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ABSTRACT

This year-long study explored the linguistic and cognitive transactions of immigrant language-minority kindergarten students in the social context of classroom collaborative talk in their native language. Collaborative talk transactions were selected from 13 videotaped sessions involving 27 Hispanic kindergarten students, mostly recent arrivals from Mexico, in a Chicago public school. Findings were threefold. First, the collaborative talk transactions, framed within a cognitive and linguistic stance, demonstrated how meanings and new understandings were constructed and restructured; showed how the teacher and students made use of their cultural values, assumptions, attitudes, and experiences to construct new meanings and shared understandings; and revealed how learners engaged in oral literacies in collaboration with the teacher and then began to formulate and test hypotheses without the teacher's mediation. Second, the collaborative discourse situated within an empowerment and voice perspective showed how culturally responsive teaching and learning maximized the use of language-minority students' linguistic, cultural, and cognitive resources; revealed that these learners displayed high motivation and interest when the topics were relevant to their lives; and illustrated how learners made connections between the concepts embedded in discourse and their own experiences and understandings. Finally, the discursive practices reflected the importance of native language use in allowing culturally and linguistically diverse students to express their thinking and understandings in their more competent linguistic system and in the language of their cultural and social worlds. Thirteen appendices present the collaborative talk transactions. (Contains 161 references.) (Author/TD)

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COLLABORATIVE TALK IN A BILINGUAL KINDERGARTEN:
A PRACTITIONER RESEARCHER'S CO-CONSTRUCTION OF KNOWLEDGE

by
Sonia White Soltero

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SIGNED:

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DEDICATION

To José

To Pat and Peter

To the memory of Lil and Henri

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ABSTRACT

The purpose of this field based study is to explore and analyze the linguistic and cognitive transactions of immigrant language minority kindergarten students in the context of classroom collaborative talk in their native language and conducted through the observations and reflections of a teacher-researcher. The research questions addressed in this study are; 1) How do children use prior knowledge to negotiate meaning and develop shared understandings? (2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning? (3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

This case study draws upon the data collected during a year-long inquiry I conducted in my own bilingual kindergarten classroom in a Chicago public school. The twenty seven students who participated in this project range in age from five to six years of age and are all from Hispanic origin, mostly recent arrivals from México. The collaborative talk transactions were transcribed and translated into English from thirteen videotaped sessions. From these transcriptions I selected a number of excerpts of varying lengths to analyze and examine.

The findings drawn from this study are threefold. First, the collaborative talk transactions framed within a cognitive and linguistic stance, demonstrate how meanings and new understandings are constructed and restructured; show how the teacher and the learners make use of their cultural values, assumptions, attitudes and experiences to construct new meanings and shared understandings; and reveal how learners engage in oral literacies in collaboration with the teacher and then begin to formulate and test hypotheses without the teacher's mediation.

Second, the collaborative discourse situated within an empowerment and voice perspective show how culturally responsive modes

of teaching and learning maximize the use of language minority students' linguistic, cultural and cognitive resources; reveal that these learners display high motivation and interest when the topics are relevant to their lives; and illustrate how learners make connections between the concepts embedded in discourse and their own experiences and understandings.

Finally, our discursive practices reflect the importance of native language use in allowing culturally and linguistic diverse students to express their thinking and understandings in their more competent linguistic system and in the language of their culture and social worlds.

CHAPTER 1

EXPLORING LANGUAGE AND DIVERSITY THROUGH
CLASSROOM COLLABORATIVE TALK

...it is not possible, simply by telling, to cause students to come to have the knowledge that is in the mind of the teacher. Knowledge cannot be transmitted. It has to be constructed afresh by each individual knower on the basis of what is already known and by means of strategies developed over the whole of that individual's life, both outside and inside the classroom. ...it becomes clear that a different model of education is required... one that is based on a partnership between students and teachers, in which the responsibility for selecting and organizing the tasks to be engaged in is shared. (Wells, 1986, p. 3)

The Inquiry

The purpose of this study is to explore and analyze the linguistic and cognitive transactions of young immigrant language minority children in the social context of classroom collaborative talk. The linguistic interchanges documented in this research project provide windows into what happens when students and teachers collaborate to transform thinking and learning through discursive practices in their native language. Thus, the foundation of the inquiry rests on children's positive linguistic and cognitive outcomes as they use their first language to explore new meanings and construct shared understandings in collaboration with the teacher.

The major premises that support the research questions guiding this study are introduced in this chapter in three sections. First, I present how the research questions were formulated as a result of my own teaching practices, my personal experiences as a bilingual learner, and the observations and reflections arising from my own teaching experiences with cultural and linguistic

diverse children. Second, I address the detrimental influence that deficit theories have had on educational policy and pedagogical practices affecting minority students. Finally, I discuss the theoretical framework that informs this research project.

The underlying research questions that are addressed here follow:

- (1) How do children use prior knowledge to negotiate meaning and develop shared understandings?
- (2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning?
- (3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

This case study draws upon the data collected during a year-long inquiry I conducted in my own kindergarten classroom. Beyond observing, documenting and analyzing my students' development and growth, I also examined and reflected upon my own teaching practices. The initial inquiry was based on my own observations of the elaborate and insightful conversations that took place both during formal instructional time and informal transition or play time. I was particularly interested in the way the children could manipulate language to construct or reformulate knowledge, both old and new, at such a young age. I was also struck by the levels of linguistic and cognitive sophistication the students displayed, given that many of their parents had limited schooling. This led me to look into the students' sources of knowledge and to collaborate with them to further explore their cultural capital. Our collaboration and sharing of power encouraged the children to become independent and self-respecting participants in their learning, which I document in the subsequent chapters.

Numerous studies involving cultural and linguistic diverse children in the context of discursive practices have been conducted (Cazden 1988; Wells, 1986). However, none have explored,

documented and analyzed young immigrant children's collaborative talk in their first language, within the context of an urban classroom, and through the eyes of a teacher-researcher. This study provides a window into how five and six year old children, who are recently immigrated and who are typically considered disadvantaged by the mainstream society, engage in sophisticated co-construction of knowledge with the teacher. The documented conversations presented here also offer a view into how I, as the practitioner-researcher, not only create spaces for the negotiation of meaning but also engage in reflection and reformulations of my own teaching practices.

A better understanding is needed about how cultural and linguistic diverse students engage in the co-construction of meaning in the context of social interaction in urban classrooms. The use of discourse perspectives provide insights into the types of curricular routines and content that motivate and foster the sharing and negotiation of knowledge. Moreover, the role of the teacher-researcher as a reflective practitioner provides further understanding of the transactional paradigm of teaching.

The aim of the present study, then, is twofold; first, to examine collaborative classroom talk as an instructional springboard to the co-construction of new meaning in my own classroom; second, to explore how I, as a teacher-researcher, develop collaborative literacy curriculum routines to tap the rich linguistic and intellectual resources that recent immigrant students bring to the classroom.

This study is a secondary analysis of data collected in a larger university-school collaborative action research project that documented the process through which a group of teachers in two urban schools developed literacy curriculum genres that were responsive to the varied ethnolinguistic and cultural backgrounds of their urban classroom communities. This research project was supported by grants from the Spencer Foundation and the Center for Urban Educational Research and Development at the University of Illinois at Chicago and conducted in collaboration with

Christine C. Pappas. The larger study's aim was to examine and analyze teacher-researchers' literacy inquiries in developing collaborative teaching-learning practices (Pappas & Zecker, in press).

Each of the fourteen teachers in the project selected classroom inquiries based on our particular interests, but centered around the notion of enacting collaborative styles of teaching literacy (Pappas, 1997) in our classrooms. We met as a group in our respective schools once a week with the university team to discuss the developments of our inquiries. The university team was led by Christine Pappas, professor of education, a post doctoral student and several doctoral and masters students. I participated for three years in this university-school research project as a teacher-researcher in my own bilingual kindergarten classroom.

The collaborative action research project described above centered on documenting the evolution of teachers' literacy instructional practices in an urban setting. In my case, the objective was to describe and analyze how I, as the teacher, developed curriculum genres that encouraged collaborative participation with my students. Thus, the focal point in the university-school study was on my role as the teacher and on my teaching practices. The results derived from this field based study reveal the processes by which teachers become practitioner researchers and engage in generating their own questions and reformulating their findings in collaboration.

The research focus of my study shifts from an analysis of the teacher and teaching practices to analyses of the students' language and learning patterns. The primary purpose of this inquiry is to analyze the students' transactions between their language use and their learning processes in the context of classroom collaborative talk. Although my role as teacher and guide cannot be separated from the overall learning experience, the essence of the analyses rests on the children's meaning making and language building.

This study, in contrast to the university-school research project, deliberately frames the research questions within the context of cultural and linguistic diverse students' educational and socio-political struggles. The analyses of the linguistic and cognitive exchanges in the students' native language, provide compelling examples that challenge the notion that certain minority groups lack an adequate cultural, linguistic or intellectual foundation to succeed in school. Thus, the collaborative talk transactions examined in this study consider the students' discourse exclusively in their first language, Spanish.

The interest in language development inspired by my students also made me reflect on my own language acquisition and learning as a child. My experiences as a bilingual learner have been instrumental in the constant reconstruction and reflection of my pedagogical practices and beliefs. Thus, my personal history and my views of the learning-teaching processes have strongly influenced the shaping of my dissertation.

My Experiences as a Bilingual Learner

I grew up in several countries in Latin America and, although my first language is Spanish, I was enrolled in bilingual Spanish/English schools from primary to High School. I was immersed in both languages in bilingual programs that emphasized bilingualism through quality academic curricula. Up to age nine I had limited exposure to the English language. Elementary public school in Argentina at the time only provided rudimentary instruction in English as a foreign language.

In fifth grade I transferred to a British boarding school where the curriculum was taught in both languages. Despite my limited knowledge of English, I was able to acquire proficiency in it, while learning the subject matters. Conversely to the U.S. preferred treatment of minority second language learning, my own did not follow either a submersion or immersion model. The curriculum was taught half in Spanish and half in English, all the teachers were bilingual, as were most of the students. The

support provided by these factors had an unquestionable beneficial role in my success in acquiring the English language and learning the academic content.

As a bilingual student my educational experiences entailed profound differences from the bilingual experiences of immigrants in the U.S. school system. In Latin America, the majority language (Spanish) is the language of status and power. English, although the minority language, holds equal status (and sometimes lesser status) to Spanish. Bilingual education programs are viewed as additive and enriching, and strive to produce bilingual/biliterate individuals. Great pride and patriotism toward the culture of the home language and respect for the culture of the second language is evident.

In contrast, bilingual education in the U.S. has been typically implemented as a corrective and subtractive program that aims to produce individuals who are monolingual in the second language (English). Crawford (1989) asserts that although bilingual education models in the U.S. originated as enrichment programs intended at developing fluency in two languages, the focus has shifted to "...a remedial effort designed to help 'disadvantaged' children overcome the 'handicap' of not speaking English." (p. 29). The most detrimental element of this type of transitional bilingual education is not only the loss of the first language, but the resulting alienation from the home culture. Ada (1995) suggests that "when students are encouraged to forget the language of their families and communities, they may lose access to their heritage" (p. 238). Bartolomé (1994) further explains that "...this subtractive view of bilingualism mirrors our deeply rooted deficit and assimilative orientation that often devalues students' native language." (p.207)

Sociohistorical and Sociopolitical Contexts

My interest in the relationship between variations of language levels and academic performance among poor immigrant children began when I was teaching in a trilingual school at the outskirts

of an Indian reservation in Tucson, Arizona and grew when I began to teach in an urban bilingual school in Chicago, Illinois. In Arizona I taught in a bilingual kindergarten for six years with a largely Native American population (which had immigrated from México in the early 1900s) and a smaller Mexican American community of children. In Chicago I continued to teach for five years in a bilingual kindergarten classroom with mostly recently immigrated children from México.

The shift from Tucson to Chicago posed new challenges for me and resulted in countless questions regarding the sociocultural and sociopolitical issues affecting the academic performance of low income immigrant students in seemingly similar but different geographical, economic and cultural circumstances. The comparison and contrast of these two settings compelled me to explore more closely some underlying assumptions and generalizations about language minority pedagogical practices. I observed that the two school settings have a number of elements in common. For instance, both groups of students are from low income backgrounds and are predominantly from ethnic minorities; the majority of the students have a language other than English as the home language; and both communities seem to be marginalized by the mainstream society.

On the other hand, several characteristics distinguish the two schools. The students from the Tucson school are from older, more established immigrant communities (second, third, fourth generations), while in the Chicago school the students are recently immigrated. In the Tucson school, the community members experience a high unemployment rate, whereas in Chicago most households have both parents working in low wage labor markets. Although Tucson has a diverse ethnic population (Mexican, Native American and Anglo origins), Chicago's ethnic and racial population is even more heterogenous (African American, Latin American, Asian and European origins).

These observations compelled me to seek a deeper understanding regarding the education of minority children. In particular, I

became interested in how we, as teachers, can modify our pedagogical practices to better accommodate the needs of our varied student populations. That is, assumptions about the homogeneity of ethnic or linguistic groups are misleading and potentially dangerous. As I observed in the Chicago-Tucson school comparison, I recognized that even though both groups are from Mexican origins, there are a number of significant differences that need to be considered in the development of minority educational practices.

In an effort to examine the nature of the interactions taking place in my own classroom, I began systematically to observe how the students and I developed ways to negotiate and share our individual knowledge and expertise. Within this framework of social interaction, I also began to formulate hypotheses about the specific issues relating to language minority students. From these, one issue in particular emerged to become the underlying premise of this study; I wanted more strongly to challenge the persistent notion that ethnic and language minority students lack an adequate cultural or cognitive foundation to excel in school.

The Deficiencies of Deficit Theories

For many years the predominant and accepted means of explaining the educational failure of certain ethnic and linguistic minorities has been in the context of *deficit theories*, based on the notions of *cultural deprivation* and *genetic inferiority*. Minority children who come from low socio-economic backgrounds and who speak English as a second language have been systematically identified, categorized and labeled as *at risk*. The label offers an expedient rationale to explain away the difficulties cultural and linguistic diverse children experience in school. However, Flores, Cousin & Diaz (1991) argue that this term is seldom viewed from the social, political and economic context in which it was created. They add that when the inequities of class, race and ethnicity are not considered, deficit theories and terms

such as *at risk* become misleading ❖...ideological diversions.❖ (p. 370). The authors affirm that the educational outcomes of cultural and linguistic diverse students are meaningful and successful only when the assumptions behind deficit theories are challenged and replaced.

A Move Toward Culturally Responsive Education

Some minority students' failure to attain higher levels of educational achievement has also been attributed to a mismatch between their home/community and the discourse and socio-cultural patterns of interaction in the classroom (Moll & Greenberg, 1990). More recently, researchers have pointed out that while the cultural and socioeconomic backgrounds of ethnic minority students differ from that of the mainstream society, these students have available to them rich linguistic, cultural and intellectual resources that fully support their literacy development (Moll, 1992).

Previous studies examining the social context of literacy in various cultures indicate that literacy practices are embedded in the lives of individuals, families, and communities (Heath, 1983; Ladson-Billings, 1994; Taylor & Dorsey-Gaines, 1988; Tharp & Gallimore, 1988; Whitmore & Crowell, 1994). Literacy learning, therefore, is inherently rooted in socially constructed cultural practices. Our current knowledge of literacy has generally focused on mainstream children rather than on groups of children who have not experienced the same success in becoming literate. Further research is needed on diverse and culturally specific types of social interactions around classroom discourse and literacy events because they reveal how children learn cognitive strategies that they will later use independently (Vygotsky, 1978).

Differences in the orientation to minority education may explain some of the variation in children's acquisition of literacy in school. Because schools are often organized and shaped by Euro-American, middle-class ways of interacting,

children from low income homes and/or from cultural and linguistic diverse groups are more likely to experience difficulties in school (Heath, 1983; Wells, 1986). That is not to say that teachers who are members of minority groups are immune from subscribing to disempowering modes of teaching that perpetuate the inequalities of education for minority children. Neither is it to say that Euro-American teachers are incapable of embracing transformative and empowering pedagogical practices that enable cultural and linguistic diverse children to succeed in school. As Schaafsma (1993) reveals in his conversations with both African American and Euro-American teachers, educators' pedagogical perspectives arise from their own experiences as members of particular groups: cultural, religious, ethnic, gender, social. However, being on the inside or the outside of a particular cultural or ethnic border makes neither an expert nor an incompetent out of an individual. The following chapter revisits and expands deficit modes of thinking and provide a more in depth discussion on the emergence of critical pedagogy for minority students.

Theoretical Considerations

This research project is informed by an interdisciplinary perspective that moves across linguistic, anthropological, sociological, psychological and educational approaches. Each of these fields has influenced the process of conceptualizing the questions to be addressed, as well as the orientation of the design of analyses to be used. The following is a brief discussion of how these five domains contribute and interact to form the theoretical framework of the present study. A greater emphasis will be accorded to developmental psychology and education in relation to classroom collaborative talk, given that these two fields represent the central focus of the analysis. In Chapter 2 a more in depth review of these disciplines will be presented.

A Linguistic Framework

Discourse analysis, within a linguistic framework, reveals the structures and properties of speech, allowing us to make sense of what is said and to understand the basis on which such sense is made (Edwards & Mercer, 1987). However, interpreting and understanding discourse involves more than isolated patterns of language. Making sense of language is viewed in terms of shared understandings in the context of social interaction (Wells, 1986). Language and learning are seen as socially constructed processes that are enacted in social spaces, such as classrooms.

A Sociological and Anthropological Framework

A sociological view of discourse has propelled a shift in research methods from a traditional linguistic coding and quantifying of data, to a descriptive and interpretive naturalistic approach. Ethnography, originally used by anthropologists to describe and understand other cultures, has expanded the ways we look at linguistic and cognitive systems in the educational setting. Thus, ethnographic techniques are the research method tools used in this study.

A Developmental Psychology Framework

Developmental psychology, largely shaped by the work of Piaget, Bruner and Vygotsky have advanced the interactional analysis of the process of teaching and learning within the realm of language. Edwards & Mercer (1987) synthesize their contributions and delineate the implications that arise from their theories. The authors state that according to Piaget ¶...the natural progressive development of children's thinking, from the most primitive early stages in the first years of life through the emergence of such sophisticated abilities as the capacity to make logical deductions, to formulate hypotheses, and generally to reason abstractly, is first and foremost a consequence of children's direct involvement with physical reality.¶ (p. 18). In his experiments of children's reasoning abilities, Piaget hypothesized that thought precedes language and that language is not a

determinant of cognitive processes.

Bruner (1966), although greatly influenced by Piaget's work, believes that language does influence thinking and that it is the major mode of development in conceptual growth in young children. His views on the nature of the human mind and its development in children shaped his theories about the process of education. Bruner argues that traditional transmission oriented instruction results in "...the lack of opportunity to share in dialogue, to have occasions to paraphrase, to internalize speech as a vehicle for thought." (p. 29). Edwards & Mercer (1987) point out that for Bruner, learning is a social activity and an interchanging of culture that is enacted in the negotiation of shared meanings. His work was also greatly influenced by Vygotsky, a prominent Russian psychologist.

Vygotsky (1978), like Piaget, believes that cognitive processes can develop independently of language, and that language and thought have separate mental roots. However, unlike Piaget, he suggests that language and thought are combined to create a "cognitive tool" for intellectual development which takes place within the medium of social interactions. Vygotsky maintains that the social context in which children's reasoning develops is marked by cultural practices and symbols, like language and discourse. Within one such social context is education and schooling.

The principles of Piagetian and Vygotskian theory have advanced the notion that learning does not take place solely within the individuals but in transactions between them. Vygotsky defines the developmental level of a child by what that child can accomplish alone, and defines the *zone of proximal development* by what the child can do with the assistance of more capable peers or adults. Thus, it is in this proximal zone that teaching and learning may be explained.

A Critical and Transformative Pedagogy Framework

Discourse patterns in classrooms have traditionally privileged

only the voices of teachers, allowing few opportunities for the consideration of students' different cultural and linguistic interaction styles (Cazden, 1988). Therefore, teacher-dominated classroom talk has not been conducive to collaborative construction of new meaning among classroom participants, in particular between mainstream teachers and cultural and linguistic diverse students. The challenge, then, is to transform classroom talk so that the mediation becomes collaborative and the voices of teachers and students become more balanced. Darder (1997) proposes that

Language is essential to the process of dialogue, to the development of meaning, and to the production of knowledge. From the context of its emancipatory potential, language must be understood as a dialectical phenomenon that links its very existence and meaning to the lived experiences of the language community and constitutes a major cornerstone for the development of voice. (p. 333)

Pedagogical practices, such as collaborative talk, have become more critical in the current efforts to promote literacy for low income, language minority students. Prominent researchers have theorized that the persistent low educational outcomes of these students may be attributed to inferior and low level remedial instruction, often in the form of transmission oriented curriculum (Cummins, 1995; Diaz, Moll & Mehan, 1986; Nieto, 1992; Tharp & Gallimore, 1988). Tharp and Gallimore (1988) characterize such instructional practices as highly routinized or scripted interactions where the discourse is teacher-dominated and the focus is on decontextualized, discrete skills.

In contrast, transformative modes of education, such as whole language, provide an ideal pedagogical means for the equitable participation of language minority students in the educational system. According to Goodman, Bird and Goodman (1991), whole language is framed within a humanistic and constructivist philosophy that combines current theories of teaching, learning, language and curriculum, in which teachers are able to form

knowledgeable decisions about their instructional practices. Routman (1996) adds that whole language is "...a social, constructivist, democratic way of teaching, learning, evaluating and being that values and builds on each student's language, culture and strengths." (p. 42). Recent research points to teaching practices that are framed within this constructivist and transformative pedagogical philosophy that has the potential to break the cycle of inequity in the education of minority children. Pedagogical practices, such as collaborative talk, provide a forum in the classroom for minority students to initiate, contribute and explore knowledge in collaboration with the teacher.

Underlying the changes in my literacy practices in the classroom were fundamental beliefs about how children construct meaning and learn language, and how teachers can create spaces for collaborative interaction and redefine the teaching-learning process. Extensive research suggests that in transmission oriented classrooms the types of teacher interventions typically interrupt and suppress students' discourse initiations to control the conversational interactions and the classroom environment (Edwards & Westgate, 1994; Wells & Chang-Wells, 1992).

Considerations of how meanings are generated, and in turn, how linguistic communication works, challenge the still popular notion that conceptual knowledge can be transferred from teacher to student by means of words. Rather, we must see learning as a constructive activity in which the students themselves are engaged. This viewpoint emphasizes the teachers' need to build a framework of the experiences, the ideas and the conceptual relations the students possess and bring to the classroom (Fosnot, 1996).

Tharp & Gallimore (1991) build on Vygotsky's assumption that teaching consists of assisted performance through a child's zone of proximal development by proposing that conversation is the most important practice in assisting learners. The authors state that "...for the development of thinking skills ...the ability to

form, express, and exchange ideas in speech and writing. The critical form of assisting learners is dialogue, the questioning and sharing of ideas and knowledge that happen in conversation. (p. 3).

The work of Bakhtin, a prominent Russian scholar, has framed the idea of dialogue within the theoretical framework that all discourse is situated and mediated by context. That is, the statements made by a speaker are directly connected to beliefs that are tied to the particular time and stance from which they are spoken. In turn, these assumptions provide a new context for the utterances of the next speaker. Thus, an utterance does not belong to the speaker alone because it is always influenced by the intentions of others (Barnes & Todd, 1995). This concept of dialogue provides a distinctive view about personal knowing and social learning. For Bakhtin (1981) the personal or inside voice, and the social or outside voice are interconnected and exist within each other. He affirms that the tension created within these two voices creates the kind of dialogue that promotes cognitive growth (Watson, 1993). If we base our pedagogical practices on the principles and theories of the scholars mentioned above, then we as educators must create a community of learning within our classrooms that strives for the continual construction of meaning. This cannot be accomplished without talk.

The notion of collaborative talk is characterized by equality and responsiveness. That is, the teacher and the students equally engage in meaningful and extended discussions on topics that are relevant and interesting to all participants. At first glance, collaborative talk may appear to be just absorbing discussions conducted by teachers and groups of students. However, as Rueda, Goldenberg & Gallimore (1992) point out, several key elements found in an instructional conversation distinguish it from an informal discussion: a challenging but non-threatening atmosphere, responsiveness to student contribution, connected discourse, promotion of discussion and participation, activation of

prior knowledge, thematic focus, encouragement of more complex language and expression, and metacognitive scaffolding. When collaborative talk is seen as an organized and intentional form of assisted performance, opportunities for co-participation and co-construction of new knowledge are magnified.

Conclusions

The primary objective guiding the research questions of this inquiry has been introduced in this chapter. In essence it is to explore and analyze, as a practitioner-researcher, the linguistic and cognitive interactions of cultural and linguistic diverse kindergartners in the social context of classroom collaborative talk. The formulation process through which the research questions emerged is also examined. More specifically, reflections of my own pedagogical practices, my personal experiences growing up as a bilingual/bicultural child, and my teaching experiences with cultural and linguistic diverse learners, are described in order to situate the inquiry within my own socially constructed frames of reference.

Attention then shifts to a discussion of the detrimental influence deficit theories have had on educational policy and pedagogical practices affecting the education of cultural and linguistic minority students. A more in depth analysis of deficit theories will be presented in the following chapter.

The latter part of this chapter addresses the theoretical constructs involved in viewing the social interaction of collaborative talk as a linguistic process. Within an interdisciplinary perspective that includes the fields of linguistics, anthropology and sociology, particular attention was given to psychological and educational approaches. The final section examines arguments in favor of constructivist pedagogy, such as collaborative talk, which more effectively promote literacy and higher levels of educational attainment among language minority students.

As Bartolomé (1994) aptly suggests, the first step in developing more effective instructional methods for cultural and lin-

guistic diverse students, calls for a shift in perspective. She asserts that this paradigm shift must be from ❖...a narrow and mechanistic view of instruction to one that is broader in scope and takes into consideration the sociohistorical and political dimensions of education.❖ (p. 176), and adds that ❖...by conducting a critical analysis of the sociocultural realities in which subordinated students find themselves at school, the implicit and explicit antagonistic relations between students and teachers... take on a focal point❖ (p. 176). Culturally responsive education and transformative modes of teaching and learning enables students and teachers to break away from these adverse relationships and negative beliefs and allows for the creation of learning environments that are informed by both participatory action and critical reflection.

CHAPTER 2

REVIEW OF THEORETICAL CONSTRUCTS

The complex and diverse needs of a growing and changing population possessing a variety of values, backgrounds and preparations have posed special challenges for educators, business leaders and policy makers in the United States. In particular, the growing numbers of non-English speaking students have compelled practitioners and scholars to focus on the problem of how to provide specific and expanded literacy skills for students to have full participation in a variety of social contexts.

The focus of this chapter is to present a review of the current literature on five critical issues that provide the theoretical base for this research study. The review begins by examining current perspectives on language development and related issues to first and second language acquisition. A synopsis of bilingual theories, and sociolinguistic and sociopolitical perspectives on language, culture and society in relation to ethnolinguistic student-learning and curricular practices follows. Attention shifts to early literacy development theories and the implications for teachers in supporting the literacy learning of cultural and linguistic diverse students. Next follows a discussion on the notion of collaborative classroom discourse and the potential of collaborative talk as a viable and desirable alternative to transmission oriented instruction. The final section focuses on practitioner-research and explores the value of classroom-based research conducted by teachers to address the questions that arise from their own practices.

The comprehensive analysis of each of these elements aims to generate connections between broad fundamental educational components (language and literacy), and specific classroom applications (collaborative talk and practitioner research), in

relation to the education of cultural and linguistic diverse students. In bridging the gap between the established educational structure and the specific learning needs of language minority students, educators and researchers are reexamining long standing assumptions about literacy and language development, sociolinguistic aspects of learning, and instructional practices. Knowledge derived from research studies such as this one, provides valuable insights into the development of appropriate and effective instructional practices for language minority students.

Language Acquisition and Language Theories

The connection between language and culture has been viewed as a fundamental influence in the process of acquiring knowledge and developing cognition (Halliday, 1975). The difficulties that some linguistic diverse groups experience in adopting a new culture and language have been attributed to cultural conflict in relation to language use (Trueba, 1991). To arrive at a better understanding of the interplays between language, culture and schooling in the context of minority education, the following section reviews current theories on language development and first and second language acquisition paradigms.

First Language Acquisition

Understanding the development of a child's second language involves a meticulous analysis of the language acquisition process in general and also the relationships between first and second language acquisition. Despite their cultural or linguistic background, all children master basic syntactic, semantic and phonological structures of their language before they enter school. How does this occur? Different theoretical positions exist regarding the answer to this question. The following section will review four of the most prominent perspectives: behaviorist, nativist, interactionist, and integrationist.

Behaviorist Perspective

People have often assumed that children develop language by imitating what they hear from adults; this was once the traditional and popular view of language development. This behaviorist perspective maintains that children learn language through reflex response to reinforcement. According to this point of view, language learning is determined by stimuli from the environment; children reproduce language, or approximations of what they hear, and are then reinforced by rewards and attention. Children are believed to develop language through reinforcement and therefore, are considered passive recipients of environmental stimuli (Ambert, 1988). However, this theoretical framework does not account for children's utterances unheard in adult speech, such as "two mouses" or ~~✘~~taked.~~✘~~ Although children do not hear adults produce these types of utterances, they are common generalizations found in young children's early speech.

Nativist Perspective

Nativists maintain that children are born with an innate capacity to acquire language. According to this position, humans are genetically predisposed to acquire and transmit language. Chomsky contends that the human brain has a built-in mechanism called the *language acquisition device* which infers the rules of language when triggered by the stimulation of spoken language. Once the language acquisition device is activated, children discover the regularities of language and begin to internalize the rules of grammar (Ambert, 1988). This happens despite external reinforcement or training. Thus, Chomsky maintains that language is acquired and not learned. In other words, language is embedded in our brains and automatically comes to the surface when we are exposed to the spoken word (Lessow-Hurley, 1990). However, nativists fall short in accounting for understanding the behaviors that correspond to language use. That is, understanding the contexts where language occurs goes beyond the internalization of appropriate grammatical rules.

Interactionist Perspective

Interaction theorists combine behaviorists' beliefs that language is learned through conditioning, and nativists' beliefs that humans are born with the innate ability to acquire language. According to the interactionists' perspective, language is a product of both genetic and environmental factors (Strickland & Morrow, 1989). That is, humans are born with the ability to produce and learn language by using their genetic capacity and by interacting with their environment and other humans. The interactive model not only emphasizes children's comprehension and production of language, but also context and intent (McLaughlin, 1984).

The term *communicative competence* coined by Hymes in 1971, refers to the ability to use language effectively in social situations to convey meaning. Contrary to Chomsky's view of the underlying grammatical competence assumed common in all native speakers, Hymes' concern with meaning focuses on the social interactions between speaker and listener (Hymes 1971). Savignon (1983) provides a set of characteristics that reflect the integration between communication and culture involved in communicative competence:

- (1) Communicative competence is a dynamic process where meaning is negotiated between two or more persons who share the same or similar symbolic system. It is an ~~interpersonal~~ rather than an ~~intrapersonal~~ characteristic.
- (2) Communicative competence involves both written and spoken language.
- (3) Communicative competence takes place in a variety of situations and is dependent on prior knowledge and on a basic understanding of its context. It is said to be ~~context specific~~.
- (4) Competence and performance are theoretically different; competence is the ~~presumed underlying ability~~, performance

is the ~~o~~vert manifestation~~s~~ of that ability. Through performance, competence can be developed, maintained and evaluated.

The development of communicative abilities occurs when the learner is able to interpret or create discourse in context, by using linguistic skills (Savignon, 1983). Thus, the emphasis shifts from isolated drill and practice of linguistic skills to the natural reinforcement of these skills through a purposeful speech or written act. Children's linguistic skills are reinforced while they engage in meaningful communicative interactions between themselves and others.

Integrationist Perspective

An extended interpretation of the interactionist perspective proposes an integrated language framework. This theory of language development is based on three major interrelated principles. First, children are regarded as ~~o~~constructive learners and active meaning makers~~s~~ (Pappas, Kiefer & Levstik, 1995, p. 9) who decipher and make sense of their world based on their prior knowledge. Unfamiliar words or sentence patterns alert children to make connections between what they already know and the new language that they hear.

Second, language can only be interpreted and understood when it is being related to the context in which it is being used. That is, language is used for various purposes resulting in meanings being expressed in countless ways through different language patterns. Children learn how the indirect distinctions of meaning are expressed ~~o~~ direct and indirect requests, different types of questions, or expressions of attitudes ~~o~~ by using different selections and sequences of words and structures (Wells, 1986).

Third, knowledge is created, categorized and modified through social interactions and personal experiences. Thus, knowledge represents a process of negotiating meanings and becomes a

function of language development. Furthermore, the functional interpretation of children's meanings indicate a sociolinguistic framework, in which the learning of language takes place through the interaction and collaboration of the children and other human beings (Halliday, 1975).

Characteristics of Language Development

Language development begins very early in life. Research suggests that most children experience similar patterns of language acquisition. Halliday (1979) found that a one day old baby would stop crying to attend to his mother's voice. He maintains that this reaction, found within a social construct, is the first step toward language development. Infant cries also contain elements of speech, such as intonation, pattern and pitch. Skutnabb-Kangas (1981) cites studies of English and Chinese newborn babies conducted by Condor and Sanders in 1974. The studies show that children react rhythmically to speech by imitating the rhythm of the speech in their own movements. Assumptions have been made that the intonation and rhythm of the first language are imprinted so early in life that detecting the mother tongue is even possible after it has been substituted by another language.

Very young children react and listen actively to human voices by the turn of their heads, babble, or facial expressions. Babbling allows children to explore speech production and control (Lessow-Hurley, 1990). During the first year of life, children begin to acquire grammatical and pragmatic knowledge that governs language. This acquisition comes from the children's membership in a language community (Williams & Snipper, 1990). Concrete objects acquire certain properties and relations when a child begins to learn language. The child then attaches meanings to things and later words begin to be differentiated. For instance, "mama" many at first refer to any adult, or "doggy" to any

animal. The child later begins to understand the differences between conceptual meanings and differentiates which label refers to which concept (Skutnabb-Kangas, 1981).

In learning to speak, children develop their own increasingly complex rules for structuring language. Children are not formally taught language in a mechanical way, bit by bit. Rather, they learn language by interacting with the environment in a natural way (Halliday, 1978). Although we do not teach children how to speak, we do facilitate their language development in several ways. First, by exposing children to a language-rich environment, adult language is modeled in naturalistic, real-life contexts that is used to explain, describe, command. Children are also exposed to different language functions in the environment, such as language use to get something (instrumental language) or conveying information (informative language). Second, adults have appropriate expectations and responses regarding children's language development. Children are expected to be successful and eventually learn to speak like adults. The main focus of the care giver is on the child's meaning rather than the form and, generally, immediate feedback is given to the child (Weaver, 1988). Adults respond to an infant's first attempts at speaking with joy and pride, accepting the approximation of the language use (Holdaway, 1979). Later, adults support the child's language development by modeling and surrounding the infant with an abundance of diverse language experiences.

Weaver (1988) contends that children go beyond imitating the language of adults to formulate sophisticated rules for creating language structures. The acquisition of language rules in children take place unconsciously and without direct instruction. For parents or other care givers, meaning rather than form is the primary focus in the acquisition of a child's first language. Despite the many distinct language experiences children have, an underlying commonality exists: they are all real communicative events.

Second Language Acquisition

Our understanding of the complex processes involved in native language acquisition has provided a basis for the development of numerous theoretical frameworks. Current research in second language acquisition has, in turn, contributed to the understanding of the processes and conditions of language learning in general. Theoretical developments concur with the notion that proficiency in a second language may be acquired under similar circumstances as the first language. That is, second language proficiency may be acquired and developed more effectively under more natural and meaningful conditions. Effective instruction for linguistic minority children should be conducted within a progressive and flexible structure in which the teachers and the students have a certain degree of control of the instructional practices and activities. Nieto (1993) argues that developing educational environments in which language minority students can be successful requires a reexamination of established but unsuitable practices and beliefs.

Language Deficiency Myth

Many negative myths about bilingualism have advocated the notion that children's use of two languages causes cognitive, social and emotional damage (Cummins, 1984). The *language deficiency myth* describes language minority children as nonverbal, ailing and semilingual, often suffering learning disabilities and speech impediments. Based on the need to clarify conflicting theoretical issues such as these, research on bilingualism and the cognitive processes has shifted to a focus on *metalinguistic abilities*. This refers to the ability to think about language in a flexible and abstract manner, such as making judgments about the grammar of sentences, understanding innuendos and perceiving play on words in jokes. Although both monolingual and bilingual children develop metalinguistic abilities, bilingualism induces children better to control their mental processes (Hakuta, 1990).

Metalinguistic ability has been linked with the development of early reading skills in monolingual children. Therefore, it follows that bilingual children, all other variables being equal, have an advantage in the acquisition of literacy. Cummins' position on this and related issues will be discussed later in this chapter.

Research has shown that children who live in supportive and nurturing bilingual environments do not develop linguistic handicaps. Garcia (1983) reports on studies that documented the development of bilingualism in Mexican American children and compared the results with the development of monolingual English-speaking children. The comparisons on measures of vocabulary, phonological and syntactic development suggest that bilingual children do not differ from monolingual children. Bilingualism in itself does not seem to interfere with the development of either language. Bilingual acquisition involves a process that builds upon a fundamental base needed for the development of both languages. A lack of empirical evidence refutes the notion that there is a competition of the two languages over mental process. On the contrary, the evidence suggests that there indeed is a cognitive advantage to bilingualism (Hakuta, 1986). Why then, are certain linguistic minorities consistently struggling to achieve in our schools? Part of the reason is that success in the educational system for minority children goes beyond language. That is, culture and ethnicity, within sociopolitical and sociohistorical constructs, are the most critical ingredients in the development of cultural responsive and transformative pedagogy for minority students (Ferdman & Weber, 1994; Ruiz, 1997).

English Exposure Myth

Other myths on bilingualism have perpetuated the instrumentation of inappropriate educational programs for language minority students. The *English exposure myth* maintains that language minority children must be exposed to great amounts of English to become proficient in that language. Moreover, instruction in the

native language has been considered a hindrance for the acquisition of English (Ambert, 1988). Research evidence unequivocally rejects this myth. Language minority children who receive instruction in the native language develop the second language more efficiently than children who are immersed in the second language (Wong Fillmore & Valadez, 1986).

However, researchers have been cautious when proposing this tenet by extending that the negative or positive effects of first or second language instruction depends considerably on the context in which it takes place (Hornberger, 1994). That is, the context of the language use, rather than the language itself, is the deciding factor in whether initial instruction in the first or second language is the more conducive alternative to overall academic success. Hornberger (1994) proposes that contextual factors, such as the child's cognitive and linguistic development in the first language, parental support, and the status of each language within and outside the school are the strongest determinants in the outcome of initial first or second language instruction.

Despite research evidence showing that native language instruction promotes second language acquisition, the United States Department of Education still advocates the *structure immersion approach* as an alternative to bilingual education (Crawford, 1989). In this method, a simplified and diluted version of the academic content is used, in English, as the medium of instruction. Proponents of this approach cite the success of Canadian immersion models. In these programs the students' first language (English) has high social and economic status; parents have a voice and an active role in the program; for the most part teachers are bilingual in the first and second language (French); and the primary objective is to become bilingual/biliterate and for the eventual transfer of literacy skills from the second language to the first (d'Anglejan, 1994).

Researchers have warned that immersion programs are not effective for language minority children (Crawford, 1989; Cummins

1989). In contrast to the Canadian model, immersion programs in the U.S. have distinct social and political factors that severely cripple their effectiveness for cultural and linguistic diverse students; the students' first language (usually Spanish) bears a substantially subjugated position in regards to English; students are from an impoverished socio-economic class; parents have little say or opportunities for significant involvement; teachers are monolingual English speakers; and the primary objective is to become monolingual in English.

Current Perspectives

The 1990 Census data suggests that ethnic and linguistic minority enrollment in the United States public schools will increase significantly in the next twenty years. The Latino population increased 53% from the 1980 Census count, now numbering at 22.4 million. Approximately 32 million people in the United States over the age of five speak a language other than English, of whom 14 million are not fluent in English. Almost 11 million of them are school age children. An additional 16 million people who now speak English at home are originally from language minority backgrounds (Ferdman and Weber, 1994). In the United States, English is seen as a fundamental tool to achieve in school and become successful citizens in society. However, the loss of the home language and culture are often seen as necessary for the appropriate development of English. Hence, linguistic minorities not only experience a loss of personal identity and emotional bonds with the community but also experience rejection from the mainstream society.

Ada (1995) asserts that

Despite its widespread acceptance, the subtractive model of bilingualism, in which mastery of the second language is achieved at the expense of proficiency in the first, need not be the framework on which bilingual education rests. Additive bilingualism, in which a second language is acquired while maintaining and continuing to develop the first, is a healthy and viable alternative to subtractive bilingualism. (p. 237).

Bartolomé (1994) points to the contradictory disparities in the status of languages in the U.S. "...while we discourage the maintenance of linguistic minority students' native language throughout their education, we require English-speaking students to study a foreign language as a prerequisite for college..." (p. 207)

Trueba (1989) contends that educators must create a "culturally appropriate learning environment" (p. 69) which is in harmony with the values and beliefs of the home culture to maximize the cognitive development in language minority children. Cognitive skills are best acquired through the primary language and then transferred to the second language. The use of the home language helps children develop critical thinking abilities and cognitive skills. This cognitive structuring is not only shaped by linguistic knowledge but also by cultural knowledge and the context in which that knowledge is obtained (Trueba, 1991).

Cummins (1989a) proposes three principles relevant to bilingual development and language teaching. First, the additive bilingual enrichment principle contends that "the development of additive bilingual and biliteracy skills entails no negative consequences for children's academic, linguistic or intellectual development... the evidence points in the direction of subtle metalinguistic and intellectual benefits for bilingual children" (p. 21). Numerous studies have reported findings that indicate that bilingual children demonstrate a greater awareness of linguistic meanings and seem to be more flexible in their thinking than monolingual children (Cummins, 1989). Bilingual children must decipher much more linguistic input through the effort of gaining command of two languages than monolingual children who are exposed to only one language system.

Second, the interdependence principle is based upon the premise that there is an underlying cognitive and academic proficiency common across all languages regardless of their distinct surface features. Cummins maintains that first and

second language academic skills are interdependent. His claim is based on the empirical evidence that there is no relationship between the amount of instructional time spent in the second language and academic achievement. Studies on second language acquisition have correlated variables such as age, gender and sociohistorical background with different measures of second language proficiency (Gardner, 1985). However, the most controversial variable has been the relevance of time spent exposed to a second language and the acquisition of that language. Researchers have found that proficiency in a second language is unrelated to time spent learning it.

According to Cummins, the common underlying proficiency makes possible the transfer of literacy-related skills between languages. He found that transfer is more likely from the minority to the majority language due to the greater exposure to literacy in the majority language and the social pressures to learn it. Second language literacy learning will be addressed in more detail later in this review.

Third, the interactive pedagogy principle subscribes to Krashen's (1981) assertion that language is acquired involuntarily and effortlessly only when it is comprehensible. The key factor in Krashen's theoretical model is comprehensible input; messages in the second language that make sense when modified and facilitated by visual aids and context. He contends that we acquire grammatical structures in their natural order when sufficient amounts of high quality input are present. Rules are then generalized from verbal stimuli according to innate principles of grammar. The principle of comprehensible input is based on the idea that the main function of language use is meaningful communication. The importance of meaningful language use at all stages in the acquisition of second language skills has become recognized as a critical and determining factor for the successful development of a second language and the maintenance of the first language. The interactive pedagogy principle provides significant insights for educators because of its relevance to

literacy and first language development. As has been noted earlier in this discussion, children negotiate meaning by focusing on comprehending what is being communicated and by using language for a variety of meaningful purposes.

Research and theories on language development have advanced our understanding of the processes involved in the acquisition of a second language. In an attempt to answer questions about the persistent academic failure of some linguistic diverse groups, the complex issues of second language acquisition must be viewed in the context of sociocultural and political frameworks. The connection between language and culture offer an insight into the problems that language minority children often face in adjusting to a new culture and language.

Bilingual, Sociocultural and Sociopolitical Perspectives

During the past thirty years educators and policy makers have implemented a series of costly reforms in an effort to reverse the pattern of educational failure among minority students. Although standardized test scores continuously rise for language minority students, the drop out rate for Latinos continues to be cause for alarm for educators. Cummins (1995) contends that a major reason that these reforms have proved unsuccessful is that the relationships between students and teachers, and school systems and the communities they serve, remain the same. He suggests that beyond the legislative and policy reforms, exists the need for educators to redefine their roles with respect to minority students and communities.

The following section examines a number of theories that propose possible determinants that affect the school achievement of minority children. The theories are scrutinized and then challenged with respect to inherent flaws within each ideology. Several researchers' positions are then presented on the factors needed for the reversal of minority student failure.

Deficit Theories

The customary practice of explaining the school failure of students who come from culturally diverse and impoverished backgrounds has been to blame the students for being genetically inferior, and/or blame their communities for suffering from economic and cultural disadvantages. *Cultural deprivation* and *genetic inferiority* theories were, not long ago, the prevalent and accepted means of explaining the educational failure of certain ethnic and linguistic minorities. Although these *deficit theories* continue to be challenged and rejected by respected researchers and theorists, the subtle implications remain and continue to influence educational policies and practices. Deficit theories refer to the assumption that some children are inferior to other children due to genetic, cultural or experiential differences, that is, due to a *deficit*. According to Nieto (1992),

[Deficit theories are those] Theories that hypothesize that some people are deficient in intelligence and/or achievement either because of genetic inferiority (because of their racial background) or because of cultural deprivation (because of their cultural background and/or because they have been deprived of cultural experiences and activities deemed by the majority to be indispensable for growth and development). (p. 306)

According to Bartolomé (1994) the deficit model has the longest history of any model discussed in the education literature. She cites Valencia (1986) who traces its evolution over three centuries and defines the ideology as follows; ❖ Also known in the literature as the social pathology model or the cultural deprivation model, the deficit approach explains disproportionate academic problems among low status students largely being due to pathologies or deficits in their sociocultural background (e.g., cognitive and linguistic deficiencies, low self esteem, poor motivation)...❖ (p. 202).

This type of explanation about why certain groups of children fail educationally is dangerous and misleading. This theory places the blame on the children's homes, their families, their economic status and/or their ethnic group and thus, removes all responsibility from the school system or the society. Even assuming social, cultural or economic factors may put some children at a disadvantage, they still possess the learning potential of any other group of children. It is important to note that race, ethnicity, social class and language do not cause school failure. Rather, as Nieto (1992) points out, when the students' culture, language and class are perceived by the schools as ~~inadequate and negative~~, the school failure of this group of children is more accurately explained.

Similarly, Delgado-Gaitan and Trueba (1991) argue that the conflict between the largely White or mainstream teachers/principals and the culturally diverse body of students and parents result in problems in communication, misinterpretation and clash of cultural values, and the academic underachievement of the students. The nature of this ~~inter-ethnic~~ conflict, as coined by the authors, is grounded on cultural differences and is often analyzed in terms of deficit approaches in explaining diverse student population achievement. Such analyses are guided by assumptions that ethnic minority students, in particular those from impoverished backgrounds, have serious handicaps and limitations that make it almost impossible for the educational system to teach them successfully.

Context-free explanations for minority group failure, such as genetic inferiority, cultural deficit and cultural mismatch, are assumed to fit all situations and all students. The major flaw in these context-free interpretations of school success or failure is that they are single-cause rationales that apply to a variety of situations (Freeman & Freeman, 1994). The analyses of context-specific determinants, on the other hand, lead directly to solutions on specific problems. Diaz, Moll and Mehan (1986) contend that by examining actual classroom interactions in

context, student academic outcomes can better be explained as a function of the factors involved. That is, the context-specific perspective suggests that students' demonstration of intelligence, language proficiency, or other competence are dependent on certain circumstances and situations. Thus, these proficiencies or capabilities are not general abilities that occur consistently in all situations. The authors present a case study in which Spanish speaking third and fourth graders are observed in two different contexts, a Spanish teacher who focuses on comprehension and an English teacher who focuses on decoding sounds. The same students function as proficient readers in one context but are perceived as deficient in the other and respond accordingly. According to the authors, student performance is influenced by the context in which it takes place.

Social Reproduction Theories

During the early 1970s there was a resurgence of theories based on the notion that schools replicate the economic and social relations of society and therefore serve the interests of the dominant classes. The role of the education system was defined as that of keeping the underclass in its place by teaching its members proper attitudes and basic skills for becoming good workers, and keeping the dominant classes in power by teaching them skills of management and control that would maintain the status quo (Nieto, 1992).

The differences of the functions of schools serving the subordinate and the dominant classes are manifested clearly from their physical structures to their curriculum and instruction. According to Nieto, the schools of the poor are reminiscent of factory-like institutions with many controlling factors, a dominant-dominated relationship between students and teachers, and a curriculum based on rote learning and memorization of facts. In contrast, the schools of the wealthy are more unstructured and less restricted environments where the students have more autonomy and creative range, the teacher and student rela-

tionships are of mutual respect and the curriculum is guided by critical thinking and higher order levels of learning.

Nieto, however, cautions that although the social reproduction theorists present a compelling argument, the explanation of school failure and success becomes somewhat mechanistic and simplistic in view of these theories. That is, the analysis presented by this perspective ~~assumes~~ that schooling is always imposed from above and accepted from below. (p. 196). In recent years some researchers, such as Cummins (1989a, 1993, 1995), have modified social control theories to more accurately reflect subordinate groups conflicts and struggles that have in fact resulted in reforms and policy changes.

Cummins (1995) proposes a theoretical framework that accommodates ~~empowerment~~ or ~~disabling~~ factors in the interactions between the students and the educators. Cummins (1994) contends that the disproportionate academic failure of subordinate groups is a direct outcome of ~~educational~~ structures that exert increased hierarchical control over the interactions between educators and students. (p. 19). He further argues that,

The content of instruction is prepackaged, the options for gaining access to and interpreting information is predetermined, and the possibilities for critical thinking and transformative action are stifled. In addition, educational success and upward mobility for members of subordinated groups is extended only to those who bring their identity into conformity with the dominant group prescriptions. (p. 19)

This viewpoint is clearly illustrated in the prevalent transmission-oriented pedagogy typically found in educational programs that serve minority and lower economic status populations, which are based on a social-control orientation to curricular topics and student outcomes.

How minority students' academic performance varies under different social and educational conditions indicate that many interrelated and complex factors are at work (Wong-Fillmore & Valadez, 1986). In addition, factors related to educational

quality and cultural mismatch have also been integrated into the development of a theoretical framework that imply certain changes for the reversal of minority student failure (Cummins, 1993).

Cultural Mismatch Theories

Educational failure among minority students has also been explained as a result of cultural incompatibilities. That is, the school culture and the home culture are in discord because each hold different values, objectives and customs, thus, leading to a ~~✘~~cultural clash~~✘~~ and resulting in school failure. According to Delgado-Gaitan and Trueba (1991) ~~✘~~...antagonistic conditions determined by social institutions such as schools, force minority children to abandon their native values and adopt mainstream norms...creating cultural alienation.~~✘~~ (p. 26). The popular notion that people of culturally diverse backgrounds must become assimilated to function in the society, places a formidable demand on immigrant groups to make major adjustments when they enter school.

However, Nieto (1992) again cautions that the fact that some students enter school having a different culture or without competence in English is not, in itself, an adequate explanation for school failure. She illustrates her point by presenting Gibson's (1987) ethnographic research that documents Punjabi students' academic success in spite of what may be considered serious limitations: most of the students come from non-English speaking homes, working class backgrounds and illiterate families; many had to become English proficient without bilingual education or English as a Second Language instruction; and they have experienced discrimination by peers and teachers. In view of the cultural mismatch theories, the Punjabi students' cultural and socio-economic backgrounds predispose them to school failure, yet they succeed academically.

What accounts for the discrepancies in the educational outcomes of different ethnic groups is explained by Ogbu (1987) in terms of a sociohistorical perspective. He differentiates between

the experiences of *castelike* or *involuntary* minorities and those of *immigrant* minorities. People who immigrate voluntarily, or under refugee conditions, perceive their situation in a new country as a vehicle for a better life. Thus, immigrant minorities are more willing to adopt and conform to the dominant group to partake of the educational and employment opportunities of the host country. Conversely, castelike minorities (those who have been conquered or enslaved), such as African Americans, Mexican Americans and Native Americans, have endured a history of subjugation, exploitation and deceit under the dominant group. Ogbu suggests that this history of oppression has been internalized by castelike minority groups and has resulted in their extreme skepticism about educational achievement as a means toward economic and social upward mobility. More alarming, has been the resistance exhibited by some members in acquiring any values or objectives of the group in power.

Contextual-Interaction Perspective

School failure among minority students has not been accurately explained through deficit ideologies, social-reproduction frameworks or even cultural mismatch theories. In particular, the latter two theories prove incomplete when attempting to explain why some ethnic groups succeed academically in spite of cultural and linguistic incompatibilities or why certain schools in impoverished communities flourish educationally.

A *contextual-interactionist paradigm* suggests that several factors interact to influence the academic success or failure of ethnic and linguistic diverse students. This model takes into account both the effects of factors directly connected to school, and the influence of elements outside the educational setting on the schools' contexts and processes. For example, the stigmatization of a language has profound effects on the speakers of that language, the knowledge the users feel they have about that language, and even influences the learning of the mother tongue.

Negative attitudes about a minority language may cause the speakers to devalue their own language, reject it and restrict their children from learning it (Grosjean, 1982). That is, the interaction of pedagogical factors such as attitudes, curriculum, instructional methodologies, school policies and educational theories, and students' sociocultural frameworks such as knowledge, self-image and motivation, combined with societal forces lead to more comprehensive explanations for the success or failure of minority students (Cortés, 1986).

Similarly, Cummins (1989) argues that the underachievement of some groups can be directly attributed to the specific kinds of interactions between teachers and students and their families. He further contends that these interactions are negotiated through the roles that educators assume in relation to four dimensions of school organization and the degree to which each is carried out:

- (1) The culture and language are incorporated into the school agenda.
- (2) The school advocates community involvement as a crucial element for the students' education.
- (3) The students are intrinsically motivated to actively use language for generating their own knowledge.
- (4) The educators involved in assessing academic outcomes promote and support minority students.

The role of the educator is set along a continuum in reference to these characteristics, with one end promoting empowerment and the other end fostering disabling attributes. Cummins (1995) proposes an *empowering vs. disabling* framework for the academic outcomes of minority students. That is, students who are empowered by their educational experiences develop a secure cultural identity, appropriate interactive structures, and a knowledge base that allow them to succeed academically. Empowered students are better equipped to tackle academic challenges because they

are involved in an environment that nurtures their confidence and motivation to achieve in school. Conversely, students who are disabled by their school experiences do not develop an adequate cognitive and academic base or a solid social and emotional infrastructure.

In arriving at a better analysis of the factors affecting the academic success of linguistic and cultural diverse students, an alliance has been formed between the fields of second language acquisition and the study of literacy. As a result, biliteracy has emerged as a crucial framework for understanding the developmental processes that language minority students experience in school. Biliteracy represents a union of literacy and bilingualism. Thus, having reviewed the current theoretical perspectives on bilingual and related issues in the preceding discussion, the following section examines several definitions of literacy, characteristics of early literacy and the development of literacy in a second language.

Literacy Development

Members of linguistic and cultural diverse groups have traditionally acquired literacy in school primarily in functional terms and from a monolingual English framework. That is, literacy has been acquired in the context of theories and practices often incompatible with their backgrounds and experiences. Because of these challenges, literacy scholars and practitioners have begun to consider the significant implications of learners who become literate in the educational context of a second language or an unfamiliar culture (Ferdman & Weber, 1994). Literacy acquisition among second language learners involves several critical considerations of the theories of reading and emergent literacy.

The study of emergent literacy has, in recent years, been heavily influenced by the new theories of learning proposed by cognitive psychologists. The field has also experienced a renewed interest in language acquisition and pragmatics that character-

ized the field of linguistics during the post-Chomskian era. This has led researchers to approach the study of emergent literacy from a new perspective (Teale & Sulzby, 1986). The new theoretical frameworks emphasize the importance of looking at literacy as a meaning-constructive process and at language development in its socio-psycholinguistic context (Goodman, 1984). Through the extensive research on literacy, scholars and educators are in a position to understand better what fluent first language readers do and make possible connections to the developmental processes involved in second language literacy learning. This continual examination will advance current efforts to develop sound educational policies and effective instructional practices for language minority children.

Defining Literacy

An appropriate starting point for this review, thus, would be to address the definition of reading. Although the essence of the act of reading has been captured by numerous definitions, no clearly stated and empirically supported definition has been generated. Defining reading ranges from a sole emphasis on decoding, to a focus on comprehension, to attributing meaning by interpretation. This suggests that reading be either a meaning-constructing or a meaning-extracting process.

A cognitive perspective examines the reading process as an intrapersonal problem-solving task that takes place within the brain. Several cognitive models describe how information from the text is processed into meaning. Most models consider reading as an individual act consisting of processing steps that are separate and measurable (Bernhardt, 1991). In other words, readers have processors that respond to information much like a computer program. This perspective, which underlies skills and sub-skills approaches, separates complex tasks into a series of simpler steps so that teaching can be standardized (Weaver, 1988).

Reading as a social process asserts that literacy is an integral part of cultural transmission and socialization. Good-

man, et al. (1987) propose that students construct and test their individual understandings of the world in reference to the understandings of those around them. The reading and writing acts are used to establish, organize and preserve social relationships between individuals as well as groups of people (Bloom & Green, 1984). This perspective implies that both readers and writers possess socially prescribed value systems, sociopolitical histories and inherent beliefs. Hence, the text is open to multiple interpretations contingent on the schema of the reader. Parallel to the Interactionist position, Goldman and Trueba (1987) argue that literacy, whether in first or second language, is both a cognitively and an interpersonally constructed event. The language learner uses his or her cognitive abilities in a particular internal context while immersed in a sociocultural and linguistic context.

The dichotomy between cognitive and social views poses interesting perspectives about the nature of reading and introduces critical ramifications on the development of instructional approaches. Weaver (1988) maintains that the instructional approach reflects the definition of reading, in that the notion of how people learn to read is often the basis for reading philosophies and programs. In attempting to provide a definition of reading, Grabe (1991) opts for a description of the knowledge and processes required for fluent reading. He contends that reading is rapid, purposeful, interactive, comprehending, flexible, and gradually developing.

Williams and Snipper (1991) present three broad categories of literacy defined according to different social contexts. First, functional literacy is described as "the ability to read and write well enough to understand signs... fill out job applications... and write checks." (p. 4). This represents a minimum level of reading and writing that enables people to function in society. However, it does not necessarily follow that a person who is not able to read and write cannot function with certain constraints. Functionally illiterate adults resort to coping

strategies that allow them to meet immediate and specific situational demands. This phenomenon is also found in classrooms, particularly in the secondary grades.

Second, cultural literacy is viewed as the construction of meaning as readers and writers process the text. This process is directly influenced by the discourse community to which the reader and writer belong. That is, the meaning of text depends on what the reader brings to the reading or writing event, such as values and experiences. The cultural heritage of a given community is linked to the reader and writer. Literacy is then based on a shared body of knowledge and traditions. The controversy regarding cultural literacy was fueled by E.D. Hirsch's *Cultural Literacy* (1987), which consists of a list of terms, events and names reflecting Eurocentric historic and literary milestones. This view of literacy dismisses the contributions made by the non-mainstream culture and fails to represent an increasingly pluralistic society (Williams & Snipper, 1991).

Finally, according to Williams and Snipper, critical literacy has recently emerged as a challenge to the common view of cultural literacy as advocated by writers like Hirsch. Critical literacy is defined as "...not only the ability to recognize the social essence of literacy but also to understand its fundamental political nature." (p. 10). The ability to assess the ideology portrayed in text and to understand the intended audience represents the highest level of literacy skills.

The various aspects involved in the definition and understanding of literacy reviewed above, provide a foundation for the discussion of specific components related to the development of literacy.

Characteristics of Early Literacy Development

Several characteristics predominate in the current research about the development of early literacy. First, reading and writing begin to develop very early in life (Goodman, 1984) along with oral language acquisition. The most critical period in oral

language development takes place before the child comes to school. Clay (1976) broke ground in examining young children's reading and writing based on language acquisition research. Ages one to five had been regarded as the period during which oral language and reading readiness took place, leaving reading and writing for school. Clay found that young children could engage in significant reading behaviors such as self correction and directionality. She concluded that there was no evidence that contact with printed language should be withheld from young children on the ground that they are immature.

Moreover, Goodman, Goodman & Flores (1979) found that even children who were described as "at risk" had knowledge about various aspects of reading, such as book-handling knowledge and an understanding of the functions of print. Print awareness studies conducted by Goodman and Goodman (1984, 1992) support the notion that function precedes form in learning to read and that learning to read is natural in a literate society (Teale & Sulzby, 1988). Ferreiro and Teberosky (1982) concluded in their extensive research on the early development of children's writing and reading process that ¶...readers read visual signs in the same way they listen to auditory signs; in both cases they work through the surface structures to reach the deep structure of the text or utterance.¶ (p. 276). That is, oral and written language do not just represent speech sounds but provide cues for meaning.

Evidence suggests that reading and writing develop simultaneously. Proficiency in oral language and abilities in reading and writing influence each other in a circular framework (Strickland & Morrow, 1989). Traditional reading and writing instruction has been viewed as discreet subjects isolated from one another as well as from oral language (Holdaway, 1979). However, extensive research suggests that speaking, reading and writing are integral and concurrent parts of the cognitive process found in learning (Teale & Sulzby, 1986).

In addition, children who come from homes which include supportive adults and are rich in literacy experiences, learn

reading strategies in natural, developmentally appropriate ways. Children who are exposed to stories early in life internalize story language and structure, directionality, and the concept that print represents meaning. Children are constantly exposed to print in the environment and, frequently, in the home. It is important to note that literacy learning occurs during a child's early years through a variety of experiences (Teale & Sulzby, 1989). Nursery rhymes and songs, environmental print, bedtime stories, adults or siblings engaged in reading and writing, and even television are part of the repertoire of a child's early experiences with literacy.

The functions of literacy are a vital component of the learning process. Children's learning experiences are embedded in real life situations with real life goals. Literacy, then, becomes a functional aspect of a larger system: society. Thus, children view reading and writing as purposeful and goal oriented. They become aware that a recipe or written directions serve a concrete purpose for fulfilling a goal: produce cookies or get to a friend's house. In addition, children also begin to view literature as a way to interpret and make connections between their lives and the world. Thus, children learn through active involvement, constructing meaning based on their prior knowledge. Language as well as literacy development must be viewed in terms of authentic interaction. The past two decades have shown an increasing interest in *meaning* for educators and scholars. *Authentic, purposeful, and meaningful communication*, are the underlying common threads that connect the recent research on language and literacy development.

Characteristics of Second Language Literacy Development

Theories regarding the acquisition of literacy in a second language have changed with the evolving views on language development and related instructional practices. Traditionally, oral language was separated from the written mode of language in the process of teaching and learning a second language. Linguists and

foreign language educators placed an intense emphasis on speech that resulted in a rigid sequence of teaching the four domains of language: first listening and speaking, then reading and writing. This orientation to language learning was also evident in certain teaching methods, such as Krashen and Terrell's ~~the~~ natural approach, which was based on first language acquisition theories and stressed oral language development before literacy (Ramírez, 1994). According to Krashen and Terrell (1983), reading is not a necessary skill to the implementation of the ~~the~~ natural approach in attaining adequate levels of oral language competence. However, they proposed that reading serve as a source of the comprehensible input that was discussed earlier in this review.

In recent years, the focus of second language literacy learning has shifted from being segmented into separate and discreet components, to being connected as interrelated dimensions within a range of contexts (Thonis, 1994). As noted earlier, Cummins and other prominent researchers have documented the positive effects of native language literacy on the development of literacy in a second language (Ambert, 1988; Cummins 1989; Edelsky, 1986). Furthermore, proficient readers in their first language can become proficient readers in a second language because they transfer universal reading strategies from one language to the other. These universal reading concepts do not need to be re-learned in the second language.

Literacy features such as social and pragmatic dimensions, semantic and syntactic characteristics and orthographic/graphophonic aspects are regarded as universal. According to Rodríguez (1988), social and pragmatic dimensions consider the students' self-perception and attitudes within his or her cultural and social realm. That is, those students who are literate in their first language will consider themselves already literate, and thus will tackle the challenge of second language literacy with cognitive strategies previously acquired. Semantic and syntactic characteristics become part of the students' repertoire when acquiring literacy in the first language. Not

only is meaning already assumed to be attached to the printed material but also prior knowledge of concepts in the first language is transferred to the reading of concepts in the second language. In addition, although the students may not yet know the specific grammar of the second language, they do know that language is governed by syntactic and grammatical rules. Finally, because students are familiar with the orthographic and the graphophonic systems of their first language, they can transpose the notion that writing is symbolic and expresses meaning.

Escamilla (1993) points out that not all aspects of literacy are universal, such as the schema of cultural ideas and knowledge of discourse forms. She suggests that students learning literacy in a second language must also develop ~~multiliteracies~~ to incorporate the variations of literacy structures that exist in each language. These multiliteracies encompass the ability of the reader to use his or her schematic knowledge to make connections and relate to the text. This skill of interacting meaningfully with the text goes beyond the ability to decode the words. That is, a student reading in the second language must have sufficient cultural prior knowledge to understand subtleties or cultural-specific connotations in the text. Multiliteracies also account for text structures and discourse differences across languages. For instance, English story grammar is linear, but in Asian and Native American languages the structure is circular. Similarly, in Spanish and Russian the story grammar allows for considerable digression, and in Hebrew and Arabic the story composition is repetitive in nature (Escamilla, 1993). Moreover, Escamilla refers to several types of language forms that are essential for understanding English texts, such as idioms (nitty gritty), tag verbs (set up), modals (would, should). These examples show how structure and logic vary across languages and become integral components of understanding text beyond simple decoding of words.

When second language literacy development is assessed based on these assumptions, it becomes evident that the comprehension of text and the content of literacy are learned through socially

constructed behavior. Repetition and practice of facts and skills disconnected from the reader's own experiences has been documented to be ineffective and detrimental for children, in particular for language minority students. This assertion implies that practitioners need to look beyond prepackaged reading programs that reduce literacy to simplistic decoding skills, and consider an adaptive pedagogy approach that incorporates children's cultural and social experiences (Cummins, 1989b; Delgado-Gaitan, 1993; Ramírez, 1994; Tharp & Gallimore, 1988).

Goodman and Goodman (1990) argue that although second-language learning is facilitated by the 'advanced knowledge' of the first language... (p. 230) the process of learning the mother tongue and a second language is very similar. This view has led educators toward instructional strategies that allow the learner to interact with the second language under natural, meaningful, and decontextualized conditions. Similarly, González, Moll and others (1993) maintain that social and cultural conditions are central for the socialization of authentic literacy practices. That is, language and literacy in either or both languages are used by language minority students as tools for inquiry, communication, and thinking. Current perspectives on the importance of collaborative talk exemplify this shift towards a constructivist framework of learning. To understand how talking contributes to learning, the learning process must be viewed as a way to reformulate the world and accomplished collectively with other people (Barnes & Todd, 1995). The following section reviews the current literature on the distinct features of collaborative talk and its significance for language minority students.

Collaborative Classroom Talk

Collaborative talk is an essential element in understanding and promoting the education of diverse student populations partly because talk transcends age, social status and culture (Pierce & Gilles, 1993), and partly because it is a fitting approach to

establishing and maintaining learning communities that generate socially constructed knowledge (Vygotsky, 1978). Tharp and Gallimore (1988) remark on how theory guides education and state that ☒...meaningful discourse is the medium in which society creates minds, and by which minds create society. For literacy, meaningful discourse is both destination and vehicle.☒ (p. 93).

Characteristics of Collaborative Talk

Exploratory talk, instructional conversations, classroom discourse, collaborative talk are some terms used to describe the development of discourse-meaning structures in the creation of higher cognitive processes in the classroom. Tharp (1994) contends that instructional conversations provide the experiential and cognitive foundations that enable teachers to relate emerging knowledge to the individual and community knowledge of the student. He adds that the difference between instructional conversations and traditional instruction lies in the teacher's assumption that the student has something valuable to say beyond correct responses that the adult already knows. Teachers, much like parents, must listen carefully and adjust their responses to grasp the communicative intent of the students.

Language has been recognized by researchers and theorists to be the medium by which learning takes place and by which the learner makes sense of the world. Students employ their linguistic resources as tools for thinking, cooperating, and communicating (Wells & Chang-Wells, 1992). Britton (1992) argues that talk is a major instrument of learning for young children; not only does the child *learn by talking* but also *learns to talk by talking*. These two tasks, learning to talk and learning by talking, are closely interwoven aspects of language and literacy development. He suggests that ☒...what children use language for in school must be 'operations' and not 'dummy runs'. They must continue to use it to make sense of the world: they must practice language in the sense in which a doctor 'practices' medicine and

a lawyer 'practices' law, and not in the sense in which a juggler 'practices' a new trick before he performs it.❏ (p. 130).

Theory and research support the notion that talk helps learners to identify and understand their ideas, direct them to new knowledge, and encourage them to be reflective and resourceful thinkers (Barnes & Todd, 1995; Britton, 1992; Wells, 1986). Because collaborative talk takes place through social interactions, it provides a venue for problem solving, making sense of new information, and linking new ideas and concepts to existing knowledge. Barnes and Todd (1995) assert that through talk students can try out new ways of thinking, reshape thoughts in mid-sentence, respond instantly to others' comments, and collaborate in constructing meaning.

In discussing the function of talk in the process of active learning, Wells and Chang-Wells (1996) make a distinction between the learning that involves the recall of isolated pieces of information, and the learning involved in ❏...the acquisition and development of more complex conceptual structures and cognitive procedures.❏ (p. 156). They contend that the type of learning critical to cognitive development is most likely to take place when engaging in activities in which it is necessary to identify and solve problems of increasing levels of difficulty. This problem solving process is dependent on appropriate support that is specific to the level of difficulty involved in the activity.

Vygotsky's (1978) *zone of proximal development* asserts that children's attempts to acquire knowledge are mediated by formal and informal interactions with members of the society. This *assisted performance* is what the child can do with the help of adults and the environment. These interactions are embedded in social and cultural systems where cultural tools (language, music, writing, etc.) are used. One of the teacher's functions, then, is to create a context in the classroom where the social tools and processes are used to interact with others. Thus, the ideal teacher would create an environment where students can engage in collaborative activities that combine their interests

and experiences with the four domains of language: listening, speaking, reading and writing (Tharp & Gallimore, 1988).

Instructional conversations allow for this creation of activity settings in which the internalization of concepts and the development of discourse-meaning takes place (Gallimore & Tharp, 1990). The relations and connections among concepts manifested in talk play a significant role in inferential thinking, allowing the learner to fill in the gaps that are left by the speaker. From this perspective, language becomes the center of the teaching-learning process. Thus, the teacher takes on the task of *scaffolding* the students' conversations and facilitates the use of their schematic knowledge and hypothetical knowledge (Smith-Burke, 1985). This scaffolding is a temporary framework that assists the student's growth and changes according to the child's developmental and cognitive needs (Fosnot, 1996).

Barnes (1993) asserts that the importance of talk usually found in literature discussions, could be applied to the whole curriculum. The understanding of new concepts in science or mathematics, for example, can potentially change the whole range of perceptions, observations and behaviors of the learner in regards to her or his prior knowledge. Discovering new ways to look at the world and readjusting existing ideas and knowledge are accomplished in the classroom through collaborative talk. Because learning is not simply a matter of adding new information but of reconstructing previous knowledge, classroom conversations allow learners to interact with peers and teachers to construct and reformulate meaning.

Critical Pedagogy and Collaborative Talk

Creating an environment conducive to optimum learning incorporates a strong sense of community through group cohesiveness and responsibility (Savignon, 1983). Most important, creating authentic communicative environments within the classroom places the teacher as part of that learning community. Beyond the learning environment that the teacher creates, is the role that the

teacher adopts. Transmission oriented teachers normally initiate all interactions with children, dominate the dialogue in the classrooms and evaluate the learners' performance while the students passively respond. Harman and Edelsky (1989) suggest more effective approaches in which the teacher/student roles are flexible and open so that both students and teachers are learning as well as teaching. Thus, the role of the student and the teacher shift and alternate. By building a climate of trust where the learners interact without fear of threat or failure, the teacher's role becomes that of a facilitator who has the resources to assist the development of language and knowledge. Collaborative talk becomes a vehicle for transactional teachers to guide and motivate students to become critical thinkers and independent problem solvers. Giroux (1987) stresses that critical pedagogy of literacy must be rooted in a framework that allows students to speak so that their voices become integral components of the curriculum. He adds that teachers must develop pedagogies that encourage students to affirm and formulate their personal narratives by exercising their own voices.

Cummins (1989) suggests that the development of academic proficiency is largely dependent on context-embedded instruction. Teachers facilitate academic growth by providing opportunities, such as collaborative talk, that validate students' backgrounds and encourage the sharing and expanding of the students' prior experiences. This approach is effective for several reasons. First, the learners' levels of anxiety decrease because the content is familiar and relevant. Second, the learners take on active roles by engaging in real communicative events about their life while learning about others' experiences. Third, the learners take ownership of the processes involved in learning language in the context of their own experiences. As a counter-example of Cummins' position, Britton (1992) provides a fitting portrait of the effects of the power relationships between transmission-oriented teachers and their students regarding collaborative talk: ¶It is an act of faith for a small child to address an

adult he does not know; to do so across the silence of thirty other children can only magnify the difficulty; add to that the fear of rejection of what he offers and the picture is complete.❖ (p. 181).

This type of traditional school talk is particularly limiting to children whose homes do not include ❖meaningful discourse❖ in reference to schooling. Teachers generally blame the home or culture for failing to provide their children with adequate language development and thinking skills. However, Gallimore and Tharp (1990) point out the irony that schools themselves have consistently used the interactional patterns so often attributed to disadvantaged homes. Adjusting the talk of the classroom in a manner that allows the learner to share more of themselves and their background knowledge requires that educators be willing to be informed and ❖re-formed❖ by the learner input (Bean, 1997). That is, seeking personal and cultural information about the learner's world helps the teacher acquire and understand the schema that the student brings to the academic task.

The educators' role, discussed earlier in this review, has begun to shift from teachers who hold unintentional or intentional disabling attitudes and misconceptions based on subtractive ideologies, to teachers who advocate intercultural and linguistic empowerment of minority students through an additive perspective (Cummins, 1989b). Collaborative talk allows the latter type of teacher to incorporate the students' language and culture into the school curriculum, reinforcing the learners' first language and cultural identity. This approach results in a stronger cognitive and academic foundation for language minority students. Consequently, the minority culture and language are viewed as advantages that enrich the lives and opportunities of the minority group and broadens the awareness and understanding of the majority group.

Gonzalez, Moll, et al. (1993) further assert that the role of the teacher is to enable and guide activities that involve students as reflective learners in socially and academic meaning-

ful tasks. Studies such as those conducted by Diaz, Moll and Mehan (1986) support the notion that the most effective model of the teacher-learner relationship is not one of transmission but of transaction. As the function of the teacher shifts from being ❖...dispenser of curricula designed by experts from universities, textbook companies, or their school...❖ (Bissex & Bullock, 1987; p. xi) to being active constructors of their own curricular and pedagogical knowledge, teachers begin to see themselves as researcher-learners (Hopkins, 1985).

Practitioner-Research as an Agent for Change

The preceding discussion has provided an overview of the most important theories regarding language acquisition, sociolinguistic and sociopolitical perspectives, literacy development and collaborative discourse as they relate to the education of cultural and linguistic diverse students. Separately, these distinct fields of education each present a broad but fundamental understanding of what shapes children's developmental processes. When viewed together and under the common thread of ethnolinguistic children's education, these disciplines provide a more complete framework for generating meaningful classroom practices. Based upon the research findings and theories, educators have proposed legitimate applications of these principles for bilingual classrooms. The following discussion examines the role of the teacher-researcher and its relevance to the development of sound pedagogical strategies for language minority students.

Increasing attention has been given over the past decade to the role of the practitioner-researcher concerning the importance of educators' own understanding of their practice. Specifically, by using their own classrooms and their own students as collaborators, teachers actively transform and enhance the curriculum and the bonds between educator and learner (Bissex & Bullock, 1987; Hubbard & Power, 1993). The earlier discussion on the empowering effects that stem from the relationship between

students and teachers is manifested in the practices implemented by practitioner-researchers. The significance of teacher classroom-based research has only recently begun to be recognized in the United States as an integral element to make the transition from a transmission oriented mode of learning to a collaborative transactional paradigm possible (Wells & Chang-Wells, 1992).

A Series of Definitions

Several terms in current use characterize the research done on site by school practitioners. The most common are *action research*, *practitioner research*, *classroom-based research*, *teacher-inquiry*, *teacher research*, *participatory action research* and *emancipatory praxis*. These terms are used to describe those persons who actively engage in investigating their own specific problems, in their own domain, in order not only to seek relevant solutions but also to create new knowledge, new problems, and new questions (Boomer, 1987). Seeing research from this point of view, as a process of discovery, then the day-to-day work of an effective teacher would come under the term of *teacher-researcher*. That is, the effectiveness of teaching is highly dependent upon the teacher's interest and concern for the rationale by which she or he works (Britton, 1987). The teacher is in a special position to formulate and reformulate an ever-evolving rationalization through the classroom experiences and relationships with her or his students.

Anderson, Herr and Nihlen (1994) define practitioner research as an ~~insider~~ inquiry conducted by a practitioner (anyone working in an educational system, in this case) using their own setting (a classroom, a school district, a community) as the focus of their study. This type of research is a deliberate and systematic reflective process that requires some form of evidence to support assertions. Most practitioner research is directed to some action or sequence of actions that the practitioner wishes

to explore.

For some, classroom research may not be considered research in the full sense of the word because it deals primarily with immediate implications. However, Martin (1987) maintains that inquiry is undertaken at many different levels, and that changes in research procedures have enabled teachers to tackle small scale studies without the time and money that supports professional research. Myers (1985) contends that the norms of generalizability, tests for validity and reliability, and the control of problems must be defined differently by classroom teachers. Myers asserts that teacher-researchers must be well grounded in defining problems of inquiry, developing research designs, and analyzing quantitative data.

On the other hand, Anderson, Herr and Nihlen (1994) argue that despite how qualitative the approach, insider action-oriented research is a paradigm often incompatible with the theories of knowledge of social sciences. Several scholars contend that teacher research is fundamentally a new genre not necessarily bound to the conditions of traditional research designs (Cochran-Smith & Lytle, 1993). In practitioner research, teachers identify their own questions, document their own observations, interpret and analyze data based on their theories and primarily share their results with other teachers. The notion of practitioner-researcher has also helped bridge the long standing gap between university-based researchers and teachers (Heath, 1996).

Odell (1987) asserts that

The first assumption is that all researchers must be able to 1) formulate and reformulate the question that will guide their research, and 2) carefully describe the data they have collected. This assumption is particularly important since the process of asking questions and describing data is compatible with the normal demands of teaching. Consequently, the research described will involve teachers in doing what they have to do anyway-- paying careful attention to what is going on in the classroom. (p. 129)

The Role of the Practitioner-researcher

Wells and Chang-Wells (1992) argue that educational change takes place more effectively, not by educational mandates generated from academic research but through individual teachers action-oriented inquiries that directly result in the improvement of their own instructional practices. Not only should teachers consider the role of practitioner-researcher as way to optimize their potential as educators, but also policy makers and scholars must take into account the validity and significance of this practice. For the education of language minority students, the application of practitioner-research ideology facilitates a more appropriate connection between specific student needs and instructional practices.

Gallas (1994) suggest that the practitioner-researcher is differentiated from most other effective teachers in one important way: teacher-researchers deliberately gather data and use it to reflect upon their own teaching, pose and answer their own questions, and explore their students' learning. Similarly, Lytle and Cochran-Smith (1992) contend that the definition of a productive teacher goes beyond attaining mastery of information and facts. Rather, the relationships that the teacher holds between the theories and ideas generated by university-based researchers, her or his own observations and conclusions, and the students' knowledge become more accurate indicators of quality teaching. Freire (1993) asserts that ~~✘~~Liberating education consists in acts of cognition, not transferrals of information.~~✘~~ (p. 60) and that educators and their students are constantly learning from the process of teaching.

Goswami and Stillman (1987) aptly summarize the effects on practitioners when they conduct practitioner-research as a regular part of their roles as teachers:

- (1) Their teaching is transformed in important ways: they become theorists, articulating their intentions, testing their assumptions, and finding connections with practice.
- (2) Their perceptions of themselves as writers and teachers are

transformed. They step up their use of resources; they form networks; and they become more active professionally.

- (3) They become rich resources who can provide the profession with information it simply does not have. They can observe closely, over long periods of time, with special insights and knowledge. Teachers know their classrooms and students in ways that outsiders cannot.
- (4) They become critical, responsive readers and users of current research, less apt to accept uncritically others theories, less vulnerable to fads, and more authoritative over their assessment of curricula, methods, and materials.
- (5) They can study writing and learning and report their findings without spending large sums of money (although they must have support and recognition). Their studies, while probably not definite, taken together should help us develop and assess writing curricula in ways that are outside the scope of specialists and external evaluators.
- (6) They collaborate with their students to answer questions that are important to both, drawing on community resources in new and unexpected ways. The nature of classroom discourse changes when inquiry begins. Working with teachers to answer real questions provide students with intrinsic motivation for talking, reading, and writing and has the potential for helping them achieve mature language skills.

Similarly, Wells and Chang-Wells (1992) outline several arguments in support of the importance of becoming a teacher-researcher. First, they contend that the relationship between teacher, students and curriculum cannot be determined by outside experts because classroom learning and teaching are highly contextualized activities. That is, the classroom is formed by a unique variety of individuals who each brings their own personal and cultural backgrounds, but who also share a history of experiences as a group. Thus, the teacher is in the best position to make decisions about each particular community of learners. However, to make suitable and competent decisions in the context

of the classroom, the teacher must have the required knowledge that comes from systematic observation and reflection. Second, the authors assert that by being agents of their own learning, teachers can best identify and address for themselves the problems that are relevant to them.

For the academic community, the value of classroom-based research lies in the rich and unique source of knowledge that the teacher-researcher brings forth. Cochran-Smith and Lytle (1993) propose four ways in which scholars can learn and benefit from this genre of teacher research. First, teachers' journals provide rich sources of data that can be used by academics to formulate and reconstruct theories of teaching and learning. Second, teachers' selections of inquiries reveal to the academic researchers the relevant and current issues important to the practitioner. Third, the classroom experiences and interactions usually documented by teacher-researchers allow scholars to have solid and convincing case studies that inform the teaching profession and the academic community. Finally, through their research, teachers can contribute to the analysis and development of existing theories and provide invaluable insights in the shift to alternative theories.

Several studies have shown children from low income backgrounds come into school with an insatiable curiosity and an arsenal of questions in comparison to middle-class children, but within a year or two they become alarmingly quiet and passive (Barnes, 1993). This reflects a pressing need for schools to change and become more relevant and pertinent to the culture of the children. Thus, teachers must become students and practitioners of learning. If teaching is seen as a process of generating knowledge, in view of Freire's (1993) assumption that all critical educators are also learners, then teacher research becomes a critical process of coming to know about one's own knowledge and to understand how meaning is constructed (Lytle & Cochran-Smith, 1992). In defining teacher-researchers as practitioners who share a common search for meaning and an explicit intent for transform-

ing schooling, scholars and educators have called into question long standing assumptions about common practices and have proposed more relevant alternatives.

Conclusions

The preceding review has examined a range of topics in which language, literacy, bilingualism and pedagogy come together. Thus, despite their scope and diversity, a common thread is woven throughout each section of the chapter: the impact of theories and pedagogical practices on the learning contexts of linguistic and cultural diverse students. The primary aim of this analysis was to present broad theoretical perspectives on the acquisition of language and the development of literacy in relation to bilingual learners. The secondary goal was to situate the bilingual learner in a sociocultural and political framework and examine possible explanations for the frequent academic failure of some language minority groups. The final objective was to explore instructional alternatives that empower both the teachers and the students as a means to combat ineffectual educational practices for linguistic and cultural diverse students.

In recent years researchers and educators have pursued a better understanding of how language and literacy development theories and teaching practices are linked with broader sociopolitical forces. The fields of applied linguistics, sociopsychology, anthropology and education have come together to examine the impact of social, economic and political forces upon the theories and practices of educating language minority students. The complex relationships between bilingualism, literacy and educational attainment propelled educators and researchers to have a stronger grasp of language development theories, emergent literacy perspectives and sociocultural views that are linked to diverse student populations.

Research has advanced our understanding of language development and transformed our definition of literacy. This has resulted in new insights about the significance of creating class-

room communities of literate thinkers. A strong theoretical framework of early literacy development, language acquisition, bilingual and sociolinguistic perspectives and practitioner research paradigms provide the foundation for the development of appropriate classroom instructional strategies. The pedagogical and theoretical implications for language minority students are profound. For students who have difficulty connecting with school conventions and school contexts, creating discursive spaces transforms classrooms into more advanced contexts for teaching and learning. In the process of mediating instruction for their students, teachers in turn are in a better position to guide the curriculum by formulating their own questions and reflecting on their own findings. Instructional practices are then validated through current research findings and classroom applications.

The decisions that teachers make daily inside the classroom both shape and are shaped by the social order outside the classroom. Although pedagogical choices about methodology, content, curriculum development and classroom processes appear to be guided by impartial professional considerations, they are inherently ideological and have significant implications for all students' educational success or failure, and in particular for the success or failure of language minority children.

CHAPTER 3

TEACHER RESEARCH AND COLLABORATIVE TALK:
A DIALOGIC ANALYSIS

Practitioner Research

Decisions in the selection of a methodology should be based on the relationship between the theory guiding the questions to be studied and the assumptions of the methodology. Because the questions of this inquiry were generated out of my own teaching practices and classroom experiences, practitioner research, framed within a naturalistic methodology most aptly captures the essence of my observations and hypotheses. Thus, a dialogic analysis using ethnographic techniques is particularly well suited in exploring and analyzing the linguistic and cognitive transactions of young immigrant children in the social context of classroom collaborative talk.

Studies such as this one, that grow out of the reflections and experiences of practitioners, examine teaching and learning from the inside, as experienced and understood by teachers and their students. Case studies and classroom-based research conducted by teacher-researchers directly inform teaching practices and teacher preparation (Cochran-Smith & Lytle, 1993). More importantly practitioner research gives a voice to teachers who constantly reevaluate and transform their practices.

Many scholars and educators struggle when defining practitioner research in light of other types of research. The primary questions asked: What is the difference between *academic* research and *action* research? Is not some academic research action oriented also? Boomer (1987) defines action research as ~~the~~ deliberate, group or personally owned and conducted solution-oriented investigation~~s~~ and concludes that ~~the~~ research is deliberate learning~~s~~ (p. 8). He delineates the difference between practitioner re-

search and university guided research, defining the latter as "institutionally legitimate inquiry into problems which exist in their chronic form elsewhere than with the researcher" (p. 9). That is, although the problems being investigated do become the problems of the researcher, they are related to somewhere or someone else. The researcher, is therefore, detached from the problem.

Practitioner research draws from naturalistic research methods that emphasize both the holistic nature of investigation and the advantages of it being conducted by *insiders* who are immersed in the reality of the study involved (Anderson, Herr & Nihlen, 1994). Cochran-Smith and Lytle (1993) propose a working definition for teacher-researcher as "systematic and intentional inquiry carried out by teachers" (p. 7) based on the work of Lawrence Stenhouse (1985) who defines research in general as "systematic, self-critical inquiry." In their concise historical profile of teacher research, Cochran-Smith and Lytle expound on Stenhouse's belief that through their own research, teachers can strengthen their judgments and improve their own classroom practices. Furthermore, he claimed that research was the vehicle for teacher autonomy and independence and that "researchers [should] justify themselves to practitioners, not practitioners to researchers" (Stenhouse in Cochran-Smith & Lytle, 1993, p. 19). This type of research is a deliberate and systematic reflective process that requires some form of evidence to support assertions. Most practitioner research is directed to some action or sequence of actions that the practitioner wishes to explore.

Role of the Practitioner-Researcher

Action research conducted by a participant requires a redefinition of roles. Thus, teachers, students and university staff are all regarded as learners, researchers and collaborators in the pursuit of constructing and reconstructing new knowledge about teaching and learning. Because the questions asked by practitioner-researchers arise from the intersection of theoretic-

cal perspectives and our own classroom practices, they are constantly testing and reformulating hypothesis.

Underlying the constant self evaluation and transformation in my own pedagogical practices are fundamental beliefs about how children learn and how we as practitioners continually redefine the teaching process. My teaching operates under the belief that children are meaning makers who constantly engage in the negotiation and construction of new knowledge in relation to their past experiences. This acquisition of knowledge is inherently rooted in socially constructed practices. The natural learning and teaching that is evident in everyday life provides patterns for me, as the teacher, to follow in the classroom.

My principles of teaching and learning are framed within a Vygotskian perspective of social interaction in which children use their social and cultural backgrounds to engage in higher mental functions with the assistance of more competent peers or adults. It is in this light that my role as educator is defined. Thus, my function as teacher has been to facilitate the development of rational thought process, problem solving, and decision making through culturally responsive practices that take into account students' socio-political and socio-historical conditions. Central to my belief system are issues relating to the education of culturally diverse students. My classroom practices are based on transactional paradigms of education which provide a forum for the construction of knowledge and identity by culturally and linguistically diverse student populations in collaboration with me, the teacher.

Examining and reflecting on the interplays and relationships I had with my students, from my first year teaching, has been an instinctive but subconscious practice. As I gained longevity and experience in the classroom, I began to think more deliberately about the roles and expectations my students and I both brought to the learning experience. Time and practice allowed me to refine the art of conducting the classroom while observing and recording the interchanges of the classroom life, analyzing the

observations, and then making changes in my pedagogical practices based on my reflections and conclusions.

As the teacher-researcher in this study I had to consciously fuse my positions as teacher, authority figure, researcher and learner. For instance, I tried to refrain from placing judgment on the students' contributions to our collaborative talks. This sharing of power between my students and me created a fertile classroom environment that allowed me added access to the children's cognitive and linguistic processes. That is, the children felt comfortable engaging in natural conversations with one another and with me and viewed me as a truly interested and impartial participant. Although the students still saw me as the teacher, I was successful in establishing a trusting and caring relationship with them.

The Challenges of Being a Teacher Researcher

Assuming the role of teacher researcher requires a deliberate decision to continually discover, learn and reformulate the rationales by which we work. Although incorporating the processes of inquiry into my everyday routines offered invaluable insights into the teaching and learning taking place in our classroom community, they also presented difficult dilemmas and challenges. For example, in formulating and then framing the research questions within a theoretical perspective and a teaching paradigm I was forced to reconsider, reframe and then pinpoint more explicitly what I wanted to examine and learn. This process of discovery also proved to be an arduous task, resulting in many false starts. The collaboration with the university team was indispensable in the discussions, sharing of ideas and perspectives, and interpretations.

Occasionally, the process of observing myself interacting with my students and manipulating the curriculum presented challenging opportunities to reassess, regroup and take new directions. In documenting and analyzing the teaching and learning processes in my own classroom, I was also faced with my own biases and preju-

dices. In the Data Collection, Procedures and Analyses section I expound on the processes I adopted in observing and recording the interactions taking place in our classroom.

Setting

The Inquiry

The linguistic and cognitive transactions documented in this research project provide valuable insights into what happens when students and teachers participate in classroom collaborative talk to transform their thinking, learning and teaching. Thus, the underlying research questions that are addressed here are based on young immigrant students' use of language to explore new meanings and construct shared understandings in collaboration with the teacher.

The research questions this study addresses are; (1) How do children use prior knowledge to negotiate meaning and develop shared understandings (2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning? (3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

In order to more clearly address the research questions stated above, the subsequent section of this chapter provides the contextual background related to the physical setting of this study: the community, the school, the classroom and the participants. Then, a detailed account of the data collection procedures and techniques is presented. Finally, the analysis of the data is discussed.

The Community and the School

Situated a few miles directly west of downtown Chicago, the community surrounding the school has a rich and very urban feel. Small ethnic grocery stores dot the neighborhood; a Polish bakery, a Mexican food store, a Ukrainian meat market, a Puerto

Rican deli, a Hispanic clothing shop. National chain stores and discount shops are also present in the community: K-mart, Jewel, Payless Shoes, Dollar Store. This neighborhood school is located at the corner of a small one-way street and a well traveled avenue.

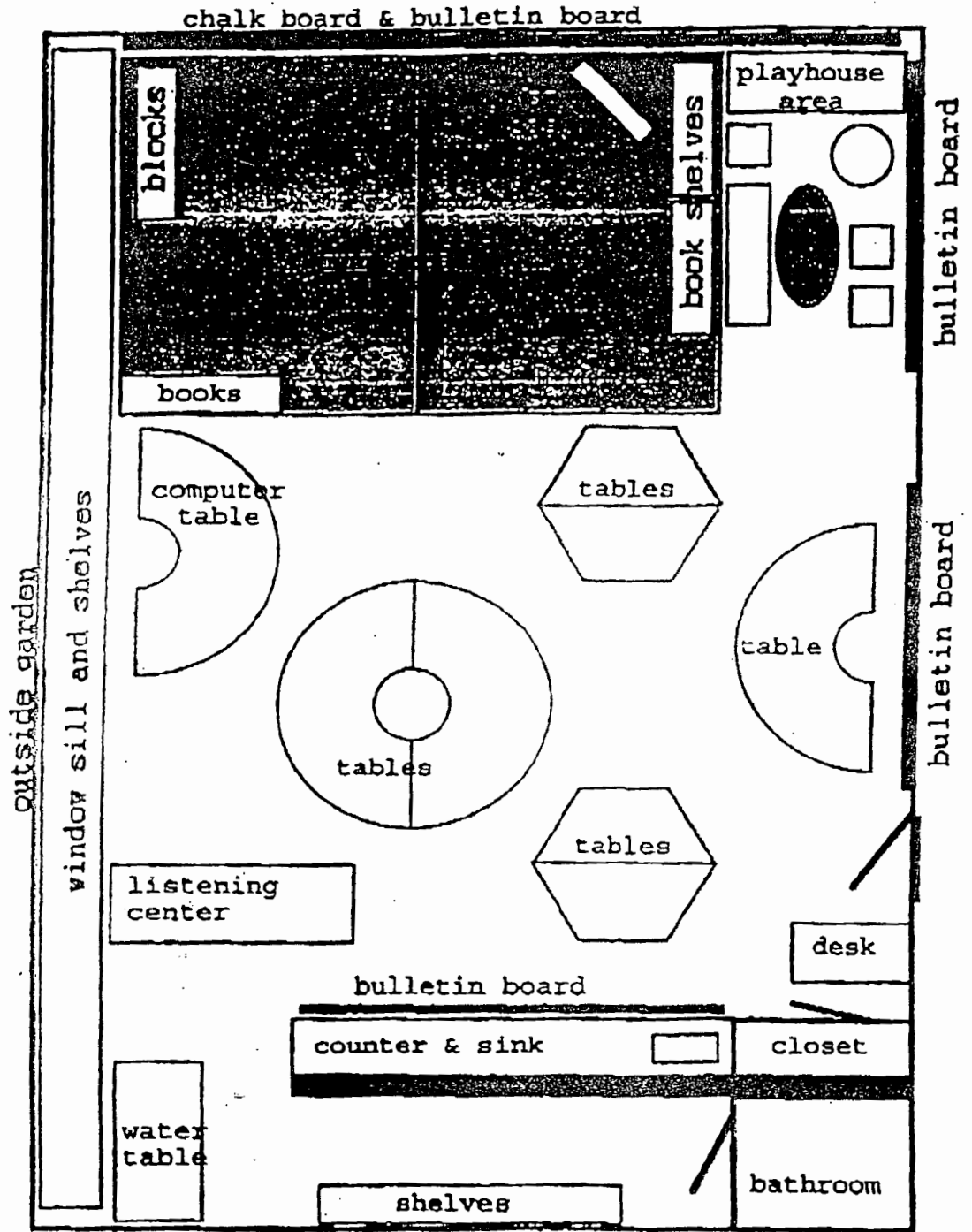
The school is in a predominantly Hispanic neighborhood. Since the school was opened in the early 1900s, the student ethnic population has changed from Eastern European (mostly Polish and Ukrainian), to Latinos (previously Puerto Rican but now Mexican). Currently, the student body consists of 80% Hispanic, 15% African American, 5% Anglo and a few Asian and Arabic families. All the students attending this school come from low income families.

Approximately 800 students attend grades pre-kindergarten through eighth grade. Non-English speaking students, about one third, participate in the transitional bilingual Spanish/English program mandated by state and local policies. Transitional bilingual education, known in the Chicago system as TBE, is a subtractive bilingual program that requires non-English speaking students to transition to monolingual English classrooms after three or four years of participation in the program. During the first few years in the bilingual program the majority of the literacy and content instruction takes place in the home language. English as a second language instruction is provided in increasing increments of time depending on the length each student has been in the program.

The Classroom

Our classroom (see Figure 1) is very spacious. One of the two kindergarten rooms in the school; it is about 30% larger than the rest of the classrooms in the building. The classroom layout is inviting and welcoming: high ceilings; one entire wall of windows looking out to the school garden; two large and colorful kindergarten rugs; the three remaining walls are bulletin board and chalk board space. The room is well equipped with all the expected kindergarten furnishings and other supplementary gear.

Figure 1: The Classroom Layout



There are several tables of different shapes, a listening center, a computer center (with three computers, two old and one new), a paint center, a refrigerator and an oven, a somewhat old play-house area, and a sand and water table.

Under the windows are three rows of shelves that extend the length of the wall. Half of these shelves are used by the children for their belongings, the other half is occupied with plastic containers filled with a great assortment of educational manipulatives: unifix cubes, pattern blocks, tiles, snap cubes, tangrams, etc. There is also a large array of household manipulatives which I have collected over the years: keys, buttons, milk tops, etc..

Two large book displays are filled with books related to the current thematic unit of study. The supply of books comes from several sources: the classroom library, the school library, other teachers and my personal collection. Also, there is a Big Book stand filled with an extensive selection of Big Books. In addition, previously read books are kept in plastic containers on the floor.

Writing materials are accessible to children at all times. Pencils, crayons and markers are kept in plastic containers in an open bookcase. Scratch paper is kept in a large boot box on the window sill. However, lined paper and construction paper is closely guarded due to the perennial lack of funds for school materials.

My instructional practices are founded on and shaped by holistic pedagogical theories. Thematic units provide the basis for the integration of all content areas through the use of the four language domains: speaking, listening, reading and writing. Literacy instruction is always in context and relevant to the students' lives. I rely heavily on rich children's literature, including Big Books, and use Shared Reading as the major vehicle for instruction.

The majority of the instruction in my kindergarten classroom is conducted in the students' first language, Spanish, particu-

larly in the content areas and literacy instruction. English as a Second Language takes place for thirty minutes every day in the afternoon and is integrated with the content areas as well. Observations on the interactions in English are not part of this study since my objective is to document and analyze children's unhindered classroom talk and cognitive processes in their first language, Spanish.

The Participants

All twenty-seven children in this study are in a full day kindergarten program from 8:30 a.m. to 2:30 p.m. Approximately one third of the kindergartners attended pre-school the previous year. The students in my classroom are all Latino, 90% Mexican, 8% Puerto Rican and 2% Colombian and all are recent arrivals from their country or commonwealth state of origin. All the parents were born outside the U.S. mainland, according to the school registration forms. A more detailed description of individual children will be presented during the analyses of each collaborative talk transaction or ~~oral~~ oral text event.

The presence of extended family is limited; mostly uncles and aunts have immigrated but grandparents and other family members are still residing in their homelands. Many students in my classroom are cared for by either one of the parents who is not working or an older sibling. Some of the older siblings have attended several years of bilingual education and/or have received English as a Second Language instruction. Thus, some of my students have a stronger command of English than others.

The parents come from varied educational backgrounds but most have not finished secondary schooling in their country of origin, which is the equivalent of high school in the United States. Either through my own first hand observations or my students' accounts of their parents literacy levels, I discovered that about one fifth of the parents do not read or write. In my day to day contact with the parents, I also observed that approximately one third has a second grade level ability in reading and writing

in Spanish, but another third of the parents demonstrated high levels of literacy abilities in Spanish. Three fourths of the parents do not speak English and the other fourth have a functional command of English.

Although at the core of the study was the linguistic and cognitive interchanges between the students and myself, one of the oral text events involved one of the parents in our classroom. Liana's mother, Mrs. Mata, was a parent volunteer in our classroom who had come in every day since the beginning of the school year. She offered her assistance mostly during the afternoon school hours. Mrs. Mata was born and raised in Puerto Rico and migrated to Chicago after she married. Of her three children, two live with her in Chicago: Liana and her brother who also attended the same school and was in seventh grade. Liana's oldest brother lived with relatives in Puerto Rico.

As the practitioner-researcher in this study I am also one of its participants. At the time of the research project I had been teaching for eight years in the public school system, two of those years in this Chicago public school and six years in a public school in Arizona. My entire teaching career had been, up to that point, exclusively in bilingual kindergarten classrooms.

Throughout the entire course of my teaching in public schools I have been associated with universities in several forms: as a graduate student; as an instructor; and as a research collaborator. My professional degrees include a Bachelor degree in Elementary Education, a Master degree in Bilingual Education, an Education Specialist degree in Reading, and my Doctoral degree in Language, Reading and Culture. I taught graduate and undergraduate courses in Reading, Early Literacy and Spanish. I also collaborated as a teacher consultant with Luis Moll and Carlos Velez from the University of Arizona in the Funds of Knowledge research project, and the university-school research project with Christine Pappas, from the University of Illinois at Chicago.

Being a fervent proponent of bilingualism and bilingual education, I feel a strong bond with my students and their

families. Although I share Hispanic roots and an immigrant experience with them, I am conscious that our sociopolitical and sociocultural histories and economic backgrounds are unquestionably different. However, our differences in socioeconomic status, levels of educational attainment, cultural frameworks, and immigrant circumstances have not prevented me from having an understanding and recognition of my students' worlds and experiences. On the contrary, transactional practices such as collaborative talk and teacher research have allowed me an added access into the lives and histories of my students and their families.

Data Collection Procedures and Analysis

❖Research techniques and approaches must always be tempered by practice and seen through a filter of one's own environment and need...❖ (Anderson, Herr & Nihlen, 1994, p. 107). This study is based on a qualitative framework that follows a naturalistic approach. The formulation of questions, the documentation of data and the analysis of the material collected overlap and interact. The design of the study, then, served as a guide for the collection and analysis of data and allowed for changes based on the emergence of patterns. That is, the research questions were continually transformed and reshaped during the course of the inquiry as new discursive patterns unfolded within our collaborative talk transactions.

Starting in September of 1994 I began to formally structure time to observe and document my students' interactions with one another and with me, while we engaged in different curriculum genres such as read alouds, shared reading, social studies lessons, sharing the home-connection, and transition periods. I discuss curriculum genres and routines more in depth in the following section.

During the initial phase of the inquiry I collected data, through the use of videotapes and field notes, exclusively with the whole group of students. However, in late October the bilin-

qual computer resource teacher had to reschedule her classes with my students due to scheduling conflicts with other teachers. The new schedule allowed me to collect data during the same time but only with half the students while the other half of the group attended computer classes in another classroom. This resulted in two groups, one with thirteen children and the other with fourteen, who took turns on a weekly basis going to computer class and staying in our classroom. At times during the year and due to the computer teacher's absences, I did collect data with the whole group.

Data Collection Tools and Techniques

Through participant observation I used several ethnographic techniques to collect conversational interactions in my classroom. Videotapes were systematically taken during one and a half hour periods twice a week for the nine months of the study. Collaborative discourse sessions were recorded on videotape during the morning sessions of the school day, usually from 9:15 to 10:30, by a post doctoral fellow working with the university-school research project. Although different types of curriculum genres were recorded during these sessions, they were gatherings of either half the group or the whole group. Video tapes were used for collecting the most comprehensive and accurate account of the transactions and interactions between teacher-student, student-student and student-curriculum genre.

The thirteen videotaped sessions, in conjunction with the classroom field notes, were initially viewed to establish patterns for analysis. These repeated viewings to re-examine and reformulate hypothesis resulted in additional secondary field notes, taken directly from the videotapes. Finally, all the videotaped sessions were transcribed in detail and translated into English. From the viewing of the videotapes a detailed record of my observations of collaborative talk were recorded in a log using anecdotal records. I recorded the different patterns of collaborative talk that emerged from the various types of

instructional genres. I also chronicled my own reflective reactions and interpretations of these observations in a reflective journal.

Data Analysis

The analysis of the data is framed within an interpretive and descriptive approach, and based on a multidisciplinary perspective of literacy research. The bulk of the analyses is on the transcriptions of the videotaped classroom interactions. However, I also rely on the field log and the reflective journal to extend the interpretations of the analyses. Varying lengths of transcription segments are examined in the body of the dissertation. The length of each segment is determined by the context of the speech act and the theme of analysis. The full transcriptions in the original language and their translation in English is included in the appendix section.

In order to answer the research questions that guide this inquiry, I examine, describe and interpret four specific aspects of language and learning in the context of classroom collaborative talk. Four themes of analysis emerged as I examined and then interpreted the discursive transactions. Although they were not directly formulated from Halliday's (1975) theories of language development, they nonetheless closely subscribe to his premises. The three research questions, embedded in these four themes of analyses, are found within the social context of the classroom and situated in collaborative talk.

The first theme of analysis, learning, language and prior knowledge, addresses the first research question on **how children use prior knowledge to negotiate meaning and develop shared understandings**. To answer this question, I examine classroom discourse examples that show children reformulating meaning by forming schematic connections, sharing personal perception and value judgments, making personal associations, and articulating

knowledge sources.

The second theme of analysis, learning through language, undertakes the second research question regarding **how children's cognitive and linguistic processes develop as they participate in collaborative talk to construct new knowledge and negotiate meaning**. To address this question, I analyze classroom discourse sequences that reveal the ways that children find meaning through talk in forming hypotheses, generating inferences, verbalizing metacognitive reflections, appropriating new knowledge, and making observations.

The third and fourth themes of analysis, learning language and learning about language, answer the final research question, which considers **the ways that children extend and internalize understandings of vocabulary and word meaning**. To respond to this question, I examine classroom discourse segments that demonstrate children's negotiations of word meanings, creation of semantic extensions, clarification and reformulation of lexical meanings, internalization and appropriation of new word meanings, knowledge of conventions of print, and exploration into new ways of language use.

The four themes of analysis center on distinctive speech acts or oral text events, which arise from collaborative talk transactions within the classroom curriculum routines. These oral text events and the specific curriculum routines are also examined (see Table 1). The preceding framework for analysis is discussed in more detail in the following sections.

Table 1: A Scheme of the Study

<u>Curriculum Routines</u>	<u>Oral Text Events</u>	<u>Themes of Analysis</u>
1. <u>READ ALOUD</u> (books) "EL REINO DEL REVES" (The Upside down World) "LA ESTACIÓN DE BOMBEROS" (The Fire Station) "EL AVIÓN DE ANGELA" (Angela's Airplane) "AZULÍN VISITA MÉXICO" (Azulín Visits México) "EL CUENTO DE UN COCODRILO" (The Crocodile Story)	· PECES Y PESCANDO (fish and fishing) · INCENDIOS (fires) · BAÑOS (baths) · HUMO Y COLORES (smoke and colors) · EL TIMÓN (the rudder) · COSAS DE MÉXICO (Mexican things) · GRAFITI (graffiti) · LAS FILIPINAS (the Philippines) · JUSTO (just)	<u>Learning Language</u> · internalizing vocabulary · linguistic conventions · word meaning · inferential process <u>Learning About Language</u> · semantic extension · negotiating word meaning · reformulation · clarification · exploring new language use
2. <u>SOCIAL STUDIES</u>	· UN JACAL (a hut) · BANDERAS (flags) · PRESIDENTES (presidents) · COHETES (fireworks) · DINERO (currency)	<u>Learning Through Language</u> · inferences · hypotheses · metacognitive reflections · appropriating new knowledge · observation
3. <u>GEOGRAPHY</u>	· MÉXICO · BAJA CALIFORNIA · SUDAMÉRICA (South America) · ATLAS · PLANETAS (planets)	· inferences · hypotheses · metacognitive reflections · appropriating new knowledge · observation
4. <u>HOME-CONNECTION SHARING</u>	· CORRESPONDENCIA (the mail) · PLANTANDO CON MAMÁ (planting with mom)	<u>Learning Language & Prior Knowledge</u> · personal association · perception · schema activation · knowledge source · continuity & discontinuity · value judgment
5. <u>TRANSITION PERIODS</u>	· LAS NOTICIAS (the news) · POROS (pores) · PASADO Y PRESENTE (past and present)	· schema activation · knowledge source · continuity & discontinuity · value judgment

Curriculum Routines

Children bring their own already formulated understandings when they engage in making sense of the world. But how these processes of making sense develop is strongly influenced by the situational and conversational settings in which they take place (Wells & Chang-Wells, 1992). It is in these educational contexts that linguistic interchanges are negotiated and recreated. The situated co-construction of meaning, then, takes place within classroom curriculum genres or routines.

Pappas (1997) describes curriculum genres as "...particular activity structures... that represent a socially recognizable sequence of actions that realize particular meanings or purposes for teachers and students in the overall classroom curriculum." (p. 219). I use the term "curriculum routines" to refer to different types of classroom engagements or activities in which the students and I take part.

A variety of curriculum routines (see Table 1) are embedded in my practices repertoire, such as journals, collaborative story writing, math centers and science projects. However, during the course of this study, five curriculum routines emerged as prominent mediums to the co-construction of knowledge and meaning through collaborative talk. A description of the five curriculum routines follows.

(1) The Read Aloud curriculum routines documented for this study consist of the reading out loud of five books that were selected based on the thematic units being studied. The Read Alouds were conducted as a Shared Reading experience, where the students and I interacted and formulated connections during the reading of each book. Two of the books, "La Estación de Bomberos" (The Fire Station) and "El Avión de Angela" (Angela's Airplane) were selected as part of our Author Study theme on Robert Munsch's children's books. The third book is a teacher-made big book, "El Reino del Reves" (The Upside Down World) of a popular humorous Argentine song written by María Elena Walsh. The fourth book, "Azulín Visita México" (Azulín Visits México) written by

Virginia Poulet was part of our thematic unit on México. The final book, ~~El~~ ~~Cuento~~ ~~de~~ ~~un~~ ~~Cocodrilo~~ (A Crocodile Tale) written by José and Ariane Aruego was read for our thematic unit on animals.

(2) The Social Studies routines documented in this research project also derived from the thematic unit on travel and sometimes were activated within the geography curriculum routines. The collaborative talks resulting from the social studies ~~les-~~ ~~sons~~ revolved mostly around the continual connections the students made to their prior knowledge, in particular personal experiences with México and sometimes Puerto Rico.

(3) Geography curriculum routines were fueled by the high levels of interest by the children regarding México, Puerto Rico and international topics in general. These routines originated in the thematic unit about travel and made their way to the study of maps, the globe and the atlas. However, geography seemed to permeate many other curriculum routines and conversations, in which we collaborated in extending and connecting geographical elements to other topics of discussion.

(4) Home-Connection Sharing routines took many forms but all centered around home as a source of learning, or funds of knowledge (Moll & Greenberg, 1990; Moll, 1992). In the present study I examined two very different activities in which the students shared a connection to the home. One of these was a kind of ~~show~~ ~~and~~ ~~tell~~ where the children brought various types of correspondence from their homes to discuss in class for our thematic unit on travel. The other instance that I termed ~~home~~ ~~connection~~ was a ~~lesson~~ conducted by the mother of a student who demonstrated and shared her gardening expertise as we conducted a thematic unit on plants.

(5) The Transition Periods are an intricate part of our daily curriculum routines. As we transition from one activity or period of the day to another, we take advantage of what some teachers call ~~down~~ ~~time~~ to engage in collaborative discussions. These conversations take place during various types of transition

periods, such as the opening activities of the day, before going to lunch, or while waiting for the art, music or computer teachers to pick up the class. During this study, the transition period routines selected for analysis took place during the opening morning activities while waiting for the computer teacher.

These five curriculum routines represent the backdrop for the rich collaborative talk that I refer to as ❖oral text events❖ (see Table 1) that emerged and flourished in our classroom. A definition and description of oral text events follows.

Oral Text Events

Collaborative talk can be described as linguistic interchanges between two or more participants that enable them to make sense of their experiences. Embedded in collaborative talk are oral text events that represent connected sequences of spoken language (Pappas, 1998). These conversational units are characterized by common threads of cohesive discourse that link the content and language to the cognitive processes.

The oral text events in this study have been extracted from the transcripts of each video taped classroom session and vary in length and complexity. The oral text event segments were divided according to the analysis of each sequence. I will elaborate on the analytical characteristics or themes in the next section.

Table 2: Themes of Analyses

<u>Learning, Language and Prior Knowledge</u>	
C S	(<i>finding meaning through schematic connections</i>)
U T	
L A	■ personal associations
T N	■ personal perceptions
U C	■ value judgement
R E	■ learners as informants
A	■ activation of schemas
L	■ articulating knowledge source
	■ continuity and discontinuity
<u>Learning Through Language</u>	
S S	(<i>finding meaning through talk</i>)
O T	
C A	■ forming hypotheses
I N	■ generating inferences
A C	■ vocalizing metacognitive reflections
L E	■ appropriating new knowledge
	■ observations
<u>Learning Language</u>	
(i <i>finding meaning through vocabulary</i>)	
T S	■ lexical meanings
E T	■ word meanings through inferential process
X A	■ internalizing new word meanings
T N	■ conventions of print awareness/knowledge
U C	
A E	
L	<u>Learning About Language</u>
(i <i>finding meaning through semantic connections</i>)	
	■ semantic extensions
	■ negotiation of word meanings
	■ reformulations
	■ clarifications
	■ discovering/exploring new ways of language use

Learning and Language Themes

The curriculum routines discussed earlier provided the contexts that resulted in a variety of dynamic, and sometimes compelling, oral text events. Collaborative talk, framed within these curriculum routines, not only allowed the children to extend their oral language systems, both formal and functional, but also to build on their meaning-making potential. The social nature of language development placed me, as the teacher-researcher, at the center of this negotiating of meaning and co-construction of knowledge.

By creating social, intellectual and linguistic spaces that supported the children's language learning and use, I was able to discern patterns of discourse in the oral text events as they unfolded. As these patterns began to form, four distinct but interdependent themes emerged (see Table 2): (1) learning, language and prior knowledge; (2) learning through language; (3) learning language; and, (4) learning about language.

The conception of these themes is grounded in Halliday's (1975) theories of language development. He proposes that children create a social system in learning culture and reality and that \otimes ...the child's construction of reality is achieved largely through the medium of language. \otimes (p. 120). Halliday adds that although the learning of language and the learning of the world are different, they are closely interconnected. A more detailed description of each theme follows.

The first theme, learning, language and prior knowledge, relates to the experiences and knowledge that all the participants, including myself, bring to the linguistic interchanges. Language again becomes a vehicle to create new experiences and knowledge, but in this instance, in relation to what we already know. Seven dimensions of schematic connections will be examined: (a) personal associations; (b) personal perceptions; (c) value judgments; (d) learners as informants; (e) activation of schemas; (f) articulation of knowledge source; (g) continuity and discontinuity (see Table 2).

The second theme, learning through language, centers around language as a tool for thinking and learning about the world. Within this frame of finding meaning through talk, five areas will be explored: (a) forming hypotheses; (b) generating inferences; (c) articulating metacognitive processes; (d) appropriating new knowledge; (e) expressing observations.

The third theme, learning language, involves the making of meaning through vocabulary. Four specific aspects of the students' language use and development will be analyzed: (a) expanding vocabulary repertoires through inferential processes; (b) extending lexical meanings; (c) internalizing new word meaning; (d) expressing awareness or knowledge of the conventions of print.

The final theme, learning about language, entails learning about the nature and functions of language and developing an understanding about language itself. Four characteristics will be addressed: (a) finding meaning through semantic extensions and connections; (b) negotiating word meanings; (c) reformulating statements to clarify meaning; (d) discovering and exploring new ways of language use.

The four themes of analysis are situated within my adaptation of Beach's (1992) *multiple stances* framework that include the cultural, social and textual stances. Beach defines these stances as different orientations or perspectives by which researchers examine particular aspects of literacy events. He further explains that by adopting a specific stance, the researcher selectively focuses and attends to certain features of a literacy event. In examining collaborative talk I incorporate and modify Beach's framework to fit within our linguistic and cognitive transactions.

The first theme, learning, language and prior knowledge, is based on a cultural stance that focuses on the participants' values, assumptions and cultural attitudes, and shapes the tensions and negotiations in collaborative talk. The second theme, learning through language, is placed within a social

stance that views literacy and oracy as social acts and centers around the participants' shared understandings. The last two themes, learning language and learning about language, are framed in a textual stance that focuses on children's attention to linguistic conventions and structures.

Conclusions

This chapter addresses the elements involved in the methodological approach, data collection techniques and analysis of the discursive transactions examined in the study. The chapter also elaborates on the role of teacher as researcher and frames it within a naturalistic methodology that utilizes ethnographic techniques to present an interpretive and descriptive analysis. A detailed description of the community, the school, the classroom and the participants is presented.

Four categories of analysis are discussed and are examined within five curriculum routines and several oral text events. The four themes, learning, language and prior knowledge, learning through language, learning language, and learning about language are described in detail and framed within the collaborative talk transactions.

CHAPTER 4

THE LINGUISTIC, CULTURAL AND COGNITIVE NATURE OF
CLASSROOM COLLABORATIVE TALK

Learning, Language and Prior Knowledge

Sequence 1.1: Winter, Canada and Window WashingEnglish Translation (3-14-95)

483 Teacher: The winter. Who knows where Canada is? Ap..
484 another person.. another person Esteban
485 [Esteban tries to get up and wants to talk]
486 who knows? Lida?
487 Cristal: My dad works in Canada.
488 Teacher: And does he go all the time, or just some-
489 times?
490 Cristal: Sometimes.
491 Teacher: And does he go in the winter, the spring, the
492 fall or in the summer?
493 Cristal: In the winter.. he cleans windows.
494 Cs: (***)
495 Teacher: He cleans windows in Canada? Oooh, did you
496 hear what Cristal is saying?
497 Cs: (***) (***)
498 Vicente: I did.
499 Teacher: What did she say?
500 Vicente: That her dad cleans windows in Canada.
501 Teacher: Anybody want to ask her a question?
502 Lida: I do, what does he clean them with? What does
he use.. **Windex**? [laughing]

I begin this chapter by directly introducing the reader to the voices of the participants, the tone of the interchanges, the content of the discourse, and the underlying social, linguistic and intellectual premises of our classroom collaborative talk (see Table 3 for conventions of transcriptions). The organization of this chapter is structured in four sections, each corresponding to the four themes of analyses; learning, language and prior knowledge, learning through language, learning language, and learning about language. Within each section transcriptions of several classroom collaborative talk sequences are presented, interpreted and analyzed. These oral text events are of varying

Table 3: Conventions of Transcriptions

Speakers:	"Teacher" refers to myself, the teacher-researcher. First names are listed for children (all names have been changed to protect the privacy of the students and their families) CF is used for a female child whose voice cannot be identified. CM is used for a male child whose voice cannot be identified. Cs represents many children speaking simultaneously.
--	False starts or abandoned language replaced by new language structures.
..	Small/short pause within an utterance.
....	Longer pause within utterance.
(***)	One word that is inaudible or impossible to transcribe.
(*** ***)	Longer stretches of language that are inaudible or impossible to transcribe.
<u>Underscore</u>	Emphasis.
# #	Overlapping language spoken by two or more speakers at a time.
CAPS	Actual reading of a book.
[]	Identifies what is being referred to or gestures and other nonverbal contextual information.
....	Part of a transcript has been omitted.
Bold	Originally spoken in English.

lengths and have been extracted from the unabridged classroom conversation transcripts. I purposefully include each transcribed session in its entirety in the appendix section, to provide the reader with the context in which these discursive transactions emerged and developed.

I first discuss the decisions for selection of each oral text event example in reference to the themes of analyses. Then, I provide interpretations of each episode of collaborative talk, paying particular attention to the children's cognitive and linguistic transactions and progressions. Finally, I extend possible premises and new understandings that may be concluded based on the interpretations and analysis of each oral text event. I mark these assertions in the text with bold type.

I chose to open with this particular oral text event because within it is represented the most fundamental of the four themes of analyses that drive this research study; the learning, language and prior knowledge theme which is the base for the socially constructed meaning making through schematic connections in our classroom. The learning, language and prior knowledge theme is framed within a cultural stance that centers on the values, assumptions and cultural attitudes and experiences that we, the participants, bring to the classroom discursive practices. Our individual histories and background come together to shape the tensions and negotiations in our collaborative talk. This theme provides the foundation for the other three themes. All of the following oral text events are conceptualized within the learning, language and prior knowledge theme of analysis.

Sequence 1.1 is part of a lengthy oral text event (see appendix H) on topics related to our thematic unit on travel and is situated within the social studies curriculum routine (see Table 4). At the time this oral text event took place we had been involved in the theme on travel for about three weeks. Half the group is sitting around a large kidney-shaped table facing a medium size bulletin board. On it is a map of North America. The discussion preceding the above sequence had navigated through

Table 4: Curriculum Routines and Oral Text Events

CURRICULUM ROUTINE	ORAL TEXT EVENT
1. <u>READ ALOUD</u> (books) EL REINO DEL REVES (The Upside Down World)	· PECES & PESCADOS (fish & dead fish)
LA ESTACIÓN DE BOMBEROS (The Fire Station)	· INCENDIOS, BAÑOS, HUMO & COLORES (fires, baths, smoke & colors)
EL AVIÓN DE ANGELA (Angela's Airplane)	· EL TIMÓN (the rudder)
AZULÍN VISITA MÉXICO (Azulín Visits México)	· COSAS DE MÉXICO (things from México)
EL CUENTO DE UN COCODRILO (The Crocodile Story)	· LAS FILIPINAS, JUSTO (the Philippines, just)
2. <u>SOCIAL STUDIES</u>	· JACAL (hut) · BANDERAS (flags) · PRESIDENTES (presidents) · COHETES (fireworks) · DINERO (money)
3. <u>GEOGRAPHY</u>	· MÉXICO & ESTADOS UNIDOS (Mexico & the U.S.) · BAJA CALIFORNIA · SUDAMÉRICA (South America) · ATLAS · PLANETAS (planets)
4. <u>HOME-CONNECTION</u> <u>SHARING</u>	· CORRESPONDENCIA (the mail) · PLANTANDO CON MAMÁ (planting with mom)
5. <u>TRANSITION PERIODS</u>	· LAS NOTICIAS (the news) · POROS (pores) · PASADO & PRESENTE (past & present)

several interconnected topics: from the location of México on the map; to the lexical relationship between México and New México; to floods and earthquakes in Baja California; to the climatic seasons; and the ice melting in Canada.

We clearly see how Cristal is eager to contribute to the transaction (line 487) in her attempt to inform the conversation by making an association to her personal life. Even though she does not respond directly to my question regarding Canada's location on the map, she nevertheless extends us an invitation to explore the other relevant and connected information she possesses about this country. **Wells (1986) suggests that children's contributions derive from their attempts to understand the information that is presented to them. He adds that what children bring to the learning experience is an indicator of the ways they make connections between their own realities and new images and formulations of the world.** Because Cristal is aware that students contributions are highly valued in this classroom, she shares what she considers most meaningful about Canada: the fact that her father works there. Perhaps at this point in the interchange, knowing the geographical location is not of immediate concern to her.

My role in facilitating cohesiveness and maintaining continuity in our collaborative talk is exemplified when I guide Cristal back to the topic of seasons and encourage her to connect her contribution to one of the content areas of study: the seasons (line 491). She responds accordingly by saying that her father goes to Canada in the winter time, and adds further unsolicited information about her father's reason for being in Canada: he cleans windows (line 493). Again, Cristal is operating under the correct assumption that the elaborations of personal associations are welcomed and respected in our classroom.

At that point her remark blends with a lively surge of undecipherable comments from the rest of the group (line 495) that leads me to question whether the children have heard Cristal.

Vicente confirms that he has heard Cristal's observation (line 498) and accurately repeats her remark (line 500). Finally, Lida playfully responds to my invitation to pose questions to Cristal about her contribution, by asking Crystal if her father uses Windex to clean the windows (line 502). This type of light-hearted but clever interaction personifies Lida, a remarkably witty and ingenious kindergartner. Her uninhibited comic style **provides a window into the comfort and trust levels the students and I have actualized in the process of developing a learning community.** More of Lida's amusing and sometimes trying verbal antics will be examined throughout the analyses of the transcripts.

The next example, sequence 1.2 below, **denotes the continuity and cohesiveness that emerges in collaborative talk when the topic of discussion is embedded in the experiences of its participants.** This oral text event embodies all seven characteristics of the learning, language and prior knowledge theme of analysis: personal association, personal perception, value judgment, learner as informant, activation of schemas, articulating knowledge source, and continuity. It is also grounded in the social studies curriculum routine.

The exchange (see appendix F for the original Spanish version) takes place during the first week of our thematic unit on travel. Half the students in the class and I are sitting around the kidney-shaped table. Near one edge of the table is a globe of the earth. In front of the table is a bulletin board, which is covered with a map of the world and the same map of North America as in sequence 1.1.

Sequence 1.2: The Land Stolen from México and Wetbacks

English Translation (2-28-95)

128 Teacher: ... here it says México. This is the United States,
 129 this is México. [pointing to the map]
 130 Esteban: But anyway México is not.. it's not small.. when
 131 they stole.. the land.. México is still big.

132 Teacher: México was big before, and who stole the land?
133 Esteban: The ones from here.
134 Teacher: Ooooooh, and who told you?
135 Esteban: My dad.
136 Teacher: Your dad! And do you know what part was México's,
137 but no longer is?
138. [Cs do not respond]
139 Teacher: What part could it be? This is México [pointing at
140 the map] What part was México's before?
141 Esteban: This.. was.. was, from here to there. [pointing at
142 the map south of México]
143 Teacher: Going down?
144 Arturo: That one was not, teacher. [pointing to the map]
145 Teacher: But the United States is up here. Those are other
146 countries. [pointing to the countries south of
147 México on the map]
148 C2: That one, teacher, that one..
149 Teacher: I think it is up, here. This is the part that your
150 dad told you was from México..
151 Esteban: Maybe.. maybe.. th.. th.. this is a famous place
152 because.. because there, Mexicans can't .. can't
153 cross the.. the.. the line.
154 Teacher: They can't cross the line?
155 Esteban: No.
156 Teacher: Where?
157 Esteban: The.. the line is from the Uni-- is part of the
158 United States.
159 Teacher: Here in the.. in the border? Right here, on this
160 line?
161 Esteban: Aha.
162 Teacher: They don't let them in?
163 Esteban: And they caught my uncle last year.
164 Teacher: Who knew that?
165 Esteban: My daddy told me and also..
166 Teacher: What did he tell you?
167 ... [Cs do not respond]
168 Teacher: Who knew that-- Oops let's wait for Vicente and
169 Mariela because they are playing. Esteban's dad told
170 him that there are parts here in.. in the border
171 with México and the United States where Mexicans are
172 not allowed in. Why do you think that would be? Why
173 don't they let them come in?
174 Mariela: Because..
175 Teacher: Why would that be?
176 Arturo: Because..
177 Mariela: Because they are not from this country.
178 Teacher: Because Mexicans are from México, and they are not
179 from the United States?
180 Erica: Teacher..
181 Teacher: But you are here, and you are from México..

182 Erica: Teacher.. teacher.. my dad came to the United
183 States.
184 Arturo: I am allowed to come, and I am from Chicago.
185 Teacher: Because you were born in Chicago. And that is why
186 they let you come in? HMMMMMM. Who else was born in
187 Chicago? Who was born in México?
188 ... [Cs raise their hands and begin to talk all at once]
189 Cs: #I was born in Chicago#
190 #I was born here#
191 #Me too#
192.
193 Teacher: And your mom and dad, where were they born?
194 Erica: In México, my mo-- mom and my dad were born in
195 México.
196 Oscar: My dad is a wetback.
197 Teacher: In Wetback? [since they had been talking about being
198 born in México, and somewhat surprised that the
199 children would know the word "wetback", the teacher
200 initially responded as if they were talking about
201 the name of a place in México]
202. [Cs laugh loudly]
203 Erica: Walking.. he went walking because a friend of my mom
204 told him.
205 Teacher: What?
206 Erica: Tha..a..a.. that wetback means that they came walk-
207 ing, from over there.
208 Teacher: HMMMMMMMM, and they came walking? And why are they
209 called wetbacks?
210 ... [Cs do not respond]
211 Teacher: Because they got wet?
212 Cs: No.
213 Esteban: But my dad says that-- he came, I think..
214. [The teacher asks the children to stop touching the
215 microphone and to sit down in their chairs, and
216 deliberately calls some names to participate as
217 Esteban tries to keep talking]
218 Esteban: I think.. I think that-- I think that he came in a
219 taxi from México.
220 Teacher: In a taxi from México? [with emphasis, as if to say
221 "is that possible?"]
222 Esteban: Maybe..
223 Teacher: In a taxi from México? Here is Chicago, up here,
224 they had to cross aaaall this way to come from
225 México? [pointing to the map] Could he have come in
226 a taxi?
227 Cs: (***)
228 Esteban: (***) instead of a taxi, maybe he went by airplane.
229 Teacher: HMMMMMMMM. OK, we are talking about.. Esteban was
230 telling us that someone told him that people who
231 cross and come in are called wetbacks. Does anybody
232 know why?

233 Cs: [Cs do not respond]
 234 Teacher: What does wetback mean?
 235 Vicente: That it is wet.
 236 Teacher: That it got wet. Because many people that live in
 237 México cross a river and get wet. That is why they
 238 are called wetbacks. But this is not a nice thing to
 239 say. When someone says wetback it is not.. it is not
 240 something nice, it is something that..
 241 Elisa: That should not be repeated.
 242 Teacher: It is an insult. Do you know what an insult means?
 243 Ramon: Teacher!
 244 Teacher: What is an insult?
 245 Ramon: Teacher!
 246 Teacher: When I say to someone "You are dumb", that is an
 247 insult.
 248. [Cs laugh loudly]
 249 Teacher: If someone says to you "You are a wetback", What is
 250 that?
 251 Cs: An insult.
 252 Elisa: It is a rude comment.
 253 Teacher: It is a rude comment, uhumm. OK, here we have the
 254 globe, the Earth globe it is called.

Nieto (1994), in her study of high school students' perceptions of school policies and practices, found that the curriculum that is covered often excludes the very topics that are most relevant to students' lives. She argues that subjects such as discrimination and racism are viewed as either dangerous, too difficult for students to understand, or too awkward and unpleasant for teachers to discuss. Similarly, Freire contends that students can never acquire real ownership of their learning until they are invited to ask their own questions on subjects that are important to them (Watson, 1993).

In sequence 1.2, Esteban brings forth a politically charged topic of discussion that sets the course for further exploration of very complex issues: the unlawfulness of land appropriation, the status of legal and illegal immigrants, the relationship between México and the United States, the negative connotation of labels. Esteban is an eager informant of anything that pertains to México and has taken on the role of classroom expert on historical, political and social issues relating to this country. The rest of the students and myself have accepted him in this

role largely due to his impassioned interest in this topic and his poignant opinions.

From the onset of this exchange Esteban defines the direction of the conversation and establishes himself as a critical informant. He develops an interesting line of reasoning (line 130) when he states that México is still a big country even though some of its land has been stolen by the people ~~from here~~, meaning from the United States (line 135). Esteban's understanding of the change in geographical boundaries of the land between México and the United States is clearly vocalized by his choice of term; the land was ~~stolen~~ not taken or bought. The use of this word reflects his personal perceptions and views about the complicated relationship between México and the United States. He also articulates his knowledge source: his interpretations of historical facts are directly shaped by his father (line 137).

Esteban extends the historical and political tone of the dialogue further by referring to ~~a famous place~~ (line 155) which he does not identify but nevertheless is able to elaborate on its importance, ~~because there, Mexican can't .. can't cross the.. the.. the line~~ (line 156). Although these initiations (line 130 & 155) come about as a result of our discussions on travel and maps, it is important to note that they are not explicitly solicited by me, the teacher. It is clear that Esteban comes to the collaborative talk experience with already formulated hypotheses and theories about the world. Furthermore, he knows that in this classroom community he is allowed and encouraged to express his opinions, to make connections, and to negotiate meanings. **Therein lies the potential of what Cummins (1994) calls the "collaborative relations of power" which recognizes and legitimizes those sources of knowledge that minority students possess but are outside the dominant discourse of schools.**

Esteban expresses his personal association with México-United States border issues by sharing that his uncle was ~~caught last year~~ (line 167). This remark awakens the interest of the other children and elicits various hypotheses about the possible

reasons why Mexicans are not allowed to cross the line. Mariela speculates that it must be because Mexicans are not from this country (line 182), Erica shares that her father came to the United States (line 187), and Arturo informs us that he himself is allowed in the United States since he was born in Chicago (line 189). Both Mariela's and Arturo's remarks illustrate the type of critical thinking and inference making that cultural and linguistic diverse students can exercise and articulate, even at this young age, given the opportunity and motivation.

For a moment the conversation takes a new direction about where the children and their parents were born, but Oscar unexpectedly backtracks to the immigration issue by announcing that his father is a wetback (line 202). Dismayed at the nature of his comment and surprised that he would know the word wetback, I incorrectly presume that he is talking about a geographical location in México by the name of Mojado (word for wet in Spanish that is also used to refer to wetbacks) and ask him In Wetback? (line 203). Erica assumes the teacher role without hesitation to clarify and provide her interpretation of Oscar's meaning. Erica explains that wetback means that they came walking, from over there (line 213) and that she knew this because of a friend of her mother's (line 211).

The dialogue about the border and the meaning of wetbacks prompts Esteban to share how his father traveled to the United States. It is evident, by his pauses and false starts (line 220), that he is unsure about this. However, he takes his chances and makes his statement that his father came in a taxi (line 226). I negotiate with Esteban the plausibility that his father could have traveled from México to Chicago by taxi, without directly imposing my opinion that this is unlikely (lines 228 and 231). I rely on my own prior knowledge that in Latin America taxis are sometimes hired for long distance trips, to probe Esteban into providing more information. Finally, Esteban rethinks his statement and hypothesizes that instead of a taxi, maybe he went by

airplane❖ (line 236). This short exchange with Esteban demonstrates how teachers can provide spaces for students to work through their own meaning making.

I return to the topic of wetbacks (line 240) not only to maintain the continuity and coherence of the dialogue but also to clarify the children's understanding of the negative overtones of the word. At this point in the conversation there seems to be a consensus among the children that wetbacks are people from México who come to the United States and who are not welcomed here. Because I do not yet get a clear impression that the students have grasped the derogatory nature of this expression, I clarify that ❖It is an insult❖ (line 252). Elisa has a definite understanding that this word ❖should not be repeated❖ (line 251) and elaborates that an insult is ❖a rude comment❖ (line 263).

Having full awareness of my position of influence over the students, I am careful not to impose value judgments on their contributions or to promote my own views. Nevertheless, my role as teacher is not of neutral bystander but of an active participant in the learning process. In this instance, I felt compelled to make sure that the students understood the hidden political and racist meaning behind this term because it directly affects their lives.

Sequence 1.3 is also part of the social studies curriculum routine and evolved from a larger discussion on the differences of currency from various countries (see appendix K). The weeks prior to this collaborative talk we had been involved in the study of money, one of the components of the math curriculum that is to be covered in kindergarten. The study of money is a subject that is easily integrated in our thematic unit on travel. In this interchange the whole class is gathered on the rug. Several children have brought coins or bills, mostly from México. Cristal brought a coin from Canada, and the university collaborator brought several bills and a few postcards from Argentina.

Sequence 1.3: Who Copied Who?English Translation (3-29-95)

15 Esteban: [Esteban stands up very excited and gets his
16 bills from México that he brought and which
17 are behind the teacher] Which one is bigger?
18 Mine..? We should measure them. Which one is
19 bigger than mine?
20 Teacher: Ok, let's measure.. [putting the bill from
21 Argentina next to the bill from México] Which
22 one is bigger? The bigger one is from..
23 Juan: From Argentina.
24 Lida: [smiling] Teacher, Argentin rhymes with gela-
25 tin [in Spanish these two words do rhyme]
26 Teacher: Yes.. and do you know that in Argentina these
27 bills are called pesos..
28 Esteban: They copied México.
29 Teacher: They copied México?! Or the other way around?
30 México copied Argentina! [smiling]
31 Esteban: [laughing] Nooo, they copied that from
32 México.. because México-- México copied
33 Argentina copied that from México.
34 Teacher: How do you know?
35 Esteban: Because they started saying that name-- they
36 knew that name first.
37 Teacher: Mmmm.. Esteban says that Argentina copied the
38 name of pesos from México, but I say that
39 México copied it from Argentina, what do you
40 think? [smiling]
41 Cs: [laughing] #No#
42 #It's the other way around#
43
44 Teacher: .. and here we have some postcards that Ms.
45 Liliana brought from..
46 Cs: #From Argentina#
47 Teacher: Yes, and it is of the capital of Argentina,
48 the name is Buenos Aires.
49 Esteban: The capital of México-- they also copied that
50 from México because it also has a capital.
51 Teacher: Yes, but Esteban all countries have a capi-
52 tal.
53 Mariela: What is a capital?
54 Teacher: The city of..
55 Esteban: México City.
56 Teacher: Yes, México City is the capital of México.
57 The capital of Argentina is Buenos Aires..
58 it's bigger than Chicago, but is smaller than
59 México City.

Sequence 1.3 illustrates how personal associations and percep-
tions can become a vehicle for the negotiation of new learning.

Esteban initiates a fitting learning opportunity by suggesting we measure the bills from México and Argentina (line 15) to find out which is one is bigger. Esteban's interest in this type of exploration is typical of children his age in wanting to see if their property or product is bigger and/or better than anyone else's. What is interesting about his statement is that he not only inquires about the size of each bill, but he also operationalizes his inquiry by suggesting a concrete method of analysis; to ~~measure~~ the bills (line 18).

After the two bills are placed together, Juan observes that the bill from Argentina is larger than the bill from México (line 23). Juan's comment prompts Lida to contribute her own line of comparison, not about the sizes of the bills, but about the lexical similarities of the words ~~Argentin~~ and ~~gelatin~~. Although Lida again does not conform to the rational progression of the conversation, she makes an imaginative linguistic connection between these two words. While Lida's role as the classroom comedian has been well established by this time, I attempt to move her toward a status of more serious contributor without suppressing her quick wit. O'Connor & Michaels (1993) assert that teachers are responsible for creating a shared classroom culture in which "...students learn to take themselves seriously as learners and to see other students as fellow learners, while fully engaging with relevant academic content" (p. 318). In the teachers' never ending pursuit of maintaining a stable and coherent classroom atmosphere that is conducive to optimum learning, children like Lida have to sometimes be steered away from leading the class into divergent or chaotic conditions. In this instance, it is accomplished by my acknowledgment of her observation and my attempt to advance the dialogue in referring to the label for currency used in Argentina: pesos (line 26).

My comment about pesos incites a provocative exchange of opinions between Esteban and me. His straightforward statement that Argentina copied the term ~~pesos~~ from México (line 28)

shows his uninhibited approach to our collaborative talk. Esteban indeed considers himself a valuable informant of the curriculum. Even when I challenge him and argue that maybe it is México who copied Argentina (line 30), Esteban is not persuaded and maintains his position by explaining that México used this term first. **The collaborative tone of the linguistic and cognitive interchanges is reflected in our bartering and negotiations.**

Although we do not come to a resolution as to what country copied the term ~~pesos~~ from what country, Esteban persists in his line of thought regarding comparisons, which he initiated at the beginning of the oral text event, by stating that Argentina also copied the term ~~capital~~ from México (line 49). His reasoning is that since México has a capital then the term must have also originated in México. At this point I clarify for Esteban the fact that all countries have capitals (line 51), which prompts Mariela to ask the meaning of the word (line 53). Esteban continues to verbalize his cognitive connections and extensions by providing an example of what a capital is: ~~México City~~ (line 55).

The above sequence exemplifies what Moll, Tapia & Whitmore (1993) characterize as the teacher in the role of mediator who provides guidance, assistance and strategic support to help children assume charge of their own learning. This mediated process of teaching and learning is dependent on how teachers and children interact to use social and cultural resources for developing thinking.

Given that the ethnic and cultural makeup of Chicago is so abundant and varied, the children who live in this city are exposed to a myriad of experiences outside their own immediate cultural and social realities. However, as sequence 1.4 shows, **the children are constantly interpreting and reformulating these resources based on their own frames of reference.** This oral text event precedes Sequence 1.1, is part of an extended conversation

(see appendix H) on travel, and is situated within the social studies curriculum routine. Half the group is sitting around a large kidney-shaped table. I am about to share an informational book on México. The preliminary dialogue centers around the cover of the book; on it is México's national emblem (an eagle with a snake in its beak, perched on a string of prickly pear leafs). The students immediately recognize the emblem, which is found on the Mexican flag, and begin to talk about flags.

Sequence 1.4: Flags and Parades

English Translation (3-14-95)

40 Raul: I.. I have the flag from México [stands up
41 and goes to the wall to point to the flag
42 from México, on the wall also are the U.S.
43 and the Puerto Rican flags]
44 Teacher: And that one on the bottom where is it from?
45 Cs: #Puerto Rico#
46 Teacher: Oooh.
47 Cs: (***) (***)
48 Teacher: Have you at anytime seen the Puerto Rican
49 flag on the street?
50 Vicente: I have one.. teacher.. it's that one day I
51 found the Puerto Rican flag thrown away.
52 Teacher: On the floor? And what did you do with it?
53 Vicente: I picked it up.. and cleaned it.. and I glued
54 it with **tape** because it was braked.
55 Teacher: It was broken?
56 Lida: Teacher.. I..
57 Teacher: Haven't you seen sometimes in the summer that
58 there are people that have Puerto Rican flags
59 and.. they are in cars..
60 Cs: #No#
61 #Not me#
62 #Aha#
63 #I saw it#
64 Vicente: I have seen that.
65 Arturo: And also at night.
66 Teacher: And what do they do? Why do they do that?
67 Cs: (***)
68 Vicente: And they sound their horns.. piip.. pip..
69 piip..
70 Teacher: And they sound their horns.. and why would
71 they do that?
72 Lida: I know, teacher.
73 Cs: (***) (***) [Arturo raises his hand]
74 Teacher: Arturo wants to talk.
75 Arturo: Me and my sister, one day we were outside and

76 we saw all the flags.
77 Teacher: And which flags did you see?
78 Arturo: From México.
79 Cs: (***) (***) [Eddie raises his hand]
80 Eddie: It's just that, one day.. (***) at McDonald
81 (***) that they were bringing a Santa Claus.
82 Teacher: A Santa Claus? Mmmm.
83 Lida: I know, teacher.. because.. sometimes it
84 comes out on the television-- in the game..
85 Teacher: The game of what?
86 Jesus: Soccer.. and they go crazy.
87 Teacher: Mmmm.. and they go crazy? Why?
88 Lida: I know teacher.. I know.. because also
89 sometimes when the game is here my mommy buys
90 me a flag from here to celebrate.
91 Cs: (***) (***)
92 Teacher: Let's see, Jesus? [pauses].. nothing, ok,
93 Mariela? Who wanted to talk? Eddie?
94 Vicente: No, make it go like this [signaling with his
95 hand in a circle to the left, to take turns]
96 make it go like that.
97 Teacher: Make it go like that? Ok, Mariela.
98 Mariela: Me?
99 Teacher: Yes.
100 Mariela: Over there I.. from Chicago.. where we came
101 from..
102 Teacher: You came from Chicago?
103 Mariela: Yes.
104 Teacher: And here what is it called?
105 Mariela: United States.
106 Teacher: Yes, but what city do we live in?
107 Mariela: I came from over there.. from a house.. I
108 came from México.. from México.. I came from
109 another house.. that here is called (***) and
110 we saw a parade in the street.
111 Teacher: Aaaahh! Oh, yes? And what where they
112 celebrating in the parade?
113 Mariela: Nothing. They were just passing by and
114 honking the horn.
115 Teacher: Uuh, and the flags, where were they from?
116 Arturo: From Puerto Rico.
117 Mariela: There was just one.
118 Teacher: Where was it from?
119 Mariela: I don't remember.

This oral text event exemplifies three aspects of the learning, language and prior knowledge theme: personal associations, activation of schemas and continuity. Raul's contribution that he owns a flag of México (line 40) leads other

students to share their own familiarity with flags. By prompting the children to extend and articulate their knowledge of flags, I elicit from them connections to their personal experiences.

Although all the children involved in this particular collaborative talk sequence are from Mexican origin, it is clear that other cultures and traditions are part of their knowledge base. For example, Vicente, whose family is from México, recounts how he came to own a flag of Puerto Rico by finding it on the street (line 50) and later, in reference to parades, adds that ~~they~~ they sound their horns... piip.. pip.. piiip..~~they~~ (line 68). Being a city of demarcated ethnic boundaries and strong cultural pride, Chicago is the year-round host of a multitude of parades for many immigrant groups. During these events, flags of the celebrated country are displayed in cars and driven around the city while their occupants honk their car horns and shout the name of their country.

Invariably, Chicago is also the setting for ethnic and cultural clashes and turmoil. A predominant conflict that affects the members of our school is the friction between the Puerto Rican and the Mexican communities which often arises in classrooms and school halls. Having a superficial understanding about the discord between these two groups, I deliberately set out to probe Vicente's attitudes and beliefs by asking him what he did with the flag after he found it on the street (line 52). His response, that he picked it up, cleaned and taped it together (line 53) indicates that he valued his find and that he is either not aware or not swayed by any conflict between these two groups.

Although my intent is to invite students to share more of their views about the Puerto Rico-México relationship, the children themselves reestablish continuity by returning to the topic of flags, when Arturo informs us that one day when he and his sister were outside they saw all the flags (line 75). While Eddie's apparently disconnected and confusing comments about a Santa Claus and McDonalds briefly distracts us from the topic at hand, Lida quickly redirects us back by stating that ~~it~~ it comes

out on television--the game (line 83) and that her mother sometimes buys her a flag to celebrate at sports games (line 88). This is a clear example of how young children can develop understandings about sequence and continuity, and how they appropriate strategies to maintain cohesion; a critical literacy component of the processes involved in reading and writing. In advancing the participants' understanding through collaborative talk, differences in perspective can be interrelated and discontinuities used to create new and more comprehensive understanding (Barnes & Todd, 1995).

Similarly, despite my interruptions, Mariela is successful in both answering my questions and weaving through her own thought process (lines 100 to 106) to arrive at the interconnected and relevant discourse about seeing a parade (line 110) and concluding that they were just passing by and honking their horns (line 113). Although she admits she does not remember where the flag she saw was from, Arturo does not hesitate in providing his opinion that it must have been from Puerto Rico (line 116).

The next oral text event, sequence 1.5, follows an extended dialogue of a social studies homework assignment, a discussion on maps and islands, and a preliminary conversation to a Read Aloud curriculum routine (see appendix J). The whole class is sitting on the rug and I am sitting in a rocking chair about to start reading the book *Azulín Visita a México* (Azulín Visits México) by Virginia Poulet (1990). In this oral text event Esteban makes an interesting comparison between México and Chicago and provides a provocative argument for his stern statement that is based on his prior experiences.

Sequence 1.5: Graffiti and The Question of Who Works Harder

English Translation (3-28-95)

272	Juan:	There is the Mexican flag.
273	Arturo:	He is from México [pointing to Azulín, the

274 main character of the book]
 275 Teacher: IN MÉXICO AZULIN SAW TOYS AND HANDCRAFTS...
 276 what might handcrafts be?
 277 Mariela: Things that you paint.
 278 Teacher: Ahaa.. and have you seen these types of
 279 handcrafts in México?
 280 Cs: #No#
 281 Teacher: Do you have handcrafts at home?
 282 Lida: Teacher.. I-- I-- (***)
 283 Esteban: The people work harder than the ones from
 284 here because they have the sidewalks really
 285 clean.
 286 Teacher: Oh yes?! They have the streets really clean!
 287 And why do you say that, that they work more
 288 than the people from here?
 289 Esteban: Because here they leave everything dirty.
 290 Teacher: They leave everything dirty? Who leaves
 291 everything dirty?
 292 Cs: #Gang members#
 293 Esteban: The drunks.
 294 Vicente: They paint on the walls.
 295 Lida: I-- I-- saw--(***) and the boy was-- (***)
 296 and they hit him like this-- (***) I saw
 297 (***)
 298 Teacher: And what does that have to do with the
 299 book?.. Does it have something to do with it?
 300 Lida: No, it's that..
 301 Teacher: Ok, then you tell me later because the people
 302 want me to finish reading the book, Ok?
 303 Esteban: And in my house they also wanted to write on
 304 the wall.
 305 Teacher: When they write on the wall.. that is called
 306 graffiti. [continues to read] ... FRUIT...
 307 Mmmm.

The pictures of Mexican crafts and painted toys depicted in the book, and Mariela's remark that handcrafts are things that are painted (line 277), seem to trigger Esteban's remark that people from México work harder than people from Chicago. He goes on to hypothesizes that this is so because the sidewalks are kept very clean in México (line 283) but ~~where~~ here, they leave everything dirty~~where~~ (line 288). Without exception, such emphatic and bold opinions from a young immigrant child impress me greatly. **These types of remarks also reaffirm my belief that given the opportunity and motivation, low income minority school-age children can articulate their own ideas and generate convincing**

arguments to support them. This example directly challenges the notion that certain immigrant groups, in particular those from México, tend to be submissive and passive learners (Nieto, 1992).

In addition, sequence 1.5 reveals how children are able to make connections that both preserve or break down the cohesiveness of classroom collaborative talk. For example, Esteban's remarks induce other students to contribute their own perceptions about who is responsible for the dirty streets in Chicago; gang members and drunks who paint on the walls (lines 291, 292, 293), which maintains continuity. Lida, perhaps prompted by the mention of gang members and drunks, however takes the opportunity to depart from the topic, in her somewhat undecipherable statement about a boy who was hit (line 294). Although Lida's comment appears to be related to the previous statement, it deviates too far from our conversation, and leads me to question her on its relevance.

It is important to note that my familiarity with my students' dispositions and personalities, in most cases, allows me to determine the direction in which their contributions may take us. For instance, during the course of our school year together and for the most part, Esteban, Mariela and Vicente have contributed intriguing and perceptive viewpoints, Lida and Marisol tend to enjoy deviating from the focus of conversation, and Fernando and Oscar are inclined to share unrelated information to our discussions. This explains my acceptance of Esteban's initial deviation when he moves from a discussion of handcrafts to one of work intensity, but my skeptical inquiry into the relevance of Lida's initiation about a boy being hit.

Conclusions

The preceding oral text events characterize the role of schematic connections in the socially constructed meaning making process that embody the learning, language and prior knowledge

theme of analysis. These collaborative talk excerpts are examined within a cultural stance that rests on the values, assumptions, cultural attitudes and histories that collectively, we bring to the classroom discursive practices. Our personal recollections and experiences come together to shape the tensions and negotiations in our collaborative talk. As Young (1992) aptly summarizes ☼...the foundation of educative experiences are found in the everyday world of children and teachers, because it is only there that really meaningful involvement is found.☼ (p. 28).

The conversational sequences included in this chapter share fundamental commonalities that illustrate how language is used as a social mode of thinking for the development of understanding. The excerpts depict how we engage in the joint pursuit of learning and the formation of shared understandings. These undertakings are all situated within our own prior cultural and social experiences. Our interactions and contributions, both as teachers and learners, can best be understood when we examine the social and cultural relationships within classroom discursive transactions.

Learning Through Language

In the previous theme of analysis, learning, language and prior knowledge, I examine how meaning is extended and reformulated through connections to the varying experiences that we, the participant, bring to collaborative talk. In contrast, the focus in the learning through language theme of analysis rests in finding meaning through talk by the formulation of hypotheses, the generation of inferences, the articulation of metacognitive reflections and observations, and the appropriation of new knowledge. The learning through language theme is set within a social stance in which literacy and oracy are viewed as social acts that center around the participants' shared understandings.

The first two examples, sequence 2.1 and 2.2, are part of a

Read Aloud curriculum routine that follows our author study on Robert Munsch (see appendix C). Half the class is sitting around a kidney-shaped table. In the first sequence I have just began reading ❖La Estación de Bomberos❖ (The Fire Station, 1992). The conversation that follows is generated by the first line in the story and my questions in regards to what students know about fire stations. Note that this is the first time we have discussed issues relating to fire stations in our classroom. Thus, the dialogue is not an exercise in evaluating the retention of facts from a prior lesson on fire stations, rather, it is a **genuine look into how children arrive at their own conclusions through mediated collaborative talk.**

Sequence 2.1: Fire Stations

English Translation (1-25-95)

95 Teacher: Ready? MICHAEL AND SHEILA WERE WALKING
 96 DOWN THE STREET. AS THEY PASSED THE FIRE
 97 STATION.... who has passed by a fire station?
 98 Cs: #Me, me#
 99 Teacher: Raul has passed by a fire station, and where
 100 was it?
 101 Raul: It's a little far.
 102 Hector: There is one close to my house.
 103 Teacher: Because there are a lot of you-- do you think
 104 there are a few fire stations or a lot?
 105 Arturo: A lot.
 106 Teacher: Why do we need a lot?
 107 Vicente: In case there is a fire.. it explodes and..
 108 and..
 109 Teacher: But, why do we need a lot?
 110 Vicente: ..because then, if two houses burn down.. one
 111 goes to the other and the other goes to the
 112 other.
 113 Jesus: And they also send the police to both places.
 114 Teacher: Yes, we are going to talk about the police in
 115 a minute. So then we need many fire stations
 116 in case there are a lot of fires at the same
 117 time. There is the fire station [while
 118 showing the picture in the book] and they
 119 always have the door of.. of the garage
 120 opened.. and it is very big, why would it
 121 always be opened and be so big?
 122 Vicente: So that they don't steal it.

123 Mariela: No, so that the truck can get in.
 124 Cs: #So that#
 125 #For#
 126 Teacher: The fire trucks are big.. they are not small
 127 like cars..and why are the doors always
 128 opened?
 129 Vicente: In case the alarm goes off.
 130 Teacher: Yes, then they don't waste time and they can
 131 get out quickly.

Although I begin our collaborative talk by encouraging students to make connections to their prior knowledge (line 97), I shift the dialogue toward a process of reflection and reasoning by asking them to formulate inferences and hypotheses. **Through this approach, I provide meaningful opportunities for the students not only to express their points of view but also to reflect on their evolving understandings. Brooks and Brooks (1993) have proposed that "Teachers' abilities to uncover students' conceptions is, to a large degree, a function of the questions and problems posed to the students." (p. 65). This excerpt shows how through my questioning, some of the students' problematic suppositions are untangled and new shared understandings are reached.**

In response to my inquiry about possible reasons for having many fire stations, Vicente states that ~~in~~ in case there is a fire.. it explodes and.. and.. ~~is~~ (line 107). Based on my incorrect assumption that he has misunderstood my intent and is about to wander off the topic, I interrupt him and repeat my question (line 109). Vicente is not dissuaded and offers his hypothesis, that ~~if~~ if two houses burn down.. one goes to the other and the other goes to the other.~~is~~ (line 110). While it is evident that Vicente has difficulty articulating his idea, his understanding of the question and his conceptualization of his answer are clear. Because we are involved in a socially constructed exchange, language enables Vicente to create the meaning he intends and in turn allows us to decipher his

statement.

Jesus confirms his own understanding of Vicente's remark by adding that the police is also sent when there are fires in two places (line 113). In an effort to clarify Vicente's meaning further, and to model a more clear way of expressing his idea, I paraphrase his comment (line 115) before shifting to a new inquiry about the large size of fire station doors and the fact that they are always kept open. In this instance, Vicente's contribution does not follow a clear line of reasoning when he responds that it may be ~~so~~so that they don't steal it~~so~~ (line 122). Mariela immediately intervenes with her own inference that he is wrong and that the doors are large ~~so~~so that the trucks can get in~~so~~ (line 123). **This short exchange typifies how students interact to formulate and test hypothesis without the teacher's mediation and how they start to become independent agents of their own learning. The final section of this sequence also conveys how in transactional pedagogy, students begin to view learning as a series of negotiations and reformulations, rather than as a series of right or wrong answers.** This is exemplified when Vicente, unaffected by his inexact previous inference, more accurately concludes that the fire station doors are always kept open ~~in~~in case the alarm goes off~~in~~ (line 129).

The next oral text event follows sequence 2.1 and takes place after I finish reading the book ~~La Estación de Bomberos.~~ The primary purpose of this part of our collaborative talk is to brainstorm ideas and facts relating to fires, as I write them on a large sheet of paper. The last page of the book, which has a drawing of a police station, prompts me to ask the students how they might infer the difference between a fire station and a police station. The dialogue later shifts to the different ways fires can be ignited.

Sequence 2.2: On Gas, Matches and Leaving on the Stove

English Translation (1-25-95)

323 Teacher: And how do you know that this is a police
324 station and not a fire station? [pointing to
325 the last page where there is a picture of a
326 police station]
327 Cristal: There, it doesn't have a big door.
328 Cs: (***) (***)
329 Mariela: Because of the hats.
330 Teacher: Aah, because it doesn't have a big door and
331 the police hats are different from the fire
332 fighters' hats.. but here is a fire fighter
333 that doesn't have a helmet.. Because not all
334 the fire fighters dress with their fire
335 fighter uniform all the time. They put them
336 on.. when?
337 Jesus: When a house burns down.
338 Mariela: Then they put them on.
339 Arturo: Or explodes.
340 Teacher: When a house burns down or explodes they put
341 their uniforms. Houses explode because there
342 is gas and sometimes the fire comes from
343 there.
344 Arturo: Gas?
345 Teacher: Who knows what gas is?
346 Cs: #I know, I know#
347 Vicente: What we put in the car.
348 Teacher: Ah, gasoline.. aha.. and also..
349 Cristal: Oil.
350 Teacher: Oil and.. eeeh.. and what do you light the
351 oven with?
352 Iris: With matches.
353 Teacher: With matches, and how does it light up, what
354 does it have?
355 Cs: [no response]
356 Teacher: It has gas underneath and that's how it
357 lights up. Ok.

....

401 Teacher: How can fires get started?
402 Vicente: A little boy.. turns on the stove.
403 Teacher: Oooh, the stove.. and what happens?
404 Vicente: The house burns down.
405 Teacher: Does the house always burn down when you turn
406 on the stove?
407 Arturo: No, not always.
408 Teacher: When is it that the house burns down?
409 Hector: When they leave the matches next to the
410 flame.
411 Teacher: Ooh, if you leave the matches next to the
412 flames they can light up.. [Iris raises her
413 hand] And what other way Iris?
414 Iris: If they leave it like that, on, and then they
415 leave the house.
416 Teacher: If one turns on the oven and then leaves..
417 the house can burn down. Then, the matches,

418 [writes ✕matches✕] leaving the stove on
 419 [writes ✕leaving the stove on✕], and what
 420 else?.. .. Ok, this is going to be the
 421 homework.. you have to aks your parents, or
 422 you aunts or uncles, what other ways have
 423 they seen houses burn down.. if they have
 424 seen it in real life or on TV or they have
 425 read it somewhere.. how a fire can start.
 426 [stands up and hangs the paper, the children
 427 stand up]
 428 Cs: (***) (***)
 429 Hector: The house can also burn down with
 430 electricity.
 431 Teacher: Aaahh! Did you hear what Hector said? That
 432 houses can also burn down because of
 433 electricity. Tomorrow we'll talk about that!
 434 Great.

Both Cristal and Mariela begin by formulating inferences about possible differences between police stations and fire stations and provide two distinct observations based on the picture in the book. Cristal explains that one can tell this is a police station because there is no large door (line 327), making a connection to our previous discussion on large fire station doors. Mariela departs from that conversation and observes that the police hats are different from firefighter hats (line 329). I acknowledge both contributions, but I take the opportunity to extend Mariela's deduction by pointing out that in the book there is a picture of a firefighter without a helmet and that firefighters don't always wear their helmets and fire fighting uniforms (line 330). Jesus offers that firefighters wear their uniforms when ✕a house burns down✕ (line 337) and Mariela agrees that it is then when ✕they put them on✕ (line 338).

Arturo's contribution that houses can explode (line 339) leads us to a short but interesting discussion about our different understandings of the meaning of ✕gas.✕ In my explanation that houses can explode due to gas leaks, Arturo shows uncertainty about this word and inquires about it (line 344). Vicente, perhaps under the same assumption as Arturo, offers his own understanding of the word, ✕what we put in cars✕ (line 347). Following Vicente's lead about cars, Mariela adds ✕oil✕ (line

349) to our discussion. In this example, we engage in the co-construction of shared meaning, where we try to arrive at an understanding of each others' prior knowledge and attempt to make sense of new knowledge. In contrast to the children's successful articulation of their own understanding of gas, which is used in cars, my struggle in expressing my intended meaning is evident when I fail to elicit a more explicit response about gas that is used in ovens. Finally, I offer an explanation in regards to how some ovens are lit by means of gas.

Arturo's earlier remark about explosions and the resulting conversation on gas, provides an opening for us to brainstorm possible ways in which fires can ignite. Vicente offers a plausible reason in his statement that fires may start if a boy turns on the stove (line 402). In an effort to extend his inference strategies I test his hypothesis by asking if every time the stove is turned on, the house burns down (line 405). Again my intent is to model a more complete and convincing way of expressing thoughts and opinions. Arturo quickly asserts that this is not always so (line 407) and Hector takes the initiative by responding that a fire may start if matches are left next to a flame (line 409). This example of children's reformulation of concepts parallels Barnes and Todd's (1995) assertion that through talk not only do children rethink the experience itself but also reconstruct their ideas in more general terms, which were previously vague and ill-defined. They add that "...the insight that sometimes comes when we have long pondered and discussed a problem... is not caused by new information but by finding a new pattern for what is already known." (p. 11).

Vicente's use of the word ~~stove~~ is interesting to note, since throughout the previous discussion we had used the word ~~oven~~. His change in term, as well as the reference to ~~a little boy~~ may indicate that he has personalized his hypothesis and has formulated it out of his own experiences. Hector's comment about

matches also suggests a personal association. Perhaps this has to do with a typical dialogue parents have with their children about the dangers of leaving on the oven or playing with matches.

Iris seems to internalize and appropriate my earlier attempts to illustrate clearer ways to express ideas by adding that a house may burn down if the oven is left on, ~~they~~ they leave it like that, on, and then they leave the house ~~(line 414)~~. Here, Iris is able to clarify her intended meaning that ~~they~~ they leave it like that ~~by adding on~~, and reinforces her inference with ~~then~~ they leave the house. Despite my intimation that the we are about to conclude our conversation, Hector offers a final idea on how fires may start by proposing that ~~the~~ the house can also burn down with electricity ~~(line 429)~~. His insightful observation provokes me to respond in a very enthusiastic manner (line 431). As in previous instances, I tend to repeat the students' more perceptive contributions and also to confirm that the other children have heard what has been said. Although I do not engage in this as a conscious practice, I have come to recognize that it is a subtle way to acknowledge what I consider children's most creative and resourceful thinking. Mercer (1995) contends that by repeating the learners' statements, teachers are able to draw attention to what they deem to have educational significance. The following sequence is the beginning of an extended collaborative talk that crosses through the social studies, geography and Read Aloud curriculum routines (see appendix J). These oral text events evolve from a discussion on presidents to a comparison of maps and islands, and leads to a Read Aloud of the book ~~Azulín~~ (previously examined in sequence 1.5). Sequence 2.3 will be analyzed in two parts. Part I again illustrates how children freely engage in formulating inferences about each others' contributions.

Sequence 2.3: Anthems, States, Governors and Presidents

English Translation (3-28-95)

Part I

40 Teacher: We have a person that has brought his
 41 homework. [referring to the homework which
 42 they had discussed during the past three days
 43 of questions the children had about
 44 presidents' names, names of states and their
 45 capitals and national anthems] Who brought
 46 this one?
 47 Cs: #Esteban#
 48 Teacher: And this is a list of what?
 49 Arturo: It is a song of México.
 50 Esteban: No.
 51 Teachers: What is it?
 52 Mariela: The anth.. anthem.
 53 Marisol: [starts to sing] la lala la lala..
 54 Esteban: They are the states.

My question inviting Esteban to share the contents of his list induces Arturo to intervene and infer that it is ~~the~~ a song of México (line 10). Esteban's negation that it is not (line 11), prompts Mariela's own inference that it is the ~~the~~ anthem and inspires Marisol to sing ~~the~~ la lala la lala.. (line 14). Finally, Esteban explains that it is a list of states (of México). **In examining this very short exchange, two significant points about the connection of linguistic and thinking processes emerge.**

First, Mariela makes an underlying inference that Esteban is not negating Arturo's remark that ~~it~~ it is a song from México, rather she thinks he is negating Arturo's use of terminology. Based on this deduction, she clarifies Esteban's intended meaning by using the specific term, ~~the~~ anthem. Second, although Marisol does not provide a worded definition of the label, she nonetheless demonstrates a clear understanding of the term by beginning to sing.

In Part II the students continue to share their findings of the home assignment to investigate facts and information relating to our theme on travel and countries. It is important to point out that this ~~the~~ homework task was initiated by the students' own interests and curiosities.

Part II

25 Teacher: Aaah, Ok. Also someone else brought a name
 26 written on his notebook.. Who brought this?
 27 Cs: #Arturo#
 28 Teacher: Arturo, what is this?
 29 Esteban: The name of the president of Puerto Rico.
 30 Teacher: But, you know what? Puerto Rico does not have
 31 a president.. instead it has a governor. And
 32 who did you ask?
 33 Arturo: My mom.
 34 Teacher: And, did she know it or.. she had to look it
 35 up in a book, or..?
 36 Arturo: My mom asked a lady that works with her and
 37 .. she is from Puerto Rico, and she told her.
 38 Teacher: Aaaah.. Did you see what Arturo said? That
 39 his mom didn't know who was the governor of
 40 Puerto Rico and she went and asked a person
 41 from Puerto Rico.. and that person told her,
 42 and then Arturo's mom helped him to write it
 43 in his notebook. And do you remember his
 44 name?
 45 Arturo: [no response]
 46 Teacher: His name is PEDRO ROSELO [reading from
 47 Arturo's notebook] Pedro Roselo is the
 48 governor of Puerto Rico. Who is the president
 49 of the United States?
 50 Marisol: The governor.
 51 Cs: #Bill#
 52 Arturo: William.
 53 Esteban: Bill Clinton.
 54 Teacher: Who?
 55 Arturo: William Clinton.
 56 Cs: #Bill Clinton#
 57 Teacher: And who is the president of México?
 58 Cs: [silence]
 59 #I don't remember#
 60 #It's..#
 61 Esteban: I remember.. Er.. Ernesto Zedillo.
 62 Teacher: Who knew that it was Ernesto Zedillo?
 63 Cs: #Me#
 64 Mariela: My mom told me that.
 65 Teacher: Oooh, your mom told you.
 66
 67 Teacher: Who knows who is the president of Canada?
 68 Marisol: Canada.
 69 Esteban: Tell us the first letter.
 70 Teacher: I don't know either. But, how could we find
 71 out?
 72 Cristal: My dad knows because he works in Canada.
 73 Teacher: Aah, did you hear what Cristal said, that her
 74 dad works in Canada. And can you go home and
 75 ask him if he knows who is the president of
 76 Canada?
 77 Cristal: [nods]

In an interesting twist, Arturo and Esteban reverse the roles they adopted in Part I, where Arturo assumes the initiative in responding for Esteban. Here Esteban is the one explaining that Arturo, who is of Mexican origin, has brought the name of the president of Puerto Rico written in his notebook (line 29). This indicates that Arturo and Esteban must have shared their findings sometime before our collaborative talk and that the investigative assignment must have been of great interest to both of them.

After clarifying that Puerto Rico does not have a president, but a governor, I ask Arturo to share how he learned this information (line 34). He tells us that his mother found out from a Puerto Rican woman with whom she works (line 36). My admiration for Arturo's and his mother's resourcefulness prompts me to paraphrase his statement and verify that all the children have heard the creative way in which he found out the name of the governor of Puerto Rico (line 38). In this transaction it is evident that Arturo's inability to recall the name written in his notebook is of little consequence. What is important is his determination in following through with the task by enlisting his mother as a source of knowledge. Perhaps drawing on this, Mariela later shares how she came to know the name of the president of México when she states that ~~my~~ my mom told me that ~~that~~ (line 64).

Esteban and Arturo continue to show their interest in the naming of presidents when Esteban shares that the president of the United States is ~~Bill~~ Bill Clinton ~~that~~ (line 53) and Arturo remarks that his name is ~~William~~ William Clinton ~~is~~ (line 55). In addition, Esteban provides the name of the president of México, ~~Ernesto~~ Ernesto Zedillo ~~that~~ (line 61) after realizing that his classmates are unable to supply his name. When the group reveals no familiarity with the identity of the president of Canada, it is Esteban who tries to uncover it by requesting that I tell them the first letter of his name (line 69). In my response that I do not know his name either, I invite the students to make suggestions as to how we can find out this information (line 70). By reminding us that her

father works in Canada (line 72), Cristal implies that she could find out through him. I again emphasize the value in Cristal's use of her funds of knowledge by repeating her comment and verifying that it has been heard by the group (line 73).

This excerpt demonstrates that within the guided construction of knowledge, roles are interchangeable between students and the teacher. Within this frame all participants are considered valued informants of the curriculum. Barnes (1993) proposes that teachers create collaborative talk opportunities to encourage students to jointly "talk through" new ideas.

Sequence 2.4 is a continuation of sequence 2.3 in which we move from a discussion of presidents' names to a discussion of maps and islands. **This oral text event illustrates how children engage in deductive reasoning to conceptualize and understand new information.**

Sequence 2.4: Maps, Pirates and Islands

English Translation (3-28-95)

102 Teacher: Aha! And here we have a new map that Mr. Soto
 103 lent us [pointing to a map of Puerto Rico
 104 that is colored with earth tones and looks
 105 like an antique, the rest of the maps are
 106 blue with primary colors]
 107 Juan: It is of pirates.
 108 Teacher: It looks like it is of pirates, no?
 109 Esteban: It's of Puerto Rico.
 110 Lida: Teacher.. it has the color of.. of.. how do
 111 you say? color of poop.
 112 Cs: [children laugh]
 113 Teacher: It has green here and brown here [pointing to
 114 the land] And why would it have green and
 115 brown here and this one doesn't? [pointing to
 116 the map of México]
 117 Marisol: They are not the same.
 118 Mariela: Because the other ones are big.
 119 Vicente: Because they are different.
 120 Teacher: This map looks different.. because it looks
 121 like a pirates's map as Juan mentioned.
 122 Because there it has a ship that looks like..
 123 Cs: #Pirates#

124 Lida: I saw the **movie** of **Peter Pan** and it had a
125 pirate and it looked.. it looked..
126 Cs: (***) (***)
127 Teacher: We are going to wait.. and we are going to
128 ask the people that want to speak to raise
129 their hands. Because if we all speak at once,
130 what happens?
131 Cs: #We can't hear#
132 Teacher: Nobody can understand anything!
133
134 Teacher: Ok, this map is a bit different, because..
135 Esteban: Because it is green.
136 Ramon: Because this one has water [pointing to the
137 map of México] and this one doesn't [pointing
138 to the map of Puerto Rico]
139 Teacher: This one doesn't have water?
140 Ramon: No.
141 Teacher: Yes, this [pointing to the sea] is not blue,
142 and does that mean that it has no water?
143 Mariela: Yes, yes it is water.
144 Teacher: It is water, it's just that they colored it..
145 Cs: #Brown#
146 #Green#
147 Teacher: Brown and green.
148 Esteban: It looks like sand.
149 Teacher: It does look like sand, yes. Puerto Rico is
150 an..
151 Lida: An island.
152 Teacher: Aaah, it is an island and it is very small..
153 let's see if we can find it here on the map
154 [looking on the world map] here it is. How
155 else do you know that this is water?
156 [pointing to the area around the island]
157 Cs: (***) (***)
158 Esteban: I know how.. because that is water.. because
159 it is an island.
160 Mariela: Because what is passing by there, is a ship.
161 Teacher: Oooh, look [points to the ship on the map of
162 Puerto Rico] a ship can go through the sand?
163 Cs: [laugh]
164 Esteban: [gets up to point to the map] that is the
165 flag of Puerto Rico.
166 Teacher: Oooh, this one? You can hardly see it.. where
167 do we have the Puerto Rican flag in our
168 class?
169 Cs: #There#
170 #The one on the bottom#
171 #There#
172 Teacher: Ok. Let's sit down.. [waits till everyone is
173 sitting down] How many people are from Puerto
174 Rico here?
175 Lida: Yuridia is.
176 Teacher: Yuridia, and who else? Liana?

177 Liana: [points to the floor] from here.
 178 Teacher: You are from here, but your family?
 179 Liana: [no response]
 180 Marisol: From Colorado? [asking Liana]
 181 Esteban: From Cuba.
 182 Cs: (***) (***)
 183 Teacher: What were you saying about Cuba, Esteban?
 184 Esteban: [looks at the map of Puerto Rico]
 185 Teacher: That it is an island?
 186 Esteban: It is a country.
 187 Teacher: And how do you know about Cuba?
 188 Esteban: Because I saw it on TV.
 189 Teacher: Cuba is another island. Cuba is here
 190 [pointing on the world map]
 191 Esteban: [gets up to look closer at the world map]
 192 Where is Cuba? Here? [pointing at Puerto
 193 Rico]

Our previous collaborative talks pertaining to the geography curriculum routines have relied on the use of several maps and a classroom globe that appear in their standard colors: blue to indicate water masses and primary colors to indicate land masses. Using my own school funds of knowledge, I had borrowed a brownish, antique-looking map of Puerto Rico from a Puerto Rican colleague with whom my students are very familiar. Every year his sixth grade class and my kindergarten class participate in a cross-age collaboration that follows a structure similar to that of the Big Brother/Big Sister organization. Mr. Soto and his students are a common source of knowledge and assistance in our classroom.

The irregular and unfamiliar appearance of the map provokes a revealing exchange of inferences and hypotheses. Juan proposes that this is a ~~pirate map~~ (line 107) but Esteban deduces that it is a map of Puerto Rico (line 109). Although Esteban does not explain how he knows this, he later refers to a very small flag of Puerto Rico on the map (line 164). This observant strategy, to discern the country on the map by looking for such clues as a flag, is a clear example of how Esteban **makes use of contextual cues to formulate hypotheses and deductions.**

My familiarity with Lida's sense of humor and the understanding we have of each others' roles, allows me to calmly

overlook her observation that ~~it~~ it has the color of.. of.. how do you say? color of poop ~~(line 110)~~ (line 110) and gives me the opportunity to rephrase her comment. Her remark nevertheless provokes the intended distraction in a hearty laugh from her classmates. Lida continues her attempt to derail our collaborative talk about the map by sharing her observations of pirates in the movie ~~Peter Pan~~ Peter Pan ~~(line 124)~~ (line 124). However, in the ensuing discussion about what kind of land mass Puerto Rico is, Lida demonstrates her ability to engage in a more meaningful formulation of inferences in her conclusion that it is an island (line 151). Mercer (1995)

stipulates that the incorporation of learners' transgressions and humor in the classroom discourse, provides the interpersonal and emotional basis for the guided construction of knowledge. This exchange, in a conventional classroom, may be viewed as a disruption in the educational process and may inspire swift censure from the teacher. However, in a constructivist classroom such as ours, these types of transactions are perceived as evidence of the quality of the personal relationships between the learners and the teacher.

Deriving from my invitation to compare and contrast this unusual map to the other more traditional maps on the board, the students experiment with a series of hypotheses; Marisol and Vicente coincide in their general observations that ~~they are not the same~~ they are not the same ~~(line 117)~~ (line 117) and that ~~they are different~~ they are different ~~(119)~~ (119). Mariela and Esteban provide more explicit reflections that ~~the other ones are big~~ the other ones are big ~~(line 118)~~ (line 118) and that this map of Puerto Rico ~~is green~~ is green ~~(line 135)~~ (line 135).

However, Ramon's contribution departs from the previous rudimentary comparison of colors and sizes, to a more elaborate analysis of representations within the maps. Although his inference that the traditional maps with blue have water but the brown map of Puerto Rico has no water is imprecise (line 136), his formulation follows a perceptive and clear line of reasoning.

He maintains his assertion even after I question its accuracy (line 139 and 140). Mariela, however, asserts that ~~yes~~yes, yes it is water~~is~~ (line 143) and later provides an indication as to how she arrived at this conclusion; ~~because~~because what is passing by there, is a ship~~is~~ (line 160). Like Esteban, Mariela also **uses contextual cues to make connections and inferences. Here the students consciously carry out the process of constructing understanding and altering it in light of additional information or experience.**

In an effort to subtly open an invitation to the only two students of Puerto Rican descent, Liana and Yuridia, to join our discussion, I inquire as to how many people are from Puerto Rico (line 173) and then address Liana directly. Liana, who was born in Chicago but whose family is from Puerto Rico, seldom participates in our collaborative talks but always listens attentively and seems interested in our discussions. This is due to her limited vocabulary in Spanish. Although she was exposed to Spanish at home, she was raised in English. However, since her family will be moving to Puerto Rico within the next few years, Liana's parents have placed her in the bilingual program to improve her Spanish.

Liana's unresponsiveness pertaining to my inquiry about her family's country of origin, prompts Marisol to ask her if they are from Colorado (line 180) and Esteban to ask her if they are from Cuba (line 181). Esteban's reference to Cuba intrigues me and leads me to inquire further about his knowledge on the topic. At first he is unsure, but then he shares that ~~it is~~it is a country~~is~~ (line 186) and that his knowledge comes from television (line 188). **The contributions in the preceding example demonstrate how each participant brings different bodies of knowledge to the conversation and how these become relevant to understanding what is being said. Thus, students continually use developing frames of reference to find meaning and relevance to their own**

contributions and those of other's (Barnes & Todd, 1995).

Conclusions

In the previous sequences, literacy and oracy are viewed as social acts that center around the participants' shared understandings within the collaborative talk experience. The learning through language theme of analysis focuses on how children find meaning through talk by formulating hypotheses, generating inferences, articulating metacognitive reflections and observations, and appropriating new knowledge.

The oral text events examined in this section provide evidence that collaborative talk is critical in the process of understanding. Barnes and Todd (1995) maintain that through talk, students can explore new ways of thinking, reshape their ideas, directly respond to the thinking of others, and collaborate to reformulate meanings that would otherwise be difficult to reach alone. Collaborative talk also provides authentic representations of the students' prior understandings and new interpretations. Once this foundation is established, the students and the teacher are in a better position to explore and examine shared systems of meaning.

Learning Language

The previous two sections addressed classroom collaborative talk as a means for the co-construction of meaning that is conceptualized within social and cultural stances. In contrast, the next two themes of analysis, the learning language theme and the learning about language theme, are both framed in a textual stance that focus on children's attention to linguistic conventions and structures. By explicitly considering the many ways we use language and the varying types of oral texts we share, we come to understand how the negotiation of learning

takes place within collaborative talk experiences (Gallas, 1994). In the learning language theme of analysis the focus is on finding meaning through vocabulary by engaging in semantic extensions of lexical definitions through inferential processes, appropriation and use of new words, and the articulation of the conventions of print.

In sequence 3.1 the dialogue effortlessly weaves through interconnected topics related to fish that mostly arise from students' personal associations. **Although prior knowledge is not the focus of this theme of analysis it nevertheless provides springboards to the co-construction of new knowledge and the appropriation of new word meanings.** The discussions about differences in word meaning and the exploration of terms and labels that occurs in sequence 3.1 evolves from a Read Aloud curriculum routine (see appendix A for the original transcription in Spanish).

Sequence 3.1: Going Fishing

English Translation (11-8-94)

102 Teacher: [reading from the song written by the teacher
103 into a Big Book ☒THE UPSIDE DOWN WORLD☒]
104 SWIMS THE BIRD AND FLIES THE FISH. Why do we
105 sometimes say fish and.. and sometimes we say
106 caught fish?

107 Cristal: Because when it is dead we say caught fish
108 and fish when it is alive.

109 Teacher: And how do you know?

110 Cristal: Because I was thinking.

111 Teacher: Aaaaah! Did you see? Cristal was thinking.
112 And it is true, when fish are alive we say
113 fish and when they are dead we say caught
114 fish.

115 Vicente: One day my mom bought fish.

116 Teacher: Did your mom cook it?

117 Vicente: [nods]

118 Teacher: And was it a fish or a caught fish?

119 Vicente: Fish.

120 Teacher: And then?

121 Marisol: Caught fish!

122 Teacher: Which one of you buys fish to eat? Who of you
123 goes fishing?

124 Elisa: (***) my daddy went fishing with my

125 uncle.
 126 Teacher: And when they went fishing what did they do?
 127 Elisa: They caught fish..
 128 Teacher: With what?
 129 Elisa: .. With a little stick.
 130 Teacher: What is that called?
 131 Raul: Something to fish with.
 132 Cs: (***) (***)
 133 Teacher: And what does one put at the end of the
 134 string?
 135 Cs: #Snakes#
 136 #Worms#
 137 Teacher: Where do you think the worm is placed?
 138 Cs: (***) (***)
 139 Eddy: On a little snare.
 140 Teacher: Yes, you put it on a -- [momentarily
 141 forgetting the word, looks at researcher, who
 142 provides the word] a fishing hook, thank you.
 143 Elisa: We eat crabs.
 144 Cristal: My sister eats crabs.
 145 Teacher: Aaah.. and, how do you catch crabs? With a
 146 fishing rod?
 147 Cs: #No!#
 148 Teacher: How do you think crabs are caught?
 149 Oscar: With.. a fishing rod.
 150 Teacher: Crabs, since they are at the bottom of the
 151 ocean are caught with baskets or with a net.
 152 Elisa: My daddy caught some fish that were really
 153 small, that we took home.. with a net.
 154 Teacher: Aaaah yes, those little fish are caught like
 155 that, with a net.
 156 Iris: (***) (***) with my daddy.. they were fishing
 157 and they took out a turtle.
 158 Teacher: With a fishing rod or a net?
 159 Iris: With a fishing rod.
 160 Teacher: With a fishing rod? [as if questioning the
 161 possibility that the turtle was caught with a
 162 fishing rod]
 163 Iris: [nods]
 164 Teacher: And what did they do with it?
 165 Iris: I don't know.
 166 Teacher: And where was that?
 167 Iris: .. In a place.. in a lake.. in México.
 168 Teacher: In a lake.. Ok.

The reference to fish in the teacher-made big book leads us to explore the use of two distinct terms used in the Spanish language to distinguish a fish (pez) from a caught or dead fish (pescado). Cristal aptly defines the difference in her statement that ☼..when it is dead we say caught fish and fish when it is

alive❖ (line 6). My inquiry into how Cristal came to know the difference between these two terms, prompts her to tell us that she was thinking (line 9). Although Cristal does not provide a very explicit description of her sources of information, she nevertheless articulates the metacognitive process she uses.

Vicente's personal association that his mother one day bought fish (line 14) gives us the opportunity to further operationalize the difference between the two terms. When asked if it is a fish or a caught fish that his mother bought, Vicente responds ❖fish❖ (line 18), but Marisol, having appropriated the difference in meaning of both terms, enthusiastically remarks ❖caught fish!❖ (line 20).

Elisa's initiation about her father and uncle going fishing (line 23) also leads us into a discussion about different terms related to fishing. Elisa's and Eddy's characterization of ❖a little stick❖ (line 28) to represent a fishing rod and ❖a little snare❖ (line 38) to describe a fishing hook illustrates **how children use language to communicate their knowledge of concepts even when they do not possess the exact terminology. In addition, this example demonstrates how classroom collaborative talk enables the students and the teacher to extend semantic meanings and appropriate new vocabulary through authentic and purposeful interaction.** Through this mediated exchange, I extend students' lexicon by providing the terms that more explicitly represent their intended meaning; ❖fishing hook❖ (line 41) and ❖fishing rod❖ (line 45).

Elisa and Cristal, who are cousins, share yet another personal association about crabs that opens our collaborative talk to the differences between fishing rods and fishing nets. Prompted by Oscar's assumption that crabs are caught with fishing rods (line 48), I provide an explanation about how crabs are recovered from the bottom of the ocean with ❖baskets or with a net❖ (line 49). Elisa shares her father's experience with fishing for very small fish, and adds that they were caught with a net (line 52). Iris

enters the conversation by sharing that her father caught a turtle when he went fishing (line 55) and strongly asserts that it was caught with a fishing rod (line 58 and 62).

Sequence 3.2 takes place during a transition period while waiting for the computer teacher to pick up half the group (see appendix B for the original transcription in Spanish).

Sequence 3.2: On Pores and Stems

English Translation (11-18-94)

102 Teacher: What would this be? [showing a picture of an
103 orange]
104 Cs: #Apple#
105 #Lemons#
106 #Orange#
107 Teacher: It's an orange, how are lemons and oranges
108 alike? [showing a picture of a lemon]
109 Oscar: They have little dots.
110 Teacher: What are those little dots called?
111 Cs: (***)
112 Esteban: Pimples.
113 Mariela: Pores!
114 Teacher: People also have pores, old people like me
115 [laughing].
116 Cs: #Pores, pores#
117 Teacher: Aaah, we found an orange [accepting a plastic
118 orange that Lida brought from the playhouse],
119 thank you Lida, let's see? What do we have
120 here? [pointing to the indentation on the
121 orange where the stem grows]
122 Esteban: Ball.
123 Lida: A little ball.
124 Cs: (***) (***)
125 Esteban: The nipple!
126 Teacher: The nipple? [emphasizing, as if this were not
127 possible]
128 Cs: [laughing]
129 Vicente: It is the.. the cord were the plant was.
130 Teacher: Did you hear what Vicente said? That here
131 [pointing to the indentation on the plastic
132 orange] was connected to the plant and from
133 here the stem comes out, right? Because these
134 oranges, how do they grow?
135 CF: From plants.
136 Teacher: What type of plants? Does anybody know?
137 Oscar: Orange.
138 Cs: [no response]
139 Teacher: [makes a motion with arms indicating

140 something big and tall]
 141 Cs: #Big#
 142 Mariela: From a tree.
 143 Teacher: Aaaah, haven't you seen orange trees that
 144 have the oranges like this, hanging?
 145 Cs: #I have#
 146 #I#
 147 #Me too#
 148 Lida: There are also ones with apples.
 149 Esteban: Teacher, we saw movies about oranges.
 150 Teacher: Let's ask Vicente how he knows that the stem
 151 comes out of here.
 152 Vicente: .. Because they plant some seeds..it's that
 153 they eat some oranges and then they throw the
 154 seeds and then the plants grow and then the
 155 oranges grow.
 156 Teacher: Ooooh, they have to be attached to the plants
 157 somehow, that's why they have this.. a stem.
 158 Raul: And they take out some seeds from there..
 159 Esteban: Because that yellow thing is from the.. from
 160 the plant.
 161 Teacher: Mmmm..Ok, did you notice that this is a
 162 plastic orange, but if you look at a real
 163 orange it has these.. What are they called?
 164 Raul: Little pimples.
 165 Esteban: Pores.

This example demonstrates how a simple question and answer sequence about the similarities between oranges and lemons can lead not only to the discovery of new knowledge, but also to the expansion of vocabulary. Drawing on Oscar's own observation, that both lemons and oranges have ✖little dots✖ (line 8), I am able to mediate learning by eliciting a more precise term from the students. Esteban's continuous eagerness to be an informant of our curriculum proposes ✖pimples✖ (line 11) as a closer approximation to ✖little dots.✖ Marisol, however, provides the correct terminology by her animated response that they are called ✖pores✖ (line 12). **Children's own initiations provide a fitting springboard to reformulate new meanings, allowing them to internalize and appropriate these new understandings.** Esteban shows this semantic appropriation when later in the discussion he refers to ✖pores✖ (line 64), correcting Raul's initiation that they are ✖little pimples✖ (line 63).

Lida's initiative to provide a tangible example to our discussion of oranges by bringing a plastic toy orange from the playhouse, denotes her understanding and recognition of engaging in meaningful and concrete collaborative experiences in our classroom. From her initiation evolves a short informal science discussion about plants. When the question is posed to the group about what the indentation on the plastic orange might be, Esteban again provides approximations by using the terms ~~ball~~ (line 21) and then ~~nipple~~ (line 24). At a superficial level, his choice in word seems whimsical and irrelevant. However, having examined Esteban's subsequent contributions during the rest of our year together, his approximations have followed a pattern of reflective and thoughtful participation. Thus, his reference to ~~nipple~~ may indicate how he relates his understanding about the way plants and babies receive nourishment.

Vicente draws his own conclusions that the indentation is left by ~~the cord where the plant was~~ (line 28). He further articulates the formulation of his hypothesis by explaining that ~~it's that they eat some oranges and then they throw the seeds and then the plants grow and then the oranges grow~~ (line 51). Although Vicente does not use the specific label for stem, and he does not directly connect the indentation, the stem and the plant, his intended meaning is clear. **Smith-Burke (1985) proposes that "...relations among concepts play a significant role in inferential thinking, allowing the reader or listener to fill in the gaps that are left by an author or speaker." (p. 200).**

In mediating learning, my role is to extend children's understandings by interpreting and rephrasing their approximations. In this instance I add details that Vicente has left out; ~~they have to be attached to the plants somehow, that's why they have this.. a stem~~ (line 55). My extension of Vicente's contribution, prompts Esteban to reformulate his own thinking and articulate ~~because that yellow thing is from the.. from the plant~~ (line 58).

The following excerpt also illustrates how through collaborative talk we engage in the negotiation of new meanings. Sequence 3.3 is part of the Read Aloud curriculum routine previously discussed in Section 2 (see appendix C). This oral text event is generated from a reading of Robert Munsch's book *La Estación de Bomberos*.

Sequence 3.3: Fire, Flames and Colors

English Translation (1-25-95)

193 Teacher:THEY CAME TO AN ENORMOUS FIRE
 194 [*incendio*].... what would a fire
 195 [*incendio*] be? [in Spanish there are
 196 several words for fire, including: *fuego*
 197 meaning any kind of fire or flames,
 198 *incendio* meaning a fire that burns
 199 buildings or land]
 200 Cristal: The flame.. when it's catching on.
 201 Mariela: When it burns.
 202 Teacher: A fire [*incendio*].. yes it is flames.. but
 203 how can it be said in a different way?
 204 Arturo: Fire [*fuego*].
 205 Teacher: Fire or flames. LOTS OF COLORED SMOKE GOT ALL
 206 OVER.... VIOLET, GREEN AND YELLOW. What color
 207 is violet?
 208 Cs: [no response]
 209 Jesus: Light red.
 210 Teacher: Nobody knows?
 211 Fernando: Orange.
 212 Teacher: Violet is another way of saying.. [points to
 213 Fernando's purple shirt]
 214 Cs: #Purple#
 215 Teacher: Purple. In some places, instead of saying
 216 purple they say violet.. or plum. In
 217 Argentina we say violet and in México they
 218 say purple. Like for example, who knows what
 219 color is *colorado*? [another term for red in
 220 Spanish]
 221 Hector: White.
 222 Cs: #Red#
 223 #Red#
 224 Teacher: *Colorado* is the same as red, it's just
 another way of saying it. Ok....

This example again illustrates how language variations are explored in the context of collaborative talk. The Spanish language has an extensive register of different national and

regional lexicon that offers innumerable opportunities for exploration in classroom discourse. Cristal and Mariela offer two distinct interpretations of the word *incendio* (a specific term for a fire that burns buildings or land), *the flame.. when it's catching on* (line 200) and *when it burns* (line 201) demonstrating their understanding of the term. However, the students' unfamiliarity with *violet*, the term used in the book for purple, which is also commonly used in some countries of Latin America but not in México, is evident in their initial silence, and then in Jesus' approximation *light red* (line 209) and Fernando's guess *orange* (line 211). Similarly, my invitation to infer the more familiar word for *colorado* (another term for red) prompts Hector to guess that it means white (line 221) but other children to accurately state that it is red (line 222).

Sequence 3.4 is an excerpt from the discussion that ensued during a Read Aloud curriculum routine (see appendix D). Beside using the book *El Avión de Angela* (Angela's Airplane, 1988) written by Robert Munsch as a source for discussion, we are also relying on a poster that shows the interior of an airplane cockpit which is pinned to the bulletin board.

Sequence 3.4: Rudders and Steering Wheels

English Translation (2-12-95)

102	Teacher:	[reading from the book <i>ANGELA'S AIRPLANE</i>
103		WRITTEN BY R. MUNSCH] MY NAME IS ANGELA AND I
104		AM ONLY FIVE YEARS OLD AND I DON'T KNOW
105		ANYTHING ABOUT FLYING PLANES. <i>OH MY GOD,</i>
106		WHAT A MESS! ANSWERED THE VOICE. <i>THEN</i>
107		LISTEN TO ME VERY CAREFULLY: TAKE THE RUDDER
108		AND TURN LEFT. [asks the group] What do you
109		think rudder is?
110	Ramón:	The steering wheel.
111	Teacher:	The steering wheel. [pointing to the book]
112		How did you know that the rudder is the
113		steering wheel?
114	Vicente:	Because.. it was like this [moving hands as
115		if driving a car, then looks at Ramón]
116	Teacher:	Ramón, Why?
117	Ramón:	Because I was thinking.
118	Teacher:	Aaaah! Ramón was thinking because he was

119 listening to what the story was saying.. They
 120 told her: TAKE THE RUDDER. It has to be the
 121 steering wheel, right?
 122
 123 Teacher: Let's talk a little bit about when planes are
 124 in an accident.
 125 Mariela: When they collide.
 126 Teacher: When they collide with another airplane, but
 127 when they hit the ground, what is that
 128 called?
 129 CM: Crash.
 130 Teacher: They crash.
 131 [a few minute later, describing a poster
 132 with the cabin of an airplane]
 133 Teacher: And you can look out the window, and here,
 134 here is the part where..
 135 CF: They drive!
 136 Teacher: They drive, eehh..
 137 Mariela: Those people are the bosses.
 138 Teacher: They are the bosses?
 139 Mariela: Yes.
 140 Cs: #No#
 141 Teacher: They are..
 142 Cs: #The pilots!#
 143 Teacher: The pilots, aha!.. and yes, they are like the
 144 bosses.

This example illustrates how meanings are negotiated to expand students' knowledge base through lexical extensions (Zecker, Soltero & Nicholls, 1996). Ramon's self-inquiry process of his inference that a rudder is a ~~steering wheel~~ (line 9), is explained by Vicente's interpretation that ~~it was like this~~ (line 13) as he displays a driving motion with his hands. Their collaboration, Ramon's definition for ~~rudder~~ and Vicente's explanation of the metacognitive process by which they arrive at this meaning, is later made explicit when I delineate their initiations in more specific terms (line 17).

Our collaborative talk about airplanes presents a natural and unforced forum for the discussion of differences in word meanings. For example, Mariela's remark that planes ~~collide~~ when they are in an accident (line 24) provides an opportunity to make explicit that definition, to mean ~~with another plane~~ (line 25), and elicit a different term used when airplanes hit the

ground, they ~~crash~~ (line 28). Similarly, Mariela's use of the word ~~bosses~~ (line 36) in reference to pilots, allows us to explore further to find a more accurate label. Although Mariela does not apply the exact term, she reveals her understanding of pilots as being in charge of an airplane, thus her use of the word ~~bosses~~.

Sequence 3.5 differs from the previous oral text events examined in this section, in that it is the students who assume the role of experts. In this short exchange, the children are able to successfully define and describe their use of a regional term, ~~jacal~~, which is unfamiliar to me. This sequence is part of an extended collaborative discussion that centers on a Social Studies curriculum routine (see appendix H).

Sequence 3.5: The Hut

English Translation (3-14-95)

225 Vicente: Teacher.. teacher.. I want to tell you that..
 226 one day when my cousin went to México with my
 227 aunt, the truck rolled over and it burned.
 228 Lida: I saw that a house burned down in Marimar [a
 229 very popular Mexican soap opera]
 230 Cs: #The hut!!#
 231 Teacher: The hut.. what is a hut? [unfamiliar with
 232 this word in Spanish ~~jacal~~]
 233 Arturo: A house in México.
 234 Esteban: Like this one [stands up and runs to the
 235 Lincoln Logs, round pieces of wood of
 236 different sizes with which the children play,
 237 and picks up a cube-like structure that they
 238 had built previously] like this, teacher.
 239 Teacher: Oooh, made of what?
 240 Mariela: Of wood.
 241 Teacher: Ooh, like a shed. Do we have huts here?
 242 Cs: #No, house#

The collaborative effort, to define and explain the term ~~jacal~~ (a hut) to me, is evident in the number of students involved in this short transaction. Lida's initiation about a ~~house~~ burning on a popular television soap opera, elicits from the rest of the group, familiar with this program, an excited response and reference to ~~el jacal~~ (line 230). Arturo broadly

defines the term as **☒a house in México☒** (line 233). Esteban narrows the definition further by creatively relying on a visual prop (line 234); he directs my attention to a cube-like structure made out of our Lincoln Log toys which the children had been constructing during the previous days. Mariela then adds that a **☒jacal☒** is made of wood (line 240). I arrive at my own understanding of the word to mean a shed or a hut (line 241).

The final oral text event of this section examines **how through collaborative talk we engage in the negotiation of lexical meanings**. This exchange is part of a Social Studies discussion on the differences and similarities of various countries, but in particular México and the United States (see appendix K).

Sequence 3.6: Of Presidents and Ex-Presidents

English Translation (3-29-95)

- 61 Teacher: I cut some.. pictures and I glued them here.
 62 Who might they be? [showing a poster with
 63 four photographs and next to each the written
 64 name of: Ernesto Zedillo, Carlos Salinas de
 65 Gortati, Bill Clinton and George Bush]
 66 Cs: #The presidents#
 67 Teacher: Ahhh, and here we have a.. [pointing to the
 68 picture of Ernesto Zedillo, president of
 69 México from 1994-2000]
 70 Esteban: Ernesto Zedillo.
 71 Teacher: And who is he?
 72 Juan: México's president.
 73 Teacher: And this one? [pointing to the picture of
 74 Carlos Salinas de Gortari, ex-president of
 75 México]
 76 Cs: #Ernesto Zedillo#
 77 Teacher: But how can it be, these two have the same
 78 name?
 79 Cs: [laugh]
 80 Esteban: It's Salinas de Gortari.
 81 Teacher: Ahhh, and who is he?
 82 Vicente: The one from Puerto Rico.
 83 Esteban: He is the one from México.. the president of
 84 México.
 85 Teacher: Are there two presidents in México?
 86 Cs: #No#
 87 Teacher: This one is Zedillo, the president now..
 88 Esteban: That one is the president from before.
 89 Teacher: The president from before, and do you now how

90 you say that?... .. [pauses] the ex-president.
 91 Lida: I though it was the president of Argentina.
 92 [smiling]
 93 Teacher: But, haven't you seen Salinas de Gortari in
 94 the news?
 95 Cs: (***) (***)
 96 Esteban: They put him in jail already.
 97 Lida: It's that-- that one-- I saw him but I don't
 98 remember.. he died.
 99 Teacher: He died?
 100 CS: #No#
 101 Teacher: Who did die recently?... .. [pauses] someone
 102 important. [a few days earlier Colosio, the
 103 candidate for the presidency of México, had
 104 been assassinated]
 105 Juan: I know.. I know.. Jesus.
 106 Teacher: Jesus? And who is Jesus?
 107 Lida: The 'baby Jesus.
 108 Teacher: But uhh, Jesus died a loooong time ago. We
 109 are talking about someone who died recently..
 110 they killed him.. .. [pauses] Do you know?
 111 Ok, And who is this? [pointing to Bill
 112 Clinton's picture]
 113 CS: #Clinton#
 114 Teacher: Bill Clinton.
 115 Juan: The president from here.
 116 Teacher: And what is that called?
 117 CS: #United States#
 118 Esteban: That one is the ex-president [pointing to
 119 George Bush]
 120 Teacher: Ahh, this one is the ex-president.. from
 121 where?
 122 Cs: #From the United States#
 123 Lida: From Argentina. [laughing]
 124 Teacher: From the United States, and what is his name?
 125 Cs: #G..#
 126 #E..#
 127 #GE..# [trying to read the words GEORGE BUSH]
 128 Teacher: But this is written in English, so then the
 129 letter G is pronounced like a G and his name
 130 is **George**..
 131 Cs: #Washington#
 132 Teacher: **George Washington**? He lived a looong time
 133 ago, he died already..
 134 Cs: [no response]
 135 Teacher: **George**.. .. **Bush**.

This transaction demonstrates how we collaborate in the construction of new understandings and the reformulation of known concepts through semantic extensions. For example, the discursive

process involved in understanding and internalizing the meaning of **ex-president** is enhanced because we engage in it together. That is, **the students themselves are directly involved in the act of making meaning through their own process of reformulating new lexicon.**

By providing factual information, such as identifying by name the current and past presidents of México, **Ernesto Zedillo** (line 70) and **it's Salinas de Gortari** (line 80), Esteban sets springboards for further inquiry and clarification. Following Esteban's lead, Juan accurately states that Ernesto Zedillo is the president of México (line 72). When I question the validity of the students' remark that the picture of Salinas de Gortari is also Ernesto Zedillo (line 76), it is Esteban who clarifies the correct identity. Vicente's inferential process is evident when he remarks that Salinas de Gortari must be **the one from Puerto Rico** (line 82). Esteban immediately takes the initiative to correct Vicente by stating that Salinas de Gortari is the president of México (line 83). Although Esteban is unable to produce the specific term at my request for clarification, he nevertheless is able to articulate that Gortari is **the president from before** (line 88). At this juncture in the discussion, I discern that neither Esteban nor the other students are familiar with the word **ex-president**, and thus I introduce the term in the context of the dialogue (line 90). Esteban later appropriates the term when he points out **that one is the ex-president**, pointing to the picture of George Bush (line 118).

Relying on Esteban as an expert informant of issues relating to México, I attempt to elicit a more in-depth conversation about the current political issues that were taking place during 1994-1995. At the time that these collaborative talks were conducted, not only was Salinas de Gortari wanted for unlawful conduct, but Donaldo Colosio, a candidate for presidency had recently been assassinated. My initial aim in this exchange is to explore the students' understandings of the turmoil taking place in México at the time. However, as we engage further in the dialogue I realize

that the students are either not aware of the upheaval or are not yet capable of understanding all the complexities involved. Even Esteban's approximation that "they put him in jail already" (line 96), in reference to Salinas de Gortari, reveals his inaccuracy and possible confusion. That is, Salinas de Gortari was not in jail at the time, but Colosio's presumed assassin was.

Similarly, Lida's attempt to recall what she might have seen on the news in reference to "I saw him but I don't remember.. he died" (line 97) is uncertain and hesitant. Her initiation prompts Juan to assert that it is "Jesus" who died (line 105). Knowing that "Jesus" is a common name in Latin America, I probe further to find out if perhaps Juan is talking about one of the figures involved in the Mexican political conflict. However, Lida clarifies that Juan is talking about "the baby Jesus" (line 107). When my attempt to extend our dialogue about this topic collapses I shift the focus back to the pictures of the presidents.

Conclusions

The learning language theme is framed in a textual stance that focuses on children's attention to certain structural semantic components of language. The oral text events examined in this section highlight how children find meaning through vocabulary by engaging in semantic extensions of lexical definitions through inferential processes, appropriation and use of new words and the articulation of the conventions of print.

Because each child's semantic domains are developed differently, engaging in classroom collaborative talk allows the teacher to determine those semantic areas in which the child excels or falters. Thus, the teacher is in a better position to extend the child's experiences and the language within them (Lindfors, 1985).

Learning About Language

The final theme of analysis is conceptualized within a textual stance that focuses on children's attention to linguistic conventions and structures. In contrast to the previous theme, which is also framed within a textual stance and considers finding meaning through vocabulary, the learning about language theme centers on building what Halliday (1975) calls internal models of understanding about what language is used for and what language can do. Thus, the semantic connections that children make are examined based on their construction of meaning through semantic extensions, negotiation of word meanings, reformulations, clarifications, and the exploration of new ways of using language.

Sequence 4.1 follows sequence 1.2 in the first section of this chapter and is part of our thematic unit on travel. Half the students in the class and myself are sitting around a kidney-shaped table. Near one edge of the table is a globe of the earth. In front of the table is a bulletin board, which is covered with a map of the world and a map of North America. In this oral text event we successfully weave through a conversation of maps that is interjected by Lida's attempts at departure from the subject. This example shows **how young children are able to maintain discursive cohesiveness not only by returning to the issues being discussed but also by continuing to explore the language related to the topic.**

Sequence 4.1: A Book of Maps: In Search of the Word

English Translation (2-28-95)

273	Cristal:	My cousin has a map in her room.
274	Teacher:	Aaah.. she has a map in her room! Who else
275		has a map in their room?
276	Ramon:	Me.
277	Teacher:	Ramon has a map, of what?
278	Ramon:	.. of.. México.
279	Teacher:	Oooh, maybe the people that have maps in
280		their homes can bring them to show..
281	Esteban:	And my dad.. my dad.. my..
282	Lida:	I..

283 Esteban: My..
 284 Teacher: Let's see, Lida is talking.
 285 Lida: I have a picture of.. of a little bear and..
 286 a thing with an angel, and a thing with a
 287 virgin.
 288 Teacher: And do you have maps?
 289 Lida: [laughing] No.
 290 Esteban: Teacher, my dad has a lot of maps.
 291 Eddie: My dad has a lot of maps in a book.
 292 Teacher: Oooh, in a book! Because maps also can come
 293 in books..
 294 Esteban: Teacher, I also have..
 295 Marisol: Teacher, I have..
 296 Teacher: [giving her a look and smiling, insinuating
 297 that her commentary should be related to the
 298 conversation] a map?
 299 Marisol: [smiling] No.
 300 Esteban: [keeps trying to finish his initiation]
 301 Teacher, my dad also has a lot of maps in a
 302 book.
 303 Teacher: Aaah, and a book of maps, what is that
 304 called? Anybody know?
 305 Cs: #A mapo# [children laugh]
 306 Teacher: It is an atlas. Maybe tomorrow.. .. sit
 307 properly, please [telling Mariela to sit down
 308 after she bumps the microphone to the floor].
 309 Tomorrow, can someone lends us one of their
 310 maps or atlas so we can look at them? So
 311 then, here is the globe.

Cristal's remark that her cousin has a map in her room (line 273) leads several students to also announce their ownership of maps (lines 276 & 281), and prompts Lida to offer several unrelated statements about her own belongings (line 285). Undeterred by Lida's digressions, Esteban resumes his earlier attempt to complete his statement by sharing ☒my dad has a lot of maps☒ (line 290), which in turn compels Eddie to add that his dad has a lot of maps ☒in a book☒ (line 291).

This is a powerful example in that it reveals how the students themselves can provide openings, overlooked by the teacher, to broaden the scope of the conversations. My astonishment, equally directed at the students' association to atlases and my own neglect to this connection, is evident by my statement ☒Oooh, in a book! Because maps can also come in books..☒ (line 292).

Although the students are not familiar with the word **atlas**, they nevertheless attempt lightheartedly to approximate a label for a book of maps by offering, **a mapo** (line 305). In this instance the children create innovative forms that conform to basic patterns found in Spanish and English. According to Lindfors, (1985) discerning these patterns and operationalizing them to guide their language use, children demonstrate their linguistic knowledge. This excerpt suggests that children can articulate concepts and meanings before having appropriated their corresponding labels. Thus, by engaging in collaborative talk students and teacher are afforded unique opportunities to explore and discover new vocabulary in the context of prior understandings.

Sequence 4.2 (see appendix G) takes place a few days after sequence 4.1 and illustrates how children appropriate connections to new vocabulary and interpretations. Palincsar and David (1991) maintain that by participating in learning dialogues, children acquire a reflective approach to oral text and internalize over time what they have learnt.

Sequence 4.2: You Said It

English Translation (3-1-95)

- | | | |
|----|----------|---|
| 1 | Teacher: | While we wait for the others, I brought you a |
| 2 | | book from the library [shows the atlas to the |
| 3 | | children and then opens it]. |
| 4 | Mariela: | It is an atlas! |
| 5 | Teacher: | Ooh, and what is an atlas? |
| 6 | Lida: | It is like a book full of maps. |
| 7 | Teacher: | How do you know Lida? |
| 8 | Lida: | Because you said it. |
| 9 | Teacher: | Aaah, I said it. |
| 10 | Lida: | You said it, that it was a book of maps. |

As a follow up to our previous discussion of maps and atlases, I check out an atlas from our school library to share with the

students. Upon opening the atlas, Mariela immediately identifies it and excitedly remarks "It is an atlas!" (line 4) and Lida defines it as "a book full of maps" (line 6). My reaction of surprise at the students' quick appropriation of this lexicon, coupled with my curiosity to find out her other possible sources of knowledge, prompts me to ask Lida how she came to know this. Lida's straightforward response, "because you said it" (line 8) reveals that although Lida often appears to be engaged in divergent thinking, she nevertheless is cognizant and participatory in our collaborative talks. **This short example demonstrates how together, the students and I, build on each others knowledge and resources.**

In the next excerpt, sequence 4.3, Raul is sharing a map of México he has drawn as a home assignment. This oral text event is part of a social studies curriculum routine in which the students have been asked to draw a map of México with their parents, to include sites that have personal meaning to them (see appendix I). Situated within the children's own experiences, this sequence evolves into a discussion on ports.

Sequence 4.3: Ports and Airports

English Translation (3-16-95)

249	Esteban:	Were you born in Vera Cruz?
250	Raul:	[nods]
251	Teacher:	What? We can't hear.
252	Esteban:	That he was born in Vera Cruz.
	
266	Teacher:	Ok, let's look at Raul's map. Here is Vera
267		Cruz, it is in the middle of the country
268		close to the sea. And you know what? Vera
269		Cruz is a port, Do you know what a port is?
270	Cs:	[they look at each other and do not respond]
271	Lida:	[pointing to Puerto Rico on the map of
272		America] It is like this one, it is like an
273		island.
274	Teacher:	Islands have ports. What would a port be?
275	Cs:	#I don't know#
276		#Don't know#
277	Vicente:	An airport!
278	Teacher:	An airport is where airplanes stop and land,

279 yes. An airport, if you separate that word in
 280 two you are left with air- which is the air
 281 and that is how airplanes arrive, by air, and
 282 -port that is where they land. But just a
 283 port is where what arrives..? [pointing at
 284 Raul's map]
 285 Arturo: The airplanes.
 286 Teacher: The airplanes?
 287 Eddie: The water.
 288 Lida: The sharks [laughs]
 289 Jesus: The airplanes.
 290 Teacher: They are not airplanes, something else that
 291 brings people.
 292 Lida: Cars.
 293 Teacher: Cars are going to come from the sea?
 294 Cs: (***) [laugh]
 295 Lida: Boats!
 296 Teacher: The boats come to the port. Vera Cruz is a
 297 very big port and, what do boats bring?
 298 Eddie: People.
 299 Lida: **Lunch.**
 300 Teacher: Food.
 301 Lida: Teacher I want to tell you something..
 302 Teacher: But not yet, what else? What kind of food is
 303 brought from the sea?
 304 Arturo: Beans.
 305 Teacher: Beans from the sea?
 306 Cs: (***) (***) [laughing]
 307 Teacher: And these lines that you did here?
 308 Raul: [no response]
 309 Lida: States.
 310 Marisol: They are states.
 Teacher: Ok.

This dialogue originates with a discussion of Raul's map, proceeds to Esteban's inquiry, ~~where~~ were you born in Vera Cruz?~~?~~, (line 249) and moves to my own association, ~~Vera Cruz~~ is a port. Do you know what a port is?~~?~~ (line 269). In response to my question, several children express their unfamiliarity with the word (lines 275 & 276). Lida, perhaps having some understanding of what a port is, attempts to relate the geographical locations of Vera Cruz to Puerto Rico and states ~~it~~ is like this one, it is like an island~~?~~ (line 272). Then, Vicente swiftly formulates a semantic connection and vigorously remarks ~~an airport!~~ (line 277).

By the students' response that airplanes, water, sharks and cars arrive at ports (lines 285, 287, 288 & 292), it is apparent that my explanation regarding the difference between airports and ports is not clear to them. With a further inquiry, "cars are going to come from the sea?" (line 293), I provide context to help the children decipher the meaning of port, and prompts Lida to offer "boats!" (line 295). Once we arrive at a shared understanding of what "port" represents, I extend its meaning by inquiring "what do boats bring?" (line 297). Several children speculate that boats may bring people, lunch, beans (lines 298, 299 & 304).

Vygotsky (1978) argued that through social discourse it is possible for children to participate in strategic patterns of reasoning without understanding them completely. He adds that through shared dialogues, children discover their own responses framed within the articulations of more knowledgeable participants. This passage reveals how young children are able to reformulate their thinking by recognizing contextual clues in collaborative talk while engaging in testing new ways of using language and vocabulary.

The oral text events in sequence 4.4 and sequence 4.5 transpire during a transition time in our morning opening procedures (see appendix M). The first part of each morning and as a whole group, we routinely discuss the calendar, the weather, current and future events, and other pertinent topics. In this example, we are discussing the significance of the upcoming Memorial Day observance, which was addressed earlier in the week.

Sequence 4.4: Remembering Memorial Day

English Translation (5-24-95)

- | | | |
|---|----------|----------------------------------|
| 1 | Teacher: | And this day.. the 29? |
| 2 | Juan: | We don't come to school. |
| 3 | Teacher: | Ooh, why? |
| 4 | Juan: | There is a celebration? [unsure] |

5 Cs: [laugh]
 6 Teacher: There is a celebration?
 7 Lida: It's just that we don't remember.
 8 Teacher: Let's see.. try to remember.. think.
 9 Esteban: **Memorial Day.**
 10 Teacher: **Memorial Day**, and what is it?
 11 Arturo: The day of the workers.
 12 Vicente: Teacher.. I am going to bring a paper to
 13 write it down-- so that we will remember.
 14 Juan: The memory, teacher, the memory.
 15 Cs: (***)
 16 Liana: **Labor Day.**
 17 Teacher: **Labor Day** is the day of the worker.
 18 Vicente: That we lose our memory.
 19 Teacher: That we lose our memory?
 20 Cs: [laugh]
 21 Vicente: Yes.
 22 Cs: [trying to read memorial] #Memory#
 23 #There is says memory#
 24 Teacher: No, it looks like it says memory.. but there
 25 it says **Memorial**.. it looks like it, it is in
 26 English. But that means that we are
 27 remembering..
 28 Cs: (***)
 29 Mariela: The soldiers.
 30 Teacher: Aaaah, the soldiers that died in the wars..
 31 We are-- memory.. that we are remembering the
 32 soldiers that have gone to war and have
 33 died..
 34 Cs: (***)
 35 Teacher: **Memorial Day** is like another day that we
 36 celebrate in November.. that also remembers
 37 the soldiers.
 38 Lida: Ooooh.. the ones that-- that~~o~~
 39 Teacher: It starts with the short V.. do you remember
 40 that we did not come to school because we
 41 were remembering the soldiers?
 42 Lida: Ve.. vet..
 43 Teacher: **Veteran's Day**, the day of the veterans..
 44 Soldiers.
 45 Esteban: That is the one when they went to the war
 46 and.. and.. they died.
 47 Cs: (***)

Although unsure about the specifics of the occasion, Juan nonetheless articulates his awareness that there is no school on this day and infers that perhaps there is a celebration (lines 2 & 4). Esteban proposes that it is Memorial Day (line 9), leading

Arturo to venture that this is the ~~day~~ of the workers ~~(line 11)~~ and Liana to suggest that it is Labor Day (line 16). This exchange prompts Juan to make a semantic connection between ~~memorial~~ and ~~memory~~ (line 14) and causes Vicente to infer that ~~we lose our memory~~ (line 21). In addition, one unidentified student engages in decoding the words on the calendar and states ~~there it says memory~~ (line 23).

In an attempt to make sense of all the children's contributions, I clarify that Labor Day is the day of the worker (line 17). I then invite the students to theorize on what Memorial Day may symbolize (line 30) and entice them to make an association to another day of remembrance, Veterans Day (line 35). Several students begin to formulate their own connections; Mariela offers that the soldiers are remembered during Memorial Day (line 29), Lida attempts to recall Veterans Day ~~vet.. vet..~~ (line 42) and Esteban extends her initiation by stating that ~~that is the one when they went to the war and.. and.. they died~~ (line 45). **This sequence illustrates Barnes' (1976) position that classroom discursive transactions provide the most fundamental medium for teachers and learners to first establish what they both know and think, and then move on to new areas of knowledge and understanding. The elaborate weaving of thoughts and approximations in this oral text event provides a revealing example of how the guided construction of knowledge is created within collaborative talk. Through the clarifications and reformulations of previous knowledge we begin to build the foundation of new understandings. Mercer (1995) affirms that through conversations "...we acquire ways of using language that can reshape our thoughts" (p. 6) and adds that "by using language to learn, we may change the language we use" (p. 6).**

Sequence 4.4 changes direction and evolves into the following excerpt. In it we tap into Esteban's initiation about the future

as a springboard for a dialogue about the meaning of time.

Sequence 4.5: A Futuristic Outlook

English Translation (5-24-95)

48 Teacher: Let's see.. Esteban was talking.
 49 Esteban: Then.. then.. in the **future** there are going
 50 to be soldiers that..
 51 Teacher: What is the **future**?
 52 Arturo: In the past.
 53 Esteban: No, **future** means like when there are going to
 54 be cars with batteries.
 55 Teacher: But how do you say **future** in Spanish?
 56 Esteban: Future.
 57 Teacher: Aah, Ok, that in the future there are going
 58 to be..
 59 Esteban: There are going to be.. going to be.. there
 60 are going to be soldiers that are robots.
 61 Teacher: Ooooh, there aren't going to be soldiers
 62 anymore..
 63 Esteban: But there are going to be people soldiers
 64 anyway.. but no man will be a soldier.
 65 Teacher: And how do you know?
 66 Esteban: Because they showed that in an ad.
 67 Teacher: Aah yes! Oooh, so then he saw that in an ad
 68 on TV. Esteban was talking about the future
 69 and Arturo was talking about the past. What
 70 is the past?
 71 Cs: #Teacher#
 72 #Tomorrow#
 73 #The future is tomorrow#
 74 Esteban: Teacher.. teacher.. it's when they died..
 75 Lida: Friday.
 76 Esteban: Teacher.. teacher.. it's like when the
 77 soldiers died.
 78 Teacher: Yes, it's like that.. yesterday, what was it?
 79 Was it future or past?
 80 Juan: Future.
 81 Teacher: [looks at Juan and then looks at the
 82 calendar]
 83 Juan: Past.
 84 Teacher: Past means that it has already passed.. that
 85 it's behind. The future, what does it mean
 86 then?
 87 Esteban: That it's coming.. that it's coming already.
 88 Teacher: That it's coming.. and tomorrow is that
 89 future or past?
 90 Juan: Past.
 91 Teacher: Tomorrow is already gone? [pointing to the
 92 calendar]
 93 Cs: #No!#

94
 95 Mariela: Past.. that's the day after tomorrow.
 96 Teacher: The day after tomorrow.. let's see.. think..
 97 the day after tomorrow is here, [pointing to
 98 the calendar] is it in the future or the
 99 past?
 100 Arturo: Future.
 101 Esteban: Future.
 102 Teacher: How do you know?.. .. today is Tuesday the
 103 23.. no, it's Wednesday the 24.. the day
 104 after tomorrow, is it forward or back? Future
 105 or past? [pointing to the calendar]
 106 Cs: #Forward#
 107 Teacher: Future. Future because it's coming. The past
 108 is when it has already passed.

Esteban opens the conversation with a provocative hypothesis that in the future cars will run with batteries (line 53) and soldiers will no longer be men, but robots (line 59). His choice in using the term ~~future~~ in English arouses my curiosity and leads me ask him ~~what is the future?~~ (line 51). Arturo interjects and offers that it is ~~in the past~~ (line 52), but Esteban quickly corrects him and provides his intriguing explanation, ~~no, the future means like when there are going to be cars with batteries~~ (line 53). Esteban's unorthodox definition of ~~future~~ reveals his own interpretation and understanding of the word, which is perhaps founded on some futuristic or science fictional ideas known to him. Esteban subsequently reveals that he saw this in an ad (line 66).

I take advantage of the students' initiations about the future and the past to further explore their knowledge on this subject. In this instance, I specifically aim to examine the students' scope of understanding of time, given that kindergarten children tend to have difficulty differentiating between past, present and future. Several children respond to my inquiry about what is the future with ~~tomorrow~~ (line 72) and ~~the future is tomorrow~~ (line 73). We become confused when Esteban offers ~~it's when they died~~ (line 74) and Juan remarks that yesterday is the future (line 80) which later he reneges by stating that it is the past (line 83). Esteban's understanding of time is evident in his

remark that the future is ~~that~~ it's coming.. that it's coming already ~~(line 87)~~. However, several children still remains unclear about time. For example, Juan states that tomorrow is the past (line 90) and Mariela asserts that ~~past..~~ that's the day after tomorrow ~~(line 95)~~. Relying on the calendar as a visual cue, as well as words that indicate position, such as ~~forward~~ and ~~back~~ (line 104), I demonstrate the notion of future and past. The students seem to grasp the concept and reach agreement that future is ~~forward~~ (line 106).

This exchange typifies what Halliday (1975) calls "heuristic language", which is used to verbally explore the world, to search for new knowledge, to decipher puzzles, and to ponder new understandings.

Conclusions

The collaborative talk examples introduced in the final section of this chapter center on the students' focus on linguistic conventions and structures. The learning about language theme is framed within a textual stance that considers children's understanding about the different functions and realms of language. Within these oral transactions children discover how language works and what it is for.

The sequences presented above manifest how children formulate meaning by becoming aware of the nuances of speech. Textual associations, such as semantic extensions, negotiation of word meanings, reformulations, clarifications, and the exploration of new ways of using language, expand the students' cognitive and linguistic understandings. These exchanges illustrate how collaborative talk can serve as a window on the verbal thought in which students are engaged as they attempt to understand and follow the oral text of the dialogue (Palincsar & David, 1991). They also show how children demonstrate their knowledge of language structures in their talk.

CHAPTER 5

CRITICAL PEDAGOGY AND COLLABORATIVE TALK: IMPLICATIONS
FOR CULTURAL AND LINGUISTIC DIVERSE STUDENTS

In maintaining a certain coherence with the educational plan to reconstruct new and more democratic educational programs for linguistic minority students, educators and political leaders need to create a new school grounded in a new educational praxis... with the principles of a democratic, multicultural, and multilingual society. (Macedo, 1997, p. 276)

Cultural Responsive and Emancipatory Education

The transformation in demographics in the United States over the past twenty years has resulted in an increasingly diversified student population. This, in turn, has heightened the need to reevaluate the existing pedagogical practices and policies that serve minority students, in particular, students from non-English language backgrounds. One of the most profound conclusion that can be inferred from this study is the irrefutable value of the co-constructing of knowledge in the native language. The kinds of linguistic and cognitive exchanges that took place in our classroom may not have been as authentic, impassioned and unhindered in the children's newly acquired and developing second language. This is of particular import given the recent political and educational backlash against bilingual programs in the United States.

Ruiz (1997) contends that native language instruction goes beyond the development of language proficiency and cognitive growth. He argues that sociopolitical and sociolinguistic ramifications that arise from bilingual education provide the medium to brake from established social inequality constructs. That is, the use of the native language in the curriculum catapults minority students from their subjugated positions by sharing the power with the dominant group. Macedo (1997) concurs

in that ...educators must demystify the standard dominant language and the old assumption about its inherent superiority. Educators must develop liberatory and critical bilingual programs informed by a radical pedagogy so that the minority language will cease to provide its speakers with the experience of subordination... (p. 276). However, Ruiz (1997) cautions that often the 'inclusion' of the language of a group has coincided with the exclusion of their voice (p. 320) and adds that voice is the central ingredient of critical pedagogy; without its consideration, there is no radical reform of curriculum (p. 321).

Beside reformulating the value of teaching and learning in the native tongue, Wells (1989) also addresses the significance of voice, by proposing that Where the aim of the teacher is to facilitate each individual's construction of knowledge through literate thinking and collaborative talk in the context of student-chosen topics of inquiry, all learners will be empowered, whatever the background from which they come. (p. 271). Therein lies the immense value of collaborative classroom discourse for minority children. The examples of collaborative talk documented and analyzed in this study represent the kinds of cultural and sociopolitical responsive modes of teaching and learning that advance transformative pedagogy for cultural and linguistic diverse students.

In this closing chapter I present specific implications for the role of collaborative talk and practitioner-research in advancing the educational empowerment of cultural and linguistic diverse students. I also submit explicit recommendations, which are derived from the discursive transactions examined in this study, for a shift in paradigm from a transmission oriented method of instruction to a transformative and constructivist pedagogical model.

This chapter begins by reconsidering the research questions that drive the study and by reviewing the theoretical premises of the inquiry. The focus then shifts to a re-examination of the

collaborative talk transactions and discursive patterns analyzed in Chapter 4. Finally, I present specific implications that advance transformative pedagogical practices for cultural and linguistic diverse students.

The Inquiry

In this study I explored and analyzed the linguistic and cognitive transactions of young immigrant language minority children in the context of classroom collaborative talk. The discursive interchanges highlight the kinds of transformative thinking and learning that take place when the students and the teacher collaborate to build shared understandings and construct new meanings. Bartolomé (1994) summarizes the fundamental construct of this inquiry in her assertion that "...the characteristics of strategic instruction that I find most promising grow out of the premise that teachers and students must interact and negotiate meaning as equals in order to reach a goal" (p. 188).

Reframing the Research Questions

The questions addressed here are framed within a critical pedagogy that directly subscribe to the empowerment of cultural and linguistic diverse students. The research questions that are undertaken in this study are;

- (1) How do students use prior knowledge to negotiate meaning and develop shared understandings?
- (2) How do cognitive and linguistic processes develop as students participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning?
- (3) In what ways do students extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

To answer the research questions presented above, I aligned my

analysis with four specific features of language and learning in the context of classroom collaborative talk that are situated within Halliday's (1975) theories of language development. The first research question regarding how children use their existing knowledge to reformulate meaning and develop shared understandings was examined within the cultural learning, language and prior knowledge theme. The second question concerning how children's cognitive and linguistic processes develop while engaging in the co-construction of knowledge and the negotiation of new meanings was analyzed within the social learning through language theme. The final question of this study pertaining to the ways that children extend and internalize new understandings of vocabulary and word meanings was addressed within the textual learning language and learning about language themes. These four themes provide the base for the interpretive and descriptive analysis of the oral text events examined in Chapter 4.

These research questions are formulated within the theory that learning and teaching are socially constructed endeavors that occur in collaboration with its participants (Tharp & Gallimore, 1988; Vygotsky, 1978; Wells, 1986). The questions are also framed within a critical pedagogy of empowerment that challenge the persistent notion that language minority children lack the adequate intellectual or cultural foundation to succeed in school. The significance of this research project lies in the documentation and analysis of young immigrant children's collaborative talk in their first language within the context of an urban classroom, and conducted through the observations and reflections of a teacher-researcher.

Challenging the Legacy of Deficit Theories

The discursive transactions presented in this study afford candid examples of the potential that classroom collaborative talk has for embracing and unlocking the rich linguistic,

cognitive and cultural resources that minority children bring to the school experience. More specifically, research that brings to the forefront discursive exchanges such as these, provides a powerful platform to dispute and combat the unyielding deficit modes of thinking.

San Miguel and Valencia (1998) charge that deficit ideologies are responsible for perpetuating the notion that Mexican American students experience school failure due to ❖...limited educability, poor motivation, and inadequate familial socialization for academic competence.❖ (p. 368). In concurrence with the critical and transformative stance of this study, the authors add that deficit theories subscribe to the popular 'blame the victim' approach while dismissing any consideration in how schools are structured to prevent students from learning.

The linguistic and cognitive transactions that my students and I actualized in our collaborative talks clearly refute the notion that Mexican American children have ❖...limited educability, poor motivation, and inadequate familial socialization for academic competence.❖ Unquestionably, interactions such as the one presented in sequence 1.2 (see appendix F) about land appropriation and immigration issues do not conform to this portrayal of minority students who are simple-minded and unresponsive.

On the contrary, the excerpts examined in this study reveal the kinds of critical thinking and inference making that cultural and linguistic diverse students exercise and express, even at a young age, given the opportunity and motivation. They also show how the same motivation that deficit theories espouse are lacking in minority students, need only be activated by a transformative pedagogy that incorporates the topics that are most relevant to their lives. Freire (1993) argues that students will only acquire real ownership of their learning when they are invited to ask their own questions on subjects that are important to them.

A Move Toward a Critical/Transformative Pedagogy

The premises of this study adhere to Cummins' (1994) notion of the collaborative relations of power which values and acknowledges the sources of knowledge that minority students possess but are outside the dominant discourse of schools. The collaborative talk transactions examined in this project demonstrate how teachers can provide spaces for cultural and linguistic diverse students to work through their own meaning making in the context of legitimate and relevant curriculum.

The collaborative talk excerpts analyzed in Chapter 4 provide authentic glimpses into how the teacher mediates learning by providing guidance, assistance and strategic support to help children assume charge of their own learning (Moll, Tapia & Whitmore, 1993). This mediated process of teaching and learning is heavily dependent on how teachers and children interact to use social and cultural resources for developing thinking. Thus, the students are constantly interpreting and reformulating new sources of knowledge based on their own frames of reference.

Collaborative modes of teaching and learning, exemplified by our discursive transactions, also demonstrate that within the guided construction of knowledge, roles are interchangeable between students and the teacher. Pérez (1996) maintains that Although the teacher may be the 'cultural informant' who knows more about the given topic, the selection, discussion, and direction of topic development must be a mutually negotiated endeavor. (p. 174). It is in this sharing of authority that students begin to see themselves as valuable contributors to the learning experience.

Empowerment Through Collaborative Talk and Voice

Tharp & Gallimore (1991) assert that all intellectual growth relies heavily on conversation as a form of assisted performance in the zone of proximal development (p. 4). Because all classroom events are embedded in discourse, language becomes the primary means by which learners acquire knowledge and new understandings. However, language is more than the instrument for communicating

messages; it helps to form the message (King, 1985). Hiebert and Fisher (1991) extend this idea by proposing that "...as meaning is negotiated through classroom discourse, oral language provides the medium for structuring and restructuring meaning." (p. 143).

Bloome & Egan-Robertson (1993) add that "when language is viewed as part of an on-going dialogue, as part of how people act and react to each other, then language is seen not as meaning per se but as meaningful, strategic action that is materially realized." (p. 309).

Vygotsky (1978) emphasized both the significance of shared language in the development of thought and language, and the importance of social interaction in the learning process. He viewed language as a tool for thinking that children use in problem-solving, first by interacting with others, and then, after internalizing patterns of linguistic and cognitive processes, by independently engaging in problem-solving on their own. The discursive transactions enacted in our classroom reflect this development and appropriation of linguistic and cognitive resources and mechanisms that children begin to master and exercise by participating in collaborative talk.

Through the guided construction of knowledge, the teacher provides meaningful opportunities for the students not only to express their points of view, but also to reflect on their evolving understandings. Wells (1989) attests that

"...collaborative talk that arises in the context of activities that are oriented towards goals of understanding, construction and presentation of student-owned topics both enables them to make progress towards those goals and provides opportunities for the development of more general strategies for effective problem-solving." (p. 271). The extent to which a teacher can uncover students' conceptions and help them formulate new meanings is, to a large degree, a function of the inquiries and problems posed to the students. As students appropriate and internalize these strategies, they begin to formulate and test hypotheses without the teacher's mediation and start to become independent agents of

their own learning. The students in this study not only built social relationships and shared experiences while engaging in our collaborative talks, but they also attended to the forms of language in an increasingly cognizant way.

The transactions examined in this study reveal how children use language to communicate their knowledge of concepts even when they do not possess the precise terminology. By engaging in collaborative talk, students are invited to rethink, reflectively select, organize and evaluate their ideas in order to create a clear, well-defined, and convincing linguistic formulation (Wells, 1989). Pérez (1996) adds that "The child strives for understanding and for being understood, thus acquiring genuine language." (p. 174). Hence, collaborative talk supports the students and the teacher in extending semantic meanings and appropriating new vocabulary through authentic and purposeful interaction. Children's own initiations provide springboards for the reformulation of new meanings and allows them to internalize and appropriate these new understandings.

Our classroom conversations reflect a critical literacy component of the processes involved in reading and writing; students' understandings of sequence and continuity, and the appropriation of strategies to maintain cohesion. Furthermore, the differences in perspective and the discontinuities that unfolded in our collaborative talks illustrate how these can be interrelated and used to create new and more comprehensive understandings (Barnes & Todd, 1995). Our collaborative talks demonstrate how young children develop these understandings while engaged in meaningful and authentic discursive practices.

Our transactions also manifest how we collaborate to construct and conceive ideas that continually re-emerge and are renegotiated. This joint construction of knowledge contributed to the building of an authentic classroom community by creating understandings between us through references to the previous conversations and experiences we share. Patthey-Chavez, Clark & Gallimore (1995) contend that collaborative talk provides a tool to elicit student knowledge and incorporate diverse student

backgrounds into the classroom discourse. The transactions examined in this study show how students make connections between the concepts that are embedded in our collaborative talk and their own experiences. Thus, our conceptions and formulations are forged in the context of discussions that encompass the students' own understandings. Pérez asserts that (1996) ❖Classroom instructional conversations must recreate true conversations in which both the teacher and students are engaged as partners in the pursuit of some new understanding.❖ (p. 174)

Conclusions

The aim of this study is twofold; first, to explore the linguistic and cognitive patterns that emerged in an urban bilingual kindergarten classroom while engaging in the shared construction of meaning through collaborative talk; and second, to dispute persistent deficit modes of thinking by presenting an explicit portrayal of minority children engaged in elaborate and complex linguistic and cognitive practices that are exacted from their rich cultural and linguistic resources. The collaborative talk transactions analyzed in the preceding chapter demonstrate the learning and teaching potential that arises from critical and cultural responsive pedagogical practices. In particular, the prospects of such transformative and collaborative paradigm for cultural and linguistic diverse students are invaluable.

The pedagogical implications for linguistic and cultural diverse students derived from this research study are strikingly evident. In order for minority students, in particular those from non-English speaking backgrounds, to benefit from their education and to succeed in the society at large, we as educators are directly responsible for providing students with a clear sense of their own possibilities.

For any serious consideration in reforming established and failed transmission oriented and remedial forms of teaching and learning for minority students, educators and policy makers must take into account the role of language and culture in teacher preparation. That is, teachers must be educated to value cultural

diversity and to communicate more effectively with diverse students. Moreover, teachers who share the experiences and understandings of their students are in a stronger position to effectively interact with their students, anticipate their thoughts, collaborate to construct cognitive domains and jointly pursue education and knowledge (Delgado-Gaitan & Trueba, 1991).

Studies such as this offer a view into how young school age children, who are recently immigrated and who are typically considered disadvantaged by the mainstream society, engage in complex cognitive and linguistic processes in collaboration with the teacher. The collaborative talk transactions documented in this study also provide windows into how a teacher-researcher creates spaces for the negotiation of meaning based on a reflective mode of teaching and learning.

This study reflects what happens when the teacher provides social and intellectual contexts that support language learning and use. Numerous researchers (Barnes & Todd, 1995; Cook-Gumperz & Gumperz, 1992; Wells, 1986) have called attention to the fact that learning is not a matter of simple information flow or facts recall, rather, it is an intrapersonal process that relies on the shared conception of discursive interaction. Within this theoretical framework a transformative and critical pedagogy emerges. One that elevates learners to active participants in their own learning in collaboration with the teacher. Likewise, the educators' role is transformed from one that imparts information and facts, to one that engages in the shared construction of knowledge with their students.

No educational reform can get off the ground without an adult actively and honestly participating- a teacher willing and prepared to give and share aid, to comfort and to scaffold. Learning in its full complexity involves the creation and negotiation of meaning in a larger culture... (Bruner, 1996, p. 84)

Appendix AEl Reino del Reves

11-8-94

1 Maestra: [leyendo de la canción escrita por la maestra en el
2 libro grande "EL REINO DEL REVES"] NADA EL PAJARO Y
3 VUELA EL PEZ. ¿Por qué a veces se dice pescado y..
4 a veces se dice pez?
5 Cristal: Porque cuando esta muerto se dice pescado y es pez
6 cuando esta vivo.
7 Maestra: ¿Y cómo sabes?
8 Cristal: Porque estaba pensando.
9 Maestra: ¡Aaaah! Vieron, Cristal estaba pensando. Y es
10 cierto, cuando los peces estan vivos se dicen pez y
11 cuando estan muertos son pescados.
12 Vicente: Mi mamá un día compró pescado.
13 Maestra: ¿Tu mamá lo cocinó?
14 Vicente: [afirma con la cabeza]
15 Maestra: ¿Y era un pez o un pescado?
16 Vicente: Pez
17 Maestra: ¿Y despues?
18 Marisol: ¡Pescado!
19 Maestra: ¿Quién de ustedes compra pescado para comer? ¿Quién
20 ha ido a pescar?
21 Elisa: (***) mi papi fué con mi tío a pescar.
22 Maestra: ¿Y cuando fueron a pescar, que hicieron?
23 Elisa: Pescaron pescados..
24 Maestra: ¿Con qué?
25 Elisa: .. con un palito
26 Maestra: ¿Cómo se llama eso?
27 Raul: Para pescar.
28 Cs: (***)
29 Maestra: ¿Y qué hay que ponerle al final del hilo?
30 Cs: #Viboras#
31 #Gusanos#
32 Maestra: ¿Dónde se pondrá el gusano?
33 Cs: (***)
34 Eddy: En un ganchito.
35 Maestra: Si, se pone en un-- un anzuelo [olvidandose
36 momentariamente de la palabra, mira a la
37 investigadora, que le provee la palabra] anzuelo,
38 gracias.
39 Elisa: Nosotros comemos cangrejos.
40 Cristal: Mi hermana come cagrejos.
41 Maestra: Aaaah.. Y ¿cómo se pezcan los cangrejos? ¿Con una
42 caña de pescar?
43 Cs: #¡No!#

44 Maestra: ¿Cómo se pescarán los cangrejos?
 45 Oscar: Con.. caña.
 46 Maestra: Los cangrejos, como están en el fondo del mar se
 47 pescan con una canasta o una red.
 48 Elisa: Mi papi agarró unos pescaditos chiquitos que nos
 49 llevamos a la casa.. con una red.
 50 Maestra: Ahh, si, esos chiquitos se pescan así, con una red.
 51 Iris: (***) con mi papi.. estaban pescando y sacaron
 52 una tortuga.
 53 Maestra: ¿Con una caña o con una red?
 54 Iris: Con una caña.
 55 Maestra: ¿Con una caña? [como cuestionando que pueda ser con
 56 una caña]
 57 Iris: [afirma con la cabeza]
 58 Maestra: ¿Y qué hicieron con ella?
 59 Iris: No se.
 60 Maestra: ¿Y dónde fué eso?
 61 Iris: .. en una parte.. en un lago.. en México.
 62 Maestra: En un lago.. Ok.

The Upside Down World

English Translation

11-8-94

1 Teacher: [reading from the song written by the teacher into
 2 a Big Book "THE UPSIDE DOWN WORLD"] SWIMS THE BIRD
 3 AND FLIES THE FISH. Why do we sometimes say fish
 4 and.. and sometimes we say caught fish?
 5 Cristal: Because when it is dead we say caught fish and fish
 6 when it is alive.
 7 Teacher: And how do you know?
 8 Cristal: Because I was thinking.
 9 Teacher: Aaaaah! Did you see? Cristal was thinking. And it
 10 is true, when fish are alive we say fish and when
 11 they are dead we say caught fish.
 12 Vicente: One day my mom bought fish.
 13 Teacher: Did your mom cook it?
 14 Vicente: [nods]
 15 Teacher: And was it a fish or a caught fish?
 16 Vicente: Fish.
 17 Teacher: And then?
 18 Marisol: Caught fish!
 19 Teacher: Which one of you buys fish to eat? Who of you goes
 20 fishing?
 21 Elisa: (***) my daddy went fishing with my uncle.
 22 Teacher: And when they went fishing, what did they do?
 23 Elisa: They caught fish..
 24 Teacher: With what?

25 Elisa: .. with a little stick.
26 Teacher: What is that called?
27 Raul: Something to fish with.
28 Cs: (***) (***)
29 Teacher: And what does one put at the end of the string?
30 Cs: #Snakes#
31 #Worms#
32 Teacher: Where do you think the worm is placed?
33 Cs: (***) (***)
34 Eddy: On a little snare.
35 Teacher: Yes, you put it on a -- [momentarily forgetting the
36 word, looks at researcher, who provides the word] a
37 fishing hook, thank you.
38 Elisa: We eat crabs.
39 Cristal: My sister eats crabs.
40 Teacher: Aaah.. and, how do you catch crabs? With a fishing
41 rod?
42 Cs: #No!#
43 Teacher: How do you think crabs are caught?
44 Oscar: With.. a fishing rod.
45 Teacher: Crabs, since they are at the bottom of the ocean
46 are caught with baskets or with a net.
47 Elisa: My daddy caught some fish that were really small,
48 ~~that we took home..~~ with a net.
49 Teacher: Aaaah yes, those little fish are caught like that,
50 with a net.
51 Iris: (***) (***) with my daddy.. they were fishing and
52 they took out a turtle.
53 Teacher: With a fishing rod or a net?
54 Iris: With a fishing rod.
55 Teacher: With a fishing rod? [as if questioning the
56 possibility that the turtle was caught with a
57 fishing rod]
58 Iris: [nods]
59 Teacher: And what did they do with it?
60 Iris: I don't know.
61 Teacher: And where was that?
62 Iris: .. in a place.. in a lake.. in México.
Teacher: In a lake.. Ok.

Appendix BNaranjas y Poros

11-18-94

1 Maestra: ¿Qué será esto? [mostrando un dibujo de una
2 naranja]
3 Cs: #Manzana#
4 #Limonos#
5 #Naranja#
6 Maestra: Es una naranja, ¿qué tienen de parecido los limones
7 y las naranjas? [muestra un dibujo de un limón]
8 Oscar: Tienen puntitos.
9 Maestra: ¿Cómo se llaman los puntitos?
10 Cs: (***)
11 Esteban: Granos.
12 Mariela: ¡Poros!
13 Maestra: La gente también tiene poros, gente viejita como yo
14 [riendo].
15 Cs: #Poros, poros#
16 Maestra: Ah, encontramos una naranja [aceptando una naranja
17 de plástico que Lida trajo del área de jugar],
18 gracias Lida. ¿A ver?, ¿qué tenemos acá? [apuntando
19 a la indentación de donde crece el tallo]
20 Esteban: Bola.
21 Lida: Una bolita.
22 Cs: (***) (***)
23 Esteban: ¡El pezón!
24 Maestra: ¿El pezón? [enfatisando, como si eso no fuera
25 posible]
26 Cs: [riendo]
27 Vicente: Es el.. el lazo donde estaba la planta.
28 Maestra: ¿Oyeron lo que dijo Vicente? Que acá [apuntando a
29 la indentación de la naranja de plástico] estaba
30 pegado a la planta y de acá salía el tallo,
31 ¿verdad? porque estas naranjas, ¿a dónde crecen?
32 CF: De las plantas.
33 Maestra: ¿Qué tipo de plantas? ¿Alguien sabe?
34 Oscar: Anaranjado.
35 Cs: [no responden]
36 Maestra: [extiende los brazos para indicar algo grande y
37 alto]
38 Cs: #Grandes#
39 Mariela: De un árbol.
40 Maestra: Aaaaah ¿No han visto árboles de naranjas que tienen
41 las naranjas así colgando?
42 Cs: #Yo si#
43 #Yo#
44 #Yo también#

45 Lida: También hay de manzanas.
 46 Esteban: Maestra, nosotros vimos películas de naranjas.
 47 Maestra: Vamos a preguntarle a Vicente como sabe que de aca
 48 sale el tallo.
 49 Vicente: .. porque plantan unas semillas.. es que comen unas
 50 naranjas y despues le hechan las semillas y despues
 51 crecen las plantas y despues crecen las naranjas.
 52 Maestra: Ooooh, tienen que estar pegadas a las plantas de
 53 alguna manera, por eso tienen esto.. un tallo.
 54 Raul: Y sacan unas semillas de ahí..
 55 Esteban: Porque esa cosa amarilla es de la.. es de la
 56 planta.
 57 Maestra: Mmmm.. Ok, se fijaron que esta es una naranja de
 58 plástico, pero si se fijan en una naranja de verdad
 59 tienen esos.. ¿cómo se llaman?
 60 Raul: Granitos.
 61 Esteban: Poros.

Oranges and Pores
 English Translation
 11-18-94

1 Teacher: What would this be? [showing a picture of an
 2 orange]
 3 Cs: #Apple#
 4 #Lemons#
 5 #Orange#
 6 Teacher: It's an orange, how are lemons and oranges alike?
 7 [showing a picture of a lemon]
 8 Oscar: They have little dots.
 9 Teacher: What are those little dots called?
 10 Cs: (***)
 11 Esteban: Pimples.
 12 Mariela: Pores!
 13 Teacher: People also have pores, old people like me
 14 [laughing].
 15 Cs: #Pores, pores#
 16 Teacher: Aaah, we found an orange [accepting a plastic
 17 orange that Lida brought from the playhouse], thank
 18 you Lida, let's see.. what do we have here?
 19 [pointing to the indentation on the orange where
 20 the stem grows]
 21 Esteban: Ball.
 22 Lida: A little ball.
 23 Cs: (***) (***)
 24 Esteban: The nipple!
 25 Teacher: The nipple? [emphasizing, as if this were not
 26 possible]

27 Cs: [laughing]
28 Vicente: It is the.. the cord were the plant was.
29 Teacher: Did you hear what Vicente said? That here [pointing
30 to the indentation on the plastic orange] was
31 connected to the plant and from here the stem comes
32 out, right? Because these oranges, how do they
33 grow?
34 CF: From plants.
35 Teacher: What type of plants? Does anybody know?
36 Oscar: Orange.
37 Cs: [no response]
38 Teacher: [makes a motion with arms indicating something big
39 and tall]
40 Cs: #Big#
41 Mariela: From a tree.
42 Teacher: Aaaah, haven't you seen orange trees that have the
43 oranges like this, hanging?
44 Cs: #I have#
45 #I#
46 #Me too#
47 Lida: There are also ones with apples.
48 Esteban: Teacher, we saw movies about oranges.
49 Teacher: Let's ask Vicente how he knows that the stem comes
50 out of here.
51 Vicente: .. because they plant some seeds.. it's that they
52 eat some oranges and then they throw the seeds and
53 then the plants grow and then the oranges grow.
54 Teacher: Ooooh, they have to be attached to the plants
55 somehow, that's why they have this.. a stem.
56 Raul: And they take out some seeds from there..
57 Esteban: Because that yellow thing is from the.. from the
58 plant.
59 Teacher: Mmmm.. Ok, did you notice that this is a plastic
60 orange, but if you look at a real orange it has
61 these.. what are they called?
62 Raul: Little pimples.
Esteban: Pores.

Appendix CLA ESTACION DE BOMBEROS, lectura en voz altaIncendios

1-25-95

[La mitad de la clase esta sentada alrededor de una mesa. Pegado a la pared hay 15 fotocopias de tapas de libros escritos por Robert Munsch cubiertas por un plástico. Las fotocopias de las tapas son de libros escritos en inglés y/o en español]

- 1 Maestra: ¿Por qué yo le puse puntitos rojos a unos y a otros
2 no? [refiriendose a las tapas de los libros]
- 3 Arturo: Porque algunos son más grandes que otros.
- 4 Maestra: Fijense en los que tienen y en los que no tienen
5 puntitos rojos. ¿Cuál será la diferencia?
- 6 Mariela: Porque hay.. hay algunos libros ahí que no los ha
7 leído todavía.
- 8 Maestra: Oooh, eso podría ser. Que hay algunos libros que no
9 hemos leído todavía. Pero yo he leído este libro
10 [apuntando a LA PRINCESA VESTIDA CON UNA BOLSA DE
11 PAPEL] y también he leído este [apuntando a EL
12 CUMPLEAÑOS DE MOIRA] y entonces.. ¿este y este
13 tienen puntos rojos?
- 14 Cs: #Noo#
- 15 Maestra: Entonces ¿por qué a algunos le puse punto rojo y a
16 otros no?
- 17 Cs: #Porque..#
18 #Porque ya lo leimos#
- 19 Maestra: Pero hay algunos que tienen puntos rojos y no los
20 hemos leído y otros que no tienen puntos rojos y ya
21 los hemos leído [apunta a los que han leído y a los
22 que no han leído con y sin puntos]. Piensen..
23 piensen..
- 24 Mariela: Yo ya se.. porque hay algunos libros que no los ha
25 leído y no le pone y hay algunos libros que si los
26 ha leído y si le pone.
- 27 Maestra: Pero ¿por qué?, piensen.. .. piensen.
- 28 Raul: Es que.. es que los demás estaban en español.
- 29 Maestra: Oooh, y ¿cuáles están en español?
- 30 Raul: Los que tienen el puntito rojo.
- 31 Maestra: ¿Y cómo supiste?
- 32 Raul: Porque esos.. como yo se que los leiste en español.
- 33 Maestra: Aaah, Raul estaba pensando y se dió cuenta que todos
34 los que tienen punto rojo están en..
35 Cs: #Español#
- 36 Maestra: En español.. .. y hoy vamos a hablar de.. [mientras
37 busca el libro en una caja llena de libros escritos
38 por Robert Munsch] LA ESTACIÓN DE BOMBEROS, aca
39 esta.
- 40 Hector: La estación de bomberos.. en español.

41 Maestra: ¿Este está en español?
42 Cs: #Si#
43 Maestra: ¿Cómo saben? [busca y saca el mismo libro de la caja
44 escrito en inglés y muestra las dos versiones]
45 Arturo: Las letras estan más chiquitas.
46 Maestra: Si, están más chiquitas ¿en el libro en español o en
47 el de inglés? [pone los dos libros en la mesa]
48 Mariela: El de inglés.
49 Maestra: Y también los dos tienen el nombre de el autor,
50 Robert Munsch, y el ilustrador, Michael Martchenko..
51 pero en inglés los pusieron arriba y en español los
52 pusieron..
53 Cs: #Abajo#
54 Vicente: Y.. y también-- porque el color-- este rojo es más
55 bajito [la versión en ingles tiene en la tapa un
56 rojo más claro que el rojo de la tapa de la versión
57 en español]
58 Maestra: Aaah, fijense el rojo es un poquito distinto. Este
59 rojo [apuntando a los dos libros] y este rojo casi
60 son iguales pero no son..
61 Vicente: Porque este está más bajito y este está más fuerte.
62 Maestra: Si, este es más fuerte y este está menos fuerte,
63 dice Vicente. Ok, sientense bien.. porque si no, la
64 gente de atras no puede ver. Lo vamos a leer y
65 despues.. vamos a hablar de lo que leimos y lo vamos
66 a escribir en un papel. LA ESTACIÓN DE BOMBEROS,
67 ESCRITO POR ROBERT MUNSCH, ILUSTRADO POR MICHAEL
68 MARTCHENKO. [habre el libro a la página de
69 dedicación] ¿y esta página quién se acuerda como se
70 llama?
71 Cs: [no responden]
72 Maestra: La página de la dedicación y este libro.. se lo
73 dedicaron a.. HOLLY MARTCHENKO.. Y A MICHAEL
74 VILLAMORE.. Y SHEILA PRESCOTT.. ¿Y quién se acuerda
75 como se llamaban los nenes en los cuentos.. los
76 niños?
77 Liana: Sheila.
78 Maestra: Sheila, ¿y el otro niño?
79 Mariela: Miguelito.
80 Maestra: ¿Y cómo se dice en inglés?
81 Jesus: **Michael.**
82 Maestra: Aah ¿ven? Porque realmente los personajes son dos
83 niños que ellos conocen.. quizas son sus hijos.. o
84 sobrinos de Michael Martchenko y de Robert Munsch..
85 ¿Listos? MIGUELITO Y SHEILA IBAN CAMINANDO EN LA
86 CALLE, Y CUANDO PASARON ENFRENTA DE LA ESTACIÓN DE
87 BOMBEROS.... ¿Quién ha pasado por una estación de
88 bomberos?
89 Cs: #Yo, yo#
90 Maestra: Raul ha pasado por una estación de bomberos, y ¿por
91 dónde queda?

92 Raul: Esta lejitos.
 93 Hector: Hay una cerca de mi casa.
 94 Maestra: Porque hay muchos de ustedes-- ¿ustedes piensan que
 95 hay pocas estaciones de bomberos o muchas?
 96 Arturo: Muchas.
 97 Maestra: ¿Para qué tienen que haber muchas?
 98 Vicente: Porque si hay un fuego.. se explota y.. y..
 99 Maestra: Pero ¿por qué tienen que haber muchas?
 100 Vicente: .. porque luego, si se queman dos casas.. una va a
 101 otra y la otra va a la otra.
 102 Jesus: Y también mandan policia a las dos partes.
 103 Maestra: Si, ahora vamos a hablar de los policia. Entonces
 104 hay que tener muchas estaciones de bomberos por si
 105 hay varios incendios a la misma vez. Ahí esta la
 106 estación de bomberos [mientras muestra el dibujo en
 107 el libro] y siempre tienen la puerta de.. de la
 108 cochera abierta.. y es muy grande, ¿por qué siempre
 109 estará habierta y es tãn grande?
 110 Vicente: Para que no se la roben.
 111 Mariela: No, para que entre el camión.
 112 Cs: #Para que..#
 113 #Para..#
 114 Maestra: Los camiones de bomberos son grandes.. no son
 115 chiquitos como coches.. ¿y por qué siempre estan
 116 abierta las puertas?
 117 Vicente: Por si suena la alarma.
 118 Maestra: Si, entonces no pierden tiempo y salen rápido.
 119 Iris: En la noche yo oigo los bomberos.
 120 Arturo: Si, en la noche.
 121 Cs: (***) (***)
 122 Maestra: Ahora vamos a hablar de los bomberos, ¿Eddie?
 123 Eddie: Ahí unos bomberos que estaban quemando las casas.
 124 Maestra: ¿Los bomberos queman las casas?
 125 Cs: #Nooo#
 126 Jesus: Los bomberos sacan una mangera y hechan agua.
 127 Iris: Quitan la lumbre.
 128 Maestra: Aah, quitan la lumbre.. el fuego.. y Eddie ¿tu viste
 129 a los bomberos enfrente de tu casa que se estaba
 130 quemando?
 131 Eddie: Si.
 132 Maestra: Ok. Ahora vamos a hablar de eso.VAMOS A
 133 SUBIRNOS AL CAMIÓN DE BOMBEROS GRANDES.... Pero si
 134 ustedes hacen eso.. ¿es peligroso?
 135 Cs: #Yo no lo hago#
 136 #No#
 137 Cristal: Cuando los niños-- porque los niños no saben
 138 manejar.
 139 Maestra: No, y también por otra cosa.
 140 Vicente: Porque hay fuego y luego se queman.
 141 Cristina: Ms Soltero.. yo ví una película donde un señor se
 142 quemó.

143 Maestra: ¿Y qué pasó?
 144 Fernando: Se hizo calavera.
 145 Maestra: Y estaban-- ¿había bomberos?
 146 Cristal: No.
 147 Maestra: ¿No?
 148 Vicente: Si, porque luego los gangeros queman las casas.
 149 Maestra: Aah, ¿cómo sabes de eso Vicente?
 150 Vicente: Porque un día estaban prendiendo una casa..
 151 Maestra: ¿Y tu lo viste.. o te lo contaron?
 152 Vicente: Yo lo ví. Tenían dos encendedores.. y.. y.. uno lo
 153 llevaron adentro de la puerta.. y el otro-- con ese
 154 encendieron la casa y el otro lo aventaron ahí
 155 adentro.
 156 Maestra: ¿Por qué habrán quemado esa casa?
 157 Arturo: Porque son malos.
 158 Cs: (***) (***)
 159 Raul: Una vez.. pasamos y se estaba quemando la casa de mi
 160 hermano.
 161 Maestra: ¿De tu hermano o de tu tío?
 162 Raul: De mi tío.. mmm.. y vinieron los bomberos y le
 163 echaron agua.. en.. entonces fueron a vivir a mi
 164 casa despues de que se quemó.
 165 Maestra: Ooh, porque ¿cómo quedó la casa? ¿tu la viste
 166 despues de que se quemó?
 167 Raul: Se quemó porque era de tabla.
 168 Maestra: Aaah, era de madera hecha con tablas y ¿qué pasa con
 169 la madera?
 170 Cs: #Se quema#
 171 Maestra: Se quema muy facilmente.. ¿y cómo quedó la casa?
 172 Raul: Bien quemada.
 173 Maestra: Bien quemada, Ok.LLEGARON A UN INCENDIO
 174 ENORME.... ¿qué será un incendio?
 175 Cristal: La lumbre.. cuando se esta prendiendo.
 176 Mariela: Cuando se quema.
 177 Maestra: Un incendio.. si, es lumbre.. pero ¿cómo se puede
 178 decir de otra manera?
 179 Arturo: Fuego.
 180 Maestra: Fuego o lumbre. HABÍA MUCHO HUMO DE MUCHOS
 181 COLORES.... DE VIOLETA, VERDE Y AMARILLO. ¿Qué color
 182 es violeta?
 183 Cs: [no responden]
 184 Jesus: Rojo clarito.
 185 Maestra: ¿Nadie sabe?
 186 Fernando: Anaranjado.
 187 Maestra: Violeta es otra manera de decir.. [apunta a la
 188 camisa morada de Fernando]
 189 Cs: #Morado#
 190 Maestra: Morado. En algunas partes, en vez de decirle morado,
 191 le dicen violeta.. o guinda. En Argentina le decimos
 192 violeta y en México le dicen morado. Como por

193 ejemplo, ¿quién sabe que color es colorado?
 194 Hector: Blanco.
 195 Cs: #Rojo#
 196 Maestra: #Rojo#
 197 Maestra: Colorado es lo mismo que rojo, solo que es otra
 198 manera de decirlo. Ok.¡NI MI PROPIA MADRE ME
 199 PUDO RECONOCER! ¿Y por qué no lo reconoció?
 200 Cristal: Porque estaba pintado.
 201 Mariela: No, porque estaba todo sucio de puro fuego.
 202 Maestra: Cuando sale el fuego.. ¿qué sale despues del fuego--
 203 más arriba?
 204 Vicente: Humo.
 205 Maestra: Humo.. ¿Cuándo se va que deja atrás?
 206 Arturo: Colores.
 207 Maestra: ¿De qué color?
 208 Cs: #Rojo#
 209 #Amarillo#
 210 #Violeta#
 211 Maestra: ¿Deveras deja esos colores? ¿De qué color es el
 212 humo?
 213 Cs: #Blanco#
 214 #Negro#
 215 #Rojo#
 216 Eddie: ¡Gris!
 217 Maestra: ¡Gris! Hay humo blanco y hay humo gris. El humo
 218 blanco no sale del fuego, el humo gris si.. y a
 219 veces es tán, tán gris que parece..
 220 Cs: #Negro#
 221 Maestra: ...ENTONCES SHEILA ENTRÓ A SU CASA Y TUVO QUE
 222 QUEDARSE EN REMOJO EN LA BAÑADERA POR CINCO DÍAS
 223 HASTA QUE POR FÍN QUEDÓ LIMPIA. ¿Ustedes se pueden
 224 quedar cinco días en la bañadera?
 225 Cs: [riendose] #no#
 226 Maestra: ¿Qué pasaría si se quedan..?
 227 Vicente: Se enferman.. porque se pone el agua fría.
 228 Maestra: Oooh, se pone fría el agua. ¿Quién toma baños y
 229 quién toma duchas?
 230 Cs: [no responden]
 231 Maestra: ¿En la bañadera?
 232 Arturo: Yo tomo baños.
 233 Maestra: ¿Tu tomas un baño en la bañadera? ¿O ducha?.. el
 234 agua que cae de arriba. [dandose cuenta que los
 235 niños no tienen familiaridad con la palabra "ducha"]
 236 Cristal: Nosotros tenemos regadera.
 237 Maestra: Aaah, regadera. En México le dicen regadera..
 238 Cs: #Yo#
 239 #Yo también#
 240 Maestra: En Argentina le dicen ducha.. pero ustedes le dicen
 241 regadera.. es lo mismo. ¿Quién se baña en la
 242 regadera?

243 Cs: #Yo, yo#
 244 Maestra: ¿Y qué les gusta más, la regadera o la bañadera?
 245 Cs: #La regadera#
 246 #A mi me gusta más la bañadera#
 247 #A mi también#
 248 Maestra: A ver, le vamos a preguntar a Raul, ¿por qué a el le
 249 gusta más en la regadera?
 250 Raul: Porque el agua esta más caliente.
 251 Maestra: Ooh, Ok. Y a Eddie ¿qué le gusta más?
 252 Eddie: La regadera.
 253 Maestra: ¿Por qué?
 254 Eddie: Porque se siente como lluvia.
 255 Maestra: Aah, se siente como lluvia.. ¡que rico! Liana, ¿y a
 256 ti, qué te gusta más?
 257 Liana: La regadera.. porque.. porque la agua.. sale mucho
 258 caliente.
 259 Maestra: Ooh, el agua sale muy caliente, igual que a Raul. ¿Y
 260 a quién le gusta la bañadera?
 261 Cs: #A mi#
 262 Maestra: A Fernando.. a Cristal.. a ¿a quién?.. a Hector.
 263 Hector: La bañadera y también la regadera.
 264 Maestra: A mi también me gustan las dos.
 265 Cs: (***) (***)
 266 Maestra: Ok...¿Todos pueden ver?...DESPUES DE UNOS DIAS....
 267 Y SHEILA AGARRÓ SU MANO Y LO LLEVÓ ADENTRO DE LA
 268 ESTACIÓN DE LA POLICÍA. Sheila es.. ¿qué?
 269 Cs: #Traviesa#
 270 #Mala#
 271 Maestra: ¿Es mala?
 272 Cs: #No, traviesa#
 273 Maestra: Traviesa y ¿saben qué? Es muy curiosa, quiere saber
 274 todo-- por eso quiere ir a ver la estación de
 275 bomberos, la estación de policía.. porque ella es
 276 muy curiosa y quiere aprender.. es un poquito
 277 traviesa porque a veces esas cosas que hace son
 278 peligrosas. [da vuelta a la última página]
 279 Cs: #Y colorín colorado, este cuento se ha acabado#
 280 Maestra: ¿Y cómo saben que esta es una estación de policía y
 281 no una estación de bomberos? [apuntando a la última
 282 página donde hay un dibujo de una estación de
 283 policía]
 284 Cristal: Ahí no hay una puerta grande.
 285 Cs: (***) (***)
 286 Mariela: Por los sombreros.
 287 Maestra: Aah, porque no hay una puerta grande y los sombreros
 288 de los policías son diferentes a los de los
 289 bomberos.. pero aca hay un bombero que no tiene
 290 casco.. porque no todos los bomberos se visten con
 291 sus trajes de bomberos todo el tiempo. Se los
 292 ponen.. ¿cuándo?

293 Jesus: Cuando una casa se quema.
 294 Mariela: Despues se lo ponen.
 295 Arturo: O explota.
 296 Maestra: Cuando una casa se quema o explota se ponen sus
 297 trajes. Explotan las casas porque hay gas y de ahí
 298 sale el incendio, a veces.
 299 Arturo: ¿Gas?
 300 Maestra: ¿Quién sabe lo que es gas?
 301 Cs: #Yo se, yo se#
 302 Vicente: Lo que le hechamos al carro.
 303 Maestra: Ah, gasolina.. aha.. y también..
 304 Cristal: Aceite.
 305 Maestra: Aceite y.. eeeh.. ¿con qué prenden el horno ustedes?
 306 Iris: Con cerillos.
 307 Maestra: Con cerillos, ¿y cómo se prende, que tiene?
 308 Cs: [no responden]
 309 Maestra: Tiene gas por abajo y así se prende. Ok.
 310 ...
 311 Maestra: Ok. Vamos a escribir.. todo lo que sabemos de los
 312 bomberos [escribe "bomberos" en el medio del papel y
 313 lo circula] Vicente ¿los bomberos que hacen?
 314 Arturo: Ayudan.. ayudan a la gente.
 315 Jesus: Y.. y también.. también..
 316 Maestra: Los bomberos ayudan a la gente [escribe "ayudan a la
 317 gente"] ¿Cómo ayudan a la gente?
 318 Vicente: Apagan el fuego.
 319 Maestra: [pone una linea saliendo del círculo y escribe
 320 "apagan el fuego"]
 321 Jesus: Y también con la mangera.
 322 Maestra: Con la mangera [escribe "mangera"]. Ahora yo quiero
 323 saber quien ha visto un incendio.
 324 Cs: #Yo, yo#
 325 Maestra: Ok. Esas personas que han visto un incendio-- pero
 326 no en la tele, en la calle-- quiero que me expliquen
 327 como son los incendios.. porque los bomberos apagan
 328 los incendios [escribe "incendios"] ¿Con que letra
 329 empieza incendio?
 330 Cs: #I#
 331 Jesus: No lo tenemos ahí arriba [apuntando a un papel
 332 grande colgado en la ventana con una lista de
 333 palabras que empiezan con la letra i]
 334 Maestra: No, ¡hay que ponerlo!
 335 Cs: (***) (***)
 336 Maestra: ¿Quién ha visto un incendio?
 337 Cs: #Yo, yo#
 338 Maestra: A ver, Jesus nos quiere contar. Pero tiene que ser
 339 algo que no halla salido en la tele.. despues me
 340 dicen de incendios que vieron en la televisión. ¿Qué
 341 viste, Jesus?
 342 Jesus: Un gangero puso una bomba en-- cuando ya iba a venir

343 a una casa.
 344 Maestra: ¿Y cómo sabes?
 345 Jesus: Porque yo lo ví.. que vino y lo puso cerca de la
 346 casa.
 347 Maestra: ¿Y tu lo viste en la tele-- lo viste tu o te lo
 348 contaron?
 349 Jesus: Me lo contaron.
 350
 351 Maestra: ¿Cómo pueden empezar los incendios?
 352 Vicente: Un niño chiquito.. prende la estufa.
 353 Maestra: Ooh, la estufa.. ¿Y qué pasa?
 354 Vicente: Se quema la casa.
 355 Maestra: ¿Siempre que prenden la estufa se quema la casa?
 356 Arturo: No, no siempre.
 357 Maestra: ¿Cuándo es que se quema la casa?
 358 Hector: Cuando dejan los cerillos junto al fuego.
 359 Maestra: Ooh, si dejan los cerillos junto al fuego se pueden
 360 encender.. [Iris levanta la mano] ¿y qué otra
 361 manera, Iris?
 362 Iris: Si lo dejan así, prendido, y se van de la casa.
 363 Maestra: Si uno prende el horno y se va.. se puede incendiar
 364 la casa. Entonces los cerillos, [escribe "cerillos"]
 365 dejando la estufa prendida [escribe "dejar la estufa
 366 prendida"], ¿y qué más?..... ok, esta va a ser la
 367 tarea.. tienen que preguntarle a sus papás, o tíos o
 368 tías cuales son otras maneras que ellos han visto
 369 que se incendian las casas.. si lo han visto en la
 370 vida real o en la tele o lo han leído en alguna
 371 parte.. como un incendio puede empezar. [se para y
 372 cuelga el papel, los niños se paran]
 373 Cs: (***) (***)
 374 Hector: También las casas se pueden quemar con la
 375 electricidad.
 376 Maestra: ¡Aaahh! ¿Oyeron lo que dijo Hector? Que las casas
 377 también se pueden quemar por la electricidad.
 378 ¡Mañana hablamos de eso! Que bien.

THE FIRE STATION, Read Aloud

Fires

English Translation

1-25-95

[Half the class is sitting around a table. On the board are 15 laminated photocopies of covers of books written by Robert Munsch. The copies of the covers are of books written in English and/or Spanish]

1 Teacher: Why did I put little red dots on some and not on
 2 others? [referring to the book covers]
 3 Arturo: Because some are bigger than others.

4 Teacher: Look at the ones that have and the ones that don't
5 have red dots. What might the difference be?
6 Mariela: Because there are.. there are some books there, that
7 you have not read yet.
8 Teacher: Oooh, that could be. That there are some books that
9 we have not read yet. But I read this book [pointing
10 to THE PAPER BAG PRINCESS] and I also read this one
11 [pointing to MOIRA'S BIRTHDAY] and then.. this one
12 and this one have red dots?
13 Cs: #Noo#
14 Teacher: So then, why did I put red dots on some and not on
15 others?
16 Cs: #Because..#
17 Mariela: Because we already read them.
18 Teacher: But there are some that have red dots and we haven't
19 read them and others that don't have red dots and we
20 have already read them [points to the ones we have
21 read and the ones we have not, that have or don't
22 have red dots]. Think.. think..
23 Mariela: I already know.. because there are some books that
24 you have not read and you don't put dots and there
25 are some books that you have read and you put dots.
26 Teacher: But why? Think.. .. think.
27 Raul: It's that.. it's that the rest are in Spanish.
28 Teacher: Oooh, and which ones are in Spanish?
29 Raul: The ones that have a little red dot.
30 Teacher: And how did you know?
31 Raul: Because those.. it's because I know you read them in
32 Spanish.
33 Teacher: Aaah, Raul was thinking and he realized that all the
34 ones that have a red dot are in..
35 Cs: #Spanish#
36 Teacher: In Spanish.. .. and today we are going to talk about
37 [while looking in a box full of books written by
38 Robert Munsch] THE FIRE STATION, here it is.
39 Hector: The fire station.. in Spanish.
40 Teacher: Is this one in Spanish?
41 Cs: #Yes#
42 Teacher: How do you know? [looks for and takes out of the box
43 the same book in English and shows both versions]
44 Arturo: The letters are smaller.
45 Teacher: Yes, they are smaller, in the Spanish or the English
46 book? [places both books on the table]
47 Mariela: The English one.
48 Teacher: And also both have the name of the author, Robert
49 Munsch, and the illustrator, Michael Martchenko..
50 but in English they put it on top and in Spanish
51 they put it..
52 Cs: #On the bottom#
53 Vicente: And.. and also-- because the color-- this red is

54 lower [the cover of the English version has a
55 lighter red than the cover of the Spanish version]
56 Teacher: Aaah, look, the red is a little different. This red
57 [pointing to the two books].. they are almost the
58 same but they are not..
59 Vicente: Because this one is lower and this one is stronger.
60 Teacher: Yes, this one is stronger and this one is not as
61 strong, Vicente says. Ok, sit down.. otherwise the
62 people in the back can't see. We are going to read
63 it and then later.. we are going to talk about what
64 we read and we are going to write it on this paper.
65 THE FIRE STATION, WRITTEN BY ROBERT MUNSCH,
66 ILLUSTRATED BY MICHAEL MARTCHENKO. [opens the book
67 to the dedication page] And this page, who remembers
68 what it is called?
69 Cs: [no response]
70 Teacher: The dedication page and this book.. was dedicated
71 to.. HOLLY MARTCHENKO.. AND TO MICHAEL VILLAMORE..
72 AND SHEILA PRESCOTT.. and who remembers what the
73 children's names were in the stories.. the children?
74 Liana: Sheila.
75 Teacher: Sheila, and the other child?
76 Mariela: Michael.
77 Teacher: And how do you say it in English?
78 Jesus: **Michael.**
79 Teacher: Aah, you see? Because, really the characters in the
80 stories are two children that they know.. maybe they
81 are their children.. or nephews and nieces of
82 Michael Martchenko and Robert Munsch.. Ready?
83 MICHAEL AND SHEILA WERE WALKING DOWN THE STREET. AS
84 THEY PASSED THE FIRE STATION.... who has passed by a
85 fire station?
86 Cs: #Me, me#
87 Teacher: Raul has passed by a fire station, and where was it?
88 Raul: It's a little far.
89 Hector: There is one close to my house.
90 Teacher: Because there are a lot of you-- do you think there
91 are a few fire stations or a lot?
92 Arturo: A lot.
93 Teacher: Why do we need a lot?
94 Vicente: In case there is a fire.. it explodes and.. and..
95 Teacher: But, why do we need a lot?
96 Vicente: .. because then, if two houses burn down.. one goes
97 to the other and the other goes to the other.
98 Jesus: And they also send the police to both places.
99 Teacher: Yes, we are going to talk about the police in a
100 minute. So then, we need many fire stations in case
101 there are a lot of fires at the same time. There is
102 the fire station [while showing the picture in the
103 book] and they always have the door of.. of the

104 garage opened.. and it is very big, why would it
 105 always be opened and is so big?
 106 Vicente: So that they don't steal it.
 107 Mariela: No, so that the truck can get in.
 108 Cs: #So that..#
 109 #For..#
 110 Teacher: The fire trucks are big.. they are not small like
 111 cars.. and why are the doors always opened?
 112 Vicente: In case the alarm goes off.
 113 Teacher: Yes, then they don't waste time and they can get out
 114 quickly.
 115 Iris: At night I hear the fire fighters.
 116 Arturo: Yes, at night.
 117 Cs: (***) (***)
 118 Teacher: In a minute we are going to talk about the fire
 119 fighters, Eddie?
 120 Eddie: Over there, some fire fighters were burning a house.
 121 Teacher: The fire fighters burn houses?
 122 Cs: #Nooo#
 123 Jesus: The fire fighters get out a hose and they throw
 124 water.
 125 Iris: They take away the light.
 126 Teacher: Aah, they take away the light.. the fire.. and
 127 Eddie, you saw the fire fighters in front of your
 128 house when a house was burning?
 129 Eddie: Yes.
 130 Teacher: Ok. We'll talk about that.LET'S GO INTO THE
 131 ENORMOUS FIRE TRUCK.... but if you do that.. is it
 132 dangerous?
 133 Cs: #I don't do it#
 134 #No#
 135 Cristal: When children-- because children don't know how to
 136 drive.
 137 Teacher: No, and also because of something else.
 138 Vicente: Because there is fire and then they get burned.
 139 Cristina: Ms Soltero.. I saw a movie where a man got burned.
 140 Teacher: And what happened?
 141 Fernando: It became a skull.
 142 Teacher: And there were-- were there fire fighters?
 143 Cristal: No.
 144 Teacher: No?
 145 Vicente: Yes, because then the gang members burn the houses.
 146 Teacher: Aah, how do you know about that Vicente?
 147 Vicente: Because one day they were setting a house on fire..
 148 Teacher: Did you see it.. or someone told you?
 149 Vicente: I saw it. They had two lighters.. and.. and.. one
 150 they took inside the door.. and the other one-- with
 151 that one they lit the house and the other one they
 152 threw it in there.
 153 Teacher: Why would they have burned that house?

154 Arturo: Because they are bad.
155 Cs: (***) (***)
156 Raul: One time.. we passed by and my brother's house was
157 burning down.
158 Teacher: Your brother's or your uncle's?
159 Raul: My uncle's.. mmm.. and the fire fighters came and
160 they threw water on it.. then.. and then afterward
161 they came to live in my house.
162 Teacher: Ooh, because, how did the house end up? Did you see
163 it after it burned down?
164 Raul: It burned down because it was made of boards.
165 Teacher: Aaah, it was wood, made from boards, and what
166 happens with wood?
167 Cs: #It burns#
168 Teacher: It burns very easily.. and how did the house end up?
169 Raul: Very burnt.
170 Teacher: Very burnt, Ok.THEY CAME TO AN ENORMOUS FIRE
171 ["incendio"].... what would a fire ["incendio"] be?
172 [in Spanish there are several words for fire,
173 including: "fuego" meaning any kind of fire or
174 flames, "incendio" meaning a larger fire]
175 Cristal: The flame.. when it's catching on.
176 Mariela: When it burns.
177 Teacher: A fire ["incendio"].. Yes it is flames.. but how can
178 it be said in a different way?
179 Arturo: Fire ["fuego"].
180 Teacher: Fire or flames. LOTS OF COLORED SMOKE GOT ALL
181 OVER.... VIOLET, GREEN AND YELLOW. What color is
182 violet?
183 Cs: [no response]
184 Jesus: Light red.
185 Teacher: Nobody knows?
186 Fernando: Orange.
187 Teacher: Violet is another way of saying.. [points to
188 Fernando's purple shirt]
189 Cs: #Purple#
190 Teacher: Purple. In some places, instead of saying purple
191 they say violet.. or plum. In Argentina we say
192 violet and in México they say purple. Like for
193 example, who knows what color is "colorado"?
194 [another term for red in Spanish]
195 Hector: White.
196 Cs: #Red#
197 #Red#
198 Teacher: "Colorado" is the same as red, it's just another way
199 of saying it. Ok.MY OWN MOTHER, SHE DIDN'T EVEN
200 KNOW ME! And why didn't she recognize him?
201 Cristal: Because he had paint on.
202 Mariela: No, because he was all dirty from all the smoke.
203 Teacher: When fire comes out.. what comes from the fire-- on

204 top.
 205 Vicente: Smoke.
 206 Teacher: Smoke.. and when it leaves, what does it leave
 207 behind?
 208 Arturo: Colors.
 209 Teacher: What color?
 210 Cs: #Red#
 211 #Yellow#
 212 #Violet#
 213 Teacher: Does it really leave those colors behind? What color
 214 is smoke?
 215 Cs: #White#
 216 #Black#
 217 #Red#
 218 Eddie: Grey!
 219 Teacher: Grey! There is white smoke and there is grey smoke.
 220 The white smoke doesn't come from the fire, grey
 221 smoke does and.. sometimes it is so, so grey that it
 222 looks..
 223 Cs: #Black#
 224 Teacher:SHEILA WENT INSIDE AND LIVED IN THE BATHTUB FOR
 225 FIVE DAYS UNTIL SHE GOT CLEAN. Can you stay in the
 226 bathtub for five days?
 227 Cs: [laughing] #no#
 228 Teacher: What would happen if..
 229 Vicente: They get sick.. because the water gets cold.
 230 Teacher: Oooh, the water gets cold. Who takes baths and who
 231 takes shower? [using the word "ducha"]
 232 Cs: [no response]
 233 Teacher: In the bathtub?
 234 Arturo: I take baths.
 235 Teacher: You take a bath in the bathtub? Or in the shower?
 236 ["ducha"].. the water that falls from the top.
 237 [realizing that the children are not familiar with
 238 the word "ducha"]
 239 Cristal: We have a shower [using the word "regadera"].
 240 Teacher: Aaah, shower [using the word "regadera"]. In México
 241 they say shower ["regadera"]..
 242 Cs: #Me#
 243 #Me too#
 244 Teacher: In Argentina they say shower ["ducha"].. but you say
 245 shower ["regadera"].. it's the same. Who takes a
 246 shower?
 247 Cs: #Me, me#
 248 Teacher: And what do you like best, the shower or the bath?
 249 Cs: #The shower#
 250 #I like the bathtub#
 251 #Me too#
 252 Teacher: Let's see, we are going to ask Raul, why he likes
 253 the shower better?

254 Raul: Because the water is hotter.
 255 Teacher: Ooh, Ok. And Eddie, what do you like more?
 256 Eddie: The shower.
 257 Teacher: Why?
 258 Eddie: Because it feels like the rain.
 259 Teacher: Aah, it feels like the rain.. how delicious! Liana,
 260 and you, what do you like better?
 261 Liana: The shower.. because.. because the water.. comes out
 262 much hot.
 263 Teacher: Ooh, the water comes out very hot, the same as Raul.
 264 And who likes the bathtub?
 265 Cs: #Me#
 266 Teacher: Fernando likes it.. Cristal likes it.. and who?..
 267 Hector likes it.
 268 Hector: The bathtub and the shower too.
 269 Teacher: I like both too.
 270 Cs: (***) (***)
 271 Teacher: Ok. Can everybody see?AFTER A FEW DAYS.... AND
 272 SHEILA GRABBED HIS HAND AND PULLED HIM INTO THE
 273 POLICE STATION. Sheila is.. what?
 274 Cs: #Mischievous#
 275 #Bad#
 276 Teacher: Is she bad?
 277 Cs: #No, mischievous#
 278 Teacher: Mischievous, and you know what? She is very curious,
 279 she wants to know everything-- that is why she wants
 280 to go and see the fire station, the police station..
 281 because she is very curious and wants to learn.. she
 282 is a little mischievous because those things that
 283 she does sometimes are dangerous. [turns to the last
 284 page]
 285 Cs: #“Y colorín colorado, este cuento se ha acabado”#
 286 [this is a popular way of ending stories in Latin
 287 countries, roughly translated to: and little color
 288 red, this story had ended]
 289 Teacher: And how do you know that this is a police station
 290 and not a fire station? [pointing to the last page
 291 where there is a picture of a police station]
 292 Cristal: There, it doesn't have a big door.
 293 Cs: (***) (***)
 294 Mariela: Because of the hats.
 295 Teacher: Aah, because it doesn't have a big door and the
 296 police hats are different from the fire fighters'
 297 hats.. but here is a fire fighter that doesn't have
 298 a helmet.. because not all the fire fighters dress
 299 with their fire fighter uniform all the time. They
 300 put them on.. when?
 301 Jesus: When a house burns down.
 302 Mariela: Then they put them on.
 303 Arturo: Or explodes.

304 Teacher: When a house burns down or explodes they put their
305 uniforms. Houses explode because there is gas and
306 sometimes the fire comes from there.

307 Arturo: Gas?

308 Teacher: Who knows what gas is?

309 Cs: #I know, I know#

310 Vicente: What we put in the car.

311 Teacher: Ah, gasoline.. aha.. and also..

312 Cristal: Oil.

313 Teacher: Oil and.. eeh.. and what do you light the oven
314 with?

315 Iris: With matches.

316 Teacher: With matches, and how does it light up, what does it
317 have?

318 Cs: [no response]

319 Teacher: It has gas underneath and that's how it lights up.
320 Ok.

321

322 Teacher: Ok. We are going to write.. all that we know about
323 the firefighters [writes "firefighters" in the
324 middle of the paper and circles the word] Vicente,
325 the firefighters, what do they do?

326 Arturo: They help.. they help people.

327 Jesus: And.. and also.. also..

328 Teacher: The firefighters help people [writes "help people"].
329 How do they help people?

330 Vicente: They put out the fire.

331 Teacher: [writes a line coming out of the circle and writes
332 "put out fire"]

333 Jesus: And also with the hose.

334 Teacher: With the hose [writes "hose"]. Now I would like to
335 know who has seen a fire.

336 Cs: #Me, me#

337 Teacher: Ok. Those of you who have seen a fire-- but not on
338 TV, in the street-- I want you to explain how the
339 fires are.. because the firefighters put out the
340 fires [writes "fires"] With what letter does fire
341 start?

342 Cs: #F#

343 Jesus: We don't have it up there [pointing at a big tag
344 board sheet hanging on the window with a list of
345 words that start with the letter F]

346 Teacher: No, we have to write it!

347 Cs: (***) (***)

348 Teacher: Who has seen a fire?

349 Cs: #Me, me#

350 Teacher: Let's see, Jesus wants to tell us. But it has to be
351 something that you didn't see on TV.. later you can
352 tell me about the fires that you saw on television.
353 What did you see Jesus?

354 Jesus: A gang member put a bomb in-- when he was getting to
355 a house.
356 Teacher: And how do you know?
357 Jesus: Because I saw.. that he came and placed it near the
358 house.
359 Teacher: And did you see it on TV-- you saw it yourself or
360 someone told you about it?
361 Jesus: Someone told me.
362
363 Teacher: How can fires get started?
364 Vicente: A little boy.. turns on the stove.
365 Teacher: Oooh, the stove.. and what happens?
366 Vicente: The house burns down.
367 Teacher: Does the house always burn down when you turn on the
368 stove?
369 Arturo: No, not always.
370 Teacher: When is it that the house burns down?
371 Hector: When they leave the matches next to the flame.
372 Teacher: Ooh, if you leave the matches next to the flames
373 they can light up.. [Iris raises her hand] And what
374 other way Iris?
375 Iris: If they leave it like that, on, and then they leave
376 the house.
377 Teacher: If one turns on the oven and then leaves.. the house
378 can burn down. Then, the matches, [writes "matches"]
379 leaving the stove on [writes "leaving the stove
380 on"], and what else?.. .. Ok, this is going to be
381 the homework.. you have to aks your parents, or you
382 aunts or uncles, what other ways have they seen
383 houses burn down.. if they have seen it in real life
384 or on TV or they have read it somewhere.. how a fire
385 can start. [stands up and hangs the paper, the
386 children stand up]
387 Cs: (***) (***)
388 Hector: The house can also burn down with electricity.
389 Teacher: Aaahh! Did you hear what Hector said? That houses
390 can also burn down because of electricity. Tomorrow
we'll talk about that! Great.

Appendix DTimón y Aviones

2-12-95

1 Maestra: [leyendo del libro "EL AVION DE ANGELA ESCRITO POR
2 ROBERT MUNSCH] YO ME LLAMO ANGELA Y SOLO TENGO CINCO
3 AÑOS Y NO SE NADA DE VOLAR AVIONES. "¡DIOS MÍO, QUE
4 LÍO!" CONTESTÓ LA VOZ. "ENTONCES ESCUCHAME MUY BIEN
5 ANGELA: AGARRA EL TIMÓN Y DA VUELTA HACIA LA
6 IZQUIERDA". [la maestra le pregunta al grupo] ¿Qué
7 querrá decir timón?
8 Ramón: El volante.
9 Maestra: El volante [apuntando al libro] ¿Cómo sabías que el
10 timón era el volante?
11 Vicente: Porque.. era así [mueve las manos como si condujera
12 un auto, y mira a Ramón]
13 Maestra: Ramón, ¿por qué?
14 Ramón: Porque estaba pensando.
15 Maestra: ¡Aaaah! Ramón estaba pensando porque el escuchó lo
16 que estaba diciendo el cuento.. le dijeron: AGARRA
17 EL TIMON. Tiene que ser el volante ¿no?
18
19 Maestra: Vamos a hablar un poquito de cuando hay accidentes
20 de aviones.
21 Mariela: Cuando chocan.
22 Maestra: Cuando chocan con otro avión, pero cuando se vienen
23 abajo, ¿cómo se llama eso?
24 CM: Estrellar.
25 Maestra: Se estrellan.
26 [unos minutos mas tarde, describiendo un poster de
27 la cabina de un avión]
28 Maestra: Y pueden mirar por la ventana. Y acá, acá esta la
29 parte donde..
30 CF: ¡Manejan!
31 Maestra: Manejan ee..
32 Mariela: Esos son los jefes.
33 Maestra: ¿Son los jefes?
34 Mariela: Sí.
35 Cs: #No#
36 Maestra: Son los..
37 Cs: #¡Los pilotos!#
38 Maestra: Los pilotos, ¡aha!.. y si, son como los jefes.
39 Cristal: Mi hermano tiene aviones de.. de juguetes.
40 Maestra: Si tienen aviones de juguete en casa, los pueden
41 traer mañana.. los van.. a traer mañana para verlos.
42 Esteban: Yo tengo un avión que es.. es del.. de la Army.
43 Maestra: ¡De la Army! Del ejercito. Es que hay distintos
44 tipos de aviones..
45 [pregunta que tipo de aviones hay en el poster, en
46 el que hay un dibujo de un avión comercial]

47 Cs: #(***)llevan gente#
 48 #Los de la Army#
 49 #Llevan tanques#
 50 Esteban: Llevan comida para los pobres.
 51 Maestra: ¿Cómo sabes?
 Esteban: Porque.. porque lo pasan en las noticias.

Steering Wheel and Airplanes

English Translation

2-12-95

1 Teacher: [reading from the book "ANGELA'S AIRPLANE" WRITTEN
 2 BY R. MUNSCH] MY NAME IS ANGELA AND I AM ONLY FIVE
 3 YEARS OLD AND I DON'T KNOW ANYTHING ABOUT FLYING
 4 PLANES. "OH MY GOD, WHAT A MESS!" ANSWERED THE
 5 VOICE. "THEN LISTEN TO ME VERY CAREFULLY: TAKE THE
 6 RUDDER AND TURN LEFT. [asks the group] What do you
 7 think rudder is?
 8 Ramón: The steering wheel.
 9 Teacher: The steering wheel. [pointing to the book] How did
 10 you know that the rudder is the steering wheel?
 11 Vicente: Because.. it was like this [moving hands as if
 12 driving a car, then looks at Ramón]
 13 Teacher: Ramón, why?
 14 Ramón: Because I was thinking.
 15 Teacher: Aaaah! Ramón was thinking because he was listening
 16 to what the story was saying.. they told her: TAKE
 17 THE RUDDER. It has to be the steering wheel, right?
 18
 19 Teacher: Let's talk a little bit about when planes are in an
 20 accident.
 21 Mariela: When they collide.
 22 Teacher: When they collide with another airplane, but when
 23 they hit the ground, what is that called?
 24 CM: Crash.
 25 Teacher: They crash.
 26 [a few minute later, describing a poster with the
 27 cabin of an airplane]
 28 Teacher: And you can look out the window, and here, here is
 29 the part where..
 30 CF: They drive!
 31 Teacher: They drive, eehh..
 32 Mariela: Those people are the bosses.
 33 Teacher: They are the bosses?
 34 Mariela: Yes.
 35 Cs: #No#
 36 Teacher: They are..
 37 Cs: #The pilots!#

38 Teacher: The pilots, aha!.. and yes, they are like the
39 bosses.
40 Cristal: My brother has airplanes tha.. toy airplanes.
41 Teacher: If you have toy airplanes at home, you can bring
42 them tomorrow.. you are going to.. to bring them
43 tomorrow so we can see them..
44 Esteban: I have a plane that is.. is from.. from the **Army**.
45 Teacher: From the **Army**! From the army. Well, there are
46 different types of planes..
47 [Teacher asks what types of planes are in the
48 poster, in which there is a picture of a commercial
49 plane]
50 Cs: #(***)they carry people#
51 #From the **Army**#
52 #They carry tanks#
53 Esteban: They take food to the poor.
54 Teacher: How do you know that?
Esteban: Because.. because they show that on the news.

Appendix ECartas y carteros

2-16-95

[la mitad de la clase esta sentada alrededor de una mesa, en un taburete hay un papel con palabras escritas]

- 1 Maestra: Ayer habíamos escrito lo que ya sabemos acerca de
2 las cartas.. y lo que se necesita para mandar
3 cartas.. ¿se acuerdan lo que escribimos abajo de LO
4 QUE YA SABEMOS? [apuntando al papel]
5 Cs: #Si#
6 Maestra: ¿Qué sabemos de las cartas y de la correspondencia?
7 Marisol: Meastra.. Juan (***)
8 Cs: (***) (***)
9 Maestra: Se intercambian.. ¿qué?
10 Esteban: Cartas.
11 Maestra: [leyendo del papel lo que escribió la meastra ayer]
12 INTERCAMBIAN CARTAS.. SE DAN.. SE METEN A UN BUZÓN..
13 SE METEN A LOS SOBRES.. SE MANDAN A LA GENTE.. SE
14 PUEDEN LLEVAR. Y aca escribimos que para mandar una
15 carta se necesita..
16 Arturo: Un buzón.
17 Maestra: Una.. ¿qué letra es esta? [apuntando a la primera
18 letra de ESTAMPILLA]
19 Esteban: Ee.. eee.. el sobre.
20 Maestra: ESTAMPILLA.. UNA CARTA.. UN SOBRE.. UN LÁPIZ.. UN
21 PAPEL.. UN BUZÓN.. y ustedes fueron a sus casas y
22 tuvieron que investigar acerca de las cartas.
23 Jesus: Yo le dije a mi mamá en la noche.
24 Maestra: Ok, vamos a empezar con Marisol. Cuentanos que nos
25 trajistes.
26 Marisol: Una carta.
27 Mariela: Sácala del sobre.
28 Maestra: Los demas la quieren ver.
29 Juan: [cantando, como haciendo porras] que la habra.. que
30 la habra.. que la habra..
31 Maestra: Ok, ¿qué tipo de carta es esta? [es una cuenta del
32 hospital]
33 Juan: Del cupón.
34 Maestra: ¿Es una carta del abuelito o la abuelita?
35 Juan: No, es un cupón.
36 Maestra: ¿Es un cupón? ¿Qué tipo de carta es?
37 Vicente: Es del hospital.
38 Maestra: Aah, ¿cómo sabes que es del hospital?
39 Cs: (***) (***)
40 Vicente: Porque ahí tiene el monito. [apuntando al logo del
41 hospital en la carta]
42 Maestra: ¿Alguien recibe cartas del hospital que tienen este
43 mismo dibujito? [mostrando el logo del hospital en

44 la carta]

45 Cs: #Si#

46 Maestra: ¿Si.. y qué hospital es?

47 Cs: (***) (***)

48 Maestra: Se llama **Saint Mary's Hospital**.. y entonces nos

49 trajo Marisol una carta que le llego del hospital..

50 y la vamos a volver a meter en el sobre.. y miren..

51 tiene este sobre que es diferente a una carta que le

52 manda la abuela..

53 Juan: Esto no es una estampilla. [apuntando al sello en el

54 sobre]

55 Maestra: Pero.. Cristal, ¿puedes ver?

56 Juan: Ese.. ese.. ese es..

57 Esteban: Es un sello.

58 Maestra: Es un sello. Porque cuando mandan cartas así.. no le

59 ponen estampillas, le ponen un sello. ¿Y todo esto..

60 qué dice aca? [apuntando a las letras y números en

61 el sello]

62 Arturo: Son números.

63 Maestra: ¿Qué números?

64 Juan: 24.. 29..

65 Maestra: ¿Qué serán esos números?

66 Vicente: Los números del teléfono..

67 Maestra: ¿Número de teléfono? ¿Se acuerdan cuando hicimos

68 ayer el sello, que decía..?

69 Cs: #El día#

70 Maestra: El día.. la fecha, y aca esta la fecha y también

71 dice Chicago porque es de donde viene [apuntando al

72 sobre]. Muchas gracias, Marisol nos trajo una carta

73 o una cuenta del hospital. Y la otra que nos trajo..

74 ¿la puedes habrir?

75 Arturo: No mas rómpela.

76 Maestra: Aah, y ¿esta carta.. qué será? [muestra una carta

77 con una oferta de música]

78 Juan: Los cupones.

79 Arturo: Es de un trabajo.

80 Cristal: De otro hospital.

81 Maestra: Puede ser un recibo o una cuenta.. o le estan

82 tratando de vender algo. Ok, aca tenemos-- ¡Aaah,

83 miren lo que hay aca adentro!

84 Vicente: Otro sobre.

85 Maestra: ¿Y para qué mandaron otro sobre?

86 Vicente: Pa.. por si quieren mandar una carta.

87 Maestra: Oooh..

88 Vicente: Por si no es de ellos.

89 Maestra: Puede ser.. o si quieren responder a lo que le estan

90 diciendo aca. Cuando mandan un bill a su casa ¿no

91 mandan un sobre adentro?, ¿para qué?

92 Juan: Para pagar.

93 Maestra: Ahora vamos a preguntarle a Juan.

94 Juan: [muestra el sobre] no tengo nada adentro.

95 Maestra: Adentro no tienes nada, pero ¿qué es?
 96 Juan: Es un sobre.
 97 Maestra: ¿Esta carta es igual a esta? [mostrando el sobre de
 98 Juan y el sobre de Marisol] ¿Cómo son diferentes?
 99 Mariela: Porque esa es más grande y esa es mas chica [señala
 100 primero a la carta del hospital que es más grande y
 101 despues a la carta de Juan que es más chica]
 102 Maestra: Aha, y ¿qué más? Cuentanos Juan de tu carta.
 103 Juan: [no responde]
 104 Maestra: Esta carta ¿de quién habrá venido?
 105 Liana: De México.
 106 Maestra: Aah de México y ¿cómo saben?
 107 Juan: Porque tiene rojo y verde.
 108 Maestra: Y..
 109 Juan: Es la bandera de México.
 110 Marisol: Porque tiene así.
 111 Maestra: Alla esta la bandera de México y tiene..
 112 Cs: #Rojo y verde#
 113 Maestra: ¿Y esta? [mostrando el sobre del hospital]
 114 Cs: #No#
 115 Maestra: Y ademas de que tiene verde y rojo, ¿cómo saben que
 116 esta carta es de México?
 117 Cs: (***) (***)
 118 Jesus: Tiene estampilla.
 119 Maestra: Sí, y también ¿esta la escribieron a maquina como
 120 este? [la carta del hospital esta escrita a máquina,
 121 la de Juan esta escrita a mano]
 122 Cs: #No#
 123 Maestra: ¿Quién la escribió?
 124 Arturo: Su mamá.
 125 Juan: No, a mi papá.
 126 Maestra: Aca tiene la dirección y aca dice.. [apuntando a la
 127 palabra Chicago]
 128 Juan: Chicago.
 129 Maestra: Y aca, ¿qué tiene en la esquina.. ¿qué dice?
 130 Cs: (***) (***)
 131 Maestra: ¿Quién escribió la carta?.. .. dice MARTA SOLIS.
 132 Juan: Es mi abuela.
 133 Maestra: Y ¿la carta qué estaba adentro?
 134 Juan: La deje en mi casa.
 135 Maestra: Ok. Raul.
 136 Raul: Una carta-- el sobre nada más.
 137 Maestra: Tu carta que estaba adentro la dejaste en casa, Ok.
 138 Y cuentanos de quien es y para quien vino y de donde
 139 vino.
 140 Raul: De México.
 141 Juan: Miren, tiene verde, rojo y blanco. [apuntando a su
 142 sobre]
 143 Maestra: Si, tiene los mismos colores.. pero ¿son iguales los
 144 sobres?
 145 Cs: #No#

146 Vicente: El de Juan tiene las rayas acostadas y el de Raul
147 las tiene para arriba.
148 Maestra: Y además este es un sobre más grande.. y miren el
149 sello.. aca le pusieron la estampilla y arriba le
150 pusieron el sello. ¿Y esta carta se la mandaron a
151 quién?
152 Raul: A mi abuelito.
153 Maestra: Dice SR. ARMANDO MENDES, ¿quién es?
154 Raul: Mi abuelito.
155 Maestra: ¿Y quién se la mando a tu abuelito?... .. dice JOSÉ
156 LOPEZ.
157 Raul: Tengo.. tengo.. es que tengo también muchos tíos en
158 México.
159 Maestra: Aaah, Raul tiene muchos tíos en México.. y ¿este es
160 uno de tus tíos?
161 Raul: Si.
162 Marisol: Yo tengo un primo que se llama José.
163 Jesus: Y mi papá también se llama José.
164 Maestra: Ok. ¿Alguien más? Iris ¿qué trajiste? Cuentanos.
165 Juan: Esa tiene estampilla de Chicago.
166 Maestra: Solo trajiste el sobre sin la carta, Ok, cuentanos
167 de tu sobre.. a ver.. ¿esta carta viene de México?
168 Cs: #No#
169 Maestra: ¿Cómo saben?
170 Juan: Porque.. porque tiene la estampilla de Chicago.
171 Maestra: ¿Es de Chicago?
172 Mariela: De Estados Unidos.
173 Maestra: ¿Y cómo saben que es de Estados Unidos?
174 Juan: Porque tiene los colores de la bandera.
175 Maestra: ¿Cuál bandera?
176 Cs: #De Estados Unidos#
177 Juan: Tiene rojo, azul y blanco.
178 Maestra: ¿Y a quién le mandaron esta carta Iris?
179 Juan: Chicago, Illinois.
180 Maestra: Si, pero ahora esta hablando Iris.. ¿Iris?
181 Iris: No se a quién se la mandó.
182
183 Maestra: A ver, Vicente nos trajo una carta pero sin el
184 sobre.. ¿Dejaste el sobre en tu casa?
185 Vicente: Si.
186 Maestra: Ok. Vamos a ver.. Vicente trajo la carta sin el
187 sobre.. Iris trajo el sobre sin la carta.. mmmm.. ¿y
188 estas dos cartas se parecen? [mostrando la carta del
189 hospital que esta escrita a máquina con un logo, y
190 la carta de Vicente que esta escrita a mano]
191 Cs: #No#
192 Arturo: Esa está escrita.
193 Maestra: Esta está escrita a mano.. [mostrando la carta de
194 Vicente] ¿y esta? [mostrando la carta del hospital
195 que trajo Marisol]
196 Arturo: Con computadora.

197 Maestra: Con computadora o a máquina.. ¿y qué otras cosas
 198 tienen de diferente?
 199 Esteban: Esta tiene atrás y esta no.
 200 Maestra: [da vuelta la carta del hospital] Esta si tiene
 201 escrito atrás.
 202 Esteban: Pero poquito y esa tiene mucho [apuntando a la carta
 203 de Vicente]
 204 Maestra: ¿Y esta quién la habrá escrito?
 205 Vicente: Mi mamá.
 206 Maestra: ¿A quién se la escribió?
 207 Vicente: No sé.
 208 Maestra: A ver.. dice ESTIMADA HERMANA.. es a tu tía.. la
 209 hermana de tu mamá, pero no la vamos a leer porque
 210 es una carta privada. Muchas gracias Vicente.
 211 ¿Mariela? A ver que nos trajo.
 212 Mariela: Esta carta yo la hice.
 213 Maestra: Ah, Ok, leamos tu carta.
 214 Cs: (***) (***)
 215 Maestra: A ver.. en vez de traernos una carta que recibió por
 216 correo en su casa.. nos trajo una carta que ella
 217 escribió. Y ¿qué le falta?
 218 Juan: Un punto.
 219 Maestra: ¿Un punto?.. la fecha. ¿Y a quién le escribiste tu
 220 carta?
 221 Mariela: A nadie.
 222 Maestra: ¿A nadie?! ¿Y las cartas no se les escribe a nadie?
 223 Cs: [se rien]
 224 Maestra: ¿A quién se les escribe las cartas?
 225 Juan: A las personas.. que conocen.
 226 Cs: #Si#
 227 Oscar: A México.
 228
 229 Maestra: Cuando mandan un sobre.. ¿qué hay que ponerle?
 230 Vicente: Una estampilla.
 231 Juan: El nombre.
 232 Maestra: La estampilla.. el nombre..
 233 Vicente: El sello.
 234 Juan: La dirección.
 235 Maestra: El sello, ¿se lo ponen ustedes?
 236 Cs: #No#
 237 Maestra: ¿Quién le pone el sello?
 238 Juan: Las personas.
 239 Esteban: Las personas que los reciben.
 240 Vicente: Las personas que los hacen.
 241 Esteban: Ellos le ponen el sello.
 242 Maestra: ¿Las que los reciben?
 243 Esteban: Aha.
 244 Maestra: ¿Cuando tu recibes una carta tu le pones un sello?
 245 Esteban: La.. los que la agarran.. luego ellos se lo ponen.
 246 Maestra: Cuando el cartero se la lleva..
 247 Juan: El cartero le pone el sello.

248 Esteban: No, el que.. el que.. el que la tiene ahí.. luego le
 249 pone el sello.
 250 Maestra: El cartero ¿a quién le lleva la carta?
 251 Cs: #La casa#
 252 Maestra: Pero cuando ustedes mandan una carta-- yo voy a
 253 mandar esta carta a.. a mi papá-- le escribo la
 254 dirección, el nombre de mi papá y le pongo una
 255 estampilla.. y el cartero viene y ¿a dónde se la
 256 lleva?
 257 Jesus: Y el nombre de su mamá.
 258 Esteban: No, no se la lleva.
 259 Maestra: ¿El cartero se sube a un avión y se la lleva a mi
 260 papá?
 261 Cs: [se rien] #no#
 262 Maestra: ¿A dónde va el cartero con mi carta para mi papá?
 263 Juan: En una troca.
 264 Esteban: La pone en un avión y luego..
 265 Juan: La llevan a una troca y despues las ponen todas
 266 juntas.
 267 Maestra: Aah, y la troca ¿a dónde va?
 268 Cs: #A México#
 269 Maestra: ¿La troca se va a México?
 270 Esteban: No, se va en avión.
 271 Maestra: Entonces, el cartero se la lleva a la troca.. la
 272 troca se la lleva al avión y el avión vuela a
 273 México.. y ahí ¿qué pasa?
 274 Esteban: Ahí se la dan.
 275 Maestra: ¿Quién se la da?
 276 Esteban: Se lo pone en el buzón, el cartero.
 277 Maestra: Aah, en México hay otro cartero que saca las cartas
 278 del avión y se lo lleva a mi papá. Ok.

Letters and mail carriers

English Translation

2-16-95

[half the class is sitting around a table, on an easel is a paper with words written on it]

1 Teacher: Yesterday we had written what we already know about
 2 letters.. and what is needed to send letters.. do
 3 you remember what we wrote under WHAT WE ALREADY
 4 KNOW? [Pointing to the paper]
 5 Cs: #Yes#
 6 Teacher: What do we know about letters and the mail?
 7 Marisol: Teacher.. Juan (***)
 8 Cs: (***) (***)
 9 Teacher: They are exchanged.. what?
 10 Esteban: Letters.

11 Teacher: [reading from the paper that the teacher wrote
12 yesterday] EXCHANGE LETTERS.. THEY ARE GIVEN.. THEY
13 ARE PUT IN A MAIL BOX.. THEY ARE PUT INSIDE THE
14 ENVELOPES.. THEY ARE SENT TO PEOPLE.. THEY CAN BE
15 TAKEN. And here we wrote that to send a letter we
16 need a..

17 Arturo: A mail box.

18 Teacher: A.. what letter is this? [pointing to the first
19 letter in Stamp]

20 Esteban: Ss.. sss.. stationary.

21 Teacher: Stamp.. A LETTER.. AN ENVELOPE.. A PENCIL.. A
22 PAPER.. A MAIL BOX.. and you had to go home and
23 investigate about letters.

24 Jesus: I told my mom in the night.

25 Teacher: Ok, let's start with Marisol. Tell us about what you
26 brought.

27 Marisol: A letter.

28 Mariela: Take it out of the envelope.

29 Teacher: The rest of the people want to see it.

30 Juan: [singing, as if cheering] she should open it.. she
31 should open it.. she should open it..

32 Teacher: Ok, what kind of letter is this? [it is a hospital
33 bill]

34 Juan: It's from a coupon.

35 Teacher: Is this a letter from grandma or grandpa?

36 Juan: No, from a coupon.

37 Teacher: Is it a coupon? What kind of letter is this?

38 Vicente: It is from the hospital.

39 Teacher: Aah, how do you know it is from the hospital?

40 Cs: (***) (***)

41 Vicente: Because there, it has the little picture. [pointing
42 to the logo of the hospital on the letter]

43 Teacher: Does anybody receive letters from the hospital that
44 have this little picture? [showing the logo of the
45 hospital on the letter]

46 Cs: #Yes#

47 Teacher: Yes.. and what hospital is it?

48 Cs: (***) (***)

49 Teacher: It is **Saint Mary's Hospital**.. and so then Marisol
50 brought us a letter that arrived from the hospital..
51 and we are going to put it back in the envelope..
52 and look.. it has this envelope that is different to
53 one that a grandma would send..

54 Juan: This is not a stamp [pointing to the seal on the
55 envelope]

56 Teacher: But.. Cristal, can you see?

57 Juan: That.. that.. that is..

58 Esteban: It's a seal.

59 Teacher: It's a seal. Because when they send letters like
60 this.. they don't put stamps, they put a seal. And
61 all this.. what does it say here? [pointing to the

62 letters and numbers on the seal]

63 Arturo: They are numbers.

64 Teacher: What numbers?

65 Juan: 24.. 29..

66 Teacher: What would those numbers be?

67 Vicente: The telephone numbers..

68 Teacher: Telephone number? Do you remember when we did the
69 seal yesterday, what did we put..?

70 Cs: #The day#

71 Teacher: The day.. the date, and here is the date and it also
72 says Chicago because it is where it is coming from
73 [pointing to the envelope]. Thank you very much,
74 Marisol brought us a letter or a bill from the
75 hospital. And the other one that she brought.. can
76 you open it?

77 Arturo: Just tear it.

78 Teacher: Aah, and this letter.. what might it be? [shows a
79 letter with an offer selling music]

80 Juan: The coupons.

81 Arturo: It is from a job.

82 Cristal: From another hospital.

83 Teacher: It could be a receipt or a bill.. or they are trying
84 to sell something. Ok, here we have-- Aaah, look
85 what is inside here!

86 Vicente: Another envelope.

87 Teacher: And what would they send another envelope for?

88 Vicente: In.. in case they want to send a letter.

89 Teacher: Oooh..

90 Vicente: In case it doesn't belong to them.

91 Teacher: Could be.. or if you want to respond to what they
92 are saying here. When they send a bill to your
93 house, don't they send an envelope inside?.. what
94 for?

95 Juan: To pay.

96 Teacher: Now we are going to ask Juan.

97 Juan: [shows the envelope] I don't have anything inside.

98 Teacher: Inside you don't have anything, but what is it?

99 Juan: It's an envelope.

100 Teacher: Is this letter the same as this one? [showing Juan's
101 envelope and Marisol's envelope] How are they
102 different?

103 Mariela: Because that one is bigger and that one is smaller
104 [pointing first to the letter from the hospital
105 which is bigger and then pointing to Juan's which is
106 smaller]

107 Teacher: Aha, and what else? Tell us Juan, about your letter.

108 Juan: [no response]

109 Teacher: This letter, who could it have come from?

110 Liana: From México.

111 Teacher: Aah, from México and how do you know?

112 Juan: Because it has red and green.

113 Teacher: And..
114 Juan: It's the flag from México.
115 Marisol: Because it has like that.
116 Teacher: Over there is the flag from México and it has..
117 Cs: #Red and green#
118 Teacher: And this one? [showing the envelope from the
119 hospital]
120 Cs: #No#
121 Teacher: And besides having green and red, how do you know
122 this letter is from México?
123 Cs: (***) (***)
124 Jesus: It has a stamp.
125 Teacher: Yes, and also, did they type this like this one?
126 [the letter from the hospital is typed, Juan's
127 letter is hand written]
128 Cs: #No#
129 Teacher: Who wrote it?
130 Arturo: His mom.
131 Juan: No, to my dad.
132 Teacher: Here it has the address and here it says.. [pointing
133 to the word Chicago]
134 Juan: Chicago.
135 Teacher: And here what does it have in the corner?.. What
136 does it say?
137 Cs: (***) (***)
138 Teacher: Who wrote the letter?.. .. It says MARTA SOLIS.
139 Juan: She is my grandmother.
140 Teacher: And the letter that was inside?
141 Juan: I left it at home.
142 Teacher: Ok. Raul.
143 Raul: A letter-- the envelope only.
144 Teacher: Your letter that was inside, you left at home, Ok.
145 And tell us who it is from and for whom it came and
146 from where it came.
147 Raul: From México.
148 Juan: Look, it has red, green and white. [pointing to the
149 envelope]
150 Teacher: Yes, it has the same colors.. but are the envelopes
151 the same?
152 Cs: #No#
153 Vicente: Juan's has the lines laying down and Raul's has them
154 standing up.
155 Teacher: And also this is a bigger envelope.. and look at the
156 seal.. here they put a stamp and on top they put the
157 seal. And this letter, it was sent to whom?
158 Raul: To my grandpa.
159 Teacher: It says MR. ARMANDO MENDES.. who is it?
160 Raul: My grandpa.
161 Teacher: And who sent it to your grandpa?.. .. it says JOSÉ
162 LOPEZ.
163 Raul: I have.. I have.. it's that I have a lot of uncles

164 in México.
165 Teacher: Aaah, Raul has a lot of uncles in México.. and this
166 one is one of your uncles?
167 Raul: Yes.
168 Marisol: I have a cousin whose name is José.
169 Jesus: And my dad's name is also José.
170 Teacher: Ok. Anyone else? Iris, what did you bring? Tell us.
171 Juan: That one has a stamp from Chicago.
172 Teacher: You just brought the envelope without the letter,
173 Ok, tell us about your envelope.. let's see.. does
174 this letter come from México?
175 Cs: #No#
176 Teacher: How do you know?
177 Juan: Because.. because it has the stamp from Chicago.
178 Teacher: Is it from Chicago?
179 Mariela: From the United States.
180 Teacher: And how do you know it is from the United States?
181 Juan: Because it has the colors of the flag.
182 Teacher: Which flag?
183 Cs: #From the United States#
184 Juan: It has red, blue and white.
185 Teacher: And who did they send this letter to, Iris?
186 Juan: Chicago, Illinois.
187 Teacher: Yes, but now Iris is talking.. Iris?
188 Iris: I don't know who it was sent to.
189
190 Teacher: Let's see, Vicente brought us a letter but without
191 the envelope.. did you leave the envelope at home?
192 Vicente: Yes.
193 Teacher: Ok. We are going to see.. Vicente brought the letter
194 without the envelope.. Iris brought the envelope
195 without the letter.. mmmm.. and these two letters,
196 do they look alike? [showing the letter from the
197 hospital that is typed with a logo, and Vicente's
198 letter that is written by hand]
199 Cs: #No#
200 Arturo: That was wroted.
201 Teacher: That one is written by hand.. [showing Vicente's
202 letter] and this one? [showing the letter from the
203 hospital that Marisol has brought]
204 Arturo: With a computer.
205 Teacher: With a computer or with a typewriter.. and what else
206 does it have that is different?
207 Esteban: This one has in the back and this one doesn't.
208 Teacher: [looks at the back of the letter from the hospital]
209 This one does have writing on the back.
210 Esteban: But just a little and this one has a lot [pointing
211 to Vicente's letter]
212 Teacher: And this one, who would have written it?
213 Vicente: My mom.
214 Teacher: Who did she write it to?

215 Vicente: I don't know.
 216 Teacher: Let's see.. it says DEAR SISTER.. it's to your
 217 aunt.. your mom's sister, but we are not going to
 218 read it because it is a private letter. Thank you
 219 very much Vicente. Mariela? Let's see what she
 220 brought us.
 221 Mariela: I did this letter.
 222 Teacher: Ah, Ok, let's read your letter.
 223 Cs: (***) (***)
 224 Teacher: Let's see.. instead of bringing us a letter that she
 225 received through the mail in her house.. she brought
 226 us a letter that she wrote. And what is missing?
 227 Juan: A period.
 228 Teacher: A period?.. the date. And who did you write your
 229 letter to?
 230 Mariela: To nobody.
 231 Teacher: To nobody?! And are letter written to nobody?
 232 Cs: [laughing]
 233 Teacher: Who are letters written to?
 234 Juan: To the people.. that they know.
 235 Cs: #Yes#
 236 Oscar: To México.
 237
 238 Teacher: When you send an envelope.. what needs to be put on
 239 it?
 240 Vicente: A stamp.
 241 Juan: The name.
 242 Teacher: A stamp.. the name..
 243 Vicente: The seal.
 244 Juan: The address.
 245 Teacher: The seal, do you put it?
 246 Cs: #No#
 247 Teacher: Who puts the seal?
 248 Juan: The people.
 249 Esteban: The people that receive it.
 250 Vicente: The people that make it.
 251 Esteban: They put the seal on.
 252 Teacher: The ones that receive it?
 253 Esteban: Aha.
 254 Teacher: When you receive a letter, you put the seal on?
 255 Esteban: The.. the ones that take it.. then, they put it on.
 256 Teacher: When the mail carrier takes it to them..
 257 Juan: The mail carriers put the seal on.
 258 Esteban: No, the one that.. the one.. the one that has it
 259 there.. then he puts the seal on.
 260 Teacher: The mail carrier, who does he take the letter to?
 261 Cs: #The house#
 262 Teacher: But when you send a letter-- I am going to send this
 263 letter to.. to my dad-- I write the address, my
 264 dad's name and I put a stamp on it.. and the mail
 265 carrier comes and, where does he take it?

266 Jesus: And your mom's name.
267 Esteban: No, he doesn't take it.
268 Teacher: Does the mail carrier get on a plane and take it
269 take it to my dad?
270 Cs: [laughing] #no#
271 Teacher: Where does the mail carrier go with my letter to my
272 dad?
273 Juan: In a truck.
274 Esteban: He puts it in a plane and then..
275 Juan: He takes it to a truck and then he puts them all
276 together.
277 Teacher: Aah, and the truck, where does it go?
278 Cs: #To México#
279 Teacher: The truck goes to México?
280 Esteban: No, it goes in a plane.
281 Teacher: Then the mail carrier takes it to a truck.. the
282 truck takes it to the plane and the plane flies to..
283 and there, what happens?
284 Esteban: There, they give it to him.
285 Teacher: Who gives it to him?
286 Esteban: He puts it in the mail box, the mail carrier.
287 Teacher: Aah, in México there is another mail carrier that
288 takes the letters off the plane and takes it to my
dad. Ok.

Appendix F

Planetas, mapas, globo terráqueo, atlas, tierra robada y "mojados"

2-28-95

[Los niños estan sentados alrededor de una mesa grande, enfrente hay un pizarrón con un mapa del mundo y un poster de los planetas, en la mesa hay un globo terráqueo]

- 1 Vicente: ¿Qué vamos a hacer hoy?
 2 Maestra: (***) hoy vamos a.. ¿qué les parece, de qué vamos a
 3 hablar hoy?
 4 Lida: De los países.
 5 Maestra: ¿Cómo saben?
 6 Cs: #(***) porque ahí está la bola#
 7 Maestra: Esta bola.. qué.. ¿Y cómo se llama esta bola?
 8 Lida: .. bola de los países.
 9 Esteban: Es un planeta.
 10 Maestra: ¿Qué planeta?
 11 Vicente: El planeta de los países.
 12 Maestra: Si.. pero tiene un nombre.. ¿cómo se llamará?
 13 Esteban: ¡El Planeta Tierra!
 14 Maestra: Aaah.. ¿y cómo sabes que se llama el Planeta Tierra?
 15 Esteban: Porque-- así se llama-- porque... lo hicieron aquí..
 16 Maestra: ¿Lo hicieron aquí?
 17 Esteban: [no responde]
 18 Maestra: Pero.. ¿cómo sabes? ¿Lo viste en la televisión.. o
 19 alguien te lo dijo..?
 20 Esteban: Mis hermanos estudian eso.
 21 Maestra: Ooooh.. Y ¿hay algunos de sus hermanos que estudian
 22 el Planeta Tierra, y que estan en grados más altos?
 23 [preguntandole a los otros niños]
 24 Vicente: Mi hermano no va a la escuela.
 25 Eddie: Mi hermana esta grande.
 26 Maestra: ¿Y ella estudia el Planeta Tierra?
 27 Eddie: [afirma con la cabeza]
 28 Maestra: Este es el Planeta Tierra, en el universo hay muchos
 29 planetas..
 30 Cristal: Y ahí.. ahí aparecen los países de donde vivimos.
 31 Maestra: Mmm.. Los países estan adentro del Planeta Tierra,
 32 pero este es el espacio [apuntando al poster de los
 33 planetas] y en el espacio hay un montón de planetas.
 34 Pero nosotros no vivimos en estos [apuntando otra
 35 vez al poster de los planetas], ¿en cuál vivimos?
 36 Cs: En este [apuntando al planeta Venus]
 37 Maestra: ¿Cómo saben que es este?
 38 Eddie: Porque es el más chiquito.
 39 Esteban: Porque tiene esos mismos colores [apuntando al globo
 40 terráqueo y al mapa]
 41 Maestra: ¿Qué colores son?
 42 Esteban: .. Negro.. blanco..

43 Maestra: ¿Y qué será lo blanco?
 44 Cs: [no responden]
 45 Vicente: Verano.
 46 Eddie: El cielo.
 47 Maestra: Lo que se ve de arriba [usando las manos y apuntando
 48 hacia arriba] ¿Qué hay en el cielo? ¿Cómo esta el
 49 cielo hoy?
 50 Eddie: ¡Las nubes!
 51 Esteban: ¡Nubes, esas son las nubes!
 52 Maestra: Las nubes, y esto es la tierra, ¿y esto azul qué
 53 será?
 54 Esteban: La agua.
 55 Maestra: El agua. Nosotros vivimos en el Planeta Tierra.. que
 56 es este [apuntando a la tierra en el poster]
 57 Vicente: Maestra, pero ese lo dibujó chiquito porque no le
 58 cabía, ¿verdad? [apuntando al Planeta Venus en el
 59 poster]
 60 Maestra: Mmmm.. ¿te parece? ¿Sabían que el Planeta Tierra
 61 comparado a todos los otros planetas es así de
 62 chiquito? Hay algunos que son enorme, como este de
 63 aca [apuntando al poster] que se llama Saturno. Y
 64 este planeta tiene anillos alrededor del planeta.
 65 ¿Nuestro planeta tiene anillos?
 66 Esteban: [mirando al poster] No, no tiene ningún anillo.
 67 Maestra: ¿Qué tiene nuestro planeta que va alrededor.. y que
 68 vemos a la noche?
 69 Esteban: Es eso.. eso.. es..
 70 Crital: Estrellas.
 71 Maestra: Al lado de la Tierra, ¿qué hay? [apuntando al poster
 72 y despues hacia el cielo]
 73 Mariela: La luna.
 74 Maestra: ¿Cómo sabías Mariela que era la luna?
 75 Mariela: Porque.. Porque yo a veces, cuando mi papá fuma, yo
 76 salgo con el, pero no fumo.
 77 Maestra: ¿Y que ven?
 78 Mariela: La luna y las estrellas.
 79 Maestra: Ok, entonces, este es el mundo, acá lo tenemos.. el
 80 globo terráqueo, y es redondo pero este..
 81 Esteban: Cuadrado.
 82 Maestra: Liso, es como si lo hubieran abierto así [moviendo
 83 las manos como abriendo algo enrollado] y lo
 84 hubieran puesto así liso.
 85 Iris: Maestra, maestra.. una amiga mía tiene uno de estos
 86 de juguete [apuntando al globo terráqueo].
 87 Maestra: ¿Tiene uno de estos? ¿De juguete? Lo tiene colgado o
 88 lo tiene.. [tratando de avariguar si la amiga tiene
 89 un globo o un mapa]
 90 Esteban: Maestra, yo tengo uno de esos, que tiene los nombres
 91 de los planetas.
 92 Maestra: ¿A si? ¿Y de quién es?
 93 Esteban: Mío.

- 94 Maestra: ¿Y tiene todos esos planetas?
 95 Esteban: [afirma con la cabeza]
 96 Maestra: ¿Y lo podrías traer a la clase para que lo veamos?
 97 Esteban: [afirma con la cabeza]
 98 Maestra: OK, entonces, todo esto es azul y es..?
 99 Mariela: El agua.
 100 Maestra: Aaah.. y ¿quién sabe en que país estamos acá?
 101 Esteban: La tierra.
 102 Maestra: Si, pero ¿en qué país?
 103 Esteban: Estados Unidos.
 104 Maestra: ¿Podrías encontrar a Estados Unidos en el mapa?
 105 Esteban: [mirando el mapa, no sabe donde esta EEUU]
 106 Maestra: ¿Con qué letra empieza?
 107 Cs: #con la E#
 108 Maestra: Si, solo que en el mapa esta en inglés. ¿Cómo se dice en inglés?
 109
 110 Esteban: América.
 111 Maestra: América ¿o..? [mira a los niños a ver si alguien sabe, cuando nadie contesta, dice] **United States.**
 112 Ahí dice México. Esto es Estados Unidos, esto es
 113 México [apuntando al mapa]
 114
 115 Esteban: Pero de todos modos México no.. no es chiquito..
 116 cuando le robaron.. la tierra, todavía es grande,
 117 México.
 118 Maestra: México era grande antes, ¿Y quién le robó la tierra?
 119 Esteban: Los de aquí.
 120 Maestra: Ooooooh, ¿y quién te contó?
 121 Esteban: Mi papá.
 122 Maestra: ¡Tu papá! ¿Y tu sabes que parte era de México que ya
 123 no es?
 124 [Cs no ofrecen respuesta]
 125 Maestra: ¿Qué parte será? Esto es México [apuntando al mapa].
 126 ¿Cuál era la parte que era de México antes?
 127 Esteban: Esto.. era.. era, de aquí pa'lla [apuntando al mapa
 128 hacia el sur de México]
 129 Maestra: ¿Para abajo?
 130 Arturo: Aquel no era, maestra.. [apuntando al mapa]
 131 Maestra: Pero Estados Unidos esta acá arriba. Esos son otros
 132 países. [apuntando a los países al sur de México en
 133 el mapa]
 134 CF: Aquel maestra, aquel..
 135 Maestra: Yo creo que para arriba, acá. Esta era la parte que
 136 tu papá te contó que era de México..
 137 Esteban: A lo mejor.. a lo mejor.. e.. e.. e.. este es un
 138 lugar famoso por.. porque ahí los mexicanos no.. no
 139 pueden pasar a través de.. de.. la línea.
 140 Maestra: ¿No pueden pasar?
 141 Esteban: No.
 142 Maestra: ¿A dónde?
 143 Esteban: La.. la línea es de Est-- es parte de Estados
 144 Unidos.

145 Maestra: ¿Acá en la-- en el límite? ¿Justo acá, en esta
146 línea?
147 Esteban: Aha.
148 Maestra: ¿No los dejan pasar?
149 Esteban: Y a mi tío lo atraparon el año pasado.
150 Maestra: ¿Quién sabía eso?
151 Esteban: Mi papí me lo contó y también..
152 Maestra: ¿Qué te dijo?
153 [Cs no ofrecen respuesta]
154 Maestra: ¿Quién sabía de eso-- Uy vamos a esperar a Vicente y
155 Mariela porque estan jugando. El papá de Esteban le
156 contó a él que hay partes áca en.. el límite con
157 México y Estados Unidos que no dejan entrar a los
158 mexicanos. ¿Por qué sería eso? ¿Por qué no los dejan
159 entrar?
160 Mariela: Porque no..
161 Maestra: ¿Por qué será?
162 Arturo: Porque..
163 Mariela: Porque ellos no son de este país.
164 Maestra: ¿Porque los mexicanos son de México, y no son de
165 Estados Unidos?
166 Erica: Maestra..
167 Maestra: Pero ustedes están acá, y ustedes son de México..
168 Erica: Maestra...maestra...mi papá vino a los Estados
169 Unidos.
170 Arturo: A mí si me dejan entrar, y soy de Chicago.
171 Maestra: Porque naciste en Chicago. ¿Y por eso te dejan
172 entrar? mmmmm. ¿Quién más nació en Chicago? ¿Quién
173 nació en México?
174 [niños levantan la mano y empiezan a hablar todos a
175 la vez]
176 Cs: #Yo nací en Chicago#
177 #Yo nací acá#
178 #Yo igual#
179
180 Maestra: ¿Y sus mamás y papás, dónde nacieron?
181 Erica: En México, mi mam.. mamá y mi papá nacieron en
182 México.
183 Oscar: Mi papá es mojado.
184 Maestra: ¿En Mojado? [como habían estado hablando de haber
185 nacido en México y un poco sorprendida que los niños
186 sepan la palabra "mojado", la maestra inicialmente
187 responde a los niños como si estuvieran hablando de
188 un lugar en México]
189 [Cs se rien]
190 Erica: Caminando.. se fué caminando porque un amigo de mi
191 mamá le dijo.
192 Maestra: ¿Qué?
193 Erica: Que.e.e.e.. que mojado quiere decir que se vienen
194 caminando, de allá.
195 Maestra: Mmmmmmm, ¿Y se vinieron caminando? ¿Y por qué le

196 dicen mojado?
197 [Cs no responden]
198 Maestra: ¿Porque se mojó?
199 Cs: #No#
200 Esteban: Pero mi papá dice que.. se vino, yo creo..
201 [la maestra les pide a los niños que no toquen el
202 micrófono y que se sienten, y a propósito nombra
203 algunos niños que no han participado en la conversa-
204 ción mientras Esteban intenta seguir hablando]
205 Esteban: Yo creo.. yo creo que.. yo creo que se vino en un
206 taxi de México.
207 Maestra: ¿En un taxi de México? [con énfasis como si dijera
208 "¿esto puede ser posible?"]
209 Esteban: A lo mejor..
210 Maestra: ¿En un taxi de México? Aquí esta Chicago, acá
211 arriba, tuvieron que cruzar toooooo esto para venir
212 de México [apuntando al mapa] ¿Se habrá ido en taxi?
213 Cs: (***) (***)
214 Esteban: (***) en lugar de un taxi, a lo mejor se fué en
215 avión.
216 Maestra: Mmmmmmmmm. OK, estamos hablando.. Esteban nos contó
217 que alguien le había dicho que la gente que se cruza
218 le dicen mojado. ¿Alguien sabe por qué?
219 Cs: [Cs no responden]
220 Maestra: ¿Qué quiere decir mojado?
221 Vicente: Que esta mojado.
222 Maestra: Que se mojó. Porque muchas personas que viven en
223 México cruzan por un río y se mojan. Por eso les
224 dicen mojados. Pero eso no es una cosa muy linda que
225 le dicen. Cuando le dicen mojado no es-- no es algo
226 lindo, es algo que no..
227 Elisa: Que no lo deben de repetir.
228 Maestra: Es un insulto. ¿Saben lo que es un insulto?
229 Ramon: ¡Maestra!
230 Maestra: ¿Qué es un insulto?
231 Ramon: ¡Maestra!
232 Maestra: Cuando yo le digo a alguien "Eres un tonto", eso es
233 un insulto.
234 [Cs se rien]
235 Maestra: Si alguien te dice "Eres un mojado", ¿qué es eso?
236 Cs: Un insulto.
237 Elisa: Es una grosería.
238 Maestra: Es una grosería, uhumm. OK, aquí tenemos el globo,
239 el globo terráqueo se llama.
240 Cristal: Mi primo tiene un mapa en su cuarto.
241 Maestra: Aaaah.. ¡Tiene un mapa en su cuarto! ¿Quién más
242 tiene un mapa en su cuarto?
243 Ramon: Yo.
244 Maestra: Ramon tiene un mapa, ¿de qué?
245 Ramon: .. De.. México.
246 Maestra: Oooh, quizás las personas que tiene mapas en sus

247 casas los pueden traer para mostrar..
 248 Esteban: Y mi papá.. mi papá.. mi..
 249 Lida: Yo..
 250 Esteban: Mi..
 251 Maestra: A ver, Lida esta hablando.
 252 Lida: Yo tengo una foto de.. de un osito y.. de una cosa
 253 del angel, y una cosa de la virgen.
 254 Maestra: ¿Y tienes mapas?
 255 Lida: [riendo] No.
 256 Esteban: Maestra, mi papá tiene muchos mapas.
 257 Eddie: Mi papá tiene muchos mapas en un libro.
 258 Maestra: Oooh, ¡en un libro! Porque los mapas también pueden
 259 venir en un libro..
 260 Esteban: Maestra, yo también tengo..
 261 Marisol: Maestra, yo tengo..
 262 Maestra: [dandole una mirada y sonriendo, insinuando que su
 263 comentario sea relacionado a la conversación] ¿un
 264 mapa?
 265 Marisol: [sonriendo] No.
 266 Esteban: [sigue tratando de terminar su iniciación] Maestra,
 267 mi papá también tiene un libro de mapas.
 268 Maestra: Aaah, y un libro de mapas, ¿cómo se llama? ¿Alguien
 269 sabe?
 270 Cs: #un mapo# [los niños se rien]
 271 Maestra: Es un atlas. Quizás mañana.. ..[diciendole a Mariela
 272 que se siente, despues de que ella tira el micrófono
 273 en el piso] sientate bien, por favor. Mañana,
 274 ¿alguien nos puede prestar uno de sus mapas o libros
 275 para verlos? [pausa] Entonces, acá esta el globo
 276 terráqueo.

Planets, maps, globe, atlas, stolen land and "wetbacks"

English Translation

2-28-95

[The children are sitting around a big round table, on the board there is a map of the world and a poster with the planets, on the table there is a globe]

1 Vicente: What are we going to do today?
 2 Teacher: (***) today we are going to.. what do you think,
 3 what are we going to talk about today?
 4 Lida: About the countries.
 5 Teacher: How do you know?
 6 Cs: #(***) because there is the ball#
 7 Teacher: This ball.. what.. and what is the name of this
 8 ball?

9 Lida: .. ball of the countries.
 10 Esteban: It is a planet.
 11 Teacher: What planet?
 12 Vicente: The planet of the countries.
 13 Teacher: Yes.. but it has a name.. what is it called?
 14 Esteban: The Planet Earth!
 15 Teacher: Aaah.. and how do you know it is called the Planet
 16 Earth?
 17 Esteban: Because-- that is what it is called-- because-- it
 18 was made like that..
 19 Teacher: It was made like that?
 20 Esteban: [no response]
 21 Teacher: But.. how do you know? Did you see it on
 22 television.. or someone told you..?
 23 Esteban: My brothers study that.
 24 Teacher: Ooooh.. and, are there some of your brothers and
 25 sisters who study the Planet Earth, and that are in
 26 higher grades? [asking the other children]
 27 Vicente: My brother does not go to school.
 28 Eddie: My sister is big.
 29 Teacher: And does she study about the Planet Earth?
 30 Eddie: [nods]
 31 Teacher: This is the Planet Earth, in the universe there are
 32 many planets..
 33 Cristal: And there.. there are the countries in which we
 34 live.
 35 Teacher: Mmm.. the countries are inside the Planet Earth, but
 36 this is space [pointing at the poster with the
 37 planets] and in space there are a bunch of planets.
 38 But we do not live in these [pointing again to the
 39 poster with the planets], in which one do we live?
 40 Cs: In this one [pointing to the planet Venus]
 41 Teacher: How do you know it is that one?
 42 Eddie: Because it is the smallest one.
 43 Esteban: Because it has the same colors [pointing to the
 44 globe and the map]
 45 Teacher: What colors are those?
 46 Esteban: .. black.. white..
 47 Teacher: And what might the white be?
 48 Cs: [no response]
 49 Vicente: Summer.
 50 Eddie: The sky.
 51 Teacher: What is seen from the top [motioning with hands and
 52 pointing up] What is in the sky? How does the sky
 53 look today?
 54 Eddie: The clouds!
 55 Esteban: Clouds, those are the clouds!
 56 Teacher: The clouds, and this is the earth, and this blue
 57 here, what could it be?
 58 Esteban: The water [using the feminine pronoun for the
 59 masculine word water]

60 Teacher: The water [repeating using the masculine pronoun].
61 We live on Planet Earth..
62 Vicente: Teacher, but that one was drawn small because it did
63 not fit, right? [pointing at Venus on the poster]
64 Teacher: Mmmm.. What do you think? Did you know that the
65 Planet Earth, compared to all the other planets, is
66 like this, small? There are some that are enormous,
67 like this one here [pointing at the poster] and it
68 is called Saturn. And this planet has rings around
69 the planet. Does our planet have rings?
70 Esteban: [looking at the poster] No, it does not have any
71 rings.
72 Teacher: What does our planet have that goes around it, and
73 that we see at night?
74 Esteban: It is that-- that-- it's..
75 Cristal: Stars.
76 Teacher: By the Earth, on the side, what is there? [pointing
77 to the poster and then to the sky]
78 Mariela: The moon.
79 Teacher: How did you know, Mariela, that it was the moon?
80 Mariela: Because.. because sometimes I, when my father
81 smokes, I go outside with him, but I do not smoke.
82 Teacher: And what do you see?
83 Mariela: The moon and the stars.
84 Teacher: Ok, so then, this is the earth, here we have
85 it.. [pointing to the earth on the poster] the globe,
86 and it is round, but this one..
87 Esteban: Square.
88 Teacher: Flat, it is as if they had opened it up [moving her
89 hands as if unrolling a rolled up paper] and had
90 placed it like this, flat.
91 Iris: Teacher, teacher.. one of my girlfriends has a toy
92 one of these [pointing to the globe].
93 Teacher: She has one of these? A toy one? Does she have it
94 hanging or does she have it.. [trying to figure out
95 if the friend has a map or a globe]
96 Esteban: Teacher, I have one of those, that has the names of
97 the planets.
98 Teacher: Oooh really? And whose is it?
99 Esteban: Mine.
100 Teacher: And does it have all the planets?
101 Esteban: [nods]
102 Teacher: Could you bring it to class so that we can see it?
103 Esteban: [nods]
104 Teacher: OK, so then, all this is blue and it is..?
105 Mariela: The water.
106 Teacher: Aaah.. and who knows what country we are in here?
107 Esteban: The earth.
108 Teacher: Yes, but in what country?
109 Esteban: United States.
110 Teacher: Can you find the United States on the map?

111 Esteban: [looking at the map, not finding the USA]
 112 Teacher: With what letter does it start?
 113 Cs: #with the E# [in Spanish "Estados Unidos"]
 114 Teacher: Yes, it's just that on the map it is written in
 115 English. How do you say it in English?
 116 Esteban: America.
 117 Teacher: America.. or?.. [looking at the children to see if
 118 anyone knows, when nobody responds, teacher says]
 119 **United States**. Here it says México. This is the
 120 United States, this is México. [pointing to the map]
 121 Esteban: But anyway México is not.. it's not small...when
 122 they stole.. the land.. México is still big.
 123 Teacher: México was big before, and who stole the land?
 124 Esteban: The ones from here.
 125 Teacher: Ooooooh, and who told you?
 126 Esteban: My dad.
 127 Teacher: Your dad! And do you know what part was México's,
 128 but no longer is?
 129 [Cs do not respond]
 130 Teacher: What part could it be? This is México [pointing at
 131 the map] What part was México's before?
 132 Esteban: This.. was.. was, from here to there. [pointing at
 133 the map south of México]
 134 Teacher: Going down?
 135 Arturo: That one was not, teacher. [pointing to the map]
 136 Teacher: But the United States is up here. Those are other
 137 countries. [pointing to the countries south of
 138 México on the map]
 139 C2: That one, teacher, that one..
 140 Teacher: I think it is up, here. This is the part that your
 141 dad told you was from México..
 142 Esteban: Maybe.. maybe.. th.. th.. this is a famous place
 143 because.. because there Mexicans can't .. can't
 144 cross the.. the.. the line.
 145 Teacher: They can't cross the line?
 146 Esteban: No.
 147 Teacher: Where?
 148 Esteban: The.. the line is from the Uni-- is part of the
 149 United States.
 150 Teacher: Here in the.. in the border? Right here, on this
 151 line?
 152 Esteban: Aha.
 153 Teacher: They don't let them in?
 154 Esteban: And they caught my uncle last year.
 155 Teacher: Who knew that?
 156 Esteban: My daddy told me and also..
 157 Teacher: What did he tell you?
 158 [Cs do not respond]
 159 Teacher: Who knew that-- Oops let's wait for Vicente and
 160 Mariela because they are playing. Esteban's dad told
 161 him that there are parts here in.. in the border

162 with México and the United States where Mexicans are
163 not allowed in. Why do you think that would be? Why
164 don't they let them come in?
165 Mariela: Because..
166 Teacher: Why would that be?
167 Arturo: Because..
168 Mariela: Because they are not from this country.
169 Teacher: Because Mexicans are from México, and they are not
170 from the United States?
171 Erica: Teacher..
172 Teacher: But you are here, and you are from México..
173 Erica: Teacher.. teacher.. my dad came to the United
174 States.
175 Arturo: I am allowed to come, and I am from Chicago.
176 Teacher: Because you were born in Chicago. And that is why
177 they let you come in? HMMMMMMMM. Who else was born in
178 Chicago? Who was born in México?
179 [Cs raise their hands and begin to talk all at once]
180 Cs: #I was born in Chicago#
181 #I was born here#
182 #Me too#
183
184 Teacher: And your mom and dad, where were they born?
185 Erica: In México, my mom and my dad were born in
186 México.
187 Oscar: My dad is a wetback.
188 Teacher: In Wetback? [since they had been talking about being
189 born in México, and somewhat surprised that
190 kindergarten children would know the word "wetback",
191 the teacher initially responded as if they were
192 talking about the name of a place in México]
193 [Cs laugh loudly]
194 Erica: Walking.. he went walking because a friend of my mom
195 told him.
196 Teacher: What?
197 Erica: Tha..a..a.. that wetback means that they came
198 walking, from over there.
199 Teacher: HMMMMMMMM, and they came walking? And why are they
200 called wetbacks?
201 [Cs do not respond]
202 Teacher: Because they got wet?
203 Cs: No.
204 Esteban: But my dad says that-- he came, I think..
205 [The teacher asks the children to stop touching the
206 microphone and to sit down in their chairs, and
207 deliberately calls some names to participate as
208 Esteban tries to keep talking]
209 Esteban: I think.. I think that-- I think that he came in a
210 taxi from México.
211 Teacher: In a taxi from México? [with emphasis, as if to say
212 "is that possible?"]

213 Esteban: Maybe..
 214 Teacher: In a taxi from México? Here is Chicago, up here,
 215 they had to cross aaaall this way to come from
 216 México? [pointing to the map] Could he have come in
 217 a taxi?
 218 Cs: (***) (***)
 219 Esteban: (***) instead of a taxi, maybe he went by airplane.
 220 Teacher: Hmmmmmmmm. OK, we are talking about.. Esteban was
 221 telling us that someone told him that people who
 222 cross and come in are called wetbacks. Does anybody
 223 know why?
 224 Cs: [Cs do not respond]
 225 Teacher: What does wetback mean?
 226 Vicente: That it is wet.
 227 Teacher: That it got wet. Because many people that live in
 228 México cross a river and get wet. That is why they
 229 are called wetbacks. But this is not a nice thing to
 230 say. When someone says wetback it is not.. it is not
 231 something nice, it is something that..
 232 Elisa: That should not be repeated.
 233 Teacher: It is an insult. Do you know what an insult means?
 234 Ramon: Teacher!
 235 Teacher: What is an insult?
 236 Ramon: Teacher!
 237 Teacher: When I say to someone "You are dumb", that is an
 238 insult.
 239 [Cs laugh loudly]
 240 Teacher: If someone says to you "You are a wetback", What is
 241 that?
 242 Cs: An insult.
 243 Elisa: It is a rude comment.
 244 Teacher: It is a rude comment, uhumm. OK, here we have the
 245 globe, the Earth globe it is called.
 246 Cristal: My cousin has a map in her room.
 247 Teacher: Aaah.. she has a map in her room! Who else has a map
 248 in their room?
 249 Ramon: Me.
 250 Teacher: Ramon has a map, of what?
 251 Ramon: .. of.. México.
 252 Teacher: Oooh, maybe the people that have maps in their homes
 253 can bring them to show..
 254 Esteban: And my dad.. my dad.. my..
 255 Lida: I..
 256 Esteban: My..
 257 Teacher: Let's see, Lida is talking.
 258 Lida: I have a picture of.. of a little bear and.. a thing
 259 with an angel, and a thing with a virgin.
 260 Teacher: And do you have maps?
 261 Lida: [laughing] No.
 262 Esteban: Teacher, my dad has a lot of maps.
 263 Eddie: My dad has a lot of maps in a book.

264 Teacher: Oooh, in a book! Because maps also can come in
265 books..
266 Esteban: Teacher, I also have..
267 Marisol: Teacher, I have..
268 Teacher: [giving her a look and smiling, insinuating that her
269 commentary should be related to the conversation] a
270 map?
271 Marisol: [smiling] No.
272 Esteban: [keeps trying to finish his initiation] Teacher, my
273 dad also has a lot of maps in a book.
274 Teacher: Aaah, and a book of maps, what is that called?
275 Anybody know?
276 Cs: #A mapo# [children laugh]
277 Teacher: It is an atlas. Maybe tomorrow.. .. [telling Mariela
278 to sit down after she bumps the microphone to the
279 floor] sit properly, please. Tomorrow, can someone
280 lends us one of their maps or atlas so we can look
at them? [pauses] So then, here is the globe.

Appendix GAtlas

3-1-95

- 1 Maestra: Mientras esperamos a los demás, les traje un libro
2 de la biblioteca [muestra el atlas a los niños y lo
3 habre].
4 Mariela: ¡Es un atlas!
5 Maestra: Oooh, ¿que es un atlas?
6 Lida: Es un libro con puros mapas.
7 Maestra: ¿Cómo sabes Lida?
8 Lida: Porque usted lo dijo.
9 Maestra: Aah, yo lo dije.
10 Lida: Usted lo dijo, que era un libro de los mapas.
11 Maestra: [hojeando el atlas] Acá hay mapas de países,
12 continentes, océanos.. vamos a buscar el mapa del
13 mundo. ¿Este es el mapa del mundo?
14 Cs: #Si#
15 Maestra: ¿Quién se acuerda..?
16 Vicente: Tiene una ruedita..
17 Maestra: [sin estar segura a que se refiere] ¿Una ruedita?
18 Mmm.. ¿Quién se acuerda a donde esta Estados Unidos?
19 Cs: #Yo#
20 #Yo#
21 Maestra: [sosteniendo el atlas para que los niños puedan
22 tocarlo] A ver, apunten.
23 Cs: [Esteban, Vicente y Raul apuntan a Estados Unidos en
24 el mapa] #Acá#
25 #Aquí#
26 Maestra: Acá esta Estados Unidos [apuntando al mismo lugar
27 donde apuntaron los niños] entonces ¿a dónde esta
28 México?
29 Cs: [Lida, Iris y Eddie apuntan a México en el mapa]
30 #Acá#
31 Maestra: Mmm.. ¿a dónde esta Canada?
32 Ramon: Acá [apuntando a Canada en el mapa]
33 Maestra: Aaaaah, ¡Ramon se acordó! Estados Unidos esta en el
34 medio, México esta abajo y Canada esta arriba. Y
35 estos son otros países. OK.

Atlas

English Translation

3-1-95

- 1 Teacher: While we wait for the others, I brought you a book
2 from the library [shows the atlas to the children

3 and then opens it].
4 Mariela: It is an atlas!
5 Teacher: Oooh, and what is an atlas?
6 Lida: It is like a book full of maps.
7 Teacher: How do you know Lida?
8 Lida: Because you said it.
9 Teacher: Aaah, I said it.
10 Lida: You said it, that it was a book of maps.
11 Teacher: [flipping through the pages in the atlas] Here are
12 maps of countries, continents, oceans.. let's look
13 for the map of the world. Is this the map of the
14 world?
15 Cs: #Yes#
16 Teacher: Who remembers..?
17 Vicente: It has a little circle..
18 Teacher: [unsure about what he is referring to] a little
19 circle? Mmm.. who remembers where is the United
20 States?
21 Cs: #Me#
22 #Me#
23 Teacher: [holding the atlas so that the children can touch
24 it] Let me see, go ahead and point.
25 Cs: [Esteban, Vicente and Raul at the United States on
26 the map] #Here#
27 #Here#
28 Teacher: Here is the United States [pointing to the same
29 place where the children had pointed] so then, where
30 is Mexico?
31 Cs: [Lida, Iris and Eddie point to México on the map]
32 #Here#
33 Teacher: Mmm.. so where is Canada?
34 Ramon: Here [pointing to Canada on the map]
35 Teacher: Aaaaah, Ramon remembered! The United States is in the
36 middle, México is below and Canada is above. And
these are other countries. OK.

Appendix HBanderas, cohetes, jacal, Baja California, inundaciones

3-14-95

[la mitad de la clase esta sentada alrededor de una mesa]

- 1 Maestra: Tengo un libro nuevo.. [mostrando el libro
2 INFORMATION AND MATERIALS TO TEACH THE CULTURAL
3 HERITAGE OF THE MEXICAN AMERICAN CHILD, DEVELOPED BY
4 THE EDUCATION SERVICE CENTER, REGION XIII, AUSTIN,
5 TEXAS 1986] que es un libro de información-- no es un
6 libro de cuentos. Este es más para gente grande que
7 para gente..
- 8 Cs: #Chiquita#
- 9 Maestra: Si, chica, como ustedes. Y ¿de qué se tratará este
10 libro? [muestra la tapa que tiene un escudo de México
11 con un águila]
- 12 Lida: De ayudar.
- 13 Esteban: Yo no se-- de los países.
- 14 Maestra: ¿Y cómo saben?
- 15 Arturo: Porque tiene un aguila.
- 16 Maestra: Y ¿por qué entonces no dirá Esteban que es de
17 animales?
- 18 Arturo: Porque es de la.. de la.. [mirando a la bandera de
19 México que esta pegada en la pared del salón]
- 20 Vicente: Lleva las personas ahí volando.
- 21 Maestra: ¿Qué iba a decir Arturo? ¿Qué es el águila de qué?
- 22 Esteban: De México.. la águila de..
- 23 Maestra: Arturo estaba mirando alla a la bandera en la pared..
24 de México.
- 25 Arturo: Tiene un águila.
- 26 Cristal: Mi hermana tiene la bandera en mi casa.
- 27 Maestra: ¿Y de dónde es?
- 28 Esteban: De México.
- 29 Lida: Yo también tengo esa bandera.
- 30 Maestra: ¿Y tu bandera de dónde es?
- 31 Lida: De aquí.
- 32 Maestra: ¿A dónde estamos?
- 33 Esteban: Que ¿cómo se llama?
- 34 Cs: #Estados Unidos#
35 #Chicago#
- 36 Maestra: Estados Unidos. Chicago es una ciudad.
- 37 Raul: Yo.. yo tengo la bandera de México [se levanta y va a
38 apuntar a la bandera de México en la pared que
39 también tiene la bandera de Estados Unidos y de
40 Puerto Rico]
- 41 Maestra: Y ¿esa de abajo de donde es?
- 42 Cs: #Puerto Rico#
- 43 Maestra: Oooh.

44 Cs: (***) (***)

45 Maestra: ¿Alguna vez han visto la bandera de Puerto Rico en la

46 calle?

47 Vicente: Yo tengo una-- maestra.. es que yo una vez me

48 encontré una bandera de Puerto Rico tirada.

49 Maestra: ¿En el piso? ¿Y qué hiciste con ella?

50 Vicente: La recojí.. y la limpié.. y la pegué con tape porque

51 estaba rompida.

52 Maestra: ¿Estaba rota?

53 Lida: Maestra.. yo..

54 Maestra: ¿No han visto alguna vez en el verano que hay

55 personas que tienen las banderas de Puerto Rico y..

56 andan en auto..

57 Cs: #No#

58 #Yo no#

59 #Aha#

60 #Yo ví#

61 Vicente: Yo he visto.

62 Arturo: Y también en la noche.

63 Maestra: ¿Y qué hacen? ¿Por qué hacen eso?

64 Cs: (***)

65 Vicente: Y tocan la bocina.. piip..pip..piiip..

66 Maestra: Y tocan la bocina.. y ¿por qué harán eso?

67 Lida: Yo se, maestra.

68 Cs: (***) (***) [Arturo levanta la mano]

69 Maestra: Arturo quiere hablar.

70 Arturo: Yo y mi hermana un día estábamos afuera y vimos todas

71 las banderas.

72 Maestra: ¿Y cuáles banderas vieron?

73 Arturo: De México.

74 Cs: (***) (***) [Eddie levanta la mano]

75 Eddie: Es que un día.. (***) en el McDonald (***) que traían

76 un Santa Clos.

77 Maestra: ¿Un Santa Clos? Mmmm.

78 Lida: Yo se, maestra.. porque.. a veces sale en la

79 televisión-- en el partido..

80 Maestra: ¿El partido de qué?

81 Jesus: De fútbol.. y se alocan.

82 Maestra: Mmmm y ¿se alocan? ¿Por qué?

83 Lida: Yo se, maestra.. yo se.. porque también a veces

84 cuando el partido es aquí mi mamá me compra una

85 bandera de aquí para celebrar.

86 Cs: (***) (***)

87 Maestra: A ver ¿Jesus? [pausa].. nada, ok, ¿Mariela? ¿Quién

88 quería hablar? ¿Eddie?

89 Vicente: No, que vaya así [señalando con la mano en un círculo

90 hacia la izquierda] que vaya así.

91 Maestra: ¿Que vaya así? Ok, Mariela.

92 Mariela: ¿Yo?

93 Maestra: Si.

94 Mariela: Yo alla.. de Chicago.. de donde vinimos..

95 Maestra: ¿Tu viniste de Chicago?
 96 Mariela: Si.
 97 Maestra: ¿Y aca como se llama?
 98 Mariela: Estados Unidos.
 99 Maestra: Si, pero ¿en que ciudad vivimos?
 100 Mariela: Yo me vine de alla.. de una casa.. yo me vine de
 101 México.. de México.. me vine a otra casa.. que ahí se
 102 llama la (***) y miramos un desfile en la calle.
 103 Maestra: ¡Aaaahh! ¿Ah si? ¿Y qué estaban celebrando en el
 104 desfile?
 105 Mariela: Nada. No mas estaban pasando y pitando.
 106 Maestra: Uuuh, ¿y las banderas de donde eran?
 107 Arturo: De Puerto Rico.
 108 Mariela: No mas tenía una.
 109 Maestra: ¿De donde era?
 110 Mariela: No me acuerdo.
 111
 112 Cs: #Yo#
 113 CF: Yo quiero decir algo.
 114 Esteban: Maestra.. los muchachos que son amigos de mi papá..
 115 cuando era el día de México ellos tiraron muchos
 116 cohetes. Luego.. luego.. que.. que una niña tenía..
 117 unos palillos y luego empezó a llover y los puso
 118 donde estaban los cohetes todos mojados. Luego que
 119 empezó a tronar, y tronaron muchos cohetes de esos
 120 grandotes.. y que se van para arriba, luego que se
 121 explotan y unos que se quedan así volteando.
 122 [moviendo los brazos alzados sobre su cabeza]
 123 Maestra: Mmmm ¿Y eso fué en Chicago o en México?
 124 Esteban: Aquí.
 125 Vicente: Maestra..
 126 Maestra: ¿Saben qué?.. en Chicago no se permiten.. este.. usar
 127 los cohetes.. en México si, pero en Estados Unidos,
 128 no.
 129 Esteban: Y la policia les dijo que recojan los cohetes..
 130 Maestra: Es queaca no se pueden..
 131 Esteban: La otra mañana le dije eso [refiriendose a una
 132 conversación anterior acerca de la legalidad de usar
 133 cohetes]
 134 Maestra: ¿Por qué será que en Estados Unidos no se permiten
 135 los cohetes?
 136 Lida: Yo se, maestra.. porque un día yo ví-- una niña me
 137 contó-- en un callejón que tronaron cohetes y que le
 138 hecharon más y más agua y se quemó una casa.. y
 139 despues la estaban arreglando.. era nueva-- ¡pero que
 140 bueno que no había gente!
 141 Maestra: Aaah, si.. porque los cohetes son muy peligrosos.
 142 ¿Los niños deben de jugar con ellos?
 143 Cs: (***) (***)
 144 Maestra: Ok, Raul quiere hablar, ¿Raul?
 145 Esteban: Y tampoco deben usar los cerillos.

146 Maestra: No, tampoco. Pero Raul quiere hablar.
 147 Lida: Yo.. yo..
 148 Maestra: Lida, tu ya hablaste, le toca a Raul.
 149 Lida: No, pero yo..
 150 Maestra: ¡Lida! Le toca a Raul.
 151 Raul: Un día fuí con mi tío y.. alla si nos dejaban poner
 152 cohetes.. y los pusimos.. y a una niña le cayeron
 153 tantita lumbre, pero nos hicimos pa' tras para que no
 154 nos caiga.
 155 Maestra: Y a esas personas que le cayeron ¿qué les pasó?
 156 Raul: A uno solo le cayó, porque estuvo en frente.
 157 Cs: (***) (***)
 158 Maestra: Eso aca en Estados Unidos.. los cohetes.. es ilegal.
 159 ¿Quién sabe que quiere decir eso?
 160 Lida: Yo se.
 161 Cs: #Yo#
 162 #Yo se#
 163 Esteban: Que no se puede.
 164 Maestra: Que no se puede.
 165 Esteban: Viene la policia.. y también los pueden llevar a la
 166 corte.
 167 Maestra: Si, es ilegal.
 168 Vicente: Maestra.. maestra.. unos niños de ahí al lado de aquí
 169 tronaron una casita y la prendieron..
 170 Maestra: Y eso.. ustedes..
 171 Vicente: Y la casita se fué para arriba y.. un día nosotros
 172 prendimos muchos cohetes y los rejuntamos en la
 173 noche..
 174 Maestra: Y.. y ¿les parece inteligente estar prendiendo
 175 cohetes?
 176 Cs: #Nooo#
 177 Maestra: ¿Por qué?
 178 Esteban: Y nosotros también..
 179 Lida: Es peligroso.
 180 Mariela: Alguien se puede quemar.
 181 Maestra: Es muuuuy peligroso.
 182 Esteban: Y también unos primos míos nos habían dado unos
 183 cohetes y los hechamos a un gabinete y..
 184 Maestra: Si les dan cohetes se los dan a la mamá o al papá.
 185 Cs: #Maestra, maestra#
 186 #Yo, yo#
 187 Maestra: Eddie quiere hablar.
 188 Eddie: Yo me encontré un cohete y lo tiré.
 189 Maestra: ¿Lo tiraste a la basura? Mejor se lo das a tu mamá o
 190 a tu papá para que ellos lo tiren..
 191 Lida: Mami..
 192 Maestra: A ver, Esteban quiere terminar.
 193 Esteban: Maestra, luego lo pusimos en el gabinete y se nos
 194 perdió.
 195 Lida: Yo compré unos cohetes chiquitos que se prenden
 196 pero.. que no tienen lumbre.

197 Maestra: Ok.
198 Vicente: Yo compré una cajita de cohetes que no tienen lumbre
199 pero uno se los puede tronar en la cabeza.
200 Maestra: Mmmm.. eso me parece peligroso. Ok, vamos a leer
201 nuestro libro para aprender mas acerca de México.
202 Vicente: Maestra.. maestra.. le digo que.. un día cuando mi
203 prima fué a México con mi tía la camioneta se volteo
204 y se quemó.
205 Lida: Yo ví que se quemó una casa en Marimar [una novela
206 muy popular mexicana]
207 Cs: #¡¡El jacal!!#
208 Maestra: El jacal..¿qué es un jacal? [sin tener familiaridad
209 con esta palabra]
210 Arturo: Una casa en México.
211 Esteban: Como este [se para y corre a donde estan los "Lincoln
212 Logs", unos palos de madera redondos de diferentes
213 tamaños con los cuales juegan los niños, y levanta
214 una estructura cuadrada que habían hecho previamente]
215 como esto, maestra.
216 Maestra: Oooh, ¿hecho de que?
217 Mariela: De madera.
218 Maestra: Ooh, como una choza. ¿Nosotros tenemos jacales aca?
219 Cs: #No, casas#
220 Lida: Y Angelica le dijo a Renato-- no, a Nicárico "Ya
221 sabes lo que tienes que hacer" y.. [explicando lo que
222 los personajes de la novela han hecho]
223 Maestra: Esteban.
224 Lida: Y le dijo así, le escribió una carta porque Angelica
225 no quería que Marimar y su hijo se casara con ella
226 [sigue contando lo que ha pasado en la novela]
227 Maestra: Ah, bueno, despues nos cuentas de Marimar.
228 Esteban: Maestra.. maestra.. luego ella.. ella en el taxi..
229 Maestra: No. Ya no vamos a hablar de eso.. despues hablamos de
230 eso.
231 Lida: Y luego Marimar..
232 Maestra: Ya no estamos hablando de eso Lida.
233
234 Esteban: Yo se cual es México.
235 Maestra: ¿Cuál es México?
236 Esteban: [se levanta, se acerca al mapa y apunta desde el
237 norte de México hasta Centro América] toodo esto.
238 Maestra: Todo eso.. ¿hasta a dónde?
239 Esteban: Hasta aca [apuntando a Panama]
240 Maestra: Yo creo que es hasta aca [apuntando al sur de México]
241 ¿y para arriba hasta donde es?
242 Vicente: Ahí hay más países.
243 Arturo: [se levanta y va al mapa] hasta aquí [apuntando al
244 norte de México]
245 Vicente: Todos los países.
246 Maestra: ¿Y este país de aca arriba, cuál es? [apuntando a
247 Estados Unidos]

248 Arturo: ¡Oooh!, aquí tiene el nombre de México. [apuntando a
249 Nuevo México en el mapa]
250 Maestra: Ahí dice..
251 Esteban: ¡México!
252 Maestra: Dice **New México** porque es un estado de Estados
253 Unidos.. Nuevo México.. y aca dice Arizona.. y aca
254 dice-- ¿quién puede leer esto?
255 Lida: T.. E.. E.. X.. A.. S.. [deletreando cada letra, pero
256 sin leer]
257 Maestra: ¿Qué dirá? ¿Cómo suena esta letra? [apuntando a la T]
258 Cs: #Ssss# #teee#
259 Maestra: Teee..eee-- y esta letra.. la X, ¿cómo suena?
260 Cs: #Eee.. eee..#
261 Maestra: Ttt..teee.. tex..
262 Esteban: ¡**Texas!** [con la pronunciación en inglés, con sonido
263 de la equis, no la jota]
264 Maestra: **Texas.** ¿Quién ha oído de **Texas?** Gracias, se pueden
265 sentar [dirigiendose a Arturo y a Esteban]
266 Esteban: **Texas** [con pronunciación en inglés] yo.. yo.. yo fui
267 ahí.
268 Maestra: ¿Fuiste a **Texas?** ¿Con quién fuistes?
269 Esteban: Con mi papá.
270 Maestra: Vicente aca esta el mapa.. no haya. [Vicente esta
271 distraído]
272 Cs: [se rien]
273 Lida: Maestra.. mi mamá le pagó la foto del grupo y no se
274 la han dado.
275 Maestra: ¿Ahora estamos hablando de la foto del grupo?
276 Lida: No [sonriendo]
277 Maestra: ¿De qué estamos hablando?
278 Esteban: Del mapa.
279 Maestra: Ok, entonces, despues hablamos de las fotos. Ahí dice
280 Texas y aca hay otros estados.. [mientras apunta a
281 cada estado en el mapa] Louisiana.. Mississippi..
282 Alabama.. y aca abajo esta Florida.
283 Vicente: Maestra.. yo ya se sonde termina México.. en el 9..
284 Maestra: ¿A dónde? [sin entender a lo que se refiere]
285 Vicente: [se levanta y pone todo el brazo vertical en el mapa,
286 al oeste de la parte de México pero dejando afuera a
287 Baja California. Arriba estan los números de longitud
288 y la mano de Vicente cae en el número 9] Hasta aca.
289 Maestra: Ahhhh.. ¿Hasta ahí termina México?
290 Cs: #Noo#
291 Maestra: ¿O sigue?
292 Cs: #Sigue#
293 Maestra: ¿Y quién sabe como se llama esta parte de México?
294 [apuntando a Baja California]
295 Arturo: **Texas.**
296 Maestra: No, **Texas** esta aca.
297 Cs: [no responden]
298 Maestra: Se llama Baja California.

299 Mariela: Baja California.
300 Maestra: Aca tenemos a México.. y esta escrito con las letras
301 un poco separadas.. [apuntando a la palabra que esta
302 estirada sobre el país] Y.. tiene-- aca esta la
303 palabra recta y con las letras juntas, [apuntando a
304 la palabra que esta en la esquina del mapa como
305 título del país] ¿se fijaron? ¿Y cuántas letras tiene
306 esta palabra?
307 Cs: #Cuatro#
308 #Cinco#
309 Esteban: [se para y va a contar las letras apuntando a cada
310 una] uno, dos, tres, cuatro, cinco. Cinco.
311 Ramon: ¡Seis.. Seis!
312 Esteban: [cuenta otra vez] uno, dos, tres, cuatro, cinco,
313 seis. ¡Seis!
314 Maestra: Oooh, seis letras.. Aca estan separadas las letras y
315 dice México y aca que estan juntas dice..
316 Esteban: También dice México.
317 Maestra: Y aca dice Texas.. [pronunciando la equis en Texas]
318 también tiene una equis igual que México .. pero esta
319 equis en Estados Unidos se pronuncia en inglés así,
320 Texas [pronunciando la equis], pero en español ¿cómo
321 se pronuncia?
322 Cs: #Equis#
323 #Qes#
324 Maestra: Se pronuncia México [pronunciando la equis como jota:
325 Mejico], la gente de atras no puede ver Arturo.
326 México, [pronunciando con la equis] ¿es en inglés o
327 en español?
328 Vicente: En inglés.
329 Mariela: Se dice de las dos formas.
330 Maestra: ¿De las dos formas? Si, pero ¿cómo decimos nosotros en
331 español?
332 Cs: #México# [pronunciando con jota]
333 Maestra: ¿Y en inglés?
334 Cs: #México# [pronunciando con equis]
335 Maestra: Ok.. y aca ¿que dirá? [apuntando a Baja California en
336 el mapa]
337 Arturo: Baja California.
338 Lida: Mi tía va a México.. y.. y yo cuando estaba chiquita-
339 - mi tía Cari-- yo le dije-- tu me.. tu me.. tu
340 me-- vas a la casa a recojerme. Entonces cuando..
341 cuando ella vino-- entonces ella no me llevaba a..
342 Maestra: ¿A México?
343 Lida: Si, pero le decía México.. [se ríe]
344 Maestra: ¿México?
345 Lida: Si, porque no lo podía decir [se ríe]
346 Maestra: Aah.. entonces aca dice Texas [pronunciando con la
347 equis]. Texas ¿es en inglés o en español?
348 Esteban: Maestra.. maestra.. en Baja California..
349 Cs: (***) (***)

350 Maestra: A ver, Esteban esta hablando.
 351 Esteban: En Baja California se andan hundiendo las casa.
 352 Maestra: Aaah ¿oyeron lo que dijo Esteban?
 353 Cs: (***) (***)
 354 Maestra: Se andan hundiendo las casas ¿cómo sabes?
 355 Esteban: Por.. porque yo lo ví en unos pro.. programas.
 356 Maestra: Aah en unos programas.. ¿quién ve las noticias?
 357 Cs: #Yo#
 358 #Yo#
 359 Maestra: ¿Y qué han estado diciendo de California y Baja
 360 California en las noticias?
 361 Esteban: Pero esos programas estan en inglés.. las noticias.
 362 Maestra: ¿En inglés? ¿Y quién ve las noticias en español?
 363 Cs: #Yo#
 364 #Yo#
 365 Maestra: ¿Y qué han estado diciendo? ¿Por qué se estan
 366 hundiendo las casas?
 367 Lida: Se abrió la tierra.
 368 Mariela: Alla.. esta hundido.
 369 Maestra: ¿Por qué?
 370 Lida: Porque se quebró la tierra.
 371 Maestra: Lo que dijo Esteban.. ¿por qué se estará hundiendo la
 372 tierra en Baja California?
 373 Lida: Porque llueve.
 374 Esteban: Porque.. porque cada día cae agua.
 375 Maestra: ¿Cómo se dice, cae agua?
 376 Marisol: Lluvia.
 377 Esteban: Cae lluvia.
 378 Maestra: Ooh, porque esta lloviendo demasiado.. se esta
 379 inundando. ¿Quién sabe lo que quiere decir inundar?
 380 Lida: Yo se, maestra.
 381 Esteban: Que se esta inundando la casa.
 382 Lida: Que el agua llega hasta la casa.
 383 Maestra: Aaah, se esta inundando entonces quiere decir que hay
 384 un montón de agua y esta sumergida.. Y llega hasta..
 385 Lida: Arriba.
 386 Maestra: Hasta arriba.. Y se llena la casa de..
 387 Lida: De agua.
 388 Esteban: Y deben de caminar por el agua.
 389 Maestra: ¿Y eso lo viste en las noticias?
 390 Esteban: [afirma con la cabeza]
 391 Maestra: ¿Alguien lo vió en las noticias? ¿Como se esta
 392 inundando? [pausa] ¿Si? A ver, Fernando cuentanos.
 393 Fernando: Ya no me acuerdo.
 394 Vicente: Yo si.
 395 Lida: Yo.. maestra.. yo-- sabe maestra que yo a veces en
 396 las noticias-- que un muchacho.. un muchacho.. que..
 397 Maestra: ¿Pero viste en las noticias de una inundación en
 398 California?
 399 Lida: No, pero yo ví en un país.. en un país estaba cayendo
 400 mucha nieve.

401 Maestra: Mmm.. ¿y a donde habrá sido?
 402 Esteban: Ma.. maestra.. y en Canada se anda deshaciendo el
 403 hielo.
 404 Maestra: En Canada, dice Esteban, se esta deshaciendo el
 405 hielo. ¿Cómo se dice hielo-- cuando el hielo se
 406 deshace?
 407 Arturo: El agua.
 408 Maestra: ¿Cómo se dice?
 409 Mariela: Hielo.
 410 Maestra: ¿Cómo se dice cuando el hielo se esta.. que se
 411 esta?..
 412 Cs: #Se hace agua#
 413 #Agua#
 414 Eddie: Derritiendo.
 415 Maestra: ¡Derritiendo! Aaha, es como un helado-- una paleta si
 416 la dejan afuera se deshace. ¿Y qué le esta pasando a
 417 la paleta? Se..
 418 Vicente: Por el sol.
 419 Lida: Se deshace.
 420 Maestra: Se.. ¿qué dijo Eddie?
 421 Arturo: Se derrite.
 422 Maestra: Se derrite. Y dice Esteban que en Canada se esta
 423 derritiendo el hielo y ¿por qué será?
 424 Esteban: A lo mejor porque anda viniendo el sol.
 425 Maestra: Y cuando sale el sol, y viene el calor, ¿como se
 426 llama eso?
 427 Mariela: Se anda deshaciendo-- derritiendo..
 428 Maestra: ¿Pero qué esta viniendo ahora.. que temporada?
 429 Arturo: El agua.
 430 Cs: #La primavera#
 431 Maestra: Aaah, la primavera, y con la primavera empieza a
 432 venir el calor ¿y qué esta acabando?
 433 Cs: #El hielo#
 434 #El frío#
 435 Cristal: El invierno.
 436 Maestra: El invierno. ¿Quién sabe donde esta Canada? Ap.. otra
 437 persona.. otra persona Esteban [Esteban se trata de
 438 parar y de hablar] ¿quién sabe? ¿Lida?
 439 Cristal: Mi papá trabaja en Canada.
 440 Maestra: ¿Y va todo el tiempo, o va a veces nada mas?
 441 Cristal: A veces.
 442 Maestra: ¿Y va en el invierno, la primavera, el otoño o en el
 443 verano?
 444 Cristal: En el invierno.. limpia vidrios.
 445 Cs: (***)
 446 Maestra: ¿Limpia vidrios en Canada? Oooh ¿oyeron lo que esta
 447 diciendo Cristal?
 448 Cs: (***) (***)
 449 Vicente: Yo si.
 450 Maestra: ¿Qué dijo?
 451 Vicente: Que el papá limpia vidrios en Canada.

- 452 Maestra: ¿Alguien le quiere hacer alguna pregunta?
 453 Lida: Yo si, ¿con que los limpia? ¿qué le hecha.. ¿con
 454 Windex? [riendose]
 455 Cristal: Yo lo ví en una foto.
 456 Lida: Maestra.. pero mi prima.. cuando yo era chiquita..
 457 ella me platicaba lo que hacía.. que yo me portaba
 458 bien y ahora dice que no.. que no me porto bien..
 459 [riendose]
 460 Maestra: Mmmm ¿y ahora no?
 Lida: No. [sonriendo]

Flags, fireworks, hut, Baja California and floods

English Translation

3-14-95

[half the class is sitting around a table]

- 1 Teacher: I have a new book.. [showing the book INFORMATION AND
 2 MATERIALS TO TEACH THE CULTURAL HERITAGE OF THE
 3 MEXICAN AMERICAN CHILD, DEVELOPED BY THE EDUCATION
 4 SERVICE CENTER, REGION XIII, AUSTIN, TEXAS 1986] that
 5 is an information book--it's not a story book. This
 6 is more for grown up people than for people who are..
 7 Cs: #Little#
 8 Teacher: Yes, little, like you. And what could this book be
 9 about? [showing the cover of the book that has a
 10 shield of México with an eagle on it]
 11 Lida: To help.
 12 Esteban: I don't know.. of the countries.
 13 Teacher: And how do you know?
 14 Arturo: Because it has an eagle.
 15 Teacher: And then why didn't Esteban say that it was about
 16 animals?
 17 Arturo: Because it's of.. it's of.. [looking at the flag from
 18 México that is up on the wall]
 19 Vicente: It takes the people there, flying.
 20 Teacher: What was Arturo about to say? That it's the eagle
 21 from what?
 22 Esteban: From México.. the eagle of..
 23 Teacher: Arturo is looking at the flag over there on the
 24 wall.. from México.
 25 Arturo: It has an eagle.
 26 Cristal: My sister has the flag in my house.
 27 Teacher: And where is it from?
 28 Esteban: From México.
 29 Lida: I have a flag too.
 30 Teacher: And your flag where is it from?
 31 Lida: From here.
 32 Teacher: Where are we?

33 Esteban: What? What is the name?
34 Cs: #United States#
35 #Chicago#
36 Teacher: United States. Chicago is a city.
37 Raul: I.. I have the flag from México [stands up and goes
38 to the wall to point to the flag from México, on the
39 wall also are the U.S. and the Puerto Rican flags]
40 Teacher: And that one on the bottom where is it from?
41 Cs: #Puerto Rico#
42 Teacher: Oooh.
43 Cs: (***) (***)
44 Teacher: Have you at anytime seen the Puerto Rican flag on the
45 street?
46 Vicente: I have one.. teacher.. it's that one day I found the
47 Puerto Rican flag thrown away.
48 Teacher: On the floor? And what did you do with it?
49 Vicente: I picked it up.. and cleaned it.. and I glued it with
50 tape because it was braked.
51 Teacher: It was broken?
52 Lida: Teacher.. I..
53 Teacher: Haven't you seen sometimes in the summer that there
54 are people that have Puerto Rican flags and.. they
55 are in cars..
56 Cs: #No#
57 #Not me#
58 #Aha#
59 #I saw it#
60 Vicente: I have seen that.
61 Arturo: And also at night.
62 Teacher: And what do they do? Why do they do that?
63 Cs: (***)
64 Vicente: And they sound their horns.. piip.. pip.. piiip..
65 Teacher: And they sound their horns.. and why would they do
66 that?
67 Lida: I know, teacher.
68 Cs: (***) (***) [Arturo raises his hand]
69 Teacher: Arturo wants to talk.
70 Arturo: Me and my sister, one day we were outside and we saw
71 all the flags.
72 Teacher: And which flags did you see?
73 Arturo: From México.
74 Cs: (***) (***) [Eddie raises his hand]
75 Eddie: It's just that, one day.. (***) at McDonald (***)
76 that they were bringing a Santa Claus.
77 Teacher: A Santa Claus? Mmmm.
78 Lida: I know, teacher.. because.. sometimes it comes out on
79 the television-- in the game..
80 Teacher: The game of what?
81 Jesus: Soccer.. and they go crazy.
82 Teacher: Mmmm.. and they go crazy? Why?
83 Lida: I know teacher.. I know.. because also sometimes when

84 the game is here my mommy buys me a flag from here to
85 celebrate.
86 Cs: (***) (***)
87 Teacher: Let's see, Jesus? [pauses].. nothing? ok, Mariela?
88 Who wanted to talk? Eddie?
89 Vicente: No, make it go like this [signaling with his hand in
90 a circle to the left, to take turns] make it go like
91 that.
92 Teacher: Make it go like that? Ok, Mariela?
93 Mariela: Me?
94 Teacher: Yes.
95 Mariela: Over there I.. from Chicago.. where we came from..
96 Teacher: You came from Chicago?
97 Mariela: Yes.
98 Teacher: And here what is it called?
99 Mariela: United States.
100 Teacher: Yes, but what city do we live in?
101 Mariela: I came from over there.. from a house.. I came from
102 México.. from México.. I came from another house..
103 that here is called (***) and we saw a parade in the
104 street.
105 Teacher: Aaaahh! Oh, yes? And what where they celebrating in
106 the parade?
107 Mariela: Nothing. They were just passing by and honking the
108 horn.
109 Teacher: Uuuh, and the flags, where were they from?
110 Arturo: From Puerto Rico.
111 Mariela: There was just one.
112 Teacher: Where was it from?
113 Mariela: I don't remember.
114
115 Cs: #Me#
116 CF: I want to say something.
117 Esteban: Teacher.. the guys that are friends with my dad..
118 when it was the day of México they threw a lot of
119 fireworks. Then.. then.. that.. that a girl had..
120 some sticks and then it started to rain and she put
121 them where the fireworks were all wet. Then it
122 started to go off, and a lot of fireworks went off,
123 those that are really big.. and that they go up, then
124 they explode and some that stay like that turning
125 around. [moving his arms above his head]
126 Teacher: Mmmm, and that was in Chicago or in México?
127 Esteban: Here.
128 Vicente: Teacher..
129 Teacher: You know what?.. in Chicago they are not permitted..
130 uhm.. to use fireworks.. in México yes, but in the
131 United States, no.
132 Esteban: And the police told them to pick up the fireworks..
133 Teacher: It's that here they are not allowed to..
134 Esteban: The other morning I told you that [referring to a

135 previous conversation about the legality of
 136 fireworks]

137 Teacher: Why would it be that in the United States fireworks
 138 are not permitted?

139 Lida: I know, teacher.. because one day I saw-- a girl told
 140 me-- in an alley that they lit fireworks and that
 141 they threw more and more water and a house burned
 142 down.. and then later they were fixing it.. it was
 143 new-- but it was good that there were no people
 144 inside!

145 Teacher: Aaah, yes.. because the fireworks are very dangerous.
 146 Should children play with fireworks?

147 Cs: (***) (***)

148 Teacher: Ok, Raul wants to talk, Raul?

149 Esteban: And they shouldn't use matches either.

150 Teacher: No, that either. But Raul wants to talk.

151 Lida: I.. I..

152 Teacher: Lida, you already talked, now it's Raul's turn.

153 Lida: No, but I..

154 Teacher: Lida! It's Raul's turn.

155 Raul: One day I went with my uncle.. over there they do let
 156 us light fireworks.. and we put them there.. and a
 157 girl, just a little fire fell on her, but we stepped
 158 back so that it wouldn't fall on us.

159 Teacher: And those people that it fell on, what happened to
 160 them?

161 Raul: It only fell on one of them, because she was in the
 162 front.

163 Cs: (***) (***)

164 Teacher: That, in the United States.. the fireworks.. is
 165 illegal. Who knows what that means?

166 Lida: I know.

167 Cs: #Me#

168 #I know#

169 Esteban: That you can't do it.

170 Teacher: That you can't do it.

171 Esteban: The police comes.. and they can take them to court
 172 too.

173 Teacher: Yes, it's illegal.

174 Vicente: Teacher.. teacher.. some children from there, next
 175 door, over there, they exploded a little house and
 176 they lit it on fire..

177 Teacher: And that.. you..

178 Vicente: And the little house went up.. one day we lit up a
 179 lot of fireworks and we picked them all up that
 180 night..

181 Teacher: And.. and do you think it's intelligent lighting
 182 fireworks?

183 Cs: #Nooo#

184 Teacher: Why?

185 Esteban: And we also..

186 Lida: It's dangerous.
 187 Mariela: Somebody can get burned.
 188 Teacher: It's veeery dangerous.
 189 Esteban: And also, some cousins of mine gave us some fireworks
 190 and we threw them in a drawer..
 191 Teacher: If you are given fireworks you give them your mom or
 192 dad.
 193 Cs: #Teacher, teacher#
 194 #I, I#
 195 Teacher: Eddie wants to talk.
 196 Eddie: I found a firework and I threw it out.
 197 Teacher: Did you throw it in the garbage? It's better if you
 198 give it to your mom or dad so they can throw it out..
 199 Lida: Mommy..
 200 Teacher: Let's see, Esteban wants to finish.
 201 Esteban: Teacher, then we put it in the closet and we lost it.
 202 Lida: I bought some fireworks that are really small that
 203 light up but.. they don't have fire.
 204 Teacher: Ok.
 205 Vicente: I bought a little box of fireworks that don't have
 206 fire but you can light them on your head.
 207 Teacher: Mmmm.. I think that is dangerous. Ok, let's read our
 208 book so that we can learn more about México.
 209 Vicente: Teacher.. teacher.. I want to tell you that.. one day
 210 when my cousin went to México with my aunt, the truck
 211 rolled over and it burned.
 212 Lida: I saw that a house burned down in Marimar [a very
 213 popular Mexican soap opera]
 214 Cs: #The hut!!#
 215 Teacher: The hut..what is a hut? [unfamiliar with this word in
 216 Spanish "jacal"]
 217 Arturo: A house in México.
 218 Esteban: Like this one [stands up and runs to the Lincoln
 219 Logs, round pieces of wood of different sizes with
 220 which the children play, and picks up a cube-like
 221 structure that they had built previously] like this,
 222 teacher.
 223 Teacher: Oooh, made of what?
 224 Mariela: Of wood.
 225 Teacher: Ooh, like a shed. Do we have huts here?
 226 Cs: #No, house#
 227 Lida: And Angelica said to Renato-- no, to Nicarico "You
 228 already know what you need to do" and.. [explaining
 229 what the characters in the soap opera had done]
 230 Teacher: Esteban.
 231 Lida: And he told him like that, and he wrote a letter
 232 because Angelica didn't want Marimar and her son to
 233 marry her [continues to explain what has happened in
 234 the soap opera]
 235 Teacher: Ah, alright, later you can tell us about Marimar.
 236 Esteban: Teacher.. teacher.. then she.. she was in the taxi..

237 Teacher: No. We are not going to talk about that anymore..
 238 later we'll talk about that.
 239 Lida: And then Marimar..
 240 Teacher: We are not talking about that anymore Lida.
 241
 242 Esteban: I know which one is México.
 243 Teacher: Which one is México?
 244 Esteban: [stands up and walks toward the map and points from
 245 the north of México to Central America] aaaall this.
 246 Teacher: All that.. down to where?
 247 Esteban: Down to here [pointing to Panama]
 248 Teacher: I think is down to here [pointing to the south of
 249 México] and up to where?
 250 Vicente: Right there are more countries.
 251 Arturo: [stands up and goes to the map] up to here [pointing
 252 to the north of México]
 253 Vicente: All the countries.
 254 Teacher: And this country up here, which one is it? [pointing
 255 to the United States]
 256 Arturo: Oooh!, here it has the name of México. [pointing to
 257 New México on the map]
 258 Teacher: There it says..
 259 Esteban: México!
 260 Teacher: It says **New México** because it is a state in the
 261 United States.. New México.. and here it says
 262 Arizona.. and here it says-- who can read this?
 263 Lida: T.. E.. E.. X.. A.. S.. [naming each letter, but not
 264 reading the word]
 265 Teacher: What could it say? How does this letter sound?
 266 [pointing to the letter T]
 267 Cs: #Ssss#
 268 #Teee#
 269 Teacher: Teee..eee-- and this letter.. the X, how does it
 270 sound?
 271 Cs: #Eee.. eee..#
 272 Teacher: Ttt..teee.. tex..
 273 Esteban: **Texas!** [pronouncing the word in English vs. the
 274 Spanish pronunciation of the X as a J]
 275 Teacher: **Texas.** Who has heard of **Texas**? Thank you, you can sit
 276 down [speaking to Arturo and Esteban]
 277 Esteban: **Texas**, I.. I.. I went there.
 278 Teacher: You went to **Texas**? With whom?
 279 Esteban: With my dad.
 280 Teacher: Vicente the map is over here.. not over there.
 281 [Vicente is distracted]
 282 Cs: [laugh]
 283 Lida: Teacher.. my mommy paid for the pictures of the group
 284 and they have not given them to her..
 285 Teacher: Are we talking about the group picture now?
 286 Lida: No [smiling]
 287 Teacher: What are we talking about?

288 Esteban: About the map.
 289 Teacher: Ok, then, we'll talk about the pictures later. There
 290 it says **Texas** and here are other states.. [while
 291 pointing to each state] Louisiana.. Mississippi..
 292 Alabama.. and down here is Florida.
 293 Vicente: Teacher.. I know now where México ends.. in the 9..
 294 Teacher: Where? [not understanding what he is referring to]
 295 Vicente: [stands up and places his whole arm vertically on the
 296 map, west of México but leaving out Baja California.
 297 At the top of the map are the numbers corresponding
 298 to the longitude and Vicente's hand is on the number
 299 9] to here.
 300 Teacher: Ahhh.. México ends there?
 301 Cs: #Noo#
 302 Teacher: Or does it go on?
 303 Cs: #It goes on#
 304 Teacher: And who knows what this part of México is called?
 305 [pointing to Baja California]
 306 Arturo: **Texas**.
 307 Teacher: No, **Texas** is here.
 308 Cs: [no response]
 309 Teacher: It is called Baja California.
 310 Mariela: Baja California.
 311 Teacher: Here we have México.. and it is written with the
 312 letters a little separated.. [pointing to the word
 313 that is spread out on the map of the country] and..
 314 it has-- here is the word straight and with the
 315 letters together, [pointing to the word in the corner
 316 of the map] did you see? And how many letters does
 317 this word have?
 318 Cs: #Four#
 319 #Five#
 320 Esteban: [stands up and goes to the map and starts counting
 321 the letters, pointing to each one] one, two, three,
 322 four, five. Five.
 323 Ramon: Six.. Six!
 324 Esteban: [counts again] one, two, three, four, five, six. Six!
 325 Teacher: Oooh, six letters.. here they are separated and it
 326 says México and here they are together and it says..
 327 Esteban: It also says México.
 328 Teacher: And here it says **Texas**.. [English pronunciation] it
 329 also has an X, the same as México .. but this X in
 330 the United States is pronounced like this, **Texas**
 331 [pronouncing in English], but in Spanish how do you
 332 pronounce it?
 333 Cs: #Ex#
 334 #Ques#
 335 Teacher: When we pronounce México [with the Spanish
 336 pronunciation: Mejico], the people behind you can't
 337 see Arturo. **México**, [with the English pronunciation]
 338 It's that in English or Spanish?

339 Vicente: In English.
 340 Mariela: You can say it both ways.
 341 Teacher: Both ways? Yes, but how do we say it in Spanish?
 342 Cs: #México# [Spanish pronunciation]
 343 Teacher: And in English?
 344 Cs: #México# [English pronunciation]
 345 Teacher: Ok.. and here, what does it say? [pointing to Baja
 346 California on the map]
 347 Arturo: Baja California.
 348 Lida: My aunt goes to México.. and.. and me, when I was
 349 very little-- my aunt Cari-- I told her-- you are
 350 going.. you are going.. you are going-- going to the
 351 house to pick me up. Then when.. when she came-- then
 352 she wasn't taking me..
 353 Teacher: To México?
 354 Lida: Yes, but I would say Mécico.. [laughs]
 355 Teacher: Mécico?
 356 Lida: Yes, because I couldn't say it [laughs]
 357 Teacher: Aaah.. then here it says Texas. Texas, is in English
 358 or Spanish?
 359 Esteban: Teacher.. teacher.. in Baja California..
 360 Cs: (***)
 361 Teacher: Let's see, Esteban was talking.
 362 Esteban: In Baja California the houses are sinking.
 363 Teacher: Aaah, did you hear what Esteban said?
 364 Cs: (***)
 365 Teacher: The houses are sinking, how do you know?
 366 Esteban: Bec.. Because I saw it in some pro.. programs.
 367 Teacher: Aah, in some programs.. who watches the news?
 368 Cs: #Me#
 369 #Me#
 370 Teacher: And what have they been saying about California and
 371 Baja California in the news?
 372 Esteban: But those programs are in English.. the news.
 373 Teacher: In English? And who watches the news in Spanish?
 374 Cs: #Me#
 375 #Me#
 376 Teacher: And what have they been saying? Why are the house
 377 sinking?
 378 Lida: The earth opened up.
 379 Mariela: Over there.. it sinks.
 380 Teacher: Why?
 381 Lida: Because the earth broke.
 382 Teacher: What Esteban said.. why would the house be sinking in
 383 Baja California?
 384 Lida: Because it rains.
 385 Esteban: Because.. because each day water falls.
 386 Teacher: How do you say, water falls?
 387 Marisol: Rain.
 388 Esteban: Rain falls.
 389 Teacher: Ooh, because it is raining too much.. it's flooding.

390 Who knows what flooding is?
391 Lida: I know, teacher.
392 Esteban: That the house is flooding.
393 Lida: That the water goes up to the house.
394 Teacher: Aaah, it's flooding, then it means that there is a
395 lot of water and it is submerged.. and it goes up
396 to..
397 Lida: The top.
398 Teacher: Up to the top.. and the house fills with..
399 Lida: With water.
400 Esteban: And they must walk through the water.
401 Teacher: And you saw that in the news?
402 Esteban: [nods]
403 Teacher: Did someone see it in the news? How it is flooding?
404 [pause] Yes? Let's see, Fernando tell us.
405 Fernando: I don't remember.
406 Vicente: I do.
407 Lida: I.. teacher.. I-- you know teacher that sometimes in
408 the news I-- that a boy.. a boy.. that..
409 Teacher: But did you see in the news about a flood in
410 California?
411 Lida: No, but I saw that in a country.. in a country a lot
412 of snow was falling.
413 Teacher: Mmm.. and where might that have been?
414 Esteban: Te.. teacher.. and in Canada the ice is falling
415 apart.
416 Teacher: In Canada, Esteban says, the ice is falling apart.
417 How do you say ice-- when the ice falls apart?
418 Arturo: The water.
419 Teacher: How do you say that?
420 Mariela: Ice.
421 Teacher: How do you say when the ice is.. that it's..
422 Cs: #It becomes water#
423 #Water#
424 Eddie: Melting.
425 Teacher: Melting! Aha, it's like an ice-cream-- an ice-cream
426 if you leave it outside it starts to fall apart. And
427 what is happening to the ice-cream? It..
428 Vicente: Because of the sun.
429 Lida: It falls apart.
430 Teacher: It.. what did Eddie say?
431 Arturo: It melts.
432 Teacher: It melts. And Esteban says that in Canada the ice is
433 melting and, why would that be?
434 Esteban: Maybe because the sun is coming.
435 Teacher: And when the sun comes out, and the heat comes, how
436 do you say that?
437 Mariela: It is falling apart-- melting..
438 Teacher: But what is coming now.. what season?
439 Arturo: The water.
440 Cs: #The spring#

441 Teacher: Aaah the spring, and with the spring the heat starts
442 to come, and what is ending?
443 Cs: #The ice#
444 #The cold#
445 Cristal: The winter.
446 Teacher: The winter. Who knows where Canada is? Ap.. another
447 person.. another person Esteban [Esteban tries to get
448 up and wants to talk] who knows? Lida?
449 Cristal: My dad works in Canada.
450 Teacher: And does he go all the time, or just sometimes?
451 Cristal: Sometimes.
452 Teacher: And does he go in the winter, the spring, the fall or
453 in the summer?
454 Cristal: In the winter.. he cleans windows.
455 Cs: (***)
456 Teacher: He cleans windows in Canada? Oooh did you hear what
457 Cristal is saying?
458 Cs: (***) (***)
459 Vicente: I did.
460 Teacher: What did she say?
461 Vicente: That her dad cleans windows in Canada.
462 Teacher: Anybody want to ask her a question?
463 Lida: I do, what does he clean them with? What does he
464 use.. Windex? [laughing]
465 Cristal: I saw him in a picture.
466 Lida: Teacher.. but my cousin.. when I was little.. she
467 used to tell me what I would do.. that I used to
468 behave and now I don't behave.. [laughing]
469 Teacher: Mmmm, and now you don't?
Lida: No [smiling]

Appendix IMapa de Mexico Hecho por Vicente, Iris y Raul

3-16-95

[Los niños estan sentados alrededor de una mesa, enfrente hay un mapa grande de México dibujado por la maestra. La maestra les ha encargado dibujar un mapa de México la noche anterior y con ayuda de algun adulto, señalar las ciudades/pueblos en donde han nacido o visitados ellos y sus parientes]

- 1 Maestra: Nada más tres personas trajeron los que les pedí,
2 ¿por qué? ¿qué pasó?
3 Lida: Yo se porque.
4 Maestra: ¿Por qué?
5 Lida: Porque mi mamá no sabía poner.. no sabe escribir,
6 entonces..
7 Maestra: Ok..
8 Lida: Una tía mía, que se llama Gloria, se lo llevó a su
9 escuela..
10 Maestra: Ok..
11 Lida: Porque tiene un mapa y ahí lo va a hacer.
12 Maestra: Ok, eso esta bien, pero Lida yo te pedí que te
13 sentáras con tu mamá o que tu tía venga a visitar y
14 lo puedan hacer juntos en tu casa, ¿Ok? Yo les dije
15 que si la mamá o el papá no saben escribir.. [se
16 acuerda que Lida no tiene hermanos] pero tu no tienes
17 hermanos ¿no? ahhh, entonces le pediste a tu tía, Ok.
18 Lida: Tengo un hermano pero es chiquito.
19 Maestra: Bueno, Lida se acordó, solo que se lo tuvo que dar a
20 su tía para que le ayudara. Pero tu mamá también te
21 puede ayudar porque no tiene que ser todo escrito.
22 Podrías haber puesto un punto o una estrella en tu
23 mapa y tu mamá te podría haber contado de sus
24 experiencias y despues tu nos cuentas a nosotros.
25 Entonces Lida [hablandoles a los demas niños] tiene
26 una buena razón por la cual no lo hizo. Vicente lo
27 hizo, Iris y Raul. Las personas que no lo hicieron
28 para hoy lo hacen para mañana. ¿Quién quiere ir
29 primero?
30 Vicente: [levanta la mano]
31 Maestra: Vicente, Ok.
32 Esteban: ¿Vicente se fué en barco? [mirando al dibujo de
33 Vicente donde hay un dibujo rectangular afuera de
34 México que parece un barco]
35 Maestra: Vicente nos va a contar.
36 Vicente: [mira a su mapa]
37 Esteban: ¿Te viniste en un barco?
38 Vicente: [mueve la cabeza negando] en un trailer.
39 Maestra: ¿Se fueron en un trailer? ¿Quién? [Lida se levanta y

40 se empieza a ir] Lida, ¿a dónde vas?
41 Vicente: Mi.. mi.. mi hermano.. mi hermano, mi hermano grande.
42 Maestra: ¿Cuál hermano?
43 Vicente: Mi hermano grande.
44 Maestra: ¿Tiene nombre?
45 Vicente: Si, se llama Humberto.
46 Maestra: Humberto, Ok. Cuentanos de Humberto.
47 Lida: Esta chiquito.
48 Maestra: Si, pero ahora le toca a Vicente, despues cuentan
49 ustedes.
50 Vicente: Aquí nació Humberto en esta ciudad.
51 Maestra: ¿Y cómo se llama?
52 Vicente: [mira a su mapa]
53 Lida: Sudamérica, ¿verdad?
54 Vicente: [niega con la cabeza]
55 Esteban: Sudamérica no es México.
56 Maestra: ¿Qué es Sudamérica?
57 Esteban: Sudamérica es otro país.
58 Maestra: ¿Sudamérica es otro país?
59 Lida: No, es otra ciudad.
60 Maestra: ¿Es otra ciudad?
61 Arturo: No, es un estado.
62 Maestra: ¿Cuál es Sudamérica? ¿Quién sabe?
63 Cs: [apuntando a diferentes mapas en el salón] #Allá#
64 #Ese#
65 Arturo: No, ese es Puerto Rico [diciendole a Marisol que esta
66 apuntando al mapa de Puerto Rico]
67 Maestra: Allá esta, traelo por favor. Ponlo en la mesa.
68 Cs: #Aquí, aquí# [Arturo trae un mapa de Sudamérica y lo
69 pone en la mesa. Los niños apuntan a diferentes
70 lugares en el mapa]
71 Maestra: No, todo esto es Sudamérica, ¿es un solo país? No se
72 acuerdan que dijimos que Sudamérica es parte de un
73 continente que tiene muchos países.. ¿se acuerdan?
74 Entonces eso no es Sudamérica [apuntando al mapa de
75 Vicente] ¿qué es?
76 Jesus: México.
77 Maestra: México. Nos sentamos [diciendole a varios estudiantes
78 que se habían parado a buscar los mapas y seguían
79 parados]. Sudamérica no es un país, ni una ciudad, ni
80 un estado, es parte de un continente que tiene muchos
81 países. Sigamos, Vicente nos estaba contando que
82 Humberto.. nació en.. en un pueblo de México.. sigue
83 Vicente.
84 Vicente: [mira a su mapa]..
85 Maestra: ¿Le ayudamos a Vicente a ver como se llama el pueblo
86 donde nació su hermano? [la maestra toma el mapa de
87 Vicente y apunta a la palabra] ¿A ver si alguien sabe
88 como se llama este pueblo?
89 Vicente: [no responde]
90 Maestra: ¿Quién lo escribió?

- 91 Vicente: Yo.
- 92 Maestra: Dice, MORELOS.
- 93 Esteban: ¿Morelos?
- 94 Maestra: Humberto nació en Morelos.
- 95 Vicente: Ahí nació mi hermana.
- 96 Maestra: ¿En Morelos, tu hermana? ¿Cómo se llama tu hermana?
- 97 Vicente: Laura.
- 98 Marisol: ¡Chata!
- 99 Vicente: Laura [mirando a Marisol con cara de disgusto]
- 100 Marisol: [afirmando con la cabeza] Aah si, Laura.
- 101 Maestra: Laura nació en Morelos y Humberto..
- 102 Marisol: Yo a ella la conozco.
- 103 Arturo: Yo también.
- 104
- 105 Maestra: ¿Y esto, qué.. qué.. qué dibujaste acá?
- 106 Vicente: Es el hospital.
- 107 Maestra: Aah, el hospital.. nacieron tus hermanos en el hospital de Morelos en México.
- 108 Eddie: Yo también.
- 110 Maestra: ¿Y quién más está.. en este dibujo?
- 111 Vicente: Yo..
- 112 Marisol: Y Chata, ¿verdad?
- 113 Arturo: La que va con Mrs. Perez.
- 114 Vicente: Yo nací acá en Chicago.
- 115 Arturo: Yo también.
- 116 Maestra: Humberto y.. ¿cómo se llama tu hermana?
- 117 Vicente: Laura.
- 118 Maestra: Ellos nacieron en México.
- 119 Marisol: Y Chata.
- 120 Maestra: ¿Laura es Chata? [confundida]
- 121 Vicente: No.
- 122 Marisol: No, Laura no es Chata.
- 123 Vicente: Laura es mi otra hermana.
- 124 Marisol: Laura es la que va con Mrs. Perez.
- 125 Maestra: Ooh. ¿Y le quieren preguntar algo más a Vicente?
- 126 Marisol: Yo conozco a Laura y a Chata.
- 127 Vicente: Yo sé donde va mi hermana grande.
- 128 Maestra: ¿Dónde?
- 129 Vicente: En **High School**.
- 130 Maestra: Ooh, ¡esa es Chata!
- 131 Vicente: Aha.
- 132 Esteban: Mi hermana [hablando en voz baja] va a la **Wells**
- 133 [refiriendose a la secundaria de Chicago, Wells]
- 134 Maestra: ¿Tu mamá va a la **Wells**?
- 135 Esteban: ¡No, mi hermana!
- 136 Cs: [se rien]
- 137 Marisol: Yo conozco a Laura porque.. porque..
- 138 Vicente: Ella va la inglesia [pronunciando iglesia con una n]
- 139 con nosotros.
- 140 Marisol: Aha, yo llevo a Vicente a la iglesia con nosotros.
- 141 Maestra: ¿Y cómo van?

142 Arturo: Caminando.
 143 Vicente: En una camioneta.
 144 Marisol: En el carro de mi mamá.
 145 Maestra: Ok, ¿algo más Vicente?
 146 Vicente: No.
 147 Maestra: ¿Y estas rayas, que son? [apuntando al mapa de
 148 Vicente]
 149 Vicente: Son países.
 150 Maestra: ¿Adentro de México hay países?
 151 Cs: #No#
 152 Maestra: ¿Qué hay?
 153 Vicente: Estan los pueblos.
 154 Maestra: ¿Pueblos?
 155 Esteban: También hay pueblos en México.
 156 Maestra: Tiene los mismo que Estados Unidos.. empieza con E..
 157 Lida: E.. E.. ¡El pueblo!
 158 Marisol: ¡El pueblo!
 159 Maestra: Estados, estos son los estados de México y adentro
 160 hay ciudades y pueblos. ¿A ver cuantos estados dibujó
 161 Vicente? ¿Los contamos?
 162 Cs: [Cs cuentan con la maestra del uno al veinte,
 163 mientras ella apunta al mapa de Vicente] uno, dos,
 164 tres, cuatro, cinco, seis, siete, ocho, nueve, diez,
 165 once, doce, trece, catorce, quince, diesiseis,
 166 diesisiete, diesiocho, diesinueve, veinte.
 167 Maestra: Veinte, pero a mi me parece que hay más estados de
 168 veinte. Vamos a ver despues en un atlas cuantos
 169 estados hay, porque no estoy segura [la maestra no
 170 esta segura de cuantos hay pero se acuerda que son
 171 como treinta, despues averigua que son 34 estados y
 172 comparte esta información con la clase] ¿quién te
 173 ayudó?
 174 Vicente: Nadie.
 175 Marisol: Yo sabía que el lo hizo solo.
 176 Vicente: Porque me fueron diciendo.
 177 Maestra: ¿Quién te fue diciendo?
 178 Vicente: Mi papá, y yo le fuí poniendo.
 179 Maestra: Oooh, ¿y te contó algo más de México?
 180 Vicente: No.
 181 Maestra: ¿Algo más que le quieran preguntar a Vicente?
 182 Cs: #No#
 183 Lida: Nada.
 184
 185 Iris: [Despues que Vicente habla de su mapa es el turno de
 186 Iris para hablar de su mapa de México] Esto es
 187 Durango.. mi familia nació allí..
 188 Lida: Yo nací en Durango.
 189 Maestra: Iris nos estaba diciendo que toda su familia nació en
 190 Durango.
 191 Lida: Mi tío es de Durango, es de Guacombaro. [hablando con
 192 las manos en la boca]

193 Maestra: [No reconoce esta palabra o lugar] No entiendo cuando
194 tienes las manos en la boca.
195 Lida: Es que mi tío me dijo que es de Durango y es de
196 Guacombaro.
197 Maestra: ¿De Guacombaro? ¿Qué es eso?
198 Lida: [encoje los hombros]
199 Maestra: ¿Qué será Guacombaro? ¿A quién le podrías preguntar?
200 Lida: Es que el esta borrachito y por eso no sabe lo que
201 esta diciendo.
202 Maestra: Oh.
203 Esteban: A sus hijos.
204 Lida: Ellos son mis primos.
205 Maestra: ¿Y a tu mamá le podrías preguntar?
206 Lida: [afirma con la cabeza]
207 Maestra: Entonces Lida va a ser de detective y le va a
208 preguntar a su mamá acerca de lo que es Guacombaro,
209 ¿Ok? Iris va a seguir.
210
211 Raul: [apuntando a su mapa de México] Mi papá nació en el
212 mismo lugar.
213 Maestra: ¿En el mismo lugar? ¿A dónde?
214 Esteban: ¿Naciste en México?
215 Raul: No.
216 Lida: ¿Durango?
217 Esteban: ¿Chicago?
218 Lida: Tu estas borracho como mi tío Manuel [riendose y
219 despues se rien los niños, Esteban mira a la maestra
220 para ver como reacciona]
221 Maestra: Lida, Esteban le esta haciendo preguntas a Raul.
222 Esteban: ¿Naciste en Vera Cruz?
223 Raul: [afirma con la cabeza]
224 Maestra: ¿Cómo? Que no podemos oír.
225 Esteban: Que nació en Vera Cruz.
226 Maestra: ¿Y tu papá igual?
227 Raul: [afirma con la cabeza]
228 Maestra: ¿Y donde esta Vera Cruz?
229 Raul: [mira a su mapa]
230 Maestra: ¿Esta adentro, en la tierra, o esta cerca del mar?
231 Raul: Cerca del mar.
232 Maestra: ¿Alguien sabe algo de Vera Cruz?
233 Cs: [no responden]
234 Raul: Mi hermano chiquito y el otro nacieron en Chicago.
235 Maestra: ¿Y tu papá y tu mamá?
236 Raul: En México. Y mis tíos nacieron en México.
237 Maestra: Ok, veamos el mapa de Raul. Acá está Vera Cruz, está
238 en el medio del país cerca del mar. ¿Y saben qué?
239 Vera Cruz es un puerto, ¿Ustedes saben lo que es un
240 puerto?
241 Cs: [se miran y no responden]
242 Lida: [apuntando a Puerto Rico en el mapa de América] Es
243 como el de aquí, es como una isla.

244 Maestra: En las islas hay puertos. ¿Qué será un puerto?
 245 Cs: #No sé#
 246 #Yo no sé#
 247 Vicente: ¡Un aeropuerto!
 248 Maestra: Un aeropuerto es donde paran y aterrizan los aviones,
 249 si. Un aeropuerto.. si separan esa palabra en dos
 250 queda aero- que es aire y es como llegan los aviones
 251 en el aire, y -puerto que es donde llegan. Pero un
 252 puerto nada más es donde llegan los.. [mientras
 253 apunta al mapa de Raul]
 254 Arturo: Los aviones.
 255 Maestra: ¿Los aviones?
 256 Eddie: El agua.
 257 Lida: Los tiburones [riendose]
 258 Jesus: Los aviones.
 259 Maestra: No son aviones, otra cosa que trae gente.
 260 Lida: Carros.
 261 Maestra: ¿Del mar van a venir carros?
 262 Cs: (***) [se rien]
 263 Lida: ¡Barcos!
 264 Maestra: Los barcos vienen al puerto. Vera Cruz es un puerto
 265 muy grande y ¿qué traen los barcos?
 266 Eddie: Gente.
 267 Lida: **Lunch.**
 268 Maestra: Comida.
 269 Lida: Maestra le quiero decir una cosa..
 270 Maestra: Pero todavía no, ¿qué más? ¿Qué tipo de comida traen
 271 del mar?
 272 Arturo: Frijoles.
 273 Maestra: ¿Frijoles del mar?
 274 Cs: (***) (***) [riendose]
 275 Maestra: ¿Y estas rayas que hiciste?
 276 Raul: [no responde]
 277 Lida: Estados.
 278 Marisol: Son estados.
 279 Maestra: Ok [se levanta a agarrar marcadores y seguir con la
 280 próxima actividad]
 281 Lida: Maestra, mi tía una vez se metio en (***) (***)

Map of Mexico by Victor, Iris and Raul

English Translation

3-16-95

[The children are sitting around a table, on the board is a big map of México drawn by the teacher. The teacher has asked the children to draw a map of México the night before and with the help of an adult, point out the cities/towns where they were born or where they or their relatives have visited]

1 Teacher: Only three people brought what I asked for, why? what
2 happened?
3 Lida: I know why.
4 Teacher: Why?
5 Lida: Because my mom didn't know how to put.. she doesn't
6 know how to write, so then..
7 Teacher: Ok..
8 Lida: One of my aunts, her name is Gloria, she took it to
9 her school..
10 Teacher: Ok..
11 Lida: Because she has a map, and she will do it there.
12 Teacher: Ok, that's fine, but Lida I asked you to sit with
13 your mommy or for your aunt to visit and you do it
14 together at your house, Ok? I told you that if your
15 mom or dad can't write.. [she remembers that Lida has
16 no siblings] but you do not have brothers and
17 sisters, right? Ahhh, so then you asked your aunt,
18 Ok.
19 Lida: I have a brother but he is small.
20 Teacher: Ok, Lida did remember, only she had to give it to her
21 aunt so that she could help her. But your mommy can
22 help you too, because it does not have to be all
23 written. You could have put a dot or a star on your
24 map and your mommy could have told you about her
25 experiences and then you could tell us. So then
26 [talking to the other children] has a good reason for
27 not having done it. Vicente did it, Iris and Raul.
28 The people that did not do it for today, do it for
29 tomorrow. Who wants to go first?
30 Vicente: [raises his hand]
31 Teacher: Vicente, Ok.
32 Esteban: Vicente went in a boat? [looking at Vicentes' drawing
33 where he drew a rectangular figure outside México
34 that looks like a boat]
35 Teacher: Vicente is going to tell us.
36 Vicente: [looks at his map]
37 Esteban: Did you come in a boat?
38 Vicente: [shakes his head] in a trailer.
39 Teacher: Did you go on a trailer? Who? [Lida stands up and
40 begin to walk away] Lida, where are you going?
41 Vicente: My.. my.. my brother.. my brother, my big brother.
42 Teacher: Which brother?
43 Vicente: My big brother.
44 Teacher: Does he have a name?
45 Vicente: Yes, his name is Humberto.
46 Teacher: Humberto, Ok. Tell us about Humberto.
47 Lida: He is very small.
48 Teacher: Yes, but now is Vicente's turn, later you can tell
49 us.
50 Vicente: Humberto was born here in this city.

51 Teacher: And what is it called?
52 Vicente: [looks at his map]
53 Lida: South America, right?
54 Vicente: [shakes his head]
55 Esteban: South America is not México.
56 Teacher: What is South America?
57 Esteban: South America is another country.
58 Teacher: South America is another country??
59 Lida: No, it is another city.
60 Teacher: It's another city?
61 Arturo: No, it's a state.
62 Teacher: Which is South America? Who knows?
63 Cs: [pointing to different maps in the room] #There#
64 #That#
65 Arturo: No, that is Puerto Rico [telling Marisol who is
66 pointing to a map of Puerto Rico]
67 Teacher: It's over there, bring it please. Put it on the
68 table.
69 Cs: #Here, here# [Arturo brings a map of South America
70 and puts it on the table. The children point to
71 different places on the map]
72 Teacher: No, all this is South America, is it only one
73 country? Don't you remember we said that South
74 America is part of a continent that has many
75 countries.. do you remember? So then this is not
76 South America [pointing to Vicente's map] What is
77 that?
78 Jesus: México.
79 Teacher: México. Let's sit down [telling several children who
80 had stood up to look for the map and were still
81 standing]. South America is not a country, or a city,
82 or a state, it is a part of a continent that has many
83 countries inside. Let's go on, Vicente was telling us
84 about Humberto.. he was born in.. in a Mexican town..
85 continue Vicente.
86 Vicente: [looks at his map]..
87 Teacher: Let's help Vicente to figure out what is the name of
88 the town were his brother was born? [the teacher
89 takes Vicente's map and points to a word] Let's see
90 if anyone knows what the name of this town is?
91 Vicente: [no response]
92 Teacher: Who wrote it?
93 Vicente: Me.
94 Teacher: It says, MORELOS.
95 Esteban: Morelos?
96 Teacher: Humberto was born in Morelos.
97 Vicente: My sister was born there.
98 Teacher: In Morelos, your sister? What is your sister's name?
99 Vicente: Laura.
100 Marisol: Chata!
101 Vicente: Laura [looking at Marisol with a frown]

102 Marisol: [nods] Oh yes, Laura.
103 Teacher: Laura was born in Morelos and Humberto..
104 Marisol: I know her.
105 Arturo: Me too.
106
107 Teacher: And this, that.. that.. that you drew here?
108 Vicente: It's the hospital.
109 Teacher: Aaaah, the hospital.. your brothers and sisters were
110 born in the hospital in Morelos in México.
111 Eddie: Me too.
112 Teacher: And who else is.. in this picture?
113 Vicente: Me..
114 Marisol: And Chata, right?
115 Arturo: The one that goes with Mrs. Perez.
116 Vicente: I was born here in Chicago.
117 Arturo: Me too.
118 Teacher: Humberto and.. what is your sister's name?
119 Vicente: Laura.
120 Teacher: They were born in México.
121 Marisol: And Chata.
122 Teacher: Laura is Chata? [confused]
123 Vicente: No.
124 Marisol: No, Laura is not Chata.
125 Vicente: Laura is my other sister.
126 Marisol: Laura is the one that goes with Mrs. Perez.
127 Teacher: Ohh. Do you want to ask Vicente anything else?
128 Marisol: I know Laura and Chata.
129 Vicente: I know where my big sister goes.
130 Teacher: Where?
131 Vicente: In **High School**.
132 Teacher: Ooooh, that is Chata!
133 Vicente: Aha.
134 Esteban: My sister [speaking in a low voice] goes to **Wells**
135 [referring to Wells High School in Chicago]
136 Teacher: Your mom goes to **Wells**?
137 Esteban: No, my sister!
138 Cs: [laugh]
139 Marisol: I know Laura because.. because..
140 Vicente: She goes to chunch [adding an n to the word] with
141 us.
142 Marisol: Aha, I take Vicente to church with us.
143 Teacher: And how do you get there?
144 Arturo: Walking.
145 Vicente: In a truck.
146 Marisol: In my mom's car.
147 Teacher: Ok, anything else Vicente?
148 Vicente: No.
149 Teacher: And these lines, what are they? [pointing to
150 Vicente's map]
151 Vicente: They are countries.
152 Teacher: Inside México are countries?

153 Cs: #No#
154 Teacher: What is in there?
155 Vicente: The towns are there.
156 Teacher: The towns?
157 Esteban: There are towns in México also.
158 Teacher: It has the same thing that the United States has..
159 starts with a T.. [in Spanish state is "estado" and
160 starts with a letter E]
161 Lida: T.. T.. town! [In Spanish "the" is "el", so the
162 children deduct that the town "el pueblo" starts with
163 the letter E]
164 Marisol: Town!
165 Teacher: States, these are the states of México and inside
166 them are cities and towns. Let's see how many states
167 Vicente drew? Should we count them?
168 Cs: [Cs count with the teacher from one to twenty, while
169 the teacher points to Vicente's map] one, two, three,
170 four, five, six, seven, eight, nine, ten, eleven,
171 twelve, thirteen, fourteen, fifteen, sixteen,
172 seventeen, eighteen, nineteen, twenty.
173 Teacher: Twenty, but I think there are more than twenty
174 states. We will look in the atlas later because I am
175 not sure [the teacher is not sure how many, but
176 remembers that there are more, later she finds out
177 there are 34 and she shares it with the class] Who
178 helped you?
179 Vicente: Nobody.
180 Marisol: I knew that he did it by himself.
181 Vicente: Because they were telling me as I went.
182 Teacher: Who was telling you as you went?
183 Vicente: My dad, and I was writing it.
184 Teacher: Oooh, and did he tell you anything else about México?
185 Vicente: No.
186 Teacher: Is there anything else you want to ask Vicente?
187 Cs: #No#
188 Lida: Nothing.
189
190 Iris: [After Vicente finishes talking about his map, it is
191 Iris' turn to talk about her map of México] This is
192 Durango.. my family was born there..
193 Lida: I was born in Durango.
194 Teacher: Iris was telling us that all her family was born in
195 Durango.
196 Lida: My uncle is from Durango, from Guacombaro [talking
197 with her hands in her mouth]
198 Teacher: [Teacher does not recognize this word or place] I
199 don't understand when you have your hands in your
200 mouth.
201 Lida: It's just that my uncle told me he was from Durango
202 and he is from Guacombaro.
203 Teacher: From Guacombaro? What is that?

204 Lida: [Shrugs]
205 Teacher: What do you think Guacombaro is? Who could you ask?
206 Lida: It's just that he is a little drunk man and that is
207 why he does not know what he is talking about.
208 Teacher: Oh.
209 Esteban: His children.
210 Lida: They are my cousins.
211 Teacher: And your mom, could you ask her?
212 Lida: [nods]
213 Teacher: So then Lida is going to be a detective and she is
214 going to ask her mom what Guacombaro means, Ok? Iris
215 is going to continue.
216
217 Raul: [pointing to his map of México] My dad was born in
218 the same place.
219 Teacher: In the same place? Where?
220 Esteban: Where you born in México?
221 Raul: No.
222 Lida: Durango?
223 Esteban: Chicago?
224 Lida: You are drunk like my uncle Manuel [laughing, then
225 the rest of the children laugh, Esteban looks at the
226 teacher to see how she reacts]
227 Teacher: Lida, Esteban was asking Raul questions.
228 Esteban: Were you born in Vera Cruz?
229 Raul: [nods]
230 Teacher: What? We can't hear.
231 Esteban: That he was born in Vera Cruz.
232 Teacher: And your dad the same?
233 Raul: [nods]
234 Teacher: And where is Vera Cruz?
235 Raul: [looks at his map]
236 Teacher: Is it inside, in the land, or is it close to the sea?
237 Raul: Close to the sea.
238 Teacher: Anybody know anything about Vera Cruz?
239 Cs: [no response]
240 Raul: My little brother and the other one were born in
241 Chicago.
242 Teacher: And your dad and mom?
243 Raul: In México. And my aunts and uncles in México.
244 Teacher: Ok, let's look at Raul's map. Here is Vera Cruz, it
245 is in the middle of the country close to the sea. And
246 you know what? Vera Cruz is a port, Do you know what
247 a port is?
248 Cs: [they look at each other and do not respond]
249 Lida: [pointing to Puerto Rico on the map of America] It is
250 like this one, it is like an island.
251 Teacher: Islands have ports. What would a port be?
252 Cs: #I don't know#
253 #Don't know#
254 Vicente: An airport!

255 Teacher: An airport is where airplanes stop and land, yes. An
256 airport, if you separate that word in two you are
257 left with air- which is the air and that is how
258 airplanes arrive, by air, and -port that is where
259 they land. But just a port is where what arrives..?
260 [pointing at Raul's map]
261 Arturo: The airplanes.
262 Teacher: The airplanes?
263 Eddie: The water.
264 Lida: The sharks [laughs]
265 Jesus: The airplanes.
266 Teacher: They are not airplanes, something else that brings
267 people.
268 Lida: Cars.
269 Teacher: Cars are going to come from the sea?
270 Cs: (***) [laugh]
271 Lida: Boats!
272 Teacher: The boats come to the port. Vera Cruz is a very big
273 port and, what do boats bring?
274 Eddie: People.
275 Lida: **Lunch.**
276 Teacher: Food.
277 Lida: Teacher I want to tell you something..
278 Teacher: But not yet, what else? What kind of food is brought
279 from the sea?
280 Arturo: Beans.
281 Teacher: Beans from the sea?
282 Cs: (***) (***) [laughing]
283 Teacher: And these lines that you did here?
284 Raul: [no response]
285 Lida: States.
286 Marisol: They are states.
287 Teacher: Ok [gets up to get the markers to continue with the
288 next activity]
Lida: Teacher, my aunt once went inside.. (***) (***)

Appendix JCinco mapas, presidentes, posiciones cardenalesAZULÍN, lectura en voz alta

3-28-95

- 1 Maestra: Tenemos una persona que nos trajo su tarea
 2 [refiriendose a la tarea de la cual habían hablado
 3 durante los últimos tres días, preguntas que niños
 4 tenían sobre nombres de presidentes, nombres de
 5 estados y sus capitales, e himnos nacionales] ¿Quién
 6 trajo esta?
 7 Cs: #Esteban#
 8 Maestra: Y ¿esto es una lista de qué?
 9 Arturo: Es una canción de México.
 10 Esteban: No.
 11 Maestra: ¿Qué es?
 12 Mariela: El him.. himno.
 13 Marisol: [empieza a cantar] la lala la lala..
 14 Esteban: Son los estados.
 15 Maestra: Son los estados y sus capitales, y que yo copié acá
 16 en este papel [apuntando a un poster con dos columnas
 17 escritas]
 18 Marisol: ¡Usted lo copió! Lo copió. [muy sorprendida]
 19 Maestra: Si, el lo trajo y yo lo copié. ¿Quién te ayudo
 20 Esteban? Tu ma..?
 21 Esteban: Mi mamá.
 22 Maestra: Aaah, Ok. También otra persona trajo un nombre en su
 23 libreta.. ¿quién trajo esto?
 24 Cs: #Arturo#
 25 Maestra: Arturo ¿qué es esto?
 26 Esteban: El nombre del presidente de Puerto Rico.
 27 Maestra: Pero ¿saben qué? Puerto Rico no tiene presidente.. en
 28 vez tiene un gobernador. ¿Y a quién le preguntaste?
 29 Arturo: A mi mamá.
 30 Maestra: Y ¿ella lo sabía o lo.. tuvo que buscar en un libro..
 31 o le..?
 32 Arturo: Mi mamá le preguntó a una señora que trabaja con ella
 33 y.. es de Puerto Rico, y ella le dijo.
 34 Maestra: Aaaah.. ¿Vieron lo que dijo Arturo? Que la mamá no
 35 sabía quien era el gobernador de Puerto Rico y ella
 36 fué y le pregunto a una persona de Puerto Rico.. y
 37 esa persona se lo dijo, y la mamá le ayudo a Arturo a
 38 escribirlo en su libreta. ¿Y te acuerdas como se
 39 llama?
 40 Arturo: [no responde]
 41 Maestra: Se llama PEDRO ROSELO [leyendo de la libreta de
 42 Arturo] Pedro Roselo es el gobernador de Puerto Rico.
 43 ¿Quién es el presidente de Estados Unidos?
 44 Marisol: El gobernador.

45 Cs: #Bill#
46 Arturo: William.
47 Esteban: Bill Clinton.
48 Maestra: ¿Quién?
49 Arturo: William Clinton.
50 Cs: #Bill Clinton#
51 Maestra: ¿Y quién es el presidente de México?
52 Cs: [silencio]
53 #No me acuerdo#
54 #Es..#
55 Esteban: Yo me acuerdo.. Er.. Ernesto Zedillo.
56 Maestra: ¿quién sabía que se llamaba Ernesto Zedillo?
57 Cs: #Yo#
58 Mariela: A mi me lo dijo mi mamá.
59 Maestra: Ooh, te lo dijo tu mamá.
60
61 Maestra: ¿Quién sabe quién es el presidente de Canada?
62 Marisol: Canada.
63 Esteban: Diganos la primera letra.
64 Maestra: Yo tampoco sé. Pero ¿cómo podríamos averiguar?
65 Crital: Mi papá sabe, porque el trabaja en Canada.
66 Maestra: Aah, oyeron lo que dijo Cristal, que su papá trabaja
67 en Canada. ¿Y puedes ir a casa y preguntarle si sabe
68 quién es el presidente de Canada?
69 Cristal: [afirma con la cabeza]
70 Maestra: Este es el mapa de.. [apuntando al mapa del mundo]
71 Arturo: De todo el mundo.
72 Maestra: ¡Aaah! Y acá arriba ¿qué dice? [apuntando al título
73 del mapa que dice **MAP OF THE WORLD**]
74 Juan: El mapa de todo el mundo.
75 Jesus: **The world.**
76 Maestra: Aaah, y este mapa ¿de dónde es? [apuntando al mapa de
77 Sudamérica]
78 Lida: América.
79 Mariela: Sudamérica.
80 Maestra: Si, acá esta [apuntando al mapa de Sudamérica] y aca
81 esta [apuntando a Sudamérica en el mapa del mundo] Y
82 ¿quién se acuerda por qué este país es muy
83 importante? [sonriendo y apuntando a Argentina]
84 Juan: ¡Es el de Argentina!
85 Maestra: Ooh y ¿por qué será importante Argentina?
86 Esteban: Usted nació ahí.
87 Raul: El fútbol.
88 Maestra: Ahh, el fútbol también. Y ¿este mapa de qué es?
89 [apuntando al mapa de Estados Unidos]
90 Cs: #Estados Unidos#
91 Maestra: ¡Aha! Y acá tenemos un mapa nuevo que nos prestó el
92 Sr. Soto [apuntando a un mapa de Puerto Rico que esta
93 dibujado con colores de tierra y parece antiguo, los
94 demás mapas son de color azul y colores primarios]
95 Juan: Es de piratas.

96 Maestra: De piratas parece, ¿no?
 97 Esteban: Es de Puerto Rico.
 98 Lida: Maestra.. tiene color de.. de.. ¿cómo se dice? color
 99 como de popó.
 100 Cs: [se rien]
 101 Maestra: Tiene verde acá y café acá [apuntando a la tierra] ¿y
 102 por qué tendrá verde y café acá y este no tiene?
 103 [apuntando al mapa de México]
 104 Marisol: No son iguales.
 105 Mariela: Porque los otros estan grandes.
 106 Vicente: Porque son diferentes.
 107 Maestra: Este mapa parece distinto.. porque parece un mapa de
 108 piratas como dijo Juan. Porque ahí tiene un barco que
 109 parece de..
 110 Cs: #De piratas#
 111 Lida: Yo ví la movie de Peter Pan y había un pirata y se
 112 veía muy.. muy..
 113 Cs: (***) (***)
 114 Maestra: Vamos a esperar.. y le vamos a pedir a las personas
 115 que quieren hablar que levanten la mano.. porque si
 116 todos hablamos al mismo tiempo ¿qué pasa?
 117 Cs: #No podemos oír#
 118 Maestra: ¡Nadie puede entender nada!
 119
 120 Maestra: Ok, este mapa es un poco diferente, porque..
 121 Esteban: Porque es de color verde.
 122 Ramon: Porque este tiene agua [apuntando al mapa de México]
 123 y este no [apuntando al mapa de Puerto Rico]
 124 Maestra: ¿Este no tiene agua?
 125 Ramon: No.
 126 Maestra: Si, esto [apuntando al mar] no es azul, ¿quiere decir
 127 que no tiene agua?
 128 Mariela: Si, si es agua.
 129 Maestra: Es agua, solo que lo pintaron..
 130 Cs: #Café#
 131 #Verde#
 132 Maestra: Café y verde.
 133 Esteban: Parece arena.
 134 Maestra: Parece arena, si. Puerto Rico es una..
 135 Lida: Una isla.
 136 Maestra: Aaah, es una isla y es muy chiquita.. a ver si la
 137 podemos encontrar acá en el mapa [buscando en el mapa
 138 del mundo] acá esta. ¿Cómo saben que también esto es
 139 agua? [apuntando a el area alrededor de la isla]
 140 Cs: (***) (***)
 141 Esteban: Yo se como.. porque eso es agua.. porque es una isla.
 142 Mariela: Porque lo que esta pasando por ahí es un barco.
 143 Maestra: Oooh, miren [apunta al barco en el mapa de Puerto
 144 Rico] ¿un barco puede estar pasando por la arena?
 145 Cs: [se rien]
 146 Esteban: [se para y apunta al mapa] esa es la bandera de

147 Puerto Rico.
148 Maestra: Oohh, ¿esta es? Casi no se ve. ¿Dónde tenemos a la
149 bandera de Puerto Rico en el salón?
150 Cs: #Ahí#
151 #La de abajo#
152 #Allá#
153 Maestra: Ok. Nos sentamos.. [espera a que todos se sienten]
154 ¿Cuántas personas son de Puerto Rico acá?
155 Lida: Yuridia es.
156 Maestra: Yuridia, y ¿quién más? ¿Liana?
157 Liana: [apunta al piso] de aquí.
158 Maestra: Eres de acá, ¿pero tu familia?
159 Liana: [no responde]
160 Marisol: ¿De Colorado? [preguntandole a Liana]
161 Esteban: De Cuba.
162 Cs: (***) (***)
163 Maestra: ¿Qué estabas diciendo de Cuba, Esteban?
164 Esteban: [mira al mapa de Puerto Rico]
165 Maestra: ¿Qué es una isla?
166 Esteban: Es un país.
167 Maestra: ¿Y cómo sabes de Cuba?
168 Esteban: Porque lo ví en la tele.
169 Maestra: Cuba es otra isla. Cuba esta acá [apuntando al mapa
170 del mundo]
171 Esteban: [se levanta y va a ver mas de cerca al mapa del
172 mundo] ¿A dónde esta Cuba? ¿Acá? [apuntando a Puerto
173 Rico]
174
175 Maestra: Juan estaba apuntando a unas cosas en el mapa de las
176 cuales estabamos hablando ayer [apuntando a una
177 estrella con las direcciones cardinales en el mapa de
178 Puerto Rico que esta en el pizarrón]
179 Juan: Aca dice este.. oeste..
180 Maestra: Aaaah, aca dice oeste y aca dice..
181 Cs: #Este#
182 Marisol: Una cruz.
183 Maestra: ¿Y aca qué dice? [apuntando en la estrella donde hay
184 una N]
185 Cs: #Este#
186 #Oeste#
187 #Estrella#
188 Maestra: Empieza con N.
189 Cs: (***)
190 Maestra: ¿Quién se acuerda como se llama esto de aca?
191 [apuntando a Norte América]
192 Cs: #México#
193 #Estados Unidos#
194 Esteban: Centro América-- Sudamérica.. [sin seguridad]
195 Maestra: [niega con la cabeza]
196 Iris: América.
197 Maestra: América es todo esto.

198 Esteban: Sudamérica.
199 Maestra: Cerca.. es Norte América.
200 Juan: Yo dije Norte América.
201 Maestra: Aaah, Juan lo había dicho. ¿Y cuántos países tiene
202 Norte América?
203 Cs: #Tres#
204 #Cuatro#
205 #Dos#
206 Maestra: Uno, dos.. tres.. [contando mientras apunta al mapa]
207 pero esto no es un país [apuntando a Centro América
208 en el mapa del mundo] Vamos a esperar a que se
209 sienten bien [pausa y espera, los niños se sientan]
210 ¿Cómo se llama esta parte? [apuntando a Centro
211 América]
212 Juan: Centro América.
213 Maestra: ¿Y acá? [apuntando a Sudamérica]
214 Cs: #Sudamérica#
215 Maestra: ¡Ok! América Central, América del Sur.. y aca tenemos
216 las posiciones este, oeste.. [apuntando a la estrella
217 con las posiciones cardinales] Y ¿acá que dirá?
218 Cs: #Este#
219 #Oeste#
220 Esteban: Norte América.
221 Maestra: Aaah, norte. Y aca dice sur.
222
223 Maestra: Tengo un libro nuevo que les quiero leer.
224 Cs: [hacen sonidos de quejas]
225 Maestra: [muestra la tapa del libro AZULIN VISITA A MEXICO
226 escrito por Virginia Poulet]
227 Cs: #Noo#
228 #Si, si#
229 #Siiii#
230 Maestra: ¿De qué se tratará?
231 Esteban: De hormigas. [el libro se trata de una hormiga que va
232 de visita a México]
233 CF: Yo ya lo conozco.
234 Maestra: ¿Quién puede leer..? [apuntando a las letras del
235 título]
236 Cs: #A.. a#
237 #Azul.. in..#
238 #V.. vi..#
239 Mariela: ¡Visita!
240 Maestra: ¡Mariela esta leyendo!.. visita a..
241 Cs: #¡México!#
242 Maestra: AZULÍN VISITA A MÉXICO, ESCRITO POR VIRGINIA POULET.
243 Arturo: Cuando acabe el libro ¿vamos a ir afuera?
244 Maestra: Ahora no estamos hablando de eso. ¿Hector? [Hector
245 tiene la mano levantada]
246 Hector: (***)
247 Juan: Ahí esta la bandera de México.
248 Arturo: El es de México [apuntando a Azulin, el personaje del

249 libro]

250 Maestra: EN MÉXICO AZULÉN VIÓ JUGUETES Y ARTESANÍAS... ¿Qué
251 serán artesanías?

252 Mariela: Cosas que se pintan.

253 Maestra: Ahaa.. y ¿han visto este tipo de artesanías en
254 México? [señalando a la página del libro donde hay
255 dibujos de artesanías]

256 Cs: #No#

257 Maestra: ¿Tienen artesanías en sus casas?

258 Lida: Maestra.. yo-- yo-- (***)

259 Esteban: La gente trabaja más que los de aquí porque tienen
260 las banquetas bien limpias.

261 Maestra: ¡¿A si?! ¡tienen las calles bien limpias! ¿Y por qué
262 dices que trabajan más que los de aquí?

263 Esteban: Porque aquí dejan todo sucio.

264 Maestra: ¿Dejan todo sucio? ¿Quiénes dejan todo sucio?

265 Cs: #Los gangeros#

266 Esteban: Los borrachos.

267 Vicente: Pintan las paredes.

268 Lida: Yo-- yo-- ví (***)-- y el niño estaba-- (***) y le
269 pagaron así y--(***) yo ví (***)

270 Maestra: ¿Y qué tiene que ver todo eso con el libro?.. ¿Tiene
271 algo que ver?

272 Lida: No, es que..

273 Maestra: Ok, entonces despues me cuentas porque la gente
274 quiere que yo siga leyendo el libro ¿Ok?

275 Esteban: Y también en mi casa querían escribir en la pared.

276 Maestra: Cuando escriben en las paredes.. eso se llama
277 grafiti. [sigue leyendo] ...FRUTA... mmmm.

278 Cs: Mmmmm.

279 Maestra: ...CERAMICA... ¿Qué será cerámica?

280 Esteban: Lo que pintan.

281 Maestra: ¿Y qué más? ¿De que estará hecho la cerámica?

282 Cs: #De vidrio# [hay unos dibujos de vasos y recipientes
283 de vidrio en el libro]

284 #De madera#

285 #De piedra#

286 Maestra: Esta hecho de..

287 Mariela: De plástico.

288 Lida: Piedra.

289 Arturo: De barro.

290 Maestra: De barro.. ...Y VIDRIO. Porque en México hacen muchas
291 cosas de vidrio. ¿Alguien tiene vasos o botellas que
292 se hacen en México?

293 Cs: #Yo#

294 #Yo si#

295 Esteban: Mi papá tiene botellas.. que tienen alcohol.

296 Maestra: Ohhh, ¿y son de México?

297 Esteban: Tienen tequila.

298 Maestra: La tequila.. la tequila solo se hace en México. La
299 venden acá pero solo la hacen en México, es el único

300 lugar en el mundo donde la producen.
301 Cs: (***) (***)
302 Maestra: Vamos a seguir leyendo el libro, DESPUES DE COMER
303 AZULÍN PUSO SU DINERO.. ¿dónde lo habrá puesto?
304 Mariela: En la mesa, en la mesa.
305 Maestra: ¿Y cómo se llaman estos? [apuntando a los billetes
306 dibujados en la página]
307 Cs: #Billetes#
308 Maestra: ¿Serán de Estados Unidos?
309 Cs: #De México#
310 Esteban: Maestra, allá en México.. tenemos muchos billetes.
311 Maestra: Los billetes de México ¿cómo se llaman? ¿se llaman
312 dólares?
313 Cs: #No#
314 #Billetes#
315 #Maestra# (***)
316 Esteban: Maestra.. se llaman pesos.
317 Maestra: Ohhh.. en México no se llaman dólares, se llaman..
318 Cs: #Pesos#
319 Cristal: Mi papá tiene un dólar de Canada.
320 Maestra: Entonces, quizás el nos los puede prestar.
321
322 Maestra: ...PUSO SU DINERO EN SU ALCANCÍA NUEVA. ¿Quién tiene
323 una alcancia?
324 Cs: #Yo#
325 #Mi hermano#
326 #Yo tengo una#
327
328 Maestra: ...SACÓ FOTOS... acá sacaron fotos de tiendas de
329 México y acá hay otras cosas ... Y PUSO ESTAMPILLA...
330 ¿de qué?
331 Cs: #De México#
332 Raul: Yo tengo estampillas de México.
333 Maestra: ¿Nos las podrías prestar para verlas? ...EN BONITAS
334 TARJETAS POSTALES.
335 Lida. Yo fui ahí.
336 Mariela: Yo fui aquí.
337 Hector: Acapulco.
338 Maestra: ¿Tu has estado en Acapulco?
339 Hector: [no responde]
340 Lida: Nosotros fuimos a Acapulco.
341 Cs: #Hay arena#
342 #Hay agua#
343 Esteban: Maestra, allá en el Chapotito el agua está bien fría
344 pero para cuando vayamos ya va a estar bien caliente
345 la arena..
346 Maestra: Ok, despues hablamos de eso. Dejenme terminar de leer
347 porque ya se nos acaba el tiempo. COMIÓ UN BOCADILLO
348 Y ¡CHOCÓ CONTRA UN NOPAL!
349 Lida: ¡Cacahuates!
350 Maestra: Cacahuates.. y ¿qué dice ahí?

351 Cs: (***) (***)
 352 Maestra: Elisa levantó la mano porque quiere hablar.
 353 Elisa: Maestra, yo ví como esos churros.. que se parecen
 354 como los que comía.. (***)
 355 Maestra: ¿Quién come churros?
 356 Cs: #yo#
 357 Maestra: EN LA FIESTA, AZULÍN APRENDIÓ...
 358 Lida: Yo quiero decir algo.
 359 Maestra: Si pero cuando termine el libro. Pero antes vamos a
 360 esperar.. [esperando que los niños se sienten bien y
 361 dejen de hablar] ...UN BAILE NUEVO. ¿Qué baile les
 362 parece que es?
 363 Marisol: El Zapatario.
 364 Juan: El Zapatista.
 365 Esteban: El Zapateado.
 366 Maestra: ¿El Zapateado es un baile? Me parece que se dice
 367 Zapatío..
 368 Cs: #Si#
 369 #(***)#
 370 Maestra: Ok, Juan quiere hablar..
 371 Juan: Cuando yo fuí a México yo oí unos cohetes que sonaron
 372 bien fuerte. [el libro tiene dibujos de cohetes en la
 373 fiesta]
 374 Maestra: Ahhh, el otro día estábamos hablando de los cohetes..
 375 ¿y que dijimos?
 376 Marisol: Que eran bien peligrosos.
 377 Maestra: ¿Y qué más?
 378 Vicente: Que no se permiten.
 379 Maestra: ¿Y cómo se dice eso cuando no se permite?
 380 Esteban: Que es ilegal.
 381 Maestra: Aca es ilegal, ¿y en México?
 382 Esteban: En México se dejan.
 383 Maestra: ¿Cómo se dice esa palabra, que si dejan y se
 384 permite..? Empieza con L.
 385 Cs: #Legal#
 386 #Es legal#
 387 Maestra: Es legal.

Five maps, presidents, cardinal directions

AZULÍN, Read Aloud

English Translation

3-28-95

1 Teacher: We have a person that has brought his homework
 2 [referring to the homework which they had discussed
 3 during the past three days of questions the children
 4 had about presidents' names, names of states and
 5 their capitals and national anthems] Who brought this

6 one?
7 Cs: #Esteban#
8 Teacher: And this is a list of what?
9 Arturo: It is a song of México.
10 Esteban: No.
11 Teachers: What is it?
12 Mariela: The anth.. anthem.
13 Marisol: [starts to sing] la lala la lala..
14 Esteban: They are the states.
15 Teacher: They are the states and their capitals, and which I
16 copied here on this paper [pointing at a chart paper
17 with two columns written on it]
18 Marisol: You copied it! she copied it. [very surprised]
19 Teacher: Yes, he brought it and I copied it. Who helped you
20 Esteban? Your mo..?
21 Esteban: My mom.
22 Teacher: Aaah, Ok. Also someone else brought a name written on
23 his notebook.. who brought this?
24 Cs: #Arturo#
25 Teacher: Arturo, what is this?
26 Esteban: The name of the president of Puerto Rico.
27 Teacher: But, you know what? Puerto Rico does not have a
28 president.. instead it has a governor. And who did
29 you ask?
30 Arturo: My mom.
31 Teacher: And, did she know it or.. she had to look it up in a
32 book, or..?
33 Arturo: My mom asked a lady that works with her and .. she is
34 from Puerto Rico, and she told her.
35 Teacher: Aaaah.. did you see what Arturo said? That his mom
36 didn't know who was the governor of Puerto Rico and
37 she went and asked a person from Puerto Rico.. and
38 that person told her, and then Arturo's mom helped
39 him to write it in his notebook. And do you remember
40 his name?
41 Arturo: [no response]
42 Teacher: His name is PEDRO ROSELO [reading from Arturo's
43 notebook] Pedro Roselo is the governor of Puerto
44 Rico. Who is the president of the United States?
45 Marisol: The governor.
46 Cs: #Bill#
47 Arturo: William.
48 Esteban: Bill Clinton.
49 Teacher: Who?
50 Arturo: William Clinton.
51 Cs: #Bill Clinton#
52 Teacher: And who is the president of México?
53 Cs: [silence]
54 #I don't remember#
55 #It's..#
56 Esteban: I remember.. Er.. Ernesto Zedillo.

57 Teacher: Who knew that it was Ernesto Zedillo?
58 Cs: #Me#
59 Mariela: My mom told me that.
60 Teacher: Oooh, your mom told you.
61
62 Teacher: Who knows who is the president of Canada?
63 Marisol: Canada.
64 Esteban: Tell us the first letter.
65 Teacher: I don't know either. But, how could we find out?
66 Cristal: My dad knows because he works in Canada.
67 Teacher: Aah, did you hear what Cristal said, that her dad
68 works in Canada. And can you go home and ask him if
69 he knows who is the president of Canada?
70 Cristal: [nods]
71 Teacher: This is the map of.. [pointing to the world map]
72 Arturo: Of the whole world.
73 Teacher: Aaah! And up here, what does it say? [pointing to the
74 heading of the map that reads **MAP OF THE WORLD**]
75 Juan: The map of the whole world.
76 Jesus: **The world.**
77 Teacher: Aaah, and this map, what is it of? [pointing to the
78 map of South America]
79 Lida: America.
80 Mariela: South America.
81 Teacher: Yes, here it is [pointing to the map of South
82 America] and here it is, [pointing to South America
83 on the map of the world] and who remembers why this
84 is a very important country? [smiling and pointing to
85 Argentina]
86 Juan: The one from Argentina!
87 Teacher: Oooh.. and why would Argentina be important?
88 Esteban: You were born there.
89 Raul: Soccer.
90 Teacher: Aaah, soccer too. And this map, what is it of?
91 [pointing to the map of the U.S.]
92 Cs: #United States#
93 Teacher: Aha! And here we have a new map that Mr. Soto lent us
94 [pointing to a map of Puerto Rico that is colored
95 with earth tones and looks like an antique, the rest
96 of the maps are blue with primary colors]
97 Juan: It is of pirates.
98 Teacher: It looks like it is of pirates, no?
99 Esteban: It's of Puerto Rico.
100 Lida: Teacher.. it has the color of.. of.. how do you say?
101 color of poop.
102 Cs: [children laugh]
103 Teacher: It has green here and brown here, [pointing to the
104 land] and why would it have green and brown here and
105 this one doesn't? [pointing to the map of México]
106 Marisol: They are not the same.
107 Mariela: Because the other ones are big.

108 Vicente: Because they are different.
109 Teacher: This map looks different.. because it looks like a
110 pirates's map as Juan mentioned. Because there, it
111 has a ship that looks like..
112 Cs: #Pirates#
113 Lida: I saw the movie of Peter Pan and it had a pirate and
114 it looked.. it looked..
115 Cs: (***) (***)
116 Teacher: We are going to wait.. and we are going to ask the
117 people that want to speak to raise their hands.
118 Because if we all speak at once, what happens?
119 Cs: #We can't hear#
120 Teacher: Nobody can understand anything!
121
122 Teacher: Ok, this map is a bit different, because..
123 Esteban: Because it is green.
124 Ramon: Because this one has water [pointing to the map of
125 México] and this one doesn't [pointing to the map of
126 Puerto Rico]
127 Teacher: This one doesn't have water?
128 Ramon: No.
129 Teacher: Yes, this [pointing to the sea] is not blue, and does
130 that mean that it has no water?
131 Mariela: Yes, yes it is water.
132 Teacher: It is water, it's just that they colored it..
133 Cs: #Brown#
134 #Green#
135 Teacher: Brown and green.
136 Esteban: It looks like sand.
137 Teacher: It does look like sand, yes. Puerto Rico is an..
138 Lida: An island.
139 Teacher: Aaah, it is an island and it is very small.. let's
140 see if we can find it here on the map [looking on the
141 world map] here it is. How else do you know that this
142 is water? [pointing to the area around the island]
143 Cs: (***) (***)
144 Esteban: I know how.. because that is water.. because it is an
145 island.
146 Mariela: Because what is passing by there is a ship.
147 Teacher: Ooh, look [points to the ship on the map of Puerto
148 Rico] a ship can go through the sand?
149 Cs: [laugh]
150 Esteban: [gets up to point to the map] that is the flag of
151 Puerto Rico.
152 Teacher: Ooh, this one? You can hardly see it.. where do we
153 have the Puerto Rican flag in our class?
154 Cs: #There#
155 #The one on the bottom#
156 #There#
157 Teacher: Ok. Let's sit down.. [waits till everyone is sitting
158 down] How many people are from Puerto Rico here?

159 Lida: Yuridia is.
 160 Teacher: Yuridia, and who else? Liana?
 161 Liana: [points to the floor] from here.
 162 Teacher: You are from here, but your family?
 163 Liana: [no response]
 164 Marisol: From Colorado? [asking Liana]
 165 Esteban: From Cuba.
 166 Cs: (***) (***)
 167 Teacher: What were you saying about Cuba, Esteban?
 168 Esteban: [looks at the map of Puerto Rico]
 169 Teacher: That it is an island?
 170 Esteban: It is a country.
 171 Teacher: And how do you know about Cuba?
 172 Esteban: Because I saw it on TV.
 173 Teacher: Cuba is another island. Cuba is here [pointing on the
 174 world map]
 175 Esteban: [gets up to look closer at the world map] Where is
 176 Cuba? Here? [pointing at Puerto Rico]
 177
 178 Teacher: Juan was pointing to some things on the map that we
 179 were talking about yesterday [pointing to the star
 180 with the cardinal directions on the map of Puerto
 181 Rico that is on the board]
 182 Juan: Here it says East.. West..
 183 Teacher: Aaaah, here it says West and here..
 184 Cs: #East#
 185 Marisol: A cross.
 186 Teacher: And here what does it say? [pointing to the star on
 187 the map that has an N]
 188 Cs: #East#
 189 #West#
 190 #Star#
 191 Teacher: Starts with an N.
 192 Cs: (***)
 193 Teacher: Who remembers what this over here is called?
 194 [pointing to North America]
 195 Cs: #México#
 196 #the United States#
 197 Esteban: Central America-- South America.. [not sure]
 198 Teacher: [shaking head]
 199 Iris: America.
 200 Teacher: America is all this.
 201 Esteban: South America.
 202 Teacher: Close, it's North America.
 203 Juan: I said North America.
 204 Teacher: Aaah, Juan had said it. And how many countries would
 205 be in North America?
 206 Cs: #Three#
 207 #Four#
 208 #Two#
 209 Teacher: One, two.. three.. but that is not a country

210 [pointing to Central America on the world map] We are
 211 going to wait until everybody is sitting down [pauses
 212 and waits, the children sit down] What is this part
 213 called? [pointing to Central America]
 214 Juan: Central America.
 215 Teacher: And here? [pointing to South America]
 216 Cs: #South America#
 217 Teacher: Ok! Central America, South America.. and here we have
 218 the position East, West.. [pointing to the star with
 219 the cardinal positions] and here what would this say?
 220 Cs: #East#
 221 #West#
 222 Esteban: North America.
 223 Teacher: Aaaah, North. And here it says South.
 224
 225 Teacher: I have a new book that I would like to read to you.
 226 Cs: [groan]
 227 Teacher: [shows the cover of the book AZULIN VISITS MÉXICO
 228 written by Virginia Poulet]
 229 Cs: #Noo#
 230 #Yes, yes#
 231 #Yees#
 232 Teacher: What do you think it is about?
 233 Esteban: About ants. [the book is about an ant that goes for a
 234 visit to México]
 235 CF: I know that book.
 236 Teacher: Who can read..? [pointing to the words in the title]
 237 Cs: #A.. a#
 238 #Azul.. in..#
 239 #V.. vi..#
 240 Mariela: Visits!
 241 Teacher: Mariela is reading.. visits..
 242 Cs: #;México!#
 243 Teacher: AZULIN VISITS MÉXICO, WRITTEN BY VIRGINIA POULET.
 244 Arturo: When you are finished with the book, can we go
 245 outside?
 246 Teacher: We are not talking about that now. Hector? [Hector
 247 has his hand up]
 248 Hector: (***)
 249 Juan: There is the Mexican flag.
 250 Arturo: He is from México [pointing to Azulín, the main
 251 character of the book]
 252 Teacher: IN MÉXICO AZULIN SAW TOYS AND HANDCRAFTS... what
 253 might handcrafts be?
 254 Mariela: Things that you paint.
 255 Teacher: Ahaa.. and have you seen these types of handcrafts in
 256 México?
 257 Cs: #No#
 258 Teacher: Do you have handcrafts at home?
 259 Lida: Teacher.. I-- I-- (***)
 260 Esteban: The people work harder than the ones from here

261 because they have the sidewalks really clean.
 262 Teacher: Oh yes?! They have the streets really clean! And why
 263 do you say that, that they work more than the people
 264 from here?
 265 Esteban: Because here they leave everything dirty.
 266 Teacher: They leave everything dirty? Who leaves everything
 267 dirty?
 268 Cs: #Gang members#
 269 Esteban: The drunks.
 270 Vicente: They paint on the walls.
 271 Lida: I-- I-- saw--(***) and the boy was-- (***) and they
 272 hit him like this-- (***) I saw (***)
 273 Teacher: And what does that have to do with the book?.. does
 274 it have something to do with it?
 275 Lida: No, it's that..
 276 Teacher: Ok, then you tell me later because the people want me
 277 to finish reading the book, Ok?
 278 Esteban: And in my house they also wanted to write on the
 279 wall.
 280 Teacher: When they write on the wall.. that is called
 281 graffiti. [continues to read] ... FRUIT... Mmmm.
 282 Cs: Mmmmm.
 283 Teacher: ... CERAMICS... What would ceramic be?
 284 Esteban: What they paint on.
 285 Teacher: And what else? What would the ceramic be made of?
 286 Cs: #Of glass# [there are pictures from glasses and bowls
 287 made of glass in the book]
 288 #Of wood#
 289 #Of stone#
 290 Teacher: It is made of..
 291 Mariela: Of plastic.
 292 Lida: Stone.
 293 Arturo: Of clay.
 294 Teacher: Of clay.. ...AND GLASS. Because in México they make a
 295 lot of things of glass. Does anyone have glasses or
 296 bottles that were made in México?
 297 Cs: #Me#
 298 #I do#
 299 Esteban: My dad has bottles.. that have alcohol.
 300 Teacher: Ohhh, and are they from México?
 301 Esteban: They have tequila.
 302 Teacher: Tequila.. tequila is only made in México. They sell
 303 it here but it is only made in México, it is the only
 304 place in the world were it is produced.
 305 Cs: (***) (***)
 306 Teacher: Let's continue to read the book, AFTER EATING AZULIN
 307 PUT HIS MONEY.. where might he have put it?
 308 Mariela: On the table, on the table.
 309 Teacher: And what are these called? [pointing to the bills
 310 drawn on the page]
 311 Cs: #Bills#

312 Teacher: Might they be from the United States?
313 Cs: #From México#
314 Esteban: Teacher, over there in México we have a lot of bills.
315 Teacher: The bills from México, what are they called? Are they
316 called dollars?
317 Cs: #No#
318 #Bills#
319 #Teacher# (***)
320 Esteban: Teacher.. they are called "pesos".
321 Teacher: Ohhh.. in México they are not called dollars, they
322 are called..
323 Cs: #Pesos#
324 Cristal: My dad has a dollar from Canada.
325 Teacher: Then, maybe he can lend it to us.
326
327 Teacher: ...PUT HIS MONEY IN A NEW PIGGY BANK. Who has a piggy
328 bank?
329 Cs: #Me#
330 #My brother#
331 #I have one#
332
333 Teacher: ...TOOK PICTURES... here there are pictures that were
334 taken of stores in México and here are some other
335 things ...AND PUT STAMPS... from where?
336 Cs: #From México#
337 Raul: I have stamps from México.
338 Teacher: Could you lend them to us to see? ...ON PRETTY POST
339 CARDS.
340 Lida. I went there.
341 Mariela: I went there.
342 Hector: Acapulco.
343 Teacher: You have been to Acapulco?
344 Hector: [no response]
345 Lida: We went to Acapulco.
346 Cs: #There is sand#
347 #There is water#
348 Esteban: Teacher, over there in Chapotito the water is really
349 cold but by the time we go, the sand is going to be
350 hot..
351 Teacher: Ok, later we'll talk about that. Let me finish
352 reading the book because we are almost out of time.
353 ATE A SNACK AND CRASHED WITH A PRICKLY PEAR!
354 Lida: Nuts!
355 Teacher: Nuts.. and what does it say there?
356 Cs: (***) (***)
357 Teacher: Elisa raised her hand because she wants to talk.
358 Elisa: Teacher, I saw how those pastries ["churros" a
359 special and very popular pastry in Latin America]..
360 they look like the ones that were eaten.. (***)
361 Teacher: Who eats pastries?
362 Cs: #Me#

363 Teacher: AT THE PARTY, AZULIN LEARNED...
364 Lida: I want to say something.
365 Teacher: Yes but when I finish the book. But first we are
366 going to wait..[waiting for the children to sit down
367 and stop talking] ...A NEW DANCE. What dance does
368 this look like?
369 Marisol: The "Zapatario".[the name they are trying to say is
370 El Jarabe Zapatío, a folkloric dance from México]
371 Juan: The "Zapatista".
372 Esteban: The "Zapateado".
373 Teacher: The Zapateado is a dance? I think it is called
374 Zapatío..
375 Cs: #Yes#
376 #(***)#
377 Teacher: Ok, Juan wants to talk..
378 Juan: When I went to México I heard some fireworks that
379 sounded really loud. [the book has fireworks going
380 off]
381 Teacher: Ahhh, the other day we were talking about fireworks..
382 and what did we say?
383 Marisol: That they were very dangerous.
384 Teacher: And what else?
385 Vicente: That they are not permitted.
386 Teacher: And how do you say that when they are not permitted?
387 Esteban: That they are illegal.
388 Teacher: Here they are illegal, and in México?
389 Esteban: In México they are allowed.
390 Teacher: How do you say that word, that they are permitted..?
391 Starts with the L.
392 Cs: #Legal#
393 #It is legal#
Teacher: It is legal.

Appendix K

Dinero de México y de Argentina, presidentes y noticias

3-29-95

1 Maestra: La Sra. Liliana nos trajo un billete.. no, tres
2 billetes de Argentina [mostrando tres billetes que la
3 colaboradora de la universidad trajo al salón]
4 Esteban: Se ven como los de México.. son de colores..
5 Maestra: ¿Los billetes de Estados Unidos son de colores?
6 Cs: #No#
7 #Verde#
8 #Verde y blanco#
9 Esteban: Se ven como los de México porque tienen colores.
10
11 Esteban: [Esteban se levanta muy emocionado y agarra los
12 billetes que el trajo de México que están detrás de
13 la maestra] ¿Cuál es más grande? ¿El mío..? Hay que
14 medirlos. ¿Cuál es más grande que el mío?
15 Maestra: Ok, vamos a medir.. [pone el billete de Argentina al
16 lado del billete de México]¿Cuál es más grande? El
17 más grande es de..
18 Juan: El de Argentina.
19 Lida: Maestra, Argentina se parece a gelatina [sonriendo]
20 Maestra: Si, y saben que en Argentina estos billetes se llaman
21 pesos..
22 Esteban: Le copiaron a México.
23 Maestra: ¿Le copiaron a México? ¿O al revéz? ¡México le copió
24 a Argentina! [sonriendo]
25 Esteban: [riendose] Nooo, le copiaron a México.. porque
26 México-- México le copió-- Argentina le copió a
27 México.
28 Maestra: ¿Cómo sabes?
29 Esteban: Porque empezaron a decir ese nombre-- ellos lo sabían
30 primero.
31 Maestra: Mmmm.. Esteban dice que Argentina le copió el nombre
32 de pesos a México, pero yo digo que México le copió a
33 Argentina, ¿qué les parece? [sonriendo]
34 Cs: [riendose] #No#
35 #Es al revéz#
36
37 Maestra: .. y aca tenemos unas postales que también nos trajo
38 la Sra. Liliana de..
39 Cs: #De Argentina#
40 Maestra: Si, y es de la capital de Argentina que se llama
41 Buenos Aires.
42 Esteban: La capital de México-- también le copiaron a México
43 porque también tiene capital.
44 Maestra: Si, pero Esteban, todos los países tienen capital.
45 Mariela: ¿Qué es capital?

46 Maestra: La ciudad de..
47 Esteban: La Ciudad de México.
48 Maestra: Si, la Ciudad de México es la capital de México. La
49 capital de Argentina es Buenos Aires.. es más grande
50 que Chicago, pero es más chica que la Ciudad de
51 México.
52
53 Maestra: Yo recorte unas.. fotos y las pegué aca. ¿Quiénes
54 serán? [mostrando un poster con cuatro fotos y al
55 lado de cada foto el nombre escrito de; Ernesto
56 Zedillo, Carlos Salinas de Gortati, Bill Clinton y
57 George Bush]
58 Cs: #Presidentes#
59 Maestra: Ahhh, y aca tenemos a.. [apuntando a la foto de
60 Ernesto Zedillo, presidente de México 1994-2000]
61 Esteban: Ernesto Zedillo.
62 Maestra: ¿Y quién es?
63 Juan: El presidente de México.
64 Maestra: ¿Y este? [apuntando a la foto de Carlos Salinas de
65 Gortari, ex-presidente de México]
66 Cs: #Ernesto Zedillo#
67 Maestra: ¿Pero como? ¿Estos dos tienen el mismo nombre?
68 Cs: [se sienten]
69 Esteban: Es Salinas de Gortari.
70 Maestra: Ahhh, y ¿quién es?
71 Vicente: El de Puerto Rico.
72 Esteban: El es el de México.. es el presidente de México.
73 Maestra: ¿Hay dos presidentes en México?
74 Cs: #No#
75 Maestra: Este es Zedillo, el presidente de ahora..
76 Esteban: El es el presidente de antes.
77 Maestra: Es el presidente de antes, ¿y saben como se dice eso?
78 [pausa] el ex-presidente.
79 Lida: Yo pensé que era el presidente de Argentina.
80 [sonriendo]
81 Maestra: Pero ¿no han visto a Salinas de Gortari en las
82 noticias?
83 Cs: #(***) (***)
84 Esteban: Ya lo metieron en la cárcel.
85 Lida: Es que-- ese-- yo lo ví pero no me acuerdo.. Se
86 murió.
87 Maestra: ¿El se murió?
88 Cs: #No#
89 Maestra: ¿Quién se murió hace poco? [pausa] alguien
90 importante. [días antes habían asesinado a Colosio,
91 el candidato a presidente de México]
92 Juan: Yo se.. yo se.. Jesus.
93 Maestra: ¿Jesus? ¿Y quién es Jesus?
94 Lida: El niño Dios.
95 Maestra: Pero uhh, Jesus se murió hace muuucho tiempo. Estamos
96 hablando de alguien que se murió ahora.. lo mataron..

97 .. [pausa] ¿No saben? Ok, ¿quién es este? [apuntando
98 a la foto de Bill Clinton]
99 Cs: #Clinton#
100 Maestra: Bill Clinton.
101 Juan: El presidente de aca.
102 Maestra: ¿Y como se llama aca?
103 Cs: #Estados Unidos#
104 Esteban: Ese es el ex-presidente [apuntando a la foto de
105 George Bush]
106 Maestra: Ahh, este es el ex-presidente ¿de donde?
107 Cs: #De Estados Unidos#
108 Lida: De Argentina. [riendo]
109 Maestra: De Estados Unidos y ¿cómo se llama?
110 Cs: #G..#
111 #E..#
112 #GE..# [tratando de leer GEORGE BUSH]
113 Maestra: Pero esto esta escrito en inglés, entonces se
114 pronuncia la G asi G.. y se llama **George**..
115 Cs: #Washington#
116 Maestra: ¿**George Washington**? El vivió hace mucho, ya murió..
117 Cs: [no responden]
118 Maestra: **George**.. .. **Bush**.
119
120 Elisa: A veces... a mi y a mi hermana... mi papá no nos dejan
121 ver las noticias..
122 Maestra: ¿Y por qué no las dejan ver las noticias?
123 Elisa: Es que.. es que-- ella siempre molesta.
124 Maestra: ¿Tu hermana?
125 Elisa: Si.
126 Maestra: ¿Y habrá otra razón por la cual no las dejen ver las
127 noticias? ¿Por alguna otra cosa?
128 Marisol: Porque quieren ver caricaturas.
129 Maestra: [dirigiendose a Elisa] ¿Solo las noticias no las
130 dejan ver? ¿O tampoco otras cosas?
131 Elisa: Solo las noticias no podemos ver.
132 Maestra: ¿Por qué pensarán ustedes que a Elisa y a su hermana
133 no las dejan ver las noticias en su casa?
134 [preguntandole al resto del grupo]
135 Lida: Yo sé.. tal vez su papá-- tal vez su papá no le
136 gusta..
137 Oscar: Porque-- porque el papá quiere ver una película.
138 Maestra: No, pero ellos-- es cuando el papá esta viendo las
139 noticias.
140 Lida: Tal vez no quiere que vea las noticias y a el le
141 molesta.
142 Cs: (***) (***)
143 Maestra: En las noticias ¿a veces que muestran?
144 Lida: Y también-- y también-- yo vi en las noticias..
145 Maestra: Ok, Lida, estamos preguntando porque a Elisa no la
146 dejan ver las noticias. No te vayas por otra parte.
147 Entonces, ¿alguien sabrá?

148 Cs: [no responden]
 149 Maestra: En las noticias a veces hay mucho..
 150 Raul: Hay cosas feas.
 151 Maestra: Hay cosas feas, porque hay mucho crimen que reportan.
 152 ¿Saben lo que es crimen?
 153 Esteban: Matan a mucha gente.
 154 Mariela: (***).. en la televisión muestran a mujeres encueradas.
 155 encueradas.
 156 Maestra: ¿Mujeres qué? [sorprendida de la palabra]
 157 Mariela: Encueradas.
 158 Cs: [se rien]
 159 Maestra: ¿Y cuál será otra palabra para decir encuerada?
 160 Cs: #Desnudas#
 161 Maestra: Desnudas, porque encueradas es una palabra.. medio vulgar.
 162
 163 Esteban: Maestra.. maestra, yo ví.. en las noticias que una
 164 niña ya había salido de la escuela y que le dijo un
 165 señor "vente aca, vamos a jugar", luego ella le dijo
 166 que no, luego la estaba agarrando y ella le dió una
 167 patada y luego se escondió debajo de un carro.
 168 Maestra: ¿Y eso salió en las noticias?
 169 Esteban: Si.
 170 Cristal: Yo también lo ví.
 171 Maestra: Eso es muy importante, hay que tener mucho cuidado.
 172 Pero a veces, la mamá y el papá no quieren que vean
 173 las noticias porque hay mucha violencia, crimen.. y
 174 cosas feas.
 175 Vicente: Y en veces algunos hechan mentiras-- que venden
 176 drogas..
 177 Cs: #Maestra, maestra#
 178 Maestra: A ver.. Ramon quiere hablar.
 179 Ramon: A veces-- a veces-- hay hombres que les ofrecen unos
 180 dulces y se los llevan.
 181 Maestra: Si, a veces pasa eso y hay que tener mucho cuidado.
 182 Lida: Maestra, maestra..
 183 Maestra: Espera Lida, otras personas quieren hablar.
 184 Esteban: Maestra, maestra-- y alla..
 185 Maestra: A ver, alguien que no ha hablado.
 186 Esteban: Alla-- alla en México-- alla en el día-- hay de la
 187 agua-- y alla-- y alla-- eso-- esos del agua, ellos
 188 se los llevan a los niños y también los carteros.
 189 Maestra: ¿Los carteros se llevan a los niños?
 190 Esteban: Si, y los del agua.
 191 Maestra: ¿Cómo que los del agua?
 192 Esteban: Los que llevan agua alla.. a los pueblos.
 Maestra: Ooh.

Money from México and from Argentina, presidents and the news

English Translation

3-29-95

1 Teacher: Ms. Liliana brought us a bill.. no, three bills from
2 Argentina [showing three bills that the university
3 collaborator brought to the class]
4 Esteban: They look like the ones from México.. they have
5 colors..
6 Teacher: Do the bills from the United States have colors?
7 Cs: #No#
8 #Green#
9 #Green and white#
10 Esteban: They look like the ones from México because they have
11 colors.
12
13 Esteban: [Esteban stands up very excited and gets his Mexican
14 bills that he brought which are behind the teacher]
15 Which one is bigger? Mine..? We should measure them.
16 Which one is bigger than mine?
17 Teacher: Ok, let's measure.. [putting the bill from Argentina
18 next to the bill from México] Which one is bigger?
19 The bigger one is from..
20 Juan: From Argentina.
21 Lida: [smiling] Teacher, Argentina rhymes with gelatin [in
22 Spanish these two words do rhyme: gelatin-Argentine]
23 Teacher: Yes.. and do you know that in Argentina these bills
24 are called pesos..
25 Esteban: They copied México.
26 Teacher: They copied México?! Or the other way around? México
27 copied Argentina! [smiling]
28 Esteban: [laughing] Nooo, they copied that from México..
29 because México-- México copied-- Argentina copied
30 that from México.
31 Teacher: How do you know?
32 Esteban: Because they started saying that name-- they knew
33 that name first.
34 Teacher: Mmmm.. Esteban says that Argentina copied the name of
35 pesos from México, but I say that México copied it
36 from Argentina, what do you think? [smiling]
37 Cs: [laughing] #No#
38 #It's the other way around#
39
40 Teacher: .. and here we have some postcards that Ms. Liliana
41 brought from..
42 Cs: #From Argentina#
43 Teacher: Yes, and it is of the capital of Argentina, it's
44 called Buenos Aires.
45 Esteban: The capital of México-- they also copied that from
46 México because it also has a capital.

47 Teacher: Yes, but Esteban, all countries have a capital.
48 Mariela: What is a capital?
49 Teacher: The city of..
50 Esteban: México City.
51 Teacher: Yes, México City is the capital of México. The
52 capital of Argentina is Buenos Aires.. it's bigger
53 than Chicago, but is smaller than México City.
54
55 Teacher: I cut some.. pictures and I glued them here. Who
56 might they be? [showing a poster with four
57 photographs and next to each the written name of:
58 Ernesto Zedillo, Carlos Salinas de Gortati, Bill
59 Clinton and George Bush]
60 Cs: #The presidents#
61 Teacher: Ahhh, and here we have a.. [pointing to the picture
62 of Ernesto Zedillo, president of México, 1994-2000]
63 Esteban: Ernesto Zedillo.
64 Teacher: And who is he?
65 Juan: México's president.
66 Teacher: And this one? [pointing to the picture of Carlos
67 Salinas de Gortari, ex-president of México]
68 Cs: #Ernesto Zedillo#
69 Teacher: But how can it be, these two have the same name?
70 Cs: [laugh]
71 Esteban: It's Salinas de Gortari.
72 Teacher: Ahhh, and who is he?
73 Vicente: The one from Puerto Rico.
74 Esteban: He is the one from México.. the president of México.
75 Teacher: Are there two presidents in México?
76 Cs: #No#
77 Teacher: This one is Zedillo, the president now..
78 Esteban: That one is the president from before.
79 Teacher: The president from before, and do you now how you say
80 that?.. .. [pauses] the ex-president.
81 Lida: I though it was the president of Argentina. [smiling]
82 Teacher: But, haven't you seen Salinas de Gortari in the news?
83 Cs: #(***) (***)#
84 Esteban: They put him in jail already.
85 Lida: It's that-- that one-- I saw him but I don't
86 remember.. he died.
87 Teacher: He died?
88 Cs: #No#
89 Teacher: Who did die recently?.. .. [pauses] someone
90 important. [a few days earlier Colosio, the candidate
91 for the presidency of México, had been assassinated]
92 Juan: I know.. I know.. Jesus.
93 Teacher: Jesus? And who is Jesus?
94 Lida: The baby Jesus.
95 Teacher: But uhh, Jesus died a loooong time ago. We are
96 talking about someone who died recently.. they killed
97 him.. .. [pauses] Do you know? Ok, and who is this?

98 [pointing to Bill Clinton's picture]
99 Cs: #Clinton#
100 Teacher: Bill Clinton.
101 Juan: The president from here.
102 Teacher: And what is that called?
103 Cs: #United States#
104 Esteban: That one is the ex-president [pointing to George
105 Bush]
106 Teacher: Ahh, this one is the ex-president.. from where?
107 Cs: #From the United States#
108 Lida: From Argentina. [laughing]
109 Teacher: From the United States, and what is his name?
110 Cs: #G..#
111 #E..#
112 #GE..# [trying to read the words GEORGE BUSH]
113 Teacher: But this is written in English, so then the letter G
114 is pronounced like a G and his name is **George**..
115 Cs: #Washington#
116 Teacher: **George Washington**? He lived a looong time ago, he
117 died already..
118 Cs: [no response]
119 Teacher: **George**.. .. **Bush**.
120
121 Elisa: .. Sometimes... me and my sister... my dad doesn't let us
122 watch the news..
123 Teacher: And why aren't you allowed to watch the news?
124 Elisa: It's that.. it's that-- she is always being
125 bothersome.
126 Teacher: Your sister?
127 Elisa: Yes.
128 Teacher: And would there be another reason why you are not
129 allowed to watch the news? For any other reason?
130 Marisol: Because they want to watch cartoons.
131 Teacher: [talking to Elisa] Is it only the news that you are
132 not allowed to watch? Or are there other things?
133 Elisa: Only the news we are not allowed to watch.
134 Teacher: Why would you think that Elisa and her sister are not
135 allowed to watch the news at their house? [asking the
136 rest of the group]
137 Lida: I know.. maybe her dad-- maybe her dad doesn't like
138 it..
139 Oscar: Because-- because the dad wants to watch a movie.
140 Teacher: No, but they-- but it's when the dad is watching the
141 news.
142 Lida: Maybe he doesn't want them to watch the news and it
143 bothers him.
144 Cs: (***) (***)
145 Teacher: In the news, sometimes what do they show?
146 Lida: And also-- and also-- I saw in the news..
147 Teacher: Ok, Lida, we are asking why it is that Elisa is not
148 allowed to watch the news. Don't go somewhere else.

149 Then, does anyone know?
150 Cs: [no response]
151 Teacher: In the news sometimes there is a lot of..
152 Raul: There are ugly things.
153 Teacher: There are ugly things, because there is a lot of
154 crime that is reported. Do you know what crime means?
155 Esteban: A lot of people are killed.
156 Mariela: (***).. on television they show women in the buff
157 [closest translation to the word for naked that she
158 used and that is vulgar in Spanish but often used].
159 Teacher: Women that are what? [surprised to hear the word]
160 Mariela: In the buff.
161 Cs: [laughing]
162 Teacher: And what would be another word for being in the buff?
163 Cs: #Naked#
164 Teacher: Naked, because in the buff is a word.. a bit vulgar.
165 Esteban: Teacher.. teacher, I saw.. in the news that a girl
166 that had already left the school and that a man told
167 her "come here, let's go play", then she said no,
168 then he was grabbing her and she kicked him and then
169 she hid under a car.
170 Teacher: And that was in the news?
171 Esteban: Yes.
172 Cristal: I saw it too.
173 Teacher: That is very important, we have to be very careful.
174 But sometimes, mom and dad don't want you to watch
175 the news because there is a lot of violence, crime..
176 and ugly things.
177 Vicente: And sometimes they tell lies-- that they sell drugs..
178 Cs: #Teacher, teacher#
179 Teacher: Let's see.. Ramon wants to talk.
180 Ramon: Sometimes-- sometimes-- there are men that offer
181 candy and they take them.
182 Teacher: Yes, sometimes that happens and we have to be very
183 careful.
184 Lida: Teacher, teacher..
185 Teacher: Wait Lida, other people want to talk.
186 Esteban: Teacher, teacher.. and there..
187 Teacher: Let's see someone that has not spoken yet.
188 Esteban: There-- there in México-- over there during the day--
189 there is that thing of water-- and there-- and there--
190 - those-- those of the water--, they take the
191 children and also the mail carriers.
192 Teacher: The mail carriers take the children?
193 Esteban: Yes, and the ones of the water.
194 Teacher: What do you mean the ones of the water?
195 Esteban: The ones that take the water there.. to the villages.
Teacher: Oooh.

Appendix LTransplantando plantas con la mamá de Liana, la Sra. Mata

4-11-95

[La mitad de la clase esta sentada alrededor de una mesa, la otra mitad de la clase esta parada detrás, también alrededor de la mesa. En el centro de la mesa hay varias plantas de varios tamaños y de distintos tipos, palitas, tierra y macetas.]

- 1 Sra. M.: Ok. Hoy vamos a hablar de.. [agarrando una hoja de
2 nopal]
3 Hector: Nopal..
4 Sra. M.: Si, ustedes le llaman nopal, nosotros en Puerto Rico
5 le decimos cactus. Esta especie le llaman tinero,
6 también.
7 Hector: Porque les crecen tunas.
8 Sra. M.: Si, y esta planta-- [apuntando a un cactus pequeño que
9 esta plantado en una maceta] bueno, casi siempre crece
10 en el desierto. ¿Ustedes saben lo que es desierto?
11 Cs: #Siii#
12 Sra. M.: ¿Quién sabe lo que es?
13 Lida: Donde hay mucha arena.. es donde casi no llueve.
14 Esteban: Donde hay esas piedras bien grandes.
15 Ramon: ¡Ahí esta el desierto! [apuntando a un poster del
16 desierto en el pizarrón]
17 Sra. M.: Aaah, ¿Y cómo saben?
18 Lida: Es que la maestra nos leyo el libro "Mi Mamá es el
19 Desierto" [refiriendose al libro bilingüe "The Dessert
20 is my Mother. El Desierto es mi Madre" escrito por Pat
21 Mora]
22 Sra. M.: Ah, que bueno.. ¡como aprenden!
23 Ramon: Y eso estaba en el libro.
24 Sra. M.: ¿Y eso estaba en el libro? Que bien.
25 Esteban: ¿Cómo lo agarró?
26 Sra. M.: ¿Cómo?
27 Esteban: ¿Cómo lo agarró?
28 Sra. M.: ¿Cómo lo agarré? Yo fuí a la tienda y compré esta
29 hoja.. es una hoja de cactus.. y yo fuí a la casa y la
30 puse en la tierra y la sembré.. y ahí le puse agua, y
31 sol y despues empezó a hechar sus hojas y se fue
32 haciendo una planta. Todavía crece más-- todavía. Cada
33 nudito que se ve por aquí [apuntando a los granos en
34 la hoja de nopal] de ahí van saliendo otras hojas--
35 nuevas.
36 Arturo: ¡Como las plantas!
37 Sra. M.: Los nuditos.. estos que estan aquí.. por ahí hechan
38 otra hoja nueva.
39 Maestra: ¿Estos? ¿Por acá?
40 Sra. M.: Por los nuditos, si.

41 Maestra: ¿Estos se llaman nudos?
42 Mariela: Esos son nuditos.
43 Esteban: Aquí ya le estan saliendo.
44 Sra. M.: Ahí le sale-- probablemente cuando estas otras hojas--
45 crecen igual, tan grande como esta. Y por ahí empieza
46 a hechar otra vez, porque crecen bastante alto los
47 cactus.
48 Juan: ¿Usted se llama Sra. Mata?
49 Sra. M.: Si.
50 Cs: (***) (***)
51 Hector: ¡Como las matas!
52 Sra. M.: Si [reindose] como las matas que (***)
53 Cs: (***) (***)
54 Lida: Yo ví unos en la tienda y tenían muchas espinas.
55 Sra. M.: Estos no, ahora esta muy suave porque es un-- es-- muy
56 joven. Hay especies que si tienen muchas espinas y si
57 ustedes lo tocan.. uuuy.
58 Juan: Cuando sea grande va a tener muchas espinas.
59 Sra. M.: Si, muchas.
60 Ramon: Como aquel que esta alla-- que tiene muchas [apuntando
61 otra vez al poster del desierto que tiene muchos
62 cactus]
63 Esteban: Como el que sale en las caricaturas.
64 Sra. M.: No crecen tanto aca en la tierra-- en las macetas..
65 Maestra: Raul, la gente no puede ver. [insinuando que se
66 siente]
67 Sra. M.: No crecen tanto en la maceta porque las raíces no
68 tienen suficiente espacio para que las raíces crezcan
69 bastante grande como en el desierto.. pero si crecen..
70 Maestra: En algunas de sus casas-- ¿compran y cosinan nopales?
71 Raul: Yo si-- pero no la como.
72 Sra. M.: ¿Las comes?
73 Raul: [niega con la cabeza y hace una cara de desagrado]
74 Mariela: A mi no me gusta. [también pone cara de desagrado]
75 Sra. M.: No les gusta [riendose]
76 Lida: La cosinan pero no la comen.
77 Juan: Mi mamá compra de eso.
78 Ramon: A mi no me gusta.
79 Maestra: Entonces, ahora que la Sra. Mata nos esta explicando..
80 ustedes pueden ir al supermercado y comprar nopales y
81 los pueden sembrar..
82 Arturo: Con tierra.
83 Sra. M.: Yo lo compré en esta tiendita.. que esta aca en la
84 Division-- [la calle enfrente de la escuela] enfrente
85 -- que esta aquí en la tienda-- tienen bastante.
86 Esteban: Ahí fuimos un día.
87 Sra. M.: ¿Si?
88 Esteban: Pero no más había uno.
89 Sra. M.: Quizas ahora tengan mas.. cuando vayan de nuevo.
90 Porque siempre que se acaba una cosa la reemplazan de
91 nuevo.

92 Arturo: Esa fue la última.
 93 Sra. M.: [riendose] no, tienen que poner mas porque es una
 94 tienda.
 95 Ramon: ¿Ahí va a plantar la chiquita?
 96 Sra. M.: No, aquí voy a plantar otra planta.. que tengo alla
 97 [apuntando hacia la ventana] para explicarles, cuando
 98 termine y me pueden hacer preguntas como hicimos con
 99 esta. ¿Tienen alguna pregunta?
 100 Cs: #Nooo#
 101 Ramon: Yo tenía una de esas en mi casa, pero el perro la
 102 volteó.
 103 Sra. M.: ¿El perro? ¿Qué le hizo.. se la comió?
 104 Ramon: No.
 105 Sra. M.: No le gustó [reindose]
 106 Maestra: Porque es que las tunas o nopales son muy frágiles.
 107 ¿Se acuerdan lo que quiere decir frágil?
 108 Arturo: Que se rompe.
 109 Lida: Delicado.
 110 Maestra: Delicado, si.
 111 Juan: Delicado.
 112 Oscar: Mi mamá tiene muchas de esas.
 113 Sra. M.: ¿A si?
 114 Cs: (***) (***)
 115 Hector: Maestra, puede poner "frágil" y "delicado" allá.. en
 116 la lista [apuntando a una cartulina con una lista de
 117 palabras escrita por la maestra de cosas relacionadas
 118 con las plantas]
 119 Ramon: Ya ponimos frágil.
 120 Maestra: Frágil y delicado [mirando a la lista].
 121 Ramon: Allí ya ponimos frágil.
 122 Maestra: Aaah, ya pusimos "frágil" y Ramon se acordó.. ¡Estaba
 123 pensando!.. ¿Alguna otra pregunta?
 124 Cs: #Nooo#
 125 Sra. M.: [trae una planta de la ventana que tiene pedazos rotos
 126 y colgando]
 127 Hector: ¿Y a esta planta? ¿qué le pasó? [totalmente
 128 sorprendido al ver el estado de la planta] ¿se rompió?
 129 Sra. M.: Si, se rompió. Es que la tengo en la ventana en mi
 130 casa.. y tengo muchas plantas y a veces..
 131 Ramon: Se ponen viejas y se mueren.
 132 Sra. M.: Y si.. algunas veces-- por falta de aire.. Falta de
 133 sol o falta de agua..
 134 Cs: (***) (***) [mirando a las plantas y tocandolas]
 135 Ramon: Usted debe de cortar estos pedazos que estan para
 136 abajo.
 137 Sra. M.: Esos son los-- ummm-- vamos a hablar de eso ahora.
 138 Esta planta en inglés se llama Spider Plant..
 139 Cs: #¿Spider Plant?#
 140 Maestra: ¿Por qué se llamará Spider Plant?
 141 Esteban: Porque tiene muchas plantas.
 142 Ramon: Tiene como las patas de la araña.

143 Jesus: .. muchas hojas.
 144 Cs: #Spider man#
 145 #Araña# (***) (***)
 146 Sra. M.: Ok, en español se le llama Mala Madre.
 147 Cs: #¿Mala Madre?# [causando una respuesta muy emocionante
 148 de los niños]
 149 Maestra: ¿Por qué se le llamará Mala Madre?
 150 Lida: Porque no cuida bien nada.
 151 Esteban: Porque no cuida bien a sus hijos-- no los quiere ver.
 152 Sra. M.: ¿No los quiere ver?
 153 Arturo: Sus hijos son bien chiquitos-- no cuida bien a sus
 154 hijos.
 155 Hector: Mala.. mala, mala.
 156 Esteban: Porque no le da la teta [riendose].
 157 Cs: [se rien].
 158 Sra. M.: [riendose] Ok, vamos a explicarles-- se llama Mala
 159 Madre porque como pueden ver-- ¿cómo se le podría
 160 llamar a esto? [agarrando uno de los tallos que le
 161 cuelga a la planta]
 162 Maestra: Ee.. eee.. no se.
 163 Sra. M.: Ok, como pueden ver, tiene esta (***) y ella los
 164 retira de su cercanía.. ¿verdad? Esta la planta aca--
 165 y como que hecha a sus hijos para un lado-- se riegan
 166 para aca y para alla y por eso le dicen Mala Madre.
 167 Maestra: ¿Entonces por qué es que se llama Mala Madre?
 168 [preguntandoles a los niños]
 169 Esteban: Porque no los quiere.
 170 Arturo: El se fué pa' México.
 171 Cs: [se rien]
 172 Sra. M.: Aqui tenemos esta.. y esta.. son diferentes ¿no?
 173 [apuntando a dos plantas que son iguales excepto que
 174 una es toda verde y la otra es verde y blanca]
 175 Cs: (***) (***)
 176 Maestra: ¿Cómo son diferentes?
 177 Ramon: Porque esta tiene blanco y.. y.. aca ella tiene puro
 178 verde.
 179 Maestra: Aaah, vieron Ramon esta observando.
 180 Lida: Porque el no la quiso a ella [apuntando primero a una
 181 planta y despues a la otra]
 182 Sra. M.: No, esta es de otro tipo.
 183 Lida: Oooh.
 184 Sra. M.: Ok, esta.. es igual que esta-- de la misma especie..
 185 pero se llama Mal Padre. Este es el papá, le dicen Mal
 186 Padre.
 187 Esteban: Malo padre.
 188 Sra. M.: Este es el hijo-- vamos a decir que es el hijo porque
 189 lo saqué de una planta que tengo en la casa igual que
 190 esta.. pero más grande..
 191 Esteban: Ese es el Mal Padre.. porque botó a sus hijos y los
 192 mandó a México.
 193 Ramon: Los tira a México.

194 Vicente: O a Puerto Rico.
 195 Juan: O Argentina.
 196 Esteban: Argentina o..
 197 Vicente: Cuba.
 198 Arturo: O a Japón.
 199 Maestra: Ok, vamos a ver-- porque vamos a transplantar..
 200
 201 Sra. M.: [agarrando un tallo que sacó de una de las plantas
 202 grandes] Ok, aquí tenemos esta que la vamos a
 203 transplantar-- otra cosa que se me olvidó decirles que
 204 antes que la planta pueda hechar hijos, hecha una
 205 flor.. hecha la flor y salen todos los hijos como
 206 aquella. Esta [refiriendose a la planta que tiene en
 207 la mano] no se si van a alcanzar a verla hechar flor
 208 porque se coje bastante tiempo [empieza a plantarla en
 209 una maceta llena de tierra]
 210 Vicente: Ya va a enterrarla.. porque esta muerta. [riendose]
 211 Cs: [riendose] #esta muerta#
 212 Maestra: [impaciente] no, no, no, no hagamos chistes porque no
 213 estamos enterrando nada. No hay muertos, esta planta
 214 no esta muerta. ¿Qué estamos haciendo?
 215 Ramon: Enterrando..
 216 Maestra: No estamos enterrando nada, ¿qué estamos haciendo?
 217 Cs: #Estamos plantando#
 218 #Sembrando#
 219 Maestra: Plantando y sembrando.
 220 Sra. M.: ¿Qué es esta parte que tengo aquí?
 221 Esteban: Las raíces.
 222 Sra. M.: ¡Las raíces! Bien. Esas son las raíces.
 223 Esteban: Estan chiquitas.
 224 Sra. M.: Estan chiquitas ahora porque la planta esta chiquita,
 225 es un.. es un.. es un bebé, como dicen. Vamos a poner
 226 la tierra.
 227 Ramon: Con un hoyo.
 228 Sra. M.: [con una palita empieza a hacer un hoyo en la tierra]
 229 Si, le vamos a hacer un hoyo.. y la metemos y le
 230 hechamos la tierra.. y le empujamos la tierra para que
 231 quede firme. Y el agua-- ya le heche el agua ya, a la
 232 tierra-- y ahi ya tenemos una planta. Y esta va a
 233 crecer tan grande como aquella [apuntando a las dos
 234 plantas grandes]
 235 Ramon: ¿Y vamos a poder plantar más?
 236 Sra. M.: [se rie]
 237 Maestra: Pero esta planta va a ser papá y va a tener hijos. En
 238 realidad va a dar broto a mas plantitas.
 239 Esteban: El padre malo.
 240 Maestra: ¿Cuál era el Mal Padre?
 Cs: #Ese# [apuntando a la planta que se llama Mal Padre]

Transplanting with Liana's mom, Mrs. Mata

English Translation

4-11-95

[Half the class is sitting around a big table, the other half is standing behind them around the table. In the center of the table are several plants of various sizes and type, soil and pots.]

1 Mrs M.: Ok. Today we are going to talk about.. [picking up a
2 prickly pear leaf]
3 Hector: Prickly pear.
4 Mrs M.: Yes, you call it prickly pear, in Puerto Rico we call
5 it cactus. This species they call them "tinero",
6 also.
7 Hector: Because they grow "tunas" [Spanish for prickly pear
8 fruit].
9 Mrs M.: Yes, and this plant-- [pointing to a small cactus in
10 a pot on the table] well, almost always it grows in
11 the dessert. Do you know what dessert means?
12 Cs: #Yees#
13 Mrs M.: Who knows what it is?
14 Lida: Where there is a lot of sand.. it is where it almost
15 doesn't rain.
16 Esteban: Where there are those really big rocks.
17 Ramon: Over there is the desert! [pointing to a poster of
18 the desert on the board]
19 Mrs M.: Aaah, and how do you know?
20 Lida: It's just that the teacher read us the book "My Mom
21 is the Dessert" [referring to the bilingual book "The
22 Dessert is my Mother. El Desierto es mi Madre"
23 written by Pat Mora]
24 Mrs M.: Aaah, how great.. how you are learning!
25 Ramon: And that was in the book.
26 Mrs M.: And that was in the book? Great.
27 Esteban: How did you pick it up?
28 Mrs M.: What?
29 Esteban: How did you pick it up?
30 Mrs M.: How did I pick it up? I went to the store and I
31 bought this leaf.. it's a cactus leaf.. and I went
32 home and I put it in the soil and I planted it.. and
33 there I put water, and sun and then it started to
34 sprout leafs and it started to become a plant. It
35 still grows more-- still. Each little knot that you
36 see over here [pointing to the knots on the surface
37 of the prickly pear] from there, keep coming other
38 leafs-- new.
39 Arturo: Just like the plants!
40 Mrs M.: The little knots.. these here.. it's where they
41 sprout new leafs.

42 Teacher: These? Through here?
 43 Mrs M.: Through the little knots, yes.
 44 Teacher: These are called knots?
 45 Mariela: Those are little knots.
 46 Esteban: Here, there are already some coming out.
 47 Mrs M.: There is where they come out-- probably when these
 48 other leafs-- they grow the same, as big as this one.
 49 And through there they start growing again, because
 50 they, the cactus grows pretty tall .
 51 Juan: Is your name Mrs Mata?
 52 Mrs M.: Yes.
 53 Cs: (***) (***)
 54 Hector: Like the plants!["mata" in Spanish is one of many
 55 words used for plant]
 56 Mrs M.: Yes [laughing] like the plants (***)..
 57 Cs: (***) (***)
 58 Lida: I saw some in the store and they had a lot of thorns.
 59 Mrs M.: These don't, now it is very smooth because it is-- it
 60 is-- very young. There are species that have a lot of
 61 thorns and if you touch them.. uuuy.
 62 Juan: When it gets big it will have a lot of thorns.
 63 Mrs M.: Yes, a lot.
 64 Ramon: Like that one over there-- that has a lot [pointing
 65 again to the poster of the dessert that has different
 66 cacti]
 67 Esteban: Like the one that comes out in the cartoons.
 68 Mrs M.: They don't grow that much here in the soil-- in the
 69 pots..
 70 Teacher: Raul, the people behind can't see. [implying for him
 71 to sit down]
 72 Mrs M.: They don't grow as much in the pots because the roots
 73 don't have enough space, for the roots to grow as big
 74 as in the dessert.. but they do grow..
 75 Teacher: In some of your houses-- do you buy and cook prickly
 76 pear?
 77 Raul: I do-- but I don't eat it.
 78 Mrs M.: You eat them?
 79 Raul: [shakes his head and make a face indicating dislike]
 80 Mariela: I don't like them. [also makes a face indicating
 81 dislike]
 82 Mrs M.: You don't like it [laughing]
 83 Lida: They cook them but they don't eat them.
 84 Juan: My mom buys those.
 85 Ramon: I don't like them.
 86 Teacher: Well then, now that Mrs. Mata is explaining to us..
 87 you can go to the supermarket and buy prickly pear
 88 leafs and you can plant them..
 89 Arturo: With soil.
 90 Mrs M.: I bought it in this little store.. that is here on
 91 Division-- [the street in front of the school] in

92 front -- that is just here at this store-- they have
93 quite a bit.
94 Esteban: We went there one day.
95 Mrs M.: Yes?
96 Esteban: But there was only one.
97 Mrs M.: Maybe now they have more.. when you go again. Because
98 every time that they run out of something they
99 replace it again.
100 Arturo: That was the last one.
101 Mrs M.: [laughing] no, they have to put more out because it
102 is a store.
103 Ramon: Are you going to plant the small one there?
104 Mrs M.: No, I am going to plant another plant here.. That I
105 have over there [pointing at the window sill] so that
106 I can explain to you when I finish, you can ask me
107 questions like we did with this one. Do you have any
108 questions?
109 Cs: #Nooo#
110 Ramon: I had one of those in my house but the dog turned it
111 over.
112 Mrs M.: The dog? What did it do to it?.. did it eat it?
113 Ramon: No.
114 Mrs M.: He didn't' like it [laughing]
115 Teacher: Because the prickly pear or their fruit are very
116 fragile. Do you remember what fragile means?
117 Arturo: That it brakes.
118 Lida: Delicate.
119 Teacher: Delicate, yes.
120 Juan: Delicate.
121 Oscar: My mom has a lot of these.
122 Mrs M.: Oh, yes?
123 Cs: (***) (***)
124 Hector: Teacher, you can put "fragile" and "delicate" over
125 there.. on the list [pointing to a chart paper with
126 words written by the teacher that are related with
127 plants]
128 Ramon: We already putted fragile.
129 Teacher: "Fragile" and "delicate" [looking at the list]
130 Ramon: Over there we already putted fragile.
131 Teacher: Aaah, we already put "fragile" and Ramon remembered..
132 he was thinking!.. any other question?
133 Cs: #Nooo#
134 Mrs M.: [brings a plant from the window sill that looks a bit
135 in tatters]
136 Hector: And this plant? [utterly surprised at the condition
137 of the plant] what happened to it? did it break?
138 Mrs M.: Yes it broke. It is just that I have it on the window
139 sill in my house.. and I have a lot of plants and
140 sometimes..
141 Ramon: They get old and they die.

142 Mrs M.: Well yes.. sometimes-- because of lack of air.. lack
 143 of sun or lack of water..
 144 Cs: (***) (***) [looking and touching the plants]
 145 Ramon: You should cut these pieces that are hanging down.
 146 Mrs M.: These are the-- ummm-- we are going to talk about
 147 that now. This plant in English is called **Spider**
 148 **Plant**..
 149 Cs: **#Spider Plant?#**
 150 Teacher: Why would it be called **Spider Plant**?
 151 Esteban: Because it has a lot of plants.
 152 Ramon: It has like the legs of the spider.
 153 Jesus: .. a lot of leafs.
 154 Cs: **#Spider man#**
 155 **#Spider# (***) (***)**
 156 Mrs M.: Ok, in Spanish it is called Bad Mother.
 157 Cs: **#Bad Mother?#** [causing a very excited response]
 158 Teacher: Why would it be called Bad Mother?
 159 Lida: Because it doesn't take care of anything well.
 160 Esteban: Because it doesn't take care of it's children well--
 161 doesn't want to see them.
 162 Mrs M.: Doesn't want to see them?
 163 Arturo: Its children are real small-- doesn't take care of
 164 its children.
 165 Hector: Bad.. bad, bad.
 166 Esteban: Because it doesn't breast feed [laughing]
 167 Cs: [laughing]
 168 Mrs M.: [laughing] Ok, we are going to explain-- it is called
 169 Bad Mother because as you can see-- what else could
 170 this be called? [picking up one of the sprouts
 171 hanging from the plant]
 172 Teacher: Ee.. eee.. I don't know.
 173 Mrs M.: Ok, as you can see, it has this (***) and she pushes
 174 them away from her.. right? This is the plant here--
 175 and how it pushes its offspring to the side-- they
 176 are spread this way and that, and that is why they
 177 call it Bad Mother.
 178 Teacher: So then, why is it that they call it Bad Mother?
 179 [asking the children]
 180 Esteban: Because she doesn't want them.
 181 Arturo: He went to México.
 182 Cs: [laughing]
 183 Mrs M.: Here we have this one.. and this one.. they are
 184 different, no? [pointing to two plants that are the
 185 same except one is all green and the other is green
 186 and white.]
 187 Cs: (***) (***)
 188 Teacher: How are they different?
 189 Ramon: Because this one has white and.. and.. here this one
 190 is all green.
 191 Teacher: Aaah, did you see Ramon is observing.

192 Lida: Because he did not want her [pointing first to one
193 plant and then to the other]
194 Mrs M.: No, this is another kind.
195 Lida: Oooh.
196 Mrs M.: Ok, this one.. is the same as this one-- from the
197 same species.. but it is called Bad Father. This is
198 the dad, they call it Bad Father.
199 Esteban: Bad father.
200 Mrs M.: This is the son-- we are going to say this is the son
201 because I took it from a plant that I have at home
202 the same as this one.. but bigger.
203 Esteban: That is the Bad Father.. because he threw out his
204 children and sent them to México.
205 Ramon: He throws them to México.
206 Vicente: Or to Puerto Rico.
207 Juan: Or Argentina.
208 Esteban: Argentina or..
209 Vicente: Cuba.
210 Arturo: Or to Japan.
211 Teacher: Ok, let's see-- because we are going to repot..
212
213 Mrs M.: [taking a sprout from one of the big plants] Ok, here
214 we have this one that we are going to transplant--
215 another thing that I forgot to tell you is that
216 before the plant sprouts offspring, it sprouts a
217 flower.. it sprouts a flower and the offspring come
218 out like that one. This one [referring to the plant
219 in her hand] I don't know if you are going to be able
220 to see her sprout a flower because it takes a lot of
221 time [begins to plant it in a pot full of soil]
222 Vicente: You are going to burry it.. because it's dead.
223 [laughing]
224 Cs: [laughing] #It's dead#
225 Teacher: [impatient] no, no, no, let's not make jokes because
226 we are not burring anything. Nothing is dead, the
227 plant is not dead. What are we doing?
228 Ramon: Burying..
229 Teacher: We are not burying anything, what are we doing?
230 Cs: #We are planting#
231 #Sowing#
232 Teacher: Planting and sowing.
233 Mrs M.: What is this part I have here?
234 Esteban: The roots.
235 Mrs M.: The roots! Good. These are the roots.
236 Esteban: They are small.
237 Mrs M.: They are small now because the plant is small, it's..
238 it's.. it's a baby, as they say. We are going to put
239 the soil.
240 Ramon: With a hole.
241 Mrs M.: [with a small shovel she starts to make a hole in the

242 soil] Yes, we are going to make a hole.. and we put
243 it in and we throw the soil on top.. and we push the
244 soil so that it is firm. And the water-- I already
245 put water already, in the soil-- and there we already
246 have a plant. And this one is going to grow as big as
247 that one [pointing to the two big plants]
248 Ramon: And are we going to be able to plant more?
249 Mrs M.: [laughs]
250 Teacher: But this plant is going to be a father and is going
251 to sprout offspring. In reality it will sprout more
252 little plants.
253 Esteban: The father bad.
254 Teacher: Which one was the Bad Father?
Cs: #That one# [pointing to the plant named Bad Father]

Appendix MPasado y presente

5-24-95

[los niños están en la alfombra enfrente de un calendario del mes de mayo, haciendo la rutina de todas las mañanas]

- 1 Maestra: Y ¿este día.. el 29?
 2 Juan: No venimos a la escuela.
 3 Maestra: Ooh, ¿por qué?
 4 Juan: ¿Es fiesta? [sin estar seguro]
 5 Cs: [se rien]
 6 Maestra: ¿Es fiesta?
 7 Lida: Es que no nos acordamos.
 8 Maestra: A ver.. traten de acordarse.. piensen.
 9 Esteban: **Memorial Day.**
 10 Maestra: **Memorial Day**, ¿y qué es?
 11 Arturo: El día de los trabajadores.
 12 Vicente: Maestra.. yo voy a traer un papel para escribirlo--
 13 para que nos acordemos.
 14 Juan: La memoria, maestra, la memoria.
 15 Cs: (***) (***)
 16 Liana: **Labor Day.**
 17 Maestra: **Labor Day** es el día del trabajador.
 18 Vicente: Que perdemos la memoria.
 19 Maestra: ¿Qué perdemos la memoria?
 20 Cs: [se rien]
 21 Vicente: Si.
 22 Cs: [tratando de leer **memorial**] #memoria#
 23 #Ahí dice memoria#
 24 Maestra: No, parece que dice memoria.. pero ahí dice
 25 **Memorial**.. que se parece, esta en inglés. Pero eso
 26 quiere decir que estamos recordando a..
 27 Cs: (***) (***)
 28 Mariela: Los soldados.
 29 Maestra: Aaaah, de los soldados que murieron en las guerras..
 30 estamos-- memoria.. que nos estamos acordando de los
 31 soldados que han ido a la guerra y que han muerto..
 32 Cs: (***) (***)
 33 Maestra: **Memorial Day** se parece a otro día que celebramos en
 34 noviembre.. que recuerda a los soldados también.
 35 Lida: Oooh.. de los que-- de la--
 36 Maestra: Empieza con la letra V corta.. ¿Se acuerdan que no
 37 vinimos a la escuela porque estabamos recordando a
 38 los soldados?
 39 Lida: Ve.. vet..
 40 Maestra: **Veterans Day**, el día de los veteranos.. Soldados.
 41 Esteban: Esa es cuando fueron a la guerra y.. y.. se murieron.
 42 Cs: (***) (***)
 43 Maestra: A ver.. estaba hablando Esteban.

44 Esteban: Luego.. luego.. en la **future** va a haber soldados..
45 Maestra: ¿Qué es la **future**?
46 Arturo: En el pasado.
47 Esteban: No, **future** quiere decir como cuando van a haber
48 carros de baterias.
49 Maestra: ¿Pero cómo se dice **future** en español?
50 Esteban: Futuro.
51 Maestra: Aaah, Ok, que en el futuro van a haber..
52 Esteban: Van a.. van a.. van a haber robots de soldados.
53 Maestra: Ooooh, ya no van a haber soldados..
54 Esteban: Pero de todos modos van a haber soldados personas..
55 pero ningún señor ya va a ser soldado.
56 Maestra: ¿Y cómo sabes?
57 Esteban: Porque en un anuncio pasan eso.
58 Maestra: ¡Aah, si! Oooh entonces en un anuncio el lo vió en la
59 tele. Esteban estaba hablando del futuro y Arturo
60 estaba hablando del pasado. ¿Qué es el pasado?
61 Cs: #Maestra#
62 #Mañana#
63 #El futuro es mañana#
64 Esteban: Maestra.. maestra.. es cuando murieron..
65 Lida: El viernes.
66 Esteban: Maestra.. maestra.. es como cuando se murieron los
67 soldados.
68 Maestra: Si, es así.. ayer ¿qué día fué? ¿Fué en el futuro, o
69 en el pasado?
70 Juan: Futuro.
71 Maestra: [mira a Juan y despues al calendario]
72 Juan: Pasado.
73 Maestra: Pasado quiere decir que ya pasó.. que esta atrás. ¿El
74 futuro que quiere decir entonces?
75 Esteban: Que ya viene.. que ya va a venir.
76 Maestra: Que ya viene..y ¿mañana es pasado o futuro?
77 Juan: Pasado.
78 Maestra: ¿Mañana ya pasó? [apuntando al calendario]
79 Cs: #¡No!#
80
81 Mariela: Pasado.. que pasado mañana es el día.
82 Maestra: Pasado mañana.. a ver.. piensen.. pasado mañana esta
83 aca, [apuntando al calendario] ¿es pasado o futuro?
84 Arturo: Futuro.
85 Esteban: Futuro.
86 Maestra: ¿Cómo sabes?.. .. Hoy es martes 23.. no, es miércoles
87 24.. pasado mañana es ¿para atrás o para adelante?
88 ¿Futuro o pasado? [apuntando al calendario]
89 Cs: #Para adelante#
90 Maestra: Futuro. Futuro porque va a venir. Pasado es cuando ya
91 pasó.
92
93 Maestra: A ver.. Liana quiere decir algo. ¿Liana?
94 Liana: [no responde]

95 Maestra: Pero no hay que levantar la mano si no van a hablar
 96 ¿no?
 97 Arturo: No levantes la mano si no vas a hablar.
 98 Liana: E.. u..
 99 Maestra: ¿Qué?
 100 Liana: Una vez-- cuando yo era chiquita-- yo fui al
 101 zoológico.
 102 Maestra: ¡Aah si! Y eso ¿es en el pasado o en el futuro?
 103 Liana: futuro.
 104 Maestra: Pasado. Porque ya pasó.
 105
 106 Maestra: Vamos a hablar acerca de reptiles.
 107 Cs: (***)
 108 Maestra: Tengo aca dos libros de reptiles [mostrando los dos
 109 libros a los niños]
 110 Cs: #Reptiles#
 111 #Mira, un tiburón#
 112 Maestra: ¿Esto es un tiburón?
 113 Lida: Es un cocodrilo.
 114 Arturo: Cocodrilo.
 115 Juan: Yo tengo ese libro.
 116 Cs: (***) (***)
 117 Maestra: El primero se llama EL CUENTO DE UN COCODRILO..
 118 HISTORIA POPULAR FILIPINA.. POR JOSÉ Y ARIANE ARUEGO.
 119 Las Filipinas-- ¿han oido de las Filipinas?
 120 Cs: #Filipinas#
 121 #No#
 122 Maestra: Son unas islas.. que quedan-- este-- a ver, ¿quién me
 123 puede traer el globo terráqueo?.. [Vicente se levanta
 124 para traer el globo] Las Filipinas quedan muy lejos
 125 de acá-- del otro lado del mundo. [Vicente le entrega
 126 el globo] Gracias.. acá esta Norte América [apuntando
 127 en el globo] y nosotros estamos acá.. en Estados
 128 Unidos.. acá esta Sudamérica-- vamos a viajar para
 129 acá hacia Africa [mueve el dedo desde Norte América
 130 hasta Africa].. acá esta la India.. las Flipinas
 131 estan acá. Son islas. Y si seguimos dando la vuelta
 132 más.. y cruzamos por el mar volvemos a..
 133 Vicente: A empezar.
 134 Mariela: A Chicago.
 135 Esteban: A México.
 136 Lida: A Baja California.
 137 Esteban: A México.
 138 Mariela: California.
 139 Maestra: A Norte América. CUENTO DE UN COCODRILO..
 140 Lida: Maestra.. yo ví en las noticias que un señor.. agarró
 141 un cocodrilo.. y.. le estaba haciendo así, y estaba
 142 moviendo su cola y salió en las noticias.. y el se
 143 metía al agua y ahí abajo había cocodrilos-- y
 144 entonces la cola del cocodrilo se movía..
 145 Maestra: Las colas de los cocodrilos son muy fuertes.

146 Lida: Y el señor se le subió acá en la espalda.. y el señor
147 le quería agarrar la cola porque no podía.. y
148 entonces le agarró la boca así [haciendo un
149 movimiento con las manos indicando una traba]
150 Maestra: ¿Aah si? Ok, ahora seguimos hablando de eso.
151 CAMINANDO CERCA DE UN RÍO, JUAN OYÓ A ALGUIEN
152 GRITANDO.
153 Arturo: Yo conozco a alguien que se llama Juan.
154 Maestra: ¿Si? MIRÓ POR TODOS LOS LADOS Y VIÓ A UN COCODRILO
155 ATADO A UN ÁRBOL....
156
157"LO SOLTÉ Y AHORA ME QUIERE COMER, ¿CREES QUE ESO
158 ES JUSTO?" ¿Creen que eso es justo?
159 Cs: #Noo#
160 Maestra: ¿Qué será justo?
161 Mariela: Que esta bien.
162 Lida: Que se comparte.
163 Maestra: Viene de la palabra justicia.. que a cada quien le
164 toca su parte que le corresponde. "CUANDO YO ERA
165 NUEVO" DIJO EL SOMBRERO "MI DUEÑO ME LLEVABA MUY
166 ORGULLOSO A LA CIUDAD. MIENTRAS TRABAJABA YO LO
167 PROTEGÍA DEL SOL, Y CUANDO LLOVÍA, YO LO MANTENÍA..
168 ¿lo mantenía qué?
169 Ramon: Lo mantenía en su cabeza.
170 Maestra: Si, también.. pero ¿lo mantenía mojado?
171 Cs: #Seco#
172 Maestra: SECO...
173
174 Maestra: ... EL COCODRILO FUE NADANDO HACIA LA ORILLA...
175 "TODAVÍA NO TE OIGO" DIJO EL MONO. "NO TE PUEDES
176 ACERCAR UN POQUITO MAS"..
177 Juan: Se lo va a comer.
178 Maestra: ¿A qué?
179 Juan: A las bananas.
180 Vicente: Se lo quiere comer.
181 Maestra: Se lo va a comer al mono.
182 Oscar: Lo va a salvar.
183 Maestra: ¿Quién lo va a salvar?
184 Cs: #El mono#
185 Maestra: ¿Cómo?
186 Lida: Es que le estaba haciendo una trampa para que se
187 acerque.
188 Maestra: ¿No se acuerdan que leimos un libro que.. que también
189 le hicieron una trampa? ¿No se acuerdan, cuál libro
190 era?
191 Cs: #Aaah si#
192 #Aah#
193 Lida: La del zorro.. es..
194 Maestra: Aaah y ¿cómo se llamaba?
195 Lida: ¡El Muñequito de Mazapan!
196 Maestra: ¡Ese! ¿No se acuerdan? Le dijo el zorro al muñequito

197 "no te oigo, acercate más, no te oigo" ¿y qué pasó?
 198 Cs: #Se lo comió#
 199 #Zas#
 200 Maestra: ¡Pas!.. se lo comió.. Le hicieron una trampa o un..
 201 Cs: #Un truco#
 202 Maestra: EN ESE MOMENTO, JUAN SALTÓ A LA ORILLA....
 203 Juan: Le dije, maestra, que lo iba a salvar.
 204 Maestra: Aaah, inteligente mono ¿no? y el cocodrilo medio..
 205 Cs: #Tonto#
 206 Maestra: ... "SI PUEDES INFLUIR A TU PADRE PARA QUE SIEMPRE
 207 MÁS BANANOS, HABRÁ SUFICIENTE PARA TODOS"... ¿en que
 208 ocupación estará el papá de Juan?
 209 Vicente: Siembra bananas.
 210 Lida: Tiene que mandar a los changos lejos porque si no, no
 211 va a haber comida para ellos.
 212 Maestra: Si, esto es una plantación de bananas.. y colorín,
 213 colorado..
 214 Cs: #Este cuento se ha acabado#
 215 Maestra: Este fué un cuento Filipino, y se parece mucho a..
 216 Vicente: Maestra.. maestra..
 217 Maestra: A otros cuentos que hemos leído. Ahí dice Filipinas
 218 [apuntando al mapa del mundo] pero en inglés empieza
 219 con P.. PH..
 220 Esteban: ~~Philippines.. Philipines..~~
 221 Vicente: Maestra.. un día ví en las noticias que un señor
 222 agarraba cocodrilos y que.. que también le ayudaban a
 223 los médicos.
 224 Maestra: ¿Para que, piensan, que agarra la gente-- atrapa
 225 cocodrilos?
 226 Lida: Yo ví en *Peter Pan* que los cocodrilos no más comen a
 227 los *captains*.
 228 Cs: (***) (***)
 229 Maestra: Vamos a ver.. en este libro, que es un libro
 230 científico, [agarrando el próximo libro acerca de
 231 reptiles] a ver si dice para que atrapan a los
 232 cocodrilos.. y a ver si dice como ayudan a los
 médicos, como dijo Vicente.

Past and present

English Translation

5-24-95

[the children are sitting on the rug in front of a big calendar of the month of May finishing the morning opening routine]

1 Teacher: And this day.. the 29?
 2 Juan: We don't come to school.
 3 Teacher: Ooh, why?
 4 Juan: There is a celebration? [unsure]

5 Cs: [laugh]
 6 Teacher: There is a celebration?
 7 Lida: It's just that we don't remember.
 8 Teacher: Let's see.. try to remember.. think.
 9 Esteban: **Memorial Day**.
 10 Teacher: **Memorial Day**, and what is it?
 11 Arturo: The day of the workers.
 12 Vicente: Teacher.. I am going to bring a paper to write it
 13 down-- so that we will remember.
 14 Juan: The memory, teacher, the memory.
 15 Cs: (***) (***)
 16 Liana: **Labor Day**.
 17 Teacher: **Labor Day** is the day of the worker.
 18 Vicente: That we lose our memory.
 19 Teacher: That we lose our memory?
 20 Cs: [laugh]
 21 Vicente: Yes.
 22 Cs: [trying to read memorial] #memory#
 23 #There is says memory#
 24 Teacher: No, it looks like it says memory.. but there it says
 25 **Memorial**.. it looks like it, it is in English. But
 26 that means that we are remembering..
 27 Cs: (***) (***)
 28 Mariela: The soldiers.
 29 Teacher: Aaaah, the soldiers that died in the wars.. We are--
 30 memory.. that we are remembering the soldiers that
 31 have gone to war and have died..
 32 Cs: (***) (***)
 33 Teacher: **Memorial Day** is like another day that we celebrate in
 34 November.. that also remembers the soldiers.
 35 Lida: Ooooh.. the ones that-- that--
 36 Teacher: It starts with the short V.. Do you remember that we
 37 did not come to school because we were remembering
 38 the soldiers?
 39 Lida: Ve.. vet..
 40 Teacher: **Veterans Day**, the day of the veterans.. Soldiers.
 41 Esteban: That is the one when they went to the war and.. and..
 42 they died.
 43 Cs: (***) (***)
 44 Teacher: Let's see.. Esteban was talking.
 45 Esteban: Then.. then.. in the **future** there are going to be
 46 soldiers that..
 47 Teacher: What is the **future**?
 48 Arturo: In the past.
 49 Esteban: No, **future** means like when there are going to be cars
 50 with batteries.
 51 Teacher: But how do you say **future** in Spanish?
 52 Esteban: Future.
 53 Teacher: Aaah, Ok that in the future there are going to be..
 54 Esteban: There are going to be.. going to be.. there are going
 55 to be soldiers that are robots.

56 Teacher: Oooh, there aren't going to be soldiers anymore..
57 Esteban: But there are going to be people soldiers anyway..
58 but no man will be soldier.
59 Teacher: And how do you know?
60 Esteban: Because they showed that in an ad.
61 Teacher: Aah yes! Oooh, so then he saw that in an ad on TV.
62 Esteban was talking about the future and Arturo was
63 talking about the past. What is the past?
64 Cs: #Teacher#
65 #Tomorrow#
66 #The future is tomorrow#
67 Esteban: Teacher.. teacher.. it's when they died..
68 Lida: Friday.
69 Esteban: Teacher.. teacher.. it's like when the soldiers died.
70 Teacher: Yes, it's like that.. yesterday, what was it? Was it
71 future or past?
72 Juan: Future.
73 Teacher: [looks at Juan and then looks at the calendar]
74 Juan: Past.
75 Teacher: Past means that it has already passed.. that it's
76 behind. The future, what does it mean then?
77 Esteban: That it's coming.. that it's coming already.
78 Teacher: That it's coming.. and tomorrow, is that future or
79 past?
80 Juan: Past.
81 Teacher: Tomorrow is already gone? [pointing to the calendar]
82 Cs: #No!#
83
84 Mariela: Past.. that's the day after tomorrow. [in Spanish the
85 day after tomorrow literally translates into "the day
86 passed tomorrow]
87 Teacher: The day after tomorrow.. let's see.. think.. the day
88 after tomorrow is here, [pointing to the calendar] is
89 it in the future or the past?
90 Arturo: Future.
91 Esteban: Future.
92 Teacher: How do you know?.. .. today is Tuesday the 23.. no,
93 it's Wednesday the 24.. the day after tomorrow, is it
94 forward or back? Future or past? [pointing to the
95 calendar]
96 Cs: #Forward#
97 Teacher: Future. Future because it's coming. The past is when
98 is has already passed.
99
100 Teacher: Let's see.. Liana wants to say something. Liana?
101 Liana: [no response]
102 Teacher: But you shouldn't raise your hand if you are not
103 going to talk, right?
104 Arturo: Don't raise your hand if you are not going to talk.
105 Liana: E.. u..
106 Teacher: What?

107 Liana: One time-- when I was very small-- I went to the zoo.
 108 Teacher: Aah yes! And that, is it in the future or the past?
 109 Liana: future.
 110 Teacher: Past. Because it already passed.
 111
 112 Teacher: We are going to talk about reptiles.
 113 Cs: (***)
 114 Teacher: I have here two books about reptiles [showing the
 115 children the two books]
 116 Cs: #Reptiles#
 117 CM: Look, a shark.
 118 Teacher: This is a shark?
 119 Lida: It's a crocodile.
 120 Arturo: Crocodile.
 121 Juan: I have that book.
 122 Cs: (***) (***)
 123 Teacher: The first one is called THE STORY OF A CROCODILE..
 124 POPULAR PHILIPPINE STORY.. BY JOSÉ AND ARIANE ARUEGO.
 125 The Philippines-- have you heard about the
 126 Philippines?
 127 Cs: #Philippines#
 128 #No#
 129 Teacher: They are islands.. that are-- uhm-- let's see, who
 130 can bring me the globe?.. [Vicente stands up and
 131 brings the globe]. The Philippines are very far away
 132 from here-- on the other side of the world. [Vicente
 133 hands her the globe] Thank you.. here is North
 134 America [pointing on the globe] and we are here.. in
 135 the United States.. here is South America-- we are
 136 going to travel this way toward Africa [moves her
 137 finger from America to Africa].. here is India.. the
 138 Philippines are here. They are islands. And if we
 139 continue going around.. and we cross the sea we are
 140 back..
 141 Vicente: At the beginning.
 142 Mariela: In Chicago.
 143 Esteban: In México.
 144 Lida: In Baja California.
 145 Esteban: In México.
 146 Mariela: California.
 147 Teacher: In North America. STORY OF A CROCODILE..
 148 Lida: Teacher.. I saw on the news that a man.. caught a
 149 crocodile.. and.. and it was going like that, and it
 150 was moving its tale and it came out in the news.. and
 151 he would get in the water and under there, there were
 152 crocodiles-- and then the crocodile's tale was
 153 moving..
 154 Teacher: Crocodile tales are very strong.
 155 Lida: And the man got on top of its back.. and the man
 156 wanted to grab his tale because he couldn't do it..
 157 and then he got his mouth like this [making a

158 movement with her hands showing a hold]

159 Teacher: Ooh, yes? Ok, in a minute we'll continue talking

160 about that. WALKING NEAR A RIVER, JUAN HEARD SOMEONE

161 SCREAMING.

162 Arturo: I know someone named Juan.

163 Teacher: Yes? HE LOOKED ALL AROUND AND HE SAW A CROCODILE TIED

164 TO A TREE....

165

166"I TURNED HIM LOOSE AND NOW HE WANTS TO EAT ME,

167 DO YOU THINK THAT'S FAIR?" Do you think that is fair?

168 Cs: #Noo#

169 Teacher: What would fair be?

170 Mariela: That it's alright.

171 Lida: That it's shared.

172 Teacher: It comes from the word justice.. that each person

173 gets the part that corresponds to him or her. "WHEN I

174 WAS NEW" SAID THE HAT "MY PROUD OWNER USED TO TAKE ME

175 INTO TOWN. WHILE HE WORKED I PROTECTED HIM FROM THE

176 SUN, AND WHEN IT RAINED, I KEPT HIM.. it kept him

177 what?

178 Ramon: It kept him on his head.

179 Teacher: Yes, that too.. but, did he keep him wet?

180 Cs: #Dry#

181 Teacher: DRY...

182

183 Teacher: ... THE CROCODILE KEPT SWIMMING TOWARD THE EDGE... "I

184 STILL CAN'T HEAR YOU" SAID THE MONKEY. "CAN'T YOU GET

185 A LITTLE CLOSER?"..

186 Juan: He is going to eat it.

187 Teacher: What?

188 Juan: The bananas.

189 Vicente: He wants to eat that.

190 Teacher: He is going to eat the monkey.

191 Oscar: He is going to save him.

192 Teacher: Who is going to save him?

193 Cs: #The monkey#

194 Teacher: How?

195 Lida: It's just that he was setting a trap for him to get

196 closer.

197 Teacher: Don't you remember that we read a book that.. that

198 they also set a trap? Don't you remember, what book

199 it was?

200 Cs: #Aaah yes#

201 #Aah#

202 Lida: The one with the fox.. it's..

203 Teacher: Aaah, and what was it called?

204 Lida: The Gingerbread Man!

205 Teacher: That one! Don't you remember? The fox said to the

206 Gingerbread Man "I can't hear you, get a little

207 closer, I can't hear you" and what happened?

208 Cs: #He ate him#

209 #Zas#
 210 Teacher: Pas!.. he ate him.. they set a trap for him or a..
 211 Cs: #A trick#
 212 Teacher: AT THAT MOMENT JUAN JUMPED TO THE EDGE....
 213 Juan: I told you teacher, that he was going to save him.
 214 Teacher: Aaah, what an intelligent monkey, no? and the
 215 crocodile a little..
 216 Cs: #Dumb#
 217 Teacher: ... "IF YOU CAN INFLUENCE YOUR FATHER TO ALWAYS PLANT
 218 MORE BANANAS, THERE WILL BE ENOUGH FOR EVERYONE"...
 219 In what occupation do you think Juan's father is?
 220 Vicente: He plants bananas.
 221 Lida: He has to send the monkeys away because if not, there
 222 won't be food for them.
 223 Teacher: Yes, this is a banana plantation.."y colorin,
 224 colorado".. [this is a popular way to end stories in
 225 Latin America, roughly translated to: and little
 226 color red..]
 227 Cs: #"Este cuento se ha acabado"# [this story has ended]
 228 Teacher: This was a Philippine story, and it was very similar
 229 to..
 230 Vicente: Teacher.. teacher..
 231 Teacher: Other books we have read. There it says Philippines
 232 [pointing to the world map] but in English it starts
 233 with P.. PH..
 234 Esteban: **Philippines.. Philippines..**
 235 Vicente: Teacher.. one day I saw in the news that a man was
 236 grabbing crocodiles and that.. that they also help
 237 the doctors.
 238 Teacher: Why do you think, people grab-- catch crocodiles?
 239 Lida: I saw in **Peter Pan** that the crocodiles only eat the
 240 **captains.**
 241 Cs: (***) (***)
 242 Teacher: Let's see.. in this book, which is a scientific book,
 243 [holding up the next book about reptiles] let's see
 244 if it says the reason crocodiles are caught.. and
 245 let's see if it says how they help the doctors. like
 Vicente said.

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