The Handbook of Critical Theoretical Research Methods in Education

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Critical chronotopic analysis for disrupting whitewashedness in TESOL teacher education

Publication details
https://www.routledgehandbooks.com/doi/10.4324/9780429056963-16
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Published online on: 13 May 2021

https://www.routledgehandbooks.com/doi/10.4324/9780429056963-16

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Introduction
Teaching English to Speakers of Other Languages (TESOL) is a field that has a long history of linguistic imperialism (Phillipson, 1992), racialized teacher identities (Motha, 2006), colormuted practices (Pollock, 2009), and whitewashedness (Lee-Johnson, 2019). The overarching claim is a silenced and hidden dimension of race that transcends curriculum design, instruction in K-12 schools, and teacher preparation. Racism is structuralized and institutionalized and yet not mentioned in teacher education and K-12 schools. For example, Baugh (2008) argues how educators “often overlook the linguistic dimension of racism in our classroom” (p. 102). Knowing that more and more students of color are placed in some form of English language program without curricula, pedagogies, or teachers prepared to address race is another example of whitewashedness. In order to disrupt whitewashedness in TESOL teacher education and U.S. K-12 public schools, this chapter draws from Bakhtin’s (1981) notion of chronotope, which sheds light on the temporal-spatial contextualities in educational milieu. I propose a new lens, Critical Chronotopic Analysis (CCA), as a theory and method to disrupt whitewashedness. When compared to an empirical study, a theoretical research method is in and of itself a theory and a method, and it provides a consistent logic-of-inquiry throughout the study.

With the recent development of anti-immigrant rhetoric in the U.S. and around the world, the rights and personhood of English Language Learners of Color (ELL) and their families face unprecedented challenges. The Trump administration’s labeling of Mexican immigrants as “drug dealers, criminals, rapists” (BBC News, 2016), calling COVID-19 “the Chinese virus and Kung flu” (Ruptly, 2020), allegations of Chinese students and scientists as thieves and spies (Fuchs, 2020), and asking congresswomen of color to “go back” to their home countries (Smith, 2019) are manifestations of the political and ideological shift towards an anti-immigrant era.

Paradoxically, “The United States has more immigrants than any other country in the world. Today, more than 40 million people living in the U.S. were born in another country” (Pew Research Center, 2019). Within this 40 million are people who speak languages other than English, many of whom...
were ELLCs in U.S. K-12 schools. ELLCs face double jeopardy due to their racial/ethnic identities and their “rightfully different” (Perumal, 2007) linguistic and cultural backgrounds.

**Whitewashedness in TESOL teacher education**

Whitewashedness is defined as an ideology being used to manipulate People of Color to subscribe to whiteness (Brown et al., 2003), lest face severe repercussions (see Matias, 2016a). Therefore, it is not merely about white skins inasmuch as it is a dominant racial ideology that then impacts how we all live. A person of color, for example, can also be consciously or unconsciously contributing to whitewashedness in the system. In fact, Matias (2016a) argues how People of Color may adopt whiteness ideology in ways that enact harm to other people and communities of color, albeit from different operating mechanisms than whites: like survival. Be that as it may, the likelihood for whitewashedness is higher when the stakeholders and decision makers are all white.

Many educational researchers corroborate how whitewashed K-12 education and teacher education programs are in the U.S. (Ladson-Billings, 2005; Lee-Johnson, 2019; Matias, 2016b). This is compounded by the fact that the National Center for Education Statistics (NCES) (2020) still shows that 79% of K-12 public teachers are white in 2017–18. In-service and pre-service teachers for ELLC need teacher education programs that focus on recognizing the racial, linguistic, cultural, and socioeconomic gaps between themselves and their learners. In addition, curriculum design, assessment strategies, and the teaching approaches must be transformed to better address the gaps and learning needs of ELLC, particularly, the home-school disconnect (Garcia & Kleifgen, 2010; Grant & Ray, 2019; Herrera, Porter, & Barko-Alva, 2020). Effort in recruiting and retaining certified ELL teachers is urgently needed, teachers of color in particular. Therefore the need for a theory and method to debunk whitewashedness is necessary.

**Explorations of Bakhtinian theories**

Mikhail Mikhailovich Bakhtin was a Russian scholar, who was born in Moscow in 1895 (White, 2015). As a literary theorist, a critic, and a philosopher, Bakhtin is known for his works developed within the Bakhtin circles, which “participated in public lectures, theatre, and frequent candlelit late night dialogues about their developing ideas” (White, 2015, p. 218). His famous essays, *Epic and Novel, From the Prehistory of Novelistic Discourse, Forms of Time and of the Chronotope in the Novel*, and *Discourse in the Novel*, were published in his masterpiece, *The Dialogic Imagination: Four Essays*. The three most important tenets introduced by Bakhtin in the book are (1) dialogism, (2) heteroglossia, and 3) chronotope.

Bakhtin’s first tenet, dialogism, problematizes the dialogic and dialectic nature of human interactions through verbal and nonverbal cues. His second
tenet of heteroglossia challenges the traditional view that objectified language and language-in-use and it reinvigorates the historical, social, and cultural contextualization of meaning that is being created in situ by the interlocutors. His third tenet of chronotope creates new insights for reconceptualizing references of time and space inside and outside of schools. As I searched for references, among the existing studies in the literature (Crossley, 2007; Flores, Lewis, & Phuong, 2018; Handsfield, Crumpler, & Dean, 2010; Rice & Coulter, 2012; Rosborough, 2016), Bakhtin’s chronotope was rarely referenced for racial justice and advocacy for minorities. Thus I see its potential of being developed into a new critical theoretical research method.

Despite being insightful, Bakhtin’s chronotope alone could not account for the racism and whitewashedness that is baked in U.S. TESOL teacher education and K-12 education, as it lacks the critical perspectives required of a researcher for dismantling the whitewashed structure. As such, I draw from his tenets to create CCA, with the addition of critical perspectives defined hereafter. Thus, CCA is an amalgamation of Bakhtin’s chronotope and my perspectives of criticality. In the following paragraphs, I will explain why I chose Bakhtin’s chronotope for disrupting whitewashedness in TESOL teacher education and K-12 schools. Then I will discuss what it means to be critical in CCA.

CCA sheds light on the transnational temporal adjustments required of ELLs

As mentioned, Bakhtin’s dialogism has been widely adopted for theoretical and pedagogical uses in teaching. Yet, the construct of chronotope is much less referenced but it has profound implications on TESOL teacher education. Chronotope refers to the “intrinsic connectedness of temporal and spatial categories represented in literature” (Bakhtin, 1981, p. 84).

Bakhtin (1981) analyzed various genres and ancient novels, such as the Greek romance Apuleius and Petronius, ancient biography and autobiography, the chivalric romance, etc. The notion of chronotope, according to the Bakhtin circle, is “a unit of analysis for studying texts according to the ratio and nature of the temporal and spatial categories represented” (p. 425). In other words, chronotope creates a new lens for analyzing the life histories of the characters in a story. Bakhtin’s notion of chronotope is consistent with his other propositions such as heteroglossia.

At any given time, in any given place, there will be a set of conditions – social, historical, meteorological, physiological – that will ensure that a word uttered in that place and at that time will have a meaning different than it would have under any other conditions.

(Bakhtin, 1981, p. 428)

A chronotope is heteroglossic per se as it is governed by the contextuality, and that “it insures the primacy of context over text” (Bakhtin, 1981, p. 428).
The social, cultural, political conditioning of an utterance contributes to the meaning making process, particularly when it comes to the concept of time and space. For example, an ELLC who just experienced uprooting and transplanting due to the immigration process, discovered that the U.S. school calendar is different than his or her own home country. In addition to that, the concept of wait time, break time, and class time is radically different. For example, in mainland China, the class time often involves a night self-study time at school which can last till 10 pm; in Japan, school starts in April instead of August or September (Fischel, 2006).

The differences in school calendar, class time, break time, and wait time might have been normalized by white middle-class U.S.-based teachers. Nevertheless, the temporal differences require cultural adaptations and psycho-emotional adjustments, causing anxiety and depression for ELLs and their families. Most importantly, the temporal assumptions, definitions, and pedagogical decisions made around such assumptions contribute to the home-school disconnect and the marginalization of ELLC’s learning needs.

CCA sheds light on transnational spatial adjustments required of ELLs

When an immigrant or refugee student goes to a public school in the U.S., the assumption is more or less a “sink-or-swim” approach. Such an approach is predicated on ideologies of cultural assimilation and whitewashing. ELLCs are often thrown into the system, which disregard their previous lived experiences in another time and space.

Besides temporal assumptions, the concept of schooling in regard to space is also radically different. For example, an elementary or secondary school building in Hong Kong is closer to an inner city structure than in the U.S. These structures have a rooftop that accommodates basketball, a ping-pong table, and any other ball games, whereas a school building in U.S. suburban areas are equipped with a playground, front and backyard. These differences are often overlooked or dismissed when an ELLC enrolls in U.S. K-12 schools. However, if researchers confront the differences in spatial arrangements, they see that for any foreign-born newly arrived student an adjustment is needed. However, unlike a regular adjustment, this adjustment requires psycho-emotional counselling, and a grievance period because such changes are also losses of who they were as human beings to who they are now as ELL-labeled human beings.

To further problematize the status quo of a “sink-or-swim” approach, the current assessment and monitoring protocol, including WIDA ACCESS, often includes spatial context which does not resemble the ones in ELLCs’ home countries. For example, in the Grades 2–3 Reading Test Demo (WIDA, n.d.), the theme is “Fun at the School Fair” and the first question depicts a toy stall which has a colorful display with a stuffed animal, a bouncy ball, a large balloon, and a fancy ring. The test taker will choose a toy to buy from the list with the right price range. Such representation portrays a middle-class suburban setting in regard to space and a consumerism culture that is predicated
upon buying objects with the right price. Other images associated with the test include raffle tickets, popcorn, and a water bottle. The tasks were about purchasing items at the right price range. The hidden message conveys a strong ideological assumption of consumerism and capitalism in public school spaces. Such ideological assumption invalidates the lived experiences of ELLCs in terms of spatial arrangements, especially for ELLCs who arrived from a socialist or collectivist country or a country with less economic resources devoted to schools. Yet such ideological assumptions of middle-class whiteness in public schools continues to perpetuate through images and languages in textbooks, teaching materials, test items, and discourse strategies in the classroom. Clearly, whitewashing is happening in ELLC instruction and to measure progress of ELLCs with a whitewashed standard inherently also whitewashes the student too. Under the façade of “helping” immigrants and refugees succeed in the mainstream (white) society, instructional and assessment ideologies that conform to whitewashedness continue to be perpetuated and normalized in public schools. As such, it is necessary for educational researchers to be equipped with the lens of chronotope when examining the whitewashed ideologies that pertain to time and space.

CCA as amalgamation of Bakhtin’s chronotope and critical perspectives

As explained earlier, CCA is an amalgamation of Bakhtin’s chronotope and my definition of criticality. The tenets of criticality in CCA include intersectionality, intertextuality, and reflexivity: (1) Intersectionality (Crenshaw, 1989) delves into the intersections of race, class, gender, disability, and socioeconomic status. Crenshaw (1989) contested the traditional way of viewing race and gender as separate. She proposed an intersectional perspective, which looked at race and gender as conjoining factors when Black women were marginalized due to racism and sexism. In the same vein, teacher researchers should examine the intersectionality of the stakeholders involved in K-12 ELLC education, see the differences between them, and build bridges to accommodate the learning needs of ELLC. (2) Kristeva (1980, 1986) created the term intertextuality for the juxtaposition of two texts. Intertextuality is itself critical as it foregrounds the opportunity to create new meaning when two texts were compared and analyzed at the same time. Similarly, teacher researchers should learn to compare and contrast texts, stories, and lived experiences that pertain to ELLC by juxtaposing the texts and stories for gaining a deeper understanding of ELLC. (3) Milner’s (2007) researcher positionality discusses how researchers need to critically examine his or her own positionality in a study as this positionality will affect the interpretation of qualitative data. Reflexivity advocates for teacher researchers to critically examine his or her own positionality in teaching and research. For example, if the teaching force and researchers are predominately white, they need to rethink their racial positionality in juxtaposition to the ELLC they study. All three tenets of criticality are required of CCA researchers at all times during the research process.
Application of critical chronotopic analysis in educational research

A CCA method requires three steps: (1) Identify the explicit and implicit whitewashed temporal and spatial contextualities in K-12 milieu, (2) employ repressed stories and counterstories as data, and (3) challenge the status quo of neo-plantation ideology in teacher education and K-12 schools.

Step one: identify whitewashed temporal-spatial contextualities

The first step is to critically examine the existing stakeholders in education, curriculum design, classroom management, instructional content and materials, and pay attention to the hidden assumptions of time and space. The researcher should flesh out his or her own assumption of temporal-spatial assumptions in the contexts of teaching and learning. Such temporal-spatial contextualities through texts, stories, and counterstories (Yosso, 2013) should be theorized as a construct, which requires the teacher researcher to deconstruct and reconstruct through dialogic and heteroglossic reflective practices.

In ELL education, the focus has been on acquiring English as a target language, often at the expense of marginalizing the linguistic and cultural diversity of the learners. Vocabulary, grammar, and the four skills (listening, speaking, reading, and writing) have been foregrounded in teaching. However, if one analyzes the hidden temporal assumptions behind verb tenses and aspects, it is not difficult to identify the hidden structural assumption of time. For instance, the English language has aspects such as present perfect continuous and past perfect continuous, which signify a hidden categorization and boundaries of time. Such temporal assumption may not exist in other languages such as Chinese. In addition to the linguistic aspects of learning English as a second language, oftentimes the temporal-spatial contextualities have been normalized (e.g., the assumption of school calendar, class time, and break time) through teaching practices. ELLCs might not be able to verbally express their frustration when experiencing hegemonic assumption of their acquisition of the temporal practices in the U.S., and thus the researcher needs to flesh out such hidden temporal contextualities in education milieu by intertextual comparisons of the home and target languages.

Regarding spatial contextualities, how the classrooms and various spaces in the school building are arranged and constructed, and how the learner needs to move around in these spaces should be analyzed through intertextuality. For instance, students in Hong Kong and China are used to having their designated classroom so the teachers move around classrooms rather than students. How would ELLCs from such a spatial arrangement adjust to the U.S. way? How would such change contribute to loneliness and fear? Interactions with the spatial arrangements and objects require background knowledge which is predicated upon shared cultural practices. ELLCs who do not share the same cultural practices would need what kind of accommodations in the process? These are important questions for educational researchers to flesh out.
The examples in Tables 15.1 and 15.2 for temporal-spatial contextualities are merely the tip of the iceberg regarding how such contextualities have been normalized through whitewashed practices in public schools and ELL teacher education. Critical faculty who research racial justice in a teacher education program can attest to the prominence of whitewashedness within the system from the power of administration, decisions on content and assessment.

### Table 15.1 Examples of whitewashed temporal-spatial contextualities in K-12 ELLC education

<table>
<thead>
<tr>
<th>Instructional content: textbooks, teaching materials, iPad apps</th>
<th>Temporal contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Histories and stories that were written and told from a white perspective (e.g., the Korean War, Vietnam War, Japanese Internment Camps, and the Chinese Exclusion Act).</td>
<td></td>
</tr>
<tr>
<td>Content that fosters patriotism and nationalism.</td>
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<tr>
<td>Multimodal representations (pictures, illustrations, cartoons, videos) that depict consumerism, capitalism, individualism.</td>
<td></td>
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<tr>
<td>Worksheets, assignments, and assessment strategies designed by white educators who might have assimilation assumption.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Spatial contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pictures, illustrations, and written descriptions of home, school, and society that reflect a middle-class white space, either urban, suburban, or rural.</td>
</tr>
<tr>
<td>Pictures, illustrations, and written descriptions of furnishing, decorations, and equipment which reflect a middle-class white consumerism ideology.</td>
</tr>
<tr>
<td>Children picture books selected for classroom teaching depict stories that are void of linguistic and cultural diversity.</td>
</tr>
<tr>
<td>Arrangement of classroom, hallway, and school facilities that presumes individualism and capitalism in use of school spaces.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Temporal-spatial decisions and arrangements</th>
<th>Temporal contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>School calendar, class time, break time, and wait time is designed for assimilation purposes.</td>
<td></td>
</tr>
<tr>
<td>Expected time for reading comprehension and writing is based on shared experience of white students.</td>
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<table>
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<tr>
<th>Spatial contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classroom arrangement and spaces allocated for educational activities, public gathering is designed by white school leaders for conforming to shared experiences among white leaders.</td>
</tr>
<tr>
<td>Equipment available for various spaces, teaching equipment such as white/blackboard, cubbies, ball game supplies, music room, etc. is designed for a shared cultural assumption of whiteness.</td>
</tr>
<tr>
<td>Predominantly white leadership in school districts and school buildings which foster shared cultural practices that foreground policies and social practices that conform to whiteness.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teacher workforce and school leadership</th>
<th>Temporal contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predominantly white teachers who consistently make decisions which explicitly and implicitly marginalize the temporal representations of minority students in the classrooms.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Spatial contextualities that could be whitewashed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predominantly white leadership in school districts and school buildings which foster shared cultural practices that conform to whiteness.</td>
</tr>
<tr>
<td>Predominantly white teacher workforce in the school building that marginalize the voices and decisions preferred by minority faculty.</td>
</tr>
</tbody>
</table>
strategies, and everyday socialization among colleagues (see Matias, 2013; Matias, 2016b). The same is also true for K-12 ELL education (Liggett, 2009; Motha, 2006). As such, educators need to be equipped with racial criticality for contesting these white normalizations and contextualities through reflexive and reflective practices that juxtapose texts and stories (intertextuality), examination of intersectionality of the stakeholders (teacher, ELLC, school board, school leaders and administrators, university faculty in teacher education), and a critical examination of the teacher researcher’s positionality as an educator and researcher in the process. By identifying the whitewashed temporal-spatial contextualities with CCA, researchers can call out the hidden hegemonic frames inside and outside of schools and contest the home-school disconnect. Researchers who don’t use CCA may easily fall into the trap of recycling and perpetuating the whitewashed temporal-spatial assumptions in their framing and research process.

**Step two: employ repressed stories and counterstories as data**

Step two requires the researcher to define relevant information that pertains to the logic-of-inquiry as data. Bakhtin’s chronotope enables us to see

| Table 15.2 Examples of whitewashed temporal-spatial contextualities in TESOL teacher education |
|-----------------------------------------------|-----------------------------------------------|
| **Temporal contextualities that could be whitewashed** | **Spatial contextualities that could be whitewashed** |
| Hiring and retention policies for faculty and program directors | • Hiring preferences which foreground K-12 experience in the U.S. rather than overseas living experience. | • Hiring preferences which focus on the “best fit” during an interview, which has hidden cultural assumption of whiteness. |
| Cultural practices regarding meetings and social interactions among faculty | • Definitions of collegiality and politeness or rudeness which are referencing middle-class whiteness. | • Arrangement of meeting space and socialization spaces that is designed by white faculty. |
| Selection of textbooks and readings for teacher candidates | • Faculty handbook that is designed by a white faculty, with the hidden assumption of hiring a white colleague. | • Hidden assumption of individualism in the work space that fosters closed office doors and independent work. |
| Instructional styles and preferences of faculty | • Selection of textbooks, reading materials, and instructional content that are predominantly written by white academicians. | • Arrangement of office spaces for textbooks and readings which highlights and displays white authors. |
| | • Instructional style in regard to use of class time and activities are based on choices made by white faculty. | • Arrangement of classroom equipment and class spaces is made according to the preferences of white faculty. |
the sociocultural complexities hidden behind normalized teaching practices through critical dialogism with the data. Researchers in CCA not only see those complexities but actively seek out stories and counterstories which are historically repressed, and such stories highlight and foreground voices which are muted, marginalized, and overlooked. For example, playground talks and dialogues, complaints from parents, stories and messages expressed through socialization events, etc.

For example, at a TESOL seminar in 2020, five in-service ELL teachers were invited to speak on a panel and asked about their recent experiences in K–12 public schools. One of them mentioned,

There are distinctions between the kids in school: kids born here and kids who weren’t. Kids born here share the language and culture. Kids who weren’t were bullied in schools; it was due to the terrorist attack. Kids with a last name that sounds like a terrorist and there were bullying events that happened.

(Teacher X)

All Chinese students stopped coming to class because they didn’t want to face the stigma that they might carry COVID–19 or were the cause of the pandemic. There were eight–ten ELLs between 9th–12th grade. It started two weeks before Spring Break. All March they participated virtually but they were not coming to school.

(Teacher Y)

I typed up these stories at the seminar and I found powerful temporal–spatial contextualities which warrant CCA. When juxtaposing the two stories as texts, it is evident that the livelihood of ELLCs are in question as they confront racism in schools due to their ethnic, racial, and ELL identities. The social and political contexts filled in the blanks and explained why the ELLCs were bullied and stopped going to school. These stories are a manifestation of how schools cannot be viewed as apolitical milieu. Rather, schools are locales when racial conflicts occur and where ELLCs face racism.

Similar anecdotal information has been historically rejected by mainstream research as data. However, these stories carry subversive power as they empower us to see the unseen and they are made visible through the lens of CCA. Although empirical research can draw out stories from marginalized groups as data, CCA as a method looks at data differently. Instead of “collecting” these stories in a traditional sense, the researcher lives these stories through interacting with their environment. As such, CCA allows the researchers to live in real time with logic–of–inquiry because they do not see clear delineations between them as researchers and those who are identified as participants.

Besides real–life stories lived by the researcher, CCA can also be applied in textual analysis for published materials such as media postings, social media threads, video ethnographic self–stories, narratives, biographies, and vignettes.
These are all real and lived experiences which could be overlooked through mainstream empirical research.

For example, in Huang’s (2013) *Fresh Off the Boat: A Memoir*, the narrator (a 12-year-old Taiwanese boy) was waiting to put his lunch into the microwave oven in his classroom but he was grabbed by his shirt and thrown to the ground while taking his turn to heat up his lunch (p. 32). Someone said, “Chinks get to the back!” (Huang, 2013, p. 32). Huang wrote,

My dad had told me about the word, and what it meant, but you’re never ready for your first time . . . I waited for Ms. Truex to get involved but she just sat on her fat ass eating lunch like David Stern watching the Malice at the Palace.

(p. 32)

This story is data and it is worth investigation as it reveals: (1) a racial slur that targets Chinese ELLC inside and outside of schools, (2) a racial bullying that happened during lunch time in a K-12 classroom, (3) a conversation between a Taiwanese father and son at home regarding the racial slur, and (4) a teacher in the classroom who ignored the racial bullying in situ.

A researcher applying CCA will critically examine the temporal-spatial contextualities of the story (as shown in Step One), the colorblindness revealed by the teacher’s response, and the racial injustice faced by East Asian ELLCs. Such analysis is made possible by (1) critically and dialogically examining the heteroglossic nature of the temporal-spatial contextualities, (2) engaging in reflexive discourse for fleshing out biases and assumptions, and (3) analyzing the intersectionality of the ELLC in the stories. Researchers who do not apply CCA will miss the chance to deconstruct the normalized racialized teaching practices, as well as the nuances in regard to the temporal-spatial contextualities as they pertain to racism.

**Step three: challenge the status quo of neo-plantation ideology in teacher education and K-12 schools**

A CCA researcher asks questions such as: What are the existing interlocking power structures that are whitewashing ELLCs? How to emancipate the ELLCs who are stuck in the neo-plantation (Han, 2019) ideology in schools? How to decolonize TESOL and K-12 ELL education and restore the humanity of ELLCs?

Both examples mentioned under Step Two unravel the status quo of domination, subjugation, and oppression that ELLCs face in K-12 schools. U.S. K-12 school districts which have newcomers’ schools, ELL staff, translators, and interpreters create a paradoxical truth of inclusivity of ELLCs. These are facades created due to the accountability required of them for fulfilling the constitutional rights of ELLCs. But when CCA is employed to dissect the stories and counterstories, the hidden power structures are revealed. ELLCs, who
should be the focus of K-12 schools, were not being welcomed and respected. Rather, they were ridiculed due to their skin colors and national origin as of today. When I visited U.S. K-12 schools in various states before, I noticed that most classrooms have a power structure that employed a main teacher (middle-class white), with the help of a teaching aide who was a woman of color for translating, interpreting, and taking care of ELLCs. The inherent power structure resembles a neo-plantation ideology (Matias, 2015) that continues to exploit women of color as cheap slaves.

“Buying and being sold into the fashionable power game will not get us saved; if we succumb to a neo-plantation attitude to please our white masters, we are only allowing white supremacy to replicate our own colonization” (Han, 2019, p. 77). As such, CCA researchers need to take a further step to disrupt the existing power structures that continue to sideline ELLCs. Efforts should be made to advocate for ELLCs so that they would not be perceived as “less than” or inadequate human beings. This is in contrast to empiricists, who continue to succumb to the neo-plantation structure in the downward spiral. CCA researchers turn the table and challenge the status quo of subjugation of ELLCs by peeling the onion of structural racism (Murray, 2015) and pressing for a racially just temporal-spatial reality through dialogism, heteroglossia, and intertextuality.

Use CCA to generate further theories for disrupting whitewashedness

The most exciting reward of adopting CCA is for researchers to generate further theoretical frames for disrupting whitewashedness in TESOL teacher education and K-12 ELL education. Not only does CCA empower researchers to critically examine their own positionality through reflexivity and analysis of intersectionality; CCA also empowers researchers to explore the dialogic imagination for generating further theories. Paulo Freire’s (2005) Pedagogy of the Oppressed echoes Bakhtin’s call for dialogic imagination as it inspires researchers to generate further theoretical framing for fighting against capitalistic ideologies in education. For instance, Kumashiro’s (2000) anti-oppressive education and hooks’s (1994) teaching to transgress are contemporary theories generated from the Freirean framing of critical pedagogy. Moreover, each one of these contemporary theories inspires scholars to generate further theories for investigating the oppressive systems. The power of CCA does not stop at enabling the researchers to see the unseen; it inspires researchers to create new theoretical frames for disrupting whitewashedness.

For instance, the stories written regarding ELLCs facing racism in U.S. K-12 schools enabled me to unlock my dialogic imagination (Bakhtin, 1981), so that I could generate theories for flipping the power relations between ELLCs and their native-born white peers. It takes further actions and prolonged engagements for CCA researchers to confront and fight the current systems of power and privilege. Yet, with bigger challenges comes bigger rewards. CCA researchers dismantle the racialized temporal-spatial structures and reposition
Implications and limitations

Mezirow (1990) defined learning for adults as a “process of making a new or revised interpretation of the meaning of an experience” (p. 1). Mezirow purported that critical reflection is necessary for emancipatory adult education, which “help[s] the learner challenge presuppositions, explore alternative perspectives, transform old ways of understanding, and act on new perspectives” (p. 18). CCA is designed for teacher researchers to identify the explicit and implicit whitewashedness in TESOL teacher education. With CCA, researchers can adopt a new frame and method for disrupting the hidden ideological and pedagogical assumptions which marginalize the personhood and identity development of ELLCs. A transformative ELLC educator is a teacher who has the competency to teach language and content to ELLCs, but can also challenge the status quo of whitewashedness and advocate for the rights of ELLCs. Systemic oppression still exists in TESOL teacher education and it requires allyship and advocacy for disrupting such a deeply rooted mechanism. A CCA researcher is equipped with the “dialogic imagination” (Bakhtin, 1981) in the research process for transforming the status quo in teacher education.

As hooks (1994) said, “We learned early that our devotion to learning, to a life of the mind, was a counter-hegemonic act, a fundamental way to resist every strategy of white racist colonization” (p. 2). CCA researchers are counter-hegemonic agents per se, as CCA creates a paradigm shift towards an anti-whitewashed research method. Last but not least, CCA calls for radical educators, who dare to make a difference and bring ELLCs’ interests to the table, to form allyship and create a coalition against whitewashedness in teacher education and in K–12 schools.

Limitations of CCA

The following list discusses the limitations and potential pushbacks faced by CCA researchers.

In teacher education context:

- Teacher researchers might face resistance towards the terms such as whitewashedness and research since most teacher researchers are themselves racially identified as white. As such, briefing sessions are recommended for teacher researchers to flesh out their resistance.
- The construct of temporal-spatial contextualities should not be limited to the examples noted in this chapter. Teacher researchers are expected to have agency and take ownership in their own definitions and critiques of temporal-spatial contextualities that exist in the teaching and assessment materials, instructional strategies, discourse patterns, and hidden ideologies perpetuated in the educational system.
• As Matias (2019) mentioned, “the idea of studying whiteness in a field that has been determined to have an overwhelming presence of whiteness (Sleeter, 2001) was difficult” (p. 271). The field of TESOL teacher education is yet another subfield in education that suffers from overrepresentation of whiteness. It will be challenging for any teacher researcher of color to push the boundaries and challenge whitewashedness because such determination will face challenges from white people who do not want to relinquish white privilege. It will be important for teacher researchers of color to form allyship and join coalitions when fighting whitewashedness in teacher education.

In K–12 context:

• The critical chronotopic analysis foregrounds intersubjectivity and criticality between the teacher researcher and ELLs. It is not intended for a generalization of knowledge about the ELL population and it will not contribute to postulating the language acquisition pattern of ELLs in public schools.
• There will be pushback from district administrators, TESOL program directors, and ESL coordinators. CCA as a research method disrupts whitewashedness and in doing so, might be misconstrued as threatening because it directly challenges the existing privileges of the educational leaders who are mostly white.

Conclusion

Bakhtin was a critical literacy theorist in his own time and space. His concept of chronotope offers subversive empowerment to teacher researchers. As mentioned in the introduction, TESOL teacher education is a field that has been overshadowed by whitewashedness in curriculum design, instructional standards, testing and assessment strategies, and teacher preparation philosophy. Now is the time for educators to adopt CCA to disrupt normalized whitewashedness and create new research considerations for teaching ELLCs. Now is the time for educators to advocate for making a difference in our learners’ lives. Now is the time to take action to challenge the status quo of whitewashedness and create new learning opportunities for validating the immigrant and refugee learners so that they can truly be who they are, with their linguistic and cultural assets valued and respected in schools.

References


Disrupting whitewashedness in TESOL


