understanding them. Although she herself hailed from an Asian immigrant family, this realization came to light only through her interaction with a separate immigrant community. Indeed, in another post, she described her surprise at learning that some of the middle schoolers' patterns of English and Spanish use at home paralleled her own practice of responding in English to her parents' native Vietnamese.

Along similar lines, 12SL student Vanessa (see earlier), after expressing her initial apprehension over differences in socioeconomic background, likewise reflected on insights she had gained following her first three weeks in the class:

> *Después de la primera clase sobre [en] EPA [East Palo Alto], aprendí que la comunidad de EPA es muy diverso y tiene poco dinero. Me dio miedo un poco porque no estaba segura si nos llevaríamos bien por causa de la circunstancias diferentes entre EPA & Stanford. Las clases cambiaron mi perspectiva un poco porque aprendí que*

> *hay similitudes y vínculos entre yo y los estudiantes [de EPAA] que puedo usar para romper el hielo. Aunque no pude hablar mucho con los estudiantes, me parecen simpáticos, amables, y un poco tímidos.*
>
> After the first class about [in] EPA [East Palo Alto], I learned that the community of EPA is diverse and has little money. It scared me a bit because I wasn't sure if we'd get along due to the different circumstances between East Palo Alto and Stanford. The classes changed my perspective a little, because I learned that there are similarities and links between myself and the [EPAA] students that I can use to break the ice. Although I couldn't speak much with the students, they seem to me to be nice, friendly, and a little shy.

Besides seeing others and gaining exposure to their perspectives for the first time, considering others in new ways was also an important gain. Various 13SL students spoke about recognizing elements that both differentiate and unite Latinxs from different ethnic backgrounds. Two such students commented on their discoveries surrounding language varieties, and one, Ellen, noted:

> *Lorenzo es de Nicaragua y Raúl de Perú, y aunque no puedo diferenciar los matices de sus acentos diferentes, ellos me dijeron que es algo muy obvio. A mí me encanta la idea de "acentos" y palabras diferentes en la misma lengua para representar la misma cosa. La psicología alrededor de la difusión de lengua y acentos es una de las mayores razones porque estudio español.*
>
> Lorenzo is from Nicaragua and Raúl from Peru, and although I can't differentiate the nuances of their different accents, they tell me that it's something very obvious. I love the idea of "accents" and different words in the same language to represent the same thing. The psychology surrounding the diffusion of language and accents is one of the biggest reasons why I study Spanish.

Although she cannot yet hear the different varieties of Spanish she is encountering, Ellen gained an appreciation for the richness of language diversity and for linguistic capital inherent in Latinx communities.

Another 13SL student, Elise, was awed by the progress of her IIBA partner. The partner had had very little access to schooling and did not read or write but was quickly learning the answers to the citizenship exam:

> *. . . me impresiona muchísimo el progreso que ha hecho Alicia en unas pocas semanas de asistir a la clase. ¡Ha aprendido casi la mitad de las respuestas del examen! Ahora, está aprendiendo mucho más rápidamente que antes y ya no parece nerviosa.*
>
> . . . I'm impressed with the progress Alicia has made in just a few weeks of attending class. She learned almost half of the answers to the exam! Now she's learning much more quickly than before and she no longer seems nervous.

Another 13SL student similarly commented that her nonprint literate partner appeared to learn in "unusual" ways and was quite "intelligent." These students thus came to appreciate that formal schooling is not a prerequisite for learning and intelligence.

New Solidarities

The third and perhaps most important way that CEL students' speaker-actor identities evolved came from a heightened sense of solidarity. In Spanlang 12SL, for example, this emerged from their shared project surrounding poetry. Inspired by a series of workshops with Carvajal, Guatemalan poet/journalist Vania Vargas, and Argentinean actor/activist Fernando Ríos Kissner, the students used the theme "Nosotras/Nosotros somos de" ("We are from . . .") to compose, paint, and orally deliver their poems. Working in small groups that included at least one Stanford student and three to four EPAA students, this activity encouraged each group to concentrate on traits that united them. For instance, their poems made associations such as "Somos . . . del 101" referring to the freeway that divides affluent Palo Alto from low-income East Palo Alto but in a unifying way. They also made the connection, "Somos de . . . Stanford Hospital," referring to the birthplace of many in that group. Sometimes they pointed to their bilingualism, either directly or through code-switching: "Ser bilingüe es ser más poderoso y entendido" ("To be bilingual is to be more powerful and understood") and "Somos . . . de palabras y words" ("We are from words [Spanish] and words [English]"). At times their differences, such as traditional foods, seemed also to unite them, as in "somos . . . /De tamales y sauerkraut" ("We are . . . /From tamales and sauerkraut"). Sometimes they pointed directly to the Spanish language and its literature as what united them, referring to "el español que nos conecta" ("the Spanish that connects us") and saying "Nosotros somos . . . de poetas de América Latina" ("We are . . . from poets of Latin America"). Thus, although 12SL students routinely lamented that they didn't have more opportunities to meet and connect with their EPAA counterparts, their poetry demonstrated efforts by both groups to forge connections with and through each other and through Spanish language and literature.

Such reciprocity was a key feature of these new solidarities. Mary (13SL) wrote about an instance where two IIBA students, a married couple, had learned the answers to all 100 questions on the U.S. citizenship test. As such, the husband, Roberto, suggested that he and his wife, Ana, now use the flashcards provided to turn the tables and quiz their Stanford partners:

> *[Roberto y Ana] [s]on muy dedicados . . . y no hay duda que ellos van a pasar sus exámenes de ciudadanía. Después de Ana y yo practicaron [viz. practicamos] todos de las tarjetas dos veces, Roberto tuvo una idea divertido. Roberto leyó las tarjetas a Ike [su compañero de Stanford] y él [Ike] tenía que responder y en la*

> *misma vez, Ana me preguntó [me hizo las preguntas] también. Fue una competición muy divertido.*
>
> [Roberto and Ana] [a]re very dedicated . . . and there's no doubt that they'll pass their citizenship exams. After Ana and I practiced all the questions two times, Roberto had a fun idea. Roberto read the cards to Ike [his Stanford partner] and he [Ike] had to respond, and at the same time, Ana asked [me the questions] too. It was a very fun competition.

Mary went on to note that, differently from Ana and Roberto's solid command of U.S. government and history, she herself was unable to answer many questions about Mexican history during an in-class activity. Like her aforementioned classmates, Mary appreciated her partners' knowledge, and she additionally enjoyed the reciprocity of reversing roles with the flashcards.

Two Steps Forward, One Step Back. . .

But if gains were made, some stereotypes and other negativities persisted. Despite readings and class discussions surrounding CEL, for instance, many students continued to believe that they were performing a "service." At times, they referred to "helping" their partners without taking note of reciprocal benefits, such as learning life lessons, language, and culture straight from the source. At the same time, Spanlang 11SL students frequently assumed that their role was, in their words, to "control" the middle schoolers. The 11SL students, in fact, seemed preoccupied at times with the middle schoolers' behavior, as if a main goal of their shared art course was merely to gain the BGCP students' cooperation, rather than to invite them to explore the Chicanx Movement and participate in a community-based mural project. A few 13SL students, meanwhile, described their IIBA counterparts as socially "isolated" and even appeared to blame this presumed isolation on the immigrants themselves, without noting societal structures that may impede interaction among immigrants and the U.S.-born. One student, Gretchen, commented:

> *. . . conocí a una estudiante [de IIBA] que, a pesar de vivir en los Estados Unidos por cincuenta años, todavía no habla inglés. La comunidad de inmigrantes de Latino America es tan aislada que es posible no aprender el idioma del EEUU. Eso me parece increíble. Sin duda, es importantísimo los hispanohablantes guardar y mantener su cultura rica. Sin embargo, pienso que un nivel de aprendizaje de los costumbres Americanos [viz. estadounidenses], incluyendo el idioma, es necesario para relaciones positivas entre los inmigrantes y Americanos nativos [viz. estadounidenses nacidos en EE.UU.].*
>
> . . . I met an IIBA student who, despite living in the United States for 50 years, still doesn't speak English. The Latin American immigrant community is so isolated that it's possible not to learn the language of the U.S. This is incredible to me. Without doubt,

> it's very important for Spanish speakers to maintain their rich culture. However, I think that a level of learning about American [viz. U.S.] customs, including language, is necessary for positive relations between immigrants and native [U.S. born] Americans.

Gretchen was incredulous that someone could remain in the United States for 50 years without learning English, apparently neglecting important circumstantial and societal factors as follows:

- The IIBA student may have arrived at an older age, after the "critical period" beyond which, many linguists argue, it is difficult to learn a new language.
- The IIBA student may speak some English (perhaps at the Novice or Intermediate level on the ACTFL scale) but may be self-conscious about using the language with native speakers, just as many Stanford students felt about their Spanish when they began their community partnerships.
- One could similarly argue that the mostly white, wealthy communities that border largely Latinx areas like Redwood City's North Fair Oaks district, where IIBA is located, are likewise isolated and interact very little within neighboring Latinx communities.

Gretchen also referred to U.S. citizens as "Americanos," apparently not realizing that in Spanish, "americana" and "americano" are terms that refer to anyone from the American continent, seen as a single land mass stretching from Argentina to Canada. Her own choice in terminology thus reinforced the very isolation she decried. Finally, she seemed not to notice that her own activity at IIBA was an attempt to break down this isolation.

Analysis: Lessons Learned and Lasting Effects

As instructors in the CEL track, we learned through necessity that uncovering, acknowledging, and discussing misconceptions and stereotypes such as Gretchen's, not only within our classes but also with our community partners and with each other, is an essential component of the reflexivity that is key to CEL (Eyler, 2002). In the classroom, expressed stereotypes made for fruitful topics of debate, which enabled students to develop cognitive strategies to critically question and counter arguments, a process that likewise encouraged linguistic development. With community partners, acknowledging such negativities allowed us to better prepare for future encounters. In Spanlang 11SL, for instance, we wondered if the students' idea that they needed to monitor their BGCP counterparts' behavior might have stemmed from misinterpreting initial presentations given by BGCP leaders. In subsequent quarters, we thus communicated very clearly to Stanford students that they were to

act as companions, not disciplinarians, for BGCP students. Finally, with each other, sharing the inevitable frustrations of this "messy" work, along with the achievements, provided immense mutual moral support for highly challenging, yet highly rewarding, work.

Another lesson learned involved listening to student feedback. After the pilot course, in response to student comments that they wanted more interaction with their EPAA counterparts, Del Carpio, now teaching 12SL year-round, restructured her class so as to join in with Barco's Spanish for heritage speakers twice weekly, increasing visits from 5 in the pilot to 20 per quarter.

Culminating Moments and Lasting Effects

Through it all, as CEL encounters progressed, students appeared to harbor fewer stereotypes and to engage in increased critical thinking, both as they advanced through the course and as they participated in more advanced courses across the spectrum of the second year. No matter their language level, however, in their final reflections, students, usually at their instructor's request, frequently pointed to culminating moments, usually a single unforgettable event within the course of the quarter. These moments appeared to create a lasting impact and to encapsulate an important lesson or takeaway from the engagement experience.

For Willie, that moment came when Laura, a BGCP student, shared a picture of herself taken in her native Guatemala:

> *Es la sexta semana de nuestra clase y otra hora ha pasado muy rápido. Estoy coleccionando mis cosas y ayudando limpiar el cuarto cuando Laura sacó una foto de su bolsillo. Muy entusiasta, ella nos mostró la foto a mí y las otras estudiantes de Stanford. Nos pidió [viz. preguntó] si podemos adivinar cuál de las personas en la foto es ella. En la foto hay tres chicas jóvenes [que] están de pie debajo del techo de un edificio y al lado de una pared verde. Me parece que es una escuela pobre . . . y ella nos contó que está en Guatemala. Reveló que es la más pequeña en el grupo, y por supuesto la más preciosa. Durante la clase ella me describió su pueblo guatemalteco y un pocito [viz. poquito] de su historia pero es difícil para mi imaginarla en esta situación y los eventos que la empujaron [viz. impulsaron a migrar] a los Estados Unidos. Creo que ella no tenía exactamente la misma situación de los hermanos en la película El Norte, pero es un recordatorio de las circunstancias de que mi privilegio me ha protegido. Es un momento sencillo, pero es profundo para mi y no lo olvidaré.*
>
> It is the sixth week of our class and another week has passed by very quickly. I'm gathering my things and helping to clean the room when Laura took a photo out of her pocket. Very enthusiastically, she showed the photo to me and the other Stanford students. She asked if we can guess which of the people in the photo is she. In the photo are three young girls standing below the roof of a

> building and next to a green wall. It seems like a poor school . . . and she told us it's in Guatemala. She revealed that she's the smallest one in the group, and of course the cutest. During the class, she described to me her Guatemalan town and a little of her story, and the events that forced her [to immigrate] to the U.S. I don't think she had exactly the same situation as the brother and sister in the film El Norte, but it's a reminder of the circumstances that my privilege has shielded from me. It's a simple moment, but it is profound for me and I won't forget it.

Willie thus contrasted his own privileged background to Laura's life experiences and the ways that certain advantages, such as schooling, are unevenly distributed in society.

Returning to Andrea (11SL), she commented on her growing political consciousness when a different BGCP student expressed fears about the rise of then presidential candidate Donald Trump:

> *. . . puedo resumir mi lección principal con una historia con los estudiantes de B&GC. . . . Durante la visita de la semana cuatro, una estudiante dijo que asusta de Donald Trump y sus opiniones sobre los inmigrantes Mexicanos durante su campaña por la presidencia. Me sorprendió porque los niños son muy jóvenes y en el pasado, [yo] no pensaba sobre los opiniones de los inmigrantes en las noticias. Por este razón, pienso que es muy importante de estudiar español para retar los estereotipos y comprender los perspectivos de otros personas. . . .*
>
> . . . I can summarize my main lesson with a story about the students from the Boys & Girls Club. . . . During the visit of week four, a student said that she was afraid of Donald Trump and his opinions about Mexican immigrants in his presidential campaign. It surprised me, because children are very young and in the past, [I] didn't think about the opinions of immigrants in the news. For this reason, I think it's very important to study Spanish to challenge the stereotypes and understand the perspectives of other people. . . .

A middle schooler's expressed fears, then, alerted Andrea to the harmful effects of Trump's attacks on U.S. Latinxs, noting that children, too, pay attention to the news. Further, this student related her finding to the importance of studying Spanish itself.

Another culminating moment was provided by an EPAA student, Manuel, and cited by Sandra, a 12SL student in her final project, a podcast, produced for another class. At first uninterested in the topic of poetry and seemingly disengaged, Manuel experienced an about-face when Carvajal mentioned that rap, an art form of great interest to him, is likewise a form of poetry. Manuel pulled the earbuds out of his ears and began to participate in class a great deal more. On his own, he crafted and later performed a series of raps. At the gala/gallery event,

he performed his latest rap, which spoke of the emotional journey of leaving his mother in his native El Salvador to immigrate to the United States. Manuel brought down the house. Many in this standing-room-only audience of students, parents, teachers, and community members were brought to tears by his powerful performance, and Manuel was rewarded with a standing ovation.

Assigned in a separate class to recount the experience of her most impactful experience at Stanford to date, Sandra enlisted some of those classmates to help her create a podcast about her experience in 12SL with EPAA. The recording emphasized the solidarity realized between two seemingly disparate student groups. The podcast's finale featured another of Manuel's raps, followed by a quote from Del Carpio: "More and more, I discover that art is what creates unity, the element of . . . of creating something together." (Both the podcast and rap are available at http://spanlang.stanford.edu/second_year/spanlang12SL.html.)

In Spanlang 13SL, an anonymous student summed up the experience in a course evaluation, saying:

> The service learning component of this class was one of the absolute best experiences I've had at Stanford. For one thing, it really helped my language skills—the first time I went to volunteer at the International Institute I had a really hard time following what native speakers were talking about when they would speak naturally, but by the end of the quarter I was used to it and understood almost everything. Having the goal of communicating as effectively as possible with the people we were working with was the absolute best motivation for me to improve my Spanish. Even beyond the language component, though, interacting with the people at the Institute week after week and getting to know them personally was such an incredible experience. I think it's safe to say it gave me and my classmates a totally new perspective on immigration. Of course I have read a lot about the immigration debate in the news, but hearing the stories of people who have personally undergone huge struggles as immigrants to the U.S., you really start to look at these issues differently. Besides, you get to know people who are usually very different from yourself, which is always a good thing. I was sorry to say goodbye to all the wonderful people I met at the Institute! Overall, the service learning component of this class gave me not only greater language proficiency and a greater understanding and awareness of Latino and Latin American cultures, but also the confidence to interact with Spanish speakers in the U.S. in various contexts.

This student was visibly in the process of thinking critically about and finding her own path through these complex issues and linking them, and thereby herself, to the community around her.

Conclusion

This chapter studied our CEL program as it sought to expand from a single course into a second-year track. The evidence here suggests that CEL students in a critically conscious world language program can improve not only in language proficiency but also sociocultural and civic proficiency. Through careful course planning and frequent reflection, students increased their understanding of the cultural wealth inherent in and disparate opportunity structures faced by their community partners. Beyond this study, we suspect that many other insights are in the offing, and we encourage work that likewise emphasizes the reciprocal effects for community partners.

The opportunities for CEL to encourage speaker/actors to engage in a language, provided the CEL program is grounded in the four R's and committed to recognizing community cultural wealth (Yosso, 2005), seem boundless. CEL provided a channel through which the students described here overcame initial apprehensions about communicative abilities, created new solidarities, and came to see themselves and their community partners in a new light. As a Spanlang 11SL student, Pamela, summed it up, ". . . hay un mundo con vidas completamente afuera de exámenes, tareas y clases" (". . . there is a world with lives completely apart from exams, homework, and classes").

Further, our framework (Figure 4.1) encourages both student progress and programmatic cohesion. Forging inroads, *abriendo caminos*, the framework has provided a lens through which to experience communities beyond the university's borders and to do so in a socially responsible way: sharing companionship, reciprocity, and respect as well as curricular resources with community partners. It was and is a "messy" process, involving ups and downs for faculty, students, and partners. Yet that messiness provided novel avenues of social interaction and led to new forms of self-discovery through others. The Spanlang CEL program will continue to face and embrace these challenges as we likewise continue *abriendo caminos* with our students and community partners.

References

Barreneche, G., & Ramos-Flores, H. (2013). Integrated or isolated experiences? Considering the role of service-learning in the Spanish language curriculum. *Hispania*, *96*(2), 215–228.

Bass, R., & Elmendorf, H. (n.d.) Social pedagogies white paper. Excerpt from "Designing for Difficulty: Social Pedagogies as a Framework for Course Design in Undergraduate Education." Retrieved from https://blogs.commons.georgetown.edu/bassr/social-pedagogies/

Bettencourt, M. (2015). Supporting student learning outcomes through service learning. *Foreign Language Annals*, *48*(3), 473–490.

Burgo, C. (2016). Service-learning for students of Spanish: Promoting civic engagement and social justice through an exchange tutoring service. *Revista de Lingüística y Lenguas Aplicadas*, *11*, 11–18.

Campus Compact. (2016). Catalyze campus engagement. Retrieved on July 5, 2016, from http://compact.org/what-we-do

Charmaz, K. (2005). Grounded theory in the 21st century: Applications for advancing social justice studies. In N. Denzin & Y. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Clayton, P., & Ash, S. (2004). Shifts in perspective: Capitalizing on the counternormative nature of service-learning. *Michigan Journal of Community Service-Learning*, *11*(1), 59–70.

Coles, R. (1999). Race-focused service-learning courses: Issues and recommendations. *Michigan Journal of Community Service Learning*, *6*(1), 97–105.

Corbin, J. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (4th ed.). Los Angeles, CA: Sage Publications.

Dewey, J. (1942). *Democracy and education*. New York, NY: Macmillan.

Duncan, D., & Kopperud, J. (2008). *Service-learning companion*. Boston, MA: Houghton Mifflin.

Eyler, J. (2002). Reflection: Linking service and learning—linking students and communities. *Journal of Social Issues*, *58*(3), 517–534.

Fairclough, N. (1992). *Discourse and social change*. Cambridge, UK: Polity Press.

Freire, P. (1970/1993). *Pedagogy of the oppressed*. New York, NY: Continuum International Publishing Group.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice*. Alexandria, VA: American Council on the Teaching of Foreign Languages.

Gomez, K. (2016). What's it like to work with adults at the Institute? Retrieved August 30, 2016, from http://spanlang.stanford.edu/second_year/spanlang13SL.html

Haas Center for Public Service. (2016). Stanford University student affairs. Principles of ethical and effective service. Retrieved June 20, 2016, from https://haas.stanford.edu/about/about-haas-center/principles-ethical-and-effective-service

Hartfield-Méndez, V. (2013). Community-based learning, internationalization of the curriculum, and university engagement with Latino communities. *Hispania*, *96*(2), 355–368.

Hellebrandt, J., Arries, J, Varona, L., & Klein, C. (Eds.). (2003). *Juntos: Community partnerships in Spanish and Portuguese: AATSP professional development series handbook*, Vol. 5. Boston, MA: Heinle.

Hellebrandt, J., & Jorge, E. (2013). The scholarship of community engagement: Advancing partnerships in Spanish and Portuguese. *Hispania*, *96*(2), 203–214.

Hellebrandt, J., & Varona, L. (Eds.). (1999). *Construyendo puentes (Building bridges): Concepts and models for service-learning in Spanish*. Washington, DC: American Association for Higher Education.

Howard, J. P. (1998). Academic service learning: A counternormative pedagogy. In R. Rhoads & J. Howard (Eds.), *Academic service-learning: A pedagogy of action and reflection* (pp. 21–30). San Francisco, CA: Jossey-Bass.

Jacoby, B. (1996). Service-learning in today's higher education. In B. Jacoby et al. (Eds.), *Service-learning in higher education: Concepts and practices* (pp. 3–25). San Francisco, CA: Jossey-Bass.

Johnstone, B. (2008) *Discourse analysis* (2nd ed.). Malden, MA: Blackwell Publishers.

Kern, R., & Liddicoat, A. (2008). Introduction: De l'apprenant au locuteur/acteur. In G. Zarate, D. Levy, & C. Kramsch (Eds.), *Précis du plurilingüisme et du pluriculturalisme* (pp. 27–33). Paris, France: Éditions des archives contemporaines.

Krogstad, J. M., Stepler, R., & Lopez, M. H. (2015). English proficiency on the rise among Latinos. PEW Research Center. *Hispanic Trends*. Retrieved August 30, 2016, from http://www.pewhispanic.org/2015/05/12/english-proficiency-on-the-rise-among-latinos/

Lear, D., & Abbott, A. (2009). Aligning expectations for mutually beneficial community service-learning: The case of Spanish language proficiency, cultural knowledge, and professional skills. *Hispania*, *92*(2), 312–323.

Long, S. S. (Ed.). (2013). Focusing on the scholarship of community engagement *Hispania*, *96*(2), 201–202.

Magnan, S., Murphy, D., Sahakyan, N., & Kim, S. (2012). Student goals, expectations, and the Standards for Foreign Language Learning. *Foreign Language Annals*, *45*(2), 170–192.

Miano, A., Bernhardt, B., & Brates, V. (2016). Exploring the effect of a short-term Spanish immersion program in a postsecondary setting. *Foreign Language Annals*, *49*(2), 287–301.

National Standards Collaborative Board. (2015). *World-readiness standards for learning languages* (4th ed). Alexandria, VA: Author.

Nelson, A., & Scott, J. (2008). Applied Spanish in the university curriculum: A successful model for community-based service-learning. *Hispania*, *91*(2), 446–460.

Pak, C.-S. (2007). The service-learning classroom and motivational strategies for learning Spanish: Discoveries from two interdisciplinary community-centered seminars. In A. Wurr & J. Hellebrandt (Eds.), *Learning the language of global citizenship: Service learning in applied linguistics*. Boston, MA: Anker Publishing Company, Inc.

Pellettieri, J. (2011). Measuring language-related outcomes of community-based learning in intermediate Spanish courses. *Hispania*, *94*(2), 285–302.

Plann, S. (2002). Latinos and literacy: An upper-division Spanish course with service learning. *Hispania*, *85*(2), 330–338.

Sigmon, R. (1979). Service learning: Three principles. *ACTION*, *8*(1), 9–11.

Strauss, A. (1987). *Qualitative analysis for social scientists*. Cambridge, UK: Cambridge University Press.

Yosso, T. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, *8*(1), 69–91.

Zapata, G. (2011). The effects of community service learning projects on L2 learners' cultural understanding. *Hispania*, *94*, 86–102.

Zlotkowski, E. (1999). Pedagogy and engagement. In R. Bringle, R. Games, & E. Malloy (Eds.), *Colleges and universities as citizens*. Boston, MA: Allyn & Bacon.