My name is Doug Biklen. I'm Dean of the School of Education. I wanna welcome you to this centennial lecture. Kris Gutierrez earned her Ph.D. in English and Education at the University of Colorado. She is a professor in the Graduate School of Education and Information Studies at UCLA. She's also Director of the Center for the Study of Urban Literacy at UCLA. Her research interests include the relationship of literacy, culture and human development, cognitive and social consequences of school literacy and biliteracy practices, the school organization of learning, equity-oriented educational and language policy and everyday practices of middle class working families. Dr. Gutierrez has received numerous awards. She is a fellow at the Center for Advance Studies and Behavioral Sciences. She is recipient in 2004 of the Sylvia Scribner Award for Division C of the AERA. That's the American Education Research Association. She won the Harriet and Charles Luckman UCLA Distinguished Teaching Award and she was awarded a Spencer Foundation Mentorship Grant was chosen as outstanding Latina -- for the outstanding Latina, also she beat out the men, [laughter] Faculty Award of the American Association of Higher Education and now today, she is recognized as a centennial speaker of Syracuse University School of Education. This is the part I like especially. She has secured several millions of dollars of [laughter] support for her research. She has been a principal investigator or participant in 55 funded projects. I don't wanna give the impression that money is important [laughter] in the academic world but I suspect her dean thinks she is pretty great. [Laughter] Dr. Gutierrez's publication titles are provocative in just the ways I think you'll appreciate. Listen to a few of them, White Innocence: A Framework and Methodology for Rethinking Educational Discourse; Sounding American, the Consequences of New Reforms on English Language Learners; and Script, Counterscript and Underlife in the Classroom: James Brown Versus Brown Versus Board of Education. Today, in her Syracuse University School of Education's centennial lecture, Dr. Gutierrez is speaking on "Looking for Educational Equity: Immigrants, Migrants and the New Latino Diaspora." It gives me great pleasure to introduce Dr. Gutierrez.

[ Applause ]

>> Good afternoon and thank you. Can you hear me? My -- the -- no? Yes?

[ Inaudible Remark ]

>> It's not really working.

[ Inaudible Remark ]

>> They're fixing. They can -- well, I'll use my teacher voice. The grant, by the way, that I love most and that my student love most was the Spencer Foundation Mentorship Grant 'cause you literally open your mail one day and they don't tell -- and you get a check for 50,000 dollars [laughter] but that check has to be used exclusively for the use of
mentoring your students. So we did tons of things and every time we would do it at the end, all my students would say in unison, "Thank you Poppy Spencer." [Laughter] Spencer was very good to me. I would like to begin by thanking -- thanking in particular Dean Biklen. I'm sorry Biklen for inviting to this -- to be part of this prestigious lecture series and to Sandy Tim [phonetic] who has put with so many of the arrangement details what I wouldn't be here otherwise. And so, I'm very grateful to them not only for the invitation but for accommodating some of -- some of the needs that I have. It's really an honor and pleasure to part of this lecture series and I have to just tell you, aside coming from California and be [background noise] raised from Arizona, coming to Syracuse is an interesting experience. And so, [laughter] I came wearing my Finland clothes [laughter] because I had been to Finland last year. And so, when I arrived waddling into the hotel room, they knew immediately who I was. [Laughter] They were expecting me from California. So, it's not really not that bad yet but I guess I am in store for some interesting things tonight I hear. So in typical fashion, I really take this seriously so I have prepared a paper that draws on a larger body of work that I'm doing for a book and it does elaborate a concept that was first introduced in the James Brown versus Brown Versus Board of Education in the third space but I won't get to all of that, but I will make the paper -- the larger paper available to you if you're -- if you're so interested. The goal of my talk today is to argue for a paradigm shift in what counts as schooling for youth in the United States. As Ellen Lucas argued, this work calls for a new educational vision organized around robust equity-oriented criteria for creating a more just and democratic educational system in an increasingly complex transnational and hybrid world. Such a vision entails redesigning what counts as teaching and learning to poor and immigrant youth whose education has been defined by market place reforms. That is, reforms that bring the business principles of efficiency, accountability, quality and choice to establish the educational agenda. Such reforms employ what my graduate student Piston Coughlin [phonetic] has named the sameness -- sameness as fairness principle, making it easier to roll back the small gains and educational equity and to implement color blind practices such as English only, one-size-fits-all curricula, and high stakes assessment policies and practices. We see the politics of race and class at work in the ideologies underlying these educational policies and practices including the ways language and literacy and measures of ability function as educational proxies that sustain privilege for students from dominant groups through the persistence of color blind merit based interventions. For example, consider the students who experience schooling in increasingly deplorable in inequitable learning environments are held to the same measure of accountability as their more privilege counterparts, under girded by what I think is a fictitious meritocracy in which significant inequality across institutions and their practices is accepted as a function of hard work, ability, confidence and motivation. The discourse around school reform increasingly essentializes what counts as education and learning, as well as the learner and her community's practices. As I have been elsewhere, contemporary theorizations of nondominant communities often work hand-and-glove with narrow and static notions of nondominant and poor communities to construct and employ deficit classes and racist explanations of the under achievement of nondominant students, especially in core subject areas like literacy,
mathematics and science. Now, you might notice that I'm using the term nondominant and my students and I said that we needed a term that more accurately referred to to the so -- the lead circumstance of people and minority doesn't fit and all of the other labels are deficit. What's really is the issue is the issue of power. And so, we think that nondominant gets closer to accounting for that relationship and so, you'll hear me use dominant and nondominant students. Consistent with this use, deficit ideologies and reductive notions of culture and cultural communities are pervasive in our nation's discourse and are deeply embedded in notions of success, excellence and merit. Now, I won't have time today but I've been doing a lot of work about the role of cultural learning and Barbara Rogoff and I did an article a couple of years ago and every researcher, really taking on reductive notions of culture and the learning styles literature including cultural learning styles literature to really -- that really essentialize and normalizes very narrow notions of culture and if I had time I'd elaborate but my colleague Fred Erickson said, "Oh, I get it Kris. The mantra should be 100 percent of Mexicans don't hit pinatas 100 percent of the time, or African-American students don't listen to hip hop a 100 percent of the time." The point is to not conflate cultural -- culture with race and ethnicity, and to distinguish between culture and cultural practices but that's a whole another talk but real -- that's critical, those notions are critical as they underlie so much of the policy we have today. The devaluing of the social, the cultural, symbolic and intellectual capital of nondominant communities serves to minimize any threat to non commu -- to dominant communities and institutions and thus marginalizes and problematizes any form of difference. These inequities are often magnified in regions of the country that are experiencing new demographic shifts and where anti-immigrant sentiments and education reform policies work together to normalize the underachievement of nondominant [cough] students, especially immigrant students and their dramatically inequitable learning conditions. Guided by the fairness -- sameness as fairness principle in its color blind practices, for example the new federalized literacy program promotes a normative view of children living in poverty, their learning needs as well as their community's language practices. Under these initiatives, children from nondominant communities, including English learners, are still most likely to receive a one-size-fits-all diet of language and literacy instructions even thought they have a range of learning strengths and needs and diverse language practices. Here, language becomes a proxy for race and ethnicity and serves as the tool for organizing schooling around this sameness as fairness principle that helps to ensure new forms of segregation and inequity. Further, this English only and one-size is -- fits all programs not only expose students to the most restrictive literacy diet and limit the use of their full linguistic tool kit in the service of learning, they also attempt to erase [cough] differences that matter. This enduring inequity is not solely an educational problem. I would argue it's -- it is at its core of moral issue. [Papers rustling] But rather than taking a pessimistic approach to counter the current conditions of a failing educational system, today I present a case that I hope illustrates the transformative potential of a humanist and equity-oriented research agenda in project as well as what I hope is methodological rigor in studying nondominant communities. I used this case as an example to illustrate how to re-mediate the consequences of
the appalling schooling poor students currently receive. Let me make the
distinction for you between remediation, the word as we know it, and re-
mediation. As Griffin and Cole have argued, re-mediation means to
reorganize using new tools and forms of mediation in new ways and we
cannot -- we need to move away from this -- this other notion of
remediation which gets at the most narrow, the repetitive, the painful,
right, the disembodied. Okay. So I wanna -- I'll use that term. So
think of --- when I say re-mediation, I'm referring the re-mediation. I
draw on empirical work from a program I developed ten years ago that
brings high school students from migrant farm worker backgrounds to UCLA
for a four-week intensive program with a -- intensive program with a rich
curriculum, dense with learning activity organized around social and
culture views of learning and development are related theoretical concept
of the third space that I might get to later and then situated and
historicized social critical literacy. This is a remarkable program I've
had to say so myself that has unusual results academically and in terms
of opening up the educational pipeline. But the aspect that I will focus
on here, what interests me most is the design of a particular social
environment of development in which students begin to reconceive of who
they are and what they might able to accomplish academically and beyond.
Historicity is a key concept in this program and across my work as it is
essential to re-mediating the effect of social and educate -- the effects
of social and education injustices. As Stephen Biko once said,
"Colonialism is not satisfied merely with holding the people in its
script and emptying the native's brain of all form of content. By a kind
of a perverted logic, it turns to the past of the oppressed peoples and
distorts, disfigures, and destroys them. I will call your attention to a
rich interactional matrix constituted by a range of language and embodied
practices including particular grammatical practices that mediate the
achievement of a coordinated action around a shared vision of a more just
world, now and in the future. In doing so, I hope to push, however
slightly, on the ways the learning sciences accounts for learning and
development for nondominant youth and to suggest new methods for
documenting and promoting their learning. I begin, [clears throat ]
excuse me, my remarks in a slightly unorthodox way with a voice of a wise
16-year-old migrant student Ave who agreed to let me weave her story
throughout this talk as it best exemplifies in ways I cannot begin to
capture, the complexity of the ways poverty, discrimination,
exploitation, anti immigrant, sentiment, language ideologies and
educational and social policies gone awry, complicate current
understandings about the teaching and learning of nondominant students.
I draw from her autobiography written as part of a process of developing
a social critical literacy for social action for rising high seniors
participating in this four-week summer academic residential program at
UCLA that I mentioned earlier. Here her autobiography is an ecologically
valid developmental task, developed in and about the cognitive and social
realities and practices of the participants, both young and old in the
program. We will learn from Ave how she wrote and negotiated her way
through the paradoxes of immigration, migration, schooling and living in
the US. She begins and entitles her autobiography Silent Life and begins
by -- Oh, okay. [Laughter] We will break out in song now. She begins
by recalling her detailed life as a young child in Oaxaca, Mexico and
then writes, "At 16, she (my mother) got married to someone she didn't
know because my grandmother, Virginia, thought that being 16 was too old.
A year later in 1987, I was born in the miniscule of San Martin, Oaxaca. According to my mother, I was dead but many I was half dead. So, what did they do? They wrapped me up in a blanket and tossed me up until I woke. I lived in that town for four years and I can recall waking up to tree branch filled with spider -- spider webs and the smell of tortillas, which we ate with either salt or bugs. I also remember taking cold showers in gigantic room field with frogs, as well as the day my parents took me to see the dead body of my 90-year-old grandfather. My mom said doctors and nurses visited her to taste her food. My father, on the other hand, was a devoted carpenter who at times was randomly chosen to be the mayor of the 800-people-town. Then my grandmother heard of "El Norte" and we left -- and she left. We soon followed. I arrived to California in the trunk of a car. If ever I understood the definition of confusion, it was then. I had no idea where I was and how I got there but I was finally there, the new world. It was filled with cars, TV's and above all, poverty. My family lived in a garage after being thrown out of my aunt's house because she felt our family was consuming her children's food. Interestingly enough, we were all extremely thin and most of her children were overweight." Ave's story of movement across borders, across both new and familiar practices presents an interesting and unresolved dilemma in education and in the learning sciences in particular. How do we account for the learning and development embodied by and through movement, the border and the boundary crossing of students like Ave? What new capacities are developed? To what extent to these capacities travel across settings? And what new educational arrangements provoke and support new capacities that extend to what Barbara Rogoff and I called students' repertoires of practice. This issue of what it means to learn in familiar, new and overlapping context, in rapidly shifting practices in communities to understand how the social organization of these environments facilitates or interferes with cognitive work and how people are made smart by the use of artifacts and participation in particular social group and settings are central to the work that I would like to share with you today. [Cough] People live their lives and learn across multiple settings and this holds true across the big span of their lives but also across and within institutions and communities they inhabit, even classrooms. I take an approach that urges me to consider the significant overlap across these boundaries as people, tools and practices travel through different hybrid and even contradictory contexts and activities. It is from this prospective that we begin to understand what's cultural about learning and development that occurs as "people, ideas, and practices of different communities meet, collide and merge." Many of us interested in the social and cultural dimensions of education and learning take an approach that resists the binaries of home and soul, a formal and non-formal learning, and instead focus on what takes hold as children and youth move in and across the various settings and context of their everyday lives -- an approach that allows for the identification of both possibility and constraint within and across contexts. In designing and studying learning environments, we have rejected traditional mismatch theories of home and school discontinuities which are prevalent in educational literature. Such frameworks reinscribe deficit portraits of home that compel us to fix communities and their participants so that they match normative use and practices without regard to the students' existing repertoires of practice or the additional set of challenges poor immigrant youth experience. I would argue that a more productive
framework and method traces students' movement across their daily routines to understand what tools and resources are taken up or available across systems of meaning and everyday life. Paraphrasing Brian Street, I would ask what additional set of challenges do nondominant students address as they move across home, school and other community settings and interact with teachers, peers, and other adults who bring "sedimented" features of their life's activities and their experiences to bear on their ways of interacting and participating with students. Within this view, I take an approach that suggests that poor children, especially those from nondominant groups, have both similar and distinct developmental challenges when compared to their peers. Allow me to return briefly to Ave's story to help illustrate this point. She writes, "When my mom figured out how to send me to school she did and thus, began my silence. I grew up believing I was invisible and I've learned that my vocation was that of an outside observer. Everything I accomplished in school is ignored. In school, kids spoke in English about me because they thought I didn't understand, but I did. They used English to insult everything about me and I learned to look down on Mexicans. Since I was small and felt so insignificant, I had no friends and people succeeded in making me feel invisible. I learned to simply observe everything and everyone, but even that bothered people. I was never taught to fight so instead I did what I did best, stay quiet and take it all in. The silence somehow sent them the message that I was dumb and stupid. People of my own race would call me Oaxaquita with so much disgust that although I didn't know the word, I could understand their meaning. They said it to cause me pain and shame. Sadly, it did." The vulnerability of migrant farm workers like Ave and her community is significant. For example, if we hold poverty constant, we find that migrant children in California who are also English learners are most vulnerable in terms of their health, well-being, employment and education opportunities. Consider that the life -- average life expectancy of a migrant farm worker residing in the United State is 49 years of age, the average life expectancy in the United States on the contrary is 76.2 years. Migrant farm worker children then are disproportionately at risk, along a number of important dimensions and their developmental trajectories must also be understood in relation to these risk factors including the significant risks created by racism, mobility, boarder crossing, toxic environmental work places and communities, inferior schools and educational and social policies that exacerbate these conditions. In my work, I've tried to tease out some of these relationships and to try to figure out what meaning this movement across and within tasks, event and interaction has for learning and development, as well as how to make this more evident to educators. Implicit here is a method that encourages us to examine a minimum of two interacting contexts or activity systems to produce more complicated understandings of how the social organization of people's everyday practices supports and constraints people's cognitive and social development. One of the things that I would like to do here is to juxtapose Ave's experience with an experience in an artifact rich environment to discuss a particular the set of processes that produce a relationship between social and individual functioning in what my colleagues and I have termed the Third Space as a window to understand why certain contexts of learning become particularly meaningful to their participants overtime. To provide some context, allow me to briefly describe the UCLA Migrant Student Leadership Institute. The program
engages students daily from 6 AM to midnight in a range of academic activities including reading and writing embedded in the study of social -- social theory and science and this is a very different science taught by Latino medical student who, with our help, developed a deeply meaningful science curriculum around the health issues of the migrant community. We use tutorials, writing conferences, Teatro de Oprimido or Theatre of the Oppressed and college preparatory workshops, but they're all offered in relation to an historicized view of the students' own sociocultural situation. The activity system of the Migrant program has a specific internal logic organized around expanding the students' social, historical, and educational ecology by collectively imagining a new educational and sociopolitical future through the process we call "social dreaming." That is a shared vision of a more just world now and in the future. Here, social dreaming, a concept rooted in Paulo Freire and elaborated by my graduate student Manuel Espinosa, serve as a central conceptual metaphor elaborated through the course of the program, in the everyday and classroom language, the embodied concepts of teatro, the text and classroom instruction. In this way, the object of the institute and what I'm arguing is the -- what should be the -- the organizing principle, the way we re-frame education, the object of the institute is the sociohistorical reconstruction of what it means to be a migrant student and that involves the process of becoming historical actors who invoke the past in order to re-mediate it so that it becomes a resource for current and future action. Of relevance in this program, we take an ecological approach to learning, transforming space, place, tech language and other tools to serve new ends towards the development of critical social thought. Now, remember these are high school students who've never been assigned a full text to read, an essay to write. As an example, the grassy areas that normally serve as the pathways for students moving from class to class is transformed into public theater. For migrant parents and the residential staff, facilitated by instructors, lead the students in a series of activities that constitutes the Theater of the Oppressed, thus the reframing of learning is being limited with the classroom is countered in every space of interaction. Both the reinvented classroom and the outdoor space of UCLA are transformed into a space of productive learning activity, all offered in relation to a historicized view of the students' own sociocultural situation as migrants, immigrants and youth. Of significance, the work of the Migrant program does not focus on the students' linguistic deficiencies but rather on the sociohistorical influence on their language and literacy practices, as well as on their social, economic, and educational realities, things mediated by the social, both proximately and concretely. The curriculum and its pedagogy, then, are grounded in the historical and current particulars of their everyday lives but importantly, at the same time oriented toward an imagined but possible future. As an example, on any given day of the month-long program, if you were to drop into the social science or writing classroom, or listen in on the conversations across the range of practices that constitute life in the migrant program, the topics you would hear that people discuss, the issues raised would usually be presented in a such a way that made clear that they are located in a history and you would begin to understand how a historicized view of the educational and sociopolitical reality of migrant and immigrant communities helps to incite a reframing of education, of the self, and
then one's future actions. I turn now to a representative moment to illustrate this point in which the lead program instructor has just shared it with significant passion, emotion and detail, his own autobiography including a PowerPoint of his family pictures and artifacts that tell his story as a means to introduce the concept and the purpose of the autobiography, which is the central genre of writing in our program as well as the notion of author, the student as a historical actor. Raise your hand if you're a historical actor, he asks the students as he prompts them to think -- begin to think about how to locate themselves and what details to marshal as they write their autobiographies.

And he says it cuts out for some reason -- he says it's an opportunity to think of yourself as a historical actor towards historical action. Thinking historically is the central theme of the institute and mirrors the central tenants of the curriculum, Theodore and its theory. That is, to build a shared vision of a different social and educational future for the migrant and larger community through the process that I earlier spoke about called social dreaming. Thinking historically also means reading and writing about text that bring to life the reality of various forms of oppression. Take [inaudible], you may or may not know these texts but these are graduate level text and I'm just gonna name them for you. Texts that range from Galeano's Open Veins of Latin America, Freire's Pedagogy of the Oppressed and Anzaldua's How to Tame a Wild Tongue, Anna Castillo's Countryless Woman and Javier [inaudible] Biopower. These are hard texts and we make 'em available -- I haven't mentioned it here but we make them available in the students' home language and we get students who are not Latino as well. So we try to find ways to translate so that learning is available in the broader sense so students can use their full linguistic tool kit to engage in meaning-making around these activities. But rather than succumbing to the sometimes more hopeless sides of critical pedagogues, there's also a conscious attempt to find hope and possibility in these new understandings that can serve as new tools for helping students read and write their way into the university but as consciously historicized individuals. In the following excerpt for example, students were asked to reread these same texts differently and to look for the way each author creates hope even as they talk about repressed aspects of society and I think that's really fundamental because they're really engage in really powerful stuff and we felt that it's our obligation to help them use this tool -- these readings as tools to help them find hope and service resources for the future. The students' proposed the idea of praxis, that has response to hope and feminism as Anzaldua's and one student remarks that just the fact that these authors are writing such books, I guess that it's like hope right there to which the instructor responds.
[Video Clip] Outta all the weird things we want you to do? We saw -- we showed you Fahrenheit 911. We talked about capitalism. We talked about like linguistic rights and linguistic oppression. We talked about reproduction and bio-power. We even had Sorjourner Truth and Ana Castillo come to class, right?

We want -- we talked about all these ill things that happen in society and we want you to do what? Pick up a pen and write your autobiography. Write your autobiography. Does it make sense?

>> Yeah, it does.

>> It does kinda make sense 'cause maybe if you start telling your story in a different way, you possibly can start living, you know, differently. You can po -- you can possibly start -- start thinking about the chapters yet to come, you know, because you still have a lot of chapters.

Of significance, the process of transformation includes using a newly expanded tool kit to refrain one's own sociohistorical circumstance as historical actors in ways that capture the complexities, the problems and a hope that makes visible a solution. As the instructor says that you just heard, "It does kinda make sense 'cause maybe if you start telling your story in a different way, you can possibly start living, you know, differently. You can possibly start thinking about the chapters yet to come, you know, because you still have a lot of chapters." Ave and her peers take up the challenge every year and they begin to tell their stories in a different way. Ave wrote, "Painful -- slowly and painfully I began to accept myself. My fourth grade teacher, Mr. Zamora helped me with that process as he continually admired both my writing and math skills. I was even beginning to feel proud of myself, that is until fifth grade. "Are you Indian," the children would ask. Some would ask in order to point out my skin color and ugliness, others supposedly to admire my intelligence. It remained glued to the back of my head. I just didn't belong. Once again I was encouraged to become invisible and I did. I returned to the job of watching and learning, a job I kept at school and in my house. All I ever did was listen to everything that was told and I swallowed it. That's why school was so easy for me. I would remain quiet through classes and I would listen and this is what teachers admired the most. I memorized and that's what people called intelligence. I wrote about my grandmother's death, and that's what they called good writing, so good that they gave me a medal for it. It was what Paulo Freire speaks about in the second chapter of "Pedagogy of the Oppressed" --banking education. And I was a piggy bank. These students appropriate these social concepts. Again, these are students that have just deplorable schooling conditions and in a short time, given all other nations, they pick up these stools that I just have to observe. What's funny is that by the -- every year for 10 years, by the end of the first week I get a petition from them and they're using all the readings that they've had and they say, "Dr. Gutierrez, you're oppressing us. We have to get up early. We're tired. We have to do all this and this is oppression and we, you know, and we love it because this is exactly" -- they're getting the text. They're learning how to use these tools. So every year, I have to get them in a big room like this and then -- no,
they present me with their petition and they use the readings and everything and the language to just how oppressed it be. And so, every year I tell them that yes, you know, I mean I agree with them about depression, et cetera, but I -- then I tell them that what's really being oppressed is when they are not respected for the intelligence that they have and pushed in the ways that we're pushing them. And all of a sudden, every single year they just sit up and they're like, "Oh, okay." And then they go back on for the [laughter] right. But what's wonderful is that you know through their parti -- their action that they really are understanding these very, very complex texts because it's meaningful and part of who they are, both historically and locally. I would say that in the Vygotskian sense, students like Ave could not only carry out the tasks by the end of the four-week institute but could accomplish it in new ways, drawing on new tools, replacing one psychological function with the other, yet each straining in different ways and requiring very persistent and strategic assistance. For us, the mastery of cultural practices is a means towards the development of higher psychological functions is mediated by semiotic tools, a process Wells calls apprenticeship. What you see here are just these brief moments in the classroom but you have to know how much of it is small group work, how much of it is joint activity mediated by a range and range of tools and experiences. So I don't like you to get misrep -- I don't want to misrepresent what's going on in this context. As we've learned from our own work, the historically generated practices around schooling can be re-mediated through the reorganization of learning and pedagogy, its relationships and cultural resources for thinking. Specifically, our focus has been on developing new tools like the autobiography that I just showed you that promote new roles and activities and does new opportunities to extend social and cognitive development while paradoxically preparing students for the university and developing a social critical literacy. I wanna insert here that part of the larger work is we actually track these students with the Office of the President of University of California and I can tell you that for the last cohort we did 2000 to 2004, all of these kids will apply to college, the other hundred would come. Half of them will apply to the University of California which you know is one of the most competitive public educational systems. 89 percent of those applying get into University of California and most of those to Berkeley and UCLA and the Office of President tells us that those are higher statistics than any other cultural program they've seen. And so, what I hope that you're getting is that how differently we're re-mediated in ways that -- by the way, we had a control group of students who did not -- who were migrant kids who didn't come, were admitted but didn't come and they had slightly higher academic profiles. And interestingly, they applied to a lower degree to UC and thus got admitted. So there is something to say about their presence at an institution being given the tools of how to negotiate what it means to be in those elite institutions that is really central. It is important to insert a cautionary note here. Oh by the way, until they get admitted to UCLA, they could have a job in my office. So I really have to get more funds dean [laughter] which I do because they're getting admitted a lot and I promised them they'll have a job. Learning in this -- it's important to insert a cautionary note here because this often happens with nondominant students. Learning in this activity system cannot be reduced to the appropriation of tools that help enhance
personal growth, develop voice or skill—build although these are arguably important byproducts. Instead, the object was the constitution of what Gee calls a social semiotic tool kit that extends students' repertoires of practice in ways that enable students to become designers of their own social futures. Part of this tool kit includes ways to understand better how to respond to the oppression, the consequences a poverty. Education, that is, a particular form of critical education learning is offered up as one productive response. As Manuel had said to you earlier, "With all the repression and the oppression and suffering in the world, we're telling you to pick up books! We're asking you to study. That's what we do with oppression. Maybe this is a beginning for us, who knows, right? This is a place. Think about this place as a workshop, as a factory, una maquila, pero de suenos, a factory but a factory of dreams. Now, why is all that colored? I'm not gonna have time to do this but I wanna insert here just a second because for those of you who are language and literacy, this would be another talk because there is a -- what I'm gonna argue in a second is that in these rich, rich, rich spaces where there's deep learning going on, what I call third spaces, they're constituted by a range of those interactional things that I showed you earlier but I also hear a distinct grammar at work. They sounded differently so I went and did a grammatical analysis. And so, let me just share with you a little bit of what I hear and then I will explain just a tad for those of you who are not language people but you're all involved with education so I think it's relevant. When we look at the words and the -- this was my coding so let me go back to the -- when we look at the word and grammatical structures in the segment, what we see is a series of choices that are meant to lead participants to a reframing of the university as a factory of dreams, "maquila de suenos" and of their work at university as work involving their imaginations to dream their futures. The use of the word factory is important as social dreaming is hard. Not all -- only this work entails thinking, imagining, questioning, reading, writing, and contemplating. Here the directives orient the students to do cognitive work and this is really important because if you study classrooms like I have for 10 years, the directives you'd hear might be -- I'm gonna give you an exaggerated form they'll be, "Sit down. Write this. Do this." Right? Those are directives. The directives that I'm trying to illustrate to you here are directives that orient you to do cognitive activity, that orient you to think about things. So there are fundamentally different kinds of directives. Here the directives orient the students to do cognitive work. For example, the word "let's" as used in "let's try, let's go see," "let's go see what's on the other side," they're also collective and one of the things I will be -- I argue with this larger work is that central to this is creating a collective -- a collective third space. It is a collective space and you'll -- you hear it in the language. "Let's see what's on the other side," require students to consider collectively and individually what's behind the horizon, their classes, their futures. Such terms are often labeled inclusive imperatives but here I think they're inclusive directives that further share -- emphasize the shared nature of this dreaming process. The conscious use of social theory, hybrid language practices and by hybrid language practices I don't mean code switching 'cause I think that may have a deficit perspective. Hybrid language practices I think whether it's another language code or a different register, hybrid language practices is the use of the stool -- the students' complete
linguistic tool kit in the service of learning and that's what I referred to as hybrid language practices, play in the imagination, high level text in both Spanish and English, guided questions, writing for learning and social action as well as the academy, dialogue and metaphor for example, become the tool kit for learning and development as well as for linking the historical and immediate past, the present and the imagined future through social dreaming, a collective dream for the better world. The following vignette shows the introduction of this key metaphor of social dreaming to the students on the second day of the program, the first day of the class of one particular year. Through the use of conceptual metaphors and play in the embodied imagination as leading activities, the reframing of education begins. As the students are walking to class, they come from their dorms, very long walk from the dorms up to the question, escorted by their entire instructional and residential staff, they come across one of their instructors feigning sleep on the path to their classroom. He tells them he's been dreaming, asks them what they dream about and a discussion about their dreams ensues. There are a variety of student responses including: "Like things that I can't really do now but I want to" and someone else says, "I dream of flying," both of which are taken up in the joint construction of a definition of social dreaming. This is a powerful segment in which participants engage in the discussion about dreaming in which they move from an individual notion of dreaming such as "wishing for three houses and a Yukon" to a collective form of dreaming, a social dream for a better educational and social future for their community. Part of the same discussion includes accounting on how they came to be sitting up on the ground at UCLA, the first in their families to do so. They're told, "We are our parents' dreams in lots of ways. You are the realization of someone's dream. A lot of people had to do a lot of dreaming to get you here and a lot of people had to do a lot of work to make those dreams come true in order to have you here." In this segment as well, students have participated in an imaginary play where through embodied imagination, they are young children once again but with the power to creat a world where education is different. So they are asked to think about what education was like when they were little and then how they would like it to be. They are also brought to a time in the present [clears throat] where they collectively, [clears throat] excuse me, they collectively grieve over the death of a 12-year-old African-American boy whose body had just been found in a dumpster in South L.A. and who, to the imagination, is brought back to life to be honored and remembered. As they are about to receive their course readers for the program, they engage in a brief teatro act in which they attempt to fly by flapping their wing -- their arms, their wings. The metaphors of flying and wings are used to refrain the leading activity of learning, the reading of their course text as lying with their mind, and their course reader as tools and wings or herramientas in Spanish, as the tools for studying, reading books, and the vehicles by which dreams can come true. Here, the use of Spanish, English and -- Spanish and English texts and the encouragement to use whatever language is necessary to read, write, and make sense -- make Spanish an unmarked language, a sharp contrast to California classrooms where the home language is largely prohibited and learning as a disembodied practices.
As you will see shortly, through metaphor, the playful embodied imagination, the use of Spanish to connect home, community, and the past and the present with future action, the collective nature of social dreaming is enacted as Jesus, a student in the program, "flies" through an educational system with the help of his peers to help create a learning context that is simultaneously historical, critical, local, collective, and individual. Near the beginning of the clip, Jesus was gonna be poised like Superman, ready to fly, sheepishly asks, "How do I fly," to which Manuel answers, "Find a way, right?" He said, "Como?" He said how and the students laugh. "That's the question. Es la pregunta? How? Exactly, how do we fly? How do we socially dream?" Here, Manuel turns Jesus' question to a means of connecting the present to the hypothetical into the larger question of this learning activity that serves as a workshop for the kind of problem solving they will do as they figure out how to dream socially and collectively. "That's what we're gonna talk about for a month. You can't do it -- you can't do it by yourself. It's gonna take everybody. Let's make Jesus fly." Social dreaming is hard. The following vignette is a beautiful example of how to embody the action, students and the instructional staff begin the process of building that collective dream.

As you can see, we take an ecological approach to learning and thus, opportunities for learning are created in natural activity across the day, in collective activity in residential life, mealtime, the long walk up Bruin Walk, the path from the dorms to the classroom, in tutorials, in recreational time and teatro, in gender circles, and numerous spontaneous events, as we will see shortly. However, the emerging understandings and concepts are always elaborated in formal instructional activity. One opportunistic event to enact social theory, to collectively problem solve, and to begin to build new identities as members of the UCLA community before they've even participated in their first formal class in the Institute. This incident emerged as the group you saw earlier, continue their trek across campus. Rather than being able to pursue their planned path of travel, the group finds that the entire area has been converted into a cheerleading camp filled with hundreds of bouncing teenage girls from across the state. One of the instructors seizes the opportunity to introduce students to social theory and a pragmatic form of social analysis grounded in their everyday experience. The blocked pathway that alters the group's intended route to their classrooms becomes symbolic of the obstacles students will encounter throughout their first month at UCLA and throughout their lives. First, the instructor details a range of options to solve the problem of what to do with encountered obstacles, and instructs the students to "think symbolically about all the things that are gonna get in your way."
obstacles in their path are people, but he directs them to think metaphorically, as the barriers about which they will discuss throughout their stay at UCLA the "social structures" and "a societal system" that impede progress toward a new social reality. "We're going to go around the cheerleaders," he says, and directs them to smile and walk confidently as legitimate members of the UCLA community as they take their new course around the cheerleading groups. And he says, "And think about that symbolically about all the things that are gonna get in your way. We're gonna go around them. Sometimes we'll jump over them. Sometimes we'll have to knock them down. Today, we don't. Today, we find the space to move around them. Alright? Let's go!"

By reframing this space as theirs, with the right to inhabit the space that constitute UCLA, students, with the assistance of their instructors, begin an apprenticeship in which they can learn how to respond to the daily taunts and name-calling like "illegals, Mexicans go home" that they will experience as they move around the campus. These real events later become the content of the scenarios of Theatre of the Oppressed as well as the study of social theory and writing assignments. This apprenticeship in not conceding space is an important developmental task that these migrant students, and certainly immigrants, especially indigenous immigrants, face -- such strategies are rarely part of the tool kit acquired in most formal learning situations. Any of you who have taken notice of the ways many domestic workers, janitors in the buildings in which we work, many workers maybe in this building, move out of the pathway of others, eyes averted, can begin to understand that such practices have a long history in oppression and are in need of remediation. Through these embodied cognitive activities, I hope I've shown you in rich interactional matrix of language practices, learning becomes situated, reciprocal, and distributed and leads to new forms of learning and a reframing of the role of education and the self as a historical actor and at the same time to the development of an important set of tools that facilitate social and cognitive activity. By exploiting the dialectic between the real and the imagined worlds, the individual and the social, between the world as it is and the world as it could be, we see that institutions of learning can be transformed. In closing, I wanna say that the story of the Migrant Institute should not be considered utopian narrative but rather as an example of what's possible when educators and educational researchers arrange educational environments in ways that incite, support, and extend students' repertoires of practice by organizing the frequency and co-occurrence, and difficulty of cultural practices and forms of mediation and by persisting in the struggle for intersubjectivity toward a new vision of education and the world. I end this talk in the same way I started, with the words of a wise migrant student Daniel who exemplifies how the social critical diversity serves as a resource personally and academically immediately and in the future and I'm gonna read this. I'll translate it for you. This is a student who had not been in this country for very
long and what had happened is that when he got the invitation to come, he wasn't sure if he wanted to come to the program. And his father, "Well, you can have a choice. You can go to the institute or you can work." And what he's trying to say at this first part is that he saw something in his father's eyes, something in him that said, "You need to go to the institute." He says the years past, he'd been writing his autobiography about coming to this country and he says, "The years past and I got used to United States. And then in June of 2004, I had a great opportunity. I had the opportunity to come to MSOI," that's our program, "and this is where I discovered the significance of the light that I saw in the cave -- in the bottom of the cave that I saw when I saw my father who asked -- when he asked me if I wanted to come. The lights signified a new life that I'm about to begin, my wish to help my parents, my desire that my parents and brothers be proud of me as I become the first person in my family to graduate from the university." And then it just switches to English. Also, the MSOI helped me to understand who I am. I am a hard working student. I am my parents' hope. I am person who has a goal." This is a ninth grader by the way, going to the tenth grade. "I am a story to be written. The most important thing, I am a hard worker's son. Finally, I am the author of my life and I will live to write the successes of my life. The story will continue." Thank you.

^M00:59:39
[ Applause ]

^M00:59:53

>> We've managed to take a few questions. So--

>>Yeah, I'm happy. There is so much to this -- to this whole framework. I also do this with young children, K through 5 in an after-school club. Yes, please.

^M01:00:07
[ Inaudible Question ]

^M01:00:43

>> Absolutely. Yes, I suppose that both professionally and -- let just use the microphone. I have to say it's not only an ethical important -- and political issue. For me, it's also personal issue. My son is both Mexican and African-American and I have raised him so that he never wants to, you know, he has made his own box in the census for a long time because he refuses to be [laughter] -- to have to give up who he is. But this is a really important question and I have given up during the Migrant programs, this was 10 years because I never had a summer off and my health issues were bad. But one of the things that happened in which is a roundabout way to get to your question but I think it's really relevant. One of the things that happened at the University of California because of the anti-affirmative action programs is that we have -- admitting freshman class less than a hundred African-Americans admitted to UCLA. That's immoral. That's just immoral and probably most
of those are student athletes. And so, I think it's really time and there's a lot of support from Latino legislators and the larger educated Latino community to really look at this. And so, I've told my colleagues I would like to do this program because this program crosses. It doesn't have to be about migrant kids. This kind of program -- we can't wait for the university or the legal system to do something. What we've done with the Migrant program, we've grown our own. We've increased the numbers of kids participating to these programs. So one of the first things I wanna do is I've told my colleagues, "I wanna help -- do this kind of program for African-American students on our campus as just as a response to that immediate question." Now to the larger question of [inaudible], one of the things that -- there's just so many ways we need to do this. It's not one single solution. In my after-school club this predominantly -- you know, one of the issue comes around displacement. There are large numbers of Latinos moving in, right? And so, that creates understandably a friction with people who have had so little for so long and they feel displaced and there's so many issues. So one things we do in our after-school club, because the school is 90 percent Latino, 5 percent African-American, and 5 percent Pacific Islander, I work with the principle to overadmit African-American Pacific Islander students from the school into that after-school club so the after-school club becomes really a diverse place, right, and so that the children have many opportunities 'cause it's all around doing activity to work together and it creates a wonderful learning environment in which kids start to see the possibilities. And so, I think we have to think about it on so many levels in the way we design our programs than ways we are consciously dealing with these things across the pipeline, certainly in the community we do it. Our work is about -- is really about building coalitions. I -- Professor Carol Lee from Northwestern and I spent a lot of our time -- we do a traveling road show. We say to really foster this. At AERA, as Chair of Social Justice Committee this year, I'm actually -- one of the invited sessions is on continuing the conversation with the -- on the Black/Brown Dialogue. And so, I've gotten senior educators and new assistant professors and graduate students participated 'cause we need to start doing it. We can't wait. This is an important issue and it's one of those that I feel deeply committed to both personally and professionally. Does that--

>> Yeah.

>> Okay.

>> Thank you.

>> Yes. So, go to that session. It's gonna be really good.

[ Inaudible Question ]

[ Inaudible Mumbling ]

>> Well, ask for their papers.

[ Inaudible Question ]
Yes.

[ Inaudible Remark ]

She wasn't funded. Somebody helped and funded.

[ Laughter]

You mentioned briefly about the obstacles when they are reintegrated into the California University system. I'd like to hear more please if you could tell me what you -- how you tell them 'cause it's not just the name for me.

No.

It's the institutional racism.

Right.

I mean it's probably--

Right.

I'm interested in knowing this. Do you track them? Do you help them 'cause you give them hope and then to put them back into this pit?

Yeah. You are absolutely right but it's amazing, the transformation that takes place. They don't see themselves as victims or that -- and they start -- with teatro, I can't tell you how beautiful it is. If I could take a second because it's instrumental to their transformation as well as the parents, we have a parent institute that does the same things and you know, most of these parent programs are very paternalistic and insulting so I tell [inaudible] and say we need a program to help these parents become obnoxious middle class mothers like we are, right, 'cause that's what works.

[ Laughter ]

And then work in that school all the time for my son, right. That's -- that's to make difference. But with this teatro, what happens is it becomes a public problem solving activity. So for example, they'll take an issue like for example someone was called a name, right? And so, you make a scene of that in the teatro and then you enact that scene and then you talk about -- you go out and say, "Well, was that problem solved?" And in sim -- you know, it's just to say someone got called a name and so, what happened is the response was [hand clap] right, which is not -- not what the kids would do but just to say for an example. So then, we talk about, "Well, what just happened? Did you feel good?" "Well, yeah." "Okay. But did -- was the problem solved?" And what might also happen? Well, you might get hold off. Let's see if I get sued, et cetera. So -- so then, we get to enact it again. And so, if somebody gets -- has the opportunity, one important thing. The group is carrying out the scene and then there's the protagonist who enacts it. You can
only take the role of the protagonist and never the antagonist and that's fundamental because you can't deal with the antagonist -- you have to have the agency as a protagonist to do things. So let's just say for the next scene, you can yell stop and you can come in and do it in a new way. And then we talked about collectively, "Well, what happened? How was that mediated? Was the problem solved? What would we have to do?" And it's amazing how the enactment of these things provides, extends the tool kit even further for the students. So it's not just reading and writing about it all day they draw on the readings when they're doing it. But it's really having the chance to talk about these real scenarios in context that makes the difference and there's one and I was just giving a talk a couple of weeks ago and I have mentioned -- I was talking about the program and there was a young lady in the audience that was now getting her masters. And she says, "I wanna stand up in payment. This is really true. I went thorough it." And she said -- the biggest difference is that they really -- they really learn to be -- they were legitimate participants at the university and she said, "And that just made all the difference for me when I came." Now, do we follow them formally other than we track them where they go through the university but we can't follow them because we don't have the resource to do it. But informally, they continue to email every single person on the staff. They ask us for -- we help them with their letters of application, with their everything. So that network never goes away. We still give. I just got an email not too long ago from a kid that was in the program eight or nine years ago. So informally, it's a powerful network and they use all my graduate students to teach it so that this is transformative both for graduate students as well. And so, they have a long, long network, a wide network to use. But other than that, they learn to do it on their own I think with this network. Yes?

^M01:08:35

[ Inaudible Question ]

^M01:09:31

>> One of the things and that's why we do the autobiography, they learn the traditional -- we all these genres extended I mean they are writing, writing, writing, and reading. But one of the things when I showed you about where's hope there, that's critical because these autobiographies, oh my God, they break your heart. They are unbelievable when you think about the things that kids have had to negotiate. But if we left them there, right, then what we've done is they're recounting -- they are just recounting their lives in ways that could make them feel hopeless. And what's so fundamental is that that's why I say reframing the past is critical. They have to think about their past as a resource, that they bring into the future and one of the first things that happens in that transformation -- 'cause these are adolescence, remember. These are, you know, obnoxious teenagers and one of the first things that happen is that they redefine their relationship with their parents because they start to see their parents as migrant workers in the conditions that they live. And so when the parents come, the first thing they say to me is, "What did you do with our kids? They're just completely different." So, it's really understanding who they are in relation to that history and their
family that makes them think very, very differently about themselves. So, it's not about discounting. We -- they have rewrite -- they do narrate the pain and the suffering but fundamentally with the way we are teaching and talking in the teatro, it's about how does that give you strength, how does that become a resource for you to do other things and I think that's a fundamentally different way to see yourself as opposed to thinking about given that they are the most vulnerable population in the state and probably in the country, right? So that's one -- that's one of many but one very important thing is, and I don't think that that's usually the take that happens with students, is that how do you use that repertoire that you have as a real tool for making history. And we have followed them from they do become -- they become leaders. They become leaders in their schools and in student governments. And so, they do see themselves quite, quite differently. But it's a long process. Now, why can't we do it in a monthly -- that pressure cooker of a month? I think that the staff was so committed. But I would argue that it's not enough to just have committed staff. These -- the staff is they're theoretically grounded. They know about not only the history of colonialism in these kids' lives but they understand deeply learning and development and literacy learning because otherwise I think we could just be a feel-good program and what I think allows these kids aside of becoming historical actors is that they have a real tool kit. I mean they learn a social critical literacy that the byproduct is academic literacy, right? So they can go to the institutions and negotiate those texts and network and because they are working from 6 AM to midnight, when they get to college they don't know a pace to what it's like because we -- we are working around the clock. So I think that that literacy tool kit that they have about how to make me -- I remember a young man at NIST who I'm always standing in the hallway when I come out like the principal I think and when I said, "How did they go?" He goes, "Man," [snaps] one of my students, said Arash [phonetic] broke reading down. "I really can't read it and he broke it down for me." Right.

[ Laughter ]

>> And so, I think that they start to get reading and writing to see them as tools, a sense-making tools and -- and I think that that's a powerful tool kit that they take away from an institute and that's why they can get admitted to the UC. Yes?

^M01:13:17

[ Inaudible Question ]

^M01:13:54

>> Yes. That's a very good question. We don't select the students. You know, the -- the federal government gives money to the state and they're divided into regions. But there is, of significant, Asian migrant population and they are mostly Mung, Vietnamese and we do have some Punjabi students, right, and some Vietnamese. We have gotten in the program maybe as many as 10 a year who are Asian students. And one of the things that we have really tried to encourage the largest state prognostic give us some more students because this is -- and one of the
things that's interesting is we struggle with it because we have so much available in Spanish for the students. So how do we negotiate it? And one of the things that we found -- well, we try to use the students themselves to help us translate and we try to get the resources so they have it available and we translate everything. So if it's not -- actually, everything is available in English. The contradiction is that they're then privileged in English all over again so it's -- we haven't quite figured that out. But one of the interesting things for us is that we don't just -- we don't just talk about migrant as Mexicans, right? It's about what is the migrant and immigrant experience and we have found that the Asian students who've been part of it, who could feel this place because they might 10 out of a hundred that are in that program, right? But our experience has been that the 10 really get integrated into the program deeply because of the issues, the experiences are so similar that it resonates to them even though they are -- there are gonna be some differences as they are immigrating from different countries. But we have found -- it's been very successful with the Asian students who've been part of the program but it's not -- it wouldn't be completely satisfied because we still don't have all the language resources available like we do in Spanish. But nevertheless, I think -- I think the reason that it's worth it is that I think that it's so clear to the students how committed people are to helping them think about education differently and about their potential that they still feel very -- they participate and become very integrated into the community, which I think is a wonderful kinda testament to how it is. So -- but there is a lot of work still to be done and many, many more Asian students should be part of these programs.

>> Kris, I wanna thank you so much for just a fabulous talk.

>> Thank you.

^M01:16:24

[ Applause ]

^M01:16:33

>> And [inaudible] if you had a question that didn't get answered, she might stay for a while.

>> Sure absolutely.

>> Thank you for the audience.

>> Thank you very much.

^M01:16:41