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RESAKA KOLONTSAINA LE RAHA (IT IS ABOUT CULTURES): CULTURES AND FOREIGN LANGUAGE TEACHING IN MADAGASCAR

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By

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DISSERTATION

Submitted in Partial Fulfillment of the
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Dedication

Ho an'i vadiko, Kikao Tolojanahary Josoa, sy ireo zanakay Ranjavola Andriamanana, Rado Josoa, Rindra Josoa, Rotsy Josoa, ary Rojo Josoa izay miezaka mandrakariva mitana sy miaina ny kolontsaina Zanatany, Sakalava, ary Tsimihety hatraty Amerika nefa kosa mahafehy sady manaja ny an'ny hafa.

Ho an'i Clarisse Rasoarilalao, Odontine Rakotoary, Jean Charles Rakotomanatsoa, Nathalie D'zao, Cathie Rasoafara, ary Miarisoa Ranesa, izay tsy nikely soroka nampivoitra ny kolontsaina Malagasy tao anaty fampianarany teny vahiny. Mankalaza e!

Tiavo nihin'ny tegna fa nihin'ôlo tsy amiagny anao!

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Mahay ny zavatra rehetra aho ao amin'Ilay mampahery ahy [=**I can do everything through Him who gives me strength**] **Philippians 4:13**. First and foremost, I acclaim God Almighty for his abundant love and his continuous blessings for me and my family. The accomplishment of this doctoral degree is by his grace that sustains me with strength, hope, and health.

We may have all come on different ships, but we're in the same boat now - Martin Luther King, Jr. I would like to give a special thank you to my dissertation committee members Dr. Carlos LópezLeiva, Dr. Sylvia Celedón-Pattichis, Dr. Pisarn Bee Chamcharatsri, Dr. Claudia B. Isaac, and Mr. Jean-Marie DeLaBeaujardière, who all have immigrant, multilingual, multicultural, and multiethnic backgrounds, and supported my scholarship on challenging oppressive features in teaching and learning a foreign language in various forms.

Appreciation is a wonderful thing: It makes what is excellent in others belong to us as well – Voltaire. Words cannot describe my appreciation of my academic advisor Dr. Carlos LópezLeiva who, since 2012, has offered unparalleled support of transforming my life dream of improving education in my home country into an academic project of incorporating cultures in foreign language teaching and learning. Dr. Carlos has been always available to meet with me for scholarly guidance, weekdays or weekends, on-duty or on sabbatical, face-to-face or via email / phone / Skype, and has inspired me to humbly but critically seek and enact social justice and equity in and beyond classrooms.

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ABSTRACT

For years, teaching and learning a foreign language (FL) has been equated to exclusively discover and master that target language and its related cultures. There has not been any exploration of other features such as the native language and local cultures in a foreign language classroom. Using a participatory action research, the aim of this study was to tell the story of six Malagasy high school teachers collaborating in a Teacher Learning Community (TLC) to construct and put into practice pedagogical approaches that celebrate and sustain Malagasy students' identities, cultures, and experiences through classroom activities, and capitalize them for basis of FL teaching and learning. From a postcolonial standpoint, the study explored how those TLC teachers conceptualized and implemented a Culturally Relevant Pedagogy (CRP) approaches in their FL classrooms through action research. The data used to explain the TLC teachers' CRP conceptualization and implementation processes included their lesson plans, class visit checklist, students' work samples, pictures in class and at the showcase, post-teaching reflections, interviews, and questionnaire. Data revealed that TLC teachers renovated their FL teaching, humanized their relationships with students, and promoted an authentic FL curriculum as they conceptualized and implemented CRP.

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CHAPTER ONE: TENY FAMPIDIRANA [WORDS OF INTRODUCTION]

The teny fampidirana or words of introduction provided information on background of the study, methodology choice, researchers' leaning, and structure of the dissertation. I wrote this introductory chapter in multiple voices with academic claims divided under bilingual titles, headings, and sub-headings.

Famolavolana sy Tanjona [Design, Purpose, and Aims of the Project]

This dissertation on cultures and Foreign Language (FL) teaching utilizes participatory action research (PAR) to conceptualize and implement a culturally relevant pedagogy (CRP) in FL classrooms. The purpose of this study is to tell the story of six Malagasy high school teachers collaborating in a teacher learning community (TLC) to construct and put into practice pedagogical approaches that celebrate and sustain Malagasy students' identities, cultures, and experiences through classroom activities, and capitalize them for basis of FL teaching and learning. As a team, the teachers sought to promote a FL learning community founded on justice- and equity-oriented attitudes and practices that problematize power relations with FL students.

Two aims support the work of this research project. First, it is to highlight and place culture as central in FL teaching and learning. Cultures play a major role in FL classrooms and strongly influence the attitudes, values, and behaviors that students and teachers bring to the instructional process (Gay, 2002). Foreign cultures tend to dominate FL teaching and learning in post-colonial settings, leaving the local cultures minimized or ignored. Little attention is given to the lack of a cultural balance, potential harm of cultural assimilation in a colonized context, or possible benefits for celebrating learners' cultures in any FL classrooms.

Second, the goal is to implement a methodology that supports a bottom-up approach in FL teaching and learning. For this, I chose PAR to get the FL teachers involved in identifying classroom issues and bringing changes to their practices (Burns, 2010; Dana, 2013; Mills, 2007). Besides, PAR also entails social changes (Creswell, 2008) that originate in the classroom. Brydon-Miller and Maguire (2009) asserted that PAR "openly challenges existing structures of power and creates opportunities for the development of innovative and effective solutions to the problems facing our […] communities" (p. 81) by spreading and legitimizing teachers' voices. Therefore, unlike other research orientations that use teachers as subject of the study, PAR problematizes the colonizing dichotomy of seeing school-based practitioners as "knowledge consumers" and university-based scholars as "knowledge creators". Instead of doing research *on* FL teachers (Chambless, 2012; Littlewood & Yu, 2011; Swender, 2003), through PAR, university-based scholars do research *with* FL teachers and learn *from* them.

The following sub-sections illuminate how this study can contribute to the understanding and expansion of scholarship on cultures in FL teaching, FL teachers, PAR, social issues in FL teaching, and Madagascar. They each seek to address the Eurocentric biases in FLs and challenge oppression (Reagan & Osborn, 2001).

Maninona no Kolontsaina? [Why Culture in FL Teaching?]

I chose cultures for their complexity in FL teaching, their problematic roles in FL, their multitude in collaboration at multiple levels, and their influences on colonizing relationships. The concept of cultures in FL teaching is complicated because in the present study, it seeks to revalorize Malagasy identities, stories, and experiences while being produced and enacted by the bodies of Malagasy people. Malagasy cultures

incorporated in teaching and learning would make Malagasy learners proud of themselves, their heritage, and their life. In that case, teaching moves from "its Eurocentric emphasis and its lack of representation of the experiences and realities of students […] both in materials and content (Brayboy et al., 2007, p. 170) to a more inclusive approach. That is, with Malagasy cultures at the center, teaching no longer classifies so many Malagasy students as struggling or striving, and who are supposed to be drifters, barely literate, straddling the frontiers of failure (Kirkland, 2008, p. 69). Instead, it values them as individuals with "community cultural wealth" (Yosso, 2005, p. 77), which is an array of knowledge, skills, and abilities from their home and different communities. In a broader sense, incorporating local cultures in FL teaching in any country of the world leads to validate and celebrate students' funds of knowledge (Moll et al., 1992) and social capital (Bourdieu, 2011) instead of legitimizing only Western-driven information in the target language.

Cultures in a colonial context have problematic roles in FL teaching for two reasons: inseparability of language and culture (Duff & Uchida,1997) and the multiplex identities (Pemunta, 2009) of teachers and learners. On the one hand, many FL textbooks illustrate Western cultures to reinforce language development (Ravelonanahary, 2007). Teachers and learners tend to follow that trend without questioning the absence of their own cultures. On the other hand, in a nation-state like Madagascar where shared citizenship among people constitutes a mark of unity, some Malagasy teachers and learners highlight homogeneity among country mates. In that case, they fail to acknowledge that the society at large reflected by the classroom community is made of people from different ethnic groups, socioeconomic statuses, religious affiliations, and

cultural categories. Cultures in FL teaching in a colonial context bring the scholarship on FL education and second language acquisition to a next level of debate.

The multitude of cultures in collaboration at multiple levels is also a worthwhile topic. Although the teachers in this study work at the same school, they do not necessarily share the same cultural values and practices due to their difference in gender, age, degree, ethnicity, religion, and finances. Their differences in turn affect their collaboration among one another, and my collaboration with them (Stewart, 2006). Likewise, my status of and presence as a doctoral student in a Western country might disrupt Malagasy values such as respect of older people by not contesting them, or the admiration of men by resisting submissiveness. That is why cultural dynamics among the TLC team deserves a special attention. The exploration of different cultures among the stakeholders in a collaborative project, in education or another discipline, allows a novel insight on the influence of power, privilege, and marginalization.

Lastly, cultures in FL teaching influence the colonizing relationships that exist in the classrooms, which are also a reflection of the larger society in a former colony like Madagascar. Colonization, through formal education, has removed Malagasy people from history and from community (Memmi, 1965/1991) and has converted Indigenous people into Black Frenchmen (Madeira, 2006). As a result, in FL classrooms, echoing Cummins (2005), Western cultures reinforce coercive relations of power between teachers, students, and the curricula. Many Malagasy students are imposed with Western values and traditions instead of being recognized as agentive learners capable of acquiring a FL. When putting Malagasy cultures at the center, FL teaching and learning would emphasize the "who is learning" (the learner) and the "how is FL taught" (the student-teacher

relationship), reducing the focus on the "what is taught" (the curriculum). The investigation on those three questions adds to the theories, research, praxis, and policies around coercive and collaborative relationships related to colonization, imperialism, and globalization.

Learners' cultures, in this case Malagasy cultures, at the center instead of the margins of FL teaching and learning, aim at "fostering a strong connection between what students experience in school and their lives out of the school by promoting opportunities for students to engage an in-depth experiential learning in real world contexts" (Barnhardt, 2009, p. 32). In my opinion, when learners' cultures are incorporated into the classroom activities, FL can be learned / taught without oppression. This decolonizing perspective is still an under-explored topic in FL research because FL teaching / learning has neglected the socio-political roles of education in marginalizing or empowering learners (Yosso, 2005), favoring or blaming the system (Duncan-Andrade & Morrel, 2008), and accepting or challenging White ways of knowing (Dray, 2008, p. 857).

Nahoana no Mpampianatra Teny Vahiny? [Why FL Teachers?]

As a FL teacher *by* training and a FL teacher educator *in* training, I "strive to create space through which [FL] teachers can be viewed and respected as intellectuals" (Stapleton, 2015, p.3). My way of reaching FL teachers is to explore topics related to cultures. Cultural topics can lead to questioning people's identities beyond the classroom setting, and thus examining the human sides of both teachers and learners.

The idea of collaborating with FL teachers to investigate cultures in FL teaching was inspired after my first doctoral paper on how to maintain a native language and culture abroad. In that paper, I analyzed my four Madagascar-born children who respond

to me in English when I ask them a question in our mother tongue. So, I came up with suggestions that could help immigrant families to keep their home language and cultures, which was later on published in an edited volume on African Diaspora identity shifts. Although that publication on hands-on activities to maintain native language and cultures (Andriamanana, 2017) dealt with out-of-school practices, it helped me figure out a topic of research for formal teaching. Then, with the help of my advisor Dr. Carlos LòpezLeiva since 2012, I started to brainstorm how I could apply my research in both FL teaching and in Madagascar contexts where Malagasy cultures have no place. Partnering with teachers seemed the most effective way to explore that issue.

In the summer of 2014, I traveled to Madagascar and facilitated a workshop on Culturally Relevant Pedagogy (CRP) in foreign language teaching in the town of Mahajanga. At the end of the one-day professional development, I asked the 86 attendees to fill out an anonymous survey on what they thought about CRP. All of them were convinced that the new method could motivate the students and rise the 10%[1] success rate. Many agreed with the importance of Malagasy cultures but did not know its relevance to FL teaching. Some teachers offered to try CRP in their classrooms. I kept that option open even though I did not know how to proceed. Literature calls for exploration of FL teaching and learning in K-12 settings, emphasizing that "more empirical research needs to occur in secondary world language classrooms, where students learn a second language in school for five hours a week over a period of two to four years" (Burke, 2012, p. 715). This study can be a response to that call.

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[1] The teachers mentioned that about 10% of students succeed in a foreign language classroom.

Nahoana no Fikarohana Arahana Fampiharana? [Why Participatory Action Research?]

I became interested in Participatory Action Research (PAR) after I took a class on practitioner research in spring of 2015 per my advisor's recommendation. At the beginning of the semester, I was reluctant as I questioned the legitimacy of action research and the like for a doctoral dissertation. Plus, I read Herr and Anderson's (2014) caution, "Action research is often collaborative, whereas often the culture of dissertations demands individual demonstration of competence" (p. 2). At my surprise, the class seemed to fit with my project well, and I already had names of FL teachers interested in collaborating with me from my 2014 trip to Madagascar. Dr. Shelley Roberts, the professor of that class, invited me to one of the Teacher Learning Community (TLC) meetings that happened in a charter school in Albuquerque. Not only did I witness a group of teachers researching their own practices, but I met a lead teacher using the TLC as her doctoral dissertation in educational leadership. I started to situate myself and my study within the practitioner research scope. I communicated with teachers in Madagascar who accepted to try out CRP that I would do it with them in the summer of 2015.

When I arrived in Madagascar in the summer of 2015, I provided research techniques to seven high school teachers who then started to try out CRP in their classrooms. With their permission, I visited their classes for a two-week period[2]. We then decided to form a TLC, where we discussed what we saw in TLC members' classrooms, and provided each other feedback on teaching practices. Preliminary findings from those

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[2] School in Madagascar then runs from October till July. I arrived there in June.

teachers' experience in CRP showed that students tended to be more engaged when the topics were related to things they see, know about, and experience. Three of the teachers agreed to share their findings at their school, and four during the second round of CRP workshops that same year. As I headed back to the US that year, the teachers agreed to continue the project and I met with them bi-weekly via Skype for the whole school year of 2015-2016.

When I travelled for the third time in 2016, six of them co-designed, co-presented, and co-facilitated another round of CRP workshops with me. They shared with a total of 300 FL teachers the differences in their teaching and students' outcomes when using their group-inspired CRP strategies in their FL classrooms. Additionally, they pointed out the benefits of group discussions in the TLC. The teachers got more ideas on how to research their own classroom, progressively adapting their practices to address issues from their topic of interests. I also have developed my facilitation skills from the TLC and the FL teachers' outcomes. The teachers and I continued working together on the research activities for the 2016 – 2017 school year. However, this study covers a cycle of AR from October till December 2017 during which we developed and implemented CRP strategies in FL teaching and learning through TLC and PAR, a democratic process to achieve changes (Brydon-Miller & Maguire, 2009) in and beyond the classroom.

My study that problematizes cultures and FL teaching will be an addition to the body of AR and PAR empirical research. Methodologically speaking, this PAR can inform scholars and practitioners in other disciplines such as cultural studies, intercultural communication, cultural anthropology, urban planning, political science, and many others, on potential covert colonialist, oppressive, and coercive relationships experienced

by some group of people at different levels in the society. Most importantly, AR projects on FL teaching and learning in the literature are conducted in English as a Foreign Language (EFL) contexts (Banegas et al., 2013; Burns, 2010; Chou, 2011; Talandis & Stout, 2014), with Spanish as a Foreign Language teachers (Baralt et al., 2011; Burke, 2012), or in Early French Immersion Programs (Pellerin, 2013) but not in both French and EFL classrooms.

Ankoatra ny Kolontsaina [More than just Cultures in FL Teaching]

Although my primary focus in this study is to problematize cultures at multiple levels of relationships in FL teaching and learning, it is far from the only one. With the teachers, as a scholar in education, I addressed issues on diversity, privileges, marginalization, oppression, colonialism, gender inequity, social inequality, wealth disparity, power relations, nationalism, patriotism, colonial legacies, globalization, and others. FL teachers somehow taught those topics in FL classrooms in the form of reading comprehension for linguistic purposes. In this study, many of those social and political issues were openly and critically discussed with students by situating their personal narratives and experience within the curriculum.

Through engagement with those transdisciplinary topics, the classroom community members became "empowered participants, hearing their own stories and stories of others, listening to how the arguments against them are framed and learning to make the arguments to defend themselves" (Yosso, 2005, p. 75). As a result, the FL classroom was not solely seen as a space for linguistic skill development, but it was importantly a site for social, political, and critical dialogues (Freire, 1970/2010). The short writing piece below was produced by a group of students from the class of Première

A [eleventh grade on a literary track] during an English session. It shows the group's courage to reveal the disease that actually exists in the island because the students resisted the attitude of preferring a Western life over one's realities (Andriamanana, 2015) when asked to write a conversation related to health status:

> A: "what's matter you?"
>
> B: "I have a tuberculosis."
>
> B: "I cough each day and headache."
>
> A: "Cough you with blood?"

In that short dialogue, my main attention was on content and creativity, which the students succeeded to do knowing that in a traditional classroom they would simply read and memorize a conversation given by the teacher. However, some classmates quickly pointed out errors in the sentences and the authors started to worry. Their reaction was legitimate because FL teaching and learning has been, and still is, primarily concerned with oral proficiency (Chambless, 2012), grammatical structure (Rutherford, 2014), communicative skills (Dewaele, 2010), and first versus target language use (Littlewood & Yu, 2011). It has dismissed the possible hidden agenda behind texts, the motive of the author, and the covert message to the readers (McLaren, 2009). Indeed, since Reagan and Osborn's (2001) ignored quest for a FL critical curriculum development in US public schools, FL scholars have kept justifying their own preconceptions, privileges, and the standpoint from which they reason (Delgado & Stephancic, 2012) vis-à-vis the current FL pedagogy.

Maninona no Madagasikara? [Why Madagascar?]

Although literature indicated that the reluctance in changing FL pedagogy occurs everywhere in the world, I chose Madagascar as the study site for multiple reasons. Firstly, in that former French colony, the teaching methods have been the same since the introduction of formal education by the British Missionaries in 1818 (Wietzke, 2012). The teaching of French and English have had the same set-in-stone patterns: teachers giving the lesson, students copying in their notebook, teachers quizzing students from what was given, students giving the answers back to teachers, and teachers starting another cycle again regardless of student outcomes.

Second, even if the outdated pedagogy was brought into surface in a few studies (Bing, 2012; Glick & Sahn, 2006; Lassibille et al., 2010; Nguyen, 2008), none of them afforded any suggestions for an empirical research or questioned the assimilationist methods in Malagasy education. Therefore, my study offers an alternative view of the failed pedagogy by pointing out the lack of culturally relevant approaches that value students' active roles in knowledge construction. Besides, it was conducted with FL teachers, giving voices to the locals, and not donors like World Bank or European Union.

Thirdly, Malagasy education, including FL teaching, lacks opportunities for teachers and learners to discover, share, and sustain their stories and traditions. It principally focuses on exposure to information on the Western world and people. It suggests that "White ways of knowing are seen as natural and taken for granted rather than as a construct that often undermines and dominates those from identities other than White" (Dray, 2008, p. 856). Thus, it gives weight to the content of the curriculum instead of the Malagasy teachers and learners. The subjectivity of Malagasy people

disappears as soon as they enter a classroom, general or FL. They are enslaved by the curriculum and have to fully embrace it at all cost, and my study addressed that injustice.

Last but not least, in addition to the lack of novel pedagogy, empirical research on assimilation, and subjectivity of Malagasy people in educational processes, I wanted to unravel the colonizing context of FL teaching in that African island. That means, it is not the same to teach or learn French in the U.S. and in Madagascar because French language was imposed on the country from colonial time (Antal & Easton, 2009) versus it is an option, among others in the U.S. Likewise, learning English in Germany is different from learning English in Madagascar where the language of Shakespeare serves as the necessity to opportunities (Mazrui, 2002) in the former case, and is viewed as an optional product in the latter situation. In other words, French and English as FLs in Madagascar come with power, and not just the linguistic components. My study helped Malagasy citizens to entangle ingrained colonial agenda in FLs by questioning power relations.

In the section above, I talked about the design, purpose, aims, rationale, and significance of the study. What comes next is the research questions segment, followed by my positionality, my lens, and my assumptions.

Fanontaniana Manitikitika [Questions that tickled me]

I could see many possibilities of research questions that could be investigated in this study due to the broadness of the topics of cultures in FL teaching. However, due to my interests in teachers' research, collaboration, and professional development, I decided to choose the following overarching question, How did teachers in the Teacher Learning Community use action research (AR) to construct and implement culturally relevant pedagogy (CRP) strategies in their Foreign Language (FL) teaching? and the

three sub-questions: 1) What were the CRP strategies identified by the TLC teachers? 2) How did the TLC teachers conceptualize and implement those CRP strategies? And 3) What were the outcomes of using CRP strategies in FL teaching?

Ny Momba Ahy [About Me]

I need to say a few words about me as my positionality affects this study. I was born and raised in Madagascar from a poor but educated family. However, I spent the last twelve years in the U.S. I have been fascinated with FL since my early childhood that I ended up receiving a degree in *Lettres anglaises* (English Letters) from the *Ecole Normale Supérieure (Equivalent of teachers' college)* of Antananarivo, and an MA degree in French Studies from the University of New Mexico, USA where I am also enrolled in a doctoral program in education. An African Malagasy scholar who advocates for social justice and equity in FL education, I have explored topics around CRP in FL teaching and learning since 2014 through my academic papers, presentations, and publications. As far as my teaching experience, in Madagascar, I worked as a French and English instructor in elementary, middle, and high school levels at different institutions, including the *Alliance Française* of Mahajanga, an English Language Center, and private homes for three years. In the U.S., I taught beginning and intermediate college level French, and an advanced course on Second Language Pedagogy at my current university.

Ny Solomasoko sy ny Fijeriko [My Lens and Assumptions]

My background, my experiences, and my approach to understand and tell the story of the teachers and me in PAR and TLC align with a post-colonial framework where I acknowledge that as a result of colonialism, or "the conquest and control of other people's lands and goods" (Loomba, 2015, p. 20), there are serious damages of a

colonized community's culture, society, and technology (Memmi, 1965/1991), a dehumanization of a group through pressure and intimidation (Césaire, 1972), and an ignorance or disparage of native values, knowledge, customs, culture, and identity (Butler Byrd & Jangu, 2009).

My preference for that lens originates from my ontological, epistemological, and axiological assumptions (Denzin & Lincoln, 2011). My ontological assumptions, i.e., the way I understand the nature of reality and behavior, are influenced by Freire's (1970/2010) notion that human beings can mobilize and expand what they know and how they are, even in institutions such as education, rather than seeing themselves as victims. The teachers performing individual and collaborative action research with me can take the lead to change their practices since they have control of their teaching.

My epistemological assumptions are based on a view of knowledge (truth) as "socially constructed, culturally mediated, and historically situated" (McLaren, 2009, p. 73). During the action research project, and in the teacher learning community under my facilitation where teaching issues and successes are discussed, I acknowledge that the Western knowledge is not the sole legitimate way of knowing.

Finally, my axiological assumptions, i.e., how I perceive the role of values in research, are inspired by my identities as a female, dark-skinned, FL teacher and learner with curly hair growing up in a factory neighborhood. I believe that human beings should be treated with respect and dignity regardless of their backgrounds. Concisely, as a teacher educator, my postcolonial position welcomes the teachers to voice their opinions, express their concerns, and question authority, while acknowledging the historical, structural, and political teacher/educator relationships.

I am aware that I had more status and influence before, during, and after the study than the teachers. As advised by Collier (2016), when interacting and writing about them, I tried to be cognizant of cultural differences, problematize multiple relationships, and recognize levels of privilege and agency. I did my best to reassure the teachers that the study was not to quiz them about CRP; rather it helped me and them to build a CRP collective understanding from a Malagasy practitioners' perspective. Likewise, I overtly admitted that I was prepared to receive any types of perspectives whether they aligned with my expectations or not. Since our initial collaboration, I have tried to honor their voices and choices in their CRP discovery processes. I only asked them questions to shape their thoughts and let them decide on their own practices. I followed that same principle throughout this study, accepting that our differences reflected a diversity in viewpoints, and contributed to enhancing FL teaching and learning in Madagascar and elsewhere.

Firafitry ny Asa Soratra [Structure of the Dissertation]

In this unconventional but traditional dissertation, I write each chapter as a standalone with a list of references at the end, but I still follow the five-chapter format. After this introductory part, I include a literature review chapter, followed by a methodology section. Then, in chapter four, I include the findings. The dissertation concludes with a chapter on discussion and implications of the study.

Since this dissertation follows an unconventional style, chapters were written in different formats and genres. This introduction chapter contains Malagasy forms of expression in titles and sub-titles with their English translation in square brackets. The literature review had a second-person voice whereas the methodology chapter was crafted

as a fictional conversation between me and one of the FL teachers. For chapter four or the findings chapter, I conveyed information in a journalistic voice supported with visuals and text boxes. The last chapter on discussion and implications was expressed in multiple memos. Below, I provide a brief description of the purpose and the content of each chapter.

Toko ho an'ny Literatiora [The Literature Review Chapter]

In this chapter, written with a second-person voice, I surveyed literature on the postcolonial lens; cultures in FL and CRP; AR and PAR in education; teacher professional development; and teacher learning community to situate my study within the broader research. Each of those topics were analyzed and connected to the problems, purpose, and research questions of the study under a postcolonial lens. That is, I pointed out the strength of previous studies, but their limitations were based on whether / how power relations, oppressive contexts, and social injustices were addressed. Discussing those respective topics justified the need to conduct the study while pointing out a methodological gap.

Toko Anaovako Azy [The Methodology Chapter]

In the methodology chapter in a fictional interview format, I explained the research design, the PAR methodology, the methods, the data collection and analysis, and the criteria for trustworthiness / validity. In that conversation with one of the TLC teachers, I provided details on how participatory action research is used to address my overarching question and three sub-questions. I ended the chapter with some ethical considerations, challenges, and limitations of the project.

Toko Momba ny Vokatra [The Findings Chapter]

It is in the findings chapter that I try to answer the research question—How did teachers in the Teacher Learning Community use action research (AR) to construct and implement culturally relevant pedagogy (CRP) strategies in their Foreign Language (FL) teaching?—and the three sub-questions: 1) What were the CRP strategies identified by the TLC teachers? 2) How did the TLC teachers conceptualize and implement those CRP strategies? And 3) What were the outcomes of using CRP strategies in FL teaching? In so doing, I aim to illustrate that CRP conceptualization and CRP implementation were simultaneous processes and are not in a fixed order.

The findings chapter covers CRP as a framework that shaped the study, an end product in FL teaching, and a process for a multidimensional teaching and learning. To that extent, I described in detail how the Teacher Learning Community (TLC) teachers, the FL teachers who collaborated with me, conceptualized and implemented CRP features such as adopting renovated conceptualization and practices in FL teaching, seeing students as humans, and highlighting local ontologies and epistemologies. In each of those major finding themes, I provided sub-themes with thorough description, the way they were conceptualized by the TLC teachers, their implementation steps in the FL classrooms, their connection with Malagasy cultures, and related individual examples by the TLC teachers.

Toko Fifanakalozan-kevitra sy Kolaka [Discussion and Implications Chapter]

At this last part of the dissertation, I revisit my original research question and sub-questions, discuss the findings and situate them within the literature using a postcolonial framework. I also share what I learned from the study and how I theorized my study.

Then, I consider the implications of the study in regard to cultures, perspectives,

practices, and teacher preparation. The chapter ends with the study's limitations.

Glossary

Action research: Echoing Mamlok-Naaman and Eilks (2011), I define action research as "a cyclical process of planning, implementation, observation, and reflection" (p. 583) performed by teachers in "an environment of support, cooperativeness, and collaboration with professional researchers and other teachers teaching the same or related subjects" (p. 584) in order to improve teaching practices.

Participatory Action Research: In the present context, participatory action research is an action research that "openly challenges existing structures of power and creates opportunities for the development of innovative and effective solutions to the problems facing our […] communities" (Brydon-Miller and Maguire, 2009, p. 81).

Culturally relevant pedagogy: Inspired by Ladson-Billings (1995), I frame it as a pedagogy of opposition where students are encouraged to "learn collaboratively, teach each other, and be responsible for each other's learning" (p. 163).

Culture: A set of beliefs, practices, and perspectives shared by a group, culture here is not only fluid that changes across time and space, but it is most of all "a social construction manipulated by politics and ideology" (Holliday, 2012, p. 37).

Foreign language: In the present context, I use foreign language as a language that is not Indigenous to the country but rather learned to some extent. Although I recognize languages such as German, Chinese, Arabic, Spanish, and Russian are learned in Madagascar, I refer to French and English whenever I mention foreign language.

Madagascar: This is my home country that I share with other 23 million fellow citizens. It is the island east of Africa, right across from Mozambique.

Malagasy: I use this term both as a noun to call the people and the native language of Madagascar, and an adjective to refer to someone or something from Madagascar.

Teacher learning community: This is a non-judgmental space where "conversation and dialogue by teachers [and the facilitator] about student work and student learning" (Dana & Yendol-Hoppey, 2008, p. 7) occur on a regular basis.

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CHAPTER TWO: LITERATURE REVIEW

You, the readers, will read this literature review in a second-person voice because this dissertation is written in an unconventional format because. You will learn about the conceptual analysis from literature around 1) postcolonial lens, 2) cultures in Foreign Language (FL) and Culturally Relevant Pedagogy (CRP), 3) Action Research (AR) and Participatory Action Research (PAR) studies in education, and 4) teachers' professional development (TPD) and Teacher Learning Community (TLC).

Overview

You will learn about four points when reading this literature review chapter. First, you will find out what a postcolonial lens means and its connection with more recent theories such as critical pedagogy and Whiteness. Second, you will discover significant topics related to the present dissertation on cultures and Foreign Language (FL) teaching from previous conceptual, historical, and empirical research. Third, you will read about how I situate the study within the existing body of literature in the fields of history, FL, second language acquisition, and qualitative research. Lastly, you will find out a theoretical explanation of the potential influences of Malagasy cultures in FL teaching, learning, and education. More precisely, you will see the following topics successively: 1) postcolonial lens, 2) cultures in FL and Culturally Relevant Pedagogy (CRP), 3) Action Research (AR) and Participatory Action Research (PAR) studies in education, and 4) Teacher Professional Development (TPD) and Teacher Learning Community (TLC). You will uncover at the end of this conceptual analysis the significance of this review for a new direction in the study of cultures and FL teaching.

Theoretical Lens

To start with, you need to know that a postcolonial perspective was adopted to review, critique, and point out the strengths and limitations of literature related to

education and FL teaching and learning. As a reminder, a postcolonial viewpoint acknowledges that 1) oppressive features in classroom settings are detrimental to teachers and students, and 2) colonizing contexts can be neutralized by teachers and students to celebrate their dignity. One oppressive feature in the classroom is that education is given to the learners instead of the learners giving it to themselves (Woodson, 1933/2010, p. 67). By receiving an education instead of getting it on their own, learners make an adjustment to the classroom world (Freire, 1970/2010), and do not construct knowledge from it. Reluctant learners to that extent are comparable to a group forced to accept being colonized (Memmi, 1965/1991) by the teachers through the curriculum.

Such context, as you might imagine, can be neutralized in order to gain human dignity in a classroom. For example, for the case of FL classroom, language could be used as a counter-hegemonic medium (Mazrui, 2002), i.e., a means to demonstrate the complexity of people's lived experiences, which are steeped in social and institutional structures (Chapman, 2007). To do so necessitates the transformation of current aspects of FL teaching with "reductive and deficit – oriented policies and classroom practices" (Prieto & Villenas, 2012, p. 414) into an environment where "a human being engaged with other human beings, and the interesting thing is what happens to that teacher, to those students, and what happens in the field between them" (Ayers & Alexander-Tanner, 2010, p. 58). Note that in FL teaching, and in any classroom, interaction is the basis of knowledge acquisition. Freire (1970/2010) elaborated on the importance of dialogue in the following: "The teacher is no longer merely the-one-who-teaches, but one who is him/[her]self taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow" (p. 80).

Therefore, a postcolonial framework envisions both teachers and students liberated from the colonial-rooted attitudes and practices by claiming their agency.

Now, you are exposed to two other theoretical perspectives applied in education also highlight teachers' and students' agency: critical pedagogy and Whiteness studies. Applied in FL teaching and learning, both recognize power between FL language and its users rather than dismissing it. A critical pedagogy viewpoint and Whiteness study lens align with postcolonial theory because the former can convert a FL classroom into a "cultural terrain that promotes [students'] empowerment and self-transformation (McLaren, 2009, p. 62) whereas the latter pushes to "unmask the naturalization or taken for grantedness of race in knowledge construction and the process of teaching and learning" (Dray, 2008, p. 856). Each theory exploited in education, including FL teaching and learning, is explained in the next paragraphs.

From a critical pedagogy lens, you notice that the context is constructed to "challenge the individual achievement model promoted in school and the larger society" (Duncan-Andrade & Morrell, 2008, p. 86) to see success differently. The learning environment is filled with a positive expectation that students are individuals capable to thrive academically, culturally, and critically as a group (Ladson-Billings, 1995a). Remember, in a critical pedagogy-oriented classroom, as stated by Knight (2004), "teachers can be change agents in society, influencing society by the way they teach children" (p. 217). This good civic function of the teachers makes them more than a problem-poser in the classroom (Freire, 1970/2010) who stimulate their students' thinking; it makes them a leader from whom students are inspired. Inspired students in a classroom with a critical pedagogy approach are encouraged "to explore the world in

order to take meaning from it and to make sense of it" (Ayers &Alexander-Tanner, 2010, p. 70).

From a Whiteness study perspective, according to Dray (2008), you find out that the classroom tries to "examine the role that race plays and how it privileges so that [teachers and students] can work toward shifting these power structures" (p. 857). Race and racism must be discussed in teaching and learning since their dimensions serve to elevate white people and their cultures over people of color's experiences and stories (DiAngelo, 2006). When white ideologies and practices are accepted as superior, and thus legitimate and even universal, "race as a factor inadvertently undermines the lived realities that individuals experience across race lines" (Dray, 2008, p. 856). By focusing primarily on the academic performance of students of color and ignoring the defining relationship between that performance and the production of Whiteness in the classroom, racial inequity is externalized (DiAngelo, 2006, p. 1986). To interrupt the production of social and educational inequity in the FL classroom, DiAngelo (2006) suggested, "teachers and students must displace Whiteness from the unmarked and neutralized status that is itself an effect of dominance" (p. 1985). As you discover thus far, it is time to acknowledge that FL teaching and learning is not, and has never been, detached from Whiteness ideologies.

You will find out that literature related to education and FL teaching / learning is reviewed, critiqued, and scrutinized through a postcolonial theory illuminated with critical pedagogy perspective and Whiteness study lens.

Cultures in foreign language (FL) teaching and culturally relevant pedagogy (CRP)

Definitions and Backgrounds

In this dissertation, whenever you read "culture", you refer it to Holliday's (2012) definition: "A set of beliefs, practices, and perspectives shared by a group, culture here is not only fluid that changes across time and space, but it is most of all a social construction manipulated by politics and ideology" (p. 37). I use cultures most of the time because supporting Agar's (2006) exigence of the plural form, I believe that "A particular moment or a particular person or a particular group is never about just *one* culture. It is always about *cultures*" (p. 6). However, when I write it in the singular form, it does not mean that it is about one item. I see the concept of culture with many entangled components.

When you read about FL, think about a language that is not the first language spoken in the country, but rather learned to some extent. Although you might have recognized languages such as German, Chinese, Arabic, Spanish, and Russian are taught in Madagascar, you always refer to French and/or English whenever foreign language is mentioned. French is the other official language in Madagascar whereas English is the language of the millennium. The teaching of French and English in the Malagasy context is in formal schooling, excluding language learning centers and university settings. FLs can be any other language than English, also called world languages in the U.S. contexts. In many other countries, whose first language is not English, the language of Shakespeare is also referred to as English as a Foreign Language, EFL.

Another note for you, French has been the official language in administration, instruction, and communication (Esoavelomandroso, 1976) since1896, the year the

country of Madagascar became a French possession by the Annexation Law of

Madagascar (Allen & Covell, 2005). French has remained the Language of Instruction

(LOI) in schools there due to the assumption that Madagascar did not possess technical,

scientific, or technological terminologies in its mother tongue (Bamgbose, 2003). All

subjects in schools in different levels are taught in French. However, French, according to

Dahl (2011), has never been a common vehicle of communication for people originating

from different regions. As a result, on one hand, French became the language of the elite.

On the other hand, it "was seen as a further factor dividing Malagasy society" (Brown,

1979, p. 259). Still, many Malagasy learned French for social and economic betterment

(Clignet & Ernst, 1995). French in the present context is a FL.

Beware that whereas French kept the title LOI even after colonization, English

remained a foreign language (Ravoloarimanana, 2014) taught in middle schools and

upward. However, when President Ravalomanana, a self-made businessman with strong

ties to the Anglophone world (Rabesahala Horning, 2006) came in power in 2003, he

implemented a policy that English should be taught in primary schools (Dahl, 2011).

Additionally, he revised the Constitution of Madagascar by stating Malagasy as the

national language whereas French and English the official languages (Madagascar

Constitution, 2007). Anglophone scholar Rabenoro (2016) reported that Ravalomanana

succeeded to move Madagascar education rank from 31st to 28th out of 52 countries in

Africa. The report did not show any correlation between education improvement and

English introduction. During the Ravalomanana regime, children learned Malagasy,

French, and English at the same time. This practice was later on criticized as "*un faux*

trilinguisme" (false trilingualism) (Ramoeliarisoa, 2015, p. 43) due to its ineffective way of combining the acquisition of Malagasy, French, and English at the same time.

Another key terminology in this section is CRP, culturally relevant pedagogy. CRP is drawn from Ladson-Billings' (1995a) findings of her project studying eight classrooms with dominantly Black African American children students. Ladson-Billings (1995a) came up with a thorough definition of CRP as follows:

> a pedagogy of opposition […] committed to collective, not merely individual, empowerment […], [that] rests on three criteria or propositions: (a) Students must experience academic success; (b) students must develop and/or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order. (p. 160)

Therefore, in my opinion, a CRP approach does not simply incorporate the cultures of the learners, but it also aims to enhance their academic performance and raise their critical awareness.

Cultures in FL Teaching

I would like to inform you that when cultures are brought into FL teaching, many students and teachers tend to think of the target cultures, leaving the first language (L1) culture or local cultures out of the scope. Duff and Uchida (1997) stressed on the "inseparability of language and culture" (p. 419) in FL teaching, inferring that a French teacher should teach French cultures to his / her students, and an English teacher should teach American or British cultures. They showed the importance and effectiveness of including the target culture in teaching EFL from four Japanese instructors' perspective. One possible interpretation of this trend could be the assumption that "total cultural [my

emphasis] immersion in English is the quickest route to English learning" (Auerbach, 2000, p.178), or the textbook illustrated cultural materials that promote Western discourses (Ravelonanahary, 2007). Another way you can understand those Japanese teachers' perception is summed up by Arowolo (2010) as follows: "Western culture now is regarded as frontline civilization. [Other] ways of doing things became primitive, archaic, and regrettably unacceptable" (p. 3) in an EFL classroom.

Mohr and Mohr (2007) pointed out in their study about oral interaction in an ESL (English as a Second Language) class that among teachers' expectations are student's responses in their native language (p. 444). Note that even if ESL is not a FL per se, this review issue of native or first language (L1) is appropriate because language is part of cultures, and ESL contexts share some issues on cultures with FL. The Response Protocol recommended by the authors in the article was characterized by two key elements: valuation of students' response efforts and the teacher's efforts to scaffold elaboration (p. 447). Their goal was to make teachers aware of some linguistic and cultural features of ESL students that significantly affect their interaction in the classroom. For example, they depicted that besides the English language struggle, ESL teachers also needed to acknowledge the unfamiliarity of ESL students with the uniqueness of classroom dynamic and the educational system in general in the U.S. Even if there was an attempt to reach students through L1, the suggestion "Learn some key phrases in the student's native language to make a connection and to share the language-learning process with your students" (p. 448) figured at the bottom of the list of guidelines for ESL teachers. Most of all, its emphasis remained on L1, leaving other L1 cultural aspects out of the scope.

Did you know that in the field of English Language Teaching (ELT), researchers such as Auerbach (2000) and Rubinstein-Ávila (2003) investigated the inclusion of L1 in second language learning and the role of L1 in dual-immersion programs respectively? In either study, authors did not emphasize the significance of L1 cultures in particular. It was not indicated in either research whether other L1 cultures besides the mother tongue emerged in the learning process or through students' responses. Likewise, studies that include L1 cultures conducted by TESOL (Teaching English to Speakers of Other Languages) scholars such as Chamcharatsri (2013) and Hanauer (2012) put focus on the importance of L1 in second language writing, but did not expand on L1 cultural experiences. Although both researchers clearly encouraged students' mother tongue as a resource during the L2 writing processes, neither pushed L1 cultures for further investigation. I acknowledge that in both studies students' voices were celebrated but their focus was mostly on linguistic, emotional, and aesthetic issues but not on social, political, or critical matters beyond the classroom.

Also, note that Gay (2002), a teacher educator proponent of culturally responsive teaching, affirmed that "culture is deeply embedded in any teaching" (p. 112), including language teaching, of course. From the studies illustrated in this section, I lean toward a view that despite the efforts on accepting L1, or at least considering it in ELT, TESOL, and ESL, L1 cultures were not explicitly explored to "emphasize local exigencies and lived experiences" (Kumaravadivelu, 2006, p. 171), students' funds of knowledge (Moll et al., 1992) and social capital (Bourdieu, 2011). By excluding those elements, you can imagine that the classroom community cannot openly discuss cultural, social, political,

and critical issues, perpetuating the idea of language teaching as solely an opportunity for linguistic and cognitive development.

As you might imagine, that gap is even larger in FL (French and/or EFL) teaching worldwide. First, FL teaching still believes in total immersion as the most appropriate and effective way to learn a language. L1 use is discouraged and kept at minimum. Pronunciation matters that most publications address the competence and proficiency of teachers (Chambless, 2012) as among the main criteria for teaching and learning effectiveness. Second, there is a lack of empirical studies in FL teaching and learning in K-12 settings in the U.S. and other countries. Burke (2012) called FL scholars to conduct more research in K-12 settings by specifying the "needs in [...] secondary world language classrooms" (p. 715). Indeed, most published articles and books reported research done at the university settings on graduate teaching assistants in FL or pre-service FL teachers (Sullivan, 2012; Swender, 2003) with the exception of Reagan and Osborn's book. Therefore, in order to welcome L1 cultures of the diverse learners, I suggest that the field of FL teaching and learning not only conduct classroom-based research, preferably *with* teachers (Burke, 2012) but especially investigate issues beyond language acquisition such as sociopolitical and ideological barriers to language production.

Culturally Relevant Pedagogy

I wanted to inform you that coined by Ladson-Billings (1995b), CRP responded to the deficit view of African American children's education because little research has been done to examine academic success among that group (Ladson-Billings, 1995b). The first principle of academic success in CRP was drawn from Ladson-Billings' observation of the classrooms that she researched. Success defined in CRP was proven through

students' higher levels of performance compared to their district counterparts (Ladson-Billings, 1995b) through their standardized achievement tests and classroom observation reports. CRP permitted students to "pose their own questions about the nature of teacher- or text-posed problems and engage in peer review of problem solutions" (Ladson-Billings, 1995b, p. 475). Teachers in that CRP project expressed that their students' academic success constituted their primary responsibility (Ladson-Billings, 1995b).

As for the second tenet of cultural competence, note that Ladson-Billings (1995b) identified teachers integrating rap lyrics and peer group leadership in their classrooms. The lyrics of the rap songs were used by the teachers as a bridge to reach a more conventional poetry whereas the leadership group encouraged male African American students to run for a school position (Ladson-Billings, 1995b). Students in those cases were "encouraged to be themselves in dress, language style, and interaction styles" (Ladson-Billings, 1995b, p. 476), their academic engagement was developed through cultural competence.

The last CRP value you need to know is critical consciousness. It was identified by Ladson-Billings (1995b) through teachers who addressed social inequities with their students. Indeed, the teachers were vocal about political underpinnings of students' community and social worlds (Ladson-Billings, 1995b). Being aware of their invisibility in the historical arena and their unjust treatment in the community, those teachers engaged their students to publicly report their marginality. Specifically, those teachers and their students succeeded to "write urban plans which they presented before the city council" (Ladson-Billings, 1995b, p. 477) to make their voices heard and claim their

space in the community. CRP led status-quo disruption through critical consciousness, which should be the goal of education, I think.

You might have noticed that I do not intend to infer that pedagogy focusing on students did not exist before the age of CRP. Practices that aim at putting the emphasis on the students by connecting them with the teachers, the environment, and the curriculum started in the 1990s (Bowers & Flinders, 1990; Grant, 1992; Dilworth, 1998). Those practices were born after the discovery that learning is not solely a cognitive activity because students' sociocultural backgrounds such as race, ethnicity, class, gender, nationality, and first language contribute to their learning outcomes as well.

More than twenty years later, you need to know that students from dominant groups were still perceived to perform better than those who belong to the margins such as students of color, from low income families, speaking the minority language, or coming from certain geographical areas (Lipman, 2009). Scholar Yosso (2005) acknowledged the contradictory nature of education, "wherein schools most often oppress and marginalize while they maintain the potential to emancipate and empower" (p. 74). Other scholars such as bell hooks (1994) looked to "create spaces in the classroom where all voices can be heard because all students are free to speak, knowing their presence will be recognized and valued" (p. 139). Those researchers contributed to education of minoritized groups in the U.S., but my focus is limited to Ladson-Billings' (1995a) CRP. You might know that the context in CRP situations depicted aspects such as oppression and exclusion of those who did not belong to the mainstream group.

Understand that in CRP models, instead of pushing individual success, students were encouraged to "learn collaboratively, teach each other, and be responsible for each

other's learning" (Ladson-Billings, 1995a, p. 163). Students experienced another discourse of achievement when the emphasis is on lifting up together as a group. Students' success is to be measured not just by standardized tests, but also by other indicators from classroom observations (Ladson-Billings, 1995b). Most importantly, students are prepared with tools to face the "inequitable and undemocratic social structure" (Ladson-Billings, 1995b, p. 474). In other words, from articles or newspapers brought in the classroom, for example, students can develop multiple perspectives on the social inequalities produced and maintained by cultural norms, values, and more (Ladson-Billings, 1995a).

You need to know that other forms of CRP were derived from Ladson-Billings' (1995b) ideas since then: culturally responsive teaching (Gay, 2000), culturally appropriate pedagogy (Nguyen, Terlouw, & Pilot 2006), culturally sustaining pedagogy (Paris, 2012), critical culturally sustaining / revitalizing pedagogy (McCarty & Lee, 2014). CRP and its variations aimed to challenge the deficit paradigms that blame the victims and affirm minority children's failure in school because of cognitive, motivational, or family deficiencies or dysfunctions (Valencia, 2012).

Almost two decades after her CRP project, note that Ladson-Billings (2014) published a revision of CRP to speak to the changing and evolving needs of dynamic systems in which learners live. In the revised version of CRP, she raised the issue that teachers rarely pushed students to consider critical perspectives on policies and practices that may have direct impact on their lives and communities (p. 78). In other words, the remixed CRP permits teachers and students to look for something more than the traditional program (p. 80) such as the incorporation of Hip-Hop activities for learning

purposes and for celebrating African American learners' identities and cultures. That was how CRP becomes CSP or Culturally Sustaining Pedagogy: it considers hip-hop culture as "a site of pedagogical possibility while guarding against the voyeuristic culture-vultures that consider it to be the next trendy thing that can be used to hook students, only to draw back into the same old hegemonic, hierarchical structures" (p. 82). Even if CSP was drawn from CRP, the terminology was coined by Paris (2012).

In a CRP framework, pay attention to the fact that educational researchers in the U.S. started to move from a deficit view of learners to a fight for curriculum and practice changes that embrace real lives and experiences of people of color. This is because, as pointed out by Ayers and Alexander-Tanner (2010), "Each person is an expert on his or her own experience [...]. The people with the problems are also the people with the solutions. Teaching here is not hierarchical or patronizing, but horizontal and shared" (p. 64). Unfortunately, that view of people and teaching is not promoted in FL classrooms in countries of the world. Many people, including FL teachers, still believe that learning solely depends on cognition. FL learners are classified as good or bad, strong or weak, willing or lazy, smart or dumb. The binaries seem to be truthful especially when test scores, an objective evidence, justify them. Young (1958/2008) explained that "IQ + effort = merit" (p. xiii), putting test scores as the main meritocratic drive that keep those with power and privilege at the top of the society, including the classroom. The absence of CRP reinforces meritocracy by ignoring FL teaching / learning complexity.

You can imagine that FL teaching / learning without CRP leads to lack of attention to human dignity, low academic performance, disappearance of local cultural competence, and absence of critical consciousness. Teaching approaches such as total

physical response (TPR), grammar translation (GT), or even the widely known communicative approach (CA) and immersion focused on the target language production and TL (target language) cultural components. There is no questioning of the Eurocentric emphasis of the curriculum and its lack of representation of the experiences and realities of FL students in materials and content (Brayboy et al., 2007). A FL teacher trainer critiqued, "there are cultural differences in life and educational procedures and expectations" (Ravelonanahary, 2007, p. 174). Consequently, classroom environments are made of tension as teacher-student relationships only consist of compliance and discipline as the means to reach target language acquisition and cultural assimilation.

Know that early research in language acquisition focused on the idea that learning is a purely cognitive activity. From that standpoint, the myth about knowledge as universal and objective lead to a conclusion that there is only one truth, and that students' individual success is based on the physiological aspects of their brain. For low performing learners, this viewpoint, unfortunately, leads to "dehumanization, internalized oppression, and consequential collective division that results from cultural self-hate" (Camangian, 2010, p. 180). They are constantly seen by the teachers as the society alike as the problem and responsible of their failure because the "school discourses privilege narratives that silence the experiences of historically marginalized people" (Camangian, 2011, p. 458).

You might have heard that the FL curriculum in schools worldwide still omits, ignores, or denigrates experiences lived by students. As a result, the learners come to believe that something must be wrong with them if their attitudes, behaviors, and ideas do not align with those of white Westerners. Many lost their "understandings of collectivity

and the interdependence of the collective and the person" (Tucker, 2009, p. 420) because the focus shifted to individualistic idea of measurable and quantifiable. So, to move from a deficit view, education researchers started to fight for curriculum and practice that embrace people of color's real lives and experiences. For example, they incorporated the minority groups' "community cultural wealth [which] is an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and micro-forms of oppression" (Yosso, 2005, p. 77).

Note that social and educational justice issues occur in FL teaching and learning in many countries of the world where it is believed that learning solely depends on cognition. I argue that this belief is due to the absence of CRP concept in FL education which stated that local contexts are not important, and success is a personal cognitive accomplishment. Most teaching approaches focus on the target language production and cultural enactments. Consequently, classroom environments are made of compliance and discipline as means to reach target language acquisition and cultural assimilation.

I want to let you know that teachers need to "take definitive steps toward unlearning and actively dismantling [cultural assimilation]" (Case, 2012, p. 80) ingrained in the FL curriculum and pedagogy. They need to promote learners' identities, cultures, stories, and real lives by attempting to create a bond with all students, "rather than an idiosyncratic, individualistic connection that might foster an unhealthy competitiveness" (Ladson-Billings, 1995a, p. 163), and aim to teach a FL without oppression by honoring students' previous knowledge. A first step towards a change in their practice could be exploring their pedagogy through action research or participatory action research.

Action Research (AR) and Participatory Action Research (PAR) in Education

Remember, AR and PAR in education and teaching are the scope of this review although other fields such as agriculture (Mapfumo et al., 2012), public health (Baum et al., 2006), and social work (Mitchell et al., 2010), to cite as examples, also embrace and conduct AR and PAR. In AR and PAR "teachers are reflective practitioners, entering students' lives to develop the capacities and dispositions needed to facilitate a process of critical thought and reflection" (Kirkland, 2008, p. 69). That means, as researchers, they play crucial roles that might positively affect their students. The features and goals of AR and PAR are examined in the next section.

AR and PAR features and goals

Note that AR and PAR are different from traditional research methodologies. Unlike case study or ethnography, for example, where the researcher or the facilitator decides what to do, participants in AR and PAR have equal voices in decision making. When conducting AR and PAR, teachers study their own classroom in order to improve their own practice and make social changes. Per Somekh and Zeichner (2008), that "boundary-crossing nature of action research [and PAR] make [them] particularly well-suited metholog[ies] for educational transformation of the twenty first century" (p. 6).

From a methodology perspective, Creswell (2008) described AR as an investigation with an applied focus, using quantitative or qualitative methods or both while addressing a specific and practical issue in order to obtain solutions to a problem. As for PAR, McIntyre (2003) stated that it aimed to "the promotion of self- and critical awareness about researchers' and participants' lived experiences, the building of alliances between researchers and participants, and a commitment to just social change" (p. 29).

From an AR scholar's view, Mills (2007) suggested that AR is a process through which information is gathered with the goal of gaining insight, developing reflective practice, and effecting positive changes. In PAR, the key characteristic is the collaboration between the researcher and the participants (White et al., 2004), influenced by understanding of history, culture, and local context and embedded in social relationships (Baum et al., 2006). The major characteristics shared by the two, AR and PAR, according to Mamlok-Naaman and Eilks (2011), are their "cyclical process of planning, implementation, observation, and reflection" (p. 583). AR and PAR in education can be conducted alone or as a group, school-wide or at the district level, depending on the goal of the study.

AR and PAR in education

You will learn about three AR studies conducted by teachers that are reported in this section. The first one was part of academic program assignments in an AR class; the second one is conducted school-wide; and the last one is applied in an entire state.

In their study on K-12 students' learning and literacy development with full-time teachers enrolled in a MA university program, Hong and Lawrence (2011) asked 18 teachers to explore what will happen when they implement a new approach for literacy instruction in their classroom. AR process provided candidates with opportunities to apply strategies from the MA course and reflect on their practice, and it is a model for phenomenon investigation in real classroom settings (p. 12). Findings of this project showed that 1) action research had impact on literacy instruction and K-12 students' learning and literacy development, and b) the teachers problematized learning and

teaching (p. 6-9). The authors suggested that classroom teachers could apply those strategies, original or modified, in their classrooms.

A recent example of AR with a school-wide involvement you discover here was carried out in a Caribbean high school by Warrican (2015). Working with different classroom teachers on a literacy project, the author tried "to promote a culture of leisure-reading among reluctant readers" (p. 2). Using multiple data sets such as artifacts, students' narratives, and teachers' interview responses, Warrican (2015) found, among many other things, that most of the students in the low stream showed an interest in the reading materials whereas students in the high stream increased their amount of reading. That particular AR allowed teachers at that school to implement tips for leisure reading encouragement.

You will read next about a set of AR projects initiated by the Center for Teaching Excellence at Eastern New Mexico University and funded by the New Mexico Legislature were conducted in 2006 and 2007 in collaboration with educators, teachers, and graduate students across the state of New Mexico. AR projects occurred in pre-schools, elementary schools, junior high schools, high schools, and universities and were compiled in a book edited by Hulett (2008). They provided classroom teachers opportunities to explore topics of their interests for the sake of improving their practices. It was reported that besides seeing their work in print, teachers also had the chance to share their findings at the Action Research Conference in Taos, NM in 2007 (Hulett, 2008, p. v).

The three PAR projects you will read in this review were performed in the U.S. They occurred in Arizona, California, and the East Coast, and investigated curriculum,

district policy, and girlhood identities, respectively. The first two PAR settings were high schools whereas the last one is an elementary school. They were all are the product of a collaboration between University-based scholars, classroom teachers, and their students.

Through the *Social Justice Education Project* curriculum in a high school in Arizona, Cammarota and Romero (2011) engaged students in PAR projects on identifying personal issues that had injustice components. The PAR projects were used as a bridge to connect students' lived context and the curriculum (Cammarota and Romero, 2011) because students wrote personal poems inspired from social-justice oriented figures from the history class curriculum. Therefore, instead of a typical course that considers students as passive knowledge recipients, PAR participants in that class are seen as transformed individuals "recognizing their potential to produce knowledge that can foster change" (Valenzuela, 2016, p. 71). Despite negative assumptions on them because of their Latino identities, PAR students learned research methods such as observation and taped interviews. As a result, "the SJEP provides Latina/o students with content in American History, U.S. government, Chicano studies, critical race theory, and critical pedagogy, an educational program that is socially and culturally relevant" (Cammarota, as cited in Cammarota and Romero, 2011, p. 489).

The PAR project with high school youth, the summer seminar at the University of California at Los Angeles from 1999 to 2004, is a well-known movement. From PAR, university scholars including Duncan-Andrade and Morrell (2008) wanted to help students with their academic literacy skills and educational justice issues in their city. In addition to the reading of seminal texts in urban sociology and sociology of education, they reported PAR participants' developed skills such as basic reading comprehension,

vocabulary development, and synthesis of ideas. During the seminar, they wrote, the 30 high school students in groups of four were led by schoolteachers developed research questions after reading literature on social theory, history of urban education, critical pedagogy. Combined together, the summer seminar PAR activities help students with identity development and social change (Duncan-Andrade & Morrell, 2008). Through their presentations, high school students lobbied their school district for policy changes (Duncan-Andrade & Morrell, 2008) that target students of color from low-income families perceived from a deficit perspective.

The third and last PAR presented to you here is important among others as it provides a novel perspective on girls' identity construction based on gender, ethnicity, and language depicted by McIntyre et al. (2007). More exactly, on a weekly basis, topics on girlhood were discussed by a college-based research team made of the PAR professor and three undergraduate students, and 12 Latina girls aged between nine and ten. The project, called "The A–Z Girl Photo-Alphabet" (McIntyre et. al, 2007, p. 750) produced 500 pictures related to girlhood topics, focusing on the 26 letters of the alphabet. Here is how McIntyre et al. (2007) explained the choice of the photos: "[the girls] matched with 26 words that began with the 26 letters of the alphabet. Then the girls wrote texts for each photograph describing how the photograph was related to being a girl" (p. 750) and presented them at the team's university. Theories on identity formation evolved through PAR and from the combination of the college students' reflection and the A-Z Girl Photo-Alphabet projects through group discussions. Such an example of PAR is not only useful for identity theories in education, but it can also be beneficial for second or foreign

language professional development for pre- and in-service teachers. AR in English language teaching is discussed next.

AR in English Language Teaching

You will learn that a few AR studies focus on English language teaching, mainly in the field of EFL. Among them are the projects reported by Burns (2010) from different countries, the initiative by a group of Argentinian EFL teachers, and the AR concept by an Indian scholar.

Anne Burns (2010) compiled AR studies conducted in different countries of the world in her book entitled *Doing Action Research in English Language Teaching*, with some insight from other AR scholars in education. In her book, she illustrated how ELT teachers took "a self-reflective, critical, and systematic approach to exploring [their] own teaching context" (Burns, 2010, p. 2). Citing Kemmis and McTaggart, Burns (2010) suggested the following AR steps: planning, action, observation, and reflection, and developed each of them in details as chapters. For each step, she provided opinions and scenarios she called "classroom voices" to connect what she suggested with previously published AR projects.

Even if her intent was to write a book as a teacher guide, you might notice that she warned the readers that AR is not a linear process. It is rather a recursive spiral or cycle of action and reflection (Burns, 2010). Therefore, the steps do not have to be chronological. The book is an important contribution to the EFL field where AR is still unpopular. Besides Mexico, China, Japan, and the UK, countries covered in the book included Bahrain, South Africa, Brazil, Indonesia, Vietnam, and Oman. Additionally, topics reported in the book range from reading strategies, writing skills, attitudes toward

textbooks, to students' support and teacher professional development. Those pedagogical topics are indeed helpful for the discipline. Extending AR in EFL with critical perspectives exploring globalization of English, pedagogical imperialism, native speakerism, and language ideologies, for example, would uncover the power attached to the English language.

Banegas and colleagues (2013) conducted a Collaborative Action Research (CAR) in Argentina as a form of their own professional development. In fact, those EFL teachers inquired about how to improve their teaching and tried out the Content and Language Integrated Learning (CLIL) using CAR. According to Goodnough (2011), CAR by nature necessitates all stakeholders' involvement from design until the dissemination of the findings. As data, they collected their recorded meetings, group and individual interviews, classroom observations, field notes, and student questionnaires (Banegas et al., 2013, p. 188). Their findings suggested that they "co-constructed new knowledge and changed the way EFL could be taught" (p. 198) as students input such as their request for authentic audio materials to improve their speaking / listening skills was taken into consideration. The study reported student motivation and learning improvement from interview and observation. It did not indicate any teachers' or students' negative critique on Western-produced audio materials.

You will find out about another CAR study that was conceptually suggested to be conducted by a team of teacher-educators, university-researchers, and EFL teachers in Pakistan reported by Firose Kasi (2010), then a doctoral student at a U.S. university. In this project, the author suggested that CAR would allow Pakistani teachers to escape professional development with "top-down transmission model but also empowers them to

construct their own theories, knowledge, and methods which will definitely be context-specific, locally-situated, and relevant to the local needs and requirements of learners" (p. 114). His analysis was based on the Pakistani concept of professional development, university training of pre-service teachers, and the British-inherited education system. This recommended project theoretically tackled the Western influences on EFL teachers' training program, but its future implementation was not mentioned in the project nor the local researchers' reactions to the idea.

The AR, PAR, and CAR you just read in this section occurred in different education settings in various countries. Whereas all of them primarily addressed student learning and teacher development to some extent, only some of the U.S.-based studies tackled critical and political issues around teaching and learning. In my opinion, more projects with that trend can strengthen applied studies in education, and in FL in particular, where teachers play an active role towards knowledge construction and dissemination. Unfortunately, best practices are still imposed on teachers through professional development workshops delivered by university scholars or education consultants. An analysis of teacher professional development is given next, followed by what has been said in the literature about teacher learning community.

Teacher Professional Development (TPD) and Teacher Learning Community (TLC)

In this part of review, you read a section on Teacher Professional Development (TPD) and Teacher Learning Community (TLC) that are examined as opportunities for teachers to help them enhance their knowledge and develop new instructional practices (Borko, 2004) with the goal of maximizing students' outcomes. Although they share the same goals, they are different in format and outcomes.

Teacher Professional Development (TPD)

Note that TPD is important because research has shown that "positive changes occur in teachers' practices when they experience sustained, high quality professional development" (Kedzior & Fifield, 2004, p. 2). That quote is part of the TPD article published on the University of Delaware Education Policy Brief series in which the authors provided characteristics of high quality TPD, models of high quality TPD, the effects on TPD on teacher practices and student learning, and barriers to implementation of effective TPD. In that piece, Kedzior and Fifield (2004) suggested that high quality TPD to be content-focused, extended, collaborative, part of daily work, ongoing, coherent and integrated, inquiry-based, teacher-driven, informed by student performance, and self-evaluation (pp. 2-3).

Models of high quality TPD include mentoring, Content-Based Collaborative Inquiry (CBCI) and Cognitively Guided Instruction (CGI), and lesson study, which "reflect some of the diversity of possible approaches by focusing on new teacher development, student thinking, and lesson design, respectively" (Kedzior & Fifield, 2004, p. 3). Referring to empirical studies in TPD, mainly drawn from teachers' self-report in interview responses, the authors enumerated positive outcomes such as students' development of problem-solving skills and high reading achievement of students, and teaching knowledge improvement along with collective professional growth for teachers. Despite their non-exhaustive list of criteria, they recognized some barriers to high quality TPD. Those barriers included TPD structure and teachers' lack of time; TPD content; school and district factors; and costs. Solution to those barriers were also provided but two of them deserve a closer attention than others, according to the researchers: teachers'

time reduced to one day instead of a summer-long workshop, and the encouragement of teachers to work collaboratively to avoid paying for TPD.

For the one-day TPD, the style in the U.S., I wonder how much learning happens, especially when there is time for meals and breaks. And even if they "get something" out of it, what makes the professional developer believe that the teachers will implement it in their classrooms? And let's say teachers reported that they noticed some improvement. More evidence is needed for such a claim (observation, artifacts, students' assessment) to move beyond perception. The article by Kedzior & Fifield (2004) left those issues unanswered, emphasizing the effectiveness of a TPD of one day versus the one that lasts longer in the summer.

Regarding the teachers' collaboration, I think it was a great suggestion for cost reduction, especially for low-income schools and districts. However, its feasibility is still uncertain due to support and motivation. Collaboration requires not only a group of people but a body of support who can facilitate the group. That could be a lead teacher with adequate knowledge and skills in TPD. Teachers must feel the need and willingness to work in a group instead of being obligated to do so. The form of TPD aligned with the teachers' beliefs, values, and cultures would benefit them, their students, their school, their district, and even their community. In other words, TPD should be designed *by* and undertaken *with* teachers, which is "teacher-driven" (Kedzior & Fifield, 2004, p. 2) instead of delivered *to* or prepared *for* them. The article suggested teachers' collaboration to solve financial burdens but did not provide any technical support.

The issue of support and its importance were addressed by Opfer and Pedler (2011) in their article on TPD in the UK-based on a survey of 1126 teachers from 388

schools, 329 primary and 59 secondary. The study reported the correlation between high quality TPD and high performing schools on the one hand, but on the other hand, a high orientation towards TPD among individual teachers in low-performing schools was also brought up. One of the authors' interpretation of such finding was that administration "fails to support their learning, [thus] teachers in low performing schools turn inward to improve their practice" (p. 21). In that case, not only TPD came from the teachers and was locally conceptualized, but it was especially motivated by their willingness and desire to improve their practices. This type of TPD, in my opinion, tends to sustain but it does not mean it is acceptable to see other schools being funded while others are left out without that support.

Sharing Opfer and Pedler's (2011) call for TPD support at the school level, I endorse that "Schools require help and guidance to develop these necessary capacities to support teaching and learning: they cannot do it on their own" (p. 22). To extend that statement, I add that teachers need support to improve their practice and student outcomes, but they do not have to be left without the school's intervention and subvention. Brayboy et al. (2007) underlined the absence of resources that affected students' academic performance and made their school a bad one. At the same time, those researchers pointed out students and teachers of the good school benefiting from modern infrastructures to a promising future. Yet, in the former case, teachers are held accountable as articulated by Kumashiro (2012): "all of education rests on the shoulders of teachers, hence the frequency of blaming teachers for all that is wrong with some public schools" (p. 10). Therefore, in the long run, both students and teachers in poor

schools become victims of low-performance to the extent that "distributions of money influence development directly" (Ruglis, 2011, p. 628).

Besides the low-performing and poor schools that are victims of high quality TPD, rural schools such as the ones in Zimbabwe and South Africa also experienced issue with lack of high quality TPD reported in Mukeredzi's (2013) article. The researcher explored how Professionally Unqualified Practicing Teachers, PUPTs, "learn and how they professionally develop from their teaching roles in rural secondary schools" (Mukeredzi, 2013, p. 6) besides being enrolled part-time at two universities in each country to pursue a masters' degree. From three interview responses of twelve teachers, the researcher reported three major findings. First, she found out that the teachers perceived to develop general pedagogical knowledge such as teaching techniques to prepare students for exams, learning by doing approaches, and disciplining students (Mukeredzi, 2013). The second perception of the rural teachers was on their pedagogic content knowledge (PCK). Mukeredzi's (2013) participants "illustrated that PCK includes opportunities for reexamining subject matter content from the perspective of student learning" (p. 6) thanks to the collaboration among them. Knowledge of context was the last perceived learning skills by the Zimbabwean and South African rural secondary teachers, according to the author. Mukeredzi (2013) put it this way: "All participants described knowledge of context from being members of their schools, participating in and observing day-to-day school activities" (p. 11). The knowledge content described in that article covered knowing about students and the teaching context and planning the teaching style accordingly. However, the information received from the teachers was based on their perception, and not necessarily their reality.

Similar to the TPD suggestions developed by Kedzior and Fifield (2004), the findings from this study are also founded on teachers' self-report as "Measures based on independent observations of teachers' classroom practices are less common. Few studies examine the effect of teacher professional development on student learning" (p. 3). That is among the weaknesses of TPD. I am not personally interested in results of TPD on student learning nor I advocate for one. The scarcity of that type of study might be the education researchers' reluctance to invest on such a topic. On the one hand, if the findings show significant improvement in student learning after one day of TPD, then maybe teacher education programs should not exist. If in contrast the findings suggest that one-day TPD does not make any change, then professional developers will lose money, if not a job.

In no way I infer that external professional developers are not needed. In fact, they are the ones with whom classroom teachers can improve their teaching practices. The African teachers in the rural schools earlier would have adopted many more novel teaching techniques had a professional developer reached them in the field. However, the teachers should not forever depend on the external consultants for their TPD. After a certain period of collaboration with the professional developers, they need to start gaining ownership of their own TPD. They definitely need the help of professional developers in that regard. This transition is crucial because it makes teachers agentive and responsible for their fate. Theoretically speaking, TPD aimed to produce successful teachers. However, in practice, none of the articles here opened up to this sustainability topic. This process can be in different forms including a teacher learning community.

Teacher learning community (TLC)

Teacher Learning Community, TLC, is adapted from Professional Learning Community, PLC, a circle where the FL teachers exchange ideas and feedback on learning / teaching issues under the facilitation of a coach or a facilitator, often affiliated to a higher education institution or a head teacher with experiences and / or expertise. Dana and Yendol-Hoppey's (2008) idea of TLC group entailed members meet on a regular basis to focus on "conversation and dialogue by teachers about student work and student learning" (p. 7). In practice, TLC team discusses achievement, issues, struggles, and experiences of teachers and students, in and beyond the classroom.

In a TLC, the coach or facilitator has responsibility for, supports, and facilitates the professional learning of colleagues (Dana & Yendol-Hoppey, 2008, p. 15). He/she ensures the establishment and maintains a healthy TLC by "convening a group of interested individuals committed to creating culture of inquiry rather than continuing to work in isolation" (ibid, p. 22). A healthy PLC has ten essential elements suggested by Dana and Yendol-Hoppey (2008): a group vision, trust among group members, power sharing, collaborative learning, diversity celebration, documentation of learning, acceptance of changes, data in different forms, and administration support. Those elements not only help the facilitator to keep track of the TLC, but they serve as an expectation guide to the group. The TLC in this example is combined with individual teachers' AR project to move away from the traditional sit and get professional development model (Dana & Yendol-Hoppey, 2008). That is, talking about teaching is not enough. Teachers need to "construct knowledge in practice by engaging in their daily work within their classroom and school" (Dana & Yendol-Hoppey, 2008, p. 3). This is an

opportunity of combination of theory and practice, a crucial benefit of TLC but the model did not address social issues such as inequity and injustice where teachers and students come from diverse backgrounds.

Two examples of PLCs are reported in Wood's (2011) article describing "how participation in learning communities helped teachers respond differently to difficult problems, change their language in discussing learning problems, raise problems and issues with increasing candour and become more innovative in answering students' needs" (Wood, 2011, p. 477). The two facilitators of the PLCs "developed a collective conviction that all students can and should learn and began to shoulder a collective responsibility for students' well-being" (p. 478) by adopting a protocol. Despite the protocol, one of the PLC that is made of kindergarten teachers contrasted with the external consultants' top-down approach (p. 489). The author stated that the PLC members "were reading professional literature together and sharing samples of students' work. They were urging each other to address the needs of struggling learners and carefully documenting student progress" (p. 485).

The other PLC team was made of fifth grade teachers. Not having to deal with external consultants as in the kindergarten PLC, the fifth-grade PLC at the beginning of its inquiry faced with a female colleague who refused to participate by complaining that "there were too many grade-level meetings and that the meetings were keeping her from using her planning time well" (p. 491). Later on, that particular teacher identified an issue to be investigated, and the PLC progressed. The author wrote that, as a group, the fifth-grade teachers "were explaining their rationale for teaching decisions to their PLC colleagues, [and] found themselves making similar explanations to students" (p. 493) to

enhance student-teacher relationship. One achievement of the group was that students improved in testing, as exclaimed by Wood (2011) in her article: "their students' scores on the state's standardized tests met state requirements for the first time in five years" (p. 493). The author praised the PLC members' "greater sense of collective agency, responsibility, expertise and creativity among the teachers" (p. 494) as a result of teacher's connections with their students.

While in both cases Wood (2011) underlined the "subtleties of power dynamics within schools and between schools and outside political contexts" (p. 493), the author did not address teachers' celebration of students' experiences besides cognitive issues. For example, at the school where teachers constantly hear social issues such as eviction from apartment, incarceration of a parent, family death from AIDS, drug addiction (pp. 490-491), none of the issues were brought in the PLCs to be examined. I do not mean it is the responsibility of those teachers to help those students out. Instead, I believe that those are students' realities, and deserve to be discussed as results of social inequities and injustices in the community. That contributes for "a turn towards the genuine well-being of each individual" (p. 495) regardless of their socioeconomic and cultural backgrounds.

A report on teachers' interview about their PLC experiences in Australia examines the relationship between PLC and student learning outcomes. According to the article, "Questions focused on the changing role of the teacher, models of school based professional learning and the importance of professional learning and PLCs in supporting innovation" (Owen, 2014, p. 61). Findings revealed that PLCs "nurture the teacher learning culture towards improving skills for the innovation context and build the momentum towards sustaining the transformative educational context" (Owen, 2014, p.

64). Teachers' learning was expressed in their interview responses, classroom observation notes, and their collaborative work with students (p. 61-62). As far as student learning outcomes are concerned, the author cited the following as the major results from the study: achievement and deep study (p. 64), student engagement (p. 66), social outcomes (p. 68), emotional / self-confidence (p. 69), independence and personal management (p. 69), and creative outcomes (p. 70).

The strength of the study lies on its evidence from classroom- and teacher-based data of explaining how PLC promotes "teacher and student well-being, reinvigorating teacher passion for working with students and their learning" (p. 72). However, it was not indicated how much teachers were involved with working on students' social issues besides mentioning examples of resolved social isolations of a group of students in Information Technology and one with disability. PLC as a resource to make social aspects of students shine is worthwhile and exceptional, especially in settings that often marginalize them. But, making students welcome and empowered despite their social handicap is another step towards justice and equity if the goal is to decolonize the classroom space.

The last case of PLC to be presented here is a case study on teachers' beliefs on PLCs and collegial learning in Hong Kong. The study by Tam (2015) used semi-structured interviews and observations as data among the 14 teachers from the English and 13 Chinese departments of a high school. Findings showed that "Most Chinese teachers believed that the increased collaboration among teachers would eliminate the isolation of teacher culture" (Tam, 2015, p. 431) thanks to the PLC. In addition, it was reported that the Chinese teachers "listen to and provide concrete intellectual and social

support to each other" (p. 432). In contrast, the author noted the reluctance of the English

teachers toward PLC. Those teachers complained that "working in a PLC would not be

able to generate new knowledge and skills, but only conflict among teachers" (p. 433).

Tam's (2015) conclusion regarding the teachers in the English department is as follows:

"Their emphasis on individualism and their rigid attitude towards learning in PLCs are

unlikely to nurture a collaborative culture in their department" (p. 434).

The two groups' view on teachers' collegiality through PLC is also different. The

teachers in the Chinese department collaborated successfully in the "development of a

curriculum, instructional materials and formulating new ideas to promote innovative

teaching" (p. 435) whereas those in the English department see PLC as an activity "often

focused on operational procedures such as participating in staff meetings to examine

teaching schedules and assessment schemes" (p. 436). The author's explanation of

difference in findings is based on leadership styles of the heads of departments: "The

Chinese Department HoDs exercised democratic leadership – power and decision-making

were shared with colleagues – while the English Department heads tended to perform

managerial leadership in which all teaching was overseen" (p. 438). Although all the

teachers in the study are Chinese, their attitude towards PLC depends on the subject they

teach. Instead of pointing out the colonizing pedagogy and curriculum in English, which

is in the subject of teaching, the author here addressed only leadership style. Ignoring the

power that comes with English is a limitation to this PLC study.

The examples depicted in this section showed many positive outcomes of PLC in

teachers' and students' learning. All of them tackled issues on how collaboration

enhances teachers' effectiveness and students' outcomes. None of them problematized

power relations in PLCs or addressed social classroom issues reflecting the larger society. Except for the study in Hong Kong that involved teachers of English, all the PLCs were made of elementary school teachers and high school teachers of other subjects. PLC studies of FL teachers that pays attention to power dynamics and sociocultural issues that control and perpetuate oppressive contexts are missing. They would be a great addition to understand facilitation in teacher education.

Summary

In this literature review, you read an analysis of the concept of cultures in FL teaching, examples of AR and PAR in education, and studies on teacher professional development and TLC. You learned about the strengths in the literature as well as some limitations from a postcolonial perspective. Issues of power relations, social justice, and educational equity are largely published in the U.S. in the last decade because scholars started to pay attention to the school system that fails students from historically marginalized groups (Cammarota & Romero, 2011; Duncan-Andrade & Morrell, 2008; McLaren, 2009). Those education scholars, and many others, accused the system for not accommodating students' academic and cultural needs, and at the same time sought to develop pedagogical approaches that help students to thrive.

General education made a step toward a democratic and equitable education to some extent. In the field of FL teaching and learning, in the U.S. and worldwide, the focus remains on the linguistic and cognitive development of learners in the target language. The goal is to provide learners teacher-prepared lessons that speed up FL development at all costs. Often, the process involves the omission or denigration of learners' first cultures and mother tongue. Neither conceptual or empirical studies in FL

teaching and learning worry about that issue because of the Eurocentric view reinforced in the discipline. Teacher professional development and teacher learning community with FL teachers could be an opportunity to put those issues at the table but research with FL is still scarce. FL research is mainly conducted in university settings and outside the U.S. in EFL setting. Therefore, this study is significant and needed as it covers both the discrepancy in sociocultural issue foci in the literature on FL, and the methodological gap in FL teaching, learning, and education.

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CHAPTER THREE: METHODOLOGY

This methodology chapter has an unconventional format: a fictional interview between me, Rijasoa, the project facilitator, and Madame Clarisse, a foreign language teacher in Madagascar who is one of the six teachers collaborating with me in this study. Here, Madame Clarisse and I discuss how the study on conceptualizing and implementing a Culturally Relevant Pedagogy (CRP) in foreign language classrooms was conducted as a participatory action research. For CRP conceptualization and implementation, the teachers used action research (AR) in a Teacher Learning Community (TLC). In this methodology chapter, both of us give our insight on AR; the research purpose and questions; research approach and sampling; participants and setting; the theoretical lens; the data collection; the methods for data analysis; the criteria for trustworthiness / validity of the study; the ethical considerations; and the challenges and limitations of the study. My conversation with Madame Clarisse in this chapter constitutes an opportunity to share our methodological plan with input on the project design from a collaborator outside academia.

Research Design

R: Rijasoa; Madame Clarisse: MC

MC: Rija[3], I am glad that we were able to conclude our last round of study together! In the past, when you were still in the U.S., we did class visits to see our colleagues teach. Afterwards, we discussed our teaching issues and shared our satisfaction in the TLC, joined by you via Skype. But, today, I would like to look back what we did and how we did it so that others can replicate our project.

R: Yes, of course! I would be happy to discuss the methodology. I included this time slot in my schedule so that we can talk! So, let's do it!

MC: Since we have done AR for three years now, I am more or less familiar with it but other people might not. Also, I know that this cycle, we ended our project with student

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[3] Rija is the short version of Rijasoa. Teachers can call me Rija to be less formal.

showcase of their projects on sociopolitical issues as that was expected for a PAR. What is the difference between an AR and a PAR? Tell me!

R: Since you already know about AR as you have done it for years, why don't you go ahead and talk about it.

MC: Sure, I can do that. But, can we first say how AR activities are different from AR study.

AR Activities versus AR Study

R: I did not think about pointing out the differences but thanks for the attention to details. Your question helps other people unfamiliar with our project distinguish our past project with the most recent study from October to December 2017. Can you tell what is AR first as a methodology?

MC: Yes, I can. From a methodologist perspective, Creswell (2008) described action research as an investigation with an applied focus, using quantitative or qualitative methods or both while addressing a specific and practical issue in order to obtain solutions to a problem. In the field of education, AR is made of "a problem-posing cyclic process, through which teachers can identify, investigate, and try to solve problems in their teaching" (Geghard, 2005, p. 54), and it can be done collectively, like what we did, when teachers work individually in their classroom but share an issue as a group. In fact, AR allowed us to study our own classroom in order to improve our own practices, and you facilitated it. What I liked about our AR project was that, as echoed by Mamlok-Naaman and Eilks (2012), we tried that power "resides wholly within the group, not with the facilitator and not with individual within the group" (p. 586). I mean, you did not tell us to do things, we figured out as a team.

R: I am glad you brought that up!

MC: I said what I know about AR. Now, how is AR activities different from AR study?

R: For methodological purposes, they are different even if we might have done the same things. First of all, what we did in the past involved AR activities to get us familiar with outlining AR steps, identifying and honing a research topic, formulating and introducing interviews / questionnaires, taking pictures for data, and taking observation note during class visits. Additionally, when gathering at TLC meetings, we learned how to share our class visit experience with our colleagues by reporting what we saw, indicating what we learned, and offered constructive feedback to others. In the TLC circle, we also shared stories and experiences, asked questions, brought teaching problems and concerns, and listened to one another. We took notes about ideas and techniques that were later on applied in the classroom. As for the structure, we did not have a firm structure other than taking turns and letting everyone express him/herself. Did you remember other things we did, Clarisse?

MC: I think we also discussed about literature on teaching approaches such as group and pair work, student-centered approach, drawing as form of expressions, and students as partners in knowledge construction. I remember that last part because I am used to just giving them the lesson and ask them to do an assignment afterwards. My teaching style has changed since this AR project because I now start with asking students about the topic, allow them to give their opinions, and build our lesson from what they provided. My students tend to like it more when they are involved with the learning process. Oh, and I shared my preliminary findings at a conference in DC in December 2016. I investigated how to reduce unnecessary conversations in the classroom in my English

class. From my experience, I argued that lessons connected to students' cultures and interests with teacher involving all students through group or pair work make students focused in class. From my observation around the classroom, students' improved grades, and their notebooks, my students seemed to be more interested in learning English. Also, they seemed to be happier, and so did I. Sharing findings is part of AR so that other teachers and scholars know what can be done to maximize students' outcomes.

R: Yes, exactly! Sharing the findings with others gives us the opportunity to get back and improve our practices accordingly. As the facilitator of our project, I have learned a lot since 2014. I have experienced an improvement with my listening skills, my way of engaging teachers, and my leadership capacity. If before I always did the talking, progressively I provided opportunity for you and the other teachers to speak as well in the TLC meetings. A means of engaging you is to ask questions from what you all said so that you can elaborate on your ideas. More recently, after reflecting on how to boost teachers' leadership skills, each of you had the option to chair our TLC meetings. That recent move aimed to ensure you and your colleagues' ownership of the project.

MC: Yes, I liked it. I got a turn three weeks ago because last time, it was Cathie, and before that was Odontine's turn. I hope everyone liked to take that responsibility. So, what did we do for the AR study?

R: The AR study was different in two aspects: the duration and the components. We conducted an AR for a trimester instead of a whole school year due to time restraint. The AR components were structured with concise directions on each task. And as you mentioned earlier, at the end of the AR cycle, we organized an event to showcase student projects in forms of creative and artistic presentations. That way, instead of simply

exploring better teaching techniques, we also addressed sociopolitical issues in our

society, but related to each teacher's research question.

MC: I liked the showcase idea as many students volunteered to share their work! I felt

that we finally could share to the community the student outcomes from CRP strategies.

Research crossed the border of university through our PAR; through the showcase, it

crossed the school border, and reached the community! That was wonderful!

R: Yes, that was exciting! Research, I mean any research, should aim to improve the

community and the world. So, please, continue!

MC: I understand the direction of the study, and its end. But maybe we need to talk about

the beginning of our structured study. There must be goals and the research questions that

guided our study. Can you share them with me, or they are just about you? What was the

purpose of our study? And what were the research questions?

Research Purpose and Questions Reminded

R: What do you think? Why did we do that study?

MC: Well, I think we did the study because we wanted to construct and use CRP

strategies in our FL teaching. Meaning, instead of using Western contexts that our

students have no connection with, we will use Malagasy realities and experiences,

including traditions in FL classrooms. We wanted to use FL classrooms to learn about

Malagasy cultures, which we did not necessarily know as there are different types of

them.

R: Your explanation is beautiful, Clarisse! You described the goals right. The purpose of

the study was to tell your story, six Malagasy high school teachers, during the

implementation of culturally relevant pedagogy approaches in foreign language teaching

and learning. The overarching research question was, "How did teachers in the Teacher Learning Community use action research (AR) to construct and implement culturally relevant pedagogy (CRP) strategies in their Foreign Language (FL) teaching?" Extending from that was the three sub-questions: 1) What were the CRP strategies identified by the TLC teachers? 2) How did the TLC teachers conceptualize and implement those CRP strategies? And 3) What were the outcomes of using CRP strategies in FL teaching?

MC: I see. Thank you! Now that I understand the questions, how are they answered?

Research Approach and Sampling

R: First of all, I need to mention that what we did a qualitative research which "relies on the views of participants; asks broad, general questions; collects data consisting largely of words (or text) from participants; describes and analyzes these words for themes; and conducts the inquiry in a subjective, biased manner" (Creswell, 2008, p. 46). That means, unlike in quantitative research where researchers justify a hypothesis or prove a theory, we instead adopt what Marshall and Rossman (2016) called a broad approach to study a social phenomenon, in the most recent case, around CRP conceptualization and implementation. The six of you were the participants for this study as you fulfill the conditions for a purposeful sampling. Purposeful sampling, as elaborated by Merriam (2009), emphasizes specific criteria and their importance. In other words, you were selected to participate in this study because you 1) taught French or English at a public high school in Madagascar, 2) attended at least one CRP workshop, 3) conducted AR activities in a FL classroom, 4) experienced TLC, and 5) developed an interest in cultures and FL teaching. All of those criteria are crucial due to the uniqueness of our study requiring special skills, experiences, expertise, and attitudes.

Research Participants and Setting

MC: Ok. Did that mean a FL teacher who attended a CRP workshop and had a positive view towards cultures in FL teaching could have participated in the study?

R: Well, what do you think? Do you think that particular FL teacher had experienced AR and TLC, too?

MC: No, of course not. Only six of us experienced AR and TLC among the CRP workshop attendees: four female English teachers who are me (Clarisse), Odontine, Nathalie, and Miarisoa; one male English teacher, which is Jean Charles, and one female French teacher, Cathie. Therefore, the research setting was limited to my high school. Am I correct?

R: Yes, you are correct, Clarisse! Can you tell me about your colleagues?

MC: Sure. Here is a picture with our headshot, and tables with our background and AR project info.

Figure 1. Top row: Clarisse, Odontine, and Jean Charles. Bottom row: Nathalie, Cathie, Miarisoa

Table 1

Clarisse's Background

Clarisse Rasoarilalao Background	
Other names	Madame Clarisse, Clarisse, or Cla
Years of experience	34
Years at the Lycée	10
Class taught for 2017-2018 school year	Seconde [Tenth grade] and Terminale A [twelfth grade literary track]
Last school year before retirement	2018-2019
Alma matters	"Ecole Normale Niveau II" [Normal School for Level II] University of Antananarivo
Highest degrees	Licence ès [Three-year post-secondary degree] in English Letter.
Taught part-time at a private school	Yes
Other disciplines taught	French
Did I meet her before the CRP project?	No
How I met her	At the first CRP workshop in 2014
CRP workshops attended	6
CRP workshops at which she presented	5
Presenting CRP outside Madagascar?	Yes, in the US in 2016
CRP expertise	Connecting with students
Previous practice before CRP	Punishing the whole class by asking students to face down their table
Living close to the lycée	No.
How she went to work	By city bus for one hour
Family information	Living with her husband who is also a retired teacher

Table 2

Clarisse's Action Research Project

Clarisse's action research project	
Previous research question	"Maninona ny ankizy no be tabataba ao am-pianarana? (Why are students so noisy in class?).
Reason for choosing that question	Large classroom of 120 students. Almost uncontrollable students who made unnecessary noises
Last research question	"nahoana ny mpianatra scientifique no mahay mi raisonne kokoa noho ny litteraire amin'ny writing?" [Why do scientific students know how to think deeper than the literary ones in writing?]
Reason for choosing that question	Cla taught both tracks and noticed the difference although Terminale A students had more hours of English than the scientific ones.

Table 3

Odontine's Background

Voni Harimanana Odontine Rakotoary Background	
Other names	Madame Odontine or Odontine
Years of experience	30
Years at the Lycée	8
Class taught for 2017-2018 school year	Seconde [Tenth grade] and Terminale A [twelfth grade literary track]
Last school year before retirement	2017-2018
Alma matters	"Ecole Normale Niveau II" [Normal School for Level II] University of Antananarivo University of Fianarantsoa
Highest degrees	Master's in Training and Development
Taught part-time at a private school	Yes
Other disciplines taught	French
Did I meet her before the CRP project?	Yes
How I met her	We worked on a translation gig in 2003
CRP workshops attended	6
CRP workshops at which she presented	5
Presenting CRP outside Madagascar?	No
CRP expertise	Gentle with students
Other responsibilities	Former manager of the American Corner at the lycée where the team of this study used computers and Internet
Previous practice before CRP	Punishing the whole class by asking students to face down their table
Living close to the lycée	Yes
How she went to work	By bus or Bajaj, a motorized rickshaw
Family information	Living with her son after her husband passed away in 2016

Table 4

Odontine's Action Research Project

Odontine's action research project	
Previous research question	"Text sahala amin'ny ahoana no mahaliana ny mpianatra?" [What type of text gets students' interests?]
Reason for choosing that question	She struggled to get students' interests from English texts with unfamiliar Western concepts.
Last research question	"Rehefa mampianatra English dia ahoana ny fomba ampidirana ny kolontsaina Malagasy satria Communicative Approach no fomba itondrana ny fampianarana" [When teaching English, how can we incorporate Malagasy cultures using a communicative approach?]
Reason for choosing that question	Odontine wanted to make her teaching culturally relevant from day one of school.
What she did to answer her question	Instead of giving the lesson, Odontine solicited students' ideas on the topic to be explored in class by asking them.
Example of CRP conceptualization and practice	Odontine asked her students to write social issues on an anonymous piece of paper. The issues were then written and categorized on the blackboard. Students in groups chose an issue to write, discuss, and present.

Table 5

Jean Charles' Background

Jean Charles Rakotomanatsoa Background	
Other names	Monsieur Jean Charles or Jean Charles
Years of experience	30
Years at the Lycée	5
Class taught for 2017-2018 school year	Seconde [Tenth grade] and Terminale [twelfth grade]
Last school year before retirement	2017-2018
Alma matter	University of Antananarivo
Highest degree	Licence ès [Three-year post-secondary degree] in English Letter.
Taught part-time at a private school	Yes
Other disciplines taught	None
Did I meet him before the CRP project?	No
How I met him	At the first CRP workshop in 2014
CRP workshops attended	6
CRP workshops at which he presented	5
Presenting CRP outside Madagascar?	No
CRP expertise	Making students laugh
Other responsibilities	Leading line dance at the CRP workshops
Previous practice before CRP	Copying the lesson for 50 minutes straight
Living close to the lycée	Yes
How he went to work	Walking
Family information	Living with his wife and two sons

Table 6

Jean Charles' Action Research Project

Jean Charles's action research project	
Previous research question	"Nahoana ny mpianatra terminale no kamo mianatra anglais?" [Why are students in terminale level lazy to learn English?]
Reason for choosing that question	His students in the classe de Terminale A with literary track who were reluctant and unwilling to learn in his English class
Last research question	"Inona no tokony ataon'ny mpampianatra mba hanatsarany ny asany?" [What should teachers do to improve their job?]
Reason for choosing that question	Jean Charles wanted to improve his overall teaching.
What he did to answer her question	Thanks to the peer feedback from TLC and class visits as well as his reflection, Jean Charles started to engage his students with pair and group work, walked around his classroom to connect with learners, and used different colors of chalk for key words on the blackboard.
Example of CRP conceptualization and practice	Pair and group work Connecting with students in the classroom

Table 7

Nathalie's Background

Lalaina Claudia Nathalie D'zao Background	
Other names	Madame Nathalie, Nathalie or Nath
Years of experience	17
Years at the Lycée	8
Class taught for 2017-2018 school year	Seconde [Tenth grade] and Première [eleventh grade]
Last school year before retirement	N/A
Alma matter	University of Antananarivo
Highest degree	Licence ès [Three-year post-secondary degree] in English Letter.
Taught part-time at a private school	Yes
Other disciplines taught	None
Did I meet her before the CRP project?	No
How I met her	At the first CRP workshop in 2014
CRP workshops attended	4
CRP workshops at which he presented	1
Presenting CRP outside Madagascar?	No
CRP expertise	Communicating with students in English
Other responsibilities	Offering the team religious and moral advice as needed
Previous practice before CRP	Spending time correcting students' pronunciation of English words
Living close to the lycée	No
How she went to work	By bus or Bajaj
Family information	Living by herself

Table 8

Nathalie's Action Research

Nathalie's action research project	
Previous research question	"Ahoana ny ahaizan'ny mpianatra pronunciation amin'ny cours d'anglais" [How can students in English class know pronunciation?]
Reason for choosing that question	Her students mispronounced many English words
Last research question	"Maninona ny mpianatra no tsy mahay miteny anglisy?" [Why are students not capable of speaking English?]
Reason for choosing that question	Nathalie wanted to emphasize on student engagement by pushing each student to talk in her class.
What she did to answer her question	She no longer "gave" students lessons on the board; instead, she asked them questions about the topic of the day and built the content from their responses. She also invited her students in groups to come to the blackboard to write their assignments and / or read them aloud for pronunciation practice.
Example of CRP conceptualization and practice	Including the plague into the topic on health issues to increase students' speaking and writing activities

Table 9

Cathie's Background

Catherine Rasoafara Background	
Other names	Madame Cathie or Cathie
Years of experience	10
Years at the Lycée	5
Class taught for 2017-2018 school year	Seconde [Tenth grade] and Terminale [Twelfth grade]
Last school year before retirement	N/A
Alma matter	University of Antananarivo
Highest degree	"Maîtrise" [master's] degree in French language
Taught part-time at a private school	Yes
Other disciplines taught	None
Did I meet her before the CRP project?	No
How I met her	At the first CRP workshop in 2014
CRP workshops attended	6
CRP workshops at which she presented	5
Presenting CRP outside Madagascar?	No (paper accepted at a conference in Texas, but U.S. visa denied)
CRP expertise	
Other responsibilities	Helping the team to create and style PowerPoint presentations Speaking on TV about CRP
Previous practice before CRP	Spending time explaining grammatical rules
Living close to the lycée	No
How she went to work	By Bajaj
Family information	Living with her husband and two sons

Table 10

Cathie's Action Research

Cathie's action research project	
Previous research question	"Lahatsoratra sahala ny ahoana no tena mahaliana ny mpianatra?" [What kind of text gets students' interests?]
Reason for choosing that question	She wanted to address her students' passivity in French reading activities by choosing the right texts for the course.
Last research question	"Amin'ny fomba ahoana no hahasahian'ny mpianatra hamoaka ny heviny malalaka mahakasika sujet sensible?" [How do students express their opinion on sensitive topics freely?]
Reason for choosing that question	Cathie wanted her students learn how to argue and express opinions.
What she did to answer her question	She put students in groups and created a debate on a sociopolitical controversial topic.
Example of CRP conceptualization and practice	Transforming the "Argumentation" topic into a critical debate

Table 11

Miarisoa's Background

Miarisoa Rakotonjanahary Ranesa Background	
Other names	Madame Miarisoa, Miarisoa, or Miary
Years of experience	10
Years at the Lycée	5
Class taught for 2017-2018 school year	Première [Eleventh grade]
Last school year before retirement	N/A
Alma matter	Ecole Normale Superieure [Teachers Training College for High School Level]
Highest degree	CAPEN (Certificat d'Aptitude Pedagogique de l'Ecole Normale) [Teaching Certificate for Highs School Level]
Taught part-time at a private school	No
Other disciplines taught	None
Did I meet her before the CRP project?	No
How I met her	At the first CRP workshop in 2014
CRP workshops attended	6
CRP workshops at which she presented	4
Presenting CRP outside Madagascar?	No
CRP expertise	Incorporating audio-visual materials
Other responsibilities	Helping the team to create materials for the workshops
Previous practice before CRP	Giving the lesson up front
Living close to the lycée	No
How she went to work	By motorcycle
Family information	Living by her husband and two daughters

Table 12

Miarisoa's Action Research

Miarisoa's action research project	
Previous research question	"Maninona ny mpianatra literaire tsy mavitrika toy ny mpianatra scientifiques?' [Why students in literary track are not as enthusiastic as students in scientific track?]
Reason for choosing that question	Students in the scientific track tended to like learning English more than their literary counterparts.
Last research question	"Ahoana no fomba ataoko hampifanahatsahana ny salan'isa azon'ny ankizilahy amin'ny ankizivavy ao amin'ny kilasy première A2?" [What can I do to balance the average grades of girls and boys in the classe de première A2?]
Reason for choosing that question	Miarisoa wanted to understand the reasons why girls had higher average grades than boys.
What she did to answer her question	When assigning group work, she mixed boys and girls.
Example of CRP conceptualization and practice	Group work for oral, written, and project assignments.

R: Now, tell me about your school.

MC: My school, the setting of our study, is "Lycée Maromahay[4]" [Maromahay High School] or "Lycée" for short. Situated at the center of a coastal city of approximately 220,000 inhabitants, Lycée was established in 1954 as four two-story cement buildings, each with eight classrooms with large glass windows and wooden doors. In 2014, eight new classrooms were built on the property due to the increase of students. According to our assistant principal, for the school year of 2017-2018, Lycée enrolled 2,100 Malagasy

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[4] A pseudonym

students, male and female, from 18 tribes of the island, and of diverse religions such as

Christian, Muslim, and traditional. It is the first and the largest public high school of the

city, accommodating most of the students from the five public middle schools. Lycée

students were spread in 40 classrooms distributed as follows: 14 "classes de seconde"

[equivalent of tenth grade], 13 "classes de première [equivalent of eleventh grade], and

13 "classes de terminale" [equivalent of twelfth grade], and served by 126 teachers, 26

administrative staff members, three custodians, and two security guards. In general,

public school students in Madagascar come from poor and working-class families who

cannot afford private education, except for children of public servants, and students

expelled from Catholic schools. The six of us who collaborated in the study are all

Christian. Jean Charles, Nathalie, Odontine, and I are "Merina"[5], and Miarisoa and

Cathie are "Betsileo"[6]. Our classroom size ranged from 60 to 91 students.

R: Wow! 91? Which classrooms are the largest again?

MC: It was the "classe terminale". When TLC colleagues visited that class, they could

hardly find a seat as the room was packed. Despite the narrow space between the rows, I

made efforts to circulate around the room to ensure that my students could access me for

questions. I mean, we all did.

R: Yes, I witnessed it too when I visited your classrooms in November 2017. We have

different teaching experience, but all have shown interests in exploring ways of

improving our practices by getting closer to our students instead of staying at the front

stage of the classroom. Two questions, now. Did we limit the class we chose to be visited

by the same colleague? Or, was switching in the middle of trimester allowed?

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[5] The first major tribe in Madagascar
[6] The second major tribe

R: What did you remember? Did you pick one class for the study only to switch with another one in the middle of the trimester?

M: I did actually! It was due to the fact that Miarisoa had a conflict schedule and could not visit the "classe de seconde" I originally chose. Fortunately, I tried my best to apply CRP strategies in all classes I teach even at *La Source*[7] and I switched it to "Terminale A3" [Twelfth grade; A= literary track; 3= section number).

R: And it worked fine! I am glad you made such an adjustment so that your colleague could visit one of your classes. That's wonderful that you applied CRP strategies in all of your classes! Unfortunately, we could only visit one class per teacher due to time restraint, but at least we did it twice a week instead of once[8]. And, it was in the class you choose to be visited that you also explored how you addressed your AR question.

MC: Yes, that is correct. I think we have discussed a lot about us, the teachers, our school, and our classrooms where the study occurred. Can we now talk about the perspective used in this study, and how the research questions are answered?

Theoretical Lens

R: The lens we used in this study was postcolonial. First, we acknowledged that colonization, colonialism, and oppressive contexts negatively affected learning and teaching. Even if colonization per se is already over in Madagascar, its legacies in education persist. Western-based Education controls Malagasy people's thinking. In *The Mis-Education of the Negro*, Woodson (1933/2010) wrote that "When you determine what a man shall think you do not have to concern yourself about what he will do" (p.

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[7] The **name** of the private school where Clarisse also teaches part-time.
[8] FL classes in that school meet once or twice a week depending on the level and track.

48). By controlling the thinking of Malagasy people, colonial-rooted education also decides on their action, especially that of embracing the Western ways of life, and denigrating their own heritage. Then, we needed to adopt a postcolonial lens of education that encourages a resistance tradition that defends the fighting cultures (Wa Thiong'o, 1986/2005) of African countries like Madagascar.

MC: I see. So, postcolonialists do not accept colonial damages as a fate. Instead, they resist and fight believing that they can and are able to define themselves through "historical self-invention or the need to make a new start – to erase painful memories of colonial subordination" (Gandhi, 1998, p. 4). That is a postcolonial pathway towards "being oneself with all the multiplicities, systems and contradictions of one's own ways of being, doing, and knowing. It is about being true to one's Self" (Sardar, 1967, p. vii). We tried to do that in the classroom by adopting CRP strategies through PAR.

R: That is exactly right, Clarisse! Now, I can talk about PAR.

Research Methodology

R: To answer the research questions, I chose PAR because it allowed us to cooperate on how we could improve FL teaching practices while addressing social issues beyond the classroom but reflected there. PAR is summarized by Creswell (2008) as follows: "Rather than a focus on individual teachers solving immediate classroom problems or schools addressing internal issues, PAR has a social and community orientation and an emphasis on research that contributes to emancipation or change in our society" (p. 602). The primary changes expected would be in the classrooms between you and your students, and in our circle of TLC among you all and me. The PAR gave us ownership of

our CRP individual project, and at the same time, it allowed us to apply CRP-based teaching tips from collective efforts.

MC: Yes! When I investigated on how the students in "terminale A" [twelfth grade in literary track] made sense in their writing, I used the plague as a topic because it caused a one-month long school closure and students knew a lot about that sad reality. In addition to writing a paragraph in English, students got the chance to discuss a sensitive topic that was otherwise ignored in school settings. The AR study allowed me to connect with my colleagues and you as well. So, what we did together was a PAR and what my colleagues and I did was AR, right?

R: Yes, that is a correct answer. For methodology purposes, I am using PAR to learn about CRP conceptualization and implementation processes by you and your fellow teachers who each used an AR.

MC: What types of data did we collect and how did we collect them?

Data Collection

R: Even though we did not follow a strict recipe for data collection, we used different methods. So, what did you collect as data?

MC: My colleagues and I collected and provided you the following as data: class visit checklists or checklist for short, pictures / videos of student work samples, lesson plans, and post-teaching reflections. Also, after a TLC meeting, you asked us to respond to a prompt and turn in the answer.

R: Can you elaborate on each data type?

MC: Yes, of course. This is how I remember them. I start with the checklist.

The class visit checklist.

MC: This is what I know about the checklist. It constitutes a guide to the class visit or classroom observation. We avoided the word "observation" because it was used by supervisors, and in our study, we did "visits" for growth and learning purposes. So, when we came into a colleague's class, instead of just taking notes on our own during the visit, we filled out a form with information related to the physical setting, the participants, activities and interactions, conversations, subtle factors, and the researcher's own behavior (Merriam, 2009). More precisely, in the checklist, the visitor had to jot down general information about the class session, the activity formats, the teacher's connection with his / her students, the language(s) used by the teacher, the teacher's movement in the classroom, and any additional notes. The purpose of visiting a class was to get "a direct and powerful way of learning about [a teacher]'s behavior and the context in which it occurs" (Maxwell, 2013, p. 103). We brought the checklist at the TLC meeting, gave a copy to the teacher and you, and discussed about what we saw as a group. Do you want to add something else to the checklist?

R: Nope, you got it covered! But I have a question. So, during a class visit, the only thing you did was to fill out the checklist. Is that right?

MC: Yes and no. I would like to note that the focus on class visits was on the teachers and their teaching, not their students. In a class visit, we documented what, how, when and why the teacher did and said something during a teaching session. We as visitors were not required to interact with students, but we did so when the host teacher invited us as part of her teaching activities. Actually, I once helped Miarisoa's students with sentence building during a group work session as she asked me to engage with the

students. Our school does not have a strict policy on teachers teaching other students. And, my goal in that instance was to help her move the teaching forward. I took note on what students did and said as I thought they would help Miarisoa with her RQ. What about you? Did you fill out a checklist, too?

R: I tried. I had a notebook where I documented my thoughts and my observation during the field work because I looked at things at a different level and recorded them differently too. So, what about student work? Was it from your own students, or from your colleagues' students?

MC: Did I collect work samples of students who were not mine? I do not think so. Maybe I could have and would have passed it on to my colleague who was the teacher of that class. I only collected my student work samples.

R: Ok, tell me about them.

Student work samples.

M: My student work samples constituted evidence of my CRP practices. For example, I took pictures of my students' writing samples on the blackboard or on their notebook. When I got home, I could look at them closely and identified my students' writing strengths and weaknesses. That technique was really helpful because the blackboard was erased after the assignment, and I could not take students' notebook with me. I also learned from our TLC meetings that Miarisoa did a video recording of her students during their in-class group presentations. She told us that after each presentation, she played the video and asked her whole class to comment and provide feedback to the presenters. She explained that watching the video together was possible because each presentation lasted between three to five minutes. She also took pictures of her students'

drawings on their notebook to show their creativity. She reported that drawing helped

students to visualize the different body parts and support their word memorization.

Lastly, during the showcase, our students' creative and performing projects constituted

valuable work samples. Whenever I felt like missing the CRP study, I looked at their

pictures and play the video of their presentations.

R: Nice! What else did you collect as data for your AR?

MC: Well, that's all I collected. But, Miarisoa shared with us that she used her students'

test grades as data to answer her RQ. And in the past, I surveyed my students on their

preferences in learning a FL to choose the best approach to teach them. So, I guess

students' opinions could be data as well even though they are not classified as work

samples. Did you collect student work samples?

R: Yes, I did. When I visited classrooms, you know, you introduced to me to the students

and gave me time to connect with them by sharing what I was there for. So, when I

shared that I graduated from their school twenty years ago, they started a conversation

about my trajectory and the connection started there. All of you allowed me to talk to the

students and respond to their questions. So, when I saw some things, I asked their

permission and took pictures. I mostly took pictures of their work on the blackboard or

notebooks with their names blocked. So, yeah, I collected student work samples but only

with their permission. What's the next data type?

MC: Oh, I almost forgot. Post-teaching reflection.

Post-teaching reflection.

MC: After I taught, like my colleagues in TLC, I wrote a reflection on my teaching. That

was an opportunity for me to think back on what I would have done differently,

especially when things did not go as expected. I also put down my feelings, both positive and negative. I heard from colleagues that they wrote about how the whole class went. We talked about those reflections at the TLC meetings, and colleagues offered suggestions and comments. We all gave you a copy of the reflections for your own data too. By the way, didn't you collect data for your own research too?

R: Yes, I did. I collected your lesson plans, and Cathie and Odontine provided me copies of the class level curricula.

Lesson plans and class level curricula.

MC: How did you use our lesson plans?

R: I wanted to use them for my own teaching. Just kidding! Lesson plans generally show how a teacher implements activities related to the class objective for each session. So, I needed it so that I knew what to expect during the class visits. I identified the different steps a teacher used in the classroom. When I analyzed my data, I used the lesson plans to refresh my memory on what you planned that day, referring to other corresponding documents such as the checklist and the reflection for instance. I planned to make copies and you kept the originals, but you offered to give me the originals, some of them with colorful writing and drawing.

MC: What about the class level curricula? What were they for? We did not even analyze them!

R: Yes, we did not analyze them, but your lesson plans were crafted from them. Remember, I promised in writing that I would not change the curriculum during the study. So, I analyzed them to see how your lesson plans, class activities, and teaching materials were related to the nationwide objectives. I saw that what you taught was drawn

from the national curriculum, but the TLC teachers explored CRP strategies in FL

teaching and learning by adapting those documents to engage students with Malagasy

identities and realities.

MC: Any other data that you collected?

R: Yes, the field notes.

Field notes and researcher journal.

R: Did you notice I always have that red notebook that I carried around all the time? As

the project facilitator, I also did some jottings in that notebook, which became my field

notes that I edited later (Emerson et al., 2011). After each class visit or each meeting, I

went back to my notes and added some more information or simply clarify things by

writing more. I needed to record my field notes as quickly as possible after the

occurrence otherwise I might forget what happened and distort my own and other

people's interpretations of events (McNiff, 2013). Since I went back and forth between

three languages in real life, there is no wonder why my field notes were made of

Malagasy, French, and English words. To honor my identities and style, I put original

field notes with French and / or Malagasy words and translated them in English.

MC: What about your journal?

R: I actually put some of my journal in the same red notebook, others in the form of

voice recording, and a large part in a chat conversation. Let me explain. Sometimes, I feel

like talking to myself or reflecting on things related to the study, so I either wrote on the

notebook, or if I were walking, I simply audio-recorded them. I used one of those two

options for confidential information just for myself. However, when I felt the need to

share some general facts that I needed to remember at a later time, I put them in a chat

conversation with my husband who was thousands miles away from me and worried about me during my field work. Of course, I did not use our entire conversation as sometimes issues about one of our four children took place, or my joy during my extended family reunion. I even put down the day of the first rain of the season where I ate ripe mangoes the first time. The thread helped me with event recollection as the way I wrote was in a conversational style to see vivid images of events and pictures as well.

MC: I like that you have different ways of documenting your thoughts. We have not mentioned other data types to be collected during the TLC meetings, have we?

R: No, not all of them. What else have we left so far?

MC: I think we forgot to indicate pictures and audio recordings of our meetings. And what else?

R: And meeting notes and prompt responses.

MC: Ok, let's talk about them.

R: Please, go ahead!

MC: No, you!

Pictures – audio recordings – meeting notes – prompt responses.

R: Ok. I collected different types of data from TLC meetings, which I shared with you. I collected the following data: our pictures at the meeting; audio recording of TLC meetings; TLC meeting notes; and TLC prompt responses. Let me explain those data types. I took some pictures during our meetings to get "durable visual records of culture and social life" (Stanczak, 2007, p. 24). I tried to get pictures from multiple angles and correct contexts because Goldstein (2007) cautioned us that "every image is manipulated, thus no image represents reality" (p. 79). With different angles, the pictures might be

closer to reality. I also took pictures of teachers teaching in the classroom. Those pictures

allowed me to see the teachers' movement and their proximity from the students. As for

the notes, I wrote some down during meetings and shared them with you in print even if

our meetings were audio-recorded to double check information at a later time. Also,

before ending a TLC meeting, I collected the short response to a prompt based on our

post-TLC meeting thoughts and reactions. That prompt response provided me the

opportunity to hear things that you could not probably mention during the meeting. While

I did not respond to the prompt, I made my own field notes of TLC meetings as soon as I

got home.

MC: So far, I heard data from what we saw and did about our teaching. What about what

we thought?

Interviews and questionnaire.

R: In fact, I learned about what you thought to some extent in three data: two interviews

and one questionnaire. During our first TLC meeting, I arranged a schedule to meet with

you individually to respond to the questionnaire and pre-trimestral interview questions.

We agreed on a day and time of your convenience, and all of you chose between Friday

October 13 and Tuesday October 17. As you recall, during the first meeting, I asked you

to fill out the questionnaire with demographic information, current practice, and baseline

understanding, and the pre-trimestral interview about CRP, AR, and TLC. Although

those two documents were filled out, I also discussed the content with you, which were

also audio-recorded. We talked about your concerns as well as your excitement at the

beginning of the trimester. At the end of AR cycle, I had another one-on-one meeting

again for the post-trimestral interview, audio recorded. So, those are what I got from you

individually. What do you think?

MC: I think it was important to have those two individual meetings with you, especially

at the beginning and at the end of the AR cycle. I mean, I liked our team as their support

helped me to grow. However, answering questions about personal information and

preference in teaching approaches might be more comfortable in private than as a group.

R: Yes, we met as a team many times, so an individual meeting with you twice was

definitely helpful. I got to know you as a person, and you got to know me too! And I

remember you asked about the student survey as well. How did we do that in your class?

Students' anonymous survey.

MC: That was the day I had to step out of my classroom because you met with my

students without my presence. You scheduled it for fifteen minutes, but it ended up being

half an hour. What are the details again?

R: I asked students to fill out an anonymous survey in Malagasy on language and

contexts used by their TLC teacher in five questions. The goal was to receive students'

perspectives of the pedagogy instead of commenting on their teachers. Even if I did not

ask about what they think about CRP, thus it should not create any potential harm, I still

needed to read a verbal ascent to them, and they could decide to not participate. I

reassured them that I would not show their teachers the survey responses because their

handwriting might be recognized. Instead, the responses would be compiled in a school-

wide report that I would share with you and with them later. Since I only needed 20

survey responses per class, I destroyed and discarded all the forms turned in after I

reached the desired number. In one class, more than 20 students felt honored to have their feedback requested as part of my study, and I decided to keep all of their responses.

MC: That sounds familiar! I know Miarisoa once asked her students for feedback about her teaching using an anonymous survey. She left the classroom and her students wrote something about her pedagogy. Although it was a FL class, she wrote the questions in Malagasy and students responded in their mother tongue without worrying about linguistic competence. By the way, speaking of our research language, can you talk about it?

Language for data collection.

R: So, which language(s) did we use?

MC: We used primarily the Malagasy language in the study whether orally or in writing. I personally needed to think a lot to answer a question in a FL. It was a lot easier to do it in Malagasy. I can express more as it is the language of my soul and my heart. Except, there were some words that we tended to use in English such as TLC, CRP, and AR, and in French such as "à l'aise" [at ease], "routine" [routine], and "salle de classe" [classroom].

R: Well, using our mother tongue in verbal and written communication was natural since we are all Malagasy and understand each other. With the exception of your lesson plans and student work samples which were in the FL you teach, all the documents were dominantly in Malagasy. As you indicated, there was a mixture of languages, but it did not affect the meaning at all.

MC: A quick note. The class level curricula are in French for French, and English for

English, too. Also, the students' projects at the showcase were in multiple languages.

What data sets from that event were relevant to our study?

Showcase data: teachers' presentations, pictures, and video recordings.

R: I focused on three data from the showcase. The first one was your PowerPoint

presentations that you shared with the FL teachers at the workshop. Basically, each

PowerPoint has information on your AR and the CRP strategies developed that supported

the students' projects. I transcribed your presentations from the video recording to

complement your PowerPoint documents. I also used the pictures of the student work

samples that day as well as the video recording to identify CRP contents.

MC: Rija, do you think we can make a table with a summary of the data?

R: I made a draft here that you can take it home with you.

Table 13

Data Sources and Data Collection

DATA SOURCES	DATA COLLECTION
Ten classroom visits	Class visit checklists; students' work samples; lesson plans; post-teaching reflections; field notes; researcher journal; pictures of teachers in classrooms
Eight TLC meetings	Teachers' pictures at the meeting; audio recording of TLC meetings; TLC meeting notes; TLC prompt responses; class level curricula; field notes
One meeting with students	Anonymous survey responses
Two individual meetings with teachers	Interviews and questionnaire responses
Researcher journal	Researcher' reflection and field notes
End-of-study showcase	Pictures and videos of student projects; teachers' Power Point and video presentations.

MC: Thanks so much! I will keep this with me. Now, how did you analyze the data?

Data Analysis

R: McNiff (2013) cautioned us that in AR the focus of the data analysis should be on us, the researcher, in relation with others in order to see interrelationships between thinking and actions, and how the two interact and mutually influence one another. I know you might analyze your own data to some extent, but what I am talking about here is how I did for this PAR project as a whole. I followed Marshall and Rossman's (2016) steps of data analysis for all the data: transcribing the data, translating the data, organizing the data, immersion in the data, coding the data, interpreting the data, searching for alternative understandings, and writing the report. In PAR, like in any qualitative study, data analysis goes hand in hand with data collection. It is a recursive process. For instance, when I wrote my field notes from jottings, I already performed a certain amount of analysis. Yet, I would like to emphasize that I did not follow the steps here in order.

MC: So, technically, we stopped at the point when we gave you the data we collected. You are the one who did the data analysis of the study.

R: Partially correct. Remember, you also analyzed your data for your AR, and at the same time you collected them. I analyzed the data from six AR that each of you conducted for a trimester. That is the data analysis of our PAR that I am referring to here. The data analysis for my dissertation, if you wish. I started to do it from January 2018.

MC: I see. Tell me how you did the... data transcription.

> **Data transcription.**

R: To be fair, I did this step mostly after organizing all the data, but I started a few transcriptions during my spare time in the field. After classifying the recorded

questionnaires and interviews by teacher, and the TLC recordings by meeting date, I

listened to each recording in its entirety so that I got a general idea. Then, I re-played it,

paused it when I heard words I did not understand, and put a note about the minute and

second of that word. Depending on the recording, I could identify up to six unclear or

difficult words. I only started to transcribe on the third round of listening of the data. I

transcribed all audio data to get words verbatim. The audio recordings were used to

complement written answers and notes. The transcribed data are in Malagasy but with

French and English words and phrases, a normal pattern among Malagasy FL teachers.

MC: I get your point on that. I have a question. Did you translate all the transcribed data?

Data translation.

R: Of course, not. I only translated transcribed data to be used in my dissertation into

English. I put aside relevant direct quotes in the original language and provide their

translation in brackets. Therefore, it is worth mentioning that the data of this study are

kept in its original language without any modification or correction. That is, even if I

notice Malagasy grammatical, spelling, or lexical errors in the quotes, I leave them as

they are not because I want to emphasize linguistic weaknesses of the teachers, but

instead, I would like to represent their genuine voices, behaviors, thoughts, and actions

from the data. I did all the translation tasks because I am a native speaker of Malagasy.

However, a bilingual expert in Madagascar read and gave insight on samples of my

translated work. That extra step ensured "accuracy and subtlety in translation" (Marshall

& Rossman, 2016, p. 211). I know you might think of it as an additional thing to do, but

it surely gave validity to the study.

MC: So, if I misspelled an English word in my interview answer sheet, you would put the exact word when you transcribe the audio data? It would embarrass us!

R: Not necessarily! Our focus is on CRP. I am more interested in how cultures were seen and incorporated in your teaching than how you master a FL.

MC: Ok. How did you organize the data?

Data organization and immersion.

R: I started with digitizing all paper data by scanning them for easy storage and stored everything under a folder called "Dissertation Raw Data". Then, creating different folders, I classified them by type, teacher, and date. For instance, in a folder called "Teachers lesson plans and work", I built a folder under the name of each teacher, and each teacher's folder has multiple folders with dates of their class visits, which finally contain data I collected on those days such as pictures of the teacher moving around the classroom or their student work samples. Other less complex folders as part of the raw data include the "Teacher Interviews" folder with only the scanned pre- and post-interview responses, and the "TLC recordings" folder with all the audio-recordings of the six recorded TLC meetings. I also dedicated folders for all other data including my field notes and researcher journal that are all easily accessible when needed. At the end of my data classification, I created a document named "Field work timeline" with the dates and times for major activities of the study such as TLC meetings, class visits, interviews, student survey, and the showcase. That document not only provided a chronological order of the data collection, but it especially served as a visual reference of what was done.

MC: What about data immersion?

R: When I immersed in the data, i.e. listening to the audio recordings, reading transcripts and my journal, studying different notes and documents in order to list key ideas and recurrent themes (Pope et al., 2000), I constantly refer to all related documents. Data immersion led to data coding.

Data coding.

R: Data coding, as depicted by Creswell (2013) means "aggregating the text or visual data into small categories of information, seeking evidence for the code from different databases being used in a study, and then assigning a label to the code" (p. 184). In practice, this was to categorize the data by putting together similar themes presented in visual forms such as tables, charts, grids, or matrices (Bernard & Ryan, 2010). For each data type, I developed small themes first, then I categorized them into bigger but fewer themes. Afterwards, I combined themes across data types to create shared themes, and that was how I came up the three main findings. Once the themes were identified, I started an interpretation of them.

MC: How was that accomplished?

Data interpretation.

R: Marshall and Rossman (2016) called this process "telling the story" (p. 228), where "interpretation brings meaning and coherence to the themes, patterns, and categories, developing linkages and a story line that makes sense and is engaging to read" (ibid). In other words, this stage consisted of transforming data into a coherent and meaningful story. For my dissertation, I started with the story on three big themes related to CRP conceptualization and implementation. I did not directly write the story. Instead, I created a table and listed the themes and quotes with their translations supporting the themes.

Then, I crafted the story with each theme and sub-theme following the pattern tell-show-tell.

MC: So, from the data interpretation phase, findings were turned into a story. So, basically, there should be answers to the research questions at that point.

R: Yes, findings started to get connected to research questions and literature as well. But, a sub-phase is suggested by renowned qualitative researchers to give strength to the data: triangulation.

R: All you said is true. But I still needed to search for alternative understandings of the story.

MC: Ok, bring it on!

Alternative understanding of the story.

R: Marshall and Rossman (2016) suggested to scrutinize data and field notes to check where data were undermined by a faulty approach and ask where researcher's biases and interpretations might have applied instead of the TLC team's actual behaviors, interactions, words, and sentiments. It was at that point that I brought literature to support my findings and made a connection between other scholars' findings with mine. Then, I felt ready to write the report.

MC: The report must be the finished product, no?

Report writing.

R: Well, that stage aimed "to clarify meaning – choose words carefully, thoughtfully describe that which is experienced or seen, reflect on experiences, and refine when putting words on a page" (Mills, 2007, p. 164). In my dissertation, I reported the CRP

findings using a genre that stimulated creativity, but in a concise way for readers in and outside academia.

MC: I like your principle of including outside of academia readers like us! I really want to read the finished product of this study, your dissertation. It will be nice to see our work in a book! Is the study done now?

R: Almost. I had to consider the criteria for trustworthiness / validity.

MC: What did they do?

R: They gave strength to the study.

Criteria for Trustworthiness / Validity

MC: I think anything that can give data some strength is worth considering, in my opinion. What were they?

R: They were triangulation, member check, and peer debriefing.

Triangulation

MC: Ok, tell me about them!

R: As an advice from the expert, I "challenged [my]self to explore every possible angle and try to find patterns and seek out new understanding among the data" (Mills, 2007, p. 122). I made sure that the story is drawn from multiple data sets and perspectives, and participants. Data triangulation is a validity criterion. Of course, it is not the only one, but I simply chose it because of the different data collected in this study. In addition to triangulation, member check and peer debriefing were also performed.

MC: Did you involve us with member check and peer debriefing? We are TLC members, and your colleagues, too!

Member check – peer debriefing

R: Yes! Remember when I sent you a few pages on renovated conceptualization and practices of FL teaching with the TLC teachers' data and we had chat conversations about them? I invited our group to give feedback on the story that emerged from the data. That activity is referred to as member check. Additionally, I regularly requested my advisor's insight about the story from the data as he is a trusted person with expertise. Although he is not my *peer* per se, that academic and methodological conversation is called peer debriefing, and is intended to dialogue research decisions with a qualitative researcher (Padgett, 2008). Regarding member check and peer debriefing, Dana (2013) emphasized many benefits from having others help you think about your data: it keeps you moving along, pushes you to self-reflect and make sense of your data, and makes your data visible to yourself and others. It does not mean that the story was ready to be reported.

MC: Well, you got input and feedback from us and your advisor. We could not all be wrong! I mean, the six of us who provided most of the data contribute in the refinement of the story. Your professor brought his suggestions. So, what else is missing?

R: Ethical considerations.

Ethical Considerations

MC: In fact, I have a question, or may be two, related to ethics: Did we have to finish the AR cycle? What if we decided to leave the TLC group, or stopped doing this study?

Voluntary Participation

R: You were under no obligation to finish the AR cycle. You were free to refuse to do some or all of the activities any time you felt uncomfortable or unwilling. At the

beginning of the cycle, remember I asked each of you to sign a consent form stating what I just said. Besides, I emphasized orally to the group that they could stop doing the AR any time without affecting our relationship. I will only use data collected until the day a teacher leaves the group unless he/she requests to be completely removed from the study. Most of all, I discussed the processed data with you for member check I mentioned earlier before I included them in the report.

MC: Ok, I understand. Regarding confidentiality, what if somebody else accidentally reads the data we gave you?

Confidentiality

R: As the main researcher, I needed to protect all the data of this study. When I was in Madagascar, during the field work, I put all the hard copies of the documents I collected in a locked cabinet in my locked workspace. I was the only one who had access to the keys. For digital documents from my phone, I copied them daily to both Google doc and an external drive with password-protected access. Once I returned to the U.S., I scanned all the papered documents and shredded the originals. My advisor, who is the Principal Investigator of this study, had access to the data, but we only used them for educational purposes. If we decide to publish a portion or all of the study, we will acknowledge you as the collaborators in the study. After I defend my dissertation in 2019, I will permanently delete all the digital raw data from this study.

MC: Wow! After all of those steps, this study must be perfect!

R: There is no such thing as a perfect study. Every study has its limitations.

MC: Ok, so what are the study limitations?

Challenges and Limitations of the Study

R: I consider the following aspects as challenges and limitations: the lack of choice of your collective topic; your non-participation of data analysis of the whole project; my personal, professional, and cultural biases; and your identities disclosed. Let me explain them.

Teachers' Lack of Choice

R: I came to you in 2014 with the idea that I wanted to use culturally relevant pedagogy approaches in foreign language teaching. Since I had an agenda, I did not give you the choice for the collective topic of investigation. Had I allowed you to choose what to explore, the topic could have been different. To address this lack, I will make you choose your own research questions for the AR.

MC: What about the second limitation?

Teachers' Exclusion from Data Analysis

R: For the second limitation, I decided not to include you in some data analysis for the project for two reasons. First, you were already overloaded, and I did not want to engage you with additional responsibilities that might be time consuming for you. Second, I did not have time to cooperate with you after the first trimester as I had to go back to the U.S. after the end of the study. I, however, discussed the data on and about you before I reported them in my dissertation.

MC: That makes sense. We might want to be part of the everything, but we could not. Especially if it involved work that we needed to take home. Our project tasks mostly happened during the teaching and TLC meeting hours. I bet you did the data analysis full time! What are your biases you talked about?

Researcher's Biases

R: Lastly, but most importantly, my biases affected this study to some extent: I am a third

generation educated child, a Ph.D. student at a U.S. university, and an individual raised

and born in Madagascar. My privileges put me in a position to encourage my country

mates to pursue Western education as a means of personal and collective empowerment. I

needed to be cognizant about my biases by being self-reflexive and putting myself in the

shoes of a Malagasy classroom teacher like you. I needed to switch back and forth

between being an insider (I speak your language; was born, raised, and graduated from

the town; and have known you for years) and an outsider (I do not teach at Lycée; I have

left the country for 11 years; and I do not belong to the same tribe as you) throughout this

study.

MC: That is complex!

R: Yes, it is complex.

MC: Was disclosing our identities a problem?

Identities Disclosed

R: To some extent, yes. You all consented to use your real names and pictures for this

study because I provided you with the option to have ownership in the CRP

conceptualization and implementation. Therefore, in my dissertation, I boldly put your

individual and collective accomplishments whereas I framed struggles in a positive way.

MC: Wow! Thanks for this thorough conversation! I have my note, so hopefully I will

remember as much information as possible. Are you sharing this with the other teachers,

too?

R: Yes, I can. But since you know about it now, so why don't you help me with that process?

MC: Yes, I can do that.

MC: Ok, great! Rija, maybe it is time for us to leave as it is late, and the custodian needs to close the office. Thanks again for sharing your methodologies with me.

Summary

R: I talked about the methodology, methods, ethical considerations, and limitations of this study. I explained that my research question and my three sub-questions were answered through the TLC teachers' beliefs and practices in the CRP conceptualization and implementation. I used various methods of data collection such as class visit checklists, students' work samples, teacher lesson plans, teachers' teaching materials, class level curricula, teachers' reflections, my field notes, teachers' pictures at the meeting, audio recording of TLC meetings, TLC meeting notes, and TLC prompt responses. The data analysis I suggest includes transcription, translation, organization, coding, interpretation, and report writing. I also touched on the voluntary participation of teachers, confidentiality of the data, and the payment clarification as ethical considerations. Among the limitations of this study, I acknowledged the teachers' lack of choice for the topic, their non-participation in some data analysis phases, and my biases. I tried to provide as many details as possible, but it does not mean my methodology chapter is perfect. Most importantly, I recognize that qualitative research can be messy, and it is always a work in progress. There were unpredictable issues that occurred in the field such as the nearly a month school closure since I conducted a study in a natural setting that I did not have control of. My goal was to describe a methodological plan on

how I answered my overarching research question and the three sub-questions that led to

an understanding of cultures in FL teaching, learning, and education in Madagascar.

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CHAPTER FOUR: FINDINGS

This findings chapter, like the other previous chapters, has an unconventional format. It is written in a journalistic voice and supported with visuals to describe CRP conceptualization and implementation by the TLC teachers.

How TLC Teachers Conceptualized and Implemented a CRP

To conceptualize and implement a culturally relevant pedagogy (CRP), the six FL teachers on the picture above, referred to as TLC teachers, explored new ideas and activities with their students, discussed them with their colleagues in TLC meetings, and applied them again with improved strategies. What they did and how they thought addressed the study's overarching research question, how did teachers in the Teacher Learning Community use action research (AR) to construct and implement culturally relevant pedagogy (CRP) strategies in their Foreign Language (FL) teaching?" and the Extending from this are the three sub-questions: 1) What were the CRP strategies identified by the TLC teachers? 2) How did the TLC teachers conceptualize and implement those CRP strategies? And 3) What were the outcomes of using CRP strategies in FL teaching?

Figure 2. The six TLC teachers at a TLC meeting.

The TLC teachers' CRP conceptualization and implementation was guided by CRP framework aiming for students' academic success, cultural competence, and critical consciousness (Ladson-Billings, 1995b). From the researcher's data analysis, to conceptualize and implement a CRP in FL teaching and learning, the TLC teachers adopted renovated FL teaching; humanized their relationship with students; and promoted an authentic FL curriculum. Each of the three aspects of CRP conceptualization and implementation is elaborated in the next parts.

TLC Teachers Renovated their FL Teaching

Through the researcher' s data analysis, the TLC teachers identified, conceptualized, and implemented patterns of renovated beliefs and practices of FL teaching. Guided by the CRP theory, which is based on the work of Ladson-Billings (1995a), the TLC teachers tried to look for something more than the traditional program. All TLC teachers embraced, discussed, and applied collectivity, multilingualism, and student-generated content in their FL classrooms to some extent, but in their own style. Some teachers like Nathalie and Cathie wished they could find ways to adopt groupwork to explore controversial sociopolitical issues for every lesson to engage students at a higher level. In the case of Jean Charles, renovated FL teaching such as student-generated content was found to be time-consuming and required patience and effective time management until they became second nature. One of the underlying goals of the CRP research was to go beyond innovative teaching. The researcher found as many themes relating to students' academic excellence as to their cultural competence and critical consciousness. The CRP tenets served as a focal point to interpret the researcher's data on renovated FL teaching. Using the CRP model, the TLC teachers countered colonial-

style teaching methods that featured individual success, Western assimilation, and

authoritarian environment by promoting collectivity, welcoming multilingual practices,

and championing student-generated lesson content, which is individually discussed next.

Promoting Collectivity.

The TLC teachers' first renovated features of FL teaching was promoting

collectivity in FL classroom. Their focus on joint efforts, a traditional Malagasy value

and practice, indicated that the TLC teachers attempted to bring in FL classrooms what

most individuals celebrated in real life. Unlike colonial-style FL classrooms where

teaching cheered for individual accomplishment, the TLC teachers acknowledged,

conceptualized, and implemented the following to promote collectivity: student

groupwork, student-teacher pedagogical partnership, and diverse communicative abilities.

Student groupwork

Student groupwork was the ultimate renovated strategy reported by the TLC

teachers. The TLC teachers' concept of student groupwork fit in with Cohen and Lotan's

(2014) definition of students working together in a group small enough where everyone

can participate on a clearly assigned task without direct teacher supervision. That is, in

student groupwork, every FL learner took part in the talking, thinking, and discussing

processes with no clear right answer, leaving teacher evaluation of the final products at

the conclusion of the group task. The TLC teachers provided support and facilitation in

student groupwork, but students took care of their own learning.

The idea of student groupwork was brought in the TLC group by a FL teacher

who initially participated in the CRP study. That former TLC teacher engaged in

groupwork with other FL teachers at the 2014 CRP workshop, and decided to apply it in

her classroom. After two of the TLC teachers visited their former colleague's class where groups of students seemed to take part in group activities, they took conversations about student groupwork to the TLC meetings during which they revealed their surprise on the level of student talking, thinking, and discussing in all groups in that class. The two TLC teachers' remark made the rest of the TLC team ask questions around the student groupwork features that motivated students who were formerly bored and reluctant in FL classrooms. Then, the TLC teachers conversed about and identified how student groupwork became relevant to CRP. As they focused on and conceptualized student groupwork, they realized that their students wanted to talk, but found it intimidating to do it in front of the whole class. That is, they noticed that their students wanted to discuss various ideas with peers in groups and not individually. Additionally, the TLC teachers learned that students exhibited discussion and thinking skills to complete meaningful tasks when in groups. Therefore, for TLC teachers, student groupwork highlighted students talking to their peers, discussing ideas, documenting responses, and reporting the team outcomes to the whole class for FL learning.

The notion of student groupwork helped the TLC teachers to reconceptualize their FL teaching. Initially, TLC teachers assigned individual tasks involving filling the blanks or writing correct verb tenses. After the groupwork was seen in one of their classrooms and discussed in TLC meetings as a pivotal strategy to engage students in meaningful learning processes, the TLC teachers opened space for students to talk, think, discuss, and complete tasks collaboratively without the teacher's control. In turn, students in the group self-assigned and performed tasks such as discussion facilitator, note-taker, word / spelling checker from a dictionary, verbal reporter to the class, and report writer on the

blackboard. In student groupwork, students used different forms of communication to brainstorm and negotiate ideas with peers before verbally sharing and writing the report in the FL. To implement groupwork, the TLC teachers capitalized students' collaborative skills and reframed group-oriented tasks to produce new language.

By capitalizing collaborative skills and reframing group-oriented tasks in student groupwork, the TLC teachers enacted collectivity, which is a Malagasy value and practice in society. In reality, the majority of Malagasy people accomplish tasks and activities collaboratively where people still rely on their neighbors to watch young children, run errands, and organize events such as wedding or funeral. Some Malagasy people, especially in urban areas, prefer to isolate themselves from the group. Regardless of their family choice and style, in groupwork, students depended on each other to accomplish their tasks despite the different roles, and communicated with peers before forming arguments in a FL. As TLC teachers conceptualized and implemented student groupwork as a means of promoting collectivity in FL teaching, they boosted student collaborative skills and reframed group-oriented tasks.

In figure 3, collaborative skills in groupwork are shown as students talked to each other, checked the dictionary to collectively form ideas in a FL, and put the group writing on the board. From that occurrence and many others in their classrooms, the TLC teachers learned that student groupwork privileged collaboration. All the students in the group, including the spelling checker and the report writer on the blackboard, communicated each other's ideas using the language of their choice and even visual

representations. The group note-taker wrote down all the ideas whereas the discussion

Figure 3. Students doing groupwork in class.

facilitator verbally revisited the collected ideas. Afterwards, group members refined ideas, negotiated them, made meaning from them, and presented the outcomes to the class. Therefore, student groupwork helped FL teaching because it cultivated collaborative skills.

Through groupwork, the TLC teachers also learned how to reframe and redesign tasks to become more group-oriented. In so doing, they underscored the importance of collectivity in FL learning processes. For example, Miarisoa and Nathalie assigned more
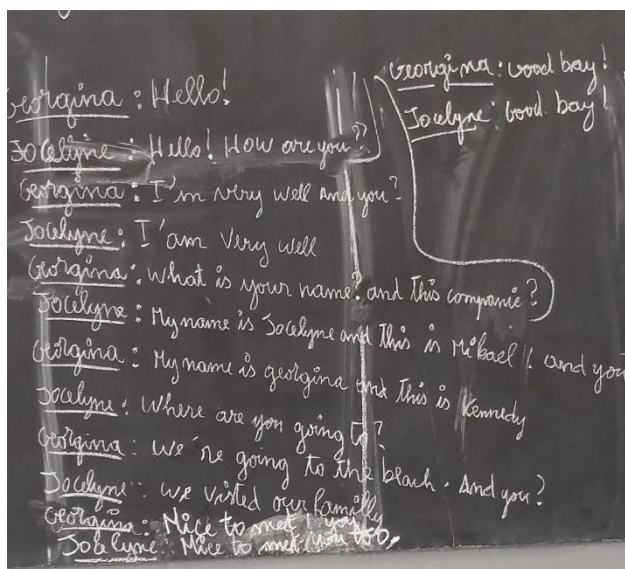
Figure 4. A dialogue built from a groupwork.

than half of their class activities in the forms of groupwork to ensure collaboration among students. In the unit on *Health Issues*, Miarisoa engaged her students in pair and group work as she elicited vocabulary, a list of the disease symptoms, a dialogue, and a paragraph from them. Likewise, for her session on *Socializing*, Nathalie

motivated student participation in pair activities where students introduced themselves to peers, asked questions to classmates, and wrote duo report on the blackboard. In both cases, the TLC teachers intentionally implemented student groupwork to highlight

collective FL learning, and students completed tasks collaboratively where each action elaborated on each other's action. The TLC teachers learned more about groupwork as they implemented what they initially conceptualized. Below are Miarisoa and Nathalie's lesson plans framing tasks in groupwork:

Table 14

Miarisoa and Nathalie's lesson plans

Miarisoa's lesson plan	Nathalie's lesson plan
Class: Première A3	**Class:** Seconde 8
Date: Nov. 21, 6:00 am- 8:00 am	**Date and time:** Nov. 7, 10:00 am – 12:00 pm
Unit two: Health Issues	**Theme:** Socializing
Objective: Students will be able to describe his / her illness and know WH questions structure.	**Objective:** Students will be able to know each other and make small talk.
Step 1: Simon says (large group)	Plan:
Step 2: Review (individual)	- Teacher introduces herself
Step 3: Body parts drawing (individual)	- Fill in a form (students)
Step 4: Vocabulary elicitation (pair work)	- Pair work: students try to know each other using Wh- questions and yes / no questions
Step 5: Listing out a disease symptom (group work)	
Step 6: Dialogue building (group work)	Reporting
Step 7: Drawing grammar lesson from dialogues	
Step 8: Paragraph description (group work)	

Student groupwork in FL teaching served to promote collectivity by stimulating student collaborative skills and reframing group-oriented tasks. Thanks to groupwork, home and community values and practices of collaboration endorsed by many Malagasy people were embraced and applied in a school setting. By assigning groupwork to

students, the TLC teachers transformed the FL classroom into a site for students to be

members of a collective community like many of their countrymates. Thus, they opened

possibilities for FL students to be proud of their identities. What comes next is how the

TLC teachers cultivated teacher-student pedagogical partnership.

Student-teacher pedagogical partnership

Student-teacher pedagogical partnership in the context here echoes Freire's

(1970/2010) view of teachers as "partners of the students in their relations with them"

(Freire, 1970/2010, p. 75). That is, the TLC teachers shared responsibilities with students

and made them accountable for task accomplishment. In that case, student responsibilities

were different from teacher-given duties to the extent that students decided on the

processes, content, and delivery. Those responsibilities were broad that choices for

presenting the outcomes were large too. In student-teacher pedagogical partnership, the

TLC teachers provided support and facilitation, but FL students decided on how to

proceed.

Student-teacher pedagogical partnership was inspired from the 2015 action

research workshop attended by the TLC teachers. Part of the TLC teachers' task at that

workshop was to identify a research question that interested them to improve their

practice. Clarisse's questions then included, "why do students make unnecessary

conversations during the English class", and "why was her class so noisy and out of

focus"? Tired of punishing her students, upon return in her classroom, and thinking of her

questions, Clarisse wanted to do something different to solve the problems. She wanted

to talk to her students by giving them just one responsibility, which was answering to her

questions, hoping that she would get their attention. So, she started her class by asking

questions that students could answer for sure such as "What's new?" and "How is everyone today?". She was overwhelmed by students' excitement responding to her questions in English not from scripted conversations for the first time and especially by their undivided attention that whole session. As soon as Clarisse shared her experience with the other TLC teachers at the TLC meetings, the team discussed Clarisse's strategy and elaborated on its features that made students talk and concentrate in class. From discussions and application of Clarisse's approach, the TLC teachers realized that authentic questions opened students to their teacher. They pondered that from the moment students entered the conversation floor with their teacher, their old habit of lecturing faded away, leaving space for student-teacher pedagogical partnership.

The TLC teachers implemented student-teacher pedagogical partnership by no longer lecturing their class or giving students a series of information. Instead, they began their FL class session with simple questions in the FL that students could answer, and the lesson was built upon what the students said. They attested that they prepared the questions in advance, refined them until they felt that high-school learners could understand and answer them, and sought ways to bridge them to the topic of the day. Clarisse shared that sometimes she jotted down questions during her bus ride home while others like Nathalie, Cathie, and Odontine sat down at home and thought through questions before putting them on the lesson plan. Miarisoa admitted to the TLC teachers that she once came up with new questions as she walked to her classroom and discarded the old ones. Regardless of when, where, or how the TLC teachers formulated their questions, they all constructed the lesson content through students' responses from the beginning till the end of the session to ensure student-teacher pedagogical partnership.

Student-teacher pedagogical partnership built upon teachers' questions and students' responses for lesson content aligned with Malagasy values and practices of alternate speech in formal and informal occasions occurring in the vast majority of families. In formal occasions like traditional wedding, funeral, circumcision, or home blessing, there is a set of questions posed by the guests and the hosts conveyed information by responding to the questions, and vice-versa. In informal gathering such as visiting a relative, the guest starts the question from outside by saying "Aody?" (=knock knock?) and the host responds "Mandroso!" (= Come on in!). Once inside, host and guest take turn asking and responding questions such as "Manakory aby anareo?" (=how are you all?) and "inona ny vaovao?" (=what's new?) until the guest brings up the reason of their visit. There is a lot of introductory speech and exchange of information before most Malagasy people get to the point of the discussion. Of course, some groups have the habit of being direct and tackle the topic at the beginning of the conversation. No matter how TLC teachers convey meaning in real-life situations, they progressively covered the topic in their teaching. They established student-teacher pedagogical partnership by creating dialogic space through questioning; nurturing student participation; and eliciting student thinking.

An instance of TLC teachers creating dialogic space through questioning happened in Cathie's class. In her French class, after posing her students questions to set the tone such as "Comment allez-vous?" [How are you doing?] and telling her students that "Je suis un peu fatiguée parce que j'ai dû préparer notre dejeuner avant de venir au travail" [I am a little tired because I had to prepare our lunch before coming to work], Cathie gradually asked her students if they had to do some chores everyday too before

going to school. Once she heard a *yes* response, she provided instructions for additional

questions that she summarized in her pre-trimestral interview response below:

> *Manao revision temps present ohatra, "la vie quotidienne" no atao theme de asaina manao kisarisary izay zavatra rehetra fataony andavanandro izy dia avy eo ampitenenina lay sary ary ampidirina ao lay temps present.*

> *[Doing a review of the present tense for example, "la vie quotidienne" (= daily life) is the theme, and students are asked to do drawings on what they do on a daily basis, and afterwards they are asked to describe the drawings, and the present tense is introduced].*

From her opening and instructional questions, Cathie turned students from passive

information recipients to active constructors of knowledge as she stayed away from

lecturing her class. Cathie's role in the review session was limited to giving students

broad instructions in French namely, "Faites un dessin d'une de votre routine

quotidienne" [Draw a picture of one of your daily routines] and "A partir de votre dessin,

décrivez cette routine" [From your drawing, describe that routine]. That day, student-

generated responses emphasized the present simple and constituted the content of the

review session. TLC teachers' questioning opened a dialogic space that strengthened a

student-teacher pedagogical partnership. Details on teachers' questioning are elaborated

under the *Welcoming multilingual practices* and *Legitimizing student-generated lesson*

content sections.

To partner with learners, the TLC teachers cultivated student participation. For

Cathie's case earlier, student participation was championed by the exploration of the

different daily routines, which would be impossible in a lecture-style environment. As

Cathie continued to boost student participation in FL learning processes, she decided one

day to leave the teaching tasks to her students. In class, she asked volunteers to come to

the blackboard and explain the position of the direct and indirect objects in a sentence. One of the students who volunteered that day is shown on the picture below.
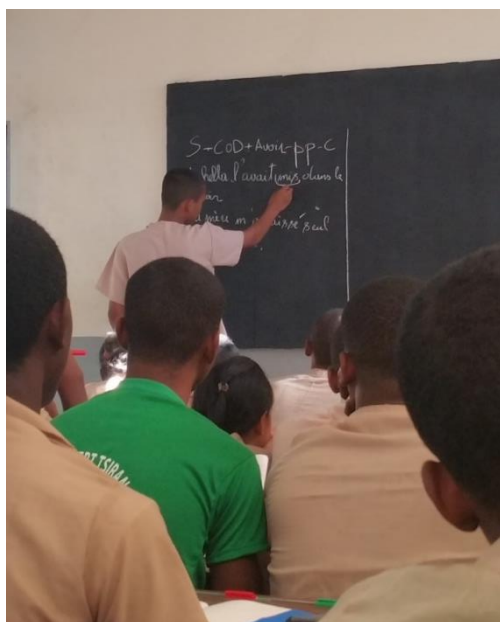
Figure 5. A student from Cathie's French class explaining the position of direct and indirect object in a sentence.

As Cathie's students took the role of teaching the direct and indirect objects to the class, she shied away from criticizing or denigrating their imperfect French pronunciation or spontaneous code-switching. Instead, she praised their bravery and problem-solving skills during the teaching session. Cathie learned that when encouraged to participate by their teacher, students became capable of disseminating knowledge and leading the classroom. Nurturing student participation would remain out of sight without teachers' custom-built questions that invited student-teacher pedagogical partnership.

Like Cathie, other TLC teachers elicited student thinking to foster student-teacher pedagogical partnership. When asking students questions to build the lesson content, all the TLC teachers revealed that they wanted to know what their students knew about the topic. For example, Jean Charles left it up to his students to craft the lesson on letter writing. After seeing his students write four different letters of invitation on the blackboard without his assistance, Jean Charles confessed how much his students knew about organizing a party. He had no idea that his students could meet at Gastro Pizza, the most famous pizzeria in the nation, to celebrate a birthday because he said he had been

there only once and did not notice any large groups there. Miarisoa too asked her students to draw and write a paragraph about what students had to complete before coming to school every day. From her student responses, Miarisoa expressed her surprise seeing her students' tedious drawings around cooking breakfast and cleaning the yard both on the blackboard and in their notebooks. She found out that drawings served as an important tool for her students to express their thinking and make meaning. For the TLC teachers, eliciting student thinking was possible thanks to the establishment of student-teacher pedagogical partnership.

Student-teacher pedagogical partnership promoted collectivity in FL classrooms by creating a dialogical space through questioning; nurturing student participation; and eliciting student thinking. Thanks to student-teacher pedagogical partnership, Malagasy values and practices of bilateral conversations were embraced and celebrated in FL classrooms. By forming a student-teacher pedagogical partnership, the TLC teachers reconstructed the FL classroom into a site for dialogues with their students. Consequently, they esteemed the view and praxis of teaching as a collaborative enterprise between teachers and students. To be discussed next is students' diverse communicative abilities.

Students' diverse communicative abilities

By diverse communicative abilities, the TLC teachers meant students' collective abilities beyond the formerly applauded grammatical competence in individual students. More exactly, the TLC teachers acknowledged and cultivated students' interpersonal, interpretive, and presentational communication skills (World-Readiness Standards for Learning Languages, 2015) developed with peers. By nurturing each of those

communicative abilities in collectivity in FL classrooms, the TLC teachers executed Ortega's (2013) push for language as a means to make meaning and communicate with others, especially in second language acquisition processes.

The idea of diverse communicative abilities emerged from Miarisoa's class session on a health topic in November 2017 where she asked her students to write about the plague outbreak that killed dozens of people in the island that year. After inviting her students to think and talk about the plague in their native language, Miarisoa encouraged her students in groups to pinpoint individuals who addressed the epidemics before writing down the script and presenting it in English to their classmates. While still in class, in groups, Miarisoa's students singled out teachers, doctors, parents, journalists, school principal, the chief *fokontany* [= chief neighborhood], the President of the Republic, the Minister of Public Health, the Minister of National Education, and the World Health Organization representatives among those who fought against the plague. By the end of the session, the students in each group accumulated ideas related to what their chosen individual said about the plague, which they learned from the media and witnessed in their community at the time of the epidemics. Then, Miarisoa shared her idea as well as her students' preliminary efforts at the TLC meetings. Originally, she intended to make her lesson culturally relevant and raise critical consciousness on the current reality, which was the plague outbreak. As the TLC teachers discussed more about Miarisoa's innovative project with her students, they envisioned that sociopolitical issues like the plague enhanced diverse communicative abilities in students in the form of interpersonal, interpretive, and presentational communication.

After visiting Miarisoa's class where students exhibited diverse communicative abilities in their plague projects and discussing possible ways of bringing sociopolitical topics in FL classrooms, the TLC teachers were convinced that they would give it a try. Normally, they only talked about those topics among colleagues or with students in the hallway. Once inside the classroom, they were required to immediately tackle the mandatory teaching points imposed by the government. Before the CRP project, they did not think that current realities like the plague could be discussed in class and connected to the curriculum. So, the TLC teachers started with adapting their topic that week to end up with a plague project or other controversial subject. Afterwards, from the plague written assignments or the like, they explored diverse presentation formats with their students. Thus, through identifying, debating, crafting, and presenting creative projects from sociopolitical topics for FL development, TLC teachers nourished students' diverse communicative abilities such as their interpersonal, interpretive, and presentational communication skills.

Fostering students' diverse communicative abilities as opposed to solely praising students' grammar mastery in FL classrooms is congruent with Malagasy value and practice of varied talents in building a society, mostly embraced by traditionalist citizens. That is, according to the saying, "Izay tsy mahay sobika, mahay fatram-bary" [those who do not know how to make a basket, know how to make a rice container], people are not expected to know how to do the same thing. There are a lot of duties involved for a community to function, that each person's contribution is welcomed irrespective of physical capacity: "Zarazarao ny raharaha: ny tapa-tanana miandry ondry, ny tapa-tongotra mitoto vary" [Divide the tasks: those without hands can watch the sheep, those

without legs can pound the rice]. Needless to say, not everyone in Madagascar believes in the importance of contribution to society. There are definitely people who think that they can do multiple things on their own, and do not need other's support. Still, by acknowledging diverse communicative abilities in FL classrooms, the TLC teachers focused on students' interpersonal, interpretive, and presentational communication skills.

The TLC teachers reported improvement in students' interpersonal communication skills since sociopolitical topics such as the plague were incorporated into their FL curriculum. Since it was the first time such as sensitive and controversial topic formally reached the FL classroom, the TLC teachers acknowledged that they had no clue on how students would react to the novel lesson content. The first thing they did was always to create an opportunity for students to interact and negotiate meaning in spoken conversations and writing. Like Miarisoa, Nathalie started her lesson on health issues in general, shifted student attention to the plague, and focused student writing on its symptoms, causes, consequences, and prevention. For Clarisse's class on School Life, the plague topic was discussed up front since it caused school closure and students openly talked and wrote about it. For Cathie, her French class that week learned about argumentation, so she asked her students to support their opinions regarding whether they agreed that the plague existed or not. In Odontine's class, things were different because her topic that week concerned the family issues. Still, Odontine could gather students' opinions on sensitive topics of their choice naming alcoholism, corruption, divorce, and others. Despite their different ways of engaging students, the TLC teachers managed to explore and strengthen students' interpersonal communication skills.

Interpretive communication skills reported by the TLC teachers included students' ability to understand, interpret, and analyze what they heard and read on the sociopolitical topics on the blackboard. Once information about the topics was written on the blackboard, students read them aloud and silently before copying it on notebooks. Some students used a table to categorize nouns, adjectives, and verbs related to the topic. Others preferred Malagasy and / or French translation of some words or drawing on their notebook to help them comprehend the text. Although students' choices differed individually, the way they came up with an interpretation originated from a collective effort. For example, because not everyone owned a dictionary, students who wanted to add translation on their notebook consulted their peers to select the right words. Below is an example of a student notebook with translation of some words:

Figure 6 shows that students were able to comprehend the materials on the board by adding translation without blindly copying them on their notebook. The TLC teachers nurtured students' interpretive communication skills by welcoming different ways of understanding or interpreting written and spoken FL language.
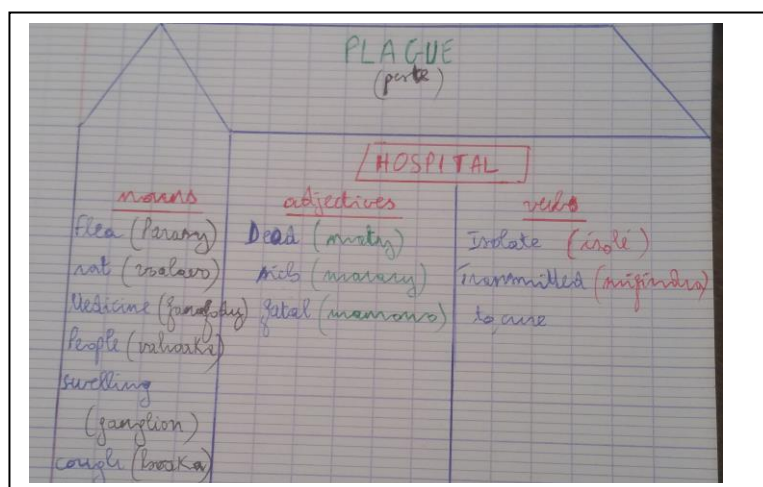
Figure 6. A student's notebook with translation of words.

The TLC teachers enhanced presentational communication skills by encouraging their students to transform their written assignments on sociopolitical topics into creative projects of their choice that they presented at the showcase. To complete the process, they provided broad examples such as drawing, sketches, and songs, but students came up with name varieties including slam poetry, collage, musical reading, comic poster, TV documentary, drama, and storytelling. The TLC teachers knew about their students' presentation formats in general, but students worked on details on their own time. With the exception of Miarisoa's class where students had to share with classmates their creative projects and received grades based on content, creativity, and performance, student presentations were optional and voluntary like the showcase participation. The TLC teachers first learned about all of students' visual and performative projects on a Wednesday afternoon where students came back to school for the first showcase rehearsal. They discovered that day the different projects by 70 students across six classrooms to be shown at a public showcase on sociopolitical issues as part of the FL teachers' CRP workshop. At the rehearsal, the TLC teachers and the students discussed about and provided feedback on how to improve the seventeen presentations. Some groups of students needed to go to an Internet Café to print their script whereas other looked for colored markers for their drawings.

At the end of the rehearsal, the TLC teachers asked students about their time preference on the next rehearsal before the showcase and the mutual agreement was lunch break instead of coming back on a Wednesday afternoon. Students suggested the TLC teachers send a parental note about the second rehearsal because they would stay after the morning class at noon until 2:00 p.m. From two rehearsals, FL students'

presentational communication skills were seen through how they collaboratively improved their performance.

On the day of the public showcase, the TLC teachers finally saw their students dressed up performing their presentations on the plague epidemics and other sociopolitical issues. They learned about their students' specific roles in their creative projects. For instance, figure 7 shows students presenting as comedians, story-tellers, actors, and comic artists at the showcase:

Figure 7. Students presenting at the showcase with different roles.

The group of comedians made showcase audience laugh by telling jokes in-between presentations. The story-tellers, dressed in local traditional outfit and sitting on the floor, told a story in English using small rocks, a common female entertainment in Madagascar. In an English parody, the actors were three boys mimicking the President of

Republic's response to the plague outbreak, his body guard, and his microphone holder. The comic artists included a boy and his team who drew and presented a comic poster about the plague in English. From those four examples, presentational communication skills in FL shone thanks to the TLC teachers' support of students' creative exhibition.

Diverse communicative abilities promoted collectivity in FL teaching by developing students' interpersonal, interpretive, and presentational communication skills. When TLC teachers developed students' diverse communicative abilities in FL classrooms, they applied the value of varied people's talents required to build a society honored by many Malagasy citizens, on the one hand. On the other hand, they transformed the FL classroom into a space for students to communicate ideas in different forms. As a result, they actualized FL teaching as an initiative that shaped students' ingenuity.

To promote collectivity, a renovated component of FL teaching, the TLC teachers administered student groupwork; developed student-teacher pedagogical partnership; and amplified diverse communicative abilities in students. Student groupwork sought to underline learners' collective participation in talking, thinking, and discussing without direct teacher supervision. Student-teacher pedagogical partnership consisted of teachers sharing responsibilities with students and leaving them accountable for learning processes, content, and delivery. Diverse communicative abilities put emphasis on interpersonal, interpretive, and presentational communication skills developed by FL students in groups. The TLC teachers conceptualized and implemented those three innovative features to promote collectivity because they wanted to enact interdependence and interconnectedness of teachers, students, and ideas in a FL classroom setting, instead

of perpetuating the colonial-style teaching that separated the three. In other words, they contributed to CRP conceptualization and implementation by incorporating what most Malagasy people cherish and honor into the FL curriculum, which was reinforced by multilingual practices.

Welcoming multilingual practices.

Another remarkable renovated feature of FL teaching identified and experienced by the TLC teachers was welcoming multilingual practices. Their openness to using different languages and not just the FL, a recently valued practice among many Malagasy, suggested that the TLC teachers strived to match FL classroom linguistic expression with real-life language style and structure. Challenging the colonial-rooted classrooms where the FL was the only legitimate means of communication, the TLC teachers recognized, conceptualized, and implemented discussions in the mother tongue and discussions in the language students know, or translanguaging, to welcome multilingual practices.

Discussions in the mother tongue

Discussions in the mother tongue constituted an effective strategy to engage students in groups as reported by the TLC teachers. By opening space for discussions in the mother tongue, the TLC teachers supported the use of the Malagasy among the classroom community to exchange information. In fact, they took the initiative to affirm students' linguistic identity (Cummins, 2001) and to ease thinking and talking processes. That is, during discussions in the mother tongue, students primarily completed cognitive activities by identifying and noting arguments, leaving FL worries at a later time. The TLC teachers did not judge students' opinions in the mother tongue. On the contrary,

they provided support, and their students took care of the translation of the arguments as a team.

Discussions in the mother tongue were modeled after the subsequent CRP workshops co-facilitated by the researcher and the TLC teachers during which the medium of communication was Malagasy. When workshop attendees tried to define, construct, and problematize fluid concepts such as culture, identity, privilege, and power, the TLC teachers reassured them that responses in Malagasy were expected despite the fact that the core of the gathering was FL. They noticed that the FL teachers at the workshops succeeded to discuss and support their viewpoints in complex topics in their mother tongue. Then, the topic about mother tongue in FL teaching and learning reached the TLC meetings. Some TLC teachers like Nathalie and Odontine insisted that instructional discussions to students be in FL so that students could hear the right pronunciation of FL words. Others like Jean Charles and Cathie who had informal talk with students in Malagasy started to consider content discussions in the mother tongue as an option. Clarisse and Miarisoa agreed with discussions in Malagasy in FL classrooms, but all writings on the blackboard should be only in English. Therefore, from fall 2015, the TLC teachers wanted to explore discussions with and among students in the mother tongue, rebuking the assimilationist view and practice that immersion was the best way to teach and learn a FL.

The idea of discussions in the mother tongue contribute to the TLC teachers' reconceptualization of FL teaching and learning. Initially, only the FL was the only legitimate medium of communication and discussion. TLC teachers used to lecture in the FL for the entire session and students copied information on their notebooks whether they

understood it or not. Additionally, if students had questions, they needed to formulate them in the FL, or the teachers would not respond to them. As a result, many students would rather be quiet than risking the embarrassment of posing questions in the FL. After the CRP workshop experiences with the Malagasy language and TLC discussions around the mother tongue, the TLC teachers decided that classroom discussions could be conducted in Malagasy. As students talked to their peers and teacher in the mother tongue, they came up with arguments on the topic of the day and translated them in the FL as the final product. To implement discussions in the mother tongue, the TLC teachers prioritized students' intellectual potential over language restriction.

By recommending discussions in the mother tongue, the TLC teachers validated the role of home language as a means to unify most Malagasy people. Unlike other African countries where citizens from different tribes need to use a European language to communicate to each other, most people of Madagascar talk to one another in Malagasy with its varieties. That is, to some extent, inhabitants of the Northern area understand the Highlanders, and vice-versa, without the intervention of an interpreter. However, some Swahili Speakers on the Western Coast of Madagascar (Dewar and Wright, 1993) as well as the Southerners without exposure to the Malagasy Ofisialy [=Official Malagasy, mostly made of Highland words] (Bouwer, 2007) do not fall into that claim because people outside of their circle might not identify with them. Even if the teachers did not necessarily know the ethnic group of each student because it is not a legal requirement in Madagascar, students produced a FL after their discussions in the mother tongue. As TLC teachers conceptualized and implemented discussions in the mother tongue as a means of

welcoming multilingual practices in FL teaching, they provided themselves an opportunity for questioning follow-up and enabling students to brainstorm ideas.

After posing some opening questions at the beginning of the FL class, the TLC teachers conducted a follow-up in the mother tongue. For example, after Cathie verbally asked her students' opinions on the plague in French and wrote down the argument topic on the board, "La peste existe. La peste n'existe pas. Justifiez" [The plague exists. The plague does not exist. Justify], students appeared hesitant and looked at each other. Cathie then followed up in Malagasy to encourage students' responses by saying, "Tiako anareo androany mahasahy miteny sy mamoaka hevitra" [I want you today to dare speak up and give your opinions]. Then, she added that the assignment would be done in groups, and that she would not judge their opinions but wanted to see arguments supporting their claims. Suddenly, the class became lively since students joined groups according to their leaning and the discussions moved on.

A similar scenario happened in Odontine's class on the first day of class on Monday at 6:00 am. As a routine for first session, she started with introducing herself and invited her students to do the same in English. After a long silence, she shifted her language into the mother tongue to offer support "Ao fa ampiana" [go ahead, we will help you] until a few pairs of students volunteered to talk. To alleviate the fear of the rest of her students who were unsure of the correct way of doing introduction, Odontine reassured them not to worry about mistakes through the famous saying, "fomban' olombelona manao diso" [human beings can make mistake]. That was how finally almost everyone in her class took part in the activity. Aided by the mother tongue, Odontine implemented what was discussed at TLC meetings that the first session goal consisted of

learning about students and making them comfortable in activities, postponing the correction of grammatical errors or mispronunciation at a later day.

Normally, in French and English classes, teachers should only talk to students in the target language due to the immersion belief and practice imposed by the Ministry of Education. With just chalk and board as the only pedagogical materials available to FL teaching and learning, teachers immersing their students in French or English only was believed to support students. The TLC teachers confessed that they had done immersion for decades without any outstanding results. So, they opened to the home language even if it was not officially recommended for their job. They wanted to try something new since they looked for better learning outcomes. By speaking the mother tongue in FL classrooms, the TLC teachers defied "administrative mandates in order to do what they believed was right for students" (Ladson, Billings, 1995, p. 474). They made the choice to accommodate their students with questioning follow-up in the mother tongue.

Not only did the TLC teachers address their students in the mother tongue, but they also supported their students in brainstorming ideas in Malagasy. The use of Malagasy language in FL classrooms was no longer prohibited by the TLC teachers. The view of the mother tongue shifted from TLC teachers pretending not to understand students speaking something else but the target language to their satisfaction with students' ideas developed through the Malagasy language. Figure 8 is an example of Miarisoa's student brainstorm of symptoms of dizziness and fever with bullet points in Malagasy:

Dizzy.
-Having a headache
-Eyes are blurred
-Cannot do anything
-Cannot stand
-Being tired
-Feel sick

Fever
-High body temperature
-Having a headache
-Feeling cold
-Very tired
-Coughing
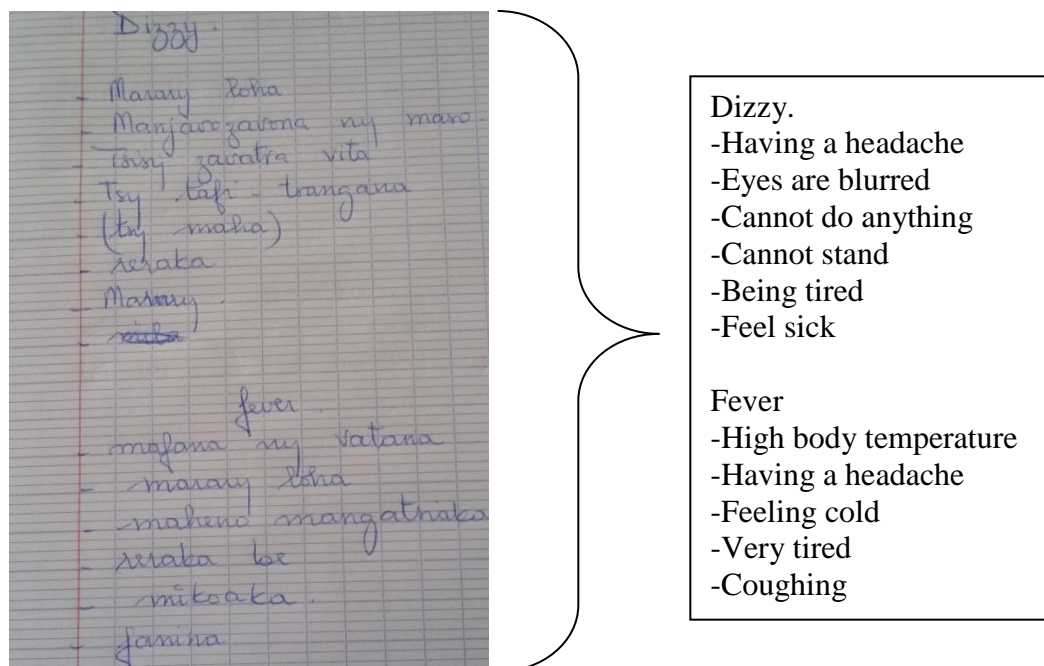
Figure 8. Students' list of symptoms in Malagasy.

The students identified the symptoms because they had experienced them before. Once the symptoms were discussed and documented in Malagasy, it was easy for the students to complete the next step of the assignment, which was talking and presenting about a disease of their choice to the whole class in English. By giving a green light to the mother tongue, the TLC teachers softened students' tasks, especially in a familiar topic such as health issues.

In Cathie's class, when her students brainstormed ideas related to their position on the plague existence, she noticed a high level of engagement. Using the Malagasy language, her students made the case on whether they believed the plague existed or not for the topic on argumentation. Although the Malagasy government officially declared that the plague did exist and nationwide ordered school closures, some of Cathie's students contested it. Those students supported their counter-claim by the absence of consistent number of people contracted in the city for example. Some groups of students

provided other arguments justifying that the plague did exist and killed people.

Regardless of where the students stood about the plague, the brainstorm in Malagasy

created heated debates as described by Cathie in the following: "Nahafinaritra satria

nafana fo daholo tamin'ny ady hevitra ary samy te handray anjara fa ny somary

nanahirana fotsiny le tabataba be satria samy te hiaro ny heviny ary samy miaro ny azy

ho marina." [It was enjoyable because students had hot heart [= were very enthusiastic]

for the discussions and they all wanted to participate but the noise was an issue because

everyone wanted to support his or her ideas, and each of them wanted to support their

standpoint as true.].

From that portion of Cathie's post-teaching reflection, the medium of

communication played a crucial role in idea production and even in student enthusiasm.

Although the plague topic at that time was a national trend, openly discussing about it in

a FL would not be feasible without brainstorming ideas in Malagasy. In fact, students'

early drafts from that day showed a significant amount of writing in Malagasy that served

as the basis of their French essay. Knowing that students were supported to brainstorm

ideas in the mother tongue, they did not hesitate to compose their arguments in Malagasy.

Figure 9 shows a group's work sample of argument challenging the existence of the

plague where the Malagasy and French versions are separated by the red line:

> **Translation:**
> The plague does not exist. It is a politics of the country because we know that the country of Madagascar is a poor country. So, those who govern took advantage of us and they already received a lot of money from the rich countries.
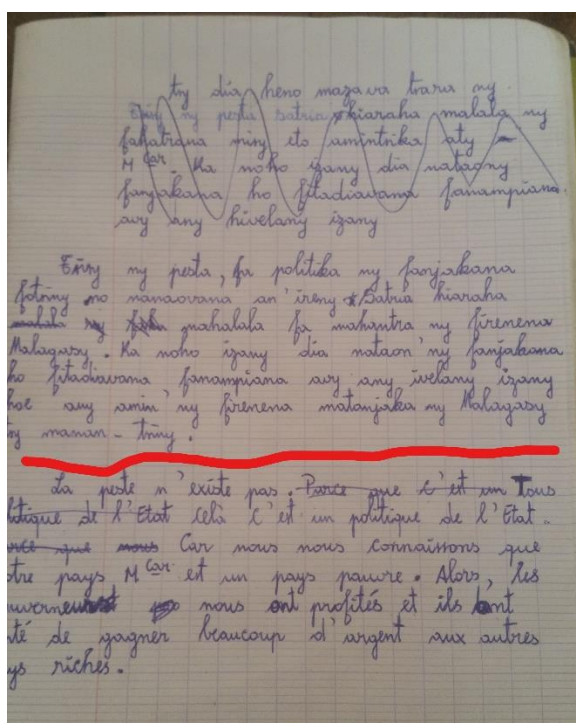
Figure 9. Student work sample with Malagasy and French texts.

From that draft and many others, Cathie learned that students were capable of debunking the dominant stance in Malagasy and French successively. Like her TLC colleagues, she recognized the importance of the mother tongue as a tool that enabled ideas brainstorming before producing a FL.

Discussions and brainstorming in the mother tongue represented an example of welcoming multilingual practices in FL teaching through questioning follow-up by the TLC teachers and brainstorming ideas by students. When TLC teachers and students utilized the mother tongue to discuss with and among each other and brainstorm ideas, the concept of unification by the means of the home language came into reality. In fact, many Malagasy people believed that the Malagasy mother tongue, known as Malagasy Ofisialy, unifies the inhabitants of Madagascar. To tell the truth, there are 18 variations of the Malagasy language, but the Malagasy Ofisialy which is dominantly made of the

Merina variation is used in everyday life. The myth around the saying that one language

for all Malagasy citizens is not within the scope of the analysis today, but it is worth

mentioning that teachers, including those of TLC, believed in that perception. That was

why they simplified that the mother tongue, the Malagasy Ofisialy, the only one, as

medium that connected the classroom community, and thus made idea brainstorming

possible, followed later by FL production. Nevertheless, the mother tongue is not the only

language students used. The next section covers the discussions in the languages students

know: translanguaging.

Discussions in the languages students know: translanguaging

The TLC teachers pinpointed discussions in the languages students know, which

is translanguaging, as a popular strategy to motivate students' FL learning. That is, to

make meaning, students were not limited to either mother tongue or the target language

but were supported to include ALL the languages they knew (Vogel and Garcia, 2017).

Most of all, mixing up the languages was accepted as a strength. Translanguaging in the

context here resonates with Hornberger and Link's (2012) concept of an existing

controllable cognition that bi/multilingual individuals are involved in their practices. The

students at the lycée were multilingual because they all knew Malagasy, French, and

English to a certain degree. Additionally, even if the TLC teachers did not disclose

information about other languages students might know, the school also provided courses

in Russian, German, and Spanish that students could take besides French and English.

Due to the proximity of the city to The Comoros Island where the religion majority of the

population is Sunni Islam, there was a presence of Muslim students who probably

possessed a certain level of Arabic at the lycée. Muslim believers read and recited the

Koran in Arabic, and at least three students from Clarisse's class mentioned they attended Mosque on Fridays. No matter how many languages students were exposed to, the TLC teachers endorsed them for multilingual practices, a new concept and practice for FL development during the CRP project.

Like the discussions in the mother tongue, translanguaging was also learned from the different CRP workshops co-led by the researcher and the TLC teachers during which the medium of communication was Malagasy with French and English words or phrases. As workshop attendees borrowed words from different languages to express themselves and make a claim, the focus remained on the meaning. At first, the TLC teachers waited for the researcher's reaction on the mix-up because the "teny vary amin'anana" [language of rice and greens] had a negative connotation in FL teaching and learning. That is, people who combined vocabulary items from more than one language were perceived of lacking competency. However, as translanguaging progressively became the norm in the CRP project and at the TLC meetings, the TLC teachers wanted to see it in their own classrooms for trial purposes. Instead of overly declaring to their students that translanguaging would be welcomed in class, they started to practice it and the students followed the model.

The TLC teachers reconceptualized FL teaching and learning by willingly embracing translanguaging as a strategy to increase student engagement. They originally thought it as detrimental to FL development due to the misconception that students might not fully acquire a language with inadequate words. After experiencing translanguaging as the norm for communication and discussion at TLC meetings, the TLC teachers realized its practicality and implemented it in their FL classrooms. Additionally, they no

longer made it a taboo when students incorporated French or Malagasy words in English discussions or responded to verbal questions in two or more languages. Although the TLC teachers celebrated multiple languages mainly at the brainstorming and discussion stages, students tended to generate complete sentences and paragraphs in the FL for their assignments. Therefore, the TLC teachers paved students' pathway to strong argumentative and writing skills via translanguaging.

In celebrating translanguaging, the TLC teachers reinforced the speaking habit of many Malagasy people who combined Malagasy, French, English, and others to make meaning. Many Malagasy people want to believe that they speak and master their mother tongue even if they include European words. Vocabulary items such as bus, WC, or television have Malagasy equivalents namely fiara-karetsaka, lava-piringa, and vata fahitalavitra, respectively, but only a small portion of people actually use them in a sentence. Other words specific to the Western world such as chips, selfie, burger, pizza, or boots, for example, do not have their Malagasy translation, so people can be excused to include them in their home language. Rather than debating whether Malagasy language is still pure or not, the main point here relies on language practice. First, by choosing foreign words with Malagasy translations, people aim for practicality and convenience. Sometimes, authentic Malagasy words are not even understood by some citizens because they were scarcely used in everyday life. Second, with globalization where language and cultures travel, Malagasy language and cultures also evolve. In traditional Malagasy society years ago, the concept of chips, selfie, burger, pizza, or boots did not exist. Nowadays, many Malagasy people consume or make chips, pizza, or burgers, or take selfie from their smartphones or webcam, wear boots because their world expands and so

do their language and perspectives. Hence, as TLC teachers conceptualized and implemented translanguaging to welcome multilingual practices in FL teaching, they normalized many Malagasy people's routine of hybridizing oral and written communication in a school setting.

Verbal translanguaging happened in different forms in the TLC teachers' classrooms. On the day Miarisoa introduced the plague topic to her students, she asked them, "What happened? Why was school closed for almost a month?" and a student shouted, "Pesta!" [=plague]. The word "pesta" is complex because it is from the French word *peste* for plague, but the spelling and pronunciation were altered to make it like a Malagasy word. Despite the dilemma around that particular term, Miarisoa was happy that she received a response. Her next step was to find out if someone in her class knew the English translation. A few students turned pages of their dictionary and discovered the word plague. Then, Miarisoa wrote it on the blackboard in a hospital drawing under the title *Small Talk*. Since her lesson objective that day was to enable students to talk about something, she chose plague as a topic. Should Miarisoa fuss about the word pesta as the wrong or incomplete answer, she could not proceed with her plan of engaging her students in a small talk. Accepting translanguaging in that instance meant concentrating on the meaning and not on spelling or pronunciation.

In Jean Charles' class, on the first day after 28 days of school closure, he introduced himself and afterwards requested his students to provide information such as their name, age, place of residence, and number of siblings. He went back and forth between Malagasy, French, and English to talk to students about the activities. For example, in the middle of the time, he posed a question in Malagasy with a French word

titre [=title], "Tokony ho inona ny titre an'io lesona io? [what could be the title of the lesson here?], and a student answered, "Introducing" in English. Later on, he asked another question, "Dialogue ve tadidinareo? [=Did you remember the dialogue?], referring to a dialogue he gave them nearly a month earlier. In both instances, Jean Charles used the French words for title and dialogue, which were understood by the students even if the two words have their Malagasy version. The translanguaging scenarios between Jean Charles and his students let the communication of ideas flow.

After her students identified adjectives, nouns, and verbs related to the session on school life, Clarisse asked about what people did in school. The lesson objective was to encourage students to talk about school life and use the present simple. For some reason, Clarisse wanted students to pinpoint weaknesses of three groups: students, teachers, and surveillant [=a person in charge of a class level]. Translanguaging expressions are underlined in students' phrases. For students, the verbs brought up were mi-triche [=to cheat] and mangalatra stylo [=to steal a pen]. The fahotan'ny profs [=teachers' sins] included manome vava ratsy [=give bad mouth / harsh words] and tsy manazava lesona [=do not explain the lesson]. The surveillant's critique was ampijalian-dreo karaha zazakely [they make us suffer like children] and mifoka sigara anaty salle [smoke inside the classroom]. It was clear that the FL students possessed the capacity to deliver ideas in the languages they know. By accepting verbal translanguaging in FL teaching, the TLC teachers encouraged students to take part in discussions even the problematic ones.

Written forms of translanguaging by students were first put on the blackboard, but some students also chose to add the languages they know from verbal discussions on their notebooks. Although other languages could be potentially used by the FL students, the

three major ones identified were Malagasy, French, and English. Unlike traditional FL classroom with almost identical notes from the teachers' lectures, the blackboard and notebooks of the TLC teachers' students contained different things such as tables, drawings, mother tongue translations, and other languages besides the target language. It was up to the students to choose what to put and how. The only requirement by the TLC teachers was that the blackboard or notebook be filled with information understood by its author or owner respectively.

In Figure 10, an initial draft of the plague description by a group of students in Miarisoa's class contained a French word in it, which is underlined in red . Likewise, on figure 12 is a note on the Wh- questions in three languages before responding to the questions about personal information from Nathalie's class. In the first case on Figure 11, the French word "maladies" was used instead of disease because the group just brainstormed ideas in multiple languages. In the second case, Figure 12, by writing the translation of English adverbs and phrases, either in Malagasy or in French, the student created her own learning tool through translanguaging with no specific directions from Nathalie.

Figure 10. A student's assignment with non-English words underlined in red in English sentences.

In addition to the opportunity to explore multiple languages, translanguaging was used by students to speak up about issues around some marginalized groups. To that extent, echoing García et al. (2017), it supported students' bi/multilingual identities and socioemotional development. When Miarisoa's students
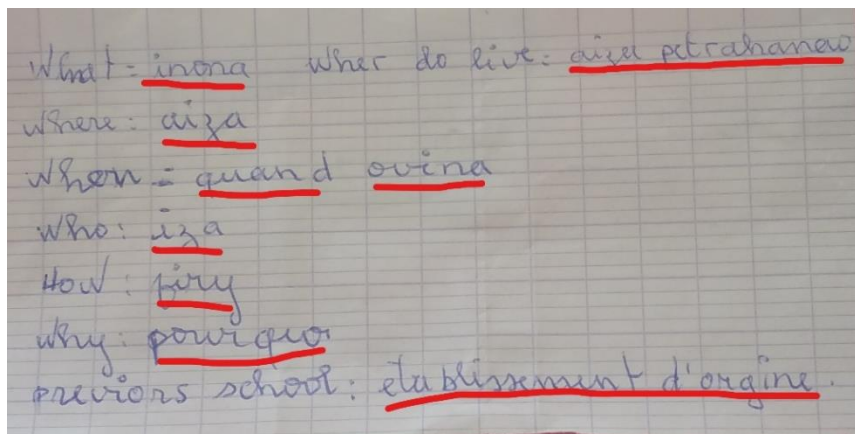
Figure 11. A student' notes on Wh- questions using translanguaging underlined in red.

tried to give opinions on whether only dirty people and those who practice exhumation [=a traditional Malagasy custom of returning dead bodies every five years] catch the plague, they stood up against the misperception that everybody can get it regardless of socioeconomic and cultural background. In Figure 12, a group of students wrote their

Figure 12. A group of students' draft with French ideas that are translated in English afterwards.

resistance to the claim against the poor and those who practiced exhumation who were mostly rural inhabitants accused of causing the plague outbreak.

Translanguaging promoted multilingual practices in FL teaching both verbally and in writing. When TLC teachers cultivated translanguaging in FL classrooms, they affirmed speaking habit of many Malagasy people who combine Malagasy, French, English, and others to make meaning. Establishing translanguaging in a school setting gave weight to a formerly negative linguistic practice. Furthermore, by supporting translanguaging in their FL teaching, TLC teachers encouraged their students to voice social justice problems in the society otherwise untold in a monolingual medium. In a nutshell, they made space for students' ways of being and knowing.

The TLC teachers incorporated discussions in the mother tongue and discussions in the languages students know, translanguaging, for renovated FL teaching. Discussions in the mother tongue aimed to stimulate students' cognitive abilities by focusing on ideas and arguments, a pre-requisite for FL language production, instead of only linguistic correctness. Discussions in the languages students know, translanguaging, legitimized the verbal and written practice of most Malagasy people who make meaning through Malagasy, French, and English simultaneously. To welcome multilingual practices in FL teaching, the TLC teachers conceptualized and implemented those two innovative strategies because they wanted to acknowledge all available languages as resources for FL development, and mostly to challenge the oppressive method of target language only that long denigrated Malagasy people. The TLC teachers who conceptualized and implemented CRP justified multilingual practices in the FL curriculum a significant belief and practice that most Malagasy people embrace. Their next renovation in FL was legitimizing student-generated lesson content.

Legitimizing student-generated lesson content.

The TLC teachers upheld legitimizing student-generated lesson content as a groundbreaking renovated element of FL teaching. In doing so, they decided to no longer teach the entire session, forcing students to listen to their hour-long lecture and copy contents from previous year's lesson plans. They strived that students take part in the lesson construction from teacher-initiated questions, and whatever came up constituted the content of the topic. Their eagerness to include students in the teaching and learning processes, a collaborative effort still valued in Malagasy families, tribes, places of worship, workplace, and neighborhoods indicated that the TLC teachers sought to live experience of some Malagasy institutions in FL classrooms. Shaking the colonial-influenced teaching where the teachers played the role of the knowing authority and the students should accept whatever the teachers said, did, and to them without question, the TLC teachers acknowledged, conceptualized, and implemented culturally responsive questions and differentiated curriculum to legitimize student-generated lesson content.

Culturally responsive questions

Culturally responsive questions were used by the TLC teachers to engage students in a given topic and move the lesson forward in each FL session. When formulating those questions, the TLC teachers took into consideration students' cultural scope of understanding of the topic and their cognitive and linguistic capacity. That is, they made sure crafted questions were related to the vast majority of students' stories, experiences, identities, and perspectives with simple, straight, and brief sentences in the FL. Their goal was for students to be able to provide responses with confidence and pride, and not to please the authority, because the rest of the session depended on student engagement.

They posed open-ended questions with many possible answers, leaving many choices to students. As they utilized questions to cover the government-mandated topics with students, they "co-intent on reality […] not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge" (Freire, 1970/2010, p. 69). Consequently, through culturally responsive questions that often challenged the dominant discourse and welcomed marginalized viewpoints, TLC teachers ensured the FL class facilitation around a particular topic without judging students' opinions.

The TLC teachers first learned about culturally responsive questions at the 2014 CRP workshop facilitated by the researcher. Questions about main CRP concepts such as culture, identity, privilege, and power asked of attendees brought a broad variety of responses. The format and content of the questions did not look like a quiz or a test, so most teachers were not intimidated but felt capable of participating. What puzzled the TLC teachers was the researcher's decision to include all responses since they expected that she would provide THE answer to all the questions. Indeed, in traditional colonial-inspired workshop, the one who convened the workshop was assumed to be the expert and give the final words on everything. In contrast, the audience's voices and opinions at CRP workshops made were part of the seminar content. The TLC teachers gradually discovered that questions should be purposefully formulated to be congruent with the audience's cultural, cognitive, and linguistic background to be engaging.

The notion of culturally responsive questions advanced the TLC teachers' conceptualization of FL teaching and learning because it contradicted traditional teachers' intent of tricking students with the most complex and difficult possible

questions. That is, initially, questions asked by FL teachers had customized responses prepared in advance and only a handful students were expected to get them right. It was even assumed that easy-to-answer questions were not good for students and a sign of teacher's incompetence. After the TLC teachers realized that CRP workshop questions attracted a lot of responses from the attendees despite their complex and subjective nature, they started to think about how to implement similar culturally responsive questions in their own classroom. So, at the TLC meetings, they discussed about types of questions that students were able to answer but supporting knowledge co-construction for FL development. Whereas they determined no single formula for composing culturally responsive questions, they agreed on shared criteria: connection to most students' stories, experiences, identities, and perspectives, and simple, straight, and brief sentences. As FL students became engaged in the FL learning processes thanks to culturally responsive questions, they made meaning about themselves and their surroundings in an interactive and critical way. Therefore, for the first in their entire career, TLC teachers focused more on the *how* in FL teaching and not only the required *what* of it.

By designing culturally responsive questions for reality and knowledge exploration, the TLC teachers tried to fulfill the principle of "ny hevitry ny maro mahataka-davitra" [the opinions of many can reach far], a traditionally acclaimed motto in Madagascar and still valued by many people. Endorsing a non-Western belief in a FL classroom, especially the one that problematized identities, knowledge, and power, helped the TLC teachers to reclaim real control and ownership of FL content and processes. In the past, in a colonial-rooted lecture based on grammar translation method, TLC teachers simply recited rules from books and transmitted them to students. In turn,

students were supposed to learn them by heart and retrieve them whenever needed. In that case, neither the TLC teachers nor their students related to the rules because of the Eurocentric contexts and rote memorization. Contrary to their previous teaching practice, in the CRP conceptualization and implementation, the TLC teachers came to work to learn about a topic connected to students' realities and discover new information about that topic in collaboration with their students. As they conceptualized and implemented culturally responsive questions to legitimize student-generated lesson content in FL teaching, they affirmed students' cultural scope of understanding and nurtured their cognitive and linguistic capacity.

The TLC teachers developed culturally responsive questions to affirm their students' cultural scope of understanding of a topic to be covered in each session. They thought through them ahead of time, and sometimes discussed them with colleagues in TLC meetings for feedback and / or scrutiny. Questions shared at the TLC became the team's possession and any TLC teacher could use, modify, or adapt them to meet the class objective. When the TLC teachers agreed to introduce controversial sociopolitical issues into the curriculum per the researcher's suggestion, they brainstormed the idea at the TLC meetings during the school closure. That is, they discussed and conceptualized possible questions that would grab students' attention, engage them, and reflect their realities. When classes resumed, they implemented their newly conceptualized strategies by leading the class using culturally responsive questions and shaping the lesson according to student responses.

Miarisoa and Clarisse wanted to connect their curriculum to the plague by adapting the *Small Talk* and *School Life* topics respectively, and they both started their

session with culturally responsive questions. For Miarisoa, the objective was for students

to be able to talk about something, and she decided that the "something" would be the

plague. So, her opening questions in English included "What's new?", "What is

happening in our country now?", and "Why was school closed for a long time?" Her

students immediately responded in Malagasy that the plague caused school closure. Then,

she asked them to express the responses in English before continuing with, "Where is a

person who is sick supposed to go?", that received the choral answer, "hospital". So, she

sketched a typical Malagasy house where the roof had the word plague, and the three

divisions

had the

categories

nouns,

adjectives,

and verbs.

At that

point, she
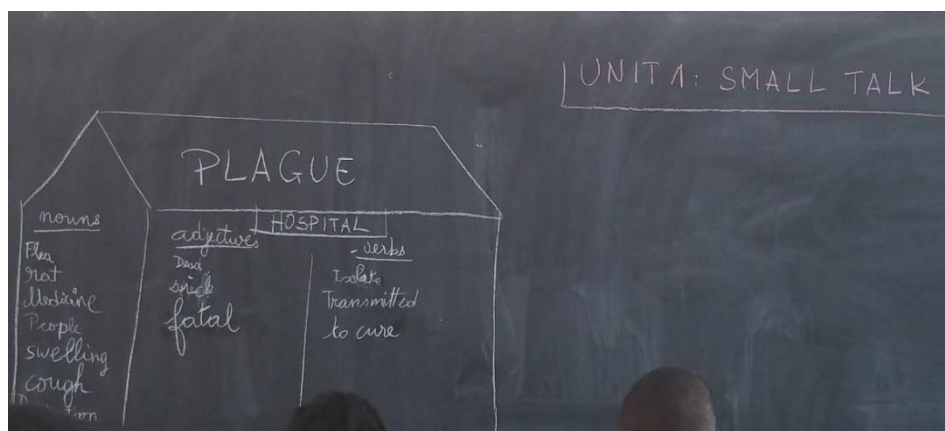
Figure 13. Miarisoa's drawing of a hospital with words related to the plague.

asked students in pairs to "Look for five words that can be mentioned around the plague"

for five minutes. The students placed the words they found on the blackboard according

to their category. Figure 13 is a picture illustrating some student responses from

Miarisoa's questions.

Miarisoa's next question to her students was, "Put these words in complete

sentences" so that students built their own sentences in groups and later wrote them on

the blackboard. To transition to the plague projects, she asked students, "What entities

fight against the plague?" and "What do people do to fight against the plague?" The students identified neighbors, parents and children, friends, doctor, minister of public health, teacher, principal, chief fokontany, priests, journalist, and UNICEF, and chose one of those entities, and discussed and wrote their perspectives. Groups of students' writings that day consisted of a doctor's encouragement for plague patients to reach the hospital immediately; a parent's dialogue with children about the plague; a chief fokontany's speech to ask people door-to-door to clean the surroundings; and a teacher talking to students about the plague prevention. By the next session, more plague projects were developed. Among the ones shared at the showcase was a play on a World Health Organization representative donating a check and a box of antibiotics to a local health center as shown on the picture below.

Figure 14. Students showed off the fake check and a box of medicine from World Health Organization as part of a play at the showcase.

Clarisse's lesson on *School Life* topic was inspired from Miarisoa's culturally responsive questions. The objective of Clarisse's session that day was that students be able to talk about school life and use the present simple. She started with drawing a house like Miarisoa did and put the name of the school on the roof. Then, she asked students, "Can you come up with words related to school?", and provided a follow-up in Malagasy, "Zay mots eritreretinareo mifandray amin'ny school life dia azonareo omena" [any words that you think are connected to school life you can give] and let them work in

pairs for five minutes. Meanwhile, she added the categories of adjectives, nouns, and verbs by dividing the house into three parts. When students were ready, they came to the blackboard and wrote the words according to their category. Figure 15 is a picture of the outcomes of Clarisse's questions on the blackboard that day:
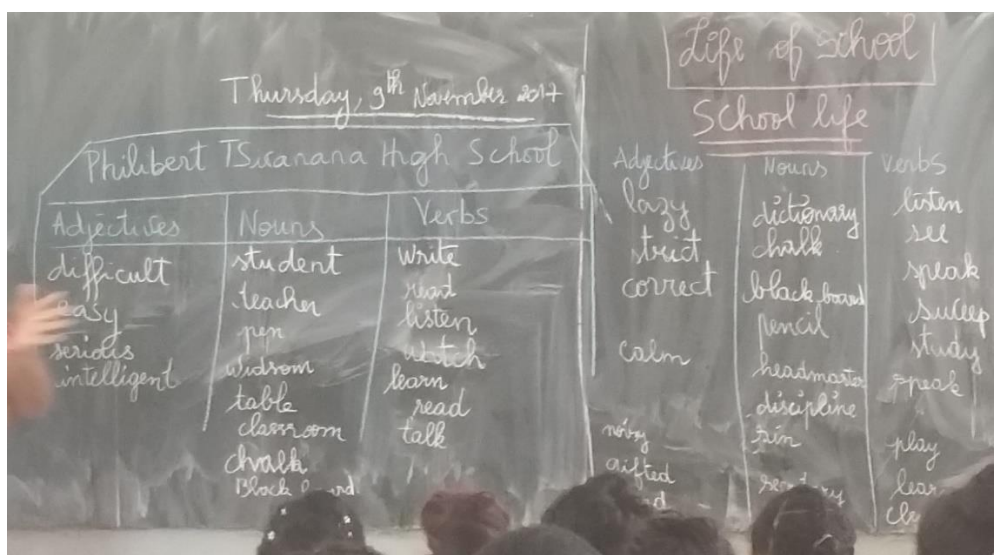
Figure 15. Responses on questions about School Life from Clarisse's students on the blackboard.

After Clarisse's students identified a lot of words, she asked them to build sentences from the words and expressions related to school life. To shift focus from what regularly happened in school to the plague that canceled classes, she asked the question, "Why did we have along break?", and students shouted out, "Vacances de pesta" [=plague break], which was later on translated in English. Seeing that her students understood her question, she consecutively went on with, "What is plague?", "What entities fight against the plague?" and "What do people do to fight against the plague?" Students formed twelve groups to respond to the questions. Among the entities they brought up were doctor, students, chief fokontany, teacher, principal, boss of a company, and mayor. For homework, students needed to build a paragraph in English describing

how those people fought against the plague. In addition to the written assignment,

students who were interested in participating in the CRP showcase transformed the essay

into a project. Figure 16 is a "dessin commenté" [=commented drawing], an example of

the seven student projects from Clarisse's class:
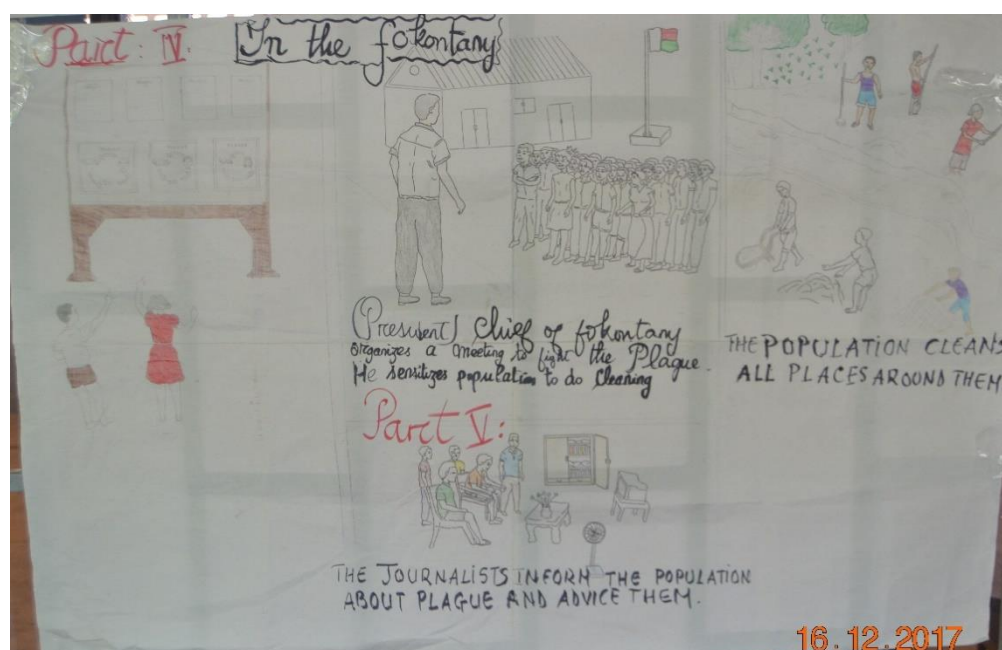
Figure 16. Dessin commenté [commented drawing] by Clarisse's students presented at the showcase.

Besides Clarisse and Miarisoa, Odontine and Nathalie also utilized culturally

responsive questions to engage students. In other words, they wanted students' active

participation in the class, so they asked questions that nurtured their cognitive and

linguistic capacity. To that extent, questions were simple, straight, and brief to ensure that

students would be able to comprehend and answer them. On her first day of class after

the plague break, Nathalie had to re-do the whole introduction again since students only

had one session before. She first introduced herself, and then wrote a series of

demographic information in French for students to complete and turn in. At that stage,

students either wrote responses in Malagasy or French, but no English was required yet.

Her goal was to set the tone for introduction. In Figure 17 is a glimpse of Nathalie's blackboard with culturally responsive questions in French.

After her students filled out the form, Nathalie asked them, "Think about a question you would like to ask your pair partner", using the information on the board and adding an explanation in Malagasy. So, students came up with questions such as "What's your name?", "How old are you?", "What's your previous school?" (because students were in classe de Seconde and all new to the lycée), and "Where do you live?". They worked in pairs to build a
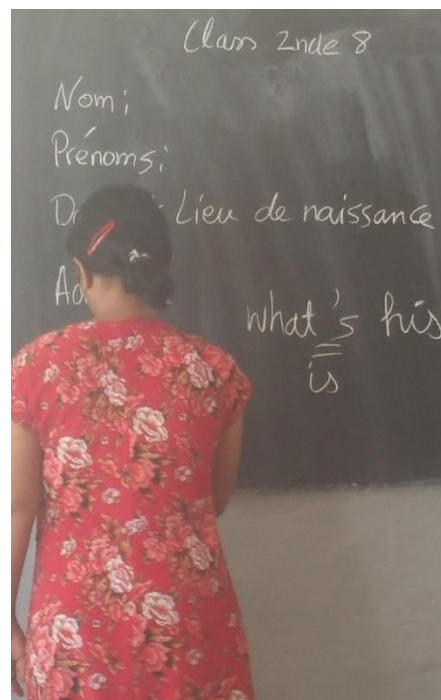
Figure 17. Nathalie writes culturally responsive questions in French for her students.
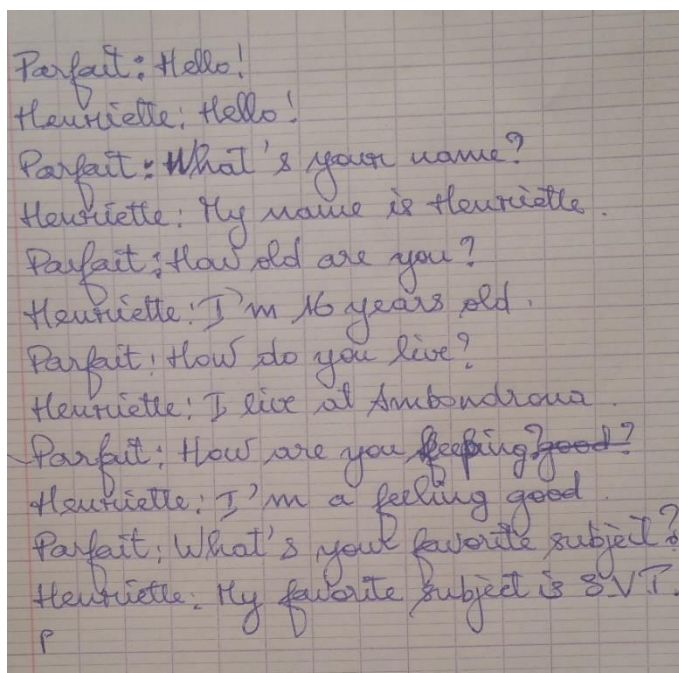
Figure 18. A group of students' draft on the dialogue from Nathalie's class.

dialogue based on the questions, but they did not have to literally answer each question. Nathalie said that the questions served as a guide to introduce oneself to a classmate. She walked around the classroom to check if students needed help with the assignment. After time was up, Nathalie asked pairs of students to

read and perform their dialogues. Figures 18 and 19 are two examples of students' drafts that day.

According to Nathalie, that was the first time she ever asked students to write their own dialogue because she assumed that they would not be able to do it on the first day of class. Nathalie also added that she was just curious that day to see if the simple and brief questions with open-ended responses as discussed in TLC would really help her students produce English language. Her students' written

Figure 19. Students' draft on the dialogue from Nathalie's class.

dialogues proved to her that day that culturally responsive questions supported students' cognitive and linguistic skills.

Like Nathalie, Odontine also wanted to apply the TLC colleagues' recommendation on culturally responsive questions in her Friday class from ten to noon. Covering the *Family Life* topic at the end of the week and almost lunch time where students' energy was usually low, she started with a few questions, "What does your family consist of?", "Can you ask a classmate to describe his / her family?", and "How many friends have you got?" Odontine gave time to students to answer those questions in pairs. Instead of asking her students to share their responses to the class, Odontine shifted

gear at the last hour. She decided to survey her class on family issues or problems

students might think of. Since students might feel embarrassed to bring up issues, she

asked them to anonymously write the issue on a piece of paper collected afterwards.

Issues reported by students are shown in Figure 20, with parental separation / divorce as

number one followed by alcohol / cigarettes / drugs and generation gap

misunderstanding:
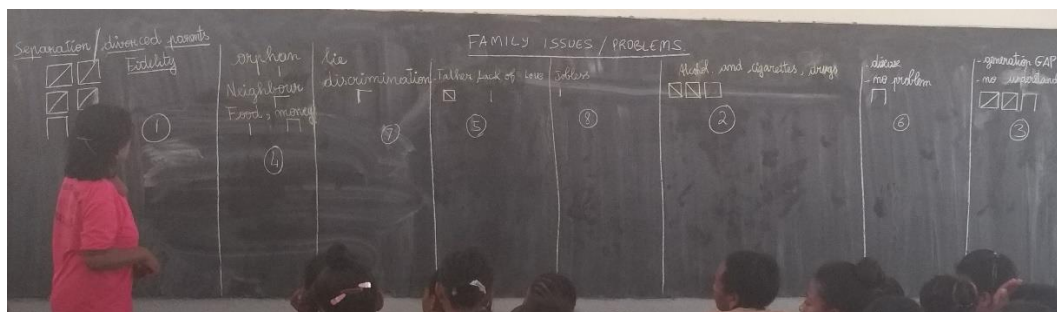
Figure 20. Odontine standing at the blackboard with a list of the family issues identified by students

Reading student responses on the blackboard, Odontine was surprised by the

outcomes of the survey because in a poor country like Madagascar, it is assumed that

food, lack of money, or unemployment should be family issues to be reported. In fact,

only one student reported food as an issue, three who pinpointed money as a predicament,

and one who believed joblessness was a problem. Whether what Odontine's students

disclosed was accurate for their own family or not, the issues they believed to be

important were communicated through. So, Odontine asked students to choose one issue

to be discussed in groups for the rest of the hour. As homework, she asked them to write

a paragraph about it. As students shared their writing, Odontine encouraged them to

transform the writing into a creative project for the showcase. One of her students'

project performed at the showcase was a play on a father who almost lost his family due

to alcoholism. Figure 21 is a picture of a scene of the father kneeling down to apologize to his son who was kicked out of school due to unpaid fees and to his wife who was ready to leave him for his irresponsibility.

Culturally responsive questions opened the door for legitimizing student-generated lesson content in FL teaching as they covered students' cultural scope of understanding and enhance their cognitive and linguistic capacity. When TLC teachers asked questions related to students' shared experiences such as the plague, students easily responded in different languages but

Figure 21. A scene from a skit on alcoholism where a father kneels down to apologize to his family for his behaviors.

succeeded to provide answers in the FL. The students did not get the plague per se, but they lived the school closure, the ban of any type of gathering, the mask and antibiotics shortage, and the mediatization of the scourge. Hearing about the plague everywhere and every time at that time made them capable of answering questions about it. Besides, the way the questions were crafted did not sound to quiz or test them, but to invite them to be part of the conversation. In cases where TLC teachers posed culturally responsive questions to boost students' cognitive and linguistic capacity, students provided answers using common sense and basic words in the FL. Thanks to the questions, instead of simply receiving and repeating information on everyday life such as introducing oneself and family issues from a Western source, the students showed their ability to create their own text in the FL. The materials produced by the students made sense to them and most

of all were related to them. In that case, students took FL learning in their hands after the

TLC teachers took control and ownership of FL teaching by freeing themselves from

reciting rules from books and transmitting them to students. Of course, the TLC teachers

indicated that they worried every time about what if no students answered their questions.

In addition to explaining the questions in Malagasy, giving instructions in French, and

adding visuals, using anonymity helped TLC teachers to receive responses from students.

In the case of Odontine's students who were silent for a while because they did not want

to be associated with the family issue they brought in, asking students to write the issue

on a piece of paper relieved their reluctance. Besides legitimizing student-generated

lesson content through culturally responsive questions, TLC teachers experienced

differentiated curriculum, which is covered in the next section.

Differentiated curriculum

The TLC teachers discovered differentiated curriculum for the first time in their

career while legitimizing student-generated lesson content. Even if they covered the same

topic in a class, the lesson content turned out different for each individual student. Most

of them used to "give" students the same lesson from the same lesson plan every year for

decades. In their renovated FL teaching, the TLC teachers simply asked questions about

the topic and used students' responses as the lesson content. Since students were

different, so were their notes. The TLC teachers welcomed students' creativity in

documenting their lesson content because they realized that each student recorded

knowledge differently, and that what mattered the most was student learning. Their view

tallied with Tomlinson's (2000) belief on differentiation that students learn best when

they can make connection between the curriculum and their interests and life experiences.

Whether students put tables, drawings, different languages, or other forms of expressions in their notebook, TLC teachers took them as tools that supported FL development. Embracing differentiated curriculum in their FL teaching, TLC teachers made space for students' freedom of knowledge documentation.

The term differentiated curriculum was unknown to the TLC teachers although they started to notice its manifestation during the 2016 action research. Following the 2015 CRP workshop attendees' request for students' notebooks to prove the CRP effectiveness, the TLC teachers decided to bring samples of student notebooks to the 2016 workshop. The attendees were surprised by the different notetaking styles of students of the same classroom, so the TLC teachers had to explain that they left to their students to take their own notes. The TLC teachers then started to think through the surprise and discussed it at the TLC meetings because they did not realize that different notes would be a big deal. Then, they reflected on their old practice of copying the lesson on the board and students took the same notes. They even mentioned that over the years, their students of different cohorts had the same information on their notebook until they promoted student-generated lesson content in their FL teaching. None of them remembered to overtly tell students a particular way of writing information on their notebooks, but they expressed that they required that students had a "trace écrite" [written trace] to show their parents or the administrative staff as evidence of learning. In turn, their students put information for their own learning.

The TLC teachers did not intentionally implement differentiated curriculum since they learned about it from FL teachers at the 2016 CRP workshop who pinpointed the different lesson contents in student notebooks. In fact, they aimed for lesson content

coming from students because they understood the lack of student engagement in

lectures. Still, they ensured that their students took notes to avoid the accusation that

student notebooks had nothing, which might put them in trouble by both parents and

administrative authority. They let students decide on what and how much to write on

their notebooks. From reflection and discussions, they progressively realized that their

administrative demand was also an instructional strategy. They wrote the lesson title and

objective, and supported the use of visuals, multilingual writing, and different colors of

pens in students' notebooks. As a result, the TLC teachers cultivated students' skills for

documenting information as justified by the differentiated curriculum theory.

Neither writing nor documenting was a traditional cultural Malagasy practice. In

Madagascar, information used to be told and transmitted to generations in the form of

oral traditions (Vansina, 1985) because the Bible, the first literature written in Malagasy

came to light in 1835 (Campbell, 1991), and school Norwegian Missionaries opened the

first school in 1866 (Dahl, 2011). From the time of Missionary and colonization to

postcolonial era, writing became essential for institution such as school, workplace,

government, and even place of worship. That is, in order to navigate those institutions,

one needs to know how to write to some extent, but school remained the main place for

high volume of writing. Most of the writing activities in school are in the form of copying

information from the teachers. It is believed that the more information students have in

their notebooks, the more teaching the teacher accomplishes. Consequently, documenting

freely is not a common Malagasy practice, but it does not mean that it is not a culturally

responsive and renovated practice. On the contrary, it is because the TLC teachers aimed

for academic success (Ladson-Billings, 1995a) where power is shared between students

and teacher (Bartolomé, 2003) for collaborative relations instead of coercive ones (Cummins, 2005). Hence, the TLC teachers cultivated note taking freedom by providing choices on how content was represented in their notebooks.

Cathie liked to give her students the choice for a theme when she asked them to build a full sentence or a paragraph. Her move was motivated by her initiative to give up her habit of building random sentences with no specific themes for the sake of teaching the grammar. In the past, when teaching the direct and indirect speech for example, Cathie invented about 20 sentences with no clear connection at all. She put words like éléphant, La Tour Eiffel, le menuisier [the wood worker], and le bébé [the baby] in the sentences because the focus was on grammar, so students should not necessarily see meaning. After receiving feedback about her theme-less sentences at TLC meetings, Cathie decided to change her teaching. First, she no longer spent a lot of time building sentences but asked students to create their own. Second, for each sentence produced by students, she asked them to indicate a theme related to the class level (Students had a copy of the yearly syllabus and knew all the themes to be covered for the entire school year). Figure 22 is a picture of the blackboard in Cathie's class with students' direct speech sentences and themes:
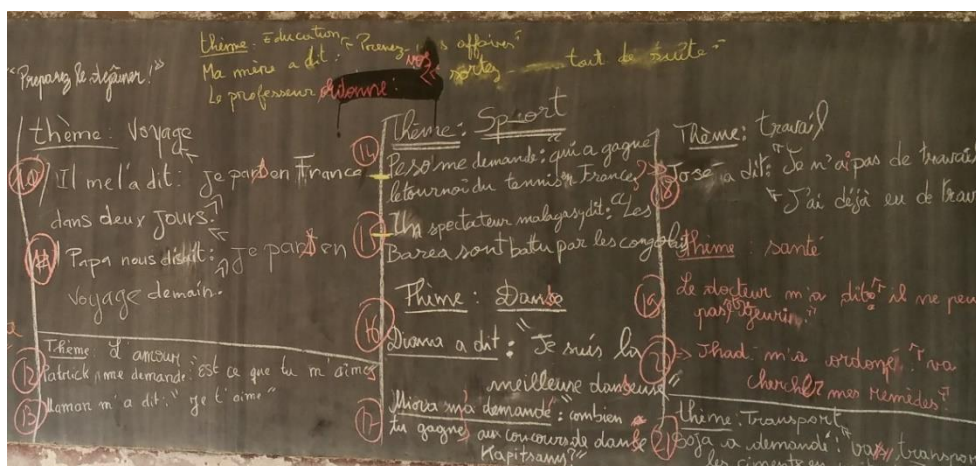
Figure 22. A blackboard in Cathie's class with sentences and themes identified by students.

Cathie's students brought up sentences that contained some mistakes, which were collectively corrected before being transformed in the indirect speech. Therefore, students learned the rules by practice and they only copied the content on their notebook after they understood both meaning and structure. In that case and in the following as well, all Cathie provided was the title and students chose the content.

For her topic on family issue, Cathie asked her students to pick a theme to write about as a group and develop their arguments as a team. In the past, Cathie gave different texts on family issues, asked students to copy them, read them, and answer comprehension questions before writing a paragraph. As she reflected on how to give choice to students in student-generated lesson content, she decided to directly tackle the writing. Additionally, at that time, students were already familiar with working with peers and creating their own content. Figures 23 and 24 are two examples of students' writing from Cathie's class addressing pauvreté [poverty] and abandon scolaire [school dropout].
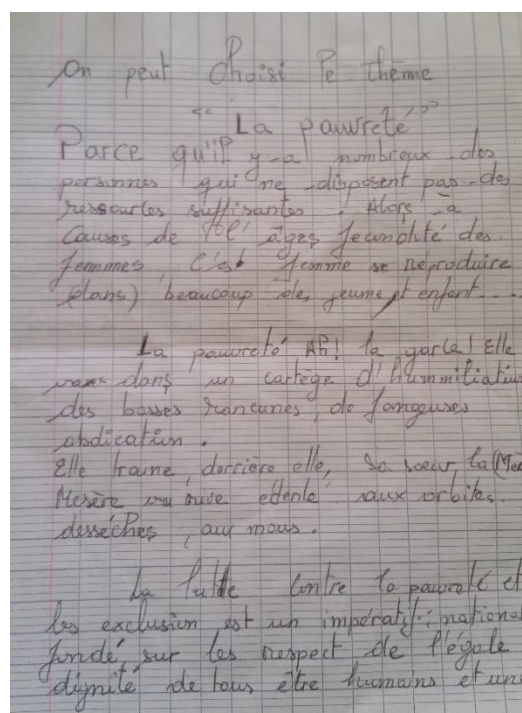
Figure 23. A French essay on poverty by Cathie's students.

Those were students' early drafts and they were far from being perfect, but they contained the major ideas around the central topic. Before the CRP project, like many FL teachers in Madagascar, Cathie considered writing an individual task. Writing was often intimidating for students because they feared of being criticized; so, the teacher was the
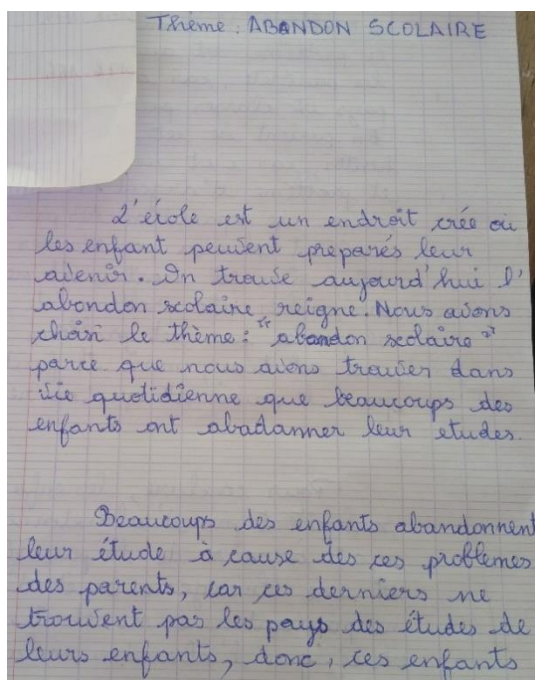
Figure 24. A French essay on school drop-out by Cathie's students.

only one who read students' essays. Most of all, there was no one-on-one writing support or multiple drafts. When the TLC explored ways to improve student FL development including writing skills, they realized that having students work with peers boosted student motivation and discussing the topic as a group helped argument building. Their strategy was challenged at the 2017 CRP workshop because at the baccalauréat [the national exam], students would do their writing individually. The TLC teachers justified their technique by stating that in-class group writing strengthened each student's skills for brainstorming, surveying, and arranging ideas. From the multiple writing opportunities in class, each student already acquired not only the steps for crafting a strong essay, but especially the confidence in FL writing.

Whereas Cathie nurtured her students' freedom by providing choices for the lesson content, Miarisoa inspired her students to use different types of presentations on their notebooks. Miarisoa never told her students to write down what she exactly wrote on the board, nor she bluntly asked them to adopt a certain documenting style. She learned from Clarisse that setting a positive relationship with students would increase student learning. She recounted that once students wanted to learn, they would also find ways to make their notebook appealing to them and others. Miarisoa also replaced her old

habit of lecturing with soliciting content from students to construct the lesson. For her

session on health, she came up with a visual and students added words as show in figure

25.

After Miarisoa put the categories "nouns" and "adjective", students volunteered to

write the corresponding words on the blackboard. Then, once students felt satisfied with

the responses, they copied the information on their notebook. Despite the nonlinear

format created

by Miarisoa, her

students also

figured out their

own style of

writing down

information.

Figures 26 and

27 are examples

of students'

notes for the

same lesson.
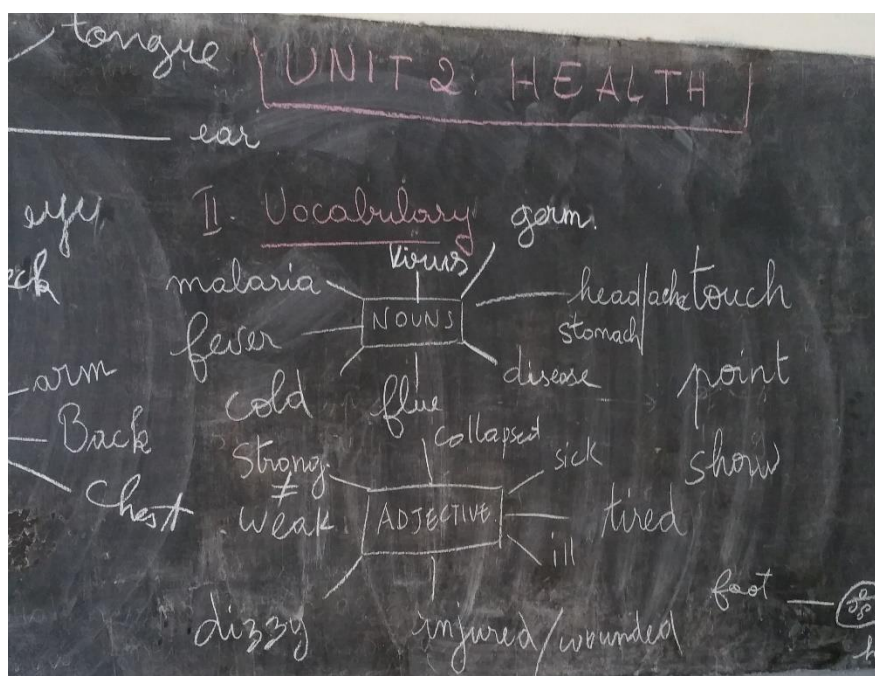
Figure 25. Miarisoa's non-linear format of the lesson on the blackboard.

 The contrasting formats in those two notebooks indicated the different ways students

wanted to document information. The student who drew the table might find it practical

Figure 26. Orderly notes by a student from Miarisoa's class despite the non-linear presentation of the lesson on the blackboard.

to read words in that order, whereas the one who drew horizontal lines instead of oblique ones might want to read information in an orderly manner. Regardless of the motive behind the choices of those two formats, Miarisoa's students were open to representing information on their notebooks differently thanks to the culturally responsive approach in FL teaching. That is, like their teacher, students became responsive to oppressive FL teaching features such as following the same patterns and essentializing note taking. When comparing students' notebooks in Jean Charles, Nathalie, Clarisse, and Odontine's classes, the different formats of documenting information were also noticed. The TLC teachers discussed that feature at the TLC meetings and concluded that students' notes were intentional, purposeful, and personalized.

To legitimize student-generated lesson content, a renovated feature of FL

teaching, the TLC teachers intentionally formulated culturally responsive questions and unconsciously promoted differentiated curriculum. Their questions were calculated because they fell into students' cultural ways of understanding and improved their cognitive and linguistic skills. Culturally responsive questions constituted the basis for
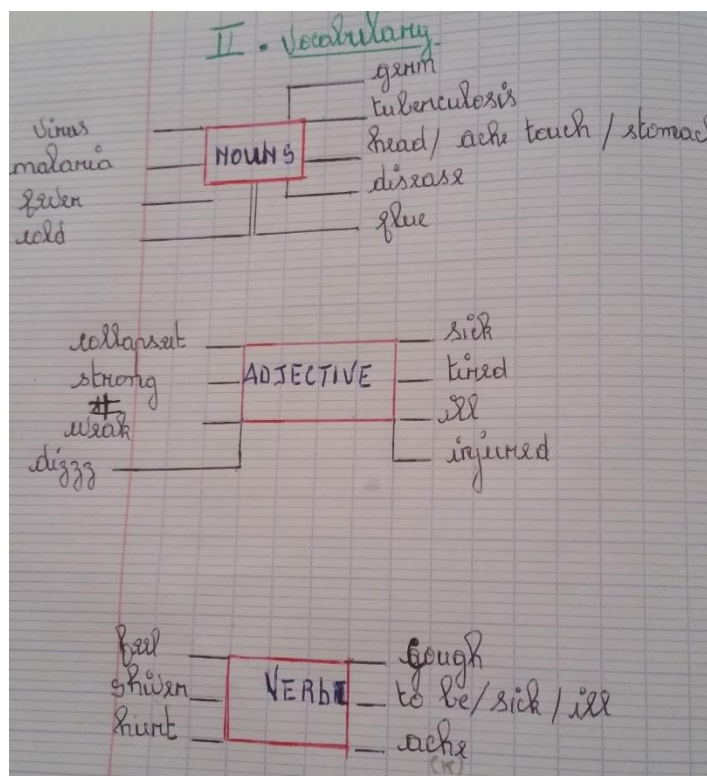
Figure 27. Different notes by a student from Miarisoa's class inspired from a non-linear presentation of the lesson on the blackboard.

student enthusiasm to create the lesson content. Differentiated curriculum served TLC

teachers to see different lesson contents and various documentation styles in student

notebooks. Students in the same class did not necessarily have the same content on their

notebook because TLC teachers provided them with the choice to pick, work on, and take

notes on a topic, for example. Likewise, information put on the blackboard collectively

was adapted on the notebooks depending on students' preference of formats and styles. In

both cases, unlike colonial-rooted classroom where students were expected to exactly

copy what was on the blackboard without any alterations, the TLC teachers left it up to

the students to take ownership of their learning as long as they had notes as evidence for

their parents and the administration. Otherwise speaking, they took part in CRP conceptualization and implementation by giving credit to students and their work, an element previously dismissed in FL teaching in Madagascar.

In sum, to conceptualize and implement a CRP in their classrooms, the TLC teachers adopted renovated FL teaching such as promoting collectivity, welcoming multilingual practices, and legitimizing student-generated lesson content. To promote collectivity, the TLC teachers administered student groupwork; developed student-teacher pedagogical partnership; and improved diverse communicative abilities in students. Promoting collectivity contributed to CRP conceptualization and implementation by incorporating what most Malagasy people cherish and honor into the FL curriculum. Additionally, the TLC teachers welcomed multilingual practices by integrating discussions in the mother tongue and discussions in the languages students know, translanguaging. Through those linguistic practices, they normalized the verbal practice of most Malagasy people who make meaning through Malagasy, French, and English simultaneously. Lastly, to legitimize student-generated lesson content, the TLC teachers crafted culturally responsive questions and promoted differentiated curriculum. They lifted up students and their work, a belief and practice formerly ignored in a colonial-influenced FL teaching in Madagascar. To be discussed next is the TLC teachers' humanizing relationships with their students.

TLC Teachers Humanized their Relationship with Students

The researcher's data analysis revealed that the TLC teachers acknowledged, conceptualized, and implemented approaches of humanizing their relationship with students in FL classrooms. Guided by Freire's (1970/2010) theory that "human beings are

not built in silence, but in word, in work, in action-reflection" (p. 88), the TLC teachers sought to value students as individuals with stories, passions, hopes, fears, and limitations. Whereas traditional FL teaching assumed students as passive beings at the mercy of their teacher, CRP shaped TLC teachers to increase student dignity, cultivate human agency, and enable social interactions. Some teachers like Jean Charles and Nathalie who formerly focused their entire time on the lesson started to walk around the classroom to converse with students. For Miarisoa, humanizing relationship with her students meant exposing her teaching worries with them and trusting them for collateral solutions. For the case of Clarisse, she decided to eliminate harsh punishments that dehumanized students as a CRP conceptualization and practice. For all of them, the large classroom of 60 to 90 that year made it hard to know details about each individual student. Still, they made the efforts to embrace the fact that behind the faces in front of them lied other identities, features, and characteristics that were worth valuing. The researcher identified themes that supported the TLC teachers' humanizing approaches towards students, which contributed to students' academic excellence, cultural competence, and critical consciousness, the three CRP tenets. The CRP principles served as a central point to interpret the researcher's data on TLC teachers humanizing their relationship with students. Inspired by the CRP model, the TLC teachers opposed colonial-inherited teaching methods that neglected students' social, emotional, and moral growth by increasing student dignity, cultivating human agency, and developing cultural relationship and empathy, which is individually elaborated next.

Increasing student dignity.

The TLC teachers' first effort in humanizing their relationship with students in FL teaching was increasing student dignity. Their emphasis on worth of respect, an original Malagasy value and practice, suggested that the TLC teachers sought to bring in FL classrooms what all individuals deserved in real life. Unlike traditional FL classrooms that primarily required students' obedience and compliance, the TLC teachers recognized, conceptualized, and implemented respect of students and their choice and positive classroom rules to increase student dignity.

Respect of students and their choice

Respect of students and their choice was a turning point in which the TLC teachers' neglect of student dignity was disrupted in a reflective fashion. In other words, following bell hooks' (1994) view, the TLC teachers tried to "genuinely value everyone's presence. There must be an ongoing recognition that everyone influences the classroom dynamic, that everyone contributes" (p. 9). That is, when interacting with students, TLC teachers strived to treat them with respect by focusing on non-judgmental awareness of students' feelings, stances, and behaviors. Of course, as the authority in the classroom, the TLC teachers remained in charge of everything, including students' social and emotional development.

The idea of respecting students was inspired by the structure of the CRP project study that gave high esteem to all stakeholders. The collaborative and reflective nature of the study was clarified and discussed from the beginning so that TLC teachers understood the importance of each entity involved, students included, and that they constantly thought through their words and actions. As a team, the TLC teachers discussed multiple

times at TLC meetings that the primary aim of the study was to maximize student learning outcomes, and their goal could not be achieved without students' share. They were convinced that simply telling students to do something would not change how they learned. Instead, they agreed that asking questions, telling stories, and developing positive relationship with students would improve the learning environment. Specifically, as they continued with self- and collective reflection on their FL teaching, they distinguished the difference between teaching FL to students and creating space for students to learn a FL. The latter option was only possible with TLC teachers valuing students and their contributions and not policing or criticizing them. So, TLC teachers conceptualized respect of students and their choices by envisioning a FL classroom free of malintent towards students.

The notion of respecting students and their choices led the TLC teachers to reconstruct their view and practice of FL teaching. Initially, TLC teachers did not see anything else in their students besides the uninterested youth required to take a mandatory FL course as part of school obligation. After respect of students was identified as an essential feature for a collaborative study like the CRP project, the TLC teachers opened space to value students' feelings, stances, and behaviors. That is, in the classroom, instead of dealing with just faces in front of them, they also took into consideration how students felt, thought, and behaved. In practice, they always started with greeting their students, genuinely asking them "How is everyone today?", listening carefully to their responses on feelings, and responding to them accordingly. After that, when asking them questions for the lessons, they paid attention to students' opinions and refrained from judging them as right or wrong. Lastly, when they noticed a certain

behavior, rather than directly disciplining students, TLC teachers asked the motive behind the behavior and discussed its potential effects to the student and the classroom community. Respecting students and their choices allowed TLC teachers to enhance students' social and emotional growth while acquiring a FL.

By respecting students and their choices, the TLC teachers cared about students' social and emotional well-being. Reckoning with people' feelings, thinking, and behaviors is still valued in traditional Malagasy society and cherished by many people in the island. Most people keep using the saying, "Tsongoy fon- tena tsongoy fon' olona" [Feel of your own heart, feel of others'] to remind people the significance of sympathy towards others. A vast majority of Malagasy continue to believe that, "Ny raharaha no ho lavorary, ny teny ifanarahana" [Business becomes good, it is because of the words of negotiation] in order to encourage verbal exchanges. Likewise, many people in Madagascar still watch what they do because they still believe that "Ny soa atao levenam-bola fa ny ratsy atao loza miantona" [The good you do is like money you bury, the bad you do is a misfortune you hang]. Those three sayings indicate the consequences of feelings, words, and behaviors in Malagasy society, which are still believed by many people in Madagascar, and reminded TLC teachers of their reaction towards students. As TLC teachers conceptualized and implemented respect of students and their choices to increase student dignity, they launched conversations with students and valued their opinions.

Conversation launching with students was an obvious sign of respect shown by the TLC teachers. First, in a regular Malagasy classroom, no teachers are expected to converse with students because of the monologue in lecturing style of teaching. Second,

if a teacher talked to a student, obedience and agreement would be expected and not an exchange of opinions. Third, in a FL classroom with colonial-inherited practices, there was no reason why a teacher should need to talk to students who were supposed to know less about the FL than the FL expert. Defying those three oppressive realities, the TLC teachers shifted their view about students and wanted to converse with them either both in groups and individually as shown in Figures 28 and 29. The TLC teachers always started their FL session with a brief greeting and chit chat in Malagasy and in the FL. That practice was different from the mandatory scripted "Good morning, teacher" or "Bonjour, Madame" recited by students as teacher entered the room. The goal of the chit chat was to set the tone of the session for a relaxed environment. Some

Figure 28. Cathie talking to a group of students in her class.

Figure 29. Nathalie talking to a group of students during class.

TLC teachers positively commented on something obvious on a random student such as "Karaha falifaly anie Christiano zany androany e" [It looks like Christiano is happy today] or "Tsara taly ry Yasmine a!" [Yasmine has a beautiful braid!]. Often, students responded, and other students joined the conversation with other comments. The TLC teachers sent a signal that they noticed how students felt and looked.

For TLC teachers, showing respect to students required humility. For example, at the 2017 CRP workshop, Miarisoa testified "Zah tsy miandry arahabaina na mitomany arahaba avy amin'ny mpianatra. Zaho mihitsy no miarahaba voalohany satria mba te hifandray am-po amin'ny mpianatro zah" [I do not wait for greetings or cry for it from my students. It is me who greet them first because I want to connect (by heart) with my students]. And Miarisoa was serious about her desire to connect with her students because her students talked to her in the hallway on the way to classrooms. She continued the relationship even after the students graduated. One of her female students got the baccalauréat one year early but had to work at a local café to save money for college. Miarisoa shared about that student's determination at the TLC meeting, but I later met the student at the café too where she mentioned that, "Madame Miarisoa matetika mahita anakay eto dia miresaka koa zahay" [Madame Miarisoa sees me here often and we talk too].

On the day of the showcase, as students got ready for the performance, Clarisse approached them and talked to them about the order of the presentation. When she reminded them about facing the audience and speaking with clarity, a female student wondered if she could be the Master of Ceremony, MC, instead of Clarisse. That student had the courage to volunteer because, like in class, she trusted that her request would be

considered, or in the worst case, rejected politely. Clarisse decided to honor the student's request and enthusiastically passed the program to her. Even though Clarisse had no idea about how the student would perform the role of MC since it was the first time a showcase of that kind happened, she trusted her and gave her the opportunity. Should Clarisse's way of approaching students be intimidating and not friendly, the student dare not offer to help. Or, should Clarisse want to be at the center of the showcase, which she could because she was a TLC teacher, she would have denied the student's solicitation without further comments. By being mindful, Clarisse made a wise decision because it turned out that the student managed to introduce the performers at the right time and entertain the audience throughout the event.

To prepare the showcase, all TLC teachers except Jean Charles encouraged their students to transform students' writing assignments on sociopolitical issues into creative projects of their choice. At first, they thought about making showcase participation mandatory, or at least a minimum representation per class should be compulsory although the researcher suggested about three groups per class. After careful discussion at the TLC meetings, they realized that forced student participation would not only contradict the CRP spirit, but perpetuate the oppressive dynamics in FL teaching. They understood that being part of the showcase would develop students' linguistic, leadership, and collaborative skills, but forcing them would be a disrespect of them and their choices. Originally, there were over 80 students who signed up to exhibit their project. The final number of students who volunteered to perform decreased to 70. Those participants did not get any extra credit but were presented with a certificate at the following school

assembly. In addition to respecting students and their choices, the TLC teachers established positive classroom rules.

Positive classroom rules

The TLC teachers established positive classroom rules to increase student dignity because they believed that negative rules deter FL learning. They shifted that, in order to support students, classroom rules "intended a cultural terrain that promotes their empowerment and self-transformation" (McLaren, 2003, p. 62). That is, in the classroom, they decided to focus on rules that enhanced student learning and development while getting rid of punitive and harmful practices. They emphasized student engagement, classroom community connection, interaction with peers, thought-provoking critique, and meaningful use of FL. Once those emphases were respected, students learned a FL without being criminalized by their missteps.

Positive classroom rules were first learned by the TLC teachers at the 2015 action research (AR) workshop conducted by the researcher. At that one-day seminar, prior to developing skills for their own AR, the TLC teachers mutually agreed on some rules. Instead of stating rules with oppressive and colonial features, as a team, they opted for positive directions that guided the workshop. For instance, they put "Mihaino ny namana isika" [We listen to our colleagues] and "Manaja ny hevitry ny hafa isika" [We respect other's opinions] instead of the typical "Aza tapahina ny resaky ny namana" [Do not cut friends who speak] or "Tsy anao raiky manana hevitra" [You are not the only one who has opinions] respectively. TLC teachers believed that positive rules ensure the smooth learning at the workshop. They applied the same at TLC meetings, and experienced similar outcomes. Therefore, they opened discussions on the magic behind positive rules

so that they could implement them in their FL classrooms. After discussions and reflections, they realized that the goal in FL teaching was not to have students comply with rules but rather to cultivate their growth in FL processes. Forcing students to abide to negative rules for many years had neither changed behaviors nor provide satisfactory grades. Instead, it intensified misbehaviors and poor performance. Therefore, TLC teachers approved rules with empowerment and self-transformation purposes.

The notion of positive classroom rules pushed the TLC teachers to reconceptualize their view and practice of FL teaching. Before the CRP project, TLC teachers assumed that their goal was reached once students complied with classroom rules, so they did not bother questioning the structure of those rules. When they started to do AR and exchange ideas at TLC meetings, they developed positive rules and considered establishing some in their FL classrooms. They witnessed that FL development did not happen with a lot of "tsy mahazo…" [one must not...] but rather in an environment that focused on student learning. In the FL classrooms, they accepted students switching benches, conversing in any language, asking for clarification, making mistakes for the sake of learning, and even disagreeing with the teachers' viewpoint. With those new concepts and practices in FL teaching, they experienced a decrease in unnecessary conversations and misbehaviors.

Positive rules are not part of Malagasy beliefs and practices per se, either in traditional society or in modern days. Traditionally, most rules that shaped the society were made of "Aza…" [= do not] and imperatives to command people. Likewise, nowadays, rules are still with "Tsy azo atao ny …" [= One shall not…] or "Raràna mafy ny …" [= It is highly forbidden to…]. Rules at schools were influenced by guidelines in

society, and mainly served to police students. However, thanks to the AR experience and

TLC meetings, the TLC teachers reflected on rules that could advance student learning.

As a result, they adopted rules that were responsive to students' learning needs and

benefits. More exactly, to increase student dignity, they established positive rules that

made students learn from their mistakes and maximized students' learning time and

opportunity instead of criminalizing their missteps.

On her first day of class, Odontine's students created, practiced, and wrote

dialogues related to the topic on introducing. Her students worked in groups to develop

the dialogues, then copied them on the blackboard. Since they did not receive any direct

supervision from Odontine, their sentences were not grammatically correct. For some

reason, Odontine ignored the mistakes until Jean Charles who visited the class that day

discreetly signaled her. So, Odontine addressed her class, "Misy verbe adino an. Iza

mahay? Mba sorato." [There are verbs that are forgotten / missed. Who knows? Please,

write]. Figure 30 illustrates students' dialogues without verbs underlined in red.

The students dare produce and write sentences without worrying about grammatical errors because Odontine ensured them at the beginning that human beings can make mistakes, which encouraged learning. That single
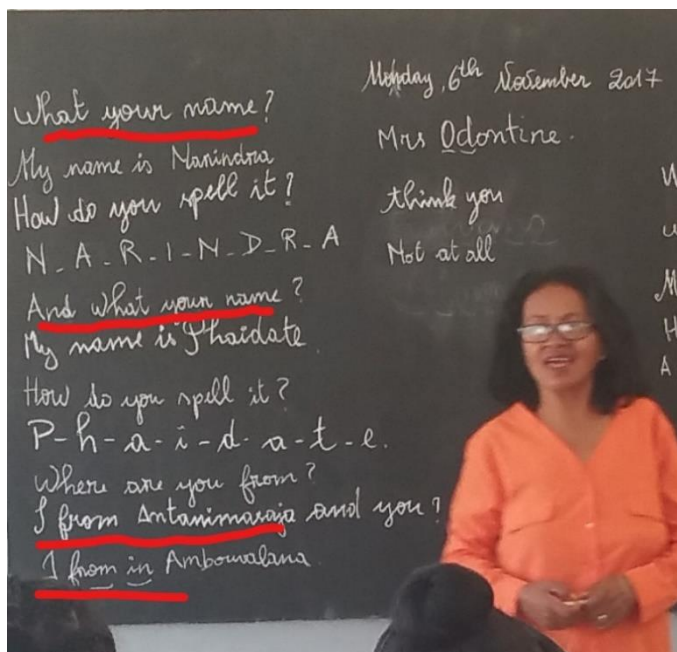
Figure 30. Odontine standing at the blackboard with dialogues without verbs in sentences underlined in red.

encouragement made a difference at a school where student punishments still included sweeping the school yard. In fact, that day, a few students in other classes cleaned the yard with brooms because they came to school late. Therefore, thanks to positive rules, Odontine's students who could have been negatively blamed for their grammatical mistakes learned from their mistakes by fixing the sentences themselves.

Other TLC teachers' benefits as a result of the establishment of positive classroom rules were detected in Clarisse, Cathie, and Miarisoa' classes. Clarisse and Cathie no longer spent time doing the "appel" [=calling students by name] for fifteen minutes to check absentees among their 60 to 90 students. Instead, they asked students to report their absent neighbor and counted the students in the room. Their approach not only saved time, but it especially shifted the priority to learning by acknowledging those who were present. In a colonial-style classroom, teachers insisted that each student said "here" or "present" as their names were called, and anyone who did not respond properly or missed their names would be marked absent and punished. Sometimes, those students were sent to the office of the surveillant or even disciplined for disrespect and non-compliance. Clarisse and Cathie wanted to deal with the "appel" in a positive and productive way, so they did it quick and in collaboration with the students. Mostly, they wanted to move on quickly to the learning part of the session and not spending time on administrative duties. They maximized students' learning time, and other TLC teachers followed their model afterwards.

In Miarisoa's class, her evaluation criteria were reflected by positive classroom rules. When she graded her students' oral presentation on the plague, from which students could get up to the full 5 points, she used the following: Miteny mafy tsara

[Speaking aloud] is one point, Vontoatiny [content] is two points, Fitaovana nampiasaina [Material used] is one point, and Fihetsika [gestures] is one point. She stayed away from grading students' pronunciation and grammar for example because they were mainly used to detect students' imperfection and masked their creativity and leadership skills. In fact, in most Malagasy classrooms, specifically the FL ones, it was jokingly assumed that the perfect score was for the teacher, so no students could possibly receive one. That is, if a student got a perfect score, he / she then became like the teacher, and there was no difference between a teacher and a student. Miarisoa believed that students could get the perfect score without being perfect because even as a teacher, she still doubted that her English was perfect. In fact, after continuously reflecting on and discussing about CRP, in their interview responses, all the TLC teachers realized that none of them were perfect in their FL, so they stopped expecting perfection in their students. Instead, like Miarisoa, they focused on maximizing learning opportunity.

Positive classroom rules increased student dignity in FL because they decriminalized students' missteps. When TLC teachers concentrated on student learning, they made students learn from their mistakes and maximized students' learning time and opportunity. That is, they sought practices that were responsive to students' needs and benefits, which defied the oppression and marginalization. Establishing positive rules in FL classrooms constituted a step for the TLC teachers to question and challenge the structure that failed to see students' efforts and leadership skills. Furthermore, it was an opportunity for the TLC teachers to prioritize students' strength and accomplishment over their weakness and imperfection which often penalized them. In short, through positive classroom rules, TLC teachers decriminalized students' missteps.

The TLC teachers increased student dignity through respect of students and their choices on one hand, and positive classroom rules on the other hand. Respect of students and their choices was an effort deployed by the TLC teachers in humanizing their relationship with students as part of CRP conceptualization and implementation in their classrooms. Respecting students and their choices led TLC teachers to nurture students' social and emotional development while acquiring a FL. Looking for decriminalizing students' missteps, positive classroom rules prioritized students' strength and accomplishment over their weakness and imperfection. To increase student dignity in FL teaching, the TLC teachers conceptualized and implemented those two selfless strategies because they quested to extend in FL classrooms what all individuals deserved in real life and a substantial belief and practice that most Malagasy people still hold. In addition to increasing student dignity, the TLC teachers also endeavored to cultivate human agency to humanize their relationship with students.

Cultivating human agency.

Another noteworthy attainment by the TLC teachers in humanizing their relationship with students in FL teaching was cultivating human agency. The TLC teachers progressively found out that their students possessed "the ability to act with purpose on [their] behalf but also in the acts themselves and in being able to communicate the possibility (or even threat) of action" (Rodriguez, 2013, p. 103) in a compassionate and positive learning environment. Their high esteem towards students changed their view on what FL teaching could potentially do. In traditional FL classrooms with top-down content and regulated behaviors, students had no say besides blindly agreeing with their teachers because they were assumed to know nothing and

never change. When the TLC teachers acknowledged, conceptualized, and implemented human agency in FL teaching, they disrupted the deficit perspective towards students and affirmed power distribution with them.

Deficit perspective disruption

Deficit perspective disruption marked the TLC teachers' milestone to humanize their relationship with students by cultivating human agency. It was a milestone because it was the first time in FL teaching at the lycée that teachers genuinely congratulated their students' efforts rather than blaming their imperfection. The TLC teachers attempted to discard a view that "students who fail in school do so because of alleged internal deficiencies (such as cognitive and/or motivational limitations) or shortcomings socially linked to the youngster - such as familial deficits and dysfunctions" (Valencia, 2012, p. xi). They embraced that past failure happened because they did not capitalize on their students and their prior knowledge. So, to reverse the situation, when assessing students, their words, and their work, TLC teachers tried to understand them with diligence by taking into consideration who the students were and where they came from, and open space for students to support their claim. They became the classroom facilitator who guided and shaped student thinking instead of the judge who determined the right and the wrong in FL teaching so that students could independently make decisions and take action.

The idea of deficit perspective disruption was first reported by the TLC teachers at the 2016 CRP workshop during which they disclosed that contrary to many educators' assumption, students possessed high intellectual capacity. After a full year of conducting their AR for CRP conceptualization and implementation in 2016, the TLC teachers

noticed an increase in number of students who participated in classroom activities, an improvement in student grades, and a tangible progress in student writing. They realized that if their students had deficit, they would not be able to take part in classroom activities that involved speaking, discussing, negotiating, and collaborating with peers. They also would not have received better grades in tests. Likewise, they became aware that students who struggled academically would not be able to produce high-quality writing in the FL. So, they started to think and discuss about discarding deficit thinking in the TLC meetings and investigate alternatives. TLC teachers decided that they would support maximum learning by dismissing negativities towards students. That is, they realized that reminding students every time that they did not know anything, and they never changed would not help them improve. In fact, that attitude tortured their sense of self and destroyed their self-confidence. To conceptualize deficit perspective disruption, the TLC teachers visualized students with academic and cultural assets to make decisions and take action for their own learning.

When disrupting the deficit perspective, the TLC teachers reconceptualized their view and practice of FL teaching. Originally, TLC teachers believed that students did not know anything and would never change. That was why giving lessons through lectures was assumed to be the best way to teach them. After they pinpointed deficit thinking as an obstacle that prevented students from recognizing their intellectual treasure, the TLC teachers discussed and reflected on alternative practices that valued students' attributes at the TLC meetings. In class, they started to pay close attention to students, their words, and their work. More precisely, they put students' claims in different contexts and sought to develop understanding through students' explanations. When they received a statement

by students, they asked questions or additional clarification to encourage deep thinking whether they agreed with it or not. In that case, they boosted students' self-esteem in cognitive activities for FL learning.

By disrupting the deficit perspective, the TLC teachers highly regarded their students' intellectual capacity, a dialectical view and practice that countered Malagasy society in general. In Madagascar, many people still believed in dichotomy of "either…or", so one could be only A but not B. For example, most people there assumed that teachers, the ones who teach, should know everything, and students, the ones who learn, should be ignorant. Therefore, it was odd to imagine that students could possess high brainpower while still being the ones who learn. By breaking that dichotomic view, the TLC teachers were open to other ways of thinking and seeing students. It was to that extent that their FL teaching was responsive because it did not normalize dichotomy that oppressed students. The TLC teachers placed students as their main resource for FL teaching.

When the deficit view of students was disrupted, students became the TLC teachers' resources for FL teaching and learning. Students as resource meant individuals capable of independently making decisions and taking action. All six TLC teachers stated that they no longer felt exhausted and frustrated because they stopped spending their energy in lecturing and writing all the lessons for an entire session. As they valued students' intellectual ability, they let students produce the lesson content under their facilitation and guidance. As put by Cathie, "Zaho efa tsy miasa mafy fa avelako reo mpianatra no miasa mafy" [I do not work hard but I let them work hard] because engaged students contributed to the lesson production. Additionally, to combine different

perspectives, as articulated by Nathalie, "Avela maneho ny heviny izy ireo. Azo atao koa ny mamela azy hifanontany sy hifanome valinteny mba ho fandraisana anjaran'ny rehetra [Students should be allowed to express their opinions. It is also possible to allow them to ask one another questions and give answers so that everyone participates]. Without valorizing student knowledge, TLC teachers would not give students the opportunity to be the main resource for FL teaching and learning.

When TLC teachers placed students as a resource after disrupting the deficit perspective, they changed the classroom dynamics. Miarisoa declared that, "Mampihena ny elanelana taloha teo amin'ny mpianatra sy ny mpampianatra" [It has reduced the distance between the teacher and their students that existed before] and students became "à l'aise" [at ease]. Indeed, in all of the TLC teachers' classrooms and not just in Miarisoa's, students started to ask questions and to provide lesson content, tasks exclusively reserved for teachers in a colonial-inherited classroom. Clarisse indicated her students' reaction to the classroom ethos that, "Mihevitra ny tenany ho misy dikany izy ireo" [They feel they are worthwhile] because they largely contributed to the lesson creation. She even added that, "Mifampianatra izahay" [we learn from each other] referring to instances where her students taught her new things. Cathie too said that she learned something from her class as one of her students mentioned a third type of plague in addition to the widely common bubonic and pulmonary forms. In those scenarios, the

TLC teachers' esteem on their students positively affected the classroom dynamics. The impact of TLC teachers' decision to disrupt deficit views about students went beyond the classroom setting. It followed students wherever they went. At the CRP showcase, the district teachers and the journalists all applauded students' leadership, linguistic, and creative skills through their performance. It was the first time for those two entities to see students at a public high school who came up with original presentations in French and English. Public school students were known for their poor academic performance and lack of interests in education. The exhibition showed the opposite, and workshop attendees wanted to know the reason behind the student success. The teachers got responses from the TLC team through different Power Point presentations followed by a Q&A session. The journalists from local radio and TV stations preferred to directly interview students as shown in figure 31.

Figure 31. At the showcase, students were interviewed by the journalists about their CRP projects.

The TLC teachers trusted in their students' intellectual capacity in responding to the journalists' questions because they saw them as smart and articulate youth. Indeed, when a question was posed to them whether the researcher or the teachers pressed them to participate in the showcase, they responded with a firm "no", noting that they

volunteered to do it, and nobody forced them. Additionally, they mentioned that they

wanted to inform the world about their knowledge and ability to do things even though

they attended a public school. The TLC teachers heard what their students said, and they

were proud of the outcomes of the burial of deficit thinking towards students.

Furthermore, they affirmed power distributions in their FL teaching.

Power distribution affirmation

Affirming power distribution in the classroom was a strategy that helped the TLC

teachers to cultivate human agency in order to humanize their relationship with students.

That is, the TLC teachers were no longer the ones who knew, provided information, or

had responsibilities because students could equally do those. Additionally, they declared

that they were not necessarily right or the ones with the correct answers to questions.

They no longer called themselves the expert because their students also had their say on

both school life and society issues. As a result, they saw a lot of potentials in their

students as their authority reduced. To that extent, they promoted that "a culturally

relevant pedagogy is designed to problematize teaching and encourage teachers to ask

about the nature of the student teacher-relationship, the curriculum, schooling, and

society" (Ladson-Billings, 1995a, p. 483). More exactly, in the FL classrooms, the TLC

teachers welcomed and encouraged insight from their students to advance learning first,

and then to groom independent citizens capable of independently making decisions and

taking action.

Power distribution was initially learned by the TLC teachers at the first CRP

workshop in 2014 conducted by the researcher. With the workshop attendees, the TLC

teachers deconstructed different concepts such as education, FL, identity, culture, and

success to situate teaching within the larger society but also to get a glimpse of power dynamics. When questions about the 10% success rate in FL teaching in Madagascar for decades were raised, a lot of teachers accused Malagasy students of being lazy, careless, and undisciplined as the cause. Asked if they had evidence about their claim, the teachers could not come up with anything except their frustration and anger. When the researcher insisted on the question on who could possibly make the change, they came back to tell "teachers" because the parents were too busy with earning a living, education authorities were swamped with overseeing administrative responsibilities, politicians dedicated their time to take care of the whole country, and students did not have the capacity to change themselves. Although the TLC teachers realized who owned the power to make the change, they reflected and discussed power relations in the classroom at TLC meetings. They realized that if shared with their students, that power could affect FL learning outcomes. Instead of continuing to exercise power over their students, which intensified coercive relationships, they considered distributing it for collaborative bond. Therefore, TLC teachers strived to dismantle power imbalances in the FL classrooms for FL teaching improvement and positive relationship with their students.

The concept of power sharing prompted the TLC teachers to reconceptualize their view and practice of FL teaching. Before the CRP project, TLC teachers assumed that students did not have the will and ability to learn a FL or act responsibly. After constant reflection and discussions at TLC meetings, they realized that students could learn and even do more things if power was shared with them. That is, like the teachers, students also had the right and responsibilities to complete different tasks in and outside the classroom. In power distribution, the TLC teachers also witnessed a change in their

relationship with their students because the latter felt empowered. They developed trust in students that they were knowledgeable human beings who had the drive and capacity to decide and act upon different situations. In the FL classrooms, they detected positive change in students' behaviors and learning outcomes due to the stimulating environment born out of power distribution.

Power distribution has been a complex belief and practice in Madagascar. In Malagasy traditional society, leaders held power gained through their lineage. During the French colonization, administrators held power delegated by the French government. In postcolonial and modern eras, leaders held power either by vote or designation. In all cases, the people had little or no say regarding the society except agreeing with those on top with the power. For some reason, it was believed that those in power represented the people and decided on their behalf. Therefore, it is still widely believed that people do not have the will and the wish to make decisions and take action. The same belief was ingrained in schools and many teachers failed to see students' motivation and ability until the CRP project. The TLC teachers thought through and applied power sharing in their classrooms thanks to the AR experience and TLC meetings. They endorsed power balance between teachers and students that was responsive to learning, behaviors, and relationships. More exactly, to cultivate human agency, they advocated for alternative assessments and students' responsibilities.

As TLC teachers shared the power, their students became independent learners who no longer relied on direct command. For example, formerly, they obligated students to memorize grammar from the lecture in order to get good grades for tests. Before the test, they also checked for error-free notebooks and completed assignments and

demanded random one-on-one rote memorization of FL rules. When the TLC teachers

started to cultivate human agency in students, they explored alternative assessments. In

fact, they walked the learning journey with students to discover ways of assessing

progress. TLC teachers like Cathie, Odontine, and Clarisse started to grade students in

groupwork at the stage of lesson content building. Miarisoa added her students' scores

from their in-class project presentation to the trimestral test grades. Therefore, the TLC

teachers' focus shifted from having students comply with one customized evaluation

method to giving them other assessment possibilities.

Before the CRP project, assignment correction was exclusively done by the

teachers, the ones who knew, and with the last word about the right answer. Meanwhile,

students watched their master's
demonstration, listened to their explanation
carefully, and adjusted information on their
notebooks. When the TLC teachers realized
that students too had intellectual capacity,
they made space for peer correction.
Information written by students on the
blackboard was peer reviewed and edited with
rare teacher intervention. In fact, even when
students were not sure about the edited
response and looked at their teacher, the
teacher asked more prompts until the correct
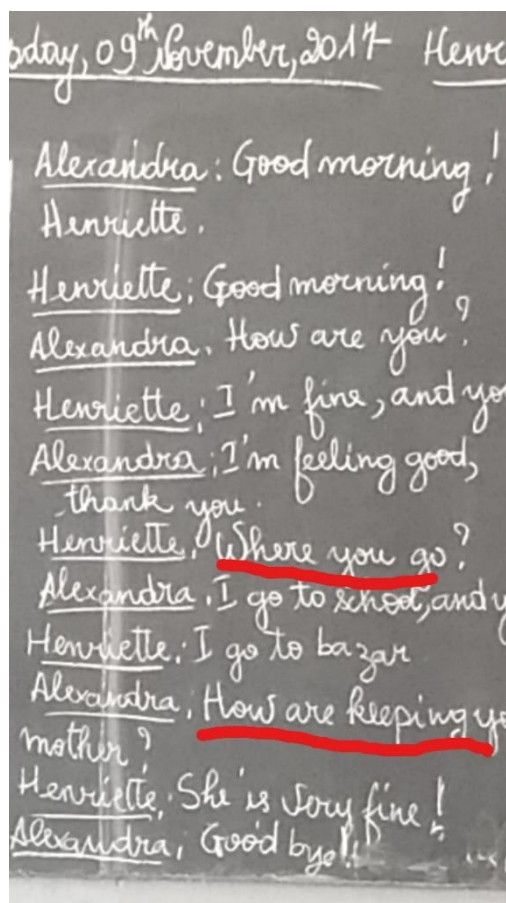
Figure 32. Student writings before peer correction.

answer came up. Figures 32 and 33 show students' writings in Nathalie's class before and after peer correction.
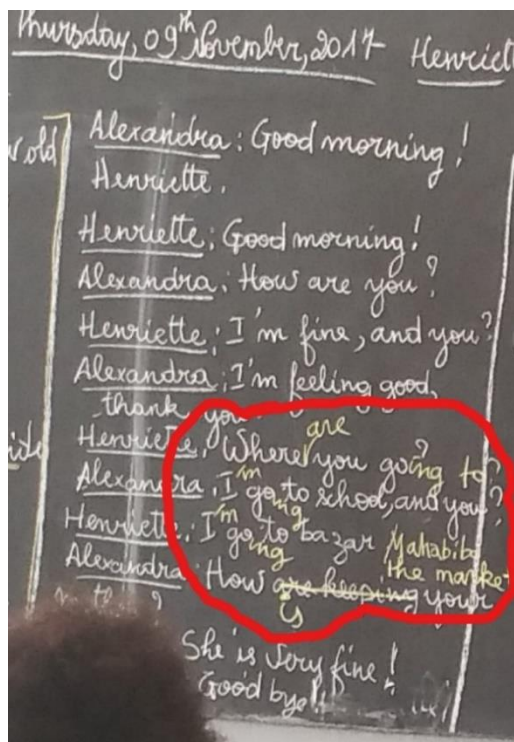
Figure 33. Student writing after peer correction.

Nathalie stood at the blackboard and wrote the correction, but the students told her the responses because there were five other dialogues to be edited and many more to be copied. After Nathalie's example of handling peer feedback was shared and discussed at the TLC meeting, she received suggestions that she let students do the writing on the blackboard to strengthen power sharing.

In addition to alternative assessment, power distribution by teachers made students act responsibly. Before, despite the lycée's harsh disciplines, students showed up to class late and barely finished homework. Some of Miarisoa, Clarisse, and Odontine's classes happened from ten to twelve after the morning break of twenty minutes during which students had snacks or visited with friends. When the bell rang at the end of the break, a lot of students ignored it because some teachers did not join their classrooms until fifteen minutes after. Students came late and seemed to get used to the penalty by the surveillant (= the staff in charge of a class level) as teachers sent them to the office. Those who did not finish their homework

seemed to care less too because they felt it did not change how they were perceived. When the TLC teachers explored CRP in their FL teaching and started to humanize their relationship with students, those students made the efforts to come to class on time and complete assignments. Miarisoa reported a decrease in number of students who arrived after she entered the classroom because some students already walked with her from the teachers' lounge. Instead of punishing students who came late, she asked them to jump in the lesson immediately by answering questions so that no time was wasted.

Clarisse also indicated that less students than before missed homework. She explained that she did not check homework individually, but she knew when students did not do it because the lesson continuation was based on it. For Clarisse, homework served the transition between two sessions and her students completed it most of the time. For example, in her first session on school life, Clarisse invited her students to generate words and build sentences around that topic. At the end of that session, she asked them to prepare a short paragraph with a minimum of four sentences related to that topic at home. At the beginning of the next session, she only gave students in groups less than ten minutes to combine ideas from the homework before the paragraph was written on the blackboard. Students knew that they could not share their assignment on the blackboard if they did not do their homework. Writing on the blackboard was a big deal because it gave students an opportunity to perform in front of the class. Therefore, most students tried hard not to miss that privilege by coming to class with complete homework.

Odontine's students in classe de Terminale showed a great sense of responsibility in finishing their homework and even in transforming it into a creative project. After her students chose a family issue to explore, she only gave them two days to complete the

essay to be discussed at the next class. For some reason, at least half of the class of 80

students brought an early draft. So, Odontine gave them time to prepare a draft for each

group to be shared verbally to the class for feedback. After groups incorporated peer

feedback, the essays were turned in and that was it about the family issues. Students who

wanted to participate in the showcase had to find their own time to work on their essay

and transform it into a performative project. Lack of time did not prevent Odontine's

students from taking part in that voluntary and optional activity. In addition to attending

the two mandatory rehearsals outside of school time, they especially came as early as

7:30 a.m. for the showcase scheduled at 9:00 a.m.

At the showcase, the TLC teachers' students did not just come and share their

presentations. They also helped with tasks such as setting up the bench for the audience

and helping with sound system. Since the lycée did not have a performance hall or a big

room for the showcase, it was more practical to have the performance outside so that

students could use the hallway for stage. Benches had to be placed outside under the

shade for the district teachers to watch the performance and then brought back in for the

Figure 34. Students bringing benches back inside the classrooms after their showcase.

CRP workshop. The students, male and female, made that happen as shown in figure 34.

Even if moving the benches out and back in was not something fun for students, they agreed to do it after all because they realized that they were the youngest and strongest. Plus, it was Saturday, so the only personnel from the lycée was the guard and the janitor, who could not possibly move benches by themselves in such a short time. Likewise, the sound system smooth operation would not be done without a few students who have technology skills. Of course, there were adults who volunteered their time too, but the students helped a lot, at least during the showcase. Even the TLC teachers were surprised by those students' technical expertise. Figure 35 is an evidence of students

working on the sound system with Odontine standing next to them.

Power distribution opened to alternative

Figure 35. Students working on the sound system during the showcase.

assessment and made students act responsibly. In alternative assessment, TLC teachers graded groupwork and oral presentations instead of just written tests. They opted for peer feedback, reducing their intervention to a minimum. Students also acted responsibly thanks to power sharing. They tried to come to class on time, finish their homework, transform assignments into projects, and help at the showcase. TLC teachers reported a

decrease in number of students who arrived after they entered the classroom and those who missed homework. Additionally, they witnessed students participating in the showcase who had to find their own time to work on their essay and transform it into a performative project. At the showcase, students helped with moving benches for the audience and operating the sound system. In short, through power balance, TLC teachers shone students' expertise and capacity to stand on their own feet.

The TLC teachers cultivated human agency through deficit perspective disruption and power distribution affirmation. Deficit perspective disruption consisted of TLC teachers seeing potentials in their students and strengthened relationships instead of authority. Power distribution affirmation transformed students into valuable resources for FL teaching and positively affected classroom dynamics. To nurture human agency in FL teaching, the TLC teachers conceptualized and implemented those perspectives for two reasons. One, they wanted to oppose traditional FL classrooms with top-down content and regulated behaviors. Two, they sought to disagree with students' blind consent with their teachers because they were assumed to know nothing and never change. In a nutshell, they fought that students be individuals with the will and power to make decisions and take actions. TLC teachers' shift in humanizing their relationship with students did not stop at cultivating human agency, but they also looked for developing cultural relationship and empathy with students.

Developing cultural relationship and empathy.

The TLC teachers' other efforts in humanizing their relationship with students in FL teaching was developing cultural relationship and empathy. They believed that connections with students "reflect the interpersonal culture of classrooms and schools"

(Davis, 2006, p. 199). Their stress on non-academic and non-cognitive elements in school setting, a decolonial value and practice, demonstrated that the TLC teachers pursued to celebrate in FL classrooms what was dismissed in the past. Unlike traditional FL classrooms that solely focused on vertical transmission of information, the TLC teachers recognized, conceptualized, and implemented horizontal relationships with students where they revealed to them their struggles, and ate with them and served them food.

Struggle revelation with students

Struggle revelation with students was another crossroad at which the TLC teachers opened to their students for being humans. That is, fulfilling the belief that education should have a "goal of integrating social issues into the classrooms" (Picower, 2012, p. 54), the TLC teachers went the extra mile by bringing in their own problems and shared them with students. When confiding issues to students, TLC teachers trusted that students could listen, provide pieces of advice, and be empathetic. Of course, the scope of the struggles was professional and never personal, and it put students in the position of reliable and rational support. Unlike colonial-inherited FL classrooms where revealing problems with students made teachers vulnerable as authority figures who might not be able to "rescue" their students, through CRP project, the TLC teachers started seeing students as humans capable of thinking through difficulties and sensing different emotions in others.

The idea of revealing struggles with students was moved by the structure of the TLC that listened, received, and discussed TLC teachers' problems. The trust and power formed at that teaching and learning circle made the teachers feel that they had a space for sharing both their accomplishments and frustrations. Originally, the TLC topics

remained within pedagogical methods for teaching and learning improvement. As the TLC teachers became a close-knit team who traveled with each other, slept under the same roof when out-of-town, shared meals, did shopping together, and even had fun as one, they extended their discussions to pension discrepancy, career promotion delay, and paycheck rubrics. Hearing their colleagues' stories and struggles, they realized that they were not alone but had supportive friends. Although they understood that TLC firstly aimed for advancing their FL teaching skills, they also learned that it played the role for emotional and moral support. With their positive experience in their group, TLC teachers wanted to extend the supportive relationships with their students. They were convinced that their connection with students should not only be limited to academic and cognitive purposes. So, TLC teachers conceptualized that revealing their struggles with students could create a bond irrespective of intellectual difference.

The notion of revealing struggles with students led the TLC teachers to restructure their view and practice of FL teaching. Initially, TLC teachers did not want to engage any activities other than academic ones with students. Basically, in a traditional FL classroom, the teachers "teach", and their job is done. After revealing struggles with students was recognized by the TLC teachers as valuable for bond formation with students, they explored ways to implement it. That is, in the classroom, instead of just talking about academics, TLC teachers also looked for opportunities to share accomplishments and struggles. Although the TLC teachers' achievement was important, their struggles weighted more to highlight relationship and empathy. As they walked around the classroom to check on students, they also talked about their experience with riding the city bus and buying food at the bazar [=open market]. Telling stories about

their life outside school made TLC teachers like regular human beings in the eyes of their students. In turn, students felt a connection because they heard shared experiences from people initially believed to live in a different world than theirs. Generally, teachers were private about how they came to school and what they bought and where because they subconsciously did not want to be associated with their subaltern students. Thanks to the CRP project, TLC teachers strived to develop cultural relationship and empathy with students by revealing their struggles with them for the goal of relating to their students.

By revealing struggles with students, the TLC teachers attached importance to connecting with students. Before the CRP project, they did not value relationships except for those with their superiors. Relationships with subalterns were ambiguous in traditional Malagasy society. On the one hand, subalterns were the ones people could rely on in life outside the professional sphere especially in events such as weddings or funerals where human beings are needed because money could not do it. On the other hand, subalterns had no power at the workplace and often those on top who regulate promotion and benefit are preferred over them, and school as an institution tends to follow the same patterns. After realizing that "Aleo halan'andriana toy izay halam-bahoaka" [it is better to be disliked by the oligarch than by the people] could apply in the school setting too, TLC teachers started to think about and discussed ways to form a bond with their students. As they conceptualized and implemented struggle revelation with students to develop cultural relationship and empathy in FL classrooms, they denounced denigrating views towards students by asking them pieces of advice.

At the beginning of one of her classes, Miarisoa told her students that she had a problem to confide with them. She asked them, "Afaka mihaino ve anareo? Azoko

itokisana ve?" [=Can you listen to me? Can I trust you?], and students replied yes to both. So, she stated her problem in Malagasy, "Misy classe ampianariko maro be ny mpianatra, dia mitabataba be zareo, dia tsy haiko ny atao rehefa mampianatra an-dreo zah. Sao misy manana soso-kevitra aminareo?" [There is that class I teach with a lot of students who make a lot of noises, and I do not know what to do when I teach them]. Does anyone among you have any suggestions?], wrote keywords such as "problem", "a lot of students", and "noise" on the board. Students started to raise their hands and provided solutions such as "Hazavao amindreo fa olobe reo Madama" [=Explain it to them because they are adults, Madam], "mividiana micro Madama" [=Buy a mic, Madam], and "asaivo miboaka zay mankadala anao Madama" [=kick out of the class those who give you hard time, Madam] among others. As students gave suggestions, Miarisoa asked their meaning in English and wrote them on the blackboard. In fact, she received many of them that the blackboard was full. After students had no more things to add, she put the title of the unit as Giving Advice, and told students that, "Efa voavaha lay olana satria efa ela io. Fa misaotra betsaka anareo nanome soso-kevitra. Io ny lesontsika androany!" [The problem was already solved as it was long time ago. But thanks so much to you who gave suggestions. This is our lesson today!], and underlined expressions such as *Why don't you*, *If I were you*, and *You should*. Although that day Miarisoa's problem was not real, students were genuine and so were their suggestions. Miarisoa's asking for students' advice scenario received supportive reaction from students thanks to the established trust and relationship.

Like their TLC colleagues, at the beginning of the CRP project, Cathie and Clarisse wanted to know which culture should be incorporated in their teaching: the local

or the foreign. In regular FL classrooms, there was no mention of Malagasy cultures because the goal was to inform students about the Western world and prepare them to navigate it. And if teachers decided to change a method, students did not necessarily have a say because teachers were the ones who knew everything. As the TLC teachers acknowledged and implemented Malagasy lived experiences and stories as the basis of their FL teaching, they noticed student engagement and FL production. To understand student reaction, they created a short survey about whether students wanted to keep the CRP method or go back to Western-only contexts in FL classrooms. Most students preferred to talk about Malagasy realities in which they lived before directly discussing foreign situations in their imagination. The TLC teachers did not intend to give less importance to what happened abroad and its people but wanted to hear students' choice. Instead of assuming that their students liked the way courses started with Malagasy realities, TLC teachers directly asked students about their cultural preference. They received honest feedback on their struggle revelation thanks to their positive relationship with students. As their connection with students developed, the TLC teachers also served food to students and ate with them.

Food service to students

As an important feature for TLC teachers to humanize their relationship with students, serving food to students and eating with them marked the CRP conceptualization and implementation project because it showed unification. Echoing Freire' s (1970/2010) statement, "Human beings in communion liberate each other" (p. 133), the TLC teachers tried to develop cultural relationship and empathy with their students. That is, they sought to rid of the intimidating gap that separated them from their

students and created oppressive dynamics. When connecting with their students through food, TLC teachers enacted trust, humility, and rapport whereas students experienced a different side of their teachers. Thanks to the CRP project, in spite the food sharing events taking place at the lycée as part of educational activities, the TLC teachers took the opportunity to develop bond with students through food instead of judging or ignoring them.

The idea of serving food to students and eating with them was not planned by the TLC teachers at the beginning of the CRP project, but rather happened organically as they developed cultural relationships and empathy with students. To motivate students to come to school outside of the regular hours, the TLC teachers needed to come up with what and how to feed the showcase participants. It was impossible to prepare or cook food in advance due to time restraint, so the TLC teachers made a list of affordable yet nourishing snacks and beverages. They surveyed the near-by gargotes [=café] and épiceries [=grocery stores] to compare prices and quality. Additionally, they thought and discussed about serving stuff such as disposable cups and napkins. By sharing different responsibilities on providing and serving food to students during the general rehearsal and after the showcase, the TLC teachers realized that what connected them with students was beyond academic goal. Therefore, they conceptualized that serving food to students and eating with them could bring student-teacher relationship to a different level.

The notion of serving food to students and eating with them made the TLC teachers to reconceptualize their belief and practice of FL teaching. According to the standards, TLC teachers made sure that they gave lessons, wrote a short report on the class book, recorded grades, and their job was done. If students had to come back to

school for any reason outside the regular hours, the surveillants took care of everything as teachers were off. After realizing that serving food to students and eating with them could build cultural relationship and empathy with students, the TLC teachers inquired into its implementation. That is, when students volunteered their time off, instead of just talking about the CRP project, TLC teachers also sought ways to strengthen the bond with students. Before the general rehearsal at noon, they served food to students because they understood it was lunch time and students needed to refuel their bodies. Likewise, after the Saturday showcase, students were fed before being dismissed as many of them came to the school as early as 7:00 a.m. Worrying about students' hunger transformed the TLC teachers into caregivers such as parents or guardians. Because of that, students developed a stronger connection since they felt and witnessed people who cared about them. Normally, teachers could not do anything about hungry students, and school did not provide any types of food support. Although there were a few paying buvettes (=snack bars) on the lycée premise, teachers never sat or ate next to students. Owing to the CRP project, TLC teachers aspired to build cultural relationship and empathy with students by serving them food and eating with them for trust, humility, and rapport.

By serving food to students and eating with them, the TLC teachers cared about cultural relationship and empathy in FL teaching and learning. When they realized students' time to eat at the two FL events, they tried to enact the proverb, "Voin-kava mahatratra, izay mahazo ny hafa mahazo ny tena" [Trouble caught by a relative, what happens to others also happens to oneself], which is still valued in traditional Malagasy society and preserved by many people in Madagascar. Most people still say, "Ny kibo tsy mba lamosina ary ny tsinay tsy mba vatsy" [The stomach is not a back and the intestines

are not food] to express that unlike the back, the stomach is soft and cannot handle hunger. Those two sayings called for empathy, understanding, and action for the hungry in society and they are still important for many people, especially in the villages where collectivity is still preeminent. They were revived by the TLC teachers through their initiative of feeding the students and eating with them. As TLC teachers conceptualized and implemented serving food to students and eating with them to reinforce cultural relationship and empathy, they proved trust, humility, and rapport.

For the TLC teachers, eating with students was one thing, and serving them food was another one. High school youth never ate with their teachers because there was no cafeteria where people could socialize or events that promoted fellowship in school settings. Children in private elementary and middle schools sometimes had the goûter de Noël [Christmas snack event] with their teachers, but rarely in public schools. Depending on the school, there might be a picnic day organized by teachers where everyone packed their own lunch and teachers ate their own food. Generally, classroom dynamics did not necessarily change with context and location when teachers maintained their role as the authority and the knower. However, the TLC teachers ate the same things as their students did at the rehearsal, and they even sat next to them. They did not insist that they should have a different lunch although during their TLC meetings, they usually ate warm and hearty meal on China ware and choices of beverages on real glasses. That day, with their students, they were content with a cold sandwich and a cup of juice.

In addition to eating with their students, the TLC teachers also served food to their students because catering cost a lot of money. So, they split tasks such as buying beverages, picking up the sandwiches, and making sure that each student was fed. Figure 36 shows Nathalie, Odontine, and Miarisoa circled in red serving food at the rehearsal.

Figure 36. TLC teachers, circled in red, serving food to students.

The TLC teachers showed humility by serving food to their students. It was unusual to see authority figures serving food to people under their responsibility. In modern Malagasy society, many people have a maid who does the cooking and serves food to the family who employs her. Often, the maid would not eat until all family members are satisfied. The TLC teachers at that rehearsal day did not have their sandwich until after they served all their students. Unlike the maid who was obligated to serve food as part of her duties, the TLC

Figure 37. TLC teachers at the back of the room to accompany students who are eating snacks.

teachers showed a different level of care about their students by seeing them as humans who had the right to food at lunch time.

After presenting at the showcase, the students also had some snacks. Although the teachers did not serve them per se because of other volunteers from the community, they were present in the room to ensure the smooth distribution of the food. In Figure 37 above, Nathalie, Cathie, and Clarisse are seen at the back of the room as the students waited to eat their snacks.

Even if the TLC teachers did not have snacks with their students, some of them stayed in the room with them whereas others set up the other space for the continuation of the CRP workshop. Even if a crowd of FL teachers from the district gathered in the room next door, the TLC teachers consistently showed their care and responsibilities toward their students. The TLC teachers saw students as human beings like themselves who deserved attention and connection. After the snack time, the students left for the day, but the TLC teachers co-facilitated the workshop until 5:00 p.m.

The TLC teachers developed cultural relationship and empathy by revealing their struggle with students and serving food to them and eating with them. Revealing struggle with students made the TLC teachers see students as humans capable of thinking through difficulties and sensing different emotions in others. Serving food to students and eating with them connected the TLC teachers with their students during which they enacted trust, humility, and rapport whereas students experienced a relationship at a different level with their teachers. To strengthen the bond with students in FL teaching, the TLC teachers conceptualized and implemented those two strategies. They wanted to denounce the traditional view that required the teachers to "teach", and their job is done without

worrying about talking to students. Additionally, they dismissed the standard practice of leaving it to the surveillants to take care of everything happening at school outside the teachers' regular teaching hours by serving students food. In sum, they highlighted non-academic and non-cognitive features such as relationship and empathy in school setting, decolonial values and practices ignored in the past.

To conceptualize and implement a CRP in their classrooms, the TLC teachers humanized their relationship with students by increasing student dignity, cultivating human agency, and developing cultural relationship and empathy. To increase student dignity, the TLC teachers respected students and their choice, and established positive classroom rules. Increasing dignity contributed to CRP conceptualization and implementation by emphasizing worth of respect in FL classrooms, an original Malagasy value and practice that all individuals merited in real life. Moreover, the TLC teachers cultivated human agency through deficit perspective disruption and power distribution affirmation. They strived that students be individuals with the will and power to make decisions and hold responsibilities. Lastly, the TLC teachers developed cultural relationship and empathy with students by revealing struggle with them and served them food and ate with them. Through those two efforts, they underscored non-academic and non-cognitive features such as relationship and empathy in FL classrooms. To be discussed next is the TLC teachers promoted an authentic FL curriculum.

TLC Teachers Promoted an Authentic FL curriculum

A preeminent theme from the researcher's data analysis was that the TLC teachers pinpointed, conceptualized, and implemented strategies promoting an authentic FL curriculum. Applying Ladson-Billings' (1995b) recommendation, the TLC teachers

helped students accept and affirm their cultural identity (p. 469) and included student culture in the classroom as authorized or official knowledge (p. 483). In contrast with the typical FL teaching that ignored students and their background, and respected only dominant Western-based knowledge, CRP opened TLC teachers to possibilities of acknowledging Malagasy identities, valuing Malagasy lived experience, and redefining knowledge. Teachers like Odontine and Nathalie who formerly tackled the lesson immediately after they entered the classrooms shifted to spending time learning about their students and their funds of knowledge at the first session. Jean Charles and Cathie who used to prepare customized lesson from home started to ask their students to share what they knew about a given topic with their classmates. For all of them, the FL classroom was no longer a place for them to transmit information based on Eurocentric values and facts; it became a space for students to express who they were and what they did in relation to FL teaching and learning. Although the TLC teachers let students explore topics with their own information, they ensured that their students also were equipped with the skills needed to understand and relate to situations different than theirs. The researcher recognized themes emphasizing authentic FL curriculum that also addressed CRP principles of academic excellence, cultural competence, and critical consciousness. Those principles served as a focal point to interpret the data on TLC teachers promoting an authentic FL curriculum. Following the CRP model, the TLC teachers rejected the colonial-inspired methods that ignored students and their world by acknowledging Malagasy identities, valuing Malagasy lived experience, and redefining knowledge.

Acknowledging Malagasy identities.

The first step by TLC teachers to promote an authentic FL curriculum was to acknowledge Malagasy identities. That is, for the first time in a FL classroom, the state and fact of being Malagasy mattered. The TLC teachers stressed on the classroom community members' shared social, historical, and cultural contexts, a Malagasy pride and value, and sought to connect it to FL teaching and learning. Contrary to traditional FL teachers who immersed students in Western situations, the TLC teachers welcomed, conceptualized, and implemented cultural identity and Malagasy-oriented core to acknowledge Malagasy identities.

Cultural Identity Recognition

Recognizing Malagasy cultural identity in FL classrooms was a wake-up call for the TLC teachers in relating what they taught with whom they taught. Before, they simply exposed students to information that often had nothing to do with them, hoping that students would assimilate and be able to acquire a FL. During the CRP project, the TLC teachers wanted to locate cultural identity, or the historical "becoming" and "being" of people that undergo constant transformation (Stuart, 2014) in acknowledging Malagasy identities for CRP conceptualization and implementation. So, before delving into FL teaching, they reminded themselves of the unique sociohistorical experience lived by the classroom community members based on oppressive attitudes and behaviors that shaped the FL teaching and learning contexts. In other words, they became cognizant and condemnatory of FL teachers and learners' colonial model of thinking, living, teaching, learning, and being.

The TLC teachers were first exposed to the concept of cultural identity at the 2016 CRP workshop. During the seminar, they explored with other FL teachers some questions around language use at home and at school. Although the questions sought to identify sociocultural aspects of FL development as opposed to its cognitive processes, the workshop attendees, including the TLC teachers, realized that the mother tongue was the language of communication and interaction at home and in informal settings, but knowing a FL was a must for educational and professional success. A year later, as they explored CRP in depth, the TLC teachers looked back at those shared views and started to question oppression in language use. They realized that oppressive views on languages were influenced by people's sociohistorical past, from which people could not be separated, especially in the context of FL teaching and learning. That is, they started to see that Malagasy people were directly or indirectly forced to learn a FL, the language of opportunity, and see nothing promising in their native language. From the CRP project, they came to understand that even if their mother tongue was looked down and a FL had to be learned at all cost, they could envision a positive view and practice of both language groups. As they worked on CRP strategies that acknowledged Malagasy identities, they considered cultural identity recognition that cherished their students' and their being and becoming. To that extent, they conceptualized cultural identity as a strategy to imagine teaching and learning a FL without oppression.

The idea of cultural identity drove the TLC to reconceptualize their view and practice of FL teaching. Formerly, they did not realize that they perpetuated the colonial attitudes and practices by failing to see their own and students' sociohistorical past as a factor contributing to FL acquisition processes. After realizing that cultural identity was

an important strategy for CRP, the TLC teachers created space to discuss and challenge normalized oppressive features such as ignoring students' subjectivity that blocked FL teaching and learning. That is, instead of being content with giving information, they also addressed their own or their students' covert past and present experiences related to FL teaching and learning. Also, they reflected about whether an attitude or a behavior oppressed or empowered themselves or their students. Valorizing cultural identity enabled the TLC teachers to see and counter oppression in FL teaching and learning.

By considering cultural identity, the TLC teachers cared about the classroom community members' shared sociohistorical past and their connection to FL teaching and learning. Tying the past with the present is a traditional value in Malagasy society, and still believed and honored by a large amount of people in that nation. For example, when talking about cause and effect, many people continue saying, "Ny hazo no vanon-ko lakana, ny tany naniriany no tsara" [The tree became a canoe because the soil that grew it was good]. Although the soil is not seen at the moment of commenting on the canoe, it must be fertile to produce a big trunk of tree for a canoe. So, the absence of the soil at the time of complementing the canoe indicates the significance of the past context. By taking sociohistorical contexts of FL into consideration when teaching and learning a FL, the TLC teachers strengthen the Malagasy view and value of the past that is still cherished by many people. As the TLC teachers conceptualized and implemented cultural identity to acknowledge Malagasy identities, they took pride in their being and becoming Malagasy, and accepted Malagasy celebrations in FL teaching.

The TLC teachers expressed their cultural identity by showing off their Malagasy being and becoming for the first time. Often, FL teachers in Madagascar conversed with

colleagues in that FL in and beyond the school, whether the topic was related to their profession or not. Similarly, they talked to their family members, especially their children, in FL, to help them gain access to the groups of elites where opportunities resided. They wanted to do the same with their students by dismissing everything Malagasy that was believed an obstacle. Basically, for FL teachers, there was no direct mention of their Malagasy being and becoming anywhere and any time through language, behavior, and thought. When the TLC teachers advanced in the CRP project, they not only spoke in the mother tongue in public and among themselves, but they also expressed pride in their nationality.

For the TLC teachers, using the native language to talk to their colleagues and others became a normal practice thanks to the CRP project. When they discussed CRP strategies in TLC or during a class visit, they used the mother tongue. For example, most of them tried to find the exact Malagasy words for "vocabulary" and "foreign language", which are not used in everyday life even though it did not matter to say those items in their FL version. In TLC meetings, the exchange became informal and ideas flowed naturally among the TLC teachers as they did not have to worry about FL rules. With the exception of greeting and farewell words that normally expressed in FL in the form of "Bonjour", "Coucou" [informal for hello], "Hello", "Bye", "Bonne journée" [Have a great day], small conversations turned directly in Malagasy in class visits. When Jean Charles noticed mistakes in the writing of Odontine's students, he discreetly addressed the issue in Malagasy although mentioning it in English would be the norm formerly. Nathalie who usually talked to other English teachers in the language of Shakespeare started to initiate conversations in Malagasy at the teachers' lounge. Initially, that was the

space where teachers showed off their FL competence and knowledge about the Western world, but Nathalie was over that view.

Most importantly, the TLC teachers began to open to teachers of Malagasy, a rare case, to discuss about the importance of culture in teaching in general. It was a rarity because teachers of Malagasy were perceived to be less intelligent since their college study was conducted in the mother tongue, and FL teachers did not have any interests in conversing with them. The TLC teachers shifted their perspective on the mother tongue usage and extended it to the teachers of Malagasy as well because of the cultural identity awareness. That is, despite the difference in the subject taught, they shared historical past on FL development and use as Malagasy citizens, which affected how they saw themselves, their mother tongue, and the FLs.

In addition to their open and positive reception of the native language, the TLC teachers affirmed their Malagasy nationality in their interview responses. When asked about how they see themselves as Malagasy teaching a FL, most of them expressed positive feelings towards their profession such as pride and satisfaction, and compassion towards students. The pride of being Malagasy was expressed by Miarisoa in the inseparability of whom she was and what she did, "Tsy menatra ary mirehareha fa Malagasy aho ary tsy afaka miala amiko izany na any am-piasako aza" [I am not ashamed, and I am proud to be Malagasy, and I cannot separate that from me even I am at my workplace]. For Cathie, she stated her pride of playing the role of Malagasy culture promoter in the following: "Fière satria afaka mampianatra sy mampahafantatra ny zaza Malagasy ny kolontsaina Malagasy tamin'ny alalan'ny teny vahiny" [I am proud because I was able to teach and inform Malagasy children about Malagasy cultures through the

foreign language]. Clarisse's pride in her job resided in her ability to navigate both the foreign and local worlds: "Tiako ny asako… afaka mifandray amin'ny vahiny sy ny eto an-toerana" [I like my job…I can connect with foreigners and local people].

Besides their positive feelings towards their profession and citizenship, the TLC teachers also developed compassion towards students. For instance, instead of boasting his FL teaching and looking down on students, Jean Charles saw himself as "tsy tanteraka" [imperfect] and expected his students to be so. Cathie also problematized her position of FL facilitator to people sharing the same mother tongue "Somary sahirana kely indraindray satria zaho Malagasy ary ny mpianatra koa Malagasy nefa teny vahiny no ifampiresahana" [I struggle a little bit sometimes because I am Malagasy and so are the students, but we use a foreign language to talk to each other], and envisioned the same dilemma students might have. For the case of Odontine, she revealed the need of a holistic understanding in order to have compassion towards students: "Tokony mahafantatra ny maha samihafa sy ny ifandraisan'ny teny vahiny sy ny teny Malagasy, ary tokony mahafantatra ny fahaizan'ny ankizy" [I need to know the difference and relationship between the foreign language and the Malagasy language, and the level of students]. Even though the TLC teachers' responses on compassion differed to some extent, they were all in the form of self-reflection without any blame for students.

In the classrooms, the TLC teachers welcomed Malagasy-specific celebrations, which were seen unrelated and inappropriate in the past. That is, in traditional FL teaching, the goal was to inform students with the grammar rules and the Western way of life. Texts brought into the classrooms ranged from how people in the West spoke, thought, behaved, and even celebrated something. When the TLC teachers acknowledged

their being and becoming Malagasy, they started to welcome and promote celebrations

traditionally Malagasy. On the day of taom-baovao Malagasy [Malagasy New year],

which was not an official holiday, they encouraged their students to talk about the

celebration and even wear their ethnic dress to school. In Clarisse, Miarisoa, and

Odontine's classes, the conversations with students took place entirely in Malagasy. They

asked students to talk about their tribes and special rituals on that day. At the TLC

meeting following that week, those three teachers shared how much they learned about

the different cultural practices in the island. They noted that without opening the floor to

conversations that day, they would have not known how that holiday was celebrated

because they did not belong to the same tribal group as their students.

The TLC teachers' acceptance of Malagasy celebration was also obvious at the

CRP showcase. Most students dressed up with fancy Western clothes except two girls who chose to wear traditional outfit from the Sakalava tribe, the main group that belonged to the city. In celebrations, Sakalava women put on a salovana [two-piece clothing] that wrapped their body, braided their hair, and wear a masonjoany [a type

Figure 38. Two girls wearing a traditional Sakalava outfits as they presented at the showcase.

of facial mask]. The two students' picture that day is shown in figure 38.

The main Sakalava celebration was the ceremony of bathing the relics of the queens and kings which was criticized by Christians and stigmatized in the society. So, seeing those girls dressed up with salovana no longer posed problems to the TLC teachers because they already welcomed tribal celebrations. The students did not hesitate to dress traditionally because they had once an opportunity to talk about Malagasy celebrations on the Malagasy new year and understood their teachers' position.

Malagasy-oriented Core

Incorporating Malagasy-oriented core content in FL classrooms was another aspect of Malagasy identities acknowledgement by TLC teachers for an authentic FL curriculum. Before the CRP project, TLC teachers never mentioned anything about Madagascar, its people, or Malagasy realities since a FL class should teach students about Western lives and civilizations. As they developed student-centered approaches in the CRP project, TLC teachers wanted to make students' background knowledge, cultural, and life experiences (Bartolomé, 2009) the core content of their FL teaching. So, instead of emphasizing the foreign world, they based their class sessions on what their students knew, saw, heard, witnessed, and experienced. In other words, they sought to teach a FL by capitalizing on local ontologies and epistemologies.

The TLC Teachers were first exposed to Malagasy-oriented core at the CRP workshop in 2014. They learned, for the first time, that foreign language teaching not only touched the foreign world, or the Western world, but also touched what Malagasy people did in their lives and their cultures. Instead of just expecting to hear about what the foreign world does, that workshop introduced things about Madagascar. The core of that training was based on what teachers actually did. Teachers were asked about how

they taught a certain material or a certain skill in the classroom. The researcher did not come to give a lecture on, "Look, this is how you need to teach a foreign language." Instead, the researcher and teachers constructed a sense of how to educate students together. This methodology acknowledged who teachers were--in a normal or traditional training setting, the facilitator or the person who led the training already knew everything, so there was no say from the audience. But, the researcher did not do that. "We are all Malagasy here, so let's do the training in Malagasy," the researcher said. That alone opened up their perspective. There was a sense from teachers that, "Wow, we can talk--speak Malagasy, use our native language--even if the training is on a foreign language." Therefore, that 2014 workshop was the first opportunity for teachers to live, as educators, in an atmosphere or environment where the curricular center was not a foreign world; the center was their own teaching practices and their own classrooms. This was the first opportunity for these Malagasy teachers to learn about Malagasy-oriented core.

After the workshop, TLC teachers started to think, "Yes, we can talk about our local realities right here, in the classroom--what we live in, right here, about us and our stories, in a foreign language classroom. We don't have to talk about the Western world and its people all the time, we can start with ourselves." Teachers started to talk with each other about how to start a conversation in the classroom and what to ask students--what could be related to students' knowledge and what situations they were living in--instead of asking about something unfamiliar to them. Therefore, conceptualization around Malagasy-oriented core is about the Malagasy practice as curriculum and the best way to implement it. Before introducing Malagasy-oriented core in the classroom, the TLC was

a critical place for teachers, where they thought through how to enhance and effectively teach through Malagasy-oriented core.

TLC teachers tried out these new approaches with their students, asking them questions related to Malagasy people and situating those questions as the core of the lesson. For example, when they taught small talk, they asked students what was going on in their country and in their real lives, at that moment. One of the issues they discussed was the plague in Madagascar that affected the whole country and closed the school for nearly a month. Here, students could discuss something most people in the island had experienced. The TLC Teachers started with something students knew about and developed curriculum around expanding their language acquisition skills in the new language from there. The plague touched everyone's lives in the country--students knew about it because their school was closed, and they had things to say about it. So, the plague became the core of that particular lesson. Whereas the former core of foreign language teaching was grammar, now, it was switching to Malagasy reality--this is where the term Malagasy-oriented core comes from. The TLC teachers made sure teachers started with Malagasy-oriented core--the core is based on Malagasy realities or experiences, based on what students know.

Malagasy-oriented core is actually Malagasy culture. The TLC teachers defined culture to mean what people do every day, what people have done in the past as well as in the present. Malagasy-oriented core and the acquisition of a foreign language are related to Malagasy culture. Malagasy culture believes you can cherish your own language and master other languages as well. In Malagasy, there is a saying: Andrianiko ny teniko, ny an' ny hafa koa feheziko [I cherish my language, but I can also master other people's

languages]. So, incorporating Malagasy-oriented core in FL teaching and learning is another way of valuing Malagasy cultures.

The TLC teachers began teaching topics on everyday life, and this was, simply, how they implemented Malagasy-oriented core in their classroom. For example, in her French class, Cathie introduced argumentation and brought up the plague. In order for students to learn how to argue or support their opinion, students had to say if they believed the plague existed or not. In that class session, students had the freedom to say what they felt. Cathy said, "I am not here to judge your position or argument. I am here to facilitate how you express your opinion." Students had a heated debate on the topic; one side believed the discourse around the plague was a political way for the government to get money, and the other side said, no, it exists. Student work samples from both sides are included in figures 39 and 40. Writing by those who believed the plague existed.

Translation of the writing: The plague exists in Madagascar. The plague started with two people from Tana. It was in the form of pulmonary plague first, then the bubonic plague appeared. According to the press, those two people spread the plague here in Madagascar. It even reached the country of Seychelles because News Agency Press of Seychelles mentioned
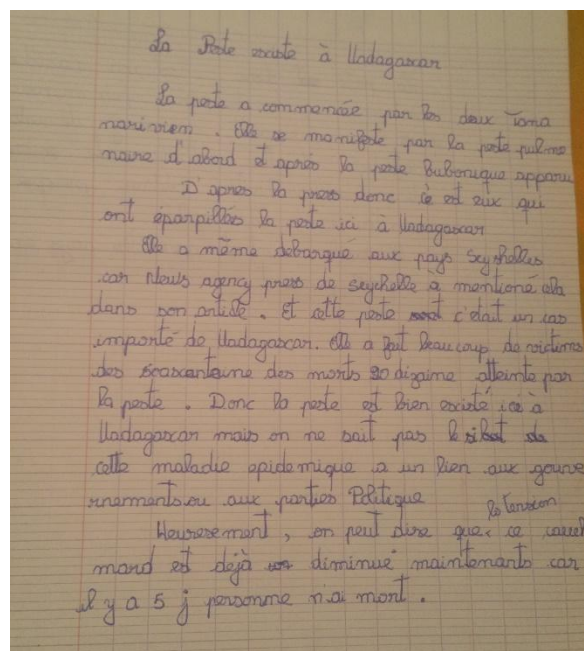
Figure 39. A French essay by students who believed that the plague existed.

it in its article. And that plague was a case imported from Madagascar. It made a lot of

victims: about sixty people killed, and 90 dozens contaminated. So, the plague does exist

here in Madagascar, but we do not know if this epidemics is connected to the government

or political parties. Fortunately, one can say that the tension of that nightmare is reduced

today because no death for the last five days.
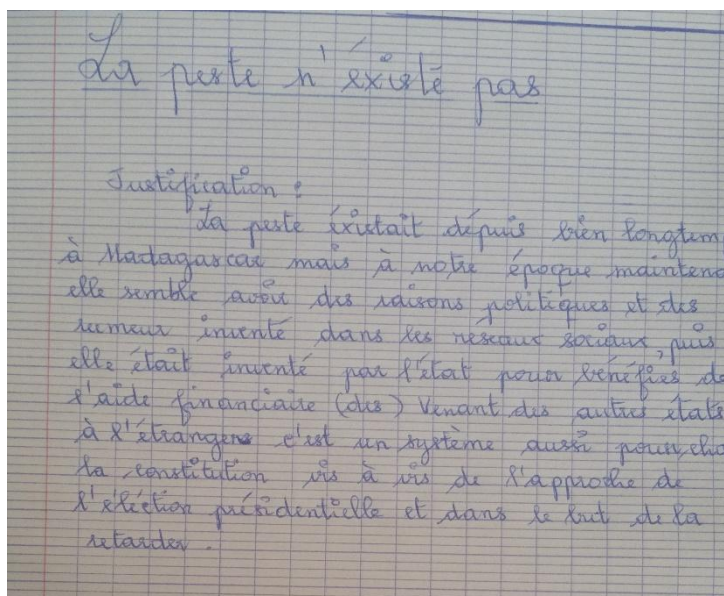
Figure 40. A French essay by students who believed that the plague did not exist.

Translation: The plague does not exist

Justification:

The plague has existed for a long time in Madagascar, but in our era today, it seems to have political reasons and rumors invented in the social media, and by the government in order to get benefits from financial help from other countries abroad. It is also a way to change the constitution as the presidential election drew near and to delay it.

Odontine addressed a national phenomenon in her classroom through the topic of

social and family issues. She asked her students what family issues people in our nation

faced the most. She asked students to write their answers anonymously because nobody

wanted to say "divorce" upfront; people might say, "He/she is from divorced parents."

Odontine did not know until this experiment that divorce and separation were the number

one family issue in Madagascar. Students revealed this was the reality. The phenomenon

Odontine found in the classroom had shifted from poverty as the main source of worry for Malagasy people to divorce as the most concerning. This--what the real concerns were for Malagasy people--showed what students saw happening to, and around, them.

Alcoholism was the number two family issue identified by Odontine's students. After a group of students wrote an essay on alcoholism, they performed a skit on the consequences of alcoholism in a family. In Figure 41 is a picture of a bar scene at the showcase where a father drank beer at a bar whereas his kids' school fees are not paid.

Figure 41. Three students playing the roles of a father and his friends drinking alcohol whereas his child's school fees are not paid, and a female server.

TLC teachers opened space for controversial topics in the classroom. Usually, in a foreign language classroom, teachers wanted their job to be as easy as possible: teachers wanted students to learn the language and get out of there as soon as possible. Now, controversial topics were being brought into foreign language classrooms, and these

topics were constructing the Malagasy-oriented core. Malagasy people have controversial things in their lives, but they never talked about them at school. It seems Malagasy people were ashamed to talk about negative things or things they thought should not be discussed. However, this was not the case in the new classroom dynamics the TLC teachers were exploring. The TLC teachers wanted students to talk about the plague, about social issues, about any issues that exist in real life for the Malagasy.

The introduction of relatable, often controversial, topics into the classroom allowed students to think on their own terms as they were learning a foreign language. Students in some classes spoke about the president or secretary of health or education, who said something about the plague. Generally, Malagasy people do not refer to official types of people in their country, but students wanted to make a point--this is what the president or the secretary of health or education said about the plague. Students knew the WHO and other organizations would give money when Malagasy people talked about the plague. Students were traditionally expected to go to school and watch what happened there--you did not go deep there. But now, students were saying, "No, we saw x happen and we are going to put that into our presentation." Examples of students responding to the plague are

Figure 42. A student playing the role of a female doctor receiving a box of medication for the plague.

included in figure 42. A female doctor
wearing a white coat here received a box
of medication for the plague and a check
by the World Health Organization, and a
student mimicked the President of
Madagascar on a speech about how to
fight against the plague in Figure 43.

Finally, the TLC teachers were
seeing the foreign language community
in Madagascar acknowledge Malagasy
identity, which they dismissed for a long

Figure 43. A male student giving a speech as he mimicked the President of Madagascar's opinions on the plague.

time. The old priority was to teach students about the grammatical voice and
circumstances of the Western world, where French and English are spoken. Now, the
TLC teachers were accepting Malagasy identity and introducing the value of Malagasy
peoples' lived experiences into the classroom.

Valuing Malagasy lived experiences.

The other step by TLC teachers to promote an authentic FL curriculum was to
value Malagasy lived experience; that is, what happened with, and endured by, Malagasy
people in their everyday life was recognized in a FL classroom. TLC teachers solicited
the classroom community members' similar and different experiences, past and present,
to situate the local society within FL teaching and learning, and to make a FL classroom a
reflection of Malagasy realities. Unlike traditional FL teachers who praised Western
events, celebrations, and situations, often unknown to students, TLC teachers welcomed,

conceptualized, and implemented personal and collective experience to value Malagasy lived experience.

Welcoming Personal Experience

Welcoming personal experience in FL classrooms was an exceptional effort by TLC teachers to connect the curriculum with learners. Before, they did not bother genuinely asking their students about how they navigated the world surrounding them, assuming that FL would be learned in an artificial environment. During the CRP project, TLC teachers wanted to recognize personal experience, or students' individual experience, "shaped not just by the learning/teaching episodes they have encountered in the past but also by the broader social, economic, and political environment in which they have grown up" (Kumaravadivelu, 2001, p. 543). They looked to take into consideration Malagasy lived experience for CRP conceptualization and implementation. So, prior to investigating the topic of the day in FL teaching, they checked with their students if there was a direct or indirect lived experience by individuals in the classroom. In other words, they based FL teaching and learning on different, factual information items gathered from students.

Before this project, students' personal experience did not matter in the classroom. Teachers' scripts went something like this: "We don't care who you are or what you have lived. I am here to give you the lesson and rules, so you learn to speak a foreign language." Now, teachers were starting to check with students whether the lesson they planned tied into their lived experience. They used information from students to base their lessons. They started by asking students questions because the goal was to build the content of classroom learning together.

This evolution with teachers started with the CRP workshop in 2014, which was the first one the researcher guided. When the researcher came and facilitated this workshop, the researcher did not bring any filled or complete content with her. The researcher asked teachers to present on their personal experiences. Teachers were asked, "How did your students respond when you taught lessons?" "Were student answers based on student experience inside the classroom or outside the classroom?" When the researcher and teachers discussed the issue of culture, teachers were asked, "What do you think culture is?" Instead of the researcher giving the definition from a book or speaking from her Ph.D. background, the researcher gathered information from teachers, who eventually co-taught the workshop with her, to build up teacher confidence and professional development.

When teachers asked the researcher to share her definition of culture, the researcher responded, "It is all you already said--the total personal experience each of you brought in today." Teachers assumed, since the researcher studied in the U.S., they were going to come with information from the U.S. teachers' first exposure to the expression of personal experience, especially its validation and legitimization, came through this atypical approach of the researcher. Teachers believed they were unimportant, but now, that was changing.

As a result of the CRP workshop, teachers began thinking about their personal experience. They were thinking, "What did I do before I started teaching this morning?" and "How can I make a connection with students based on my personal experience?" They talked to peers about their personal experience and found ways to make their personal experience part of their teaching curricula. The change did not happen

overnight, of course, but over time, facilitated through discussion and reflection with their TLC colleagues. Teachers started to see the value in starting a lesson with their personal experience. They were understanding that learning can happen organically and did not have to be forced or imposed by teachers.

Teachers started lessons by asking students to share their personal experience with other students. In colonial times, teachers were disconnected from their students' lives in the classroom. But, this was changing. Teachers can start teaching by asking, "How is everybody today?" "What do you think about the weather?" "What is a more personal experience for you--for example, what did you do before you came to school today?" Everybody did something before they came to school. Through this mode of teaching, students' personal experience became part of the curriculum. Before, teachers had to plan out every step of their curricula; now, a teacher could enter their classroom, consider the day (say, it was a holiday), and ask their students about their thoughts. This would be another way to start a lesson.

What students brought to the classroom and what teachers shared about their own personal experience were equally valid, important parts to building that shared, lived experience of the classroom. Both perspectives--student and teacher--were needed or else the perspective was incomplete. A shared curriculum in foreign language teaching and learning began to develop from here.

Personal experiences were never valid in Malagasy culture because people exist as a group, not as individuals. Most sayings and proverbs are about Malagasy people as groups. Doing something alone or having a special personal experience is seen as weird. In fact, being alone is always seen as negative: "Hazo tokana an-tanàna haolo ka tenain-

drivotra irery" [A sole tree in an abandoned village, he is the only one to be hit by the wind]. When teachers asked students about their personal experience, it was an opportunity for teachers to validate what an individual had experienced. It was also an acknowledgement that personal experience in the classroom was culturally responsive and not necessarily the promotion of individuality.

When the TLC teachers asked students about personal experience, students responded. Miarisoa asked in English about what chores students did before coming to class. Students said they had to clean the yard, prepare breakfast, and wash dishes. Jean Charles asked his students how they celebrated their birthdays. His students wrote an invitation letter expressing different ways to celebrate their birthdays. Teachers also shared about their personal experience. Cathie told her class she had to cook before coming to the lycée to teach, and Miarisoa shared that she struggled teaching a huge class of 90+ students.

Celebrating Collective Experience

Celebrating collective experience was evident in FL classrooms as TLC teachers promoted an authentic FL curriculum. Before, they did not even imagine that classroom community members might have shared everyday life experiences that could be a tool for FL teaching and learning. During the CRP project, TLC teachers wanted to use the collective experience based on oppression and exploitation (Ogbu, 2004) of Malagasy people in and beyond FL classroom, in the sense that teachers wanted to apply what Malagasy people had experienced to classroom learning. They wanted to incorporate collective experience for CRP conceptualization and implementation. There is enslavement of minoritized perspectives and prioritization of European content in foreign

language teaching, so teachers tried to identify similar stories to counter those dominant perspectives. In other words, teachers made the connection between what Malagasy people endured in colonial classrooms and how this related to decade-long oppression and exploitation.

Teachers first learned about collective experience from the CRP workshop, where the researcher and teachers discussed the hidden, or covert, oppression endured by Malagasy people in learning a foreign language. This oppression included assumptions that Malagasy people just follow rules, learn a foreign language mechanically, with drills, and learning a foreign language doesn't have anything to do with them; also, that Malagasy people are strangers in foreign language classrooms and what they say does not have anything to do with that learning. The researcher believed teachers and students should not continue teaching and learning in this way. In the TLC meetings, the following questions came up: "Why should teachers and students follow things they do not believe in, things unrelated to them?" "Why should they talk about snow, or whatever Westerners see, when they are in Africa, without snow?" "Why don't teachers and students talk about what they do in daily life, from their own collective experience?" Teachers need to replace the prior standard curricula for foreign language curricula with curricula that prioritizes what teachers and students do and endure as people of Madagascar. This is how students started to realize, to ask questions: "What do we do?" "What do we believe in?" "Do we make sense?" And the TLC teachers started to ask themselves, "Are we making sense as teachers of Malagasy students in foreign language classrooms?" They were beginning to balance their personal awareness with information about the West in the classroom by starting to think: we are enslaved by the Western

view of teaching a foreign language because the Western view does not tell our collective experience as Malagasy people, whereby attempting to erase us and our realities.

After teachers realized this, they started to think about bringing the collective experience into the classroom in a more consistent way--something real, not something made from a book or reality found in the traditional foreign language world. Before, they thought in order to learn a foreign language they needed to situate lessons around the Western world, excluding Malagasy local realities. Once teachers adopted their new strategy, bringing Malagasy lives and culture into the classroom, they came up with strategies to support students in building a collective experience. The collective experience was an experience shared by teachers and students, not only teachers because that would be incomplete. How could teachers bring those experiences out of students? They could ask, "What do we share?" and "What do we have in common, as Malagasy people?"

Whatever collective experience was brought into the classroom could be used as a tool for students to learn a foreign language. At the TLC meetings, teachers discussed their ideas and strategies, then, would implement them--try them on with their students. The collective experience began to emerge: what Malagasy people do, in general, together, for example, looking at typical celebrations and life events that are shared. Also, eating habits: Malagasy people eat rice as their main staple and food is a collective experience. The TLC teachers worked on introducing these kinds of topics to encourage their students to relate to each other, to acknowledge they were all sharing more or less similar experiences. This shared experience was used as a tool to teach foreign languages to their students.

Collective experience in the context of realizing that Malagasy people share some things in common has been accepted in the Malagasy society since pre-colonial times. Despite changes in ways of thinking and doing things during colonization, post-colonial eras, and modern days, most Malagasy people try to relate to each other whenever possible. Most of all, they continue to recognize their common roots and traditions, although some variations in cultural practices exist. Also, even if some traditions are slightly different in some parts of the island, many Malagasy want to focus on similarities than differences. In the saying, "Tsombotry niaraka ihany ka adrisa ifanary?" [Together as grasshoppers, so why to part away as crickets?], for example, the emphasis is on the original shared features, not the newly developed cultural characteristics. Therefore, collective experience brought into FL was connected to Malagasy culture because it constituted a reminder that there are aspects of what many Malagasy people shared in real-life settings.

To bring collective experience into the classroom, Miarisoa held a class on celebration and brought up different Malagasy traditional celebrations. Her students then developed ideas and arguments around baby haircut ceremonies, circumcision, and famadihana [wrapping ceremony of dead bodies], to name a few. Prior to the CRP project, no such types of celebration were mentioned or discussed in FL classrooms. Thanks to the CRP study, Miarisoa supported her students to first build a vocabulary list around each celebration, then write an essay around them. Figure 44 shows her blackboard that day:
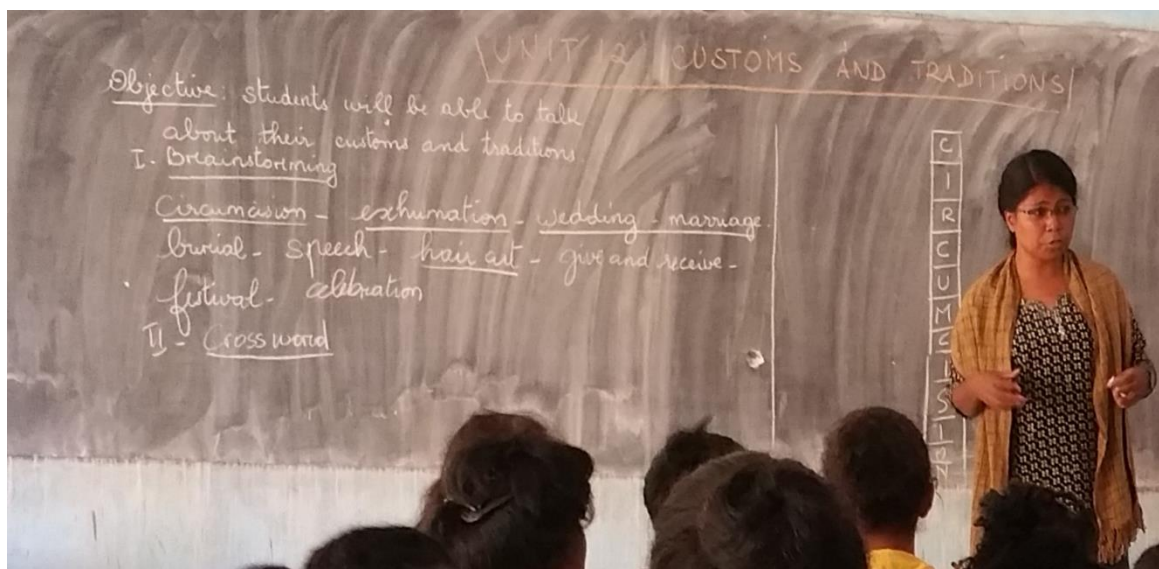
Figure 44. Miarisoa standing at the blackboard soliciting students' opinions on Malagasy customs and traditions.

Since FL students were familiar with the topics and participated in these celebrations at some point in their lives, they did not have any problems with crafting opinions. For each celebration, their English essay contained the context and the origin of the custom, the duration of the ceremony, the main actors, and, especially, the celebratory processes. If Miarisoa asked her students about a Western celebration, like Sweet Sixteen or Mardi Gras, which are not seen in Malagasy society, students might have been unable to write strong arguments, or they might have felt detached from what they produced in their assignment.

For the topic on direct speech, Cathie also wanted to promote collective experience in her classroom and asked her students to build sentences with different themes of their choice. As she wanted to bury the habit of working on random sentences contextualized to multiple themes, where the focus was grammatical accuracy, she said to her students, "Choose a theme you think is connected to your sentence based on your experience, and then we will transform them into indirect speech". Thanks to such

instruction with lots of flexibility, examples brought by Cathie's students included themes on education, family, work, sport, travel, and dance. Some sentences written on the blackboard that day read, "Theme: Education. Tsilavina dit:'Je n'ai pas encore etudie ma lecon de SVT. [Theme: Education, Tsilavina says: I have not learned my lesson on SVT yet]" and "Theme: Danse. Miora m'a demande: Combien tu gagnes aux concours de danse Kapitsany?" [Miora asked me: How much you get from the Kapitsany dance competition?]" These sentences expressed the collective experience of students around themes they knew so well.

When Clarisse taught the session on School Subjects, she used comparison. Although she was teaching comparative objects in that class, students were given the opportunity to share their collective experience about a school subject. Clarisse's intent was to have students talk about those school subjects and their learning experiences. Her goal contrasted the case before the CRP project where it was really a big deal for students to pretend to tell their teachers they liked the subject taught to avoid punishment. Clarisse also asked her students why they preferred a particular subject. For instance, some students expressed their love for physical education because they could enjoy the outdoors while still being in a learning environment. Other groups of students showed their interest in English because they liked the way their teacher, Clarisse, connected with them. The way students viewed school subjects was affected by experiences they had in the past, which, when vocalized in the classroom, was a way to support collective experience. Next, is a discussion centered around redefining knowledge.

Redefining knowledge.

TLC teachers defined knowledge as fluid and subjective, not fixed or preset. This was important because teachers came to the classroom without the answer, without the information students needed. They did not say, "We have the answer, please put this in your copy book, your notebook, or your head, and this is how I define x, y, and z." TLC teachers redefined what knowledge meant--what was knowledge and who was responsible for disseminating knowledge, and, in that process, there were two important parts. These components acknowledged the marginalized perspective and multiple truths. The erasure of marginalized perspective means that what is true and accepted in the English or French foreign language classroom as legitimate knowledge is only material from a published book. The teacher's job, to that extent, was to transmit material to students instead of co-creating it.

Marginalized Perspectives

When TLC teachers considered marginalized perspectives in FL teaching and learning, knowledge was co-constructed with students and negotiated and accepted by the classroom community. Marginal experience was brought from the margin to the center. Again, in the past, the content and perspectives brought into foreign language classrooms were not from Malagasy people or marginalized groups, but mainly from the Western world, the dominant perspective. For students to see stories about people in Madagascar accepted as lesson content was new. These voices were not seen in foreign language classrooms before. The TLC teachers even noticed that marginalized perspectives differed in each classroom because each classroom community had its own way of constructing its marginalized perspective.

Teachers first learned how to teach to the marginalized perspectives at the 2014 workshop because when the researcher facilitated that workshop, they did not bring content with them nor give information from books to teachers. Instead, they brought in conversations about what Malagasy people really do. For example, the researcher asked teachers if they asked their students if they knew how to work in the rice fields? Malagasy is the number one rice-eating population in the world, but children in urban schools did not talk at all about how to plant rice--it was nowhere in the curriculum. At no point in the classroom did Malagasy students talk about rice and where it came from because rice was not in the Western textbook, since it is not a staple in France, the U.K., or the U.S. Since it was not mentioned in textbooks, teachers did not mention it, either. The researcher asked teachers in the workshop, "Have you taught about planting rice?" Teachers realized they were not talking about their lives--what made up their lives--even though their drinks were made of rice. French people knew Malagasy people ate rice, but there was no mention of rice in the textbooks made for Madagascar.

That was a critical moment for teachers to think about what else was being omitted from their everyday practice and instruction as teachers. The researcher and teachers also talked about pulling the cart--instead of using horses, this is what Malagasy people do. You need a special skill for this activity: "Who knows how to pull a cart?" "Have you asked your students if they know how to do it?" "If students tell you a story about how they learned to pull the cart, don't you think this is something they can write about since they have lived it?" Pulling the carts showed a marginalized perspective--cart workers are people from rural, poor areas--so that work would especially not have been part of any prior curriculum.

From those two examples, and others, the TLC teachers highlighted how marginalized perspectives could be brought into the classroom for teaching and learning foreign languages. They started to think about what Malagasy people did in real life and what was absent in foreign language classrooms. "Why do we reinforce what is already written or published, and why do we continue translating these works?" This was an important reality for teachers to acknowledge, to be aware of, so they could make other choices: by teaching solely through Western texts, teachers were perpetuating Western world contexts that had no relation to Malagasy students, therefore supporting ineffective learning outcomes for students. Teachers realized they needed to reflect on marginalized perspectives and everyday life activities that marked who Malagasy people were, identities and realities that were never being brought up in the classroom.

Teachers experimented with students, asking them questions and trying out activities to reach those marginalized perspectives--these approaches were never even considered in foreign language classrooms before. Teachers recorded how students responded--were they ashamed, unresponsive? Teachers went back to their TLC meetings and discussed their experiences. Verbalizing marginal perspectives was never intended to denigrate or devalue Malagasy people; on the contrary, prioritizing these perspectives signaled identity and pride. "This is who we are and what we do and why don't we talk about this--about us--in our classrooms?"

There is a Malagasy saying: Sarotra ny miala amin'ny mahazatra. [= it is hard to stop doing things you used to do]. Malagasy people like to do the same thing over and over, so these pedagogical changes took a while; they demanded a lot of time and commitment from teachers and students alike. This shift in instruction affected more than

foreign language schooling as well. The researcher and teachers were looking together at traditional cycles of information--cycles of perpetuity--and teachers were taking responsibility to break into this information, to rewrite the script about what is valuable, for an entire population. When teachers began to doubt ("We can't talk about who we are--that was not Malagasy culture, that broke a habit, or a wall, etc.") the researcher and teachers probed deeper: marginalized experience is culturally responsive because it is a response to what people are experiencing.

Using marginalized perspectives was not a Malagasy cultural initiative, per se. Malagasy people like to perpetuate the dominant perspective--what was inherited from previous generations--and since they like to do the same thing over and over, it is hard to break a cycle. Marginalized perspective was culturally responsive because it was responsive to what students actually did, believed in, and lived, and that was their experience. Malagasy people did not invent marginalized perspective, but they had been ignoring theirs for a long time.

To include marginalized perspectives in the FL classroom, such as chores done by Malagasy people, TLC teachers like Miarisoa solicited what students did at home before coming to class. Miarisoa's students gave an example, such as lighting a fire, as seen in figure 45.
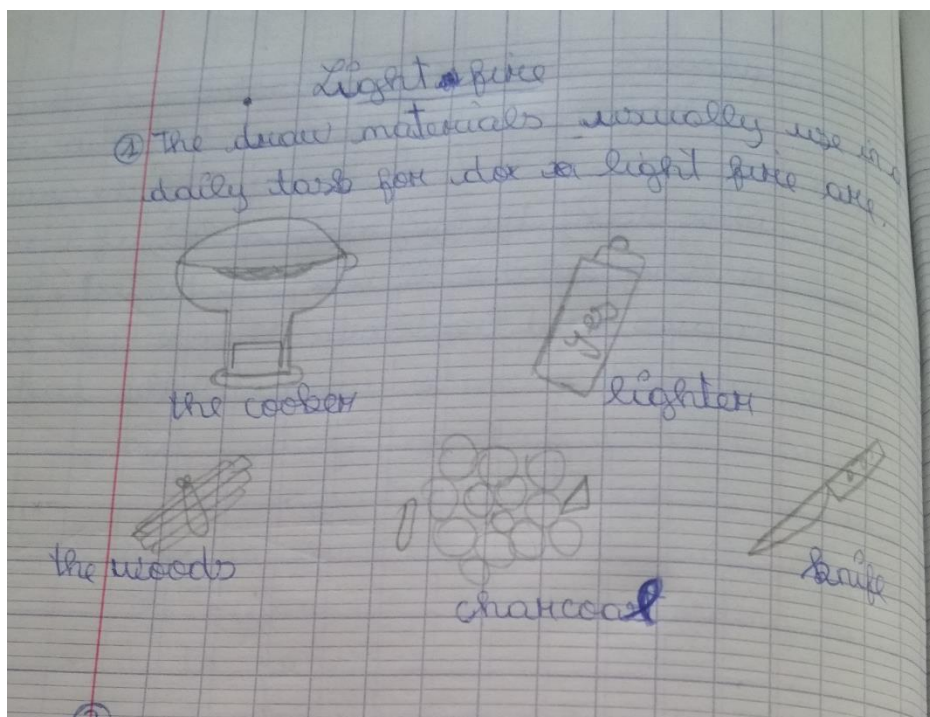
Figure 45. A student's notebook showing words and drawing around "light the fire" topic.

Students would never have seen that example in regular, colonial-rooted FL classrooms. They did not see this in Western books because people cooked using charcoal. Even parents of FL students might be surprised to see that in their children's notebooks. Like their children thought before the CRP project, these parents still thought that learning a FL meant learning about the cultures of the West, at the exclusion of the Malagasy way of life. For Miarisoa, teaching about lighting a fire in the FL classroom constituted a means for promoting a marginalized perspective.

The topics of ethnicity and tribal identification are taboo because Malagasy people are told they are all Malagasy; Malagasy people are not allowed, or at least, highly discouraged, to talk about specific tribes, otherwise they are called, or accused of being, tribalist. A Malagasy person cannot say, for example, "A certain tribe dances this way." This tribal perspective has traditionally been ignored in foreign language classrooms, and

classrooms in general, in Madagascar. When teachers began implementing the new pedagogy, focusing on Malagasy personal and collective experience, discussing tribal identification became acceptable. "This is a Sakalava outfit" or "This is a Merina dance." Malagasy people have other identities before Malagasy; teachers realized this was an important part of chronicling students' personal and collective experience.

Multiple truths

The last argument regards multiple truths and defining knowledge. The researcher defines multiple truths as more than one truth in existence because, according to Erlingsson and Brysiewicz (2013), "each person has an understanding of reality from an individual perspective" (p. 94). Applied to the foreign language classroom, there were multiple truths coming through the brave work being created by teachers and students. Before, in a lecture-style classroom or when students did activities such as fill-in-the-blank or rote memory language learning, there was only one correct, accepted answer--everybody should write and say the same thing in the classroom. When TLC teachers embarked on the CRP journey, they became open to different ways of seeing realities.

Through the work of CRP in 2014, teachers realized there were different ways to understand and tell the truth. The researcher aimed to support teachers in exploring different possibilities and responses with students; there was no precept truth ready to be transmitted. The researcher discussed meaning as co-constructed, that multiple truths could emerge depending on people's experiences and backgrounds. To conceptualize this, teachers used topics that gave students an opportunity to talk about what they wanted, keeping in mind everybody's backgrounds were different and everybody saw

things differently. This new perspective centered on: "Issues are not in terms of right or wrong, but in terms of investigating. What is your truth?"

As an example that stuck with the TLC teachers was that the researcher's family eats salmon, not turkey, on Thanksgiving in the U.S. The question became, "Why should we force our families to eat something we do not like based on tradition?" The Thanksgiving example, which the researcher presented at the TLC meetings, showed that people should not feel forced to comply with something the rest of the world (or your immediate community) does. Another example would be lactose intolerance. For that person, eating lactose is unhealthy, but it can be healthy for others, of course. These examples contain an attitude of openness--flexibility--and self-respect, which mirror the way teachers approached different ideas and perspectives with students.

When teachers implemented new questions and activities for students, aiming to draw out their personal experience and marginalized perspective, they listened to their students and applied what they said to classroom-wide discussions. Teachers were learning not to judge--this was the most important part. In Madagascar, the teacher traditionally told others what to do--teachers were always the judge. In a multiple truth perspective, teachers were not seen as judges; they were there to respect other's arguments. This new way was difficult for Malagasy people to accept because it was not contingent with Malagasy culture, as discussed.

The concept of multiple truths is not Malagasy-rooted. In contrast, ny marina tokana ihany [= there is only one truth] is a Malagasy saying, one they have believed for centuries. It seems the Malagasy want one truth, yet--Fisaka ny marina ka sarotra tadiavina [=the truth is thin and is hard to find]. When the researcher brought in multiple

truths and culturally responsive strategies, it was problematic because it was not

Malagasy. As discussed, in Malagasy culture, everyone is expected to agree--rice is good,

for example. If a person says the opposite, he or she is wrong because "rice is good" is a

standard truth accepted by many people in Madagascar. So, multiple truths is a culturally

relevant, pedagogical strategy because it validates the experience and perspective of

everyone. It shows different aspects of truth: a multiplicity of truth.

In Odontine's class, for example, FL students were asked about their opinion

regarding the blessing for a newlywed couple, "Miteraha fito lahy fito vavy" [=May the

two of you give birth to seven boys and seven girls]" during the topic of Family Life.

That blessing, inherited from ancestors, should not be brought up in class, or contested, in

a regular FL teaching context, because Malagasy people believe that what elders say is

the one and only truth. Yet, Odontine asked, "Do you think this marriage blessing is still

appropriate in modern days?" Traditionally, students would be expected to respond that

they agreed, but, in the CRP project, some students said they did not believe the blessing

was still applicable, and others even said it was a curse due to the harsh life in the

country. Those rejecting the blessing were confident their perspectives could be seen as

true because there was more than one truth. By acknowledging contrasting perspectives

on that specific blessing, Odontine showed students how multiple truths existed and

operated.

Before the CRP study, Nathalie only used names such as Jill, Bob, and Jane in the

sentences that she prepared from home. Later on, she realized that students could build

their own sentences and find names of their choice. As Malagasy names became

acceptable and encouraged, both Nathalie and her students came to understand that

Western names were not the only way to make sentences meaningful in English. Nathalie

said that incorporating native names made FL teaching and learning real and relevant to

students. Yet, she noted that FL students should be exposed to other iconic names in

English because a student put "Miley Cyrus. Nisy ankizy nanontany hoe inona io. Tsara

ny ahafantarany satria tanora saika mahay io olona io. [Miley Cyrus. There was a student

asking what that is. It is good for students to know her because a lot of youth know that

person]. From that remark, Nathalie learned the multiplicity of truth: names in sentences

could be typically Western, Malagasy, or of famous figures. Her point was important

because the goal in FL was no longer about building a grammatically correct sentence

with those common British or American names. Rather, it was about giving sense to an

idea or argument in sentences where names could be different. Therefore, there were

multiple truths about the kind of names used in FL teaching and learning.

  In her class on *Socializing*, Clarisse solicited her students' opinions on how

Malagasy people greeted each other. If her question was asked before the CRP project,

students' only response would have been using handshakes. But, since her students were

gradually encouraged to see different perspectives, this was a summary of their answers,

as reported by Clarisse:

Fomba Malagasy rehefa mifampiarahaba:

a) Mifandray tanana sady miarahaba na

b) Mipetraka aloha vao miarahaba na

c) Miforitra ny lohalika vao miarahaba na

d) Mifampiarahaba tsy mifandray tanana

[The Malagasy way of greeting each other:

a) Give handshakes and verbal greeting or

b) Sit down first before verbal greeting or

c) Bend knees then verbal greeting or

d) Verbal greeting without handshakes]

From the options given by Clarisse's students, there was no single way of greeting. In fact, even the bending way, a typical expression of respect in rural areas and in old times, was still brought up and acknowledged in FL classrooms in modern days. The different possibilities of greeting each other in Malagasy society pinpointed by Clarisse's students indicated the different views on greeting and, therefore, the multiple truths around it.

To conceptualize and implement a CRP in their classrooms, TLC teachers promoted an authentic FL curriculum by acknowledging Malagasy identities, valuing Malagasy lived experience, and redefining knowledge. To acknowledge Malagasy identities, TLC teachers promoted cultural identity and Malagasy-oriented core. Acknowledging Malagasy identities supported CRP conceptualization and implementation by giving value to everyone in FL classrooms, an original Malagasy custom still cherished by many people on the island. Moreover, TLC teachers valued Malagasy lived experience through personal and collective experience in their FL teaching. They sought to welcome and celebrate in the curriculum what students do in real life. Lastly, TLC teachers redefined knowledge acknowledging marginalized perspectives and affirming multiple truths. Through those two initiatives, they brought into surface viewpoints previously ignored, viewpoints apart from those of Western

people and Western experience, and recognized the different realities resulting from

personal backgrounds and experiences.

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CHAPTER FIVE: DISCUSSION AND IMPLICATIONS OF THE STUDY

In this chapter, I am revisiting the overarching research question and the three sub-questions while discussing the findings and how they speak to the literature using a postcolonial framework. This is followed by two sections one on what I learned from the study and another one on a theorization of my study results: the need of communalizing and liberating FL Teaching and Learning. Afterwards, I am considering the implications of the study in regard to cultures, perspectives, practices, and teacher preparation. I conclude the chapter describing some limitations of the study.

Revisiting the Research Question and Sub-Questions

From a postcolonial viewpoint, I am answering the overarching research question and the sub-questions posed in the introduction using responses supported by the study findings. To situate my interpretations within the academic debate, I use previous AR, PAR, and TLC studies from the literature, highlighting the ideas that aligned with mine and / or differ from mine.

Research Question:

How did the Teacher Learning Community (TLC) teachers use action research (AR) to construct and implement culturally relevant pedagogy (CRP) approaches in their Foreign Language (FL) teaching? Extending from this are the three sub-questions:

- What are the CRP approaches identified by the TLC teachers?

- How did the TLC teachers conceptualize and implement those CRP approaches?

- What were the outcomes of using CRP techniques in FL teaching?

CRP Conceptualization, Implementation, and Outcomes

During the CRP construction and implementation project, the TLC teachers

engaged in a cyclical process of questioning, discussing, applying, and reflecting,

imitated after an AR model. That is, they all started with asking for a question related to

FL teaching / learning improvement based on an issue identified in their classroom. Then,

they brought the question to their colleagues at the TLC meetings for discussions. Often,

the TLC peers offered insight on how to address the question in class. After a TLC

teacher applied the teaching or learning suggestions in class in the presence of a

colleague, he or she reflected on the processes in writing, and brought up a new question

to the TLC, and the cycle started again. Although they had different questions and topics

of exploration, in the TLC, they all sought for CRP approaches that recognized learners'

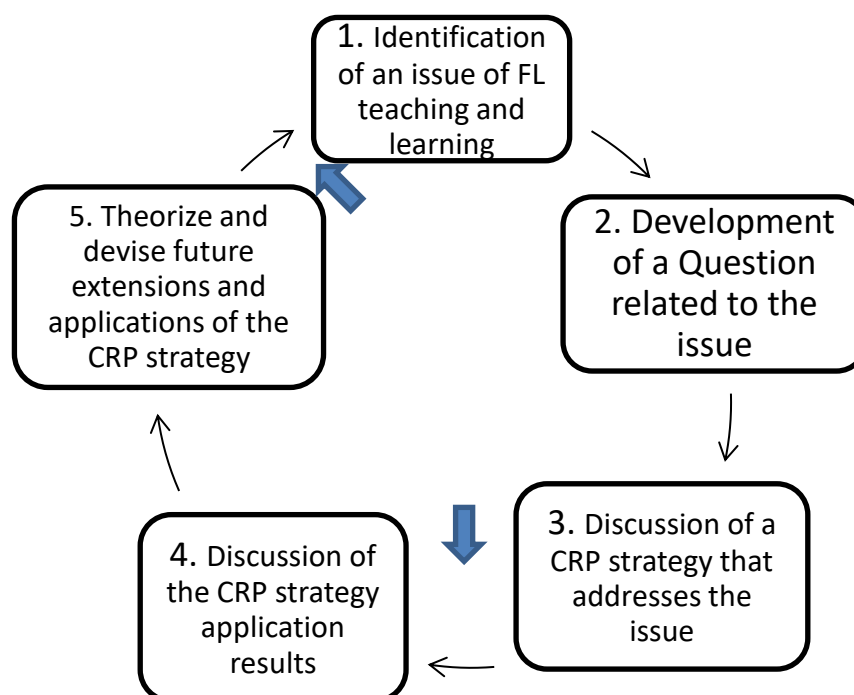identities, stories, and experiences in FL classrooms via the cycle below:

Figure 46. TLC's cycle of CRP strategy conceptualization and implementation

In figure 46, the cycle of CRP conceptualization and implementation started in the FL classroom, continued in the TLC, and then went back to the FL classroom again. After identifying some issues that impeded FL teaching or learning in their classroom, the TLC teachers developed questions related to those issues and came up with teaching and learning beliefs and strategies that might affect their practices. In the TLC, as a group, they discussed potential strategies that address the issues. As indicated by the blue arrow on the figure, the TLC teachers exited the TLC and went back into their classrooms to implement the CRP strategies while keeping their beliefs in mind. Then, they came back to the TLC to discuss the CRP strategy application results. With their colleagues, they theorized and devised future extensions and applications of the CRP strategies. Afterwards, they went in the classroom as shown by the blue arrow in the TLC cycle to apply the conceptualized strategies from which they identify new issues to be brought to the TLC for another cycle.

According to the TLC's cycle of CRP strategy conceptualization and implementation, there is a movement between the teachers' community and the classroom community. That movement marked that the two communities that contributed to CRP processes are interconnected and interdependent to the extent that TLC teachers needed both spaces in order to fulfill their commitment of teaching well and celebrating Malagasy values. Their commitment to those two tasks became their guiding force to CRP conceptualization and implementation because they realized the normalized colonization in place and decided to go against it. Thinking on and looking back at their former classrooms where they forced students to talk about Western situations unknown

to them and could barely produce a word in a FL, the TLC teachers realized the pressure they put on students and decided to adopt humanized approaches.

The way they adopted humanizing approaches started with a set of beliefs that students could respond to teaching and learning differently if they were treated with more dignity than traditional teaching approaches that resemble banking education. At the TLC level, they were optimistic that those beliefs could work and have positive impacts on student learning. What happened in TLC involved the perspectives and reflections of the teachers themselves, a recommendation by Burns (1992) for a research on any language teacher. That is, contrary to the concept of following a formula from a book or strategies imposed on them, the TLC teachers brainstormed their own beliefs, and thought through potential outcomes with colleagues.

In their classrooms, the TLC teachers came up with way to to put those beliefs into practices. On the one hand, since their teaching beliefs came from within, their practices reflecting those beliefs tended to emerge organically and shift according to the classroom contexts. On the other hand, unlike in the TLC meetings where TLC teachers addressed their beliefs with colleagues at a theoretical stage, in the classroom, they dealt with students' needs and expectations, and the classroom dynamics in general. There were times when those teachers covered most of what they prepared in advance. They tended to have more in their lesson plans and finish the rest of assignments at a later session because they took longer than expected to implement class activities. Lack of time and other factors directly or indirectly influenced their actual practices. Additionally, the CRP conceptualization and implementation constituted the goal of the study and the focus of their beliefs and practices. Whether the TLC teachers considered a

teaching belief in the TLC meetings or put it into practice in the classroom, they had to refer to how what they did was connected to students' identities, stories, and experiences. In other words, it was insufficient for the TLC teachers to successfully apply their beliefs in the classroom without practices that are responsive to students' backgrounds and realities.
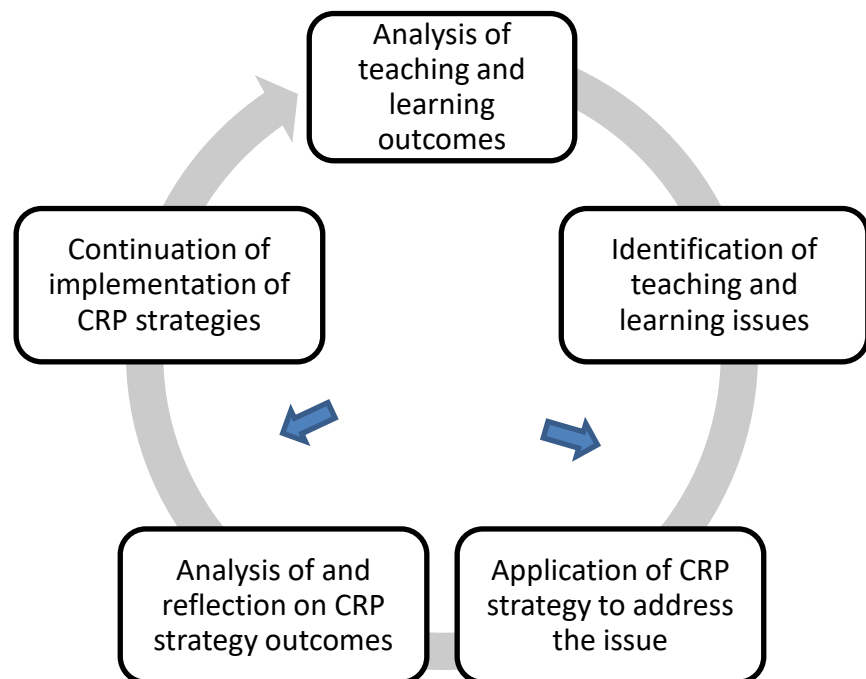
Figure 47: Individual AR cycle of FL Teachers' conceptualization and implementation of CRP strategies

On the individual AR cycle of the TLC teachers' conceptualization and implementation of CRP strategies, in the classroom, the TLC teachers started with analyzing their teaching and learning outcomes. Then, they identified a teaching or learning issue. From the blue arrow on the figure, the TLC teachers then went out of the classroom to join the TLC colleagues to talk about the issues. As they came back into the

classroom, they applied the CRP strategies collectively developed to address the issue. Next, they analyzed and reflected on the outcomes of those CRP strategies, and got out of the classroom again as indicated by the blue arrow to bring their analysis and reflection with peers. With their colleagues' insight, the TLC teachers continued to implement the developed CRP strategies, and made more analyses of teaching and learning outcomes to keep the cycle going.

The TLC teachers grew as classroom educators and improved their teaching practices thanks to their commitment to do things differently, their belief in positive changes, and their collaboration with peers and students. Like the teachers in Hammerness et al.'s (2007) study, the TLC teachers engaged in a renovation that "involves moving beyond existing routines and often requires people to rethink key ideas, practices, and even values in order to change what they are doing" (p. 361). Below, I describe how each TLC teacher used his/her research question for AR to conceptualize and implement CRP approaches in his/her FL classroom.

Clarisse

Clarisse, the most senior TLC teacher, wanted to explore the following question during the 2017 AR cycle, "nahoana ny mpianatra scientifique no mahay mi raisonne kokoa noho ny litteraire amin'ny writing?" [Why do scientific students know how to think deeper than the literary ones in writing?] because she noticed the differences in performance between students in the scientific and literary tracks. She expressed that her literary track students, who had more hours of English sessions, wrote an assignment with weaker arguments than her students in the scientific track who took less hours of English per week. Clarisse's question should ideally involve at least two classes for her

comparative study. However, due to time restriction, Clarisse could only use one class for

the CRP project, so she chose the literary class of TA3. Surprisingly, at the workshop at

the end of the study, she presented to the FL teachers in the district on how seven groups

from her TA3 students came up with projects that raise critical consciousness on the

plague in the form of bande dessinée [= comic], collage, songs, poem, dessin commenté

[=commented drawing], and slam poetry. She shared how she learned the different steps

leading to her students' projects from visiting a colleague's class and feedback from her

TLC colleagues. More exactly, she adapted her class topic on *School Life* to follow the

same patterns of Miarisoa's *Small Talk* in order to make students discuss the plague.

Apparently, she no longer saw them as students who thought less deep than their

scientific counterparts since they were able to produce strong arguments in their written

assignments, and even transform them into artistic presentations in English. Thanks to the

AR principles, Clarisse seemed to be able to question her students' performance, discuss

strategies for improvement, apply teaching methods suggested by her TLC colleagues,

reflected on them, and come up with other questions for continuous exploration.

When talking to her colleagues in TLC, Clarisse believed that students in the

scientific track were smarter than their literary peers, but she was not sure. Likewise,

when asked about how she introduced critical consciousness in her teaching, she replied

she was not sure: "Mbola eo ampanombohana izao sady tena mbola mikaviavia izaho.

Sahirana kely aloha. Ngamba rehefa mandeha ny fotoana dia ho zatra ihany aho" [I just

started to do it now, and I do not master it yet. I struggle a little. Maybe as time goes, I

get used to it]. In those cases, Clarisse's beliefs challenged her practices. If she did not

have any doubt on her students or her teaching practices, she could not grow and improve

her teaching. In other words, she first questioned her students and her teaching practices. Then, she developed a belief on them. In the classroom, as her students became engaged in the learning processes, she developed a positive belief and her practices changed. Seeing her students' active participation and increased self-esteem as responses to the CRP strategies such as groupwork and power distribution in the classroom reassured Clarisse the worthwhileness of the exchange of ideas in TLC and explained the willingness and commitment to try new things in the classroom via AR.

Odontine

Odontine's subject of investigation was more straightforward in her question, "Rehefa mampianatra English dia ahoana ny fomba ampidirana ny kolontsaina Malagasy satria Communicative Approach no fomba itondrana ny fampianarana" [When teaching English, how can we incorporate Malagasy cultures using a communicative approach?]. A veteran teacher with over 30 years of experience of teaching English in immersion, she simply wanted to know how to include the Malagasy cultures in her FL class, hoping to get students' interests in learning the language of Shakespeare. For her, to make the classroom culturally responsive meant adding the Malagasy cultures to the content because she realized that there should not be any reasons not to bring what Malagasy people do and think into a FL classroom. Since Odontine at some point was not even sure how to introduce Malagasy cultures in her FL teaching, she solicited students' ideas on the topic and built the lesson from what students provided. She then shared with her TLC colleagues how she struggled to see Malagasy cultures from her class because of her own understanding of cultures. For Odontine, Malagasy cultures were equivalent to historical customs and traditions in early Malagasy society that should continue to stand out in

modern days. After multiple discussions with colleagues at TLC meetings, Odontine was convinced with the group's definition of cultures: Malagasy people's stories, experiences, and identities, past and present, pure and mixed. Most importantly, she discerned that Malagasy cultures did not come from a Western text but instead they were generated in class with students of different backgrounds. So, when she taught the topic on *Social Issues*, she asked her students to write an issue of their choice on an anonymous piece of paper. She gathered all the issues and put them on the blackboard. Students in groups chose to write, discuss, and present an issue on alcoholism, poverty, child labor, and divorce among others. Odontine's students presented projects connected to Malagasy cultures at the showcase. A pair of girls wearing a Sakalava traditional outfit performed a storytelling on divorced parents using rocks as characters. Two groups presented each a multilingual slam poetry on Menatra ny maha-Malagasy [=Ashamed of being Malagasy] and Mother Suffering with Malagasy, French, and English words. Because of the AR cycle of questioning, discussing, applying, and reflecting, Odontine discovered her own way of incorporating Malagasy cultures in her English classroom.

When in TLC with her colleagues, Odontine was vocal about the necessity to include the Malagasy cultures in FL teaching and learning. For example, I remember she shared about how she substituted foreign words in a text into their Malagasy equivalencies so that her students did not have to figure them out for a general comprehension. She really believed that words in FL texts should be culturally understood by students: "Ka hitako nitarika ny ankizy ho liana satria zavatra fantany aloha no anontaniana azy matetika dia mamoaka tsara ny hainy izy aloha. Ary nitarika azy ho liana amin'ny hafa" [I saw that the pedagogy made students interested because

they were often asked about things they were already familiar with so that they first

expressed what they knew. And that led them to be interested in others' cultures]. Once

she witnessed in her classroom that her students actively participated in activities using

the mother tongue, translanguaging, and marginalized perspectives, she was convinced of

her original beliefs. For Odontine, the relationship between beliefs and practices became

obvious through the effectiveness of the CRP strategies she used in her FL classroom. In

the TLC, she had only a general idea on the need of introducing Malagasy realities in her

FL teaching. She discovered more about the details and application during her AR with

her students.

Jean Charles

Jean Charles' AR question was "Inona no tokony ataon'ny mpampianatra mba

hanatsarany ny asany?" [What should teachers do to improve their job?]. He knew he

wanted to engage his students more, and make learning English enjoyable. When he

discussed his problem with his TLC colleagues, he learned three things. First, he realized

that he no longer needed to provide students the full lesson on the blackboard because

students could construct it with him. So, even on the first day of the class, he asked

students to write their own dialogues to introduce themselves on the blackboard. Those

student-produced dialogues became the lessons for the notebook. Second, he was

convinced of placing students in groups when working on an assignment. His students

tended to interact with peers in small groups and complete tasks effectively in a timely

manner. Thirdly, Jean Charles became aware of the need to connect with students and

build relationships. To that extent, he walked around the classroom and checked on

groups of students if they had any questions. Thanks to his question, discussion, and

reflection on strategies for FL improvement, Jean Charles was able to make his classroom responsive to student learning.

When around his colleagues, Jean Charles always solicited advice on how he could be a better teacher so that his students would not be bored in his class. At the TLC meetings, he listened to peer suggestions and took part in discussions around CRP. Similarly, when asked alone, this was his response to the question on CRP: "Manampy tokoa izy io satria hitako fa nataoko tamin'ny teny Malagasy ny fanazavana, ary hitako fa "actif" izy ireo, mandray anjara amin'ny "devoir" atao" [It really helps because I saw it when I did the explanation in Malagasy, and I saw that students were active, and participated in assignments]. Jean Charles noticed that even on the first day of class his students were capable of writing dialogues in English with little or no help from him except the instructions in the mother tongue. He then developed a high esteem to his students. His surprise in students' ability in English affected his practices. He became enthusiastic cooperating with his students in the lesson construction because he witnessed their willingness instead of passivity.

Nathalie

Like Jean Charles, Nathalie too wanted to improve her teaching of English by increasing students' speaking opportunities in the classroom. Although her class was fully conducted in English, she still asked, "Maninona ny mpianatra no tsy mahay miteny anglisy?" [Why are students not capable of speaking English?]. She brought her question to the TLC team and mentioned to them that she wanted to emphasize student engagement by pushing each student to talk in her class. After visiting two colleagues' classes and received feedback from the group on her teaching, Nathalie shifted her way

of teaching. To teach her class on the *Health Issues* topic, she started by asking her

students about what they knew and built the lesson content from their responses.

Additionally, she invited her students in groups to come to the blackboard to write their

assignments, and read them aloud for pronunciation practice. Modeled after Miarisoa's

class, she expanded her lesson to the plague to attract students' speaking and writing

motivation. Most of all, she joined students in groups to jump in their discussions or

simply listen to their arguments. One of her students took part in the showcase and

presented a slam poetry in Malagasy and English. The features of AR with question and

reflection on teaching practices opened the space for Nathalie to explore interactive and

collaborative strategies for her FL classroom. She did not need to rely on volunteers to do

the talk for the class because students in group interacted by default.

Like other TLC teachers, Nathalie used to complain that students lost interests in

learning a FL, or even worse, going to school irrespective of what teachers did in class.

At TLC meetings, however, she heard about successful strategies that worked in Clarisse,

Miarisoa, Jean Charles, and Cathie's classes, and tried to figure out a way to bring them

in her class. So, she asked questions about students' reaction to them and started to

develop beliefs that they could also work in her class. As a teacher who loved speaking in

English all the time to her class, she was hesitant using other languages because she

thought that immersion made students learn the language effectively as they heard

English words. So, in the classroom, she used the mother tongue to address students:

"Ohatra tamin'ny fampianarana present perfect simple nampiasaina SINCE and FOR dia

natao ady gasy mihitsy aloha ny nanazavana ny SINCE ohatra 'rango tamin'ny' no

ilazana azy dia malaky ny comprehension. Ohatra: Rango tamin'ny omaly …Avy oe dia

afaka nanome ohatra avy amin-dry zareo ry zareo" [For example, during the teaching of the present perfect simple that using since and for, I did it the Malagasy way to explain since for a quick comprehension. Example: since yesterday… After, they were able to give examples from them]. Like Jean Charles, Nathalie was surprised with her students' responsiveness to the class activities after she incorporated the mother tongue that was previously seen as a taboo in FL teaching and learning. Thanks to the TLC discussions that contributed to her shift in beliefs, her practices AR reflected what she envisioned for her students.

Cathie

Cathie's AR question was, "Amin'ny fomba ahoana no hahasahian'ny mpianatra hamoaka ny heviny malalaka mahakasika sujet sensible?" [How dare students express their opinion on sensitive topics freely?] to prepare her students in the classe de terminale for the *baccalaureat* exam. She could have just used simple topics to educate her students to argue and express opinions, but the TLC team's goal was to raise critical consciousness in students. So, sensitive topics were the right choice to cover both her personal objective and the group's goal. The activity she suggested in her French class was for students to argue whether they believed the plague existed or not. Her students formed groups with those who believed in the existence of the plague, and those who did not. Rather than judging her students or looking for who was right, Cathie emphasized the opinions that supported the students' claims. Most students wrote their arguments in Malagasy before translating them and presenting them to the class. After experiencing that successful debate, Cathie followed the same patterns to solicit her students' opinions on social issues such as corruption, alcoholism, and child labor. Her students' work

projects around those topics were presented at the showcase in the form of a skit and lecture musicale [musical reading]. Therefore, not only were students able to provide arguments supporting different issues in the society, but they especially managed to craft creative projects out of their writing assignments. AR allowed Cathie to pose questions, discuss those questions with colleagues, implement strategies, and reflect upon those strategies for teaching improvement purposes.

As the only French teacher of the group, Cathie only heard topics about English teaching and learning at the TLC. Sometimes, she was able to teach a French topic using CRP strategies from one of the English classes. For example, she once talked about the daily routine inspired from the daily chores' topic that Miarisoa presented. But most of the time, the French lessons were completely different from those of English. Despite that reality, Cathie still learned a lot from the TLC colleagues. In fact, she first developed the idea of challenging her student thinking to support a viewpoint after hearing her colleagues' success with sociopolitical topics. She started to believe that her students could be able and were willing to respond to the direct question on their standpoint regarding the plague. Unlike the typical silence in essay preparation in FL classroom without CRP approaches, Cathie's class was loud, alive, and vibrant because she told her students in Malagasy that they would not be judged on their opinions. After seeing her students' essay with strong arguments in French, Cathie's belief about students' critical consciousness was confirmed. She described her practice as "fitadiavana ireo fomba rehetra hahasahian'ny mpianatra mamoaka hevitra mahakasika ireo tsy fitoviana misy eo amin'ny fiaraha-monina sy ny fahatsiarovantena manakina" [a way of looking for all the

strategies to make students want to express ideas about the inequalities in the society and critical consciousness].

Miarisoa

Miarisoa used the AR principle to explore her question, "Ahoana no fomba ataoko hampifanahatsahana ny salan'isa azon'ny ankizilahy amin'ny ankizivavy ao amin'ny kilasy première A2?" [What can I do to balance the average grades of girls and boys in the classe de première A2?] because she wanted to know why girls earned higher grades than boys. At the TLC meetings, she received insight from her peers and reflected on it after its implementation. For example, she mixed boys and girls when assigning groupwork so that teams were not left with boys or girls only. Also, as an extension of her topic on *Small Talk* based on the plague, she asked students in groups to think about entities that addressed the plague. Among the entities identified by Miarisoa' students were the chief fokontany [chief of neighborhood], the family, the school principal, the Minister of Education, and the World Health Organization representative among others. She asked her students to write down what those entities said about the plague, and find a way to present them. It was compulsory for her students to present the skits in class, which Miarisoa video recorded and graded too. Among the eleven groups from Miarisoa's classe de Première A3, five groups volunteered to share their skits at the showcase. When Miarisoa presented her AR with the FL teachers at the workshop, she revealed that the boys' grades were slightly higher than the girls'. The reasons of that shift included encouragement of students and intentional gender balance in groups as recommended by her colleague Cathie. Therefore, she said, teachers had a lot to do with

students' grade variation. Miarisoa's question, although centered on gender, permitted her to investigate on, discuss, and reflect on teaching strategies for grade improvement.

When with her TLC colleagues, Miarisoa was known as the person with least to say who always spoke last unless somebody asked her to talk. She was there to mainly listen because she wanted to process information before making a conclusion. I knew that about her because she revealed to the TLC members that she did not believe in CRP until the second year. Meaning, the first year, she mostly observed and that's it. So for Miarisoa, her beliefs were not only discussed in details at TLC and reflected for a while before their application, but they were put into practice multiple times in her class so that she could see the variations. For the *Small Talk* topic, she believed that she would first make students talk, then she would continue depending on the responses shown. At her first class, she limited student answers to English, and she did not get the whole crowd involved. In her next class, she said she welcomed any languages, and the whole classroom community got hooked. When she asked additional questions, the students continued to respond to her using either Malagasy, French, or English. Miarisoa's application of her beliefs in her classrooms helped her grow because she paid attention to the dynamics and students' reaction.

The six TLC teachers succeeded to come up with new teaching strategies thanks to their individual AR. Like the AR participants of the Center for Teaching Excellence at Eastern New Mexico University, they explored topics of their interests for the sake of improving their practices (Hulett, 2008). This aim to better meet the needs of students through implementation of some practices corroborates the literature on the positive impact of AR in the classrooms (Hong & Lawrence, 2011) as well as in low performing

students (Warrican, 2015). Whereas Odontine, Jean Charles, and Miarisoa directly investigated on what teachers could do to improve their teaching, Clarisse, Nathalie, and Cathie's questions addressed students' learning abilities. In the first case, the TLC teachers focused on their own actions and behaviors that could contribute to a better teaching. Like the EFL teachers doing AR reported by Burns (2010), those three TLC teachers made changes based on solid information rather than from their hunches or assumptions (p. 2). For the second case, the TLC teachers emphasized what students could do. Like the researchers in the collaborative action research in Argentina, they "introduced changes in the curriculum through informed and democratic decisions that were truly context-responsive" (Banegas et al., 2013 p. 198).

The TLC teachers had different ways of conceptualizing and implementing those CRP approaches, but they all shared the following patterns: most strategies were first exposed to them during a CRP workshop I facilitated; CRP strategies came from TLC teachers' questions on FL teaching or learning; CRP strategies were discussed and scrutinized at TLC meetings before and after their application; CRP strategies applied in the classroom were witnessed by at least one TLC colleague; peer observation served as a constructive way of improving one's teaching; post-teaching reflections constituted a means of self-evaluation; questioning throughout the teaching session opened the space for dialogues with students for knowledge construction; and CRP strategies were to be shared school- or district-wide at workshops. The CRP conceptualization and implementation processes followed the AR cycle of plan – act – observe - reflect (Burns, 2010). Like the teachers in different countries conducting an AR in their EFL classrooms, the TLC teachers identified questions for exploration during the planning stage before

putting the plan into action. During the observation phase, they used the information collected to make sense of the action they took, which they also shared with colleagues. The last stage was reflection, which was done alone or collaboratively, and even in writing, as teachers thought through the newly developed strategies or knowledge from the AR. Whereas the teachers in Burns' book conducted AR for their own EFL teaching practices, in my study, I encouraged the TLC teachers to inquire with me on how a CRP in FL would look like and how it could be applied in Malagasy classrooms. To that extent, I not only initiated the idea of CRP, but I also facilitated the study and connected their questions, beliefs, and practices to the concept of CRP in FL teaching and learning. It is because I wanted to welcome and capitalize local learners' identities, stories, and experiences as the basis of FL teaching and learning to counter the colonial-rooted of FL curriculum that historically and structurally focuses on Western world and Eurocentric views.

The CRP approaches identified by the TLC teachers

The CRP approaches developed by the TLC teachers included the promotion of: collectivity, multilingualism, student-generated content, student dignity, human agency, cultural relationship, Malagasy identities, lived experiences, and redefinition of knowledge. I categorized them into three groups: the renovated FL teaching, the humanizing relationships with students, and the ways to promote authentic FL curriculum. I reflect on these categories in the sections below. Those approaches were developed by the TLC teachers in both in the TLC meetings and applied through AR in the classrooms, then revised, critiqued again in the TLC, so that a new cycle of inquiry

could start. Those approaches are important because they have new and unique features and concepts around FL teaching and learning which are discussed in detail below.

Renovated Teaching

First of all, the TLC teachers countered colonial-style teaching methods that featured individual success, Western assimilation, and authoritarian environment by promoting collectivity, welcoming multilingual practices, and championing student-generated lesson content. As a result, their students worked together in groups using different languages to construct FL content. My study findings here resemble Cammarota and Romero's (2011) PAR project that allowed teachers to integrate students' cultural practices into the curriculum so that students witnessed the validation of their culture within the educational process. The biggest similarities are the teachers' ability to adjust the curriculum to accommodate students' interests and the students becoming emergent intellectuals. In both studies, students were deemed as contributors to the knowledge thanks to the teachers' openness to create the content curriculum collaboratively and not as a pre-set knowledge ready for distribution. The differences in the findings of the studies lie in the language usage in the classroom. In the Social Justice Education Project in Tucson, English was the only medium allowed; whereas in the CRP project, French, Malagasy, and translanguaging were all encouraged by the TLC teachers for FL development. That is, students are pushed to explore different languages that they can use to maximize their opportunity to freely express themselves and make meaning. The mother tongue is particular is no longer seen as an impediment for FL learning, but instead as among the tools that boost students' motivation and self-esteem.

Humanized Relationship

Second, the TLC teachers sought to value students as individuals with stories, passions, hopes, fears, and limitations by opposing colonial-inherited teaching methods that neglected students' social, emotional, and moral growth and increasing student dignity, cultivating human agency, and developing cultural relationship. As the findings indicate, this humanizing relationship with students echoes McIntyre et al.'s (2007) team's connection with the elementary school girls during the PAR on the A-Z Girl Photo-Alphabet. Neither the TLC teachers nor the three pre-service teachers with McIntyre planned to focus on their relationships with the students at the beginning of the PAR projects. Whereas the TLC teachers valued FL students as individuals and cultural beings, the three pre-service teachers found common features in the girls such as their non-English first languages, their minority ethnic background, and their exploratory journey. What the classroom community members shared in common despite their different positionalities emphasized the human being status in both PAR projects. By acknowledging and humanizing relationships with students, like the pre-service teachers working with elementary school girls, the TLC teachers enacted the "theoretical framework of PAR, which involves sharing of power and resources with the participants of the project" (McIntyre et al., 2007, p. 755) instead of keeping the authoritarian and coercive classroom environment.

Authentic Curriculum

In contrast with the typical FL teaching that ignored students and their background, and respected only dominant Western-based knowledge, CRP opened TLC teachers to possibilities of acknowledging Malagasy identities, valuing Malagasy lived

experience, and redefining knowledge. The findings here corroborate with those of Duncan-Andrade and Morrell's (2008) from the PAR project with high school students where "classroom teachers can find and utilize various vehicles for engagement by working to understand the needs, concerns, and interests of students and then making those things starting points of the curriculum" (p. 87). They pinpoint the ineffectiveness and unfairness of a one-size-fits-all strategies that failed to see the strength of learners in the project through "a body of scholarship pertaining to the pathways that high school students of diverse ethnic and socio-economic background commonly follow [and] a four-year intervention [for] under-represented students through South City High and into four-year universities" (p. 89). In fact, teaching in both projects was not only *for* the students but *by* and *with* them thanks to educators "who love them enough to push them to their limits, to inspire in students the revolutionary and liberatory outcomes they could not previously have imagined" (p. 102). That is, students are not to be blamed for being who they are and for crafting knowledge that serves their interests. Whereas in both studies local teachers and students empower themselves through a curriculum that acknowledges them, in my study, content was entirely co-constructed in the classroom and not inspired from seminar or academic sources like that of the UCLA PAR project.

What I Learned from the Study

What I learned *with* and *from* the TLC teachers was that to address issues of colonization in FL teaching it is not enough to just implement CRP strategies. This process requires teachers to change how they believe about what is important in their FL practices. To nurture these new ways of seeing teaching, teachers demonstrated that changes evolved not as an individual process but as a collective that included the teachers

in the TLC and the students in the classes of the TLC teachers. That is, FL teachers can and need to work with colleagues and students to explore teaching and learning issues to maximize student outcomes. When the TLC teachers worked with colleagues, they developed energy, willingness, and abilities to make and face changes in FL teaching and learning, which they resisted in the past. Their openness to change aligns with Walsh's (2015) decolonial pedagogies of resistance and re-existence, pedagogies of /in movement and struggle against the ongoing colonial matrices of power. Indeed, the TLC teachers got the courage to come together as a group to shake the long-established colonial structure that prevented them from doing, seeing, and thinking of teaching differently.

As a result of the change in viewpoint, the TLC teachers and I realized that teaching a FL is not about presenting students with information on that language, its rules, or its speakers' Western world. It is more than what teachers do to check a box of requirement to finish a mandatory curriculum. It is about constantly finding ways of understanding, questioning, and improving our teaching beliefs and practices because students change, the environment changes, and so do the teaching beliefs and practices. In the TLC, the teachers talked about beliefs on FL teaching and learning as well as their application in the classrooms. Since they believed that FL teaching and learning could be done differently, their classroom practices and their student outcomes improved. Their experience explains the relationship between beliefs and practices where "[p]eople grow comfortable with their beliefs, and these beliefs become their "self," so that individuals come to be identified and understood by the very nature of the beliefs, the habits, they own" (Pajares, 1992, p. 318).

Then, we also found out that teaching a FL is about relationships with students. In that sense, we see students as an integrative part of the FL teaching. Therefore, since students play an important role in the FL teaching, developing a positive relationship with them made the process more human and natural. Instead of considering students as passive recipients of information or ignorant people without the will or desire to acquire a FL, we engage students as partners in learning with the ability to bring their contribution in the knowledge construction. Our view is based on our FL classroom experience where the FL is no longer pre-fabricated and ready to be delivered to the students. Instead, it is being crafted in collaboration with students by using their prior knowledge, stories, and experiences. We came to understand that by incorporating what local learners know into the experience of developing a FL, the FL processes become a collective activity accomplished by the FL classroom community and not the FL teachers only. As TLC teachers saw the agency and power in students through their engagement, they changed their beliefs and practices. The more they open space to students, they develop different beliefs and practices on FL teaching and learning.

Consequently, our CRP project team started to decolonize their beliefs and practices about our FL teaching and learning. I learned that FL teaching is no longer dictated by the foreign rules or restrictions because the local classroom community agrees on what thinking and behaviors are acceptable and which are not, based on multilateral decisions. As we start to have some teaching beliefs that can positively influence FL teaching, we talk about them in the TLC, try them out in the classroom in front of colleagues, and bring the outcomes of the practice back to TLC for further discussion and improvement. Since students have active roles in FL teaching, their reactions and insight

are also considered. In that sense, classroom practices will continue going through more renovations because the goal is to continuously build relationships and adapt FL teaching and learning rather than only looking for more efficient and practical strategies for FL development.

Communalizing and Liberating FL Teaching and Learning

During the CRP project, the TLC teachers went beyond improving their teaching practices. They wanted to communalize and liberate FL teaching and learning. That is, they sought the communalization and liberation of classrooms, practices, and relationships, and their acts were to be co-constructed and never imposed. Communalizing means organizing based on shared ownership so that the TLC teachers should not feel as the only ones responsible, whereas liberating means releasing someone or something from a situation that limits freedom of thought or behavior. Those two words are purposefully chosen to theorize this study because of their meaning in debunking the typical FL teaching and learning.

For decades, FL teaching and learning has been based on lectures of grammar rules and repetition of teacher-given words and sentences. Since the teacher plays the role model for pronunciation purposes for example, students need to wait to produce, making the teacher the knower and students ignorant. By knowing everything in the FL, teachers have ownership of the teaching by default. In fact, research in FL education puts the focus on teachers' oral proficiency as it is believed to influence classroom practices, teacher effectiveness, and student learning (Chambless, 2012). However, the TLC teachers showed that the classroom space is owned by both students and teachers. They did not come to class to give students information. Instead, they also asked them about

what to talk about and write on the blackboard. Regarding that teaching style, Odontine responded in her post-interview that, "Ka hitako nitarika ny ankizy ho liana satria zavatra fantany aloha no anontaniana azy dia mamoaka tsara ny hainy izy" [I see it led students to be interested because I asked them about something they already knew, and they said good things about it].

In a communalized and liberated classroom, the goal is to push students to find their own way of creating knowledge and not providing them with pre-made information. Therefore, students feel that they not only belong to the classroom community, but they especially have ownership to it through their active participation under no pressure or oppression. Talking about what happened in her French class, Cathie shared her efforts in getting students' input this way: "Tamin'ny fampiharana tao an-dakilasy, fitadiavana ireo fomba rehetra hahasahian'ny mpianatra mamoaka hevitra" [During the classroom practice, I sought all the means to encourage students express their ideas]. So, communalizing and liberating the classroom consists in making students own it like the teachers, and having their say heard and validated as well.

As for the communalization and liberation of practices, the TLC teachers invite their students to do things freely without asking for permission. The students got to choose how they wanted to work on an assignment and what kind of examples to bring into the classroom. Nathalie explained how CRP strategies helped her students by saying that "Manampy azy ireo satria ny ohatra dia miainga avy any amin-dry zareo aloha" [They helped them because first examples came from them]. Unlike in prior classes where teachers had to provide students a list of examples and sentences, Nathalie admitted how examples were brought in by her students.

When the students were asked to transform their writing assignments into creative presentations, they came up with the format of their choice without their teachers' intervention. Some presented skits, slam poetries, songs, and others showcased a collage, drawings, and storytelling. Teachers did not know details about the student presentations until the first rehearsal because trust and freedom were already established. Even if the students possessed less knowledge on the FL than their teachers, they did not ask for help because they wanted to have ownership of their project. Likewise, the TLC teachers did not insist in seeing the projects in advance for feedback or correction unless students asked questions or needed support. The communalization of practices in FL teaching and learning made both students and teachers learn while respecting and trusting each other.

The communalization and liberation of relationships manifested in mutual support and care between students and teachers. What connects the two is beyond instructional purposes. The TLC teachers worried about their students' general well-being and adjusted their behaviors and interactions accordingly. When asking students about the most convenient rehearsal time for them, Clarisse suggested, "Inona lay mety aminareo. Miverina hariva amin'ny telo alarobia hariva sa mijanona aty am-pianarana amin'ny antoandro? Atsangano ny tanana zay manaiky miverina hariva… Dia atsangano ny tanana zay manaiky mijanona" [What works for you? Coming back at 3:00 PM on Wednesday afternoon or staying at school at noon? Raise your hands for those who agree to come back in the afternoon…. Then, raise your hands for those who want to stay at noon]. Thanks to the communalization and liberation of relationships, the teachers did not impose the time on their students, but rather offered options. And since they knew that staying at noon could be an issue due to lunch time, they suggested light snacks.

Implications and Limitations

Implications of the Study

Implications for cultures and FL teaching.

The main goal of study was to tell the story of the six TLC teachers who conceptualized and implemented CRP strategies in their FL classroom. They have done so by incorporating students' identities, stories, and experiences in French and English language teaching and learning. The first major contribution of the present research is that it demonstrates the necessity and appropriateness of welcoming, acknowledging, and celebrating the FL classroom community members and their background. My research suggests that what the teachers and learners know and experience, in the past or in the present, can make the basis of nurturing cultures other than those of the target language. That is, for an authentic FL teaching and learning, who people are, what they do, and what they value should constitute a starting point before the grammatical rules and list of vocabulary items. The FL classroom already possesses valuable resources for promotion of cultures, and it is up to the FL teachers to uncover them in collaboration with their students. Cultures in FL classrooms come from within to be cherished rather than being brought in to alienate.

Implications for perspectives on FL teaching and learning.

A second important implication of my study derives from my findings on the uniqueness of the CRP strategies that disrupt theoretical assertions on FL teaching and learning. Whereas major research studies in EFL, ESL, and modern languages such as French and German supported immersion (Pellerin, 2013), Western cultures (Duff & Uchida,1997), and rules compliance (Rutherford, 2014) as contributors to positive

student outcomes, my research shows multilingualism, local cultures, and mutual agreement in the classroom develop FL. All six TLC teachers used and accepted multiple languages in their classrooms for documenting and expressing information. The classroom community, i.e. teacher and students, can use any language of their choice to brainstorm their ideas before crafting them in a FL without penalty. The study suggests the use of mother tongue and translanguaging in FL boosts student engagement and strong writing skills. In the classrooms, the TLC teachers gained students' interest through the use of local cultures. That is, instead of talking about what Westerners say and do in a situation, the TLC teachers first addressed what the students in front of them saw, believed, and experienced. The study sends a message to FL teachers on the need and importance of acknowledging the learners instead of making them invisible. It emphasizes the necessity of creating a symbiotic relationship between the teacher, learners, and content. Lastly, the TLC teachers avoided any impositions or forced rules in the classroom. They did not want to perpetuate the colonial-rooted classroom dynamics, so they discussed what was permitted and what was not with their students either it is related to performance or behavior. To that extent, my study suggests that FL teachers eliminate oppressive features around teaching and learning for the liberation of students. It calls for power sharing through dialogues and the acceptance of multiple perspectives.

Implications for FL teaching and learning practices.

A third implication stems from my reframing of the goal of FL teaching and learning to nurture and support a community of learners. My findings suggest in fact that FL classrooms celebrate collective accomplishment, partnership, and communication. The shift of focus from personal to group makes this study special as it questions the end

product of teaching and learning a FL: is the goal to produce a small number of isolated individuals, often assimilated by the target cultures, who express random rehearsed words and opinions in a FL, or are we looking for a community of people who learn about themselves and the world by the means of FL?

In the former, it is clear that the focus is on a few individual's obvious adoration and hidden submissiveness towards a FL, its world, and its rules. All that matters in that case is compliance and simulation in many aspects. In the latter, collaboration and unrestricted forms of FL expressions by groups of people who co-construct knowledge is promoted. In that situation, as a community, the TLC teachers grow together and learn from one another with their strengths and weaknesses. My study suggests that FL learners strive to be just themselves, form a community of inquirers, and talk about their world in a FL. Like the study in case by Schulman (2004) that revealed activity or agency, reflection or meta-cognition, collaboration, and the formation of a supportive community as the four principles for effective and enduring learning, this CRP project also stresses the community of teachers, the classroom community, and the relationships between beliefs and practices as the main factors for teacher learning.

Implications for FL teacher preparation.

A fourth implication of this study is to suggest a need of renovation in FL teacher preparation. The findings suggest that FL teacher preparation should go beyond training pre-service teachers with grammar mastery, vocabulary accumulation, language fluency, and Western world discovery. That is, FL perspective teachers should be educated about the importance of developing relationships with their students since it not only creates a

community of learners, but it especially guarantees a safe space that eradicates the oppressive dynamics in FL teaching and learning.

For in-service FL teachers, a TLC with groups of committed teachers who believe in changing and improving their practices should be established in school settings as a teacher professional development. The TLC as a circle of support permits FL teachers to share their beliefs with peers and implement new strategies via AR. That way, changes and improvements are experienced collectively and come from within and not imposed. To prepare both pre- and in- service teachers to teach FL classrooms with communalized and liberated practices where both teachers and students take active roles in knowledge construction, teacher education programs should emphasize the importance of collectivity among teachers and with their students as well as the significance of positive classroom environment without oppressive rules and characteristics.

This study offers teacher preparation programs to educate teachers to value collectivity and decolonial approaches. By exploring other dimensions of teaching, it emphasizes the role of teachers as inquirers (Dana, 2013). That is, as recommended by Hammerness and colleagues (2007), FL teachers need "to learn to teach in a community that enables them to develop a *vision* for their practice; a set of *understandings* about teaching, learning, and children; *dispositions* about how to use this knowledge; *practices* that allow them to act on their intentions and beliefs; and *tools* that support their efforts" (p. 385).

Limitations of the Study

My study in collaboration with the TLC teachers was conducted in Madagascar, a former French colony where French and English languages are perceived to weigh more

than Malagasy, the native language. In that African island, the propaganda of knowing foreign languages for educational, professional, and economic prosperity is pervasive in that people wanted to acquire a Western language even at the cost of their mother tongue. Indeed, TLC teachers like Miarisoa and Cathie were so proud of their profession that allowed them to navigate both the foreign and the local worlds thanks to their linguistic abilities. In those instances, it is clear that a FL opens to opportunities due to the sociopolitical contexts of the country. To what extent would it be different to teach and learn French in US high schools, or teaching and learning German to teenagers in France for example? In those two cases, the countries did not experience colonization, and the power of the languages on the populations is different. So, would it be appropriate to say that those two FLs could be taught and learned in a liberatory way? Would it be possible to see FL teachers and students developing a positive relationship and cultural connection in those contexts? Empirical research investigating the pedagogy applied in high schools in those countries would help answer those questions, especially where teachers could collaborate and pay attention to the classroom dynamics. As mentioned in the literature review, scholarship around the field of FL teaching and learning mostly deal with higher education institutions or preschools.

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Appendices

Appendix A: Consent form for Teachers

Resaka kolontsaina le raha / It is about cultures: cultures and foreign language teaching in Madagascar
Consent to Participate in Research
[091517]

Purpose of the study:
You are being asked to participate in a research study developed by Dr. Carlos LópezLeiva, who is the Principal Investigator, and Rijasoa Andriamanana, a doctoral student, from the Department of Language, Literacy, and Sociocultural Studies, University of New Mexico. The purpose of this study is to conceptualize and implement a culturally relevant pedagogy (CRP) in foreign language (FL) classrooms in Madagascar. This study will be developed through a participatory action research approach with high-school FL teachers, in which they will identify some classroom issues, discuss them in group, apply suggestions in class, report back to the group for feedback, and share CRP strategies to colleagues and the community.
You are being asked to take part in this study because you have been a member of a Teacher Learning Community since 2014 where you have implemented CRP strategies to teach FL in your classrooms.

What you will do in the study:
During this study, you will document and analyze your CRP implementation of FL teaching in your classroom. To accomplish that, you will allow your TLC colleagues to visit your class and fill out a checklist on your teaching. You will gather your lesson plans, teaching materials, and class visit checklists turned to you. You will also include evidence of your student participation as appropriate such as work samples or pictures. Additionally, you will be interviewed individually twice during the fall semester, visit a colleague's class six times, be visited by colleagues in your classroom six times, meet in a teacher learning community (TLC) seven times, and participate in a showcase at the end of the study. Your teaching will be photographed, and your questionnaire and interviews responses, as well as the TLC meetings will be photographed and audio recorded, so that the researcher can transcribe and listen to the interactions taken place during these events. The classroom visits will not be audio recorded; instead, a check list will be filled by peer visitors. Your participation is voluntary, and you can choose to not participate in some or all the activities in this study without affecting your membership to the TLC.
Participation in this study will take a total of 42 hours of commitment over a period of three months: from October till December, the first trimester of 2017 – 2018 school year. I will send you a compiled finding from the group's work and so that we can discuss about them around April 2018.
Risks: The risks of participating in this study are minimal. You might feel discomfort as you describe and share your teaching practice and your students' outcomes. Whenever you experience a situation or an emotion that makes you uncomfortable, you are welcome to end the interview, skip answering a question, or ask the facilitator to reflect on the experience. **Benefits:**By participating in this study, you benefit from collaborative

planning and reflection on your FL teaching. Action Research allows you to reflect upon your own teaching and apply changes for improvement as you consider important. Participatory Action Research, such as the TLC, gives you and the researcher the opportunity to think together to address issues in FL teaching and learning such as assimilation of Western cultures, oppression of FL learners, and denigration of Malagasy identities and experiences. You will not only benefit from learning innovative pedagogical approaches, but also from learning research practices that will support your reflection on your FL teaching. You and your students will be empowered by the research approaches adopted in this study by taking responsibilities in FL teaching and learning in your hands once the researcher is no longer involved.

Confidentiality of your information:

My professor Dr. Carlos LópezLeiva, and I are the only ones who will have access to the information that I collect about you. All paper documents from you will be stored in a locked cabinet in my working space in Madagascar. Audio-recordings and digital pictures will be stored in a password-protected electronic device locked in my working space as well. Upon return in the US, after converted into digital format, paper data will be destroyed and discarded. Digitized data, digital pictures, and audio recordings will be stored in a password-protected electronic device in a locked cabinet in my university office. Those documents, including all transcribed and translated data will be destroyed after three years.

You should understand that the researcher is not prevented from taking steps, including reporting to authorities, to prevent serious harm of yourself or others.

Payment: In return for your participation in this study, you will be given a gift card of $60. If you do not complete the study, you will be given a gift card of $20 for each month you completed.

Right to withdraw from the study:

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without affecting your membership in TLC. Documents you turned in, your audio-recording and pictures will not be used for the study should you choose to participate or withdraw.

If you have any questions, concerns, or complaints about the present research study, please contact my professor:

Dr. Carlos LópezLeiva, Department of Language, Literacy, and Sociocultural Studies, 1 University of New Mexico, Albuquerque, NM 87131. Phone: (505) 277-7260, email: callopez@unm.edu

If you would like to speak with someone other than the research team to obtain information or offer input, or if you have questions regarding your rights as a research participant, please contact the IRB. The IRB is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving people: UNM Office of the IRB, Phone: (505) 277-2644, Email: irbmaincampus@unm.edu

Website: http://irb.unm.edu/

CONSENT
You are making a decision whether to participate in this study. Your signature below indicates that you have read this form, and that all questions have been answered to your satisfaction. By signing this consent form, you are not waiving any of your legal rights as a research participant. A copy of this consent form will be provided to you.

1) I agree to participate in this study. YES_____   NO_____

2) I would like to use my real name for this study. YES _____   NO_____

3) I would like to use a pseudonym for this study. YES____   NO_____

   Suggest a name: _____

4) I give permissions to the researchers to use my documents, pictures, and audio recordings for the development of the TLC program. YES_____ NO_____

5) I give permissions to the researchers to use my documents, pictures, and audio recordings for research purposes. YES_____ NO_____

6) I give permissions to the researchers to use my documents, pictures, and audio recordings for presentations and publications. YES_____ NO_____

_____ _____   _____
Name of Adult Participant   Signature of Adult Participant   Date
Researcher Signature (to be completed at time of informed consent)

I have explained the research to the participant and answered all of his/her questions. I believe that he/she understands the information described in this consent form and freely consents to participate.

_____   _____
_____
Name of Research Team Member   Signature of Research Team Member   Date

Appendix B: Site Authorization

<div align="center">
Repoblikan' i Madagasikara

Tanindrazana – Fahafahana – Fandrosoana

Lycée Philibert TSIRANANA

Avenue de la Liberation

Mahajanga, Madagascar
</div>

September 7, 2017,

Please note that Rijasoa Andriamanana, graduate student at the University of New Mexico, and advised by Dr. Carlos LópezLeiva, has the permission of Lycee Philibert TSIRANANA to conduct research at our facility for her study, "Resaka kolontsaina le raha / it is about cultures: cultures and foreign language teaching in Madagascar". The project will take place between October and December 2017.

Rijasoa will conduct a participatory action research (PAR) with six foreign language (FL) teachers with whom she has collaborated since 2014. Each teacher is willingly participating in the study. They will explore a research question related to culturally relevant pedagogy (CRP) approaches in their FL teaching. The team of FL teachers and Rijasoa will visit colleagues' classroom in pairs, and meet in a teacher learning community (TLC) bi-weekly at the teachers' lounge during lunch break. The classroom visit will focus on the teacher and not the students. Visitors will fill out a checklist but Rijasoa will also write field notes. Students' work samples, de-identified, lesson plans, and teaching materials will be turned in to Rijasoa by the teachers as data. The TLC meetings will be audio recorded and photographed. Before the end of each TLC meeting, teachers will write a short paragraph answering a prompt to describe their experience. Rijasoa will also interview the FL teachers about their experience twice during this time, and will conduct an anonymous survey on CRP FL pedagogy with some of the students from the participating FL teachers' classrooms. At the end of the AR, Rijasoa and the FL teachers will share their findings in a showcase that is open to the public. The showcase will include pictures, drawing, poems, performance, video clips, or any artistic / creative presentations that capture CRP strategies in FL teaching and learning.

Rijasoa has agreed not to disrupt any normal teaching activities in the classroom or interview any students or other teachers than the participants of the study. Teachers will not be allowed time from their work duties to complete the research activities. Rijasoa has also agreed to provide to my office a copy of any aggregate results.

If there are any questions, please contact my office at _____

Signed, Soalihy Abdou,

School Principal,

Appendix C: Demographic information, current practice questionnaire, & baseline understanding

Initial Questionnaire

Name: _____   Male: _____ Female: _____

Name of your highest degree: _____

Current subject and level taught: _____

Years of teaching: _____Years of teaching at this school: _____

Subjects you taught before:_____

Ethnic group: _____

Age group: 30 – 39_____ 40 – 49_____ 50 – 59 _____ +60 _____

Languages spoken: _____

Monthly household income:

400,000 Ar – 590,000 Ar _____   600,000 Ar – 790,000 Ar ____
($ 134 - $ 196)   *($ 200 - $ 263)*
800,000 Ar – 990,000 Ar _____ + 1,000,000 Ar _____
($ 266 – $ 330)   *(+ $ 333)*

1- When you taught a foreign language before joining the TLC, what aspects of it (grammar, pronunciation, writing, participation) were important to you? Why?

What aspects have you focused on after joining the TLC? Why?

2- Please, describe teaching approaches / methods you used in your classroom before and after joining the TLC.

3- If your methods have shifted or not, please describe why.

4- What have you learned about conducting action research in your classroom?

5- What experiences (positive and/or negative) have you had while doing action research?

6- What have been your experiences in the TLC? Have these experiences shifted over time? How?

7- What have been your experiences using CRP in FL?

Appendix D: Pre-trimestral interview

Teacher's name: **Date and time of interview:**

Please, answer the following questions at best of your knowledge

1- How do you think of yourself as a Malagasy person, teaching foreign language?

2- What do you think culturally relevant pedagogy?

   a. Whose culture should be promoted in your classroom: the foreign culture or the local culture? Or both? Why?

3- Provide one or two examples of how you have implemented a culturally relevant pedagogy approach in your classroom.

4- How do you think, culturally relevant pedagogy activities support, or not, student learning of foreign language?

5- How have the TLC and AR supported, or not, your understanding and practice of culturally relevant pedagogy in foreign language?

6- How have you implemented your AR projects?

7- How do you think you could include critical consciousness in your CRP in FL?

Appendix E: Post-trimestral interview

Teacher's name: **Date and time of interview:**

Please, answer the following questions at best of your knowledge

1- Now that you have finished the study, how do you think of yourself as a Malagasy person, teaching foreign language?

2- What did you think culturally relevant pedagogy?

   a. Whose culture you promoted in your classroom: the foreign culture or the local culture? Or both? Why?

3- Provide one or two examples of how you implemented a culturally relevant pedagogy approach in your classroom during the past trimester?

4- How do you think, culturally relevant pedagogy activities supported, or not, student learning of foreign language during the past trimester?

5- How did the TLC and AR support, or not, your understanding and practice of culturally relevant pedagogy in foreign language during the past trimester?

6- How did you implement your AR projects during the past trimester?

7- How do you think you included critical consciousness in your CRP in FL during the past trimester?

Appendix F: Student survey

1- Have you seen Malagasy stories and experiences in your French / English class? If yes, what are they? How do you think they help you learn or not a foreign language?

2- Have you seen Western stories and experiences in your French / English class? If yes, what are they? How do you think they help you learn a foreign language?

3- Have you heard Malagasy language in your French / English class? If yes, what are they? How do you think they help you learn a foreign language?

4- What do you think about a French class using only French words? / English class using only English words? How does this teaching method help you or not learn French / English?

5- What do you think about learning French / English that incorporating Malagasy cultures?

Appendix G: Class visit checklist

Host teacher: _____ Visiting teacher: _____

Host teacher's research question:

_____

Date and time: _____ Class: _____ English or French?
_____

Number of students: _____ Girls: _____ Boys: _____

Title of the lesson:

_____

Connection with students		Activities		Language use / choice (M: Malagasy; F: foreign; C: Combination)	
Greets students		Pair / group / or individual work		Lectures (M, F, C)	
Calls students by name		Encouraging Malagasy experiences		Examples (M, F, C)	
Ask about students' life		Addressing issues of colonization, oppression, and marginalization		Writing on boards (M, F, C)	
Smiles to students		Discussing intercultural topics and diversity		Jokes / Poems (M, F, C)	
Encourages students to ask questions		Arts (drawing, singing, etc.)		Stories (M, F, C)	
Responds to students' questions		Special projects		Assignment / tests (M, F, C)	

Drawing of the host teacher movement in the classroom

Additional observation notes (feel free to write on the back of this form as needed):

Appendix H: Student verbal ascent

My name is Rijasoa Andriamanana, and I am a doctoral student in Language, Literacy, and Sociocultural Studies at the University of New Mexico. I am conducting a research on Culturally Relevant Pedagogy in foreign language teaching in collaboration with your teacher. I would like to see how Malagasy and foreign cultures are incorporated in foreign language teaching, and how they help students learn French and English.

Today, I would like your voluntary participation to answer anonymous survey questions about pedagogical practices and use of foreign and native languages in the classroom in order to improve foreign language teaching. I would like to remind you that 1) your responses are anonymous, 2) your teacher will not have access to your individual survey responses, and 3) your responses will be used for research purposes only. Once you complete your survey, you will be asked to willingly turn in it to the researcher. After a maximum of 20 surveys have been turned in, the rest of the students' survey responses will be destroyed and discarded. If you feel discomfort when answering some or all questions, you do not need to turn in your responses. All anonymous survey responses I will collect will be stored in a locked cabinet in my work space, and only my professor Dr. Carlos LópezLeiva and I will have access to them. Your time to participate in this study today is much appreciated but you will not be given any compensation.

During the survey today, if you have any concerns and questions, please let me know, and I will provide you additional clarification.

Turning in your anonymous survey responses to the researcher today means you have understood your participation, and all of your questions have been answered

Appendix I: Sample prompt for reflection after TLC meeting

Name: _____   Date: _____

      In a short paragraph or bullet points, please tell and describe your experiences with the TLC meeting today: what did you learn, how did you get support and / or support other, how did you feel (satisfied, happy, disappointed) during the meeting, and why, and what would you suggest for improving the next meeting.

Appendix J: Field work schedule

Wednesday October 11, 2017 at 11:30 a.m.: TLC meeting # 1

Friday Oct. 13 – Tuesday Oct. 17, 2017: Individual meetings for questionnaire and pre-interview

Friday October 20, 2017 at 10:30 a.m.: TLC meeting # 2

Friday October 27, 2017 at 12:00 p.m.: TLC meeting # 3

Friday November 4, 2017 at 12:00 p.m.: TLC meeting # 4

Week of November 6, 2017: Class visit # 1

Friday November 17, 2017 at 12:00 p.m.: TLC meeting # 5

Week of November 20, 2017: Class visit # 2

Friday November 24, 2017 at 12:00 p.m.: TLC meeting # 6

Tuesday Nov. 28 – Thursday Nov. 30, 2017: Student survey completion

Friday December 1, 2017 at 12:00 p.m.: TLC meeting # 7

Week of December 4, 2017: Class visit # 3

Wednesday December 6, 2017 3:00 p.m. – 5:00 p.m.: Student Showcase Rehearsal # 1

Tuesday December 12 – Friday December 15, 2017: Individual meetings for post-interview

Wednesday December 13, 2017 at 12:00 p.m. to 2:00 p.m.: Student Showcase Rehearsal # 2

Friday December 15, 2017 at 12:00 p.m.: TLC meeting # 8

Saturday December 16, 2017: Student project showcase and teacher workshop