



## TRANSLANGUAGED PAIDEIA SEMINARS: EMPOWERING EMERGENT BILINGUAL LEARNERS' VOICES

Joy Hamm

*University of North Carolina, Greensboro; Winston Salem Forsyth County School District*

### ABSTRACT

This article aims to complement the growing body of research on additive approaches to English language learning and championing multilingualism. This teacher-research study observes the results of a combination of two dialogic instructional practices; Paideia Seminars and translanguaging. The qualitative study took place in an ESOL classroom and describes the process in which fourteen 6th and 8th grade emergent bilingual learners (EBLs) navigate verbal discourse by applying their full linguistic repertoire throughout four student-led, translanguaged Paideia Seminars. The data collection and analysis point to increased student engagement and dialogic social capital. The article concludes by encouraging teachers to empower their EBLs through using equitable practices such as translanguaged Paideia Seminars.

### KEYWORDS

Dialogic classroom,  
Emergent bilingual  
learners, ESOL,  
Paideia seminar,  
Translanguaging

“Why am I more confident?” stated Juliana<sup>1</sup>, one of the emergent bilinguals in my classroom, “Because I listen to my friends and that give [sic] me ideas to share *en una mezcla de* English and Spanish, and we learn from each other.” This interview with Juliana stemmed from an observational study of four student-led, translanguaged Paideia Seminars, in which fourteen 6th-8th grade Latinx emergent bilingual learners (EBLs) progressed in building upon each other's comments and used their entire language repertoire as a resource to create meaning during student-led, text-based discussions. Paideia Seminars are similar to the Socratic Seminar method, where teachers center instruction on asking ques-

tions. In the Paideia Seminar, the teacher's role is to guide a textual discussion with thought-provoking, open-ended questions. During the text-based discussion, the class sits in a circle and students take turns listening to one another and building upon each other's ideas in a student-empowered space, which aims to foster active learning and critical thinking (Roberts & Billings, 1999).

This study aims to add a translanguistic perspective to current research on Paideia Seminars, by exploring how EBLs use their linguistic resources through *translanguaging*, or the fluid interchange between languages (García & Wei, 2014), during Paideia Seminars. Specifically, it examines how doing translanguaging can promote equitable engagement and empowerment during the literary discus-

<sup>1</sup> Pseudonyms are used for all student names.

sions, and how EBLs can equally benefit from dialogic, co-constructive interaction. The study was conducted in an English Language Development classroom at a southeastern middle school, from December 2016 to February 2017. Qualitative data were collected and triangulated via pre- and post-Paideia Seminar surveys of participating students, video-recorded observations, and student interviews. Specifically, this study used poems from the National Paideia Center's website<sup>2</sup> and the translanguaged English-Spanish novel, *Call Me María*, by Judith Ortiz Cofer (2004).

## LITERATURE REVIEW

### *Translanguaging as a Resource in a Dialogic Framework*

Traditional classrooms are often rooted in a monologic framework where the teacher-centered, initiation-response-evaluation (IRE) model (Mehan, 1979) relegates students to being passive recipients of knowledge. IRE teacher-student interactions rarely foster language development as students have limited control to actively participate in the dialogue since teachers assume the right to control expression (Wells & Arauz, 2006). In a monologic classroom, dialogue is directed towards the teacher who seeks a pre-determined answer from students. Monologic spaces, where teachers simply transmit knowledge and limit interactive dialogue, exacerbate EBLs' disengagement from content lessons through a lack of interaction during class time. According to DeVillar and Faltis (1991), "[Success for students] in culturally diverse classrooms depends on the degree... to which [there are strategies] that encourage all students to talk and work together" (p.10). EBLs' invisibility can be altered as educators replace a monologic classroom with dialogic learning; for instance, in Bakhtin's (1981) dialogic framework, language is viewed

as a dynamic, constant response to what has been or will be said. Furthermore, the power dynamics of a dialogic classroom can create a partnership between the teacher and students instead of the inequality that tends to take place in a monologic, IRE-based classroom (Freire, 1986; O'Connor & Michaels, 2007). Bakhtin's dialogic framework reflects social-constructivist theories of learning, where students are actively engaged and therefore develop cognitively, via their interaction with each other (Vygotsky, 1968). Participants in a dialogic discussion collectively construct new meaning together as they take ownership of their collaborative ideas. Research on student-led dialogue has shown a significantly higher rate of students providing explanations and elaborating on ideas by linking them to the ideas and prior knowledge of their classmates (Ho, 2011; McElhone, 2014; Rojas-Drummond, Albarrán, & Littleton, 2008; Ulanoff, Quijcho, & Riedell, 2015; Watanabe, 2008).

This dialogic framework for classroom interaction also deviates from the traditional, hegemonic ideals in which standard English is generally the dominant language of instruction. In the classroom setting, hegemonic beliefs often seek to eliminate the English language "deficits" of minority languages (Flores & Rosa, 2015). When EBLs are unable to fully express their ideas in academic English, this often leads to habits of non-engagement in the content classroom (García, 1997; García, Johnson, & Seltzer, 2017; García & Kleifgen, 2010; Ruiz, 1985). In the dialogic framework, however, various registers, dialects, and languages can interact and respond to one another as a cohesive whole (Reznitskaya, 2012). Thus, a dialogic framework has the potential to break away from linguistic hegemony and accepts students' entire linguistic repertoire through student-to-student dialogue (Cook-Gamperz & Keller-Cohen, 1993; Gutiérrez, Baquedano-Lopez, & Turner, 1997).

When EBLs are encouraged to use their native language as a resource, this fluid exchange between two or more languages is known as *translanguaging*

<sup>2</sup> See <https://www.paideia.org/>

(García & Wei, 2014). Unlike bilingualism, which separates languages into two distinct parts, translanguaging inter-mixes languages and encourages EBLs to transition mid-sentence if necessary in order to fully convey meaning (Otheguy, García, & Reid, 2015). An example of translanguaging, or the merging of two languages, is seen in Judith Ortiz Cofer's (2004) novel, *Call Me María*: "[Mama] will say *¡Mira que lindo!* while she's dressing you for kindergarten and tell you that you will break many *corazones* in your life" (p. 25). Translanguaging often does not require a translation since the meaning weaves itself throughout the English text, and it is gaining popularity in Latinx literature as some Spanish words convey a stronger sentiment in the context of the native language. Authors such as Julia Alvarez, Sandra Cisneros, and Judith Ortiz Cofer have experimented with the uninterrupted, borderless alternation between languages, which Otheguy, García and Reid (2015) have defined as "deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of...languages" (p. 281). If translanguaging in literature uses a person's full linguistic repertoire in writing, this study posits that translanguaging would likely affect verbal discourse during classroom discussions.

Just as literature rarely speaks with a monologic voice; the same should be true in a stimulating dialogue (Roberts, 1998). Dialogue as a multi-voiced, social activity makes it possible for the disempowered to justify their ideas and beliefs to others (Moraes, 1996). Specifically, then, this study explores how interactive, translanguaged dialogue about a text helps to empower EBLs through shared meaning making and the interaction of languages.

### *Empirical Research on Paideia Seminars*

One dialogic classroom strategy is the Paideia Seminar, a critical, collaborative, student-led dialogue aided by open-ended, thought-provoking questions (Adler, 1982). In 1988, the National Paideia

Center was founded, based on Mortimer Adler's Paideia Proposal, in which Socratic Seminar-based models of learning promoted a more democratic, equitable learning environment. In the Paideia Seminar cycle, students begin by reading a rigorous, thought-provoking text, followed by annotating or vocabulary building to support an understanding of the central ideas. Next, learners actively engage in a Paideia Seminar to connect, build, and justify ideas collaboratively that lead to deeper comprehension of the text. The circular seating arrangement allows students to look at one another while dialoging and equalizes the positions of power in the room. Additionally, the teacher's role is to begin with an open-ended, thought-provoking question and then allow students to build on each other's comments via textual evidence. The Paideia Seminar requires students to articulate and examine their own thinking, not replay the thoughts of the teacher, as they defend and clarify their own ideas and those of others (Roberts & Billings, 1999) This strategy provides opportunity for student voice, promotes greater autonomy, and stimulates active comprehension in students (Billings & Fitzgerald, 2002; Davies & Sinclair, 2014). The conclusion of the Paideia Seminar cycle requires that students write a reflection to synthesize their new understanding.

Research on Paideia Seminars has shown that the student rate of talking almost doubled during collaborative reasoning discussions, as compared to normal teacher-led discussions in the same classrooms; the seminars also empowered students to actively engage with the text in order to defend ideas shared with classmates (Chinn, Anderson, & Waggoner, 2001; Murphy et al., 2009). A second finding includes increased student engagement through equalized power dynamics in the classroom. According to results from a preliminary Paideia Seminar research study conducted by Hedt and Melville at a southwestern middle school, 90% of the students were engaged, 70% reported having a willingness to continue grappling with a difficult text, and 100% reported feeling safe expressing divergent opinions

(as cited in Billings & Roberts, 2013). In another study on the effects of Paideia Seminars, Robinson noticed a positive trend of increased standardized, end-of-grade middle school students' exam scores in English and mathematics (as cited in Roberts & Billings, 2006).

However, there is little current research on translanguaged Paideia Seminars, which focus on emergent bilingual students' contributions during critical literacy discussions. In fact, in a study conducted by Davies & Sinclair (2014), the researchers observed that lower socio-economic classrooms, especially those with many EBLs, required more teacher interaction and less time for co-construction of meaning among students. It is possible that EBLs may not communicate during Paideia Seminars because of a dominating teacher or student voices in the room, having limited background knowledge of the topic, or being unable to adequately express their opinions in a language they are still learning (Rubinstein-Avila, 2006; Valdés, 2001). Therefore, the research question driving this observational study was: Would translanguaged Paideia Seminars empower EBLs to actively engage in critical discussions and create equal dialogic opportunities?

## METHODS

### *Context*

This research study took place at a southeastern middle school in the United States. In the 2016-17 school year, this Title I school served approximately 708 students with 52% Caucasian, 30% African-American, 15% Hispanic, and 4% multiracial students; with 68% of students receiving free and reduced lunch. Additionally, 2016-17 was the first year this middle school had an English Language Development (ELD) program, due to the growing numbers of students labeled as English language learners

(ELLs). The EBLs in 6-8<sup>th</sup> grade met for a 45-minute class every other day to enhance English skills in reading, writing, speaking, and listening, as well as provide equitable learning opportunities, such as explicit instruction of content vocabulary, and review of content homework in students' native language. The program was implemented with a classroom orientation of "language as a resource," rather than "language as a problem," which situates students' first language as an additional benefit to what they are learning in their new language (in this case, English) (Ruiz, 1985). For instance, students may have English grammar and vocabulary building lessons incorporating the four language domains (reading, writing, speaking, listening). However, they are encouraged to use their native language as a resource to express what they already know about the content material, while building fluency in English. On the other hand, "language as a problem" implies that students learning English have a problem which needs intervention—a perspective that ignores the knowledge students already possess in their native language since they are only allowed to express their understanding in a language they have not yet fully acquired.

### *Participants*

#### *Students*

In this study, the participants were seven EBLs in sixth grade and seven EBLs in eighth grade. Ten of these students had attended schools in the U.S. since kindergarten, yet were labeled "English learners" due to low literacy scores on the standardized test for ELLs, Assessing Comprehension and Communication in English State-to State (ACCESS). The other four middle school students had recently arrived in the U.S. and were just beginning to add English to their language repertoire. While this ELD class contained a variety of English language proficiencies and grade levels, the unifying characteristic was the shared ability to read and speak the same native lan-

guage, Spanish. The home countries represented were El Salvador, Puerto Rico, Mexico, and the U.S.

#### *Teacher/Researcher*

I was a researcher in the M.Ed. TESOL program at a southeastern university, while also teaching full-time in the public school system. The 2016-17 school year was my seventh year teaching, with the last five years dedicated to working with EBLs. I am an advocate for equitable education and for promoting the importance of bilingualism or multilingualism in an increasingly globalized society. This research study was my first experience implementing translanguage Paideia Seminars in an ELD classroom in an effort to empower student expression. An additional asset to this study was my bilingual Spanish-English abilities, which helped facilitate the translanguaging aspect during the Paideia Seminars.

This study was in conformity with the ethical considerations enforced by the Institutional Review Board's (IRB) regulations. All students signed a consent release form to participate in the study, along with parental and district written permission. All names and places have been changed or eliminated here to protect confidentiality.

#### *Data Sources*

The collected data included pre-Paideia Seminar and post-Paideia Seminar surveys of the student participants, video-recorded observations of the translanguaged Paideia Seminars, and interviews with the students about their seminar responses. The Pre-Paideia survey was intended to assess student motivation and classroom participation, whereas the Post-Paideia survey was used to gather student feedback on using translanguaged Paideia Seminars as a classroom strategy for discussion. The collection took place from mid-December 2016 through February 2017.

#### *Pre-Paideia Seminar Survey*

The pre-Paideia Seminar survey, conducted via Qualtrics, focused on gathering participants' opinions about their classroom interaction and motivation to actively participate in class (Appendix A). The first two multiple-choice questions were: "How often do you interact in class discussions?" and "Normally, how motivated do you feel to participate in class?" According to results for these questions, 11 of the 14 participants said they sometimes interacted in content discussions and sometimes participated in class depending on the activity, while the other three participants responded "never" to both questions (Appendix B). Since participants were not prone to interacting in classroom discussions and not strongly motivated to participate in class, these data provided a basis for observing any growth in interaction or participation across the four Paideia Seminars.

The third pre-Paideia survey question, "What is your opinion about using Spanish in class?" was intended to gauge participants' opinions about using their native language, rather than English, in class. Eight participants chose "yes, Spanish should be allowed" while six chose "once in while" or "never" for use of Spanish in class. This multiple choice response limited participants from explaining why they chose their answer. It was not until later in the Paideia Seminar dialogues and post-Paideia interviews that students explained their mindsets about native language use. However, this third survey question was another way to gauge participants' opinions before translanguaged Paideia Seminars were implemented in class over the three-month study. The final pre-Paideia survey question was, "What do you think should happen in a student-led conversation?" The question was open-ended in order to allow participants to express their assumptions or views about student-led (Paideia) discussions. The responses varied. Two participants mentioned "asking questions," while two other responses suggested a view of student-led discussions as "one person leading the class." Another reaction was, "I don't like talk in class because #1. I might not like it #2. I might be bored." The responses to the pre-Paideia survey helped elu-

cidate participants' pre-assumptions about using their native language/translanguaging, about student-led Paideia Seminars, and could be used as an informal measure of their current motivation to participate in class.

*Paideia Seminar Observations and Follow-up Interviews*

The first student-led seminar on Kinney's poem, "The Cold Within," was challenging, as students directed their comments and attention to the teacher rather than one another. After reviewing the first videoed film as a class, one long-term sixth grader, José, commented during the interview, "I think we didn't talk a lot because we are used to being quiet and letting a [dominant] speaker talk. Also, I speak Spanish, but I haven't used it in class, so it felt weird." Other students mentioned that it was challenging to multi-task remembering to actively look and listen to one another, to engage in discussion using the academic language in English or Spanish, to search for textual support to build on other's ideas, and to keep the dialogue flowing without heavy teacher intervention. For instance, an eighth-grade newcomer, Britany, explained: "I not good at listen, look at paper [text], and think at the same time."

The second Paideia Seminar focused on Kipling's poem "If." However, it was still difficult for all participants to engage and connect their responses to one another. While students had been provided with the Spanish and English versions of the poem during the pre-Paideia lessons, they still did not use translanguaging during the discussion, and therefore the newcomer EBLs did not contribute much during the Paideia Seminar. Tanya, one of the eighth-grade class leaders, mentioned, "I've been in school [in the U.S.] since kindergarten, and this is the first time I've been allowed to use Spanish besides talking with my friends at lunch. I'm used to separating my brain...Spanish at home and English at school, so it's a little uncomfortable now. Maybe I will be ready in our next seminar?" Nevertheless, during the video

review and reflection time, the long-term EBLs stated that despite the complexity of the poem, they understood the themes better after listening to one another's comments.

The critical conversation for the third Paideia Seminar was based on the first fourteen pages of Ortiz Cofer's *Call Me María*. This fictional novel contains María's thoughts and experiences in short, translanguaged chapters or poems. In this seminar, students' comments began building momentum as they took turns building upon each other's textually- and personally-based opinions of identity struggles. An eighth grader, Enrique, compared María's persistence as she flourishes in a seemingly difficult region to a flower pushing through concrete—a metaphor that María writes about in one of her poems. This student looked around at his classmates saying, "It's no different for us. We can either *se rinden* [give up] when we see *los obstaculos*, like the concrete, or we can push through until our faces see the light. We should be *orgullosos* [proud] to have two identities and two languages." These EBLs who originally claimed to be too shy and nervous to talk in front of other people were suddenly vying for an opportunity to contribute to the critical conversation.

The fourth and final Paideia Seminar was centered on the chapters, "Spanglish for You and Maybe for Me" and "More than You Know, Sabes?" in *Call Me María*. The opening, thought-provoking question was, "Does Spanglish have a place in academic settings? Why or why not?" The 30-minute time limit, which seemed to take forever during the first seminar, now went by too quickly as the students—both those who had grown up speaking English in school and those who had recently arrived in the U.S.—were engaged in co-creating powerful ideas through this translanguaged Paideia Seminar.

During the film review period, the participants commented that the mix of Spanish and English throughout Ortiz Cofer's text made them more eager to translanguage, as opposed to the first two seminars where the Spanish and English texts were still

distinct from one another, thus inhibiting a translanguaged dialogue. One student, Victor, explained: "I chose "Spanish shouldn't be spoken in school" on the survey because I'm used to speaking English in school and Spanish at home. But, reading a book where English and Spanish are mixed together makes me want to speak the same way. I like this!" The students also confirmed that their synthesis of the text via each other's unified connections contributed to the engaged participation. For example, Natalia stated, "Sometimes I daydream during class discussions because it's just the teacher and one or two students talking together. But this way [in the Paideia Seminar] we all are required to participate. Plus, I am interested to hear and talk about things that other people [in the class] are saying about the book."

#### *Post-Paideia Seminar Survey*

The final piece of data collection was a post-Paideia Seminar survey via Qualtrics (Appendix E). The post-Paideia Seminar survey questions differed from the pre-Paideia survey in order to garner participants' opinions about participation during Paideia Seminars. Question one surveyed which of the four texts sparked the most participation. Thirteen students chose *Call Me María*. Due to the limitations of a multiple-choice answer, it was not clear as to whether the reason for greater participation during the *Call Me María* Paideia Seminars was due to translanguaging, more practice with Paideia Seminars, or simply an interest in the novel's topic. Survey questions two and three were open-ended and allowed participants to express their opinions about participation during student-led discussions (Appendix F). Some examples from the post-Paideia survey responses included:

"Her [María's] story relates to real life."

"Porque hablaba sobre mi vida [because it talked about my life]."

"I was interested in the book and María's life was like mine."

"I learned a lot from my friends and it was funner [sic] than just questions/answers with Mrs. Hamm."

"I think it's helpful because we were able to understand more [utilizing two languages]."

Student comments suggested that the relevant topic, student-to-student dialogue, and the textual intermingling of both English and Spanish motivated active discourse. These post-Paideia Seminar survey responses echoed various student written reflections completed after each Paideia Seminar (Appendix G). Likewise, in a final, verbal group interview, most of the students said that translanguaging was a "very helpful" element of the Paideia Seminars. A newcomer, Yeila, commented:

"I not confident to talk English, just to listen in class because every person talk too fast. *Desde llegué en agosto, no participé en los discursos, esta es la primera vez de hablar en oraciones completas en inglés* (From when I arrived in August, I didn't participate in discussions, this is the first time to speak in complete English sentences). This circle talk [Paideia Seminars] make me confident and I can use Spanish when I not know what to talk."

Thus, translanguaging was especially useful for newcomer participants as it was easier for them to verbally communicate, as well as understand more of the textual connections through the translanguaged comments of their peers.

## RESULTS & ANALYSIS

I began data analysis by taking participants' statements and actions from each Paideia Seminar and coding initial observations made during the sem-

inars or while re-watching the videoed discussions. What I observed or heard was coded in Microsoft Excel spreadsheets using three themes taken from the study's research question: *active engagement*, *translanguaged discussion*, and *complex dialogic interactions* (Appendix H). The phrases in Table 1 refer to patterns of student talk or interaction that related to the overarching theme in each column. For instance, when a student connected an idea from the text to him or herself, the response was coded as an example of *active engagement*. When students were observed using a combination of Spanish and English to communicate an idea, the observation was coded as *translanguaged discussion*. When students agreed or disagreed with one another, it was coded as *complex dialogic interaction*.

During the next phase, I used hard copies of the Excel spreadsheets with coded segments of student dialogue or actions while reviewing sections of the Paideia Seminar video with the class (Appendix C). I paused the video frequently to ask clarifying questions to ensure that I was interpreting the data in a valid manner as students provided member checking. Participants could add additional information or challenge incorrect interpretations from the initial phrases I had coded. For example, I originally believed that textual connections to self/world should be coded under the theme of complex, dialogic interactions. However, during the first post-Paideia group interview, Tanya commented that she found textual

connections to her life made her more interested in participating. Other participants agreed with Tanya, thus textual connection comments were coded under the active engagement column instead. These precautions were intended reduce researcher bias during the data analysis.

The following data analysis attempted to triangulate the observational data from the four Paideia Seminar videos, coded Excel spreadsheets, the additional interview data from post-Paideia reflections, and the two surveys. When the data collection phase ended, I created a crosswalk between the data sources to triangulate the emerging patterns (Appendix I). I also tallied the number of times each initial code was observed in the Excel spreadsheets to obtain an overview of the data while working on the analysis. Figure 1 reveals the tallied observations of active engagement, translanguaged talk, and complex, dialogic interactions throughout the four Paideia Seminars.

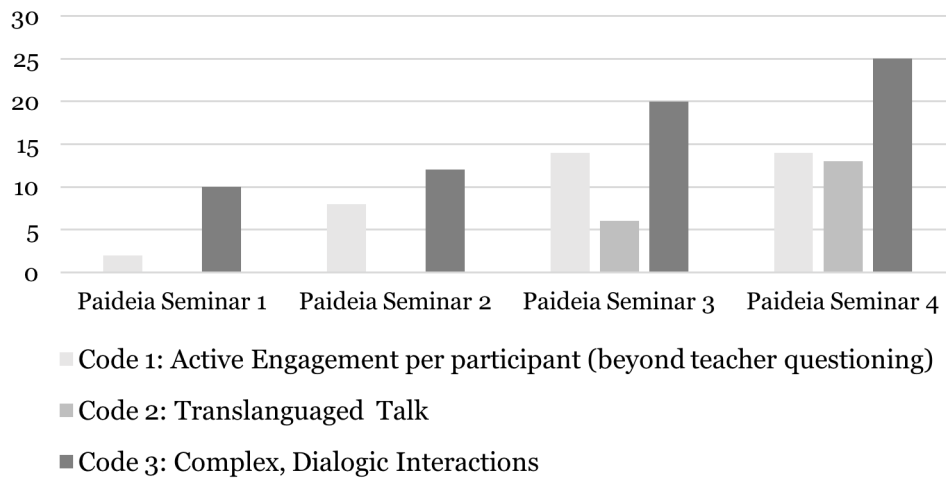
The final step of data analysis was condensing the initial open codes of active student engagement, translanguaging, and complex, dialogic interactions using axial coding to truncate the triangulated data. Table 2 shows the preliminary findings on translanguaged Paideia Seminars; each phrase represents an example from videos, surveys, and interviews that support these condensed findings.

**Table 1.** Initial Paideia Seminar Codes Used to Categorize Participants' Statements and Actions, drawn from the Research Question: "Would translanguaged Paideia Seminars<sup>b</sup> empower EBLs to actively engage<sup>a</sup> in critical discussions and create equal dialogic opportunities<sup>c</sup>?"

Active Engagement <sup>a</sup>	Translanguaged Discussion <sup>b</sup>	Complex Dialogic Interactions <sup>c</sup>
Textual connections to self/world	Not present with English text	Connections with another student's comments
Equal participation	Not present with separate English and Spanish texts	Connections between text and life application
All engaged in listening/talking	Present with translanguaged text	Cultural connections
Student-student interaction		Agree/disagree
		Multiple points of view
		Textually based justification



Figure 1. Talled Observations from Initial Coded Spreadsheets



## ANALYSIS & DISCUSSION

Analysis of the results suggest increased EBL engagement and dialogic social capital, which were both heightened when translanguaging took place during the final two Paideia Seminars. These normally quiet EBLs transformed into verbally active learners when given an empowered space to critically dialogue using both Spanish and English.

### Active EBL Engagement

Active student engagement increased through a shift from monologic to dialogic interactions and the use of translanguaging as a means of equity for newcomer EBLs. One example of this shift is the dialogue webs from the first (Appendix E, Figure 1) to the final (Appendix E, Figure 2) Paideia Seminar. Dialogue web maps come from the National Paideia

Center’s website and help teachers map how many times each participant contributes, providing a visual representation of the overall flow of the seminar. In the fourth Paideia Seminar, not only did the amount of student discourse increase, but my (the teacher’s) discourse also decreased, allowing more student participation to take place. Thus, in addition to the videoed Paideia Seminars, the Seminar web maps helped capture an overall picture of student participation from the first to the final Paideia Seminar.

In the first Paideia Seminar, the discussion was monologic in nature as student 6 and the teacher were the dominant speakers. The participants commented that initially it was challenging to be in charge of the discussion. One student mentioned, “I actually had to read, think, and speak in the seminar without waiting for you [the teacher] to ask a question. My brain hurt in a good way.” The students’ initial reluctance to lead the seminar was mirrored in research by Maloch (2002), who observed that a

Active EBL Engagement observed through:	Dialogic Social Capital observed through:
Equal participation in listening/talking	New learning via co-constructed peer comments
Dialogic interactions vs monologic	Multiple points of view for a broader perspective
Translanguaging equity for newcomer EBLs	Translanguaging reinforced multiple languages as a classroom resource

strong teacher's role in literacy discussions led to students' learned helplessness.

Thus, after reflecting on the first Paideia Seminar video observation, I implemented longer wait time for students to consider and contribute their ideas. I also began re-directing student talk towards one another, thus turning mere dialogue into a student-led dialogic space (O'Connor & Michaels, 2007). My role during the translanguaged Paideia Seminars was to provide open-ended, probing questions that would provoke students to take their co-constructed ideas further with each other's help (Aukerman, 2006; McElhone, 2012; Nystrand, 1997). As these fourteen EBLs gained practice with Paideia Seminars and translanguaging, equalized student participation was evident through the network of activity among the circle (see *Figure 2*). Active EBL engagement increased as the power dynamics of the classroom shifted from the teacher to the students. Consequently, these findings suggest that the dialogic nature of translanguaged Paideia Seminars promoted active student engagement through student-to-student interaction and use of all their language resources. Further research is still needed to distinguish other possible reasons for increased student engagement.

Furthermore, translanguaged Paideia Seminars provided equity for all EBLs to contribute to the student-led discussion. On the post-Paideia survey, 13 of the 14 students chose *Call Me María* as their favorite text. Sample interview responses on why it was their favorite text included, "The ideas we talked about were important to my life," and "The book was in English and Spanish, so it made me want to use both languages while talking." The translanguaging element may have therefore promoted equal participation because newcomer students who normally spent their days passively listening were able to use their native language to actively engage in the conversation. However, it took two Paideia Seminars before students began using translanguaging. One reason for the hesitance, according to responses from the

post-Paideia surveys, may be that long-term EBLs still felt uncomfortable using Spanish in their content classes with teachers and peers who only speak English. This fear points to the linguistic hegemony that can exist in schools when English is given superior status—something that I and other teachers often observe and that research corroborates (Cummins, 1986; Taylor & Sakomoto, 2009). Another reason translanguaging may have increased in the two final Paideia Seminars was due to using a translanguaged text, which invited verbal translanguaging. Comparison of the following two excerpts from the first Paideia Seminar and fourth Paideia Seminar illustrates the increase in student engagement and translanguaging:

*Paideia Seminar #1:*

*Teacher:* So, we've seen that each man in this dark, cold forest isn't willing to share his wood with the others. Why?

*Tanya (student 6):* I think that they didn't share because each man had a prejudice against another man in the group. Like in stanza two the white man doesn't want to share with the black man, which is racism. Then stanza three there is the hatred against other religions, 'cause they didn't go to the same church...

*Teacher:* Thank you Tanya. Now, when we look at the final stanza, we see that the author says that the men died from the cold within. What do you think he means by this?

*Jose:* I think that the cold from outside got in their hearts and they froze?

*Teacher:* Hmm, so the cold weather was the reason that the men froze to death?

*Tanya:* No, the cold within refers to the cold-heartedness of the men. When you don't share with someone or are prejudiced, you can use the word "cold" to describe a person, right Mrs. Hamm?

*Teacher:* Yes, that is true.

The dialogue in this Paideia Seminar #1 excerpt is not dialogic as there are two dominating voices. However, the student discussion from Paideia Seminar #4 shows a clear shift to a translanguaged, dialogic conversation:

*Paideia Seminar #4*

**Natalia:** María linked Spanglish to the *barrio*, but perfect English to school.

**Enrique:** I respectfully disagree with you Natalia. I think *que nos deja* Spanglish in the *barrio* because the schools *no invitan el español*. On page 28, María says, "I know words in two languages. I will not give up either one. It gives me an advantage to know more than you know...I will not forget my first language." So, I think that María understands the importance *de hablar* Spanish and English.

**Tanya:** Yes, I agree with Enrique, and looking at other paragraphs on page 28, María also says, "Every day I look up a word I will use to protect me. ...I know that it is the prejudice of some people that makes them underestimate me; they prejudge me because I do not look or sound like them." This causes María pain, so she wants to move away from using Spanglish because of people's judgment. I can relate with María, that's why I only speak Spanish at home."

**Teacher:** A quick interjection, I'm noticing how you are using accountable talk with one another, building on each other's ideas, and using the text. Don't forget we are trying to include everyone in the conversation. Also, how could you connect Spanglish with the themes in the other poems we have read?

**Tanya:** *¿Qué piensas Britany?* How do you think the *Cold Within* poem compares?

**Britany:** *Pues*, students in María's school...similar with the six men in *The Cold*

*Within*, because both have *prejuicio contra otras personas*.

**Yeila:** Sí, I agree. The men no share wood for *prejuicio contra la raza, religion, riqueza*...and students in school think María no good in English for accent, so *prejuicio existe* with language *también*.

**Juliana:** *Es una experiencia en mi life cada dia* because I no speak much English. *Soy inteligente y recibí notas buenas en Mexico, pero ahora mis teachers piensan que soy burra porque no puedo comunicarme* in English [I'm intelligent and received good grades in Mexico, but now my teachers think I'm stupid because I can't communicate in English.]

**Natalia:** *Lo siento* Juliana. I also want to add that earlier I didn't think about people's prejudices against Spanglish since it is not *puro inglés*. But, I agree with Juliana, if my teachers lived in El Salvador [country of origin]...I think they would want to speak Spanglish when they can't think of the right word in Spanish. *No es justo a veces*.

**Jose:** Yeah, like the prejudice in the men. *Los hombres odiaban* their differences so much that they *preferieron morir de frio*-freeze to death than help one another.

**Victor:** Yes, that's also in the poem *If*, when the dad writes to his son that when he is hated *odiado por las personas*- not to give way to hating. Oops, sorry, go ahead Jose.

**Jose:** I was just saying that I think that we should stop *despreciando* [looking down on] people who are different from us. I thought I was better than ...[the 4 newcomer students] because I know more English. But, if we don't celebrate differences, like we sometimes talk about in this class, then that difference becomes "bad" and we become scared of it, like the men were scared of each other in the poem [*The Cold Within*].

*Nuriely*: I agree with the comments, but I also think that we need to remember we live here in the United States. My parents want me to speak and learn English, not because Spanish is bad, but because we have to survive in a place that only understands and speaks English

*Victor*: Can I speak now? Ok, when we read and talked about the poem *If*, remember all the negative things that could happen in the son's life? But the father said if his son could overcome *estos problemas* that would make him a man? *Es lo mismo por nosotros* [It's the same for us]. So, there is prejudice for speaking Spanglish in school and we speak English to 'survive'. But like you were saying Jose, how can we show people that these differences in language are actually a good thing? Like somebody said earlier, speaking two languages *es una ventaja* [an advantage].

Active EBL engagement is evident in Paideia Seminar #4, as a variety of long-term and newcomer students justify and build upon each other's ideas, using translanguaging to support their discourse in an uninterrupted flow of connected meaning-making.

#### *Dialogic Social Capital*

The second overarching theme during translanguaged Paideia Seminars was that shared learning increased as students built connections between the text, their own life experiences, and one another's ideas. These translanguaged Paideia Seminars created a space for collective learning about cultural differences within Spanish-speaking countries. For example, during the third Paideia Seminar, the theme of identity led students to the following dialogue:

*Emmanuel*: Somethin' that I don't understand is when I'm speakin' Spanish at Wal Mart with

my parents and somebody says, "Those Mexicans." Man, I'm from Puerto Rico. Get it right people, we are so different! Like, I say, *arroz y gandules* [rice and beans], the same as Maria in our book. What do you say in Mexico, Juliana?

*Juliana*: *Arroz y frijoles*. When I read "*gandules*" in our book, I never heard that Spanish word before.

*Esperanza*: Excuse me, I want to agree with you Emmanuel. How we celebrate *las ferias* [holidays] is different too. In Puerto Rico, before *Dia de los Reyes* we put out grass and wait for gifts.

*Bryan*: That's very different from my family. I was born here and my parents only celebrate American holidays. Santa Claus and Christmas presents are my identity. Sometimes it is hard to understand my cousins who live in Mexico, because they talk about *Nochebuena* and I have no idea...

Social capital was gained through the group's combined cultural perspectives, experiences, and traditions, which they could compare with one another and the text. Such a gain is supported by previous research studies that found that words should be laden with students' meaning through their own academic discussions and not solely the teacher's explanations (Cummins, 2000; Moraes, 1996; Vall Castelló, 2016).

The translanguaged text and discourse also added a unique element to this research, since normal Paideia Seminars are normally monolingual. The first two texts used in this study were in English, thus the conversations primarily remained in English with the long-term EBLs leading the discussions. This trend changed during the third and fourth Paideia Seminars. When the text contained an interchange of Spanish-English translanguaging, the majority of EBLs used translanguaged discourse; this shift suggests that social capital was expanded as students were encouraged to use their full linguistic reper-

toire. During a final interview, one student explained:

Alone I thought I understood the themes in *Call Me María*, but together we could help each other see new [perspectives]. Also, [newcomers] Juliana and Britany had a chance to speak when we used Spanish and English. I liked that...they gave me new ideas that I wouldn't have thought about on my own.

In summary, the dialogic nature of translanguaged Paideia Seminars fostered equal participation between EBLs as they co-constructed learning and used their bilingual language resources, thereby empowering academic discourse in the ELD classroom.

## IMPLICATIONS

Based on results from this study, teachers seeking to empower EBLs can use translanguaged Paideia Seminars as a tool for encouraging active engagement and increased academic discourse in the classroom. First, teachers should reflect on the power dynamics in their classroom: is it a monologic or dialogic environment? An irony in American education is that educators are required to teach students to think critically; however, it may be difficult for teachers to implement critical thinking without a clear method or teaching strategy. Thus, the National Paideia Center personnel created a formal process, the Paideia Seminar model, which fosters critical thinking and dialogue (Roberts & Staff, 1998). Student-led Paideia Seminars can provide a dialogic environment in which students can express or justify their ideas as they add to the group's collective knowledge (Burbules, 1993; Reznitskaya, 2012). As teachers incorporate the Paideia Seminar to foster classroom interaction and ensure EBLs' voices are heard during discussions, the class can gain cultural

perspectives and viewpoints that otherwise might not be collectively discovered.

In addition to inviting students to be equal participants in the power dynamics of the classroom, teachers can encourage translanguaging as a way for EBLs to be heard in class— equitable discourse not based on a student's English language acquisition. Teachers do not have to be bilingual to make use of translanguaging approaches that help students critically engage with the content material (Canagarajah, 2011; García, Johnson, & Seltzer, 2017; García & Wei, 2014). Various technologies are possible tools for making translanguaging more accessible to the teacher and students during a Paideia Seminar. Using the Google Translate application, for instance, students can hold a phone, iPad, or other device over the printed page and take a picture of the text; within seconds, the application translates the document into any language of choice. Students also can also speak in their native language into the Google Translate app, which will then aurally translate into English. While this addition requires substantial planning and forethought, it is a resource that allows teachers who only speak English to feel comfortable with EBLs using their native language as a resource during discussions. Moreover, as teachers become more at ease with an EBL's native language as an additional classroom resource, this shift can also empower quiet EBLs to add their perspective to classroom discussions.

## LIMITATIONS

This research study would be strengthened with a longitudinal time frame, a larger, heterogeneous group of EBLs with various native languages, and observations of translanguaged Paideia Seminars in a normal content classroom. Another limitation to this research study was my own experience as a novice researcher. However, validity was maintained as much as possible by peer-debriefing with colleagues and coaching from an experienced advisor-research

professor. Their unbiased feedback helped to mitigate vague descriptions, overemphasized points, general errors, or researcher biases that come with being a novice researcher. Finally, I sought validity by collecting data sources over three months' time, triangulating my observations with the student interviews and surveys, and using the participants' member-checking to ensure the correct interpretation of the data.

## CONCLUSION

This research study aims to contribute to the growing body of evidence on how Paideia Seminars foster students' academic growth through dialogic, collaborative, authentic speaking opportunities (Nystrand, 1997; Roberts & Billings, 1999; Strahan, Hedt, & Melville, 2014). Student-led discussion pushes students to reason together and explore various per-

spectives they otherwise would likely miss from teacher-led questioning (Pierce & Gilles, 2008).

Furthermore, this research study can provide a valuable new avenue for including EBLs into critical conversations via translanguaging, particularly as they work to master English and become accustomed to the school systems in which they find themselves. EBLs' ability to blend their native language with English can alleviate the frustration of not being able to express more complex thoughts. Translanguaged Paideia Seminars contained a wealth of shared social capital and increased participation that was not evident in the monolingual Paideia Seminars. Ignoring students' bilingualism can perpetuate inequities in school (García & Kleifgen, 2010). Now is the time to celebrate the linguistic and cultural capital that is contained within our emergent bilingual students by championing the polyphonic discourse that may otherwise remain invisible.

## REFERENCES

- Adler, M. (1982). *The paideia proposal: An educational manifesto*. NY: Simon & Schuster.
- Aukerman, M. (2006). Who's afraid of the "big bad answer"? *Educational Leadership*, 64(2), 37–41.
- Bakhtin, M. (1981). *The dialogic imagination: Four essays* (C. Emerson & M. Holquist, Trans.) Austin, TX: University of Texas Press.
- Billings, L. & Roberts, T. (2013). Think like a seminar. *Educational Leadership*, 70(4), 68-72.
- Billings, L., & Fitzgerald, J. (2002). Dialogic discussion and the Paideia seminar. *American Educational Research Journal*, 39(4), 907-941. <https://doi.org/10.3102/00028312039004905>
- Burbules, N. (1993). *Dialogue in teaching: Theory and practice*. New York, NY: Teachers College Press.
- Canagarajah, S. A. (2011). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review*, 2, 1-28. <https://doi.org/10.1515/9783110239331.1>
- Chinn, C. A., Anderson, R. C., & Waggoner, M. A. (2001). Patterns of discourse in two kinds of literature discussion. *Reading Research Quarterly*, 36(4), 378-411. <https://doi.org/10.1598/RRQ.36.4.3>
- Cook-Gamperz, J. & Keller-Cohen, D. (1993). Alternative literacies in school and beyond: Multiple literacies of speaking and writing. *Anthropology & Education*, 24(4), 283-287. <https://doi.org/10.1525/aeq.1993.24.4.04x0060h>
- Cummins, J. (1986). Empowering minority students: A framework of intervention. *Harvard Education Review*, 56(1), 18-36. <https://doi.org/10.17763/haer.56.1.b327234461607787>
- Cummins, J. (2000). *Language, power, and pedagogy: Bilingual children in the crossfire*. Clevedon, England: Multilingual Matters.
- Davies, M. & Sinclair, A. (2014). Socratic questioning in the paideia method to encourage dialogical discussions. *Research Papers in Education*, 29(1), 20-43. <https://doi.org/10.1080/02671522.2012.742132>
- DeVillar, R. & Faltis, C. (1991). *Computers and Cultural Diversity: Restructuring for School Success*. Albany, NY: State University of New York Press.
- Freire, P. (1986). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Flores, N. & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review*, 85(2). <https://doi.org/10.17763/0017-8055.85.2.149>
- García, E. (1997). The education of Hispanics in early childhood: Of roots and wings. *Young Children*, 53(3), 5-14.
- García, O., Johnson, S. & Seltzer, K. (2017). *The translanguaging classroom: Leveraging student bilingualism for learning*. Philadelphia, PA: Caslon.
- García, O., & Kleifgan, J. (2010). *Educating emergent bilinguals: Policies, programs and practices for English language learners*. New York, NY: Teachers College Press.
- García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism, and education*. New York, NY: Palgrave MacMillan.
- Gutiérrez, K., Baquedano-Lopez, P., & Turner, M. (1997). Putting language back into language arts: When the radical middle meets the third space. *Language Arts*, 74(5), 368-378.

- Hedt, M. & Melville, C. (2012). *Implementing Common Core State Standards for literacy using Paideia instructional methodology at Asheville Middle School* (Paideia Fellows Report). Asheville, NC: Asheville City Schools Foundation.
- Ho, M. (2011). Academic discourse socialization through small-group discussions. *System*, 39(4), 437-450. <https://doi.org/10.1016/j.system.2011.10.015>
- Maloch, B. (2002). Scaffolding student talk: One teacher's role in literature discussion groups. *Reading Research Quarterly*, 37(1), 94-112. <https://doi.org/10.1598/RRQ.37.1.4>
- McElhone, D. (2012). Tell us more: Reading comprehension, engagement, and conceptual press discourse. *Reading Psychology*, 33(6), 525-561. <https://doi.org/10.1080/02702711.2011.561655>
- McElhone, D. (2014). Text talk: Engaging readers in purposeful discussions. *International Reading Association, E-ssentials*. <https://doi.org/10.1598/e-ssentials.8045>
- Mehan, H. (1979). "What time is it Denise?": Asking known information questions in classroom discourse. *Theory into Practice*, 28(4), 285-94. <https://doi.org/10.1080/00405847909542846>
- Moraes, M. (1996). *Bilingual education: A dialogue with the Bakhtin circle*. Albany, NY: State University of New York Press.
- Murphy, P., Wilkinson, I., Soter, A., Hennessey, M., & Alexander, J. (2009). Examining the effects of classroom discussion on students' comprehension of text: A meta-analysis. *Journal of Educational Psychology*, 101(3), 740-764. <https://doi.org/10.1037/a0015576>
- National Paideia Center (2008). *The Paideia Seminar: Active thinking through dialogue in the Secondary Grades* (2<sup>nd</sup> ed.). Asheville, NC: National Paideia Center. Retrieved from <https://www.paideia.org>
- Nystrand, M. (with Gamoran, A., Kachur, R., & Prendergast, C.). (1997). *Opening dialogue: Understanding the dynamics of language and learning in the English classroom*. New York, NY: Teachers College Press
- O'Connor, C. & Michaels, S. (2007). When is dialogue 'dialogic'? *Human Development*, 50, 275-285. <https://doi.org/10.1159/000106415>
- Ortiz Cofer, J. (2004). *Call Me María*. New York, NY: Scholastic, Inc.
- Otheguy, R., García, O., & Reid, W. (2015). Clarifying translanguaging and deconstructing named languages: A perspective from linguistics. *Applied Linguistics Review*, 6(3), 281-307. <https://doi.org/10.1515/applirev-2015-0014>
- Pierce, K.M., & Gilles, C. (2008). From exploratory talk to critical conversations. In N. Mercer & S. Hodgkinson (Eds.), *Exploring talk in school* (pp. 37-54). Thousand Oaks, CA: Sage.
- Taylor, S. & Sakamoto, M. (2009). Language and power. *International Journal of Bilingual Education and Bilingualism*, 12(3), 273-275. <https://doi.org/10.1080/13670050802153277>
- Reznitskaya, A. (2012). Dialogic teaching: Rethinking language use during literature discussions. *The Reading Teacher*, 65(7), 446-456. <https://doi.org/10.1002/TRTR.01066>
- Roberts, T. & Billings, L. (1999). *The paideia classroom: Teaching for understanding*. Larchmont, NY: Eye on Education.
- Roberts, T. & Billings, L. (2006). Asheville middle school: A 6-8 community of conscience and intellect. *Middle School Journal*, 37(5), 31-39. <https://doi.org/10.1080/00940771.2006.11461552>
- Roberts, T., & Billings, L. (2008). Thinking is literacy, literacy thinking. *Educational Leadership*, 65(5), 32.



- Roberts, T. & Staff of the National Paideia Center [Staff] (1998). *The power of Paideia schools: Defining lives through learning*. Alexandria, VA: ASCD.
- Robinson, E. (2004). *Evaluating the impact of the paideia program on standardized student achievement*. Waco, TX: Baylor University
- Rojas-Drummond, S., Albarrán, C., & Littleton, K. (2008). Collaboration, creativity and the co-construction of oral and written texts. *Thinking Skills and Creativity*, 3(3), 177-191.  
<https://dx.doi.org/10.1016/j.tsc.2008.09.008>
- Rubinstein-Avila, E. (2006). Connecting with Latino learners. *Educational Leadership*, 63(5), 38-43.
- Ruiz, R. (1985). Orientations in language planning. *NABE: The Journal for the National Association for Bilingual Education*, 8(2), 15-34.
- Strahan, D., Hedt, M., & Melville, C. (2014). Literacy integration through seminars: Teacher and student perspectives on efforts to nurture deep thinking. *Middle Grades Research Journal*, 9(1), 53.
- Ulanoff, S., Quioco, A., & Riedell, K. (2015). The use of questioning in inquiry-based lessons with bilingual learners. *Curriculum & Teaching Dialogue*, 17, 35-56.
- Valdés, G. (2001). *Learning and not learning English: Latino students in American schools*. New York, NY: Teachers College Press.
- Vall Castelló, B. (2016). Bridging constructivism and social constructionism: The journey from narrative to dialogical approaches and towards synchrony. *Journal of Psychotherapy Integration*, 26(2), 129-143.  
<https://doi.org/10.1037/int0000025>
- Vygotsky, L. (1968). *Thought and language* (newly revised, translated, and edited by Alex Kozulin). Cambridge, MA: MIT Press.
- Watanabe, Y. (2008). Peer-peer interaction between L2 learners of different proficiency levels: Their interactions and reflections. *Canadian Modern Language Review/La Revue Canadienne Des Langues Vivantes*, 64(4), 605-635. <https://doi.org/10.3138/cmlr.64.4.605>
- Wells, G. & Arauz, R. (2006). Dialogue in the classroom. *The Journal of the Learning Sciences*, 15(3), 379-428.

---

APPENDIX A

Pre-Paideia Survey (Qualtrics)

Question 1. "How often do you interact in class discussions?"

- Always
- Sometimes
- Never

Question 2. "Normally, how motivated do you feel to participate in class?"

- Very motivated
- Motivated depending on the activity
- Never motivated

Question 3. "What is your opinion about using Spanish in class?"

- Yes, it should be allowed if it helps the person speaking.
- Spanish should only be used once in awhile
- Spanish should never be spoken in regular classes

Question 4. "What do you think should happen in a student-led conversation?"

Short answer response

APPENDIX B

Pre-Paideia Survey Results

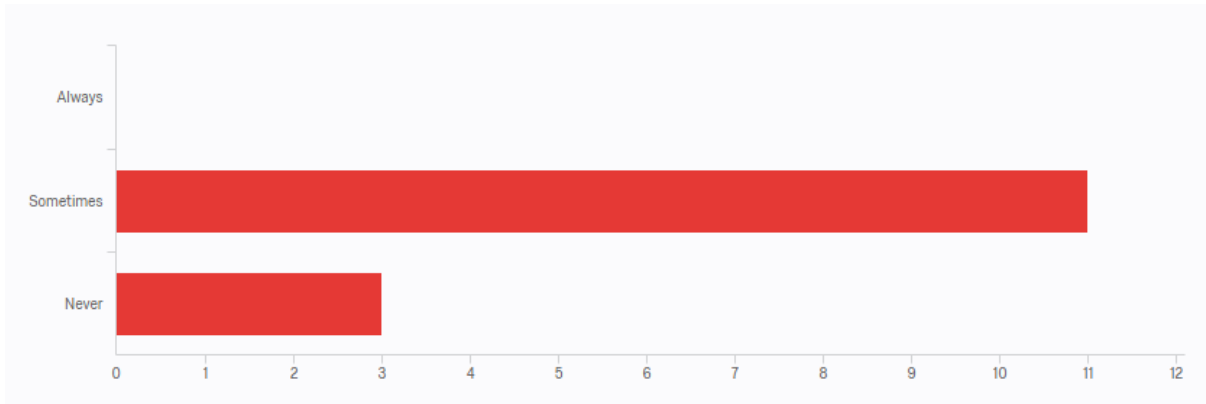


Figure 3. Student answers to Question 1, “How often do you interact in class discussions?”

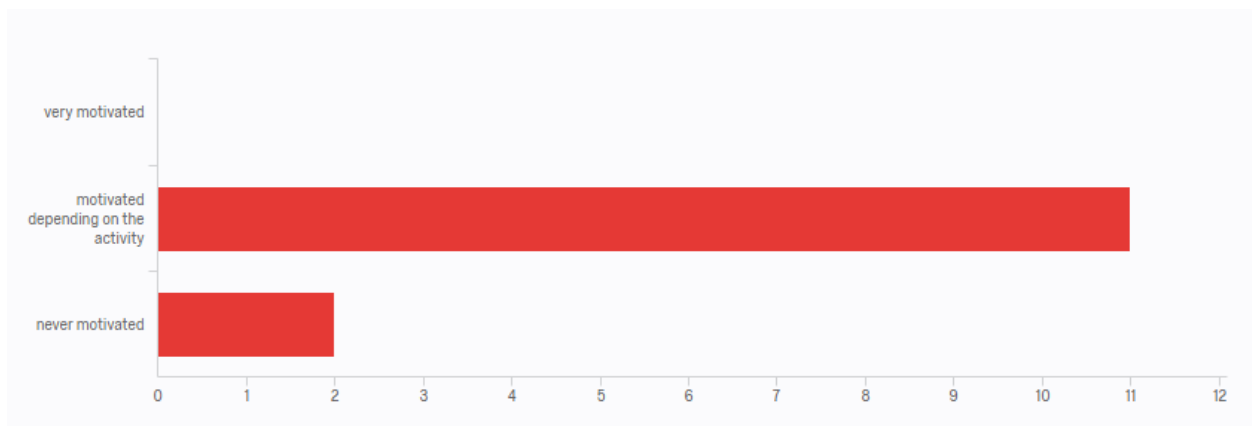


Figure 4. Student answers to Question 2, “Normally, how motivated do you feel to participate in class?”

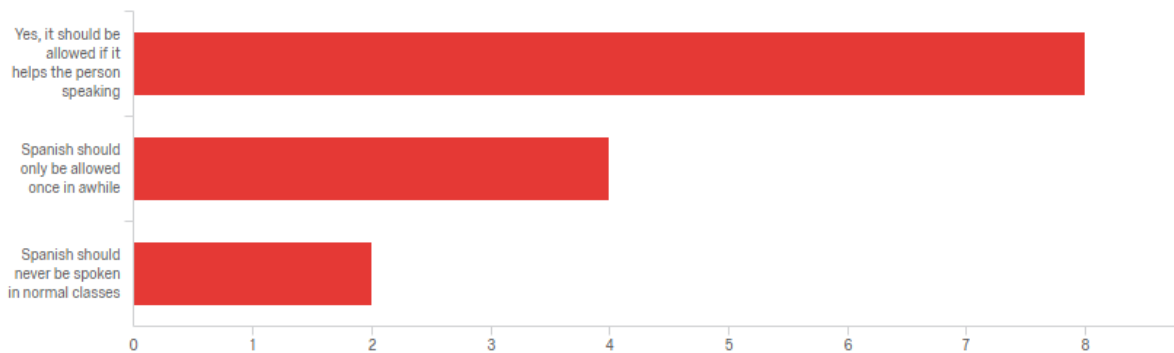
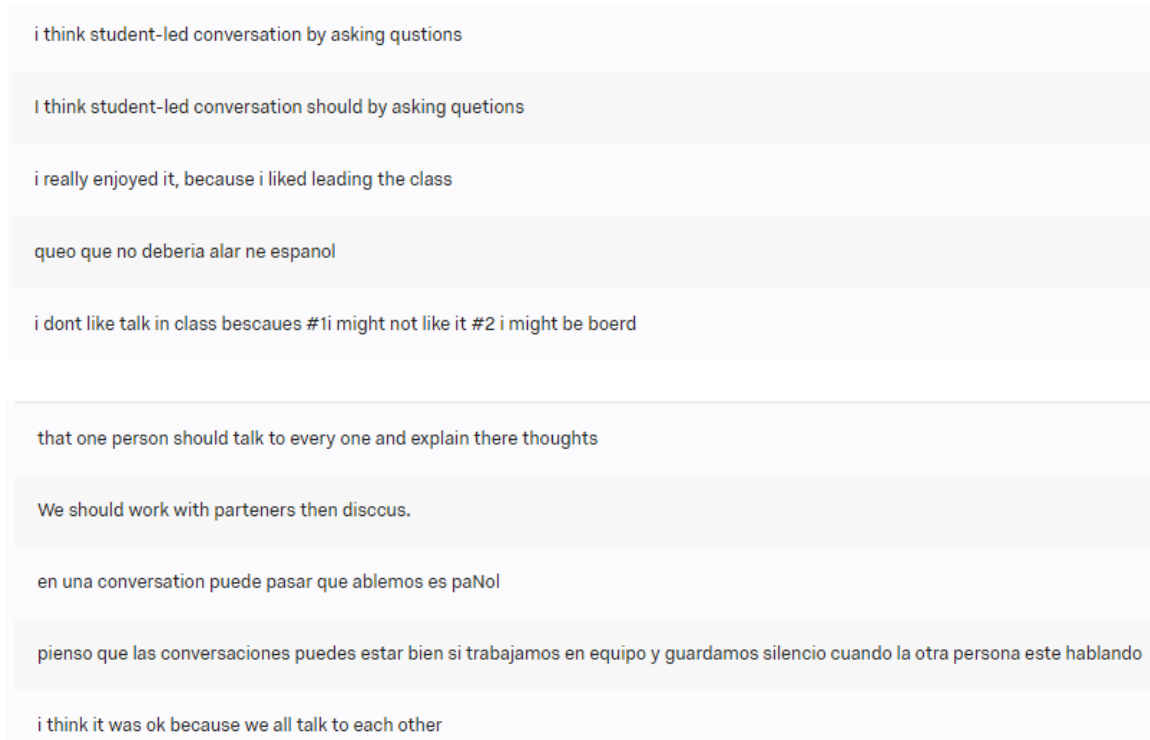


Figure 5. Student answers to Question 3, “What is your opinion about using Spanish in class?”



*Figure 6.* Student answers to Question 4, “What do you think should happen in a student-led conversation?”

APPENDIX C

Post-Seminar Class Interview Questions

The following questions were used in conjunction with watching each filmed Paideia Seminar as a class.

- Why did you say that word/phrase in Spanish?
- How do you think your understanding of the text changed after listening to other classmates?
- What connections did you make while talking/listening?
- Why did you participate more/less in this discussion?

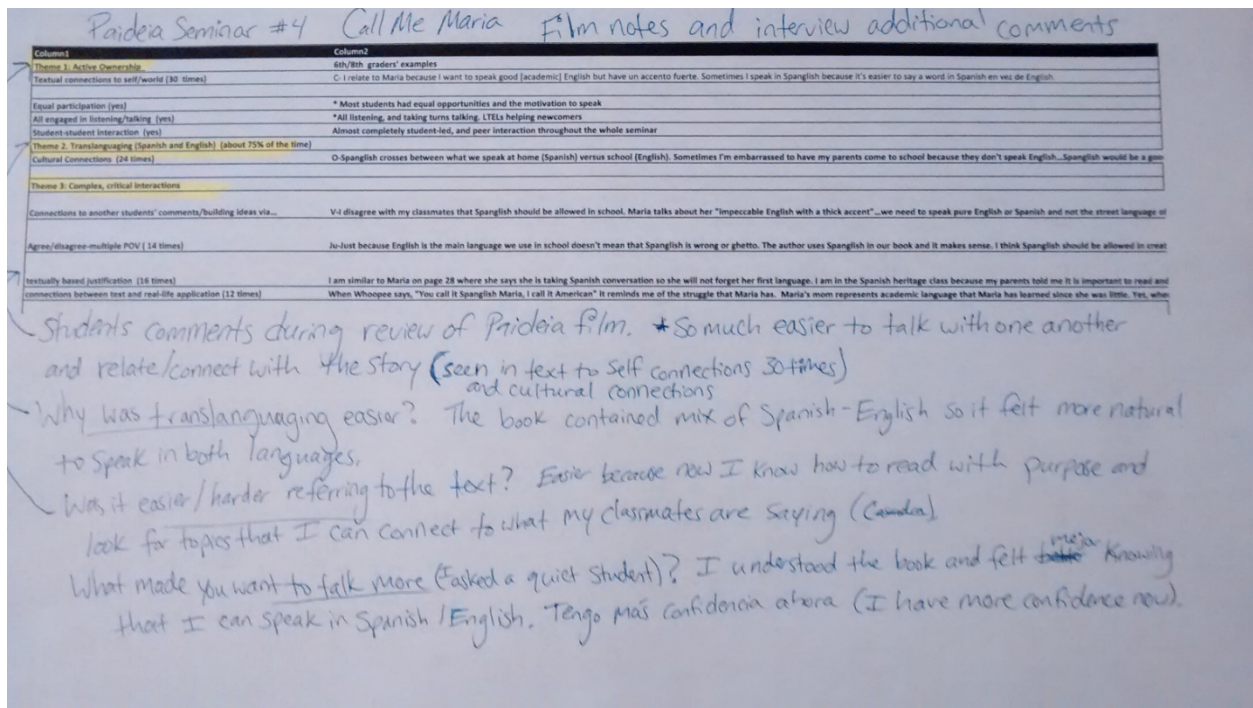


Figure 7. Teacher POV notes during post-Paideia interviews. The printed section is one piece of the coded Excel sheet that I used to guide specific questions I had for certain students about their comments during a Paideia Seminar. The handwritten notes below include student responses to interview questions.

## APPENDIX D

## Paideia Seminar #1

**Text**

*Background: According to the poet's widow, he submitted the poem first to the Saturday Evening Post, but it was rejected as "too controversial for the time." A Catholic journal was the first to publish it (in the 1960s), and it has become the most famous of Kinney's work.*

"The Cold Within," by James Patrick Kinney<sup>3</sup>

Six humans trapped by happenstance  
In dark and bitter cold.  
Each one possessed a stick of wood  
Or so the story's told.

Their dying fire in need of logs  
The first man held his back  
For of the faces round the fire  
He noticed one was black.

The next man looking 'cross the way  
Saw one not of his church  
And couldn't bring himself to give  
The fire his stick of birch.

The third one sat in tattered clothes.  
He gave his coat a hitch.  
Why should his log be put to use  
To warm the idle rich?

The rich man just sat back and thought  
Of the wealth he had in store  
And how to keep what he had earned  
From the lazy shiftless poor.

The black man's face bespoke revenge  
As the fire passed from his sight.  
For all he saw in his stick of wood  
Was a chance to spite the white.

The last man of this forlorn group  
Did nought except for gain.  
Giving only to those who gave  
Was how he played the game.

---

<sup>3</sup> Full text and lesson plan available at <https://www.paideia.org/wp-content/uploads/2016/07/Cold-Within-7.20.16.pdf>

Their logs held tight in death's still hands  
 Was proof of human sin.  
 They didn't die from the cold without  
 They died from the cold within.

### Teacher facilitation questions

- Opening question: What factors keep the men from sharing with each other?
- Core Question: Why do you think the author titled the poem, *The Cold Within*?
- Closing Question: How does this poem relate to our school, community, or nation?

### Paideia Seminar #2

#### Text

*Background: Rudyard Kipling was a British poet and storyteller from the late Victorian period who won the Nobel Prize for literature in 1907. He is best known for The Jungle Book. His poem "If" was voted one of Great Britain's favorite poems and was originally written for his son over a century ago.*

"If," by Rudyard Kipling<sup>4</sup>

If you can keep your head when all about you  
 Are losing theirs and blaming it on you,  
 If you can trust yourself when all men doubt you,  
 But make allowance for their doubting too;

If you can wait and not be tired by waiting,  
 Or being lied about, don't deal in lies,  
 Or being hated, don't give way to hating,  
 And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;  
 If you can think—and not make thoughts your aim;  
 If you can meet with Triumph and Disaster  
 And treat those two impostors just the same;

If you can bear to hear the truth you've spoken  
 Twisted by knaves to make a trap for fools,  
 Or watch the things you gave your life to, broken,  
 And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings  
 And risk it on one turn of pitch-and-toss,  
 And lose, and start again at your beginnings  
 And never breathe a word about your loss;

If you can force your heart and nerve and sinew

<sup>4</sup> Full text and lesson plan available at <https://www.paideia.org/wp-content/uploads/2016/07/If-7.29.16.pdf>

To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;

If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

### Teacher facilitation questions

- Opening question: Which lines do you believe describe the author's most important advice and why?
- Core Questions: Why do you think Rudyard Kipling chose *If* as his title? What are the main themes/values in this poem (use textual evidence)?
- Closing Question: Do you agree or disagree with the value that Kipling places on maturity (stanza 4), why or why not?

Paideia Seminar #3

### Text

*Call Me María* (Ortiz Cofer, 2004, pp. 1-14)

### Teacher facilitation questions

- Opening question: Why does María call herself 'María Alegre/María Triste' and what does this reveal about her identity?"
- Core Question: How does the image of the flower pushing through the concrete relate to María's life?
- (No closing question-the students were interacting and connecting thoughts without facilitation.)

Paideia Seminar #4

### Text

*Call Me María* (Ortiz Cofer, 2004, pp. 18, 28)

### Teacher facilitation questions

- Opening question: "What do you think about María's third language, Spanglish? "Do you think Spanglish has a place in academic settings?"



APPENDIX E

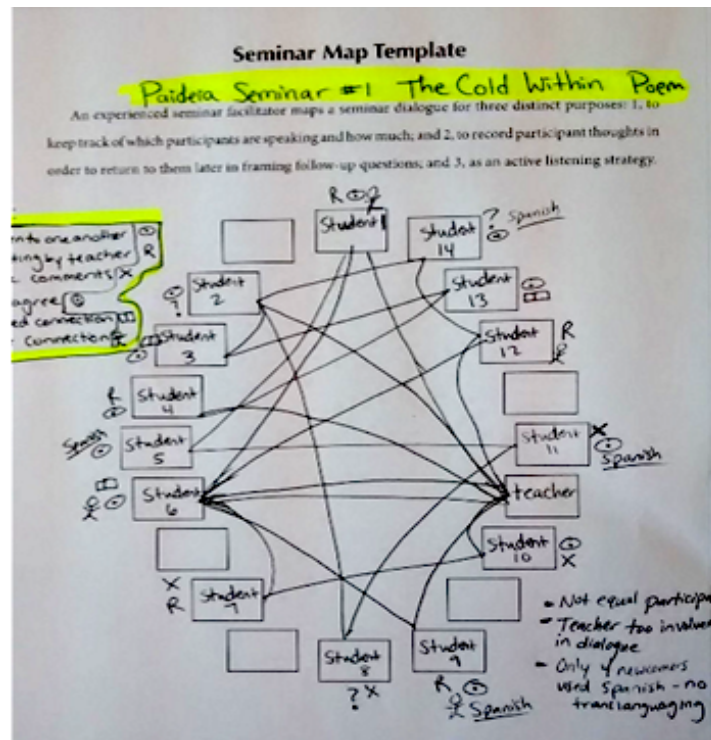


Figure 1. Paideia Seminar #1 Dialogue Web Map

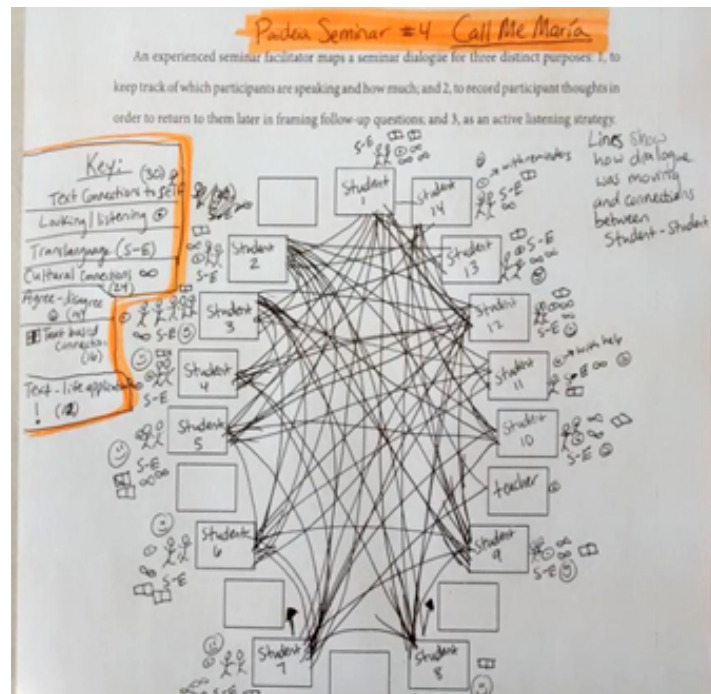


Figure 2. Paideia Seminar #4 Dialogue Web Map

---

APPENDIX F

Post-Paideia Survey (Qualtrics)

Question 1. "Which text helped you participate the most in class discussions?"

- "The Cold Within" poem
- "If" poem
- Call Me María

Question 2. "What was it that made you want to participate more?"

- Short answer response

Question 3. "What did you like about students leading the discussion?"

- Short answer response

APPENDIX G

Post-Paideia Survey Results

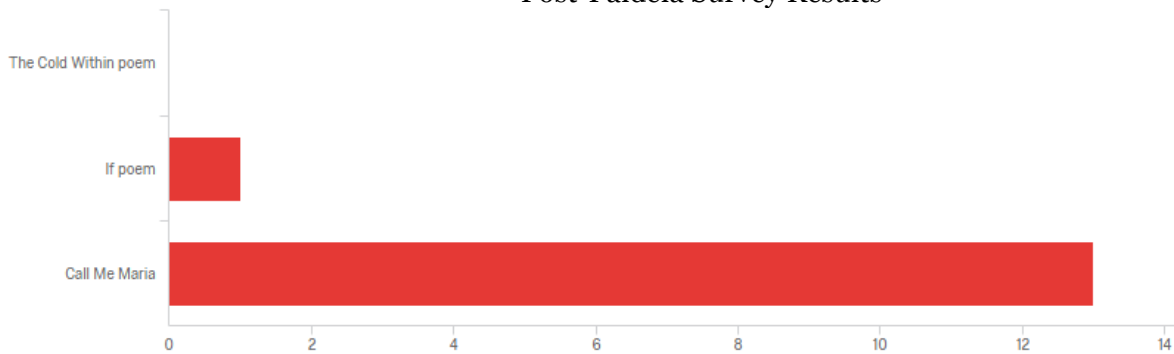


Figure 8. Student answers to Question 1, “Which text helped you participate the most in class discussions?”

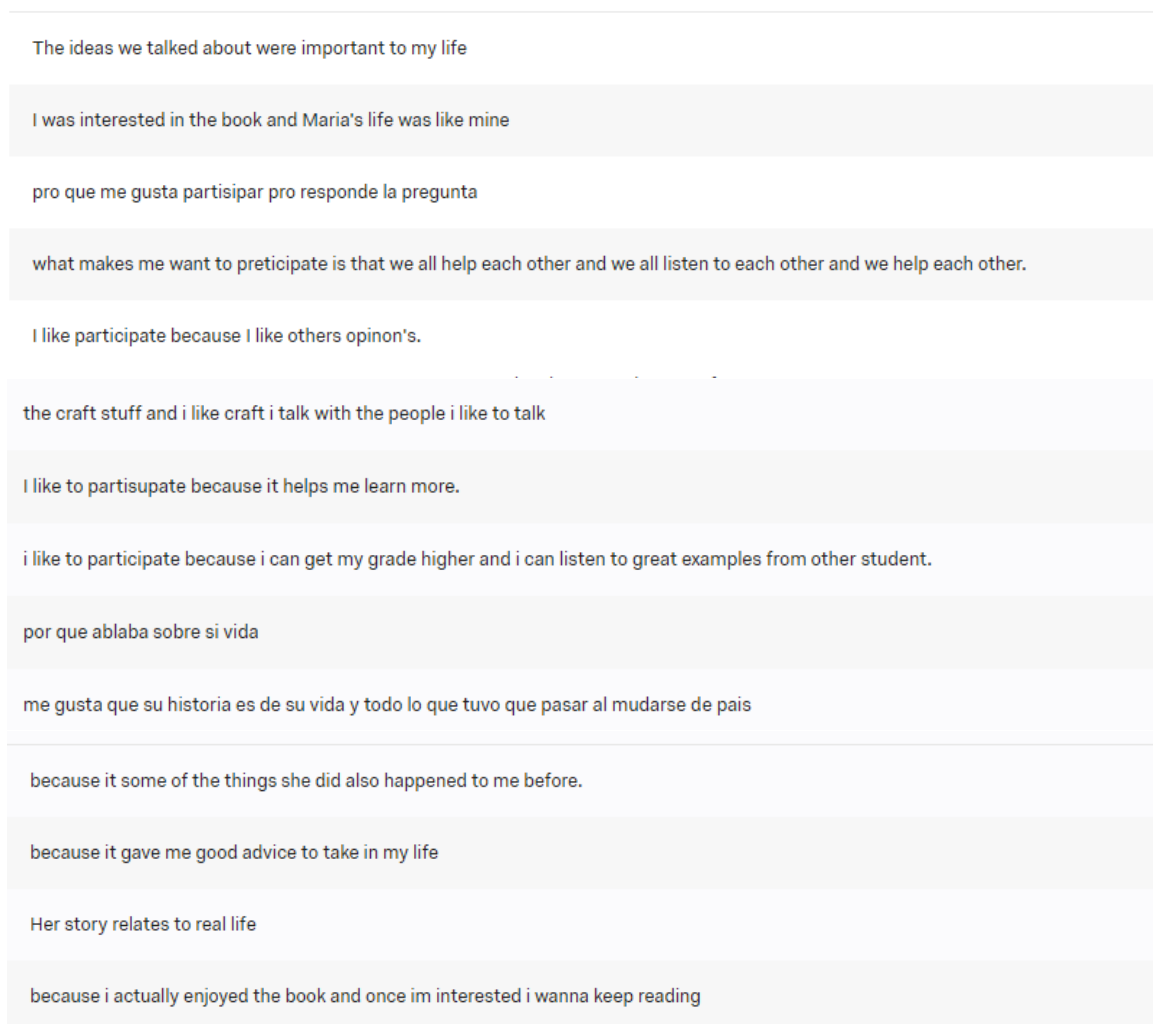
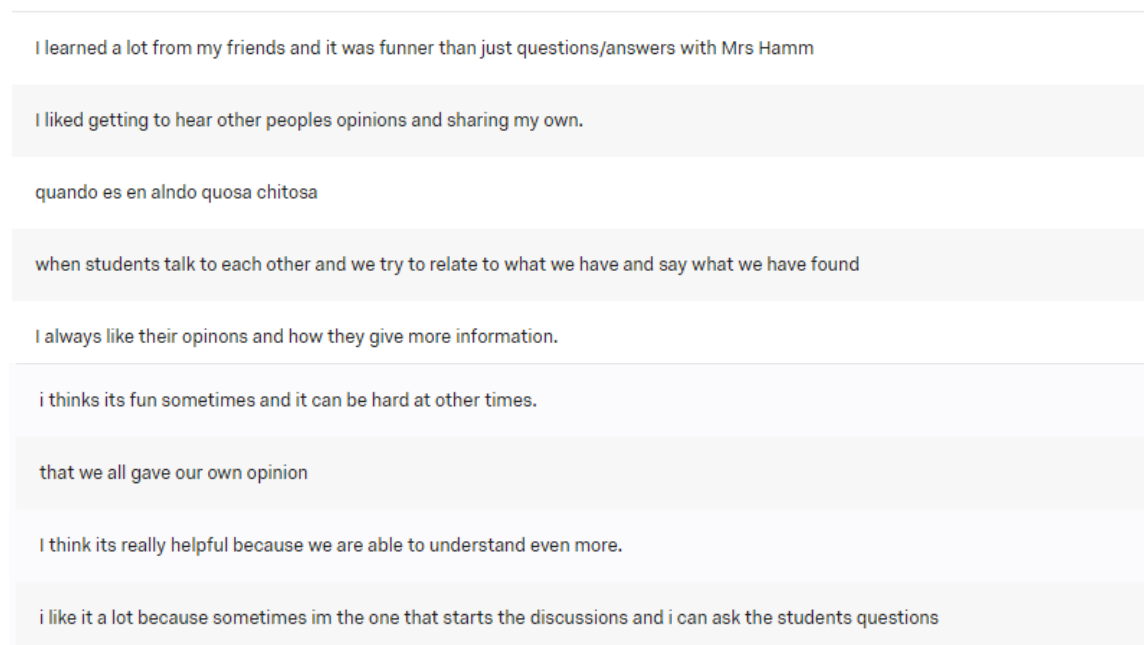


Figure 9. Student answers to Question 2, “What was it that made you want to participate more?”



*Figure 10.* Student answers to Question 3, “What did you like about students leading the discussions?”

APPENDIX H  
Student Rubric/Reflection Sheet

Paideia #4  
Call Me Maria

**Speaking and Listening Checklist**

**Before Seminar**  
Select (underline or circle from left column) one or two skills that you will focus on during this seminar.

**After Seminar**  
Self-assess your participation in this Paideia Seminar by circling the number you would rate yourself.

0 = I did not do this during Paideia seminar. 5 = I did this well during Paideia seminar.

PAIDEIA SEMINAR SELF-ASSESSMENT		
SKILLS	SPECIFIC SKILL	RATING
Attention	<ul style="list-style-type: none"> <li>I look at the person speaking during the discussion.</li> <li>I do not talk while another is speaking.</li> </ul>	0 1 2 3 <u>4</u> 5
Engagement	<ul style="list-style-type: none"> <li>I take notes related to the ideas being discussed.</li> <li>I give way to others as a way of sharing the talk time. ✓</li> </ul>	0 1 2 <u>3</u> 4 5
Articulation	<ul style="list-style-type: none"> <li>I make clear and accurate statements.</li> <li>I speak at appropriate pace &amp; volume.</li> <li>I use relevant vocabulary and grammar.</li> </ul>	0 1 2 3 <u>4</u> 5
Explanation (Justification)	<ul style="list-style-type: none"> <li>I provide insight about the discussion topic.</li> <li>I refer to the text or another relevant source. ✓ ↓ yes! 3 times</li> </ul>	0 1 2 3 <u>4</u> 5
Expansion	<ul style="list-style-type: none"> <li>I consider another point of view.</li> <li>I add to a previous statement by offering a more global/holistic interpretation.</li> </ul>	0 1 <u>2</u> 3 4 5
Connection	<ul style="list-style-type: none"> <li>I refer to another comment.</li> <li>I consider multiple points of view.</li> <li>I ask thought-provoking, open-ended questions.</li> </ul>	0 1 2 3 4 <u>5</u>

To summarize, I feel my participation in seminar today was: I looked at my friend while they were speaking and added comments. easier to refer to the text with this book because I ría. Also, the chapters are short/<sup>have</sup> Spanish which helps me. I learned new ideas from my friends today

National Paideia Center, 2013 | www.paideia.org 32 of 32

Figure 11. Example of a student reflection sheet. Each student completed a reflection after every Paideia Seminar.

APPENDIX I

Observation Protocol-Excel Spreadsheet

Column1	Column2
<b>Theme 1: Active Ownership</b>	6th/8th graders examples
Textual connections to self/world ( 17 times )	Ju- why didn't they put their wood together to save themselves from dying? N- because they hated each other too much to share and were selfish. M- racist because the white and black men don't share their logs in the 5th stanza. V-they hated eachother because differences in religion, skin color, and money.
Equal participation	* Not seen- The conversation was in English and newcomers spoke less often than LTELs
All engaged in listening/talking	*All listening, but difficult to get everyone to talk
Student-student interaction	The first half was more directed at me, the teacher and students had difficulty remembering to look at the speaker--lots of intervention and reminders.
<b>Theme 2: Translanguaging (Spanish and English)</b>	
Cultural Connections ( 3 times )	Newcomer's comments about language and being "outcast" due to different language E- we are not like the men in the poem because we help the newcomer students and translate for them in classes. C-yes, we work together as Latinos.
<b>Theme 3: Complex, critical interactions</b>	
Connections to another students' comments/building ideas via...	C- why does it say the men died from the cold within? O-because the cold refers to despising the other men. They had cold hearts.
Agree/disagree-multiple POV ( 15 times )	M-the 6 men were selfish Is-yes, stingy. Although I don't think the men were selfish but too spiteful to care for someone they didn't like.
textually based justification ( 10 times )	Jazmin- they were selfish. In stanza 7 it says "he gave only if others gave." I think we need to give and be kind to people even if they aren't back.
connections between text and real-life application ( 3 times )	G- Why does racism exist? V-because people hate others that are different. That's why we need to be careful not to look down on ppl who are different from us. V- the rich man thought the poor man was lazy but it's just because he didn't have a good job. Ja- "I disagree because stanza 5 says 'lazy shiftless poor' and Mrs Hamm told us shiftless means moves around/can't keep a job." V: "Exactly! He probably can't keep a job because the jobs don't pay enough. Maybe he has a big family and needs to keep switching jobs to take care of them. Has your dad kept the same job?" Marlene, "Well, stanza 5 don't [sic] say that, so I don't think you can make that up Victor. ...oh yeah, I mean, I respectfully disagree with you. I think if you work hard and don't spend it all, you will make enough money. That's what my parents tell me."
off topic ( 10 times )	

Figure 12. Microsoft Excel snapshot of coded student discussion from the videoed Paideia Seminars. Column 1 (red print) contains the 3 overarching themes. Column 2 provides coded quotes from students that align with the themes.

Column1	Column2
<b>Theme 1: Active Ownership</b>	6th/8th graders' examples
Textual connections to self/world ( 30 times )	C- I relate to Maria because I want to speak good [academic] English but have un accento fuerte. Sometimes I speak in Spanglish because it's easier to say a word in Spanish en vez de
Equal participation (yes)	* Most students had equal opportunities and the motivation to speak
All engaged in listening/talking (yes)	*All listening, and taking turns talking. LTELs helping newcomers
Student-student interaction (yes)	Almost completely student-led, and peer interaction throughout the whole seminar
<b>Theme 2: Translanguaging (Spanish and English) (about 75% of the time)</b>	
Cultural Connections ( 24 times )	O-Spanglish crosses between what we speak at home (Spanish) versus school (English). Sometimes I'm embarrassed to have my parents come to school because they don't speak Eng
<b>Theme 3: Complex, critical interactions</b>	
Connections to another students' comments/building ideas via...	V-I disagree with my classmates that Spanglish should be allowed in school. Maria talks about her "impeccable English with a thick accent"...we need to speak pure English or Spanish.
Agree/disagree-multiple POV ( 14 times )	Ju-Just because English is the main language we use in school doesn't mean that Spanglish is wrong or ghetto. The author uses Spanglish in our book and it makes sense. I think Spangl
textually based justification ( 16 times )	I am similar to Maria on page 28 where she says she is taking Spanish conversation so she will not forget her first language. I am in the Spanish heritage class because my parents told
connections between text and real-life application ( 12 times )	When Whoopee says, "You call it Spanglish Maria, I call it American" it reminds me of the struggle that Maria has. Maria's mom represents academic language that Maria has learned

Figure 13. A second example of coded Paideia Seminar student discussion. I re-watched the videoed Seminars and used column 2 to gather student quotes which aligned with the themes I was analyzing on translanguaged Paideia Seminars.

APPENDIX J

Table 2: *Research Crosswalk*

Research sub-questions	Codes	Seminar #1 observation The Cold Within (poem)	Seminar #2 observation If (poem)	Seminar #3 observation Call Me María (novel)	Seminar #4 observation Call Me María (novel)	Group interviews about Paideia Seminars	Post Survey student responses
<b>Active Engagement:</b>							
1. In what ways do Paideia Seminars help EBL participants take active ownership of their learning?	1. Textual connections to self/world		X	X	X	X	
	2. Equal participation	X (yes, observed)		X (yes, observed)	X	X	X
	3. All engaged in listening/talking (looking at one another)		X	X	X	X	
	4. Student-student interactions (talking to each other, not the teacher)	X (yes, observed)	1/2 X	X	X	X	
<b>Translanguage:</b>							
	1. Use of inter-mixed Spanish and English dialogue			X (yes, observed)	X	X	X
<b>Complex Dialogic Interactions:</b>							
2. How do translanguaged Paideia Seminars create complex dialogic interactions?	1. Connections with another student's comments	X (yes, observed)	X	X	X	X	X
	2. Connections between the text and real-life application	X	X	X	X	X	
	3. Cultural connections	X		X	X	X	
	4. Agree / disagree	X	X	X	X	X	X
	5. Multiple points of view		X	X	X	X	X
	6. Textually based justification	X	X	X	X	X	

Figure 14. Research crosswalk during data analysis. Combining all observed codes together from Seminar observations, survey responses, and group interviews.