

**DEVENONS ÉCO-CITOYENS: ENGAGING WITH ECOJUSTICE LITERACIES
IN AN UPPER-LEVEL US HIGH SCHOOL FRENCH CLASSROOM**

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*Promise made, promise kept mama Jackie baby.
This is for you and daddy for your everlasting faith in my ability to outdo myself,
and for Paul and Julien who I hope will remember that they can accomplish anything if they
truly set their minds to it!*

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Kathryn Whitney-Leigh Daniel Dubrulle

**DEVENONS ÉCO-CITOYENS: ENGAGING WITH ECOJUSTICE LITERACIES
IN AN UPPER-LEVEL US HIGH SCHOOL FRENCH CLASSROOM**

Across the globe, 2023 has seen record heat, unrelenting wildfires, and flooding. Climate disasters are at an all-time high. When climate disasters happen, they are most harmful to minorities and socio-economically disadvantaged groups. Engaging in ecojustice literacies will allow us as humans to recognize the interrelationality we share with our planet and better understand the consequences those relationships can have on the well-being of all parties involved. It is paramount that schools play a role in this effort across content areas, including world language education.

Nearly all upper-level world language textbooks and curricula include a section on the environment. Both the Advanced Placement (AP) and International Baccalaureate (IB) level courses have themes that incorporate the study of the environment. Yet, there is an absence of research literature on what happens when world language teachers engage in discussions and work with their students on climate justice literacies. Gaining linguistic competence, agency, and eco-citizenship through eco-critical approaches in upper-level language instruction, notably, the IB Language classroom is something that should be further explored.

This dissertation is a practitioner-researcher inquiry that examined what happens when students and their teacher engage in ecojustice literacies in the high school upper-level World Language class. Data was collected during the academic school year. Using the tools of critical incident analysis and thematic analysis, five essential mediated practices were discerned that

begin with the redesign of curriculum, disruption of classroom norms, the development of an *ecoconscientization*, participation in cultural ecological analysis, and finally the formation of eco-citizens. Implications of this project point to patterns of teaching and learning that can challenge the status quo in the World Language classroom in ways that show how language teachers can directly support students in their eco-civic endeavors in addition to language learning with an increased focus on real world connections.

Keywords: language learning, literacy, ecojustice, ecojustice literacy, IB, ecolinguistics, climate justice, critical literacy, practitioner research, teachers as researchers

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**DEVENONS ÉCO-CITOYENS : DÉVELOPPER LES COMPÉTENCES
INFORMATIONNELLES EN ECOJUSTICE DANS UNE CLASSE DE LANGUE
ÉTRANGÈRE DE NIVEAU AVANCÉ DANS UN LYCÉE AMÉRICAIN**

À travers le monde, l'année 2023 a connu des records de chaleur, d'importants incendies et de nombreuses inondations. Les catastrophes climatiques atteignent des niveaux sans précédent. Lorsque de telles catastrophes surviennent, les premiers impactés sont les minorités et les groupes socialement défavorisés. Développer les compétences informationnelles en écojustice nous permettra, en tant qu'êtres humains, de reconnaître les liens qui nous unissent avec notre planète et de mieux comprendre les conséquences que ces relations peuvent avoir sur notre avenir commun. Il est primordial que les écoles jouent un rôle dans cet effort, dans toutes les matières, y compris l'enseignement des langues étrangères.

Presque tous les manuels et programmes de langues étrangères de niveau avancé comprennent une section sur l'environnement. Les cours de niveau Advanced Placement (AP) et du Baccalauréat International (BI) intègrent des thèmes liés à l'étude de l'environnement. Cependant, il existe une absence de recherches publiées sur ce qui se passe lorsque des enseignants de langues étrangères engagent des discussions et travaillent avec leurs élèves sur les compétences informationnelles en justice climatique. Une approche éco-critique dans l'enseignement des langues étrangères en niveau avancé, notamment dans cadre du Baccalauréat International, afin d'acquérir des compétences linguistiques et motiver les élèves à devenir des acteurs éco-citoyen engagés, est quelque chose qui devrait être davantage exploré.

Cette thèse est une enquête menée par un praticien-chercheur qui a examiné ce qui se passe lorsque des élèves et leur enseignant travaillent à développer les compétences informationnelles en écojustice dans une classe de langue étrangère de niveau avancé dans un

lycée américain. Les données ont été collectées au cours d'une année scolaire. En utilisant la méthode des incidents critiques et de l'analyse thématique, cinq principales approches pédagogiques ont été identifiées, en commençant par la refonte du programme, la perturbation des normes de la classe, le développement d'une *ecoconscientization*, la participation à l'analyse écologique culturelle, et enfin la formation d'éco-citoyens. Les conclusions de cette recherche démontrent que des modèles d'enseignement et d'apprentissage peuvent remettre en question le statu quo dans la salle de classe en langues étrangères, et comment les enseignants de langues peuvent soutenir directement les élèves dans leurs démarches éco-civiques, en mettant davantage l'accent sur les connexions avec le monde réel.

Mots-clés : apprentissage des langues étrangères, les compétences informationnelles en écojustice, BI, Baccalauréat International, écolinguistique, justice climatique, la pédagogie critique, la didactique, recherche en tant que praticien, enseignants en tant que chercheurs.

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Chapter 1: Introduction and What are “Ecojustice literacies”?

“The link between ecology and language is that how humans treat each other, and the natural world is influenced by our thoughts, concepts, ideas, ideologies, and worldviews and these are in turn, are shaped through language.”

Stibbe, 2021. p. 2.

Statement of the Problem

Without being melodramatic, we are living in a climate emergency. It is now or never, if we are going to make a difference in global warming according to the UN in April 2022. In 2015, 195 countries pledged to limit global warming to 1.5 °C or 2.5 °F as a part of the Paris Climate Accord. Right now, we are headed towards double that number (UN, 2022). Many parts of the world are already impacted by environmental changes. When disasters occur, people suffer. We know that poorer and often minority groups suffer the most. Even the best intentions from governments are not enough to help people rebuild their lives when confronted with a natural disaster.

Ecojustice literacies are an array of concepts and skills that will allow us as humans to recognize the interrelationality we share with our planet and better understand the consequences those relationships can have on the well-being of all parties involved. Having foundations in ecojustice literacies allow us to be able to understand why we believe what we do about those relationships and to be aware of the influence our cultures, media and other textual presence can have on our beliefs. We need to be able to understand how to decode the textual messages that surround us in our everyday lives and how we can participate in changing those messages when necessary. Our youth need to understand the impacts of global warming and climate change. They need to understand the relationship we have with our planet. They need to understand the

underlying cultural beliefs and habits that contribute to global warming and climate change. They need to understand how our habits can contribute to or counteract efforts of sustainability. Developing ecojustice literacies is a significant step in helping students better read, understand, and write the word so that later they can participate in changing the world (Freire & Macedo, 2005, p. 12). Indeed, students are able to simultaneously develop second language and critical literacy skills through their engagement with political and social issues in the World Language classroom. This serves to provide the students with another way of developing global eco-citizenship, and the teacher by tearing down the isolation that often surrounds the World Language class. Indeed, World Language is not a core class or even a required class to graduate in our state. It is only recommended that college-bound students complete two units of the same language. Because of this, World Language classes and teachers can feel isolated and undervalued. Through the development of ecojustice literacies and global eco-citizenship the World Language class has the potential to draw students to the upper-levels and revalue its place in the high school curriculum. This also has the potential to reposition the teachers' role in the school.

Research Questions

The goal of EcoJustice education is to allow both teachers and students to understand the deeply rooted cultural, taken for granted assumptions about the relationship between themselves, the material, and the physical world. It involves an approach that reexamines what citizenship means as it directs learners towards an eco-citizenship (Martusewicz, Edmundson, & Lupinacci, 2021). Ecolinguistics provides a framework that allows us to question what exactly are the Stories-We-Live-By, how they impact our world, our world view, how they came to be and how we can change them. Taken together, EcoJustice education and ecolinguistics can help guide

teachers. Integrating a new vocabulary and a new framework into target language lessons in IB Language B French classes will provide students with the tools they need to initiate a change within themselves and perhaps the larger world.

For this dissertation I carefully reviewed my own beliefs and practices in order to investigate and better understand my own students' underlying beliefs and engagement with ecojustice literacies, as I explored the following questions:

1. What happens when students and their teacher engage in ecojustice literacies while learning a target language?

A. In what ways do students show their engagement with ecojustice issues in the target language classroom through the cultivation, evolution, and articulation of a collective classroom ecosophy?

B. What happens when students are given the opportunity to take action outside of the classroom?

Indeed, these questions represent the evolution that often accompanies a practitioner inquiry study. In the context of the class and in order to fully respond to question A., I identified that my students were missing some key understandings that question B. was able to develop more fully.

Through the careful crafting of the course, through the purposeful but flexible thematic overview, through reflexive practices, through the critical gauge of my practitioner- researcher lens, I plunged into ecojustice literacies with my students and have analyzed and synthesized our journey together.

Local Context

The International Baccalaureate (IB) has programs for students aged 3-19 at 5000 schools across the globe designed to “challenge students to excel in their studies and encourage both personal and academic achievement.” (IBO, 2021). For more than 50 years and throughout

more than 159 countries the IB programmes have helped students to learn to think critically, problem solve, become internationally- minded, curious lifelong learners (IBO, 2021). Schools go through a rigorous authorization process to receive the IB label. The three official languages of the IB are English, Spanish, and French. The IB unifies these schools through their discourses in place delivered by means of curriculum and common goals through international mindedness and the IB Learner Profile.

I teach Standard Level (SL) and Higher Level (HL) French Language B in the IB Diploma Program (IBDP) at Weaver High School (pseudonym). Weaver High School is a public high school in the southeastern United States. According to US News and World Reports (2023), Weaver High School is 89% minority enrollment with 53% of students being economically disadvantaged.¹ This majority-minority demographic is mirrored within our program. This is something that is rare within IB programs. According to Gordon, VanderKamp and Halic (2015) an area of growth for IB will be to investigate policies to encourage minority and low-income students to participate in their programs.

Students completing both SL and HL in the IBDP attain higher levels of language acquisition than those students who are not participating in the IB program. Using the CEFRL or European levels, students are at the B1-B2 level or Intermediate-mid to Advanced-mid on an ACTFL scale when they leave the program. In our state, a student who earns a 5 or better on either SL or HL IB Language B French exam earns a Seal of Biliteracy which is added to their high school transcript and the sticker-seal can be affixed to their high school diploma. Both the SL and HL IB Language B examinations are an important part of the IB experience as they are one sixth of a student's overall score to earn an IB diploma. Many colleges and universities will

¹ For the purpose of confidentiality, the reference to US News and World Reports 2023 demographic citation has been omitted.

grant college credit for high marks on the individual subject tests. Students want to do well in all of their subject areas to potentially earn college credit and especially to earn their IB diploma.

The IBDP program at my school is unique for a couple of reasons. Anywhere from 35-40% of my students in a given year, also take IB Spanish as their sixth (IB elective) subject. These students generally do very well in both languages and typically have a higher IB Diploma pass rate. The IB program at my school is also unique in that we serve a majority-minority (79%) student population. This is not the case in most programs and the IB has noticed and questioned the lack of US minority students participating in their programs. According to a 2020 school-based publication, our IBDP demographics are similar to the overall school demographics. (see Table 1).

Table 1

Weaver High School and Program Demographics 2020

Demographics	School	IB Programme
TOTAL Students	2013	333 (258 out of district)
Male	n/a	113
Female	n/a	220
Black	69%	(192) 56%
White	12%	(65) 19%
Hispanic	14%	(33) 10%
Asian	2%	(26) 8%
Asian Indian Pacific Islander	1%	

At our school, students take a level one language in middle school. They receive high school credit for this course. They then begin high school in pre-IB 2 in the ninth grade, pre-IB 3 in the tenth grade, then IB French Year One Standard Level (SL) in eleventh grade and IB French Year Two Higher Level (HL) in twelfth grade. There is a jump in rigor from the pre-IB 3 to the IB SL that is rather significant. Not all students will move on to take the HL IB Language B examination, but they will remain in the IB Year Two HL class.

The IBDP Language B curriculum is rather cosmopolitan in scope and allows for a good deal of flexibility on the part of the teacher as we cover a range of prescribed Language B themes including Identity, Sharing the Planet, Experiences, Social Organization, and Human Ingenuity. Teachers select the sub themes. The sub themes that have traditionally been my focus in IB French B Year One Standard Level (SL) are same-sex marriage laws and equality; education; harassment and bullying; citizenship; values, principles, and symbols in the French Republic; eco-citizenship behaviors including, eco-gestures, renewable energies and mass consumption; and official and non-official French holidays. We spend a lot of time discussing environmental issues. Many students and former students have told me that the first and only time they have talked about climate change or ecology in school has been in my class or Spanish class for those who do both. Although they know far less about being eco-citizens than one might imagine, the feedback I have received from students has indicated that they feel like it is important.

In IB French Year Two HL we continue to deepen the SL topics and work on increasing the use of nuanced language and more advanced language structures while navigating the Little Prince and another piece of literature that can vary. For the IB French Year Two HL IB oral internal assessment, students are given an extract of around 300 words from a work of literature we study in class and give a 3–4-minute oral presentation on it, followed by a 4–5-minute question and answer session. This is then followed by a separate conversation based on one of

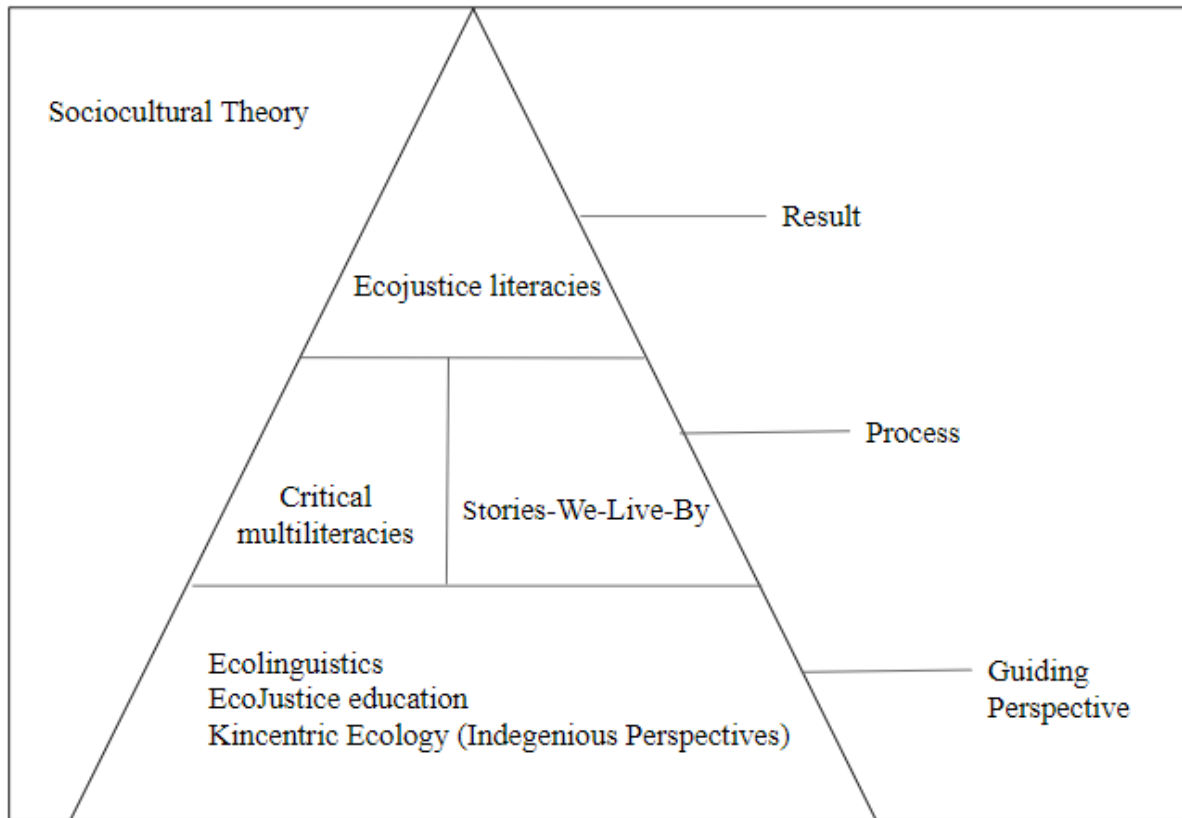
the IB Language B themes from class that lasts 5-6 minutes. These conversations are recorded, graded using an IB Language B rubric and a sample is sent off to the IB for moderation. This assessment serves as the Internal Assessment of the Language B. There are also externally assessed tests given that cover written production, oral comprehension and reading comprehension.

Theoretical Framework

Theoretical frameworks should be in continual cooperation with practices (Cummins, 2009, p. 41). The theoretical and conceptual framework that shapes my understanding of “ecojustice literacies” is situated in a sociocultural multiliteracies view of educational practices informed through a critical lens. When considered alongside ecolinguistics, notably a Stories-We-Live-By approach, the EcoJustice education principle of relationality, and which is truly founded on a Kincentric Ecology, this vision provides the necessary framework (see Figure 1) where the teacher is able to direct and guide students towards increased proficiency in the language while synchronously engaging in ecojustice literacies alongside them. This is a framework that I devised and through my own synthesis of these theoretical ideas. It undergirds the crafting of the overall course and pedagogical choices that I make as an instructor. The way I visualize this framework is having a backdrop in sociocultural theory which acts as an overall support for what I do in the classroom. I then envision a pyramid with the guiding perspectives at the bottom supporting the overall frame, the process in the middle and the result at the apex of the pyramid. The following sections will flesh out a clearer picture of what this means. (See Figure 1).

Figure 1.

Theoretical and Conceptual Framework for EcoJustice Literacies



Guiding Perspective

There are three main principles that serve as a guiding perspective within this theoretical framework. They are Ecolinguistics, EcoJustice education and Kincentric Ecology. Essentially, that means that these principles are the foundation of what informs the choices I make within the classroom as the teacher/ practitioner.

Ecolinguistics.

Stibbe (2021) tells us that language fundamentally influences how we think about the world we live in, which in turn influences the choices we make and how we act. Ecolinguistics helps us to better connect language and ecology. It can help us to investigate this link to better understand and articulate that how humans treat one another, and our planet is determined by our thoughts, ideas and worldviews which are all formed through language (Stibbe, 2021).

In teaching students to become critical thinkers we teach students critical literacy skills. This involves teaching them that every text has a position that we must examine to understand its purpose and the power it holds over its audience. It shows them that issues of equity, power and social justice are embedded within the language used. Adding an ecolinguistic lens (Stibbe, 2021) provides them with an additional tool not only to critically analyze texts but also that will help them to uncover their developing ecosophies. Using the Stories-We-Live-By framework of reflecting if texts are beneficial, ambivalent or destructive to our planet will help guide students in understanding the interconnectedness of the textual presence in their lives, their choices and the impact these messages have on not only us but our planet. Making them aware of the relationships that surround them including the relationship between the author of texts and their audiences but also the world around them and themselves can widen that vision.

EcoJustice Education.

EcoJustice Education is first and foremost a realization that the foundation to all life is relationships or relationality (Martusewicz, 2018). It calls on educators to develop a critical analysis of the cultural and social foundations of the ecological crises we are confronted with and to recognize the relationships, attitudes, beliefs, and practices needed for taking care of the

planet and each other (Martusewicz, Edmundson & Lupinacci, 2011 as cited in Edmundson & Martusewicz, 2013). This can be accomplished through a Pedagogy of Responsibility. Edmundson (2003) introduced this idea which is inspired from other critical pedagogies but draws attention to the interdependence we have with the more than human world and asks us to consider our obligations for creating a more equitable and sustainable world (p. 193). A Pedagogy of Responsibility essentially views relationships at the center of both democracy and sustainability. As such there is an obligation or responsibility to those (human and non-human) with which we have a relationship, and we should seek ways to show mutual support. Jucker (2004) emphasizes consumerism, individualism, growth and development, and progress as ideologies that we must unlearn as a society in order to relearn values that will create a more sustainable society. These ideologies parallel Stibbe (2020) stories-we-live-by. Edmundson and Martusewicz (2013) explain that the current issues we face globally can only be resolved by enabling citizens, “...to live lives that are economically, politically, socially, and culturally responsible” (p. 8). This makes EcoJustice Education an imperative component to any school discipline.

Bridging ideas: Connecting with Kincentric Ecology

“Le langage est source de malentendus” Antoine de St Exupéry
[Language is a source of misunderstanding] Antoine de St Exupéry

“As humans, we are limited by the very powers of perception and interpretation that allow us to be in relation with and say something about the world” (Martusewicz, 2018, p. 24). This means that as humans, we are always going to struggle to understand and articulate what we know but it does not mean we should not try. Instead, Martusewicz (2018) says it should serve as a reminder that there is a disparity between us and our language use which limits our abilities to

truly understand (p.24). We are products of the cultural systems to which we were born and are responsible for the problems: ecological; climate; and social that we are currently facing (Bowers, 2001; Edmundson & Martusewicz, 2013; Martusewicz, 2018). True changes can only occur when we can understand the roles we have in those relationships and begin to question their sustainability.

“Tu deviens responsable pour toujours pour ce que tu as apprivoisé” Antoine de St Exupéry
[You become responsible forever for what you have tamed]” Antoine de St Exupéry

This quote just does not seem to have the same impact in English as in French. In *The Little Prince* the fox teaches the little prince this lesson. The fox defines “to tame” for both the little prince and the readers as “to create ties”. Once a tie has been forged, then you are responsible for that relationship. This illustrates the foundations of EcoJustice Education in a masterable way for all readers. Jucker (2004) reiterates this in saying “Only if you know something, love it, have an interest in it, and develop responsibility toward it, will you care for it” (p. 22).

Ecojustice education has strong ties to what is essentially an Indigenous worldview. Indeed, Indigenous peoples see themselves a part of nature’s ancestral family (Salmón, 2000). The environment that surrounds us with all of its natural elements are intertwined with us. An Indigenous worldview sees the interconnectedness we share with our environment and so these elements are related to us just as our own family or kin. Our actions affect nature and nature’s actions affect us in a circular and interdependent way. Salmón (2000) refers to this relationship as Kincentric Ecology and explains that this view is needed to help humans understand how to create a sustainable and viable world.

This foundation of Kincentric Ecology and Ecojustice education reminds us of the interconnectedness we have with everything around us. Layering this to a critical literacies approach reinforced through ecolinguistics is an achievable way to implement ecojustice literacies in the World Language classroom.

Process

I envision a process that encompasses the use of a sociocultural multiliteracies approach with the Stories-We-Live-By. Using these two pedagogical strategies enhances the language learning and adds an additional layer of depth to an already multidimensional classroom. What are sociocultural multiliteracies? What does a Stories-We-Live-By approach look like?

Sociocultural Multiliteracies.

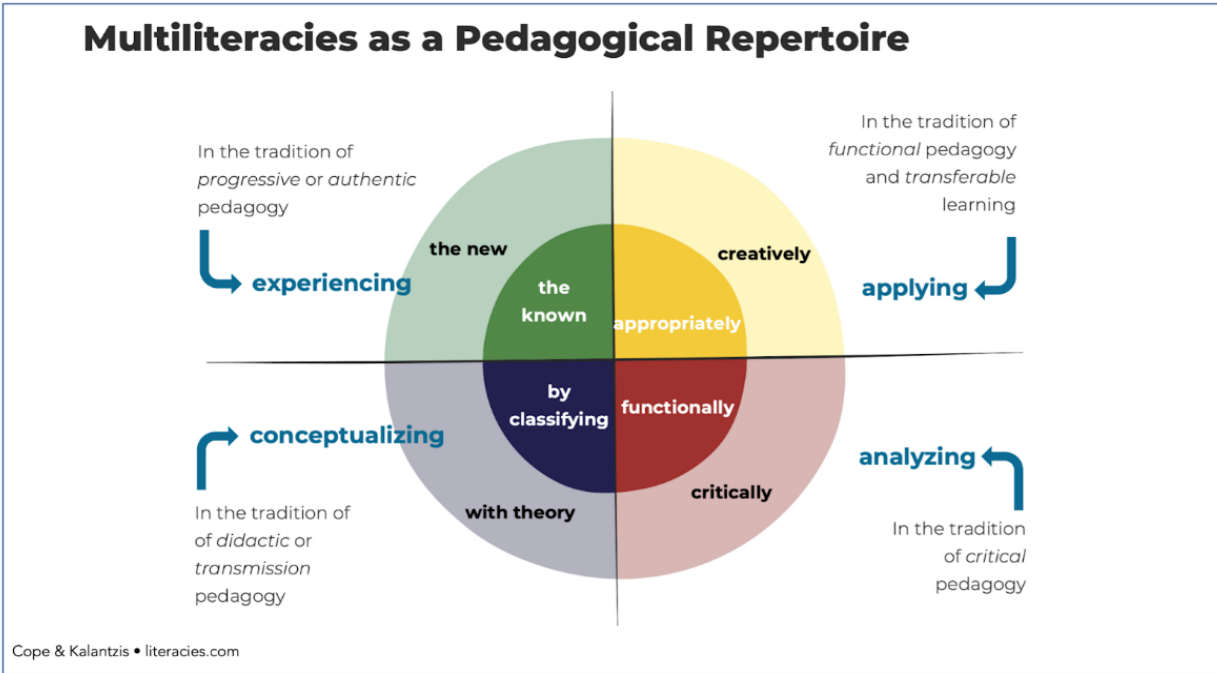
Early sociocultural views of literacy saw literacy as a social practice but prominently with respect to print based texts. However, notions of literacy and what constitutes a text have evolved over the last twenty-five years. The New London Group (1996) widened the discussion to include a pedagogy of multiliteracies, which accounts for much more than what had traditionally been thought of as literacy. Changes to how we need to use language in all areas of everyday life including work, public life and private life inspired the New London Group to come up with a new framework. Texts now are more than just print based or written and have evolved to include the six elements of meaning making which are: 1. Linguistic; 2. Visual; 3. Audio; 4. Gestural; 5. Spatial; and 6. Multimodal patterns of representation (The New London Group, 1996). The multiliteracies framework comprises four components of pedagogy, which are: 1. situated practice; 2. overt instruction; 3. critical framing; and 4. transformed practice. Typically, world language teachers take advantage of multiple modes in their lessons

and assessments. Receptive skills such as reading or listening and productive skills such as speaking, or writing are accounted for in many of the methods or assessments available to teachers. There has been a recent trend to attach lessons to include Integrated Performance Assessment (IPA). This is an evaluation designed by the American Council on the Teaching of Foreign Languages (ACTFL) and incorporates three tasks representing the three modes of communications: Interpretive, Interpersonal and Presentational which have now become a part of the revised *World-Readiness Standards for Learning Language* and are aligned to a content area which represents how students naturally acquire language (CARLA, 2022).

It is easy to see, therefore, how a multiliteracies framework can apply to language teaching and learning whether it be a native or second language. Although research is still lacking in multiliteracies development in second languages, a multiliteracies framework with a focus on the crossroads of the environment and social justice would allow students to pull from multiple resources to be able to “analyze, conceptualize, experience and apply” what they are learning in the classroom (Cope & Kalantzis, 2015). Indeed, in the Learning by Design framework, Cope and Kalantzis (2015) took this initial multiliteracies framework and translated it into eight new knowledge processes that exploits four types of pedagogy (Traditional pedagogy, progressive pedagogy, applied learning and critical pedagogy) within the four components of multiliteracies, while allowing teachers to conceptualize the application of this framework in their classes (See Figure 2).

Figure 2.

Multiliteracies as a Pedagogical Repertoire (Cope & Kalantzis)



Note. Cope & Kalantzis. Literacies.com

Critical literacy can be at the heart of a multiliteracy approach (Wink, 2011; Warner & Dupuy, 2017; 2018). This link to critical pedagogies is embedded within the critical framing component and calls for analyzing texts both functionally and critically. When engaging in critical approaches to literacy development situating the local and the global, there is a natural evolution towards the issues at the intersection of the environment and social justice. Adopting issues of climate justice as content in World Language classrooms allows for not only an increased proficiency in the language, and expansion of content knowledge but also increased possibilities for learners to become agent eco-citizens.

In continuing within this critical framing component, moving beyond the operational approaches to literacy in World Language is the key. Operational skills are important, but they are just not enough. Understanding the power behind a text and learning how to engage with it is imperative. Exposure to and practice with critical literacy approaches helps students better understand how texts work (Luke & Freebody, 1997). Teachers, however, do not always feel equipped for instilling these critical skills in their students (Sovis & Pancost, 2017). Engaging alongside students is one way that teachers can learn by doing with their students. They direct students in their language proficiency while learning to question and dialogue together with their students they can become co-creators of knowledge. Indeed, Shor (2009) views critical literacy as language use that examines the social construction of the self. Therefore, Shor (2009) asks us to consider if we are socially constructed through our language use, should we not be able to teach in order to remake ourselves and our cultures? Indeed, this aligns to Freire's (1970) idea of *conscientization* which is becoming critically conscious about how we live and how the world we live in is ordered. To fully enact this, we really must consider our relationship with the natural world and examine how our cultural products, practices and perspectives are impacting that relationship and each of us.

The Stories-We-Live-By.

Stibbe (2004) tells us “Whatever career students enter, their job will involve literacy practices, and it is essential for them to be aware of ways of writing which either encourage or undermine the principles of sustainable development” (p. 75). Stibbe took this idea even further in his work *Ecolinguistics: Language, Ecology and the Stories We Live By* (2020) and tells us that embedded in our collective and cultural ways of being are stories that make up how we perceive the world. We do not always understand these stories, but they end up creating or

reinforcing an *ecosophy* (or ecological philosophy) within our minds of which we are not always cognizant. This ecosophy can further determine how we judge, accept, and make decisions in our everyday lives. These stories can be beneficial, ambivalent, or destructive towards our planet. It is important that we learn to recognize them as so in the textual presence that surrounds us in our everyday lives. What is considered text here can be language, images, or multimedia. Stibbe (2020) outlines ten types or forms the stories-we-live-by can manifest: ideology; framing; metaphor; evaluation; identity; conviction; erasure; salience; and narrative. Stibbe (2020) explains how to begin to uncover messages within the stories-we-live-by through these frames.

Damico, Baildon and Panos (2020) illustrate two examples of destructive stories that are connected: humans and nature are distinctly separate with humans at the center of existence and consumerism leads to happiness. Damico et al. (2020) walk the reader through how these stories manifest themselves in American culture and how they are destructive. They further explain that it is through critical literacy practices that literacy teachers can help students learn to navigate texts to understand the sometimes-hidden motivations behind them. They propose the following critical literacy questions to analyze with students: “What story is being valued? Who benefits from this story? Who doesn’t?” (p. 686). They further encourage having students to investigate these stories in their own lives and explore where they can be found and between whom. This type of collective analytic and generative discussion in the classroom could result in learners gaining autonomy in their own critical thinking skills.

Result

According to this theoretical framework then, the result of adopting practices of sociocultural multiliteracies and the Stories-We-Live-By while using the guiding principles of ecolinguistics, EcoJustice education and Kincentric Ecology is thereby enacting ecojustice

literacies. What exactly are ecojustice literacies? Ecojustice literacies are an array of textual practices, concepts and skills that will allow us as humans to recognize the interrelationality we share with our planet and better understand the consequences those relationships can have on the well-being of all parties involved. More concretely, enacting ecojustice literacies, or as I will use interchangeably with the term climate justice literacies, means being able to identify that cross section of social justice and issues of climate change. This means being able to understand the role each of us shares in the protection of our planet, but also how we, and more importantly our cultures, have contributed to the current issues we are facing. This further means being able to interpret messages sometimes hidden in the everyday textual interactions we have as consumers and global citizens. That will mean being able to discern Stories-We-Live-By more ably. Furthermore, this will allow us to be able to create new messages and thus new Stories-We-Live-By, thereby being more responsive to the ecojustice/climate justice issues the world faces. This means being able to communicate about issues of climate justice in such a way so as that we may actively participate as members of our global society in the current and future conversations needed to sensitize others to issues of sustainability and find solutions to complex problems.

Background, Positionality, and Role of the Researcher

Positionality

I am first and foremost a lifelong language learner of French. Freire (1998) tells us that “whoever teaches learns in the act of teaching and whoever learns teaches in the act of learning.” (p. 31). This resonates strongly within my philosophy of teaching and my positionality. This repositioning of the teacher as a companion to students rather than the “giver of knowledge” is what initially drew me to critical pedagogy. I cannot teach French without sharing my learner self with my students. The eco-citizenship

lessons I learned as an immigrant in France became a part of that learner and the teacher she became. They are a part of my story, the stories within the story. Stibbe (2021) describes stories as individuals' cognitive structures that influence how they think, talk and act whereas stories we live by are a part of the minds of multiple individuals within a culture (p. 6). The Stories-We-Live by have created the human domination over our planet that has provoked many of the issues we currently face (Damico, Baildon & Panos, 2020; Stibbe, 2021). Our human impact has been destructive to our planet in many ways. Climate change is the overarching crisis but underneath we see chemical contamination, food insecurity, water insecurity, and many social injustices. Ecolinguistics seeks to investigate the Stories-We-Live-By in order to understand where we are, how we got here and how we can evolve towards a more ecological civilization. EcoJustice Education emphasizes the power that relationships have on life as a whole and learning to recognize their significance in order to strengthen them.

The lessons I teach go far beyond French grammar and vocabulary. Indeed education “...is a form of intervention in the world. In addition to contents being either well or badly taught, this type of intervention also implies both the reproduction of the dominant ideology and its unmasking” (Freire, p. 91). It becomes my responsibility to intervene when I notice something that students may not yet have the lens to see and to accompany them as we peel away the layers of the onion of these stories together. There is only so much French students will gain during their time with me, but there are other lessons I can teach as well.

It cannot be denied that ecological problems are human social problems and vice versa. My students, however, have not been given that lens to see through. Even on a most basic level of environmental education approach, where students are simply made aware of ecological issues, instruction is not there across any content or discipline for most of my students. However, many upper-level second or foreign language teachers do cover a unit on the environment. Whether it be for AP or IB, or other

advanced World Language courses, what generally happens is more of an environmental education approach where emphasis is placed on more micro individual actions or attitudes rather than re-examining cultural practices that may contribute to the issues we face. Martusewicz, Edmundson, and Lupinacci (2021), further elaborate the dilemma with this approach by explaining that it “only touches the surface of the problems we face because it does not examine the ways our cultural behaviors and beliefs structure our taken-for-granted assumptions about our place in the world” (p.11). It is a missed opportunity for students to engage deeply and use critical thinking skills. Indeed, the intersectionality of ecological and human social problems is imperative to an ecojustice literacies approach. I am uniquely positioned as an upper-level second language educator to be the vehicle for such approaches through my role as an IB educator.

International mindedness is at the heart of the philosophy of the IB program. Both the nature of the language acquisition process and international mindedness mutually support one another (IBO, 2019, p. 10). One of the eight aims of IB language acquisition is to “Develop international mindedness through the study of languages, cultures, and ideas and issues of global significance” (IBO, p. 13). Engaging with sensitive topics is a priority for IB language acquisition courses. The idea is that this type of study may well challenge students intellectually, personally, and culturally. The curriculum guide asks that schools maintain an ethical perspective while encouraging students to respond, promote respect for their peers and consider the environment in all their actions (IBO, 2019, p. 10). Examining diverse types of texts through an EcoJustice and or ecolinguistic lens in the target language simultaneously enriches my students' language skills and awareness of the interconnected relationships between the environmental and social issues the world is confronted with today. As world citizens we have rights and responsibilities towards our planet. It should be a goal of education to empower students to be aware of both so they can work towards becoming active participants in the positive evolution of the Stories-We-Live-By.

Role of the Researcher

Practitioner inquiry is so important because it provides a real snapshot of what is happening or what can happen inside a classroom and in the lives of students and teachers. I am both an insider and an outsider. As a participant, fellow learner, a teacher, and a researcher I have multiple perspectives to use in my research. Understanding what I do as a teacher-researcher directly influences what I can do for my students and the potential impact on their learning, dispositions and overall becoming. My research interests and inquiry are embedded within my own course and are a product of the desire to provide students with the best opportunities to prepare for their IB assessments and ultimately their journey of lifelong language learning.

This research is an approaches to inquiry, qualitative case study involving my own IB Year Two HL Language B students. I undertake a holistic content and thematic analysis of our class, including observations, lessons, reflections, and student artifacts in order to deeply understand my students' beliefs about ecojustice issues but also how they are able to articulate the evolution of their ideas in the target language. Using ecolinguistics lenses of identity and ideology, I should be able to better ascertain who they are becoming as eco-citizens and begin to understand their emerging ecosophies. Stibbe (2021) tells us identity is what it means to be a particular kind of person: appearance, values, character, behaviors etc. (p. 100). This can be compared to self-identity because this is the story, we tell ourselves and others about what kind of person we are (Stibbe, 2021, p. 100). To become eco-citizens, we need to self-identify as such. This would mean sharing the same ideologies or belief systems about how the world is or should be with other eco-citizens (Stibbe, 2021, p. 21). The hope then is that we see ourselves becoming eco-citizens through our engagement with ecojustice literacies.

Enacting Ecojustice Literacies in World Language

“As a teacher, I ought to know that I can neither teach nor learn unless driven, disturbed and forced to search by the energy that curiosity brings to my being.”

Freire, 1998, p. 80

Since secondary upper-level World Language classes and curricula including Advanced Placement (AP) and IB have at least one unit or theme that ties to the environment, it seems like more attention would be drawn to our field. Upper-level world language teachers serve all students, but especially students who are considering post-secondary education. Post-secondary institutions would like to have students who understand how to critically engage with prominent issues. Regardless of post-secondary endeavors, all students need to learn to become not only good citizens, but good eco-citizens. World language educators are poised to help students in this endeavor. Finally, providing advanced language students with an opportunity to engage with ecojustice issues will allow students to gain an additional voice, making a place for them to become effective eco-citizens for the future of our planet.

What are some ways teachers can implement ecojustice literacies in their classroom? My own motivations were firstly generated by my own curiosity and inquiry. When students are engaged in inquiry, issues related to the environment and climate change will appear in texts they consume or produce (Matthewman, 2017). The interconnectedness to issues of social justice may or may not be apparent to students if they are not taught to engage critically with texts. Exploring both the content and process of enacting ecojustice literacies in the classroom is important when considering how to engage with students.

Content (what)

A central part of curriculum planning is considering what content I want students to know. Because I also teach IB French Year One (Standard Level), I have a clear vision of what concepts, themes, and knowledge they bring in IB French Year Two (Higher Level) (See Appendix A for course scope and sequence). My initial desire to engage students further on issues surrounding ecology originated in two places. Firstly, the idea came from the students themselves. For the last ten years I have included a unit of study on eco-citizenship. Students asked for more by connecting the idea of being an eco-citizen back to lessons where I had not initially placed that emphasis later on in IB French Year Two. Several former students expressed that it was the only time in their high school careers they had studied connections to the environment. Listening to this student- former student voice was part of the motivation. Secondly, after having lived in France for ten years, I had noticed staunch differences in cultural practices regarding being an eco-citizen between French and American cultures. As I began to question those differences and how I was enacting practices that I learned in France they became clearer. Recent evolution of sustainability laws and practices in France are being consistently discussed in the media and among my Francophone entourage. Connections continue to come to the forefront through my own daily textual interactions in French, including daily news sources, radio, tv, internet and social media. This marks a stark opposition with my interaction with texts in English and this heartened me to want to expose students to make the same associations.

In IB French Year Two we study two works of literature and in between we review key grammar concepts and continue to deepen topics from the five IB language B themes. This has often been according to what is happening in France during that time. In the fall, our time is mostly spent reading and studying *The Little Prince*. Without prompting from me, some students

began making ecological connections to the relationality that is at the heart of the novel. For example, they have made connections to the care we must share between humans and non-human entities like the little Prince and the Rose or the little Prince and the Fox. However, I cannot help but wonder about the possibilities with a little more guidance. When I step back and consider what has been missing from our curriculum, I have not done enough to help them to really associate issues of social justice to the environment. Some individual students have taken the initiative to move beyond the superficial individual eco- gestures and make connections to deeper ways to engage both inside and outside the classroom and thus to take our discussions to another level in class. This, however, is not the norm and I feel there is more work I can do with a little effort to encourage all students to reach this same level of insight. When I think about content while considering which gaps my course may be able to help fill, I see two main topics emerge: relationality and bridging climate related issues to social justice issues. I envision reconceptualizing the curriculum around the study of the *Little Prince* but with a heavier emphasis on the links to these two key topics.

Process (how)

Damico, Baildon and Panos (2020) argue that literacy educators can influence the larger narratives that guide the relationships between humans and the environment. Indeed, Damico and Baildon (2011) call for all subject and content educators (world language teachers included) to practice holistic and interdisciplinary approaches to address climate change (pp. 241-242). For world language teachers, this could mean teaching climate science, and social studies, as content, but in the target language. It could mean modeling behaviors in the target language. It could mean scaffolding out complex ideas in the target language and allowing a space where students can formulate and share their opinions in the target language. The first and most important step,

however, is an introspection on the teacher's part. Before I can empower students through ecojustice education, I must first educate myself and make personal commitments (Jucker, 2004). I can learn to unlearn ideologies of consumerism, individualism, growth and development, and progress alongside my students (Jucker, 2004). We can relearn together the values of simplicity, kindness, and mutual respect. Beginning in class with a collective reflection of what we know, believe, and understand is a crucial step in controlling any growth or evolution of thought. It is important that I participate in this activity as well as it positions me as a co-learner. As I further reflect on the process of enacting ecojustice literacies, I consider several useful frameworks: the Learning By Design Framework; the stories-we-live-by questioning if the texts that surround us are destructive, ambivalent or beneficial; and also, other critical based approaches such as: learners as agents through dialogue; generative themes; social justice and problem posing approaches; inquiry based learning; and critical literacy and identity. These critical approaches will allow for a range of engagement strategies to enact ecojustice literacies in the World Language classroom.

My Classroom Imagined

When I decided to undergo this investigation, I imagined what my classroom might look like. What would I do? As I envisioned what was possible in my own classroom, I considered a sequence of lessons that begin with an oral collective then written individual reflection. Keeping in mind that French is the target language, so such reflection and all activities would be in the target language. This written reflection and any further written reflection would take place in an individual dialogue journal. The dialogue journals are a safe space for students to explore writing more complex grammatical structures with no pressure of a grade and receive a response from

me based on the topic of the day. This would be a good time for us to take stock of what we remember from the SL (IB Year One) course and perhaps add to the discussion.

The first text I wanted to use is a text published on the Vedula website. Vedula is a French company that opened in 2008 that specializes in providing information, training, education, and advice on sustainable development. They publish many articles and information on their website, but there is an article about eco-citizenship which includes some unconventional eco gestures that link to social justice issues. By unconventional, I mean gestures we do not typically associate to the climate or our planet such as respecting others, being polite, refusing violence both verbal and physical, or fighting discrimination. We would read and discuss this text together exploring these atypical eco gestures to see what students think of them and their correlation to climate and social justice.

A next step would be taking advantage of an activity proposed by the International Day for the Eradication of Poverty. Every year the committee for this important day publishes pedagogical tools to help teachers sensitize students to issues concerning poverty throughout the world. These activities are published in several languages, including French. In 2020, the theme was “Acting together to achieve social and environmental justice for all” (UN, 2022b). One of the suggested activities is working with two series of 20 photographs. The first series illustrates everyday life through images that are labeled “essential,” like friends, toys, access to education, access to water etc. Students begin by choosing five of the images that they esteem are the most important. Then they have a series of images that are labeled “obstacles,” like pollution, inequality, climate change, etc. They choose five that they believe could keep them from accessing the things they believe to be and choose as the most important or essential. Then from those five, students then mark which ones are in opposition to climate change. Then they look again to see which ones are in opposition to social justice. In visually seeing and collectively

discussing the links between what they deem is most important and the impact obstacles could have on their access to those things has the potential to be a powerful visual connector of ideas.

At this point, I would like to introduce the framework of the stories-we-live-by, explaining how these stories can be destructive, ambivalent, or beneficial to our planet. We can discuss to see if they are familiar with any. They should be familiar with the idea of a Consumer Society because that is something that we worked on in their IB French Year One course. We will reference this framework for the remainder of the year as we consider different texts in our course. During our discussion about the stories-we-live-by, we will discuss the notion of ecosophy. Students will devise a class ecosophy. I envision this as a set of principles and rules we, collectively, as a class promise to abide by during the school year. I will have them reflect on this in their dialogue journals.

This is a good point to begin our work on *Le Petit Prince*. There are several themes in the novel that easily relate to ecojustice literacies. The idea “seeing is believing” is like one of the stories-we-live-by and that *Le Petit Prince* attempts to dismantle in several different ways throughout the work. The author also compares what is important in the eyes of an adult, versus what is important in the eyes of children throughout the text. Adults are so preoccupied with their various responsibilities, they connect to material things, numbers, and appearances. Children, on the other hand, take the time to understand the beauty in the smaller things. One essential ecojustice theme is relationality. Throughout the novel and between several characters, we can really sense a Pedagogy of Responsibility unfold. Normally, we work through, chapter by chapter, listening to a native French speaker read the book to use as we follow along. Then we summarize the key points of the chapters and have several activities, based on comprehension, grammar, vocabulary or sometimes just to play with the ideas we uncover in the book. Integrating purposeful discussion about these ecojustice literacies as we go, I believe, could play

a role in enhancing the students' understanding of the novel and the necessity of these ecojustice literacies in their everyday lives.

Of course, the above are all rather rough ideas that would need careful and thoughtful planning then implementation but provide a rich scope for me to sit down with my practitioner inquiry lens and consider. Learning alongside my students while teaching them that we have a responsibility to what we love, and that we have a relationship with our world and nature, that is when the real sustainable difference can be made. The climate emergencies that the world is facing may not have reached the town where I teach just yet. They undoubtedly will at some point. Even before such time my students will go out into the world to take their place as global citizens. It is my responsibility to them and to our world to equip them with the ecojustice literacies they need to better make sense of the textual presence that surrounds them, to help them make informed decisions and become active agents of change. If I am going to really be able to teach my students that we have a responsibility to what we love, then I must begin with my relationship with them as well as my perceptions of my relationship to our world. Students should understand that they have a place in a much larger world than they realize. To become eco-citizens and participate in changing the rhetoric in the stories-we-live-by (Stibbe, 2020) is a realizable goal for them. This shows them how they can become invested member agents in the global community by using the target language they are learning. In Chapter 4: My Classroom Enacted, I will revisit how this imagined classroom played out within the realities and constraints of the school year. This Classroom Imagined section is important to understand where I began in the planning process and how the overall plan evolved. I learned that although I cannot predict the future, I can lay a reliable foundation on which I can build and learn alongside my students.

Foundations for Ecojustice Literacies

Could foundations for ecojustice literacies exist within the current *World-Readiness Standards for Language Learning* and the IB Language B Curriculum Guide? They may not always be as evident as they should be and perhaps need to be made more explicit, but they are there, nonetheless. In this section, we will look at both to better understand where those connections lie.

World-Readiness Standards

The *World-Readiness Standards for Language Learning* were introduced in 1996 but revised in 2015 to address the evolving landscape for language learning in the United States. The standards were not devised to be a curriculum guide or even a scope and sequence but simply a guidance across all levels and contexts, “a unifying vision” for language educators and students (p. 111). They were meant to be used in tandem with any local and state curriculum materials. The standards have five goal areas: Communications, Cultures, Connections, Comparisons, and Communities. These are commonly referred to as the 5 C’s. Each goal area has a rationale and discussion of the goal area, two to three embedded standards followed by performance descriptors and sample performance indicators at multiple levels. Indeed, one of the key changes to the recent version was a more explicit focus on literacy, notably 21st century literacy skills and literacy development-reinforcement through learning languages. It is interesting to note that literacy is both explicitly and implicitly discussed in four of the five goal areas: Communication, Connections, Comparisons and Communities. It is only implicitly discussed in the goal area of Culture. Another notable shift was evidenced in the name change of the standards and explicated within. “World-Readiness” implies the skills students need to be ready for the place they will take in the world as global citizens. Because of the diverse nature of our communities in the

United States, the writers also sought to take the “foreign” out of “foreign language” and prefer terms like World Language, modern languages, second language, target language, or simply language. The Communications goal area saw another significant change. The four communicative skills of reading, writing, listening, and speaking have now been reframed into three modes: Interpretive, Interpersonal and Presentational. The National Standards Collaborative Board clarifies this should allow teachers to better vary their approaches to teaching and assessing these skills.

Within the multiple references to 21st century skills and literacy development, it is easy to see a foundation for both critical literacy and multiliteracies frameworks throughout the goal areas. This is evidenced in the various types and modes of texts proposed for interpretation and production, the various modes of communication and ways we interact and even how we can critically engage with our own culture to understand the culture of the target language population. You can almost envision the Learning by Designs framework as you read through each of the goal areas and standards explanation and expectations.

The most obvious parallel to ecojustice literacies, however, lies within the goal area of Cultures. In the discussion section of this goal area much time is devoted to discussing cultural assumptions. Learners must recognize that often their judgements of other cultures are rooted in their own values while both their opinions and attitudes are often based on criteria that is only valid through their native cultural lens (p. 69). Often a lack of information or sensitivity can lead to negative reactions and miscommunications. The authors call on educators to help students understand their own underlying cultural values, beliefs, and assumptions in order to essentially become more open-minded towards other cultures. When we think about the pillar of ecolinguistics and EcoJustice education being to better understand our own deeply rooted cultural assumptions and how they can impact our relationship with the natural world, then this

connection becomes clear. If we are already trying to understand ourselves this deeply, why not just take the additional step of connecting it to the natural world, in addition to the target language cultures? This move would be easy for world language teachers to implement and seemingly necessary if we are really going to contribute to producing “world ready” global citizens.

In addition to the standards, The National Standards Collaborative Board further published language specific standards in order to make explicit references to distinct languages and cultures. The *World-Readiness Standards for Learning French* was published in 2021. In the about section of this book, it is explained that the five C’s illuminate that language learning is more than language acquisition. Language learning is an amplification of other academic subjects, the learner’s relationship with themselves, their communities, and the world. The word “relationship” being key. It is this very focus on relationships that, again, undergirds the theory on Ecojustice Education. In the goal area of Culture, it is noted that learners will become more familiar with other peoples’ worldview and patterns of behavior. They will develop empathy towards others and gain knowledge of the “*la condition humaine*” which they left in French as a reference to French philosophy (p.29). They further make reference to “*liberté*” and “*negritude*” as a part of this human condition. I was surprised to see such anthropocentric views laid out in the French standards simply because of my own lived experiences in France. I understand how language ties to this human condition and experience, however, at the same time, I am disappointed that more emphasis is not placed on issues that are a common part of not only French cultural practices but also the French curriculum at school. Issues like : “*le développement durable*” [sustainability] ; “*l’éco-citoyenneté*” [eco-citizenship] ; “*la société de consommation*” ; [consumer society] ; and “*les énergies renouvelables*” [renewable energies]. Indeed, education for sustainable development has become a part of the French National

Educational programs in the last fifteen years (Ministère de L'Éducation Nationale, de la Jeunesse et des Sports, 2022). This is easy to find on the website of the French Ministry of National Education. Goals are aligned at every level of schooling but share three basic principles. First, to form the scientific minds of students and develop a sensitive relationship with the world, the curriculum's contents should be cross-disciplinary and concern sustainable development, climate change and biodiversity. Secondly, to rely on observation as a beginning scientific step. Lastly, the need for students to develop a rational attitude in their approach to environmental questions. This makes the quest for authentic resources much easier for teachers of French. However, it makes me question why sustainability is not further represented within the standards.

In the section on Learning Scenarios, there are sixteen proposed scenarios. Even though this is the French standards edition everything is laid out in English. A theme, targeted standards, performance range, and an essential question are supplied for each scenario. The proposed activities are divided into the three modes of communication: interpretive; interpersonal; and presentational. There are links to resources under each description of activities under the modes. Then, short blurbs on how the scenario relates to the four other C's is given. A guideline of possible adaptations and lastly, a reflection by an educator who has done the sample scenario are provided.

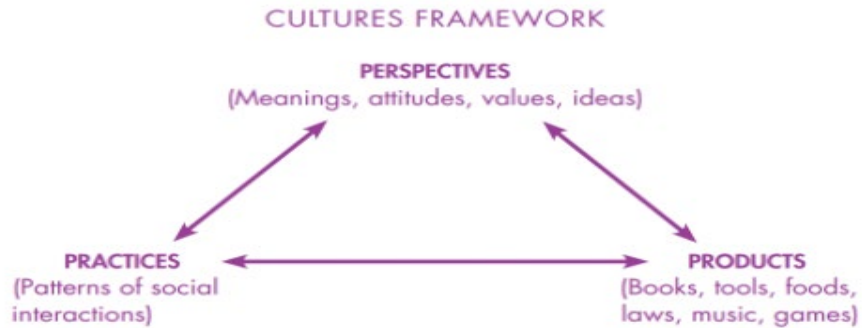
Of the sixteen learning scenarios proposed, there is only one that deals with any issue of ecology. There is an example entitled "Nature" that is provided for upper-level students (p. 95). The essential question they propose is "How am I connected with the natural world?" (p. 95). The grammatical focus in this scenario is on the subjunctive use of expressing emotions and proposing solutions alongside using imperatives. It is outlined that teachers should provide students with enough vocabulary, but no lists are provided. The activities proposed center around

endangered species. As I look at the blurb provided on the Cultures goal area, I am disappointed to see that it simply says, “Students become aware of the dangers to the environment and endangered species in the Francophone world” (p. 96). When we consider that in the general standards under the goal area of Cultures there is much reference to better understanding our underlying cultural assumptions and how we should pay attention to the influence our values may have on our judgements of other cultures, yet in this learning scenario they did not mention anything beyond “being aware” of endangered species. This feels shortsighted.

As I reconsider the Cultures framework that the World-Readiness Standards provide (see Figure 3). I am further perplexed. When I consider the eco gestures that encompass practices in French culture, or ideas and values about how to create or choose products, or actual products in the form of newer laws to limit plastic use, it just seems that not only more depth would be provided in the learning scenario given, but that more learning scenarios would be proposed to cover the breadth of what is happening with respect to ecological products, practices and perspectives in France currently. Laws have been and are being passed to limit: plastics; bags at supermarkets; disposable tableware; and other packaging, as well as limiting emissions, and pollution. These laws are also considered products under the Cultures framework. Considering the French standards were just recently revised in 2021, it seems there should be more of an emphasis on this evolution of culture in France would be more visible. Even if France is not the only Francophone country to discuss in French class, it seems like more resources could be recommended to help teachers navigate the changing landscape and help them to more easily compare the cultural framework of various Francophone countries which would help students then to make those comparisons with their own American culture and what is happening locally in their communities.

Figure 3.

Cultures Framework



Note. The National Standards Collaborative Board, p. 68, 2015.

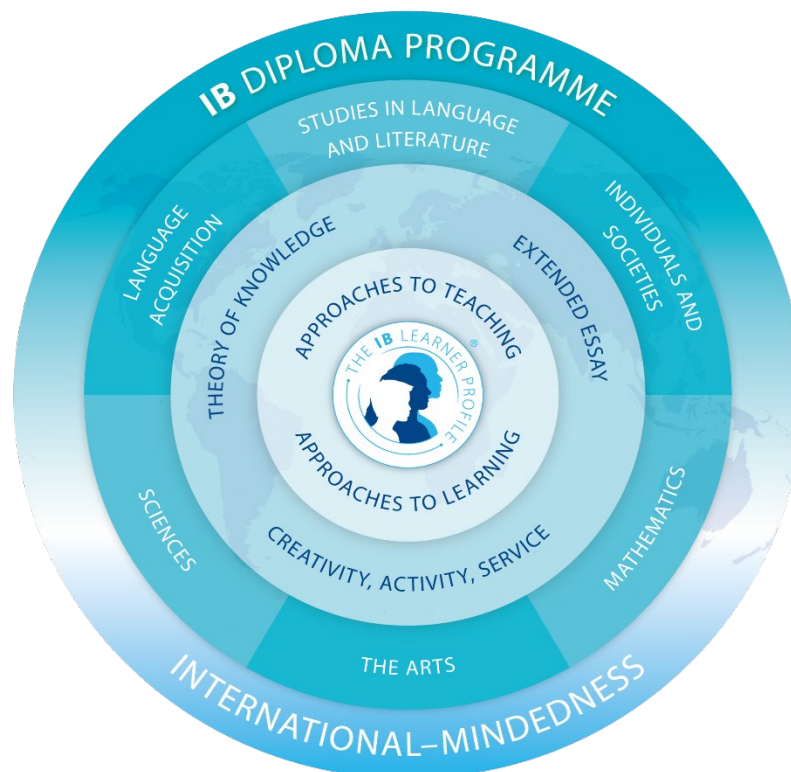
IB Language B Curriculum Guide

The IB Language B curriculum guide begins with the IB Mission Statement outlining the organization's overall goals. This is followed by the IB Learner Profile which serves as an outline of the qualities that the IB programme hopes to impart among members of its community. Before outlining the ten attributes of IB learners, they provide a brief description of the IB programs. What stands out in this description is “internationally minded people,” “common humanity,” “shared guardianship of the planet,” and “better and more peaceful world.” International mindedness is a key tenant of the IB programmes. This is followed by a table of contents, introduction, syllabus, assessment, approaches to teaching and learning and a glossary of terms. As we examine the syllabus, we can see how the course is connected to the other courses within the IB Diploma Programme as represented in the IB Diploma Programme Model (see Figure 4). Language B falls under the Language Acquisition Group 2 of the six-subject group. The six-subject groups are: studies in languages and literature; language acquisition;

individuals and societies; sciences; mathematics; and the arts. There are different disciplines within each of the six subject groups. Students must take at least three but no more than four Higher Level subjects. The remaining should be Standard Level. Students may choose an alternative six-subject than art, focusing on an additional science, individuals and societies or language course instead. Standard Level courses require at least 150 hours of teaching while High Level courses require 240 hours. In addition to the six subject groups, students have requirements in three core elements: Theory of Knowledge (TOK), the Extended Essay and Creativity, Activity and Service (CAS). They must complete a TOK exhibition and paper, a 3000-word research based Extended Essay on the topic of their choice and in one of the sixth-subjects and fulfill CAS activities and reflections. Students must earn a total of 24 points from the examinations given in each of the six subject groups. Each subject is worth 7 points.

Figure 4.

IB Diploma Programme Model



Note. The International Baccalaureate Organization, 2022. *Logos and Programme Models.* Ibo.org.

IB provides specific beliefs about language acquisition in the guide, specifically what students should be able to do with their language skills. Students should be able to communicate in the target language through the study of language, themes and text while simultaneously developing a conceptual understanding of how language works. Students will show this through receptive, productive, and interactive skills. For the IB DP, the what of how language works is important but the how language works is equally important. When they reference the how, they mean audience, context, purpose and meaning. This is what they refer to as “conceptual understanding.” Students are not only understanding these forms of texts but also producing them thereby demonstrating conceptual understanding. In addition to authentic texts where they examine culture, in the Higher-Level course students will engage with two literary works.

In order to provide context and purpose for the language learning students study five themes in which they will be able to communicate interests on a range of interests from personal, local, national and global. The themes are Identities; Experiences; Human Ingenuity; Social Organizations; and Sharing the Planet. IB explains that these allow students to compare the target language and culture to others with which they are familiar while simultaneously providing students the opportunity to make connections to other IB disciplines. Although the themes are prescribed, the IB only recommends topics and provides teachers with the flexibility to work within those themes in a way they feel best suits their local context (school and students) needs. Clearly, Sharing the Planet opens the window to engage in ecojustice literacies, but ecojustice teaching and learning can also connect to the other four themes as well.

IB provides a definition of text saying, “in theory a text is anything from which information can be extracted, including the wide range of oral, written and visual materials present in society” (IB, 2015, p. 20). This aligns to the New London Group’s (1996) definition of text. They additionally break those types of texts into three categories: personal, professional, and mass media. IB explains the purpose of using texts is to help students focus on ways in which successful communicators consider their audience, context and purpose while choosing an appropriate genre to convey meanings. Again, this is what IB calls “conceptual understanding” and is foundational for the course and evaluation.

IB then provides guidance on the creation of course work. They do not require specific textbooks and explain the syllabus was created so that teachers could have the flexibility to pull from a variety of authentic resources instead of relying on a textbook. However, teachers should focus on variety, integration and transparency in their course creation endeavors. This means a variety of skills, language, tasks, texts, and exposure to accents. It means an integration for students to be autonomous, move easily through skills, interact in various ways, make links to other disciplines and to be involved with the choice of materials studied. It means transparency about the IB goals, objectives requirements and assessment while receiving regular feedback.

Much of the guide is focused on understanding the expectations for the evaluation and assessment components. The evaluation consists of both internally evaluated components including the individual oral, and externally evaluated assessments including paper one productive skills (writing), paper two receptive skills (listening comprehension and reading comprehension). Each of the four components is worth 25%. Rubrics and guidelines are provided for each component.

After going through all of the assessment components, the IB discusses approaches to teaching and learning with respect to language B. Here, IB reminds teachers that the pedagogical

principles that lay the foundation for their programs are promoting critical and creative thinking skills, learning how to learn, and the promotion of international mindedness. There are six approaches to teaching: teaching based on inquiry; teaching focused on conceptual understanding; teaching developed in local and global contexts; teaching focused on effective teamwork and collaboration; teaching differentiated to meet the needs of all learners; and finally, teaching informed by assessment. There are five approaches to learning outlined by IB: thinking skills; research skills; social skills; and self-management skills. They tie these skills to language B development in this section.

Theory of Knowledge

The real foundation for ecojustice literacies within the IB programmes and briefly outlined in the Language B Curriculum Guide lay within Theory of Knowledge (TOK). This is a core part of the IB programmes. This is a course requirement for all IB DP students. There is an assessment component in the form of an exhibition and essay. TOK affords students opportunities to really reflect on both the nature and process of knowing (IB, 2015). Students are challenged to reflect on their lives both inside and outside of the classroom and reflect on what they know, how they know it and their underlying beliefs that impact their “knowing”. This course contains three parts: the core theme “knowledge and the knower”; optional themes selected by the teacher among “knowledge and technology; knowledge and language; knowledge and politics; knowledge and religion; and knowledge and Indigenous societies”; and finally, areas of knowledge “history; the human sciences; the natural sciences; mathematics; and the arts. Teachers from all of the six-subject groups are expected to incorporate TOK ideas and themes into their teaching across disciplines. The IB states that “all DP teachers are encouraged to help students to identify TOK knowledge questions in their subject lessons” (IBO, 2015, p.61). This is

something not all language B teachers engage with equally. Chatelier (2021) examined DP teachers across disciplines and their perceptions about the integration of TOK into their discipline. The language B teachers he studied found that although it was important to do, many did not, either out of fear of misunderstanding the TOK content or because they felt they needed to focus on the language development and there was not enough time to devote to TOK concepts.

Concluding Thoughts

Students need to understand the underlying cultural beliefs and habits that contribute to global warming and climate change. In order to do this, they must question how they know what they know and why they believe what they believe. This is something that can happen in the World Language classroom. The foundations for this exist both within the *World-Readiness Standards for Language Learning* and the IB Language B Curriculum Guide. In the standards it suffices to look at the goal area of Cultures to find that foundation and the goal area of Communities to take steps to practice. The prescriptions to cover a multitude of ecojustice-based themes exist at the heart of the five IB themes for language B. Moreover, an ecolinguistic-ecojustice style of questioning texts, culture, and the world around us, is exactly what the IB is looking for students to do in TOK and by taking on this challenge in Language B, I am actually applying TOK in my classroom and concurrently respecting the *World-Readiness Standards for Language Learning*.

Chapter 2: A Review of the Literature

Warner and Dupuy (2018) call attention to the fact that critical literacy has been at the heart of multiliteracies pedagogy and on world language instructors to consider the different ways their students imagine engaging with the world beyond the context of the classroom if they are going to be taken seriously as credible language speakers (p.124). Warner and Dupuy (2018) argue that a multiliteracies approach in world language pedagogical contexts can help learners take the step from analysis to action as they begin to understand exactly how language informs and forms the foundations of issues of peace and social justice throughout the world (p. 124). Indeed, it is through language that we arrive at “misconceptions, untruths, and stereotypes that lead to structural inequality and discrimination” (Nieto, 2010, p. 46). Texts are never neutral and world language educators contribute to social justice and peace education (Warner & Dupuy, 2018; Glynn, Wesely, & Wasell, 2014; Phipps & Gonzales, 2004). Applying a multiliteracies framework in second and World Language classes has great potential but evidence in the form of literature is narrow (Warner & Dupuy, 2018). Indeed, in 2010, Allen and Paesani called for the adoption of a pedagogies of multiliteracies in introductory courses at the university level in order to combat the dichotomy of language-content instruction, maintain relevance for foreign language courses and serve the intellectual rigor of university undergraduate programs. Allen and Paesani (2010) explain that such a change would cultivate literacy skills in these courses as they attract students. They cite three main challenges to such an integration: pedagogy, content and department buy-in. However, they also expound the future of collegiate language programs are at risk and to do nothing could compromise their very existence.

It is easy to find some pedagogical classroom tools for ecojustice education in Language Arts, however, empirical studies are more of a challenge. There is a clear absence of literature focusing on the critical or multiliteracies, along with World Language study and climate justice.

In order to better understand the landscape, we must pull from various critical approaches being explored in second and foreign languages. This includes looking at various critical approaches in language learning such as: learners as agents through dialogue; generative themes, social justice and problem posing approaches; inquiry-based learning; and critical literacy and identity.

Critical Approaches in Language Learning

Critical literacy and sociocultural strategies and approaches have been and are being implemented in several types of language settings, ELA, ESL, EFL and just appears to be beginning in other world languages too. Luke and Dooley (2011), remind us that English educators to speakers of other languages (TESOL) have been using diverse types of critical literacy strategies since the 1980's which has led to various pedagogical approaches (Luke & Dooley, 2011, p. 1). Huang (2011), however, says research is lacking in ESL and EFL critical literacy studies. He further states that studies that do exist do not pay attention to language development or do not address a students' understanding of critical literacy in relation to language development. Huang (2011) conducted a study in Taiwan which aimed to do just this. Huang's (2011) study took place in an elective English Reading and Writing course for non-English majors at the university he teaches at in Taiwan. Using a teacher- researcher approach, data included three written assignments from his students and his teacher journal. He proposed readings from four themes during the semester: commerce, environment, gender, and language. He chose two opposing texts to study from each of the themes. He designed a set of "critical questions" the class worked through after each text. The students understood critical literacy to be a conscious reading that enhanced their comprehension and motivated them to write (Huang, 2011, p 151). He cautions that learners may prefer to focus on learning the language itself rather than being critical of it (Huang, 2011, p. 153). This may be especially true earlier in language

learning when students lack some of the necessary skills to be able to effectively critique. Huang (2011) notes that educators should purposefully make connections between critical literacy skills and language skills and highlight that the language skills are not being sacrificed for the sake of focusing on critical literacy (Huang, 2011, p. 153).

Gómez Jiménez and Gutiérrez (2019) research looked at an English course at a private Colombian University. At their university students are expected to take and pass ten English academic courses as a part of their professional degree programs. Gómez Jiménez and Gutiérrez's (2019) study analyzed the process that EFL students and their teacher went through while they engaged in critical literacy practices. Gómez Jiménez and Gutiérrez (2019) tell us contrary to Huang's (2011) thoughts, that critical literacy does not disregard linguistics and components of the curriculum. Gómez Jiménez and Gutiérrez's (2019) findings instead posit that "a critical approach to English language teaching focuses on helping learners become aware of the connections between language and their social, cultural and political lives" (p. 102). Communicative competence-based curriculum strategies may even prove convenient for teaching critical literacy (Gómez Jiménez & Gutiérrez, 2019, p. 102). This may be due to the communicative and dialogic nature of the foreign language classes. Also, as students develop their foreign language learning identity, sometimes they can express themselves more honestly in the target language because it allows them to put some distance between their home culture and their true thoughts. Gómez Jiménez and Gutiérrez (2019) study found that when engaged in critical literacy practice, students increasingly reflect on their agency while developing language skills at the same time (p. 91). Engagement with critical issues and reflecting on their own agency should be the underlying aim when considering eco citizenship in World Language classes. Students must participate in dialogue to be sensitized, and it is furthermore through dialogue that students gain agency.

Learner Agents as a Result of Dialogue

According to DaSilva Iddings (2009), literacy is a social position that empowers individuals and through learning to read and write, individuals are more able to participate in the textual communities in which they live (p. 305). One means of achieving competency in reading and writing is through oral communication. Through dialogue teachers can help students to better understand what they know (DaSilva Iddings, 2009).

Christie (2016) tells us that there are two tools foreign language teachers can use to develop more dialogical conversation in the classroom: target language management and context management (p. 2). Teachers create an ambiance and target language “lifestyle” within the classroom. In creating this ambiance where the target language is the expectation, but spontaneous dialogue is encouraged students feel their opinions are valued and so teachers are also helping to keep the affective filter of their students low (Krashen, 1982). By remaining in the target language to take care of classroom housekeeping, discipline etc., context is created through the classroom ambiance with the expectation to stay in the target language. Allowing students to participate in spontaneous talk is not only an investment in target language but also in learner identity by increasing agency, allowing for risk taking, creativity and communicative success (Christie, 2016, p 2). Talking through the everyday language about how to dispose of papers, or asking rhetorical questions then answering them, modeling an eco-citizen’s actions, and thought process could help to create and sustain an atmosphere of eco citizenship in the target language classroom.

Macedo (1997) warns however, “The appropriation of the dialogical method as a process of sharing experiences is often reduced to a form of group therapy that focuses on the psychology of the individual” (p. 4). Educators must provide the political and ideological ties to

the dialogue in order to avoid this mistake. Macedo further notes “the sharing of experiences must always be understood within a social praxis that entails both reflection and political act” (p. 4). To combat this, Macedo proposes the anti-method pedagogy in which dialogue is viewed “as a form of social praxis so that the sharing of experiences is informed by reflection and political action” (p. 8). Such political action could be as simple as being that eco citizen model or reflecting aloud. Benesch posits that dialogic critical thinking can expand students' understanding to encourage tolerance and social justice (as cited in Pennycook, 2001). Ferreira, (2017) strongly believes that issues of eco justice and sustainability should be politicized in order for learners to acquire a sense of Freire’s conscientization.

Goulah’s (2017) introductory case study calls on the field of TESOL to confront the intersection of climate change, language, culture, identity and TESOL to address possibilities for change. The study uses a critical instrumental case study design and follows Mr. Ross, an ESL teacher in a New York public high school over the course of 7 weeks (p. 95). Mr. Ross’ unit on climate change covered critical consumption and critical composition of texts (p. 97). Through a sociodialogic vocabulary acquisition technique the class worked through complex texts increasing their vocabulary and critical literacy skills simultaneously. Furthermore, students were able to explore and discuss the convergence of climate science and religion curricularly and again sociodialogically (p. 105). It was through these discussions that Goulah was able to see evolution towards an eco-social contribution (p. 107). Goulah (2017) believes that this demonstrates how secular education can foster spirituality and religious sentiment (p. 108). Goulah’s (2017) study found that students were able to more fully develop their language, literacy and content knowledge related to climate science while fostering values of eco-ethical consciousness that parallels their cultural and religious identities. Despite Goulah’s (2017) findings, many public-school teachers may shy away from discussions of a religious nature in

school. It may be an easier frame to use values or norms as a discussion starter. These terms allow for the discussion of religion without naming it as so. Nonetheless, it is important to note that high school students are in a prime state of becoming (Freire, 1998). Critical discussions can be meaningful for the evolution of values in our students.

After an interdisciplinary joint project involving German language with instruction in sustainability, Ter Horst and Pearce (2010) resolved that combining foreign language study with environmental issues affords opportunities for students to become agents in their global communities while increasing their language proficiency and environmental literacy. Indeed, there has been a push for foreign language study to become more interdisciplinary in order to attract students to the field. Ter Horst and Pearce (2010) claim that “leading academic, cultural and political organizations outside of the field of language study have advocated a global interdisciplinary approach to learning and teaching about pressing issues such as the environment and sustainability” (p. 366). They explain that when thinking about what was revised in 2015 to become the *World Readiness Standards for Learning Languages*, 3 of the 5 goal areas are largely ignored. The goal areas have not changed and are communications, culture, connection, comparisons and communities. Often these are referred to as the five Cs of world language. Ter Horst and Pearce (2010) posit that connection, comparison and communities are often neglected from all spans of education from primary to collegiate levels. However, they explain these three that have the biggest potential to raise awareness of the need for language learning. When combining content-based instruction and world language, there is evidence of an increased interest in language learning and linguistic proficiency (Glynn & Spenader, 2020; Ter Horst & Pearce, 2010; Dupuy, 2000).

For their exploratory project of thirteen students, Ter Horst and Pearce (2010) used appropedia.org. This is a site for online collaboration for international development and

sustainability. Their upper-level Conversation and Composition German language class took on a unit about sustainability. They emphasized the National Standards presentation, interpretive and interpersonal communication goals while acquiring information about German history and culture. They used an approach that aligned to advanced literacy development in which some grammar was explained. Students in the course are expected to describe and narrate in extended paragraph length discourse, where they express opinions, form hypotheses, speak and write about a range of topics. Although they discussed a variety of historical and cultural topics their project on sustainability saw greater linguistic gains than any of the other units. They found this to be especially true on the discussion board posts students made. It seems students were producing more than the prescribed amount and, in their productions, incorporating more complex language than expected. In a post survey students expressed that in order to address climate change issues it was important to be familiar with other cultures and know a foreign language.

Generative Themes, Social Justice, and Problem Posing Approaches

Realities mediate individuals and their perceptions of reality in a given moment. Themes that are concrete in the now for these individuals allow for a dialectical interaction or limit situations (DaSilva Iddings, 2009). These current real-world themes are generative because they could further evolve. Teachers should represent these themes as questions or problems to be solved (DaSilva Iddings, 2009, p. 306). Teaching students to formulate questions in a target language may seem operational in nature but teaching nuance in the language and navigating possible answers provides students with essential scaffolding. Again, this is a way of addressing concrete themes in a way that promotes reflective thinking and provides a means for students to

play with the language as they are forming and learning to articulate their own beliefs in the target language.

A combination of generative themes and the limit situations they inform are dynamic, while both constraining and enabling action and that empowers them to transform (Weninger, 2018, p. 86). Students are engaged, because the themes relate so closely to their present worlds, and they are themes that have been decided in unison with the teacher. Weninger (2018) explains it is through critical reflection and dialogue with students that educators must identify generative themes to understand their constraining powers. Once themes have been collectively established action can be taken to transform reality and agents are formed. With environmental issues on the rise and the social justice issues that ensue, it seems evident that those themes will naturally emerge.

Pessoa and De Urzêda Freitas (2012) agree with Macedo 's (1997) warning. They also insist that a discussion of generative or problem posing themes is not enough. Educators must allow for critical reflection about how language affects unequal social relations (p. 774). They conducted a four-month study of the teaching of English as a foreign language using critical themes that were based on students' perceptions and on collaboration in Brazil. Although their focus was on the teachers' professional development, students were pleased with language and critical thinking developing through the dialogic process. Their results also implied the challenge for language teachers to learn to fully engage with students in finding their positions, academic voices, length of themes and understanding of language as a social practice (Pessoa & De Urzêda Freitas, 2012, p. 753).

Glynn and Spenader (2020) were also interested in critical themes and language learning. Their study followed four middle and high school Spanish teachers who implemented critical content based instructional units in their classes. They noted that although this usually happens in

upper-level collegiate courses, adding more meaningful content increases students' exposure to the target language while stimulating engagement. Indeed, they note that at the post-secondary level the transition between more operational classes to a content-based instruction (CBI) is often a difficult transition for students who end up deciding that they would rather not continue their language. Glynn and Spenader (2020) argue that by beginning this earlier in K-12 settings then students are developing critical thinking skills simultaneously with engaging with content they feel is relevant to their lives. The findings suggest that as the students engaged in the units, Urzêda began to gain confidence to vocalize their agency which ignited initiative between the whole groups. Teaching for social justice, no matter the content area, means that certain conditions must be met. In order to teach for social justice, Glynn and Spenader (2020) call for Sensoy & DiAngelo (2017) four tenants: (1) the way in which structures at both micro and macro levels are affected by unequal social power; (2) our positionality and roles in these structures containing unequal social power; (3) the importance of thinking critically about information and knowledge; and (4) the action necessary to obtain justice (as cited in Glynn & Spenader, 2020, p. 74). Glynn and Spenader (2020) findings suggest that students in all four classroom settings acquired tenants 1-3 on some level. It was uniquely tenant 4- action they the researchers were unable to see measured. They believe more needs to be done to help teachers to guide students from theoretical understandings of engaging critically to the concrete creation of action.

Formato (2018) also sees the need for further research in instructor education at the university to outline how future language instructors can acquire techniques in critical pedagogy. It appears that even committed teachers are not confident in the best processes or practice to use in the classroom to accomplish these goals. It appears more practitioner-inquiry studies are necessary to provide teachers with the application of these critical approaches in the classroom.

Inquiry Based Learning and Collaboration

Lee (2014) reminds us that “inquiry-based teaching lays special emphasis on the core concepts of cognitive and discovery learning and its goal to develop higher-order thinking” (Lee, 2014, p. 1247). Much like in Freire’s idea, the teacher becomes a facilitator of learning instead of simply making deposits of information in the students’ bank of knowledge. The class problem-solves together, which keeps the learners engaged in the process. Lee says in a foreign language classroom, this means not only initiating interaction, but it has the power to sustain interaction (Lee, 2014 p. 1247).

Contreras León and Chapetón Castro (2017) in their action research, investigated the implementation of collaborative learning from a social and dialogical perspective on middle school EFL students in Colombia. Their study showcased the potential that critical approaches to language education have to transform the classroom setting through the reversal of roles between students and teacher. They highlight in a dialogic process there is a social construction of knowledge and mutual learning that encourages students to understand and re-create their reality (p. 137). They construe that through group work students talk and through talking, learn. This is the foundation of collaborative learning. Contreras León and Chapetón Castro (2017) admit there were challenges in their project because of the adversity to group work based on previous experiences from both students and teachers. To combat this, students participated in team building activities as a part of their group work. Becoming veritable members of a cohesive group allowed them to change their perspective about their preconceived notions surrounding the idea. Students had to learn to function as a group. Contreras León and Chapetón Castro (2017) explain that group work will fail if teachers do not facilitate the process and ensure that all students are involved. Contreras León and Chapetón Castro (2017) were surprised at the personal

development experienced by students. They outline leadership, social awareness and citizenship as key changes that were noted.

Sovis and Pancost (2017) address the challenges some classroom teachers faced following the 2016 presidential election. They discuss Pancost's struggle and desire to create a safe space for all her students without increasing racial, socio-economic and nationalistic tension in her IB ELA classroom. Pancost discussed how she used the IB Mission Statement and IB Learner Profile as a critical framework to provide students with vocabulary they needed to be able to collectively navigate challenging topics. Pancost discusses how she uses the IB Learner Profile herself to think through and provide examples of her own successes and failures. Pancost says it (the IB Learner Profile) "is both a teaching and learning tool in engaging with texts in a critical, socially responsible manner" (p. 49). Sovis and Pancost (2017) explain that the framework the IB Learner Profile provides is a medium for student-centered teaching. They cite the issue that many teachers, even IB teachers, understand how to ask pertinent questions about texts but do not know how to sustain the inquiry among students. According to Sovis and Pancost, the IB Learner profile allows for teachers to scaffold critical thinking and "inquiry necessary for development of socially just engagement in civic and political life" (p. 50). In a target language, this type of scaffolding is even more important when using higher level vocabulary and grammatical structures.

Critical Literacy and Identity in World Language

Dimova (2012) engaged her students with critical literacy strategies in the IB French B classroom as she sought to have her students collaborate with their IB History of the America's class. Students were to research in French for their IB History paper. She provided three lessons on searching for, understanding, and evaluating texts. Students received a bookmark to use as a

guide with both French and English summaries of those lessons. She found that her students were not using critical literacy skills as expected and instead were trusting teachers, textbooks and sometimes even sources instead of questioning their validity. Even though she says her students “possess critical literacy skills,” it appears as though they are not using them (Dimova, 2012, p. 58). She then added the requirement that students must find two contradicting texts. This pushed students to purposefully look for opposing texts. Students need to form their own logical judgements and justify them. By only discussing largely accepted opinions in society we are only maintaining current power structures. It is only through discussions in ‘unsafe’ content that students can exchange with teachers, peers and families and become independent thinkers and appreciate the circle of knowledge and cultural perspective (Dimova, 2012, p. 283)

Keneman (2016) tells us that foreign language classrooms should be a place that nurtures and promotes critical literacies (p. 91). Frustrated by the dichotomy between lower-level foreign language classes that focus on functional and operational language skills and upper-level foreign language classes that are more literature based, but especially the exodus of students signing up for those upper-level classes out either discontent or disengagement, Keneman (2015) calls for a change to the functionality of the system itself. She explains that students need to find their own voice through critical literacy practices. Inspired by the use of art forms such as slam poetry in urban school environments, Keneman (2015), designed a study to illustrate how the slam poetry art form can be used as a pedagogical tool to achieve critical literacy development in foreign language. The context was intermediate level collegiate French classes.

She analyzed her students’ perceptions, preferences, and opinions about the pedagogical approach through the use of semi-structured interviews. She further analyzed students’ critical literacies development was measured by evaluating their written slam poems and their slam performances. The study found that students do indeed begin to develop critical literacies in

foreign language by writing and performing original slam poetry. Students who demonstrated mid-range or higher levels of critical literacies development were able to take advantage of language unique to slam poetry while expressing themselves creatively in the target language. They were also able to self-reflect on their experiences as second language learners and find a target language voice. Keneman (2015) believes that students being able to find a personal connection to the target language is essential for gaining confidence and wanting to continue in the language. Janks (2013) articulates that as individuals acquire discourses, alternative and additional ways of being in the world or new social identities can be established (p. 177). The same could be said of additional languages, notably as learners gain proficiency and the competency to engage deeply with texts. Carefully designed courses using problem posing education will allow students to cultivate their own voice in the target language and empower them to use a language outside their native one (Keneman, pp 91-92). “Learning different ways of reading and writing the world in a range of modalities are a central resource for changing consciousness” (Janks, 2013, p. 177). Keneman (2016) argues that using critical literacies in all levels of foreign language instruction would ensure courses are holistic, intellectually rigorous with a goal of empowering students to continue to study their foreign language (p. 95). At the lower language levels, critical literacies would allow for students to achieve competency beyond ‘tourist-like’ levels in order to understand and communicate dominant cultural values (Keneman, 2016, p. 95). This must mean that critical literacy strategies have the potential to increase language development. More advanced level courses would then not only be more challenging linguistically but also in their demand of more complex critical thinking (Keneman, 2016, p. 95). The addition of focus or content topics relating to ecojustice could add to that already hefty argument for implementing such strategies.

Formato (2018) agrees with Keneman (2013; 2015; 2016) and Glynn and Spenader (2020) that critical pedagogy can apply to all levels and contexts of foreign language education. He offers ideas for novice and intermediate learners of Italian. He explains that critical themes are often not discussed in traditional Italian classes as they relate to Italian acquisition and culture and instead focus more on the native language speakers' culture or even simply Italian cultural stereotypes (Formato, 2018). He discusses the concern of learners not yet having acquired a level of language deep enough to participate in critical thought in Italian (Formato, 2018). He then says it is the educators who should evaluate how to use critical language learning goals that foster linguistic skills. By choosing critical themes that relate to language, educators allow students to think deeply in their native language without negating their progress in Italian. He states that although instructors want learners to remain in Italian most of the time, using the native language to critically reflect is something to which critical pedagogy has no aversion. Formato (2018) insists that with careful planning, early language learners can participate in 'evocative critical work' without sacrificing language proficiency. At the intermediate level, scaffoldings will decrease, and the use of Italian will become increasingly natural. "The goal is to insert critical matters in a way that encourages language ability objectives and other fundamentals from the World Language curriculum while simultaneously permitting learners a space to partake in transformative learning" (Formato, 2018, p. 1122). Transformative learning helps learners find their voice. "For foreign language learners, developing their own voice also means developing an ear for the voice of others, which is an essential long-term, perhaps life-long goal" (Kramersch, 2014, p. 308). After all, a large part of communication is listening first, then responding.

Although Formato first saw possibilities for using critical pedagogies and critical literacies in the Italian foreign language classroom, he is now additionally calling for using an

eco-justice and eco pedagogy framework in the foreign language classroom. It seems that the evolution of critical pedagogies and critical thinking to issues that affect not only social justice but also the environment is a rather natural evolution for critical teachers. Indeed, Formato (2020) calls for combining Italian language learning and the arts within an eco-justice and eco pedagogy paradigm. He noticed that the climate crisis is largely ignored in Italian language pedagogy. For Formato, the arts is one area that can serve to unite discussions on the climate crisis and Italian foreign language. He asserts that often it is because of the arts that people are drawn to study Italian so triangulating the arts, Italian and climate change could have real potential to make a positive impact. In his 2020 paper, he makes a compelling argument about how the arts, notably Arte Povera, allows for the exploitation of language skills, critical thinking skills and eco justice literacy skills as well. What appears to be missing is an empirical study that investigates these assumptions.

Gaps in the Literature Concerning Critical Literacy, World Language and IB

With evolving definitions of literacy, the time has come to further explore how critical literacy approaches can impact foreign language learning and the development of critical (and eco) consciousness simultaneously. Luke and Dooley (2011) ask “whether and how critical approaches can make substantive differences in the cultural understandings, socioeconomic pathways, and political engagement and agency of second language learners is the outstanding question” (p. 10).

My research has shown that there is very little available literature on the IB in general, much less critical literacy. Annually, IB attempts to collect literature published throughout the year and creates an annotated bibliography that anyone can access through a google search. According to Pessoa and De Urzêda Freitas (2012) research on critical language practices is rare.

Throughout this review, I am not the only one to have recognized the lack of available literature on critical literacy praxis and practice in world languages other than English. “Furthermore, no empirical studies have been found that examine a critical literacy pedagogy in the foreign language classroom. Therefore, classroom research regarding such an approach deserves attention” (Keneman, 2013, p. 11). Formato (2018) likewise calls for an ‘imminent study’ dealing with instruction of the effects of critical pedagogy in the Italian language learning class (Formato, 2018, p. 1124). It appears that the need for research also extends to the need for further research in instructor education at the university (and I would argue all levels) in order to outline how future language instructors can acquire techniques in critical pedagogy (Glynn & Spenader, 2020; Formato, 2018; Pessoa & De Urzêda Freitas, 2012). Sovis and Pancost (2017) seem to agree that even IB teachers do not always understand how to follow up and sustain inquiry discussions. More examples about how other teachers are able to successfully integrate these skills into the classroom are necessary.

Kramersch (2014) advises teachers of world languages that it is our responsibility to expose students to various perspectives- even controversial ones and we must help them discuss the viewpoints of speakers and writers to not only make them practice conventional, but we must model them through narratives of personal experience and deep emotions and the beliefs behind those emotions (p. 307). Pennycook (2001) does warn that embarking on a critical journey with students may be likened to opening a Pandora's box. He cautions “doing critical work is dangerous work” and “the effects of what we do may be profound (p. 90). Sovis and Pancost (2017) petition us, as educators, to “be the agents and mentors of critical inquiry that is socially-just in supporting our students’ civic development and engagements; as we look to the future, such development in our youth is crucial to the preservation of democracy” (p. 51). This type of

‘dangerous work’ is often necessary and rewarding work for the teachers and students who choose this path.

Towards an Eco-Critical Literacy

As upper-level world language students engage in various forms of sociocultural and critical literacy approaches they become more aware of themselves and their priorities. As they begin to articulate in the target language what those are, I began to notice a trend towards topics of both an environmental and eco-citizen nature. As a teacher researcher, I followed their lead. In a similar move, Matthewman (2017) and her team have adapted Green’s 3D Literacy Model to move from a critical literacy approach in the classroom towards an eco-critical literacy approach. Indeed, she explains that Green’s 3D literacy model outlines the three dimensions of literacy that should be interconnected within practice: operational, cultural, and critical (Green, 1988; Green & Beavis, 2012). Matthewman (2017) and her team adapted this by adding on “eco” to cultural and critical, which they say has allowed them to better consider “the social, cultural and environmental contexts and effects of literacy in particular locations” (p. 52). The need for expanding towards an eco-critical literacy stemmed from observations of Rewi and Britton (Matthewman’s collaborators) students’ productions and reactions in class. Matthewman (2017) notes that enviro-cultural literacy refers to knowledge of texts and cultural forms which represent the natural and cultural world (p. 55). The eco-critical dimension of literacy will allow for critiquing and transforming this process while ecological knowledge is another part of eco-critical literacy but in language as it emerges from and in relation to texts (p. 55). Participating in this type of eco-critical literacy to seek understanding of how texts can frame environmental attitudes and values results in the development of “both local enviro-cultural identities as well as

global place identities” (p. 56). These attitudes and values really translate to an ecosophy that students should be able to begin to recognize and further articulate in their second language.

Understanding our own multiple identities and being able to juxtapose them side by side to compare, for instance, our local identity as it relates to the global is a skill. The same can be true when speaking of various issues, we collectively face. This relates directly to the IB Learner Profile trait of Knowledgeable, which states “... we engage with issues that have local and global significance” (IBO, 2013). In becoming *Knowledgeable* and working on the other nine Learner Profile traits, both “individuals and groups become responsible members of local, national and global communities” (IBO, 2013).

Stibbe (2007) inspired by Critical Language Awareness (Ivanic, 1993, Janks & Ivanic 1992) with a theoretical underpinning of Critical Discourse Analysis (Fairclough, 1992) came up with a strategy to help students begin to create their own ecological framework for evaluating texts. It begins with a classroom dialogical approach using generative themes centered around ecology. This allows students to articulate a beginning ecological framework or “ecosophy”. Stibbe (2007) says “ecosophy” refers to Naess’ (1990) terminology (as cited in Stibbe, 2007, p. 76). Students then begin as a group to analyze various forms of text which can be provided by the teacher. They use the texts to form collective diagrams and present their findings to the other groups. To follow up, they will write their own such text but that utilizes their initial ecosophies. Extracts from their work were then published to the internet on the Language and Ecology Research Forum. Stibbe (2007) explains that the goal of the project was for students to “develop skills for sustainability” (p. 77). The students provided positive feedback on the project explaining that they could see how real-life application of such skills would be necessary in their futures. Stibbe (2007) notes that one weakness was that sometimes students struggled to adopt an individualized ecosophy and not simply follow what was provided in the model.

Summer (2020) found that using eco-songs in the EFL classroom can ignite engagement for language learners to environmental issues. Taking advantage of these songs in class, especially following up the songs with activities that connect the themes of the songs to the learners can eco-critically sensitize learners while encouraging them to “become active global citizens that critically reflect upon their own behavior” (p. 149). Summer (2020) calls for a greater variety of eco songs in teaching materials and especially the ones that will encourage a change in perspective or provide a call to action. She calls for future research for not only linguistic studies but also pedagogical potential for developing ecological literacies in practice.

It appears that Summer (2021) took up her own call to action. She says a key goal of education is "development of critical environmental literacies comprising knowledge, attitudes, skills, and action" (p. 51). The conceptual framework of ecomusicology for foreign language education "Combined with a growing interest in research directions such as ecocriticism (Garrard), eco-pedagogy (Misiaszek, Deetjen, Ludwig), and education for intercultural citizenship (Byram et al.), which highlight the importance of increasing learners’ awareness of environmental concerns and exploring human-environment relationships in different texts and media, this illustrates the significance of applying ecomusicology to foreign language education" (p. 51). Summer’s (2021) work makes the case for using ecomusicology in foreign language education. This can be accomplished through the inclusion of four domains: musicians, music artifacts, music in action, the environment. She further explains just how this can be practically implemented through "three main aspects: 1) the development of lesson goals and topics grounded in eco-pedagogy, 2) the selection of texts and eco-artefacts suitable for environmental learning, and 3) the development of activities and tasks that aim to develop students’ ecological literacies" (p. 58). Teachers make use of what Summer (2021) refers to as eco-artefacts or a variety of text formats. Here, she is specifically looking at eco-songs but also music videos, short

videos, announcements, engagements of artists in environmental justice, music making, performance, consumption, and the music industry as various texts to critically engage learners. "The implementation of environmental learning in foreign language classrooms is theoretically grounded in an interest in developing learners' critical environmental literacies" (Summer, 2021, p.54). She warrants that applying ecomusicology to foreign language education emphasizes the importance of ecopedagogy and global education in those classrooms while generating original teaching formats (p. 59). Although she does not make reference to eco-justice, Summer (2021) also suggests taking advantage of songs that highlight environmental and racial injustices (p. 62).

Damico, Baildon and Panos (2020) call for educators to consider the ecolinguistic framework of the stories-we-live-by. The authors make the case that "literacy educators have a significant role in leading more systematic study and critical analysis of the stories-we-live-by (Stibbe, 2015), or the larger narratives that guide individual and collective sense-making, especially about the relationship between humans and the environment" (p. 683). Damico et al. (2020) illustrate how this relates to critical literacy practices. They provide examples of stories-we-live-by such as "Humans Are the Center of Existence, Separate from Nature, "Consumerism Is a Primary Pathway to Fulfillment," or "Gender and Climate Justice," among others and more importantly and how these issues can appear in texts in everyday life. Damico et al. (2020) explain that we as individuals and as a society are constantly making decisions based on our individual ecosophy whether we realize it or not. This ecosophy refers to a set of values or an ecological philosophy using Naess' 1989 definition (Damico et al., 2020). Values and priorities are at the center of critical literacy studies, but the idea of individuals' ecosophy has not been (Damico et al., 2020). Understanding one's ecosophy will allow for an analysis of the stories to which we are confronted daily as being beneficial, destructive or simply ambivalent. Using this

type of lens in the classroom promotes climate justice literacy (Damico et al., 2020). In order to do this, however, Damico et al. (2020) warn, teachers will need to begin with themselves. They must educate themselves and be aware of their own ecosophy. A self-reflection, and sincere modeling is important if students are to believe and engage themselves.

These eco-critical approaches are a natural evolution and needed extension of a multi and critical literacies. In the World Language classroom eco-critical literacy approaches have the potential to accomplish several goals. This allows for teachers to engage themselves and their students with these issues while simultaneously taking advantage of interdisciplinary approaches. They will help to produce students who have the proficiencies needed to become legitimate target language speakers in their global communities about issues of substance and significance while concurrently legitimizing the role of the World Language classroom (Glynn & Spenader, 2020; Formato, 2018; Keneman, 2016).

Conclusion: Cultivating Synergy

There is an absence of literature on what happens when world language teachers engage in discussions and work with their students on climate justice literacies. Gaining linguistic competence, agency, and eco-citizenship through eco-critical approaches in the IB Language B classroom is something that should be further explored. Upper-level high school World Language classrooms have much potential to cultivate such synergy. In nearly all upper-level world language textbooks, there is a chapter on the environment. Both AP and the IB have themes that incorporate the study of the environment. The five goal areas for *World Readiness Standards for Learning Languages*: Communication, Culture, Connections, Comparisons, and Communities provide a framework that facilitates the incorporation of climate justice literacies. Indeed, foreign language practitioner-researchers are uniquely positioned to choose

authentic resources or create content curriculum surrounding climate justice within the cultures their languages live in, to be able to study what happens in their context among their students and themselves, then track and report the findings. The synergy produced may help learners realize far more than just their linguistic goals but help produce local and global agents who achieve an *eco*-conscientization (Ferreira, 2017).

Chapter 3: Methodology

Statement of Purpose and Research Questions

The purpose of this practitioner inquiry case study is to better understand one suburban public school's class of IB French B HL students' underlying beliefs about the intersection of climate change and social justice and also discover in what ways they engage and show engagement with ecojustice literacies while learning a target language through eco-critical literacies practices. Learning to understand the complex relationships that exist between social justice and climate change while uncovering the messages hidden in texts involves critical thinking and critical literacy skills that they need to refine. For the purpose of this study, I will investigate the following questions:

1. What happens when students and their teacher engage in ecojustice literacies while learning a target language?

A. In what ways do students show their engagement with ecojustice issues in the target language classroom through the cultivation, evolution, and articulation of a collective classroom ecosophy?

B. What happens when students are given the opportunity to take action outside of the classroom?

Qualitative Research Approaches

This project is a practitioner inquiry case study. Case study is ideal for practitioners doing research because it allows them to reflect on their own bounded system or class/classes while focusing on particular areas of production of their students. Creswell and Poth (2018) view case study a qualitative research design that could be the object or product of the investigation. Creswell and Poth (2018) further explain that using a case study approach allows for the

exploration of a real-life case over time through detailed, in-depth data collection involving multiple sources of information (p. 97). In this inquiry I am both the teacher and the investigator.

Often lifelong learners first, all teachers should strive to develop and sustain inquiry as a stance (Cochran-Smith, Barnatt, Friedman & Pine, 2009, p. 28). What this means is that teachers engage in a cycle of analyzing and questioning their own practice (Cochran-Smith & Lytle, 1999). Practitioner research is important because it allows teachers to take advantage of their unique and multifold positions. You see, a practitioner researcher holds a delicate position as both an insider and an outsider in their investigation. When the practitioner is a researcher and when the professional context is a site for the study of problems of practice the boundaries blur (Cochran-Smith & Donnell, 2012). Practitioner researchers understand their context better than anyone else could. When a teacher becomes a researcher, it is often for social and practical inquiry (Cochran-Smith & Lytle, 1999). “With practitioner inquiry, the larger project is about generating deeper understandings of how students learn,” (Cochran, Barnatt, Friedman & Pine, 2009, p. 19). In the case of this investigation, the research questions seek to better understand the funds of knowledge students bring with them into the classroom in order to better serve them an instruction that will bolster the skills that they may not have acquired specifically with respect to relationships between the environment, themselves, and social justice issues. These questions emerged from my day-to-day practices as I covered issues of the environment and or social justice and the discrepancies between what was anticipated and what occurred (Cochran-Smith & Lytle, 2015).

Role of the Researcher

In this practitioner inquiry, I am the teacher of record and the researcher conducting a self-study using my practice as a site for research (Cochran-Smith & Lytle, 2015). As a

practitioner researcher, I have a relationship with the IB Diploma Program (IBDP) and my students. I have been teaching in the IBDP for twelve years. I believe in the power of the program, because of what I have been able to see it does to help students achieve their goals in high school and beyond. I have observed my students' strengths and weaknesses during my course and as they navigate through the diploma program. I want to be careful to question what I believe to know in order to remain a critical practitioner.

This investigation stems from my own observations about my students over the course of the last twelve years and my desire to provide the most comprehensive yet meaningful education possible for my students. Many of them have expressed that there is no global issue more important than the protection of our planet, yet I am not sure they understand the inextricable connection between the climate crisis and issues of justice or how to engage critically with the texts that surround them in their everyday lives. As a teacher, I am also a learner and co-creator of knowledge inside my classroom. As a teacher-researcher I take on the additional responsibility to formally investigate questions to which the answers may interest the larger language teaching community then share my findings.

Context and Setting of the Study

My role as an IB Language B educator affords me multiple opportunities. Firstly, I work with a different kind of learner. "The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world" (IBO, 2013). The principle means of instilling international mindedness throughout the IB communities is through the IB Learner Profile. The IB outlines what attributes they value in its learners and members of their communities. Using the IB Learner Profile, there seems to be an attempt to instill collective imaginaries (Medina &

Wohlwend, 2014) in members of its communities. Collective imaginaries are the shared visions of communities that we collectively imagine, in this case surrounding school, cultural worlds, or identities as IB learners (Medina & Wohlwend, 2014). Through the discourses of the IB Learner Profile and the shared experiences of the IB program, students generate these shared, sometimes imposed ideas, about what it means to be an IB Learner and thus a member of this community. This is something that resonates within students as they take on the identity of an IB Learner. Secondly, because of the rigorous nature of the program I also have the opportunity to push students beyond their initial expectations as there is a 100% pass rate on the IB French B exams at my school and nearly half each year of those are able to attain a state Seal of Biliteracy by earning a 5 or better on their IB French exams. This level of work is not reproduced at other schools in the school system that do not offer the IB program.

In addition to the *World Readiness Standards for Language Learning*, the state foreign language curriculum standards, I also have an IB Language B curriculum guide that I follow. This additional layer of curriculum widens the scope of what I am able to do with students inside the classroom. The IB DP Language B curriculum is cosmopolitan in scope and allows for a good deal of flexibility on the part of the teacher as we cover a range of prescribed Language B themes including Identity, Sharing the Planet, Experiences, Social Organization, and Human Ingenuity. Teachers select the sub themes. The sub themes that have traditionally been my focus in IB French Year One SL are same-sex marriage laws and equality; education; harassment and bullying; citizenship; values, principles and symbols in the French Republic; eco-citizenship behaviors including, eco-gestures, renewable energies and mass consumption; and official and non-official French holidays. We spend a lot of time discussing environmental issues. Many students have told me that the first and only time they have talked about climate change or ecology has been in my class or the IB Spanish class for those who do both. Although they know

far less about being eco-citizens than one might imagine, the feedback I have received from students has indicated that they feel like it is important. Are they seeing the intersectionality of climate and justice? Through the study of these themes, students are expected to begin to understand, recognize and reproduce conceptual understanding of texts. This means that they should be able to decipher the intended audience, context, purpose, meaning, and variation in order to not only understand texts but also to be able to produce texts where this conceptual understanding is illustrated clearly.

Study Participants

Although I teach both IB French Year One Standard Level (SL) and IB French Year Two Higher Level (HL) French Language B in the IBDP, the study participants will be IB French Year Two HL French Language B students. They are seniors in high school. They have had the equivalent of five years of high school French study that includes one regular level one over the course of two years in middle school, plus two years of IB preparatory French and IB French Year One. Using the CEFR or European levels, average performing students are at the B1 level or Intermediate-mid to Advanced-low on an ACTFL scale when they leave our program. They are the best fit for the research questions I am investigating because they have already been through the IB Year One SL with me as their teacher. We have already established relationships. I understand their level of French and what they have learned. They have some foundational knowledge of same-sex marriage laws and equality; education; harassment and bullying; citizenship; values, principles, and symbols in the French Republic; eco-citizenship behaviors including, eco-gestures, renewable energies and mass consumption (see Appendix A). Because of this foundation, they already have some of the necessary vocabulary and structures to be able step deeper into the critical aspects of conceptual understanding of relationships and begin to

articulate their forming ecosophies. Because they have already been working with me for a year in their IB French Year One class covering the aforementioned themes, they have been introduced to vocabulary and structures that will allow them to have a preliminary voice as they transition to IB French Year Two. During their IB French Year One course, they were split into two classes. They were mixed with SL seniors. Now they are combined into one class of IB French Year Two, HL seniors. We spent that first SL year building relationships, learning vocabulary, and structures while negotiating the coursework and examinations. This second year, we step deeper into all of these. I have modified the thematic overview of the HL course in order to undertake this investigation (See Appendix B).

With that being said, I think it is important to note that the study begins in the fall semester of 2022. Two and a half years into the pandemic. Teachers and students are dealing with trauma left over from covid learning. March 14th, 2020, we all left school, presumably for a week while leaders figured out what was going on. The school district went to online learning. In the beginning, the guidelines were limited as to how students would work or how much work could be given. After three weeks the policy changed and in order not to penalize students who did not have access to technology or the internet, it was decided that no students' grades could go down in any subject area. For some students, this marked the end of the semester as they chose not to complete additional assignments. The students in this study were freshmen at this time. The following fall, the district began with an all-online model but after six weeks went to a hybrid model where some students came face to face and some students were at home. This was the model for the remainder of the year. The first time these students had all been face to face together since their freshman year was their junior year of high school. This was the first year of our two-year Diploma Program course and the first year they had me as their teacher of record. Inevitably, there are gaps in learning. However, these students are resilient and have acquired

coping skills. One of which I noted, and they confirmed through classroom discussions is rote memorization. Students self-report that unfortunately critical thinking has not been something that comes naturally or that they have had much practice doing until their junior year as they began their IBDP courses including the Theory of Knowledge course.

There are a total of 20 students in the course, of which 16 are participants in the study. Although I analyze the process, class, and classwork holistically, only a small group (4) of these will have their work more closely analyzed. These focal students have been determined by their willingness to participate fully in the study and ability to effectively communicate their experiences through their dialogue and reflective journals and course work. Maximum variation will be employed as a sampling strategy because it will allow for the exploration of the diversity of and multiple perspectives within the case study (Creswell & Poth, 2018).

Data Collection Procedures

In a practitioner inquiry study, what counts as data or what counts as analysis could deviate from traditional forms of research (Cochran-Smith & Donnell, 2012). The range of data spans from student produced data, observations of students, self-observations, memos, notes or narratives about lessons, texts chosen purposefully, student-student interactions, student-teacher interactions, and many more. Indeed, “With practitioner inquiry, the systematic examination and analysis of students’ learning (or other educational outcomes and issues) are often interwoven with examination of practitioners’ intentions, reactions, decisions, and interpretations” (Cochran-Smith, Barnatt, Friedman & Pine, 2009, p. 19). This is most certainly the case with data collection for this study as indeed multiple forms of data will build the depth of the case (Creswell & Poth, 2018).

Data collection takes place throughout the IB French Year 2 HL class. To address my research questions, I employ several layers of data collection and analysis. Multiple sources of data combined with more than one data collection method allow for triangulation and thus a form of validation and credibility to the research (Merriam & Tisdell, 2016). Classroom observations, teacher generated artifacts such as lesson plans, teacher diary, student produced artifacts including several class assignments and dialogue journals will all be incorporated. The data is collected throughout the year as outlined on the data collection timeline in Table 2.

Table 2

Data Collection Timetable

Source of Data	Data Collection	Frequency	Approximate Dates
Classroom observations	Field notes & researcher journal	Daily	September 6 -April 28
Teacher artifacts	Lesson plans & teacher diary	Weekly	September 6 -April 28
Student artifact: Class Collective Ecosophy	In class	On going	Throughout the year
Student artifact: “Let’s Take Action”	In class	Once with revision and round table discussion	March
Student-teacher Dialogue Journals	In class journals	(8) throughout the year	As submitted
Student artifact: Final Smash Doodle reflection	In class	once	April 28

For this class, students use pseudonyms and pseudonym profiles. Classwork data is collected per normal classroom procedures which could include handing in written work to a class bin or leaving work in individual student folders which are then filed by the student to a class box, or students working directly through their web-based submissions. In early discussions with students, they preferred to use a physical journal for their dialogue journals, so I purchased small eco pads that were stored in the class box. Any web-based submissions are handed in as a part of our Google Classroom into different assignment categories under individual accounts. However, any data is collected from Google Classroom, anonymized, and securely stored. All data is only stored and secured on encrypted devices, and that is triple pass coded; password required to enter the computer, the program, and each document. As a practitioner researcher, I keep lesson plans, teacher diary, classroom observations, and researcher reflections up to date each week. All data including student produced artifacts or practitioner-researcher generated documents are housed within a data catalog where there is an inventory of the code book of data analyzed, preliminary conceptual maps, graphs and an audit trail.

Student Produced Artifacts

Throughout the semester, I planned several assignments which I believed held the potential to provide rich data. Projects vary in scope. Because it is the first time, I am going through many of these projects with students, it is important that I account for a certain amount of flexibility. Educators cannot always know how long it will take students to negotiate certain tasks and certain tasks are more important than others due to their learning potential. For each of the lessons or assignments, I envisioned an amount of time based on my experience, but I carefully watch and sometimes guide students to make sure they have the time needed to invest in our work fully. Unfortunately, multiple constraints arose during the first semester that called

for such flexible planning, some for thoughtful reconsideration and some for more spontaneous modifications.

Class Ecosophy.

There is one collective class-based project, which is our class ecosophy. For this artifact I envisioned a class period where students collaborate in groups to negotiate a collective system of beliefs and goals for our classroom environment. The one class period evolved into one full class period and then several half periods throughout the course of the year. This work remained posted on our Google Classroom and served as a reference to discuss to and revise if needed throughout the school year. This was something that continued to be at the heart of our discussions until the end of the school year. I will discuss this more in Chapter four and Chapter five as I report the findings, including the observations and obstacles for this assignment.

Agissons.

This is one of several individual assignments. “Agissons” [Let’s Take Action] is a project that was the fruit of in-depth teacher reflections, peer review sessions and the evolution of the course with modifications based on student needs. This project has several parts including reflection, planning, doing, writing, discussing via a Round Table, reflecting and revising the writing. More about this project will be described in both Chapters four and five as I further investigate the teacher experience and analysis of some of the individual contributions of this project.

Dialogue and Reflective Journals.

Dialogue and reflective journals serve as a space where students can explore ideas, concepts, and various forms of grammar in a relaxed and low-pressure environment while

providing an opportunity to communicate directly to and with me. Each month there will be at least one week where students have specific questions of interests around what we are studying in class plus a reflective journal protocol will be used (Figure 5). The specific questions of interest can be found on the Thematic Overview in Appendix B.

Figure 5.

Dialogue and Reflective Journal Protocol

Guiding Questions:	
Question of the week	<i>La question de la semaine</i>
What surprised you this week?	<i>Qu'est-ce qui vous a surpris cette semaine ?</i>
What intrigued you?	<i>Qu'est-ce qui vous a intrigué cette semaine ?</i>
What did you learn?	<i>Qu'avez-vous appris?</i>

Note. Adapted from *Fieldworking* by B. S. Sunstein & E. Chiseri-Strater, 2012, p. 86, BEDFORD/ST MARTIN'S. Copyright 2012.

Practitioner-researcher Generated Documents

Smash Doodle Reflection.

Lastly, at the end of the semester, I ask students to create a Smash Doodle reflection of our time together over the two-year course. A Smash Doodle allows students to reflect and react to a book chapter, a song, or in this case a class experience, that combines both written and drawn ideas to creatively express their vision of what happened. This allows for more flexibility of expression and an opportunity to use various creative literacies. I thought because this reflection comes at a time when students are in heavy writing mode preparing for their IB

examinations across content areas that they might enjoy being able to communicate using other literacy practices in lieu of writing a more traditional journal entry.

In a practitioner inquiry data can come in the form of unconventional documentation (Merriam & Tisdell, 2016). When the teacher is the researcher, valuable information can be uncovered in the work they produce to prepare their courses, plan and evaluate their lessons and essentially craft curriculum. This documentation is considered researcher generated because it is prepared by the researcher or for the researcher by participants once the study has begun (Merriam & Tisdell, 2016). For this study, this includes lesson plans, posted agendas created and embedded in the Google Classroom for the students but additionally, data emerged as a part of correspondence between the teacher and the students in the form of handwritten letters and emails.

Classroom Observations.

Real-world settings provide valuable opportunities for various forms of direct observations. My own classroom is such a setting. My students and I live and learn together in this space daily. I thoughtfully design and redesign the space every year and often during the year as well, paying attention to post items on the walls that I believe will help students learn. I arrange the desks in such a way to promote interaction. Through interaction with my students in the IB French Year One course, I get to know my students and they get to know me. This allows for a deeper observation, but it also means that I need to pay close attention to my own assumptions in both my observations and my field notes. The challenge for me as a practitioner-researcher is to combine the roles in such a way that I can be the insider yet be able to describe it to and for outsiders (Patton, 2015).

In order to fully undertake my research questions, I must engage in two types of classroom observations. Firstly, because I serve as both the teacher of record and the researcher in this investigation, in order to better separate those roles, I will be video recording my lessons. This will allow space for my teacher self to focus on the teaching and the researcher self to focus on the observations. Current school system policies allow video recordings for the purpose of improving the quality of instruction so the focus of the recordings will be on me as the instructor and how I conduct the class, engage with students, respond to and direct the lessons. After each class, I will view the recordings and take field note observations.

As the teacher of record, however, I am always observing my students. In class, as a participant-observer I hope to see students engaging in dialogue about the language learning process, taking ownership of the learning process as they navigate and develop their own ecosophies and using what we are learning together in creative ways.

Creswell and Poth (2018) advise the use of an observation protocol. For the researcher-teacher observations I apply Merriam and Tisdell (2016) checklist of six elements for researcher observations: the physical setting, participants, activities and interactions, conversations, subtle factors such as informal or unplanned activities, symbolic or connotative meaning of words, and finally, my own behavior. Observations are conducted using color coded double entry field notes that will allow me to attend to the multiple layers my dual roles impose and to take advantage of double voiced field notes (Sunstein & Chiseri-Strater, 2012). For the teacher of record observations during the class time, I use a teacher diary that is a compliment to my lesson plan. The teacher diary allows space for my personal perspective before, during and after this researcher observation process as well as any notes on issues that arise in class including challenges, surprises, or student concerns.

Teacher Tools.

Lesson plans are an important tool for teachers to use to maximize their class time. They help teachers set realistic learning goals for their students and outline the steps they need to take in order to meet those goals. They provide insight into the thought process of the instructor and show a plan in action. Although it is important for teachers to use lesson plans, it is also important for teachers to be flexible in order to meet the needs of the learners in real time. Adhering to the lesson plan is less important than deviating from the plan in order to take advantage of opportunities that may arise during class activities and discussions that allow for a rich learning experience. It is important for teachers to note such deviations in a teacher diary where they can work out in what ways the deviation will impact the following plan. Weekly lesson plans will be kept alongside the teacher diary for this study.

Data Analysis Procedures

Merriam and Tisdell (2016) remind us that “the process of data collection and analysis is recursive and dynamic” (p. 195). Creswell and Poth (2018) prefer the visual image on the data analysis spiral when describing the overall contour and non-linear process of data analysis procedures (p. 187). A combination of these ideas harmonized within my own researcher-self experience. With that said, preliminary data analysis (Grbich, 2019) begins with my first lessons and continued until all of the data has been collected for the school year. This preliminary analysis is an important step in familiarization with the data which indeed is the first part of the analytic procedures but also aligns to my educational practices as a teacher. At the end of the school year after having moved forward through the preliminary analysis throughout the year, I then undergo a backwards analysis beginning with what was most familiar and working backwards throughout the year. For all stages of the analytic process, I use a bottom-up approach

which allows me to concentrate my focus on what the data is saying instead of looking for specific alignment.

For the overall project I use thematic analysis. This helps researchers to identify patterns of meaning within data for interpretation from multiple data sources. Student generated classroom data is analyzed using a six-phase reflexive thematic analytic process (Braun & Clarke, 2021). This is a case study of a bounded system (my own IB Year Two class). I begin with a holistic analysis of the entire case. However, when clear divergence emerges, I take advantage of purposeful maximum variation sampling to highlight the varied perspectives (Creswell & Poth, 2018).

For analyzing classroom observations, field notes, and teacher diary, I take advantage of Sunstein and Chiseri-Strater's (2011) analysis memo for field notes in three key questions. They propose in order to track assumptions to ask, "what surprised me?" to track positions, "What intrigued me?" and to track tensions, "What disturbed me?" (p. 87). I also use this process of reflexive journaling following each session of thematic analysis to serve as documentation and audit trail of the analytical process.

Table 3 demonstrates the alignment between the research questions, theoretical concepts, the data inventory and the analytic approaches I use throughout the study. This table serves as a sketch that portrays the multileveled and layered process of this study. I use this in the beginning and planning stages to provide direction, during the project to administer support, during the analysis to ensure validity, and finally during the report writing to be sure to honor the initial goals of the project.

Table 3.*Research Questions, Data Inventory and Analytic Approaches*

Research Question	Theoretical Concepts	Data Inventory	Analytical Approach
What happens when students engage in ecojustice literacies while learning a target language?	<ul style="list-style-type: none"> ● Ecolinguistics (Stibbe, 2000) ● EcoJustice Education (Martusewicz, Edmundson & Lupinacci, 2021) ● Kincentric Ecology (Salmón, 2000) ● Multiliteracies (NLG, 1996) (Cope & Kalantzis, 2015) ● Critical Literacy (Luke & Freebody, 1997) (Freire, 1998) ● 	<ul style="list-style-type: none"> ● Practitioner-Researcher Lesson plans ● Classroom observations (memos) ● Teacher Diary 	Analysis Memo for field notes in three key questions (Sunstein & Chiseri-Strater, 2011)
Follow-up RQs			
1. In what ways do students show their engagement with ecojustice issues in the target language classroom through the cultivation, evolution, and articulation of a collective classroom ecosophy?	<ul style="list-style-type: none"> ● Ecolinguistics (Stibbe, 2000) ● EcoJustice Education (Martusewicz, Edmundson & Lupinacci, 2021) ● Kincentric Ecology (Salmón, 2000) 	<ul style="list-style-type: none"> ● Classroom observations ● Teacher Diary 	Analysis Memo for field notes in three key questions (Sunstein & Chiseri-Strater, 2012)
		<ul style="list-style-type: none"> ● Dialogue journals ● Class Collective Ecosophy 	The 6-phase reflexive thematic analytic approach (Braun & Clarke, 2021)
2. What happens when students are given the opportunity to take action outside of the classroom?	<ul style="list-style-type: none"> ● Multiliteracies (NLG, 1996) (Cope & Kalantzis, 2015) ● Critical Literacy (Luke & Freebody, 1997) (Freire, 1998) 	<ul style="list-style-type: none"> ● Classroom observations ● Teacher Diary 	Analysis Memo for field notes in three key questions (Sunstein & Chiseri-Strater, 2012)
		<ul style="list-style-type: none"> ● Dialogue journals ● “Agissons” 	The 6-phase reflexive thematic analytic approach (Braun & Clarke, 2021)

Strategies for Validating Findings/Trustworthiness/Assessing Quality

Establishing Validity

It is important to incorporate validation strategies throughout the analytic process. Peel (2020) reminds us that,

For experienced educators, who are adopting the role of researchers, it is impossible for them to escape themselves in terms of their experiences. Therefore, they need to acknowledge that their approach to applied educational research is derived from their background experiences, beliefs and values with biases evident in their selection of the issue, the research questions, the conceptual foundation and the contexts of the studies (p. 4).

One critique of qualitative research is that it can seem rather subjective in nature. However, as a qualitative practitioner researcher, it is important to remember that subjectivity is a valuable asset in the thematic analysis process. An essential piece of the analysis will emerge from the creativity I am allowed to explore and practice (Vaismoradi, Jones, Turunen, & Snelgrove, 2016).

Credibility, transferability, dependability, confirmability, audit trails, and reflexivity, are important components in a rigorous and trustworthy thematic analysis (Nowell, et al., 2017). Nowell, et al., (2017) present Braun and Clarke's (2006) six-phased method for thematic analysis in a practical table of how researchers can specifically implement trustworthiness strategies within Braun and Clarke's (2006) six-phase analysis method. I have adapted this table to include the variety of measures that I take for this research project (see Table 4). As a qualitative researcher, integrity is important for the outcome of my findings. I incorporate several strategies to ensure validation. Because of my teacher-researcher position I have adequate engagement

with the data. To validate my findings, I collect data from a variety of sources. A data collection catalog is used to easily locate or identify information. This is where I code each data segment. I diagram the themes and connections I see within the data. I perform a cross check in order to triangulate the data. My own reflexivity helps to clarify my own biases, values, and interpretations of the data. Additionally, an audit trail which includes a record of my interactions with the data, details of how the study was conducted and how the data was analyzed is kept after each analysis session. Lastly, regular peer review sessions were held. These sessions took the form of four formal and recorded sessions throughout the school year, one face to face weekend retreat during the summer and weekly informal check-ins during the entire research process. Both the sessions and check-ins served as a valuable tool in the data collection, reflection, writing and revision processes. Indeed, we each shared our data collection and research journeys. We solicited feedback about the process and about making connections to what each of us was experiencing in our own unique research contexts. It was through these sessions that I was truly able to step outside of the teacher self in order to use the researcher lens to more effectively reflect on my own practices.

Table 4

Reflexive Thematic Analysis/Establishing Trustworthiness

Six phase process for Reflexive Thematic Analysis (Braun & Clarke, 2021, p. 331)	Anticipated means of establishing trustworthiness Based on (Nowell, et al., 2017, p. 4)
1) Data familiarization and writing familiarization notes;	<ul style="list-style-type: none"> ● Prolong engagement with the data ● Triangulation of modes ● Documentation of theoretical and reflective thoughts ● Documentation of potential codes/themes ● Store raw data in well-organized archives ● Keep records of all data field notes, transcripts, and reflective journals

2) Systematic data coding;	<ul style="list-style-type: none"> ● Reflexive journaling ● Use of a coding framework ● Audit trail of code generation
3) Generating initial themes from coded and collated data;	<ul style="list-style-type: none"> ● Diagramming to make sense of theme connections ● Detailed notes about hierarchies of concepts and themes
4) Developing and reviewing themes;	<ul style="list-style-type: none"> ● Test for referential adequacy by returning to raw data
5) Refining, defining and naming themes;	<ul style="list-style-type: none"> ● Peer review
6) Writing the report.	<ul style="list-style-type: none"> ● Peer review ● Describing process of coding and analysis in sufficient detail ● Thick descriptions of context ● Description of audit trail ● Report on the reasons for theoretical, methodological, and analytical choice throughout the study

Note. Based on the most recent articulation of six phase process for Reflexive Thematic Analysis (Braun & Clarke, 2021, p. 331) and “Establishing trustworthiness in each phase of thematic analysis” (Nowell, et al., 2017, p. 4)

Potential Ethical Issues

When practitioner researchers use their practice as a site for research, the boundaries between inquiry and practice can become blurry (Cochran-Smith & Lytle, 2015). Although this scenario has the potential for rich analysis it also has the potential to generate tensions. Some concerns may stem from research taking away both time and energy from professional teaching obligations and responsibilities (Cochran-Smith & Lytle, 2015). It is important to note that this study is being conducted as a part of normal classroom curriculum and learning activities. The data collection is simply a part of regular classroom procedures and practices. The research

procedures are minimally invasive to the learning environment because both data collection and or observations are an organic part of the course and do not change because of the research study. The data collection periods take place during the IB French Year Two class that I teach every other day as a French teacher on the block schedule. The classroom discussions, lessons, and student-teacher conferences that are recorded are all a part of the normal IB French Year Two curriculum. The class work or homework that is collected has identifiable information removed (pseudonyms in lieu of names). This student work is analyzed outside of normal class time and once the yearlong grades have been entered.

Research and Dissertation Timeline

I began collecting data for this project just after Labor Day. I began to analyze practitioner-researcher generated data right away. However, the student generated projects were analyzed once the final grades were posted. Because of my dual roles on the research project, it was imperative that my students not feel any sort of pressure or fear that their participation or lack thereof could interfere with the grade for the class. Once the final grades for the course were entered, coding and analysis of student generated documents began. This was followed by some initial drafting. Drafting of the dissertation primarily took place during the summer months when, as a teacher, I had fewer responsibilities and was able to direct my full attention to this effort. See Appendix E for the complete timeline.

Chapter 4: My Classroom Enacted

In this section I discuss the overall context and pedagogical considerations which created opportunities for engagement with ecojustice literacies. Having a better understanding of the complex ways in which my classroom operations take place, along with my decision-making process provide the necessary backdrop to understand how my students and I engaged with issues of climate justice literacies within this space.

La Rentrée des Classes [Back to School]

Senior year is one of excitement and anticipation. This year was especially different for me because I felt like a senior too. Indeed, we were all seniors together. For my senior year, I was working on gathering data for the dissertation project. I spoke to the students about my dissertation project. The first days of class I handed out the consent forms when I was handing out the syllabus. I explain to them that a folder would be left in the IB office for them to place the consent forms and at the end of the year I would retrieve the folder but that until that time I would not know who was participating in the project, but that they were all participating in the course so for me, we were all on this journey together. I reminded them of the first activity we did together in IB French Year One where each person receives a puzzle piece and fills it in with drawings and doodles that represent them. Students presented their pieces orally to the class and we put all the pieces together on the wall outside of our classroom to get a better vision of who we are collectively. We discussed the importance of our collective selves in the IB examination journey. The notion that we are each pieces of a larger puzzle, thus already embeds our learning context together.

I took the time that day to explain some of the details of the project in English as we read through the documentation together. I wanted to make sure they had an opportunity to ask

questions about what I was doing, what we were doing, what the procedures were and felt comfortable. After this day I did not really speak of my project except for the friendly reminders about extra copies if needed of the consent forms at mid-year and also towards the end of the year. Our journey began and class continued. They did not seem to be bothered by the tablet that was set up to record our lessons. Indeed, I made every effort to make our class time continue as normally and as organically as possible.

Our course is conducted 95-100% in French. Most days, there is no English. The course meets every other day for ninety minutes. Normally, the course time is divided up into 15-20 minute chunks of activities to provide for maximum engagement. When we have a larger project, or as students are becoming more comfortable remaining engaged in activity for a longer amount of time, we can be flexible with that time frame. This means that often in one class period we are completing a variety of 5-6 activities that are all connected but different in scope from a grammar review, a short writing, discussion, video etc. We began the year where we had left off in Standard Level (SL) with a review of eco-citizenship using the ecology Sketch Notes, making connections to what we had done the previous year and continuing our discussion on greenwashing. Sketch Notes are a series of prewritten and drawn notes that illustrate various concepts or themes. They are published by Les ZexpertsFLE. The ecology Sketch Notes come with themes like “Le Tri C’est Vraiment Ecolo?” [Sorting, is it really eco?] “Peut-On Vivre Sans L’énergie Nucléaire?” [Can we live without nuclear energy?] and “Vivre Sans Voiture, Une Utopie Ecolo?” [Living without a car, an eco-utopia?] These illustrations also come with vocabulary lists and B1-B2 grammatical exercises.

As a part of the IB HL French B curriculum, students must cover two works of literature. In considering a second text that could compliment the notions of EcoJustice education and realizing students do not always see the intersections of social and climate justice, I made the

decision to study *Le Racisme expliqué à ma fille* by Tahar Ben Jelloun. This was a new work of literature that I was undertaking with students intentionally to allow for more open discussions about that intersection and in particular how unfair distribution of resources and various cultural identities are connected through discursive practices embedded in Western cultures and have often placed minority groups either in physical locations exposed to pollutant or toxic environments (Martusewicz, Edmundson, & Lupinacci. 2021). This particular novel allows me through the voice of the father to begin to confront the complex cultures of both France and by comparison the United States where discursive practices have created hierarchical relationships and unequal opportunities for minority groups (Martusewicz, Edmundson, & Lupinacci. 2021). This work is also important because it highlights the labels society creates for different members and how texts can perpetuate the models in people's minds about various groups in society (Stibbe, 2021, p.101). Because of the additions to the curriculum, I was making for this project and the constraints and demands of IB exam preparation, it was important to start the book *Le Racisme expliqué à ma fille* right away. An extract of this work is an option for students on their IB Language B HL Oral Exam.

Students were given electronic versions of the book and we listened and read along as a Moroccan narrator read. Because the book does not have chapters, I used the audio separations as a guide to how we followed in the book. After each section we discussed the section and took notes on what was important. The discussions began with me asking what they felt were the most important points in that section. They asked questions about parts they did not understand due to structures or vocabulary. Then I scaffolded notes as we went through these discussions that students then copied. Again, because our classes are ninety minutes, I like to break the time up into much smaller chunks and change activities as often as feasible so that students remain engaged. The class was set up so that we would have a warmup review or journal entry, then

review the previous section of the book, listen to the new section, discuss and take notes and then we would do an additional activity that I hoped would inform their developing ecosophies and link to the IB themes and exam preparation.

I noticed early on that some of the activities were taking a little longer than I had anticipated to get through and review. What I like about the Sketch Notes was that there are some higher level (B1-B2) grammatical structural reviews embedded in the vocabulary, but this also added to the delay in getting through them if we were to do them service. Students struggled with the higher-level (B2) tasks. Often, the way I negotiated this issue was to scaffold the activities. I would talk through completing the first example. Then a second. For the third and fourth I would have them talk me through it and finally they would try on their own. This process, although effective, was time consuming. Because of this, I would carefully select which of the activities were going to be the most empowering for the students and skip some of the others that may be too complicated for their overall levels.

As early as the first week of September we read examples of eco-citizenship charts from school in France. We examined articles that discussed eco-friendly gestures, and which were achievable and why. It was my hope that this would prepare them for writing their own ecosophy.

Ecology and Me

I had planned to do an activity called the “Ecology and me” debate. This activity came with the ecology Sketch Notes (Les Xexperts FLE). Now re-reading the plan for the activity and concerned about the time, I instead modified it to practice writing a brochure which is an example text type for IB. Students worked in groups to create their brochures, reading lists and supports that came with the activity along with various texts. They then create lists about which

were practical actions that people could take that would be good for our planet that they pulled from both. Students were essentially pulling information they were reading and reorganizing it into a brochure to create a message about what we as a society should be doing to combat climate change. I broke this into three steps. Unfortunately, even this took longer than I anticipated. Even if students were pulling the ideas and information from sources, they were working together in groups and discussing why each of the eco-gestures suggested were more important than others and the discussions, debates and decisions simply took time. I felt these discussions were good practice for the IB French B Oral Exams, so it was worth the extra time spent.

As we were wrapping up this assignment Simone came in and asked “Madame, so what exactly is the difference between ecology and the environment?”. Somewhat surprised by this question I stepped aside to allow other students to answer. Students decided that “the environment” is a thing or a place while “ecology” was a discipline or a relationship between the environment and humans, biological and non-biological. This came up again later in the year and students reminded each other of their definition.

Acting Together to Achieve Social and Environmental Justice

In my quest to find authentic activities to enrich my students’ experience I came across the International Day for Eradication of Extreme Poverty’s educational booklet the year leading up to the dissertation project. I had not previously heard of events surrounding October 17. Interestingly, this began in Paris, France October 17, 1987, as a hundred thousand people came together where the Declaration of Human Rights was signed, proclaiming that poverty is a violation of human rights and needed to be respected (UN, 2023).

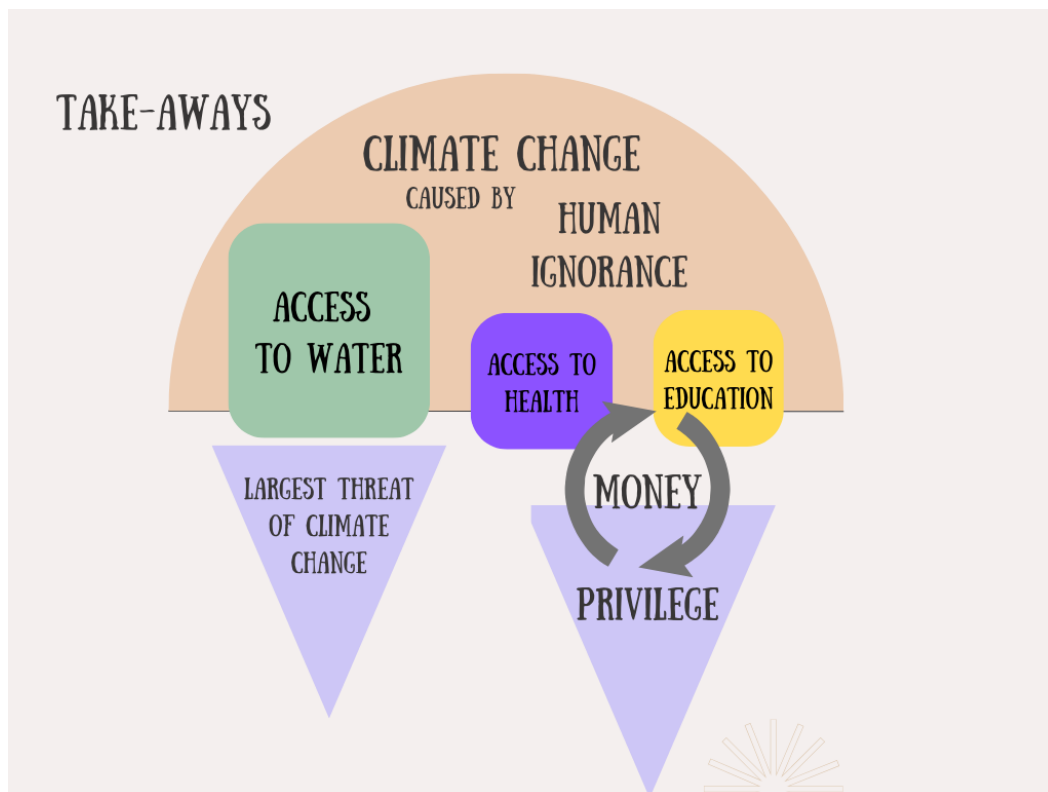
It was not until 1992 that the UN General Assembly proclaimed October 17 as the International Day for Eradication of Extreme Poverty, however. Each year organizations come together to create a theme and an educational booklet in several languages with pedagogical tools aimed mainly at a younger audience. For the purposes of my course, the most exciting part of the work they are doing is that they are linking the eradication of poverty to sustainability and climate justice. One of the activities that I was excited to find and execute in class I found in the booklet from 2020. In 2020 the theme was “Acting together to achieve social and environmental justice”. In this activity students have 20 labeled picture cards of things or activities that could be important or even essential to them and 20 labeled picture cards of obstacles that could prevent them from attaining these things. I printed out black and white copies of the pictures for 6 groups. We began this activity in small groups then expanded to complete it as a whole group. Students decided the 5 most important essential cards in their smaller groups. They laid out all of the cards and discussed them together. Then collectively, we all talked about the different obstacles that could keep them from accessing those essential things. Students had to try to identify whether the obstacle was related to climate justice or social justice. We made a list on the board to sort the obstacles. We worked on a giant post-it note that was on the board that served as a mural. Additionally, students had their own version of the pictures on their tables in their smaller groups. We pieced together our collective activity like a puzzle with the essential items in the middle. After some debate among the groups, students selected 1) access to health care 2) money 3) access to food 4) access to drinking water and 5) access to education as their most essential items. Then students drew arrows to link the obstacles to each of their essential items and to each other. Although the final product looks messy, students indicated that they had not considered before this activity how certain climate and social justice issues or obstacles were linked and could prevent members of society (including themselves) from accessing the most

Note. Photo of the actual class post-it.

Once the collective work was complete, I had students fill out a Google Doc where I modeled a response about their observations of this activity and how climate justice or social justice obstacles can keep us from attaining what is most important to us. The results were interesting because essentially students narrowed the initial five essentials down to three: water, health and education. According to this data, human ignorance is the cause of climate change which affects all three of these essentials. Of the essentials, access to drinking water is the biggest threat of climate change. Money is a vicious cycle that can be an obstacle to both education and health, especially in a country like ours where neither is considered a right but a privilege. See Figure 7 for a visual representation of this data.

Figure 7.

Take Aways from the Class Mural Activities.



Making Connections

In order to dive more deeply into the notion of climate justice, students found links between the book *Le Racisme expliqué à ma fille* the five IB Language B themes and worked collectively on a Google Doc to flesh this out. The links between this work and climate justice are not necessarily made evident within the book so I wanted to further investigate what they were seeing. It appears they are increasingly incorporating EcoJustice Education principles in the way they are thinking through the connections. Below in Table 5, you can see what four of the six groups came up with collectively.

Table 5.

Student Connections between Le Racisme expliqué à ma fille and Climate Justice

Group	Opinions in French	Translations
1	Premièrement, les deux concernent les approches éthiques et morales de la justice dans une communauté. Selon nous, ces approches de la justice climatique viennent avec le thème de l'organisation sociale et partager la planète. Bien sûr, les éthiques et les morales affectent comment nous traitons les autres dans notre communauté, avec nos familles et nos amis. D'autre part, partager la planète a un lien avec l'égalité, ce qui est un but de la justice climatique et c'est quelque chose que les racistes ne veulent pas.	Firstly, both concern the ethical and moral approaches of justice in a community. According to us, these approaches of climate justice come with the theme of Social Organization. Of course, ethics and morals affect how we treat others in our community with our families. Additionally, Sharing the Planet has a link to equality, which is a goal of climate justice and something racists do not want.
2	Quant à nous, les deux : la justice climatique et <<Le Racisme Expliqué à ma fille>> discutent les approches morales sur le dérèglement climatique et le racisme respectivement. De plus, les deux cherchent les meilleurs moyens de combattre les problèmes qui préoccupent notre communauté. Evidemment, le partage de la planète et l'organisation sociale sont des thèmes d'ib qui se trouve dans <<Le Racisme	For us, both climate justice and <i>Racism Explained to my daughter</i> discuss the moral approaches of climate upset and racism respectively. Moreover, both seek better ways to combat problems that preoccupy our community. Obviously, Sharing the Planet and Social Organization are IB themes that are found in the book. We decided that Sharing the Planet is the most appropriate theme because it speaks of inequalities in the

	Expliqué à ma fille.>> Nous avons décidé que le partage de la planète est un thème approprié parce qu'il parle des inégalités du monde. Aussi, le thème d'organisation sociale se présente dans le livre quand le père parle de comment le racisme affecte notre communauté et comment nous pouvons le combattre.	world. Also, the theme of Social Organizations is present in the book when the father speaks about how racism affects our community and how we can combat it.
3	Nous pensons que les liens entre "le Racisme Expliqué à ma fille" et la justice climatique sont des approches éthiques, morales, et de justice de la question de l'égalité. De plus, ils discutent des façons de combattre les problèmes dans notre planète. Évidemment, les thèmes de "partageons la planète" est dans le texte quand le père enseigne sa fille sur l'inégalité dans le monde.	We think that the link between <i>Racism explained to my daughter</i> and climate justice are ethical, moral and justice approaches to the question of equality. Moreover, they discuss ways to beat problems on our planet. Obviously, the themes of " Sharing the Planet are in the text when the father teaches the daughter about inequality in the world.
6	Selon nous, les liens avec les thèmes entre les deux sont forts et consistent le thème d'identité. Évidemment, dans <<Le Racisme Expliqué à ma fille>>, on parle souvent de l'identité raciale. D'ailleurs, les deux promeuvent l'égalité et veulent la justice.	According to us, the links between the two are strong and consistent to the theme of Identity. Obviously, <i>Racism explained to my daughter</i> talks about a racial identity. Besides, both promote equality and want justice.

Mid Semester

As we finish reading *Le Racisme expliqué à ma fille* I have the impression that students are beginning to see not only the connections between social and climate justice but also the power language has in determining how we see ourselves, each other and our individual and collective experiences (Stibbe, 2021). I decided this was a good point to bring in the stories-we-live-by approach. I began with what I believed to be the most relatable one to what we had covered in class "Consumer Society". Because of the work we did on green washing, students were able to understand the idea that there were hidden messages in texts. However, they seemed to lack the ability to understand that those messages could be categorized into stories indoctrinated into our own societies. I felt like this was something beyond not only the scope of

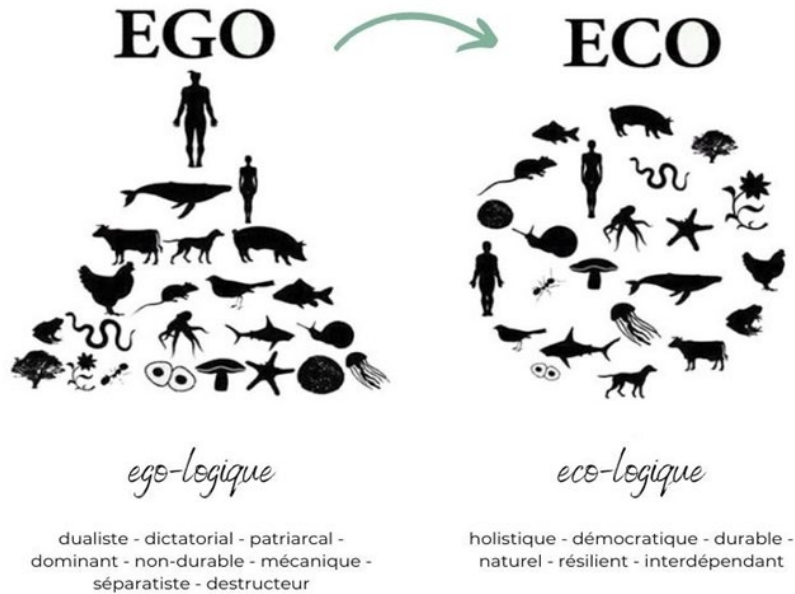
their language acquisition but just a newer concept that they could not quite grasp. I noted that I hope to come back to it a little later as we read *Le Petit Prince*.

The process for navigating *Le Petit Prince* is very similar to what we did for the previous work of literature. We listen to a native speaker read the book and follow along chapter by chapter. At the conclusion of a chapter we verbally summarize, discuss vocabulary and themes, complete some comprehension activities then the students copy a written summary of key points or quotes. As we got to Chapters two and three students began to relate to the idea of stories-we-live-by a little better as a common theme in *Le Petit Prince* is “seeing beneath the surface”. Chapter four has always been one of my favorite chapters because it discusses the theme of “understanding underlying cultural assumptions” as the Turkish Astronaut who discovers the little Prince’s planet was only believed once he conformed to Westernized standards for dressing at his presentations. Here, students were confronted with the dangers of our underlying cultural assumptions impacting not only the use of language but also how we perceive others. Students were asked to reflect on this in their Dialogue Journal No. 7 where several students expressed frustration. Apolline wrote, « Je pense qu’il est impossible pour notre société d’empêcher le racisme parce que tout le monde va avoir sa propre opinion sur les autres et décider d’être ignorant. » [I think it is impossible for our society to prevent racism because everyone is going to have their own opinion about others and decide to be ignorant]. Henri was a little more optimistic when he wrote, « Je pense que la meilleure chose à faire pour empêcher les comportements racistes est rejeter les stereotypes des ethnicites différentes » [I think the best thing to do to prevent racist behaviors is to reject stereotypes of other ethnicities]. Although, he did not say how to go about this. These discussions about identity allow for a comparison between the works of literature but also a starting point in the discussions concerning their own evolving identities.

Chapters five and six showed us that the narrator was not aware of the dangers of the Baobab, but once he was, he felt a sense of urgency to tell others. This was the perfect opportunity for students to see how once we are sensitized to a problem; the next step is to try to do something about it. Based on our whole group's discussions, I felt the time had come to begin the class ecosophy. Not really knowing how that will work and wanting to be flexible to the process, I planned on having most of the class period to see how things unfold.

As a warmup to this class, I decided to use the EGO versus ECO vision as it appeared in an article I wanted to read with students on Indigenous beliefs and deep ecology. This is the same image that can be found in Martusewicz, Edmundson, and Lupinacci (2021) when they describe ecocentric versus egocentric perspectives. It is also the same image that Stibbe (2021) uses in his chapter on narratives and their use in ecolinguistics and in the forming of individual ecosophies. Stibbe (2021) explains that the image has been turned into a meme that serves as a visual narrative to make various points. In the case of the author of this text, she has taken the base image and has added some guiding words in French that help viewers better situate the differences. At the time I chose this particular version of the image because it accompanied the text that I wanted to pull information from and also because I felt the words the author added could help direct students to better communicate their opinions on the image. I now wonder if those additional words hinder readers/ my students from being able to visually interpret the image on their own. What students saw on their warmup is illustrated in Figure 8.

Figure 8.
Eco contre Ego



Note. Giraldo (2022)

Students had to discuss the differences between the two images in their small groups during the warmup. We then began to engage with some of their ideas as a whole group. Notions came up about equality with nature and humans being sentient. We read highlights from the accompanying article that glossed over deep ecology and Indigenous beliefs. I was not aware of any tension that the time, but some came up later due to this discussion. We then read Chapter nine which showed all the ways the little Prince cared for his planet before leaving it. I reshared several eco-citizen charters from classes in France so they could see some examples of what a class ecosophy could potentially look like. We discussed wanting to be able to go beyond definition and the superficial to more concrete using some ideas from deep ecology.

The class made a topic list on the board of things we should include. They listed:
Explanation of the problem/ situation: environmental, economic, social and racial; Solutions;

Definitions; Benefits of being engaged; and Class promises. Then, they broke into groups of their choice to flesh out their sections. Most students seemed excited not only about choosing what to work on but creating something new and different. This is when some tension arose from an incident with one student who responded negatively to the ideas from the warmup that placed humans on equal footing with the animals. This is described in more detail in Chapter five under “Critical Incidents in the Classroom”.

The next class I decided to use some oral comprehension activities that could support the idea of ecosophy. The activities I chose came from an online IB curricular resource where students must match higher level key vocabulary concerning the various IB themes to their definition. We completed these collectively. Then the students continued to work in groups on their sections. I asked them to read what the other groups had written for homework. What I noticed was they went very large with their contributions. IB encourages students to look globally, and it seems they had difficulty zooming into a more micro vision of what we could do locally. Remember, because we have not been impacted by climate change where we go to school, for these students, the problems are elsewhere. Because of this what ‘we’ should/could do, is more what ‘they’ should/could do.

We continued reading *Le Petit Prince* and had about thirty minutes to go back to our groups for the ecosophy. I decided to take a minute in English to discuss what local means with respect to our class ecosophy because I had this impression they really did not understand. The end of the semester is approaching, and we need to finish the book, but this ecosophy work is taking much longer than I had imagined and it is still in a very rough form. As the teacher I am feeling frustrated for several reasons. The ecosophy is not going as smoothly as I had hoped, and I am having to explain concepts in English that do not seem overly complicated in French. I am also now having to shift some activities and assessments that I normally complete at this time.

With some reflection I realized that it is not for naught because the students really seem to have a better overall understanding of the books and especially a better vision of ecojustice than previous groups. I also realize that I have a sizeable amount of curricular additions that account for the shift to the timeline. This makes me feel better. I decided at this point to move the little Prince creative project to February during their IB Oral Exams. I dedicate one more day to the class ecosophy before leaving for a while because my focus has to deviate towards IB Oral Exam preparation very shortly. Flexibility is an important characteristic for a teacher because if we are to meet our students' needs it is not always on our timeline.

Little changes began to happen in the classroom. Students were becoming more aware of their trash. They are bringing their plastics, aluminum, and paper to the box in my room in between their other classes. They pay attention to what each other is throwing away in the trash can. This means they are paying attention to the types of trash they are producing and making choices based on the quantity of trash they might have. Additionally, they are making sure lights are turned off most of the time in the classroom. They report on their peers who they see are being careless with their trash or electricity. They are telling me when other teachers make the space for recycling efforts or if they see something in public, like the bins proposed at the local grocery stores. They are collecting their other teachers' or friends' recyclables and bringing them to me. All of this tells me that they are appropriating the notion of being an eco-citizen as a value positive identity group (Stibbe, 2021).

As a warmup towards the last week of the semester I decided to show a cartoon illustration that showed "Equity versus Equality". They discussed this in their small groups then reported back to the larger group. Maxime said, "most people say they are looking for equality when what they really mean is equity, people do not always know how to express what they want." All of the groups overwhelmingly agreed with his statement. Simone added that we do

not all have the same needs. Marine chimed in that having the same things does not meet everyone's needs.

For the IB Language B Oral Exam, students choose one of two possible extracts each from one of the bodies of literature we read. Their primary focus must be that specific extract from that work. They are not to compare and contrast, but for the sake of the class, we can. Students made connections between the books of themes such as: identity, relationality, tolerance, racism, and living together.

A New Year

Over the December break I went back to read where we had stopped on the class ecosophy. Despite the behavioral changes I saw in my students, I notice that they are still having trouble making everyday connections to notions of ecojustice. In thinking about my pedagogical practices up until this point, and during peer review sessions with my colleague, I reconsider the Multiliteracies as a Pedagogical Repertoire (Cope & Kalantzis, literacies.com) and realize what is missing is the quadrant on appropriately applying or transfer of what we are learning into their own lives. As I reflected back to the 2020 theme for the International Day for the Eradication of Poverty "Acting together to achieve social and environmental justice," I thought to myself, that is it! This is how I can extend the notion of ecosophy outside the classroom and into their personal lives. They need to do something in their real lives to make a difference in order to see how to make that connection. In order to relate this to the IB Exam preparation, they will submit a proposal and links to sustainability goals. They will complete the action during the first two months of the year and in March, after the IB Oral Exams, they will write a 250-400 word text type of their choice where they talk about what they did, the link to sustainability goals and share their opinions on what they did. When I presented this to the class before leaving for oral exams

students seemed receptive to the idea. I will delve deeper into the issues behind the creation of this activity Chapter five “Critical Incidents in the Classroom” and also in “Agissons” Let’s Take Action holistic analysis sections.

During the IB Oral Exam preparation, I was practicing with Isaac. The extract he had randomly selected described the time just before the little Prince was leaving his planet and he was explaining all he did to take care of his planet. I was really impressed that he made the connection that because of this, the little Prince is a good example to readers of being an eco-citizen. The care he took of his planet and his relationships towards his flowers, the volcanos and the planet itself showed respect. He said this was the type of respect that we too should show our planet and environment. In previous years, other students have never made a similar connection, but this year there were two key instances of the Petit Prince as an eco-citizen.

Students who were practicing with extracts from *Le racisme expliqué a ma fille* were also engaging with key parts of the novel in their presentations that had to do with how we should be very careful with how we use language to describe others. The father explains to his daughter that some expressions exist in French (also in English) that are derogatory but that have come to be accepted in our society sometimes through songs, music or casual conversation within groups. This was something that stood out to students as they were expressing their agreement with the father from the book that if we are going to make a substantive change in our society, we must cease to engage in language that is racially derogatory. How language impacts our views, especially on identity, is something students seemed to better understand through the lens of racism and less through the lens of climate.

After IB Orals

Students came in the first class in March ready to write “*Agissons*” [Let’s Take Action] projects. They have one class period or 90 minutes to write. I provide them with feedback on those written assignments and they will be able to correct them and resubmit for their final grades. In the meantime, the class period directly following the written component we have a Round Table discussion where everyone shares what action they decided to take, why and what link to sustainability goal they chose. Students must ask at least one question to three other students. This activity takes a class period and a half to complete for everyone to have ample opportunity to participate. When students first walked into the room there were a lot of unhappy grunts seeing the desks shaped in a circle. My response was “table... ronde, c’est RONDE” [ROUND table... it's round]. They laughed and grunted some more. I honestly had not heard them be so negative about something coming in at the beginning of class. I thought to myself, “well, they do not have to like everything we do”. Ironically, nearly all of the grunTERS mentioned this as their favorite activity of the year on their final reflection. On every desk there was the signup sheet students used to fill in what they had hoped to do for their action piece. There was a space next to every name for notes. They also had a copy of the 17 UN Sustainability Goals. Because I had taken their written work, I thought it could be helpful for them to have a copy of the Sustainability Goals they could look at while others were presenting. One by one students explained what action they took for their project. Students were instructed to briefly explain their project, state how it links to the UN Sustainability Goals and be ready to answer other students’ questions. Each student was to ask a minimum of three questions to various classmates. As a class, we charted the connections to the Sustainability Goals as students presented on the Promethean board. As we finished up, we analyzed the trends we noticed in all of the projects

and then took a deeper look into the 17 UN Sustainability Goals and what they mean. I gave students lists of imperatives on the Promethean Board and they had to match them to the goals calling out in groups which ones corresponded. Collectively, they did a great job. They did not always get them right but were able to talk through why together. I hoped this might open their minds to seeing how their action actually connects to other goals than the one they mentioned. I encouraged them to enlarge the scope of these goals for their final written revisions.

The time had come to go back to the class ecosophy. I went into the document and changed the formatting. I printed out a copy for each student and we talked through the document together as a class. Students noted errors that needed to be corrected, both grammatical and content. I made the corrections on the screen as they followed along on paper. I asked them to re-read it for homework and then to go in and make comments on the document and to each other before providing a final opinion of the work. The next class I asked each of them to go onto the document and comment at least once somewhere and then respond to at least two others' comments. I did and have not made any changes to the final version. Because this was a collective and in class assignment among language learner, the French is not perfect. That was not the goal of the work either. It does represent what we were able to accomplish together.

Notre parcours termine [Our Journey Ends]

For the last reflection of the year, I decided to have students create a Smash Doodle. This is a type of assignment that has become popular among world language teachers to use when summarizing book chapters or songs. It combines both written language and drawn images for students to be able to communicate their understanding using multiple modes. Some students used a mix of illustration and text, and some relied more heavily on text. I thought it might be more fun than traditional writing for our last reflection. Most students did not finish and asked to

bring it to me later. It was interesting for me to see what stood out over the course of our two-year journey together now that our time was ending.

What profoundly surprised me in this assignment is something that a large majority of the students mentioned as being what they most appreciated about the course. I was anticipating the various assignments we completed together. I remembered their reflections after the IB French Year 1 class and wondered how the two sets of reflections would compare. I never would have anticipated that what stood out to most students was me. The energy, the care, the commitment, the engagements I shared with them was what was most important for them. That links heavily to our work on relationality and *Le Petit Prince*. As a teacher we do not always know the impact of what we are doing right away. Often, we are planting seeds for plants we may never see to fruition. This gesture on the part of a majority of students to include me touched my heart and encapsulates why despite many systemic challenges I continue to teach. See Figures 9 and 10 for two examples of the Smash Doodle products.

Figure 9. represents Maelle's Smash Doodle. Four key ideas stand out to me on Maelle's work. « J'ai apprécié les réunions avec Mme pour mon mémoire, Grace à Mme je me sens bien » [I appreciated the meetings with Mme for my Extended Essay. Thanks to Mme I feel good]. Then, « Ce que j'ai appris c'est on ne peut pas être éco-citoyen sans compter la justice sociale. » [What I learned is that you cannot be an eco-citizen without counting social justice]. Or, « Ce qui était le plus important dans notre parcours était le projet "agissons". » [What was the most important in our journey was the project "Let's Take Action"]. Finally, « Mon écologie personnelle : Actuellement, j'ai essayé de réduire mes déchets mais aussi être une bonne écocitoyenne par mon traitement des autres. » [My personal ecology : Now, I have tried to reduce my trash but also to be an eco-citizen in how I treat others].

Figure 9.

Smash Doodle de Maelle

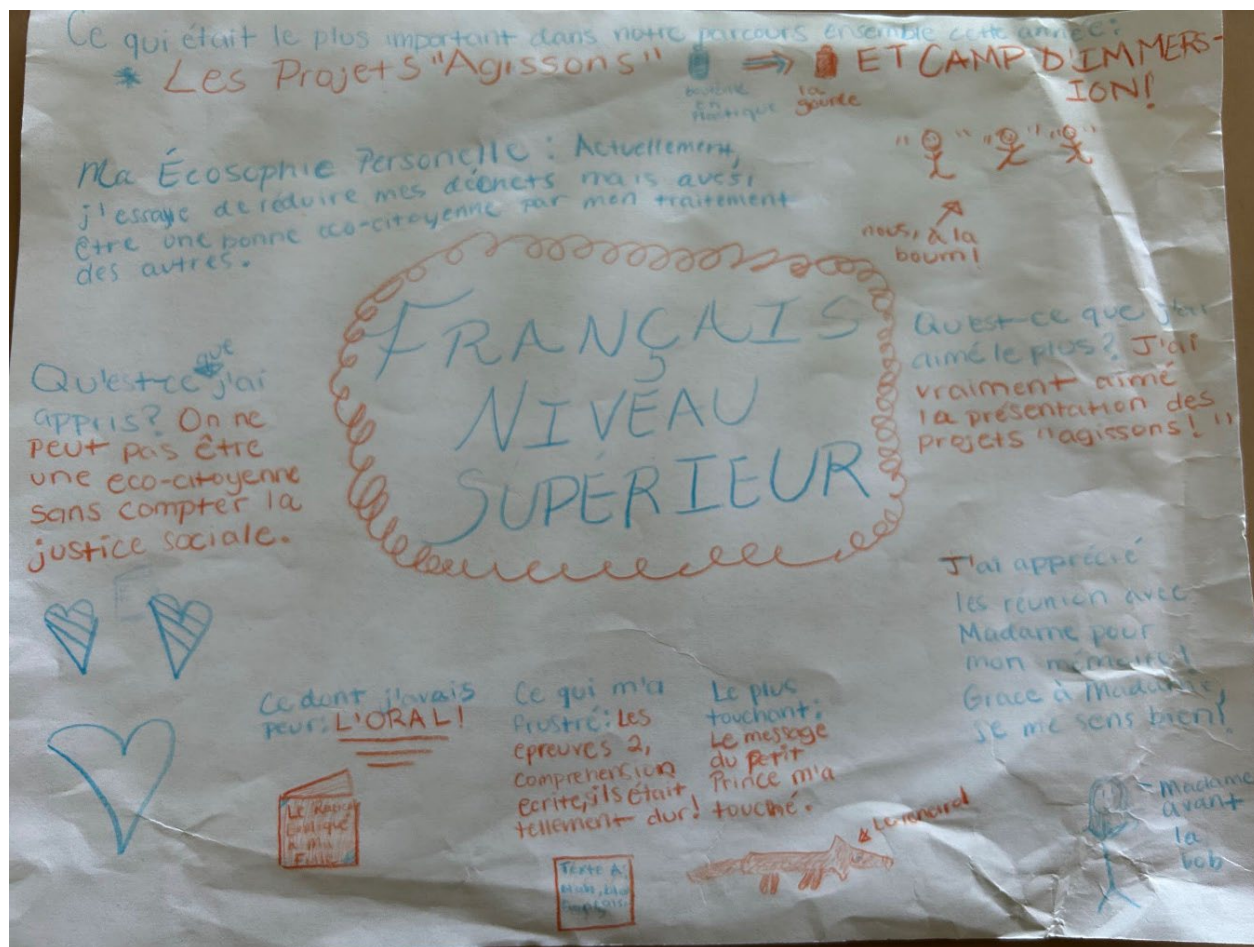
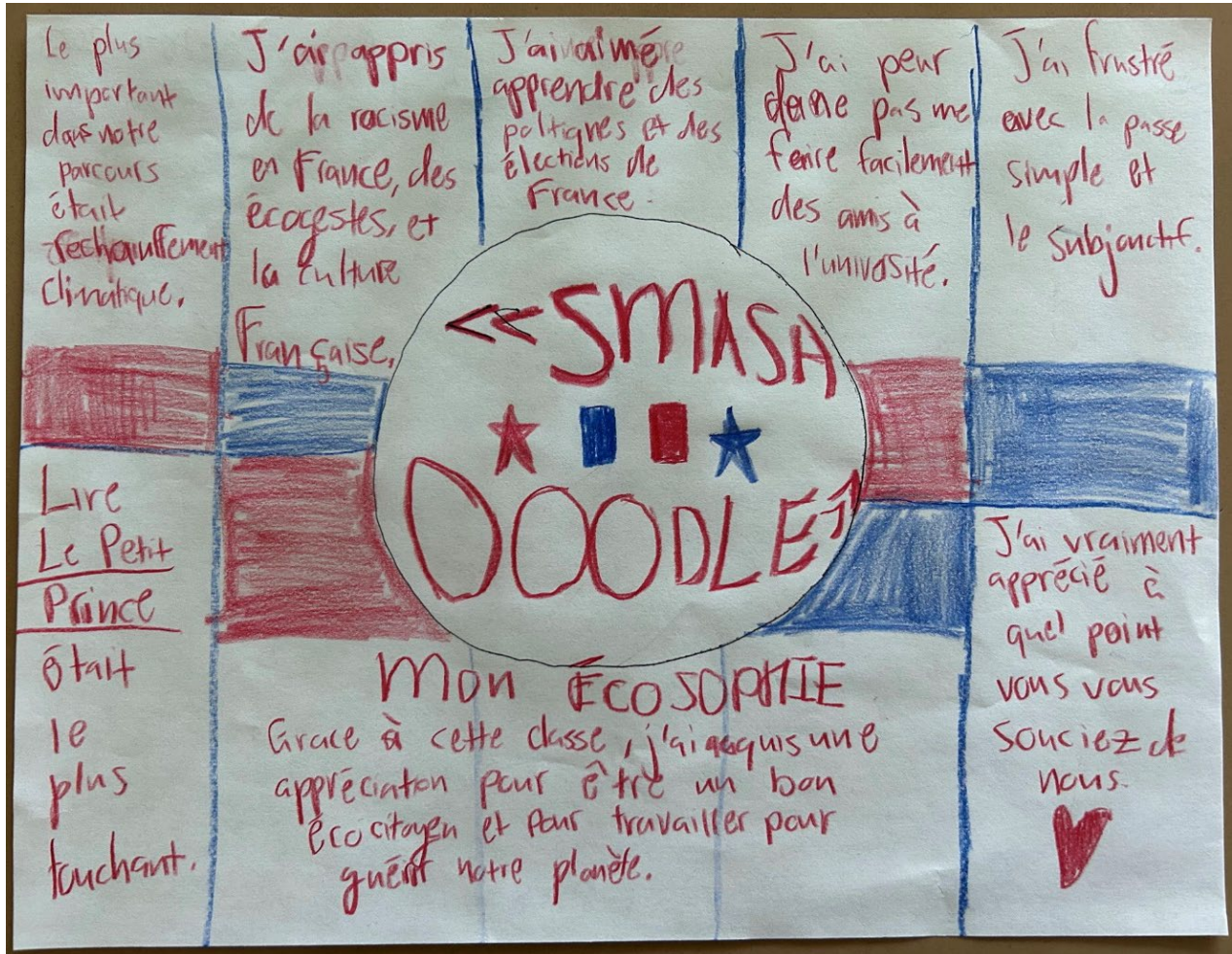


Figure 10 represents Henri's Smash Doodle. There are several ideas here that stand out as well. Henri says, « Le plus important dans notre parcours était le réchauffement climatique. » [The most important thing in our journey was climate change]. He continues, « Grace à cette classe, j'ai acquis une appréciation pour être un bon écocitoyen et pour travailler pour guérir notre planète. » [Thanks to this class, I acquired an appreciation in order to be a good eco-citizen and work to heal our planet]. Finally, « J'ai apprécié à quel point vous vous souciez de nous. » [I appreciated how much you worry about us].

Figure 10.

Smash Doodle d'Henri



Concluding Thoughts

As I look back now to my “Classroom Imagined”, as described in Chapter one, and compare it to my “Classroom Enacted” (this chapter) what stands out to me is how much like the qualitative data analysis process, planning and implementing curriculum is. Indeed, they are both a recursive, nonlinear practice, requiring a certain level of flexibility and persistence. The plans I made did not always work the way I thought they would work once inside the classroom. Indeed,

accounting for the needs of a classroom full of heterogenous learning groups in an environment where traditional schooling practices are being challenged and the balance of power is shifting while at the same time preparing students for a high stake's exam is an arduous but worthwhile undertaking.

Chapter 5: Findings

Introduction

The results of the data analysis for this research project are presented in this chapter. The primary purpose of this study was to foster an in-depth understanding of the ways in which upper-level IB French students at Weaver High School are able to cultivate, engage with, and articulate ecojustice literacies in the target language. The data were collected throughout an entire school year and from classroom observations, course documents, student artifacts, teacher artifacts and student teacher conferences as described in Chapter three.

This qualitative study was guided by and responds to the following research questions:

1. What happens when students and their teacher engage in ecojustice literacies while learning a target language?

- A. In what ways do students show their engagement with ecojustice issues in the target language classroom through the cultivation, evolution, and articulation of a collective classroom ecosophy?

- B. What happens when students are given the opportunity to take action outside of the classroom?

In order to respond to these questions, I account for how I craft the course allowing for a degree of plasticity, redirection, and adaptation based on students' needs and how students respond to the coursework, class time, and opportunities both inside and outside the classroom. A backwards bottom-up analysis is important for me to understand what we did in class that was the most impactful to and for students. Their feedback informed the choices I made with respect to which data points to really delve into for further and more focused analysis. I begin by working backwards through our course beginning with the Smash Doodle reflections, final class

ecosophy, the action project final drafts, action project round table, action project first drafts, action project sign ups, oral exam practices, dialogue journals in class work covering the two novels, and teacher artifacts going back to the preplanning days before school began. Based on the preliminary findings, three primary areas of focus for this analysis emerged: 1) the redesign of the course to incorporate content and pedagogical methods to allow for the development of a classroom collaborative ecosophy 2) student reflections through dialogue journals and 3) the development and implementation of a multilayered action project. Using the tools of critical incident analysis and thematic analysis, five essential mediated practices were discerned that begin with the redesign of curriculum, disruption of classroom norms, the development of an *ecoconscientization*, participation in cultural ecological analysis, and finally the formation of eco-citizens.

The theoretical framework outlined and discussed in Chapter one laid the backdrop throughout the conception, articulation, and implementation of the revised curriculum for the year. The perspectives that guided my decision making were founded with an ecolinguistic, EcoJustice Education, Stories-We-Live-By and Kincetric ecology in mind. The process was a critical multiliteracies approach where I as the teacher introduced the Stories-We-Live-By approach to students. The result of this process was engaging with Ecojustice literacies in the upper-level World Language classroom.

The findings are organized to provide an overall understanding of the ways in which this project was implemented as well as the exploration of the ecojustice literacy events and products produced as a result of its implementation. In order to contextualize the findings, I begin with a holistic analysis through describing critical incidents that proved to be both obstacles and opportunities in our journey. I then analyzed the key products that students created in response to the changes. In order to accomplish this, I present four cases of focal students, a brief

introduction of each one and highlight their work as a way to understand where students are and what they believe about climate justice. I then conclude with the exploration of patterns of teaching and learning that can challenge the status quo in the World Language classroom and use the special place that world language teachers have to maximum potential for the purpose of helping students in their eco-civic endeavors in addition to language learning with an increased focus on real world connections.

Holistic Analysis

For the purpose of contextualizing the findings, I begin with a holistic analysis that I explored through critical incidents in the classroom. I first describe critical incidents and then discuss three key incidents that proved to be both obstacles and opportunities for me to reflect on the process and desired outcomes of the overall project.

Critical Incidents in the Classroom: Obstacles and Opportunities

Critical incidents in the classroom are created or produced by teachers' interpretations of events (Tripp, 1993; Mohammed, 2016). Classroom teachers both create and face critical incidents in the delivery of their lessons in which something happens outside of the scope of the intended expectation. Teachers are often led to react with flexibility and self-monitoring to decide what to do in the face of the incident in order to provide the desired outcome. Tripp (1993) describes how teachers can use and learn from the critical incidents produced in the scope of their work. Indeed, it is often in the moments that said incidents occur that teachers react, reevaluate and redirect their lessons. Newman (n.d.) explains that allowing the tensions that are created by such instances to materialize is where the real potential of the critical incidents lie. Although these tensions can be disorienting, they can allow for meaningful reflection on the part

of the teacher as they seek to better understand the relationships that teachers have with their students and also how they navigate and negotiate curriculum together (Newman, n.d; Mohammed, 2016). Several such incidents occurred over the course of the school year that challenged me as a teacher, a learner, and a researcher.

Stories-We-Live-By.

I was excited about the possibilities of introducing a stories-we-live-by approach in my classroom. I thought it might be an additional tool for students to analyze the texts that surround them in their everyday lives. Indeed, it has become a tool that I use when first confronted with texts and when making pedagogical choices. Indeed, it is a new way to critically think about texts and it takes a certain degree of practice. I did some research to see if it had been used in French at all to have the proper terminology. I found one blog article and my native speaker husband, and I discussed the article and the approach. We decided on “les histoires qui nous forment”. The conversation in the classroom seemed to start well. I was able to explain that every text had hidden messages. We can classify these messages as beneficial, destructive or ambivalent for our planet. The students were able to connect this to the activities we did surrounding greenwashing. That was the perfect lead into the discussion about how greenwashing messages appear to be beneficial but indeed are destructive because they give consumers the false idea that they are accomplishing an eco-gesture. We were then able to discuss how some texts, notably, advertisements, encourage a “consumer society” which is an example of a story-we-live-by. Then, we tried to brainstorm other such stories-we-live-by. Students were in groups, and they were discussing in French about “consumer society” but really could not move beyond that. They all talk for nearly a few minutes before calling me over to explain that they are unsure of what makes a story-we-live-by. I bring the attention back to the

full class so we could get a grasp of what other groups were saying as well. Each one was struggling. I try to explain it by staying in the target language but then realize the class time is almost up. In that moment and based on how we did with the one, I decided that we just could not afford to spend more time on the concept and keep up with the curriculum pacing I had set. The IB program affords me a lot of flexibility, however the constraints of the exam are ever present and must be the priority for the course. There had been a good deal of work invested into the background for the one story. I did not feel that I had the time to invest in other stories. I was simply afraid that the return on the investment may not have been worth the loss of the class time it would take to further delve into this. This was frustrating to me. It required further reflection and exploration before implementation. The classifying of texts into beneficial, ambivalent, or destructive is something that we began to practice together throughout the year. I would like to get better at with my students because that is something within their reach even if the actual stories that make up the stories-we-live-by are more of a challenge for students to grasp. The surprise came when, as we engaged with *The Little Prince*, there were several moments when this idea reemerged that gave me hope. The notions of judgements based on stereotypes with the Turkish Astronaut and also the idea that we must see beneath the surface to truly understand helped us to circle back to the notion of the stories-we-live-by. This encouraged me to continue embedding the approach as I look for various ways to integrate it into the curriculum.

Indigenous Beliefs and Tensions.

In the first year of the course as I introduced students to renewable and non-renewable energies, one of the texts that we read together clearly explains that up until the Industrial Revolution, humans almost exclusively practiced renewable forms of energy. It was with the rise of the Industrial Revolution that coal, petroleum, and other non-renewable sources became the

trend. Because of this foundation, I believed that students would be receptive to the ideas of Indigenous beliefs. I thought a good introduction to this would be the image EGO versus ECO human centric versus ecological centric. As a warmup, I showed students the image (Figure 8.) and had them write a few sentences to describe the differences. Some students went beyond description and gave their opinion about the two images. Often during our warmups, they practice opinion expressions. However, on this day the only instructions were to describe and compare. We then read a condensed text that explains deep ecology. Really, this text was simply a surface level explanation. I thought it would be an interesting springboard for beginning the brainstorming for the class ecosophy.

Once we finished the text, I introduced the class ecosophy. We reviewed the eco-citizen charters we had looked at previously and I explained what ecosophy was and that I would like us to work collaboratively on something I had never done before with a class. I told them I was not sure exactly what it would look like and that I did not want to guide them too much because I wanted it to be their project but that to get started, I thought we could identify several important areas and they could divide into groups to further develop those areas. As a class, we identified 1) stating the problems 2) definition of terms 3) what we could do locally 4) what needed to be done globally. I created a Google Doc with these titles and students split up into different sections of the room to discuss, engage and begin drafting. My more vocal students jumped right in and seemed excited about taking ownership of a part of the curriculum. They began to ask their group members questions and typed out ideas.

Suddenly, I noticed a small group of two, Perceval and Lucie, who did not seem to know what to do. I went over to them to see how I could offer guidance or direction. Our exchanges remain in the target language. I asked, “So what part do you think you would like to work on?” Perceval responded, “I don’t even get what we are supposed to be doing.” with an indigent tone.

Interesting. This young man has a good understanding of French and is very smart, so I am not sure why the insolence. So, I respond “Well, that’s normal because I was purposefully unclear about the directions because I would like for you to decide what to do. What part is interesting for you?”. Perceval responded, “This is dumb. I don't agree that animals are more important than humans like the warmup image showed. I don't have anything to add because I disagree.” At this point Lucie got up and removed herself from the situation and joined another group where she appeared to be engaged with the topic of her group. I responded, “on the contrary, you have everything to add because you disagree. I am certain you are not alone and as a member of this class we need to make sure everyone’s beliefs are accounted for”. I said, “why don't you start your own topic, then?” He did not seem convinced and so not wanting to escalate the issue, I backed off. He asked to go to the restroom, and I said yes because I thought there must be more to this discussion than just what was happening in front of me. The next class period he came in and sat with a group and participated per normal. In that moment, I look around to see if other groups were having issues. I was thankful as Marine seemed excited about the idea of making links between social and climate justices and was able to guide her group through the brainstorming process. Ophélie and Maelle appeared to be doing the same in their groups and Erwan and Isaac as well. It seemed to be an isolated incident.

This incident caught me off guard for several reasons. Because it was an activity where I really had to let go of the control of the direction of the class, I was already feeling uncomfortable. I thrive in routines, clear expectations, and anticipated outcomes. This activity had me step outside of my comfort zone as a learner and as a teacher. Which indeed, is one of the reasons I was drawn to it in the first place. When the traditional power structures inside the classroom shift, it can be uncomfortable for students and teachers simply because it is not what we are accustomed to experiencing.

Interestingly enough, later in the semester as we are reading the chapters of *Le Petit Prince* and as a part of Dialogue journal 7, several students felt that humans could have relationships with non-human entities. « Absolument, on peut avoir les relations avec les choses qui ne sont pas des être humains. » [Absolutely, we can have relationships with things are not human.] (Maelle, Journal 7). Or even Henri who says, « Je pense que nous pouvons avoir des relations avec des choses qui ne sont pas des êtres humains comme des animaux domestiques » [I think that we can have relationships with things that are not human, like pets]. Do these entries mark a change of thought from our initial discussions that prompted the isolated incident? Or did the incident simply reflect the thoughts and opinions of Perceval?

Making the Global Local.

Critical teacher reflections and peer review uncovered what was missing from my overall plan and progress and related directly to the critical multiliteracies approach that I was trying to implement. Indeed, my students spent so much time looking at themes, texts from a global perspective with the issue of climate change, the context was elsewhere. In a Francophone country, or Europe or if in the US still elsewhere, not where we live or go to school. Because of the physical distance of the disruptions of climate change or its implications, some of the concepts seem as foreign as the language we are studying. How can I take some of what we are learning inside the classroom and help them transfer that into their own lives? Can they creatively apply what they are learning in their own lives and make real world connections?

This reflection and peer discussions resulted in the creation of the “Agissons” [Let’s Take Action] multi-layered project. I modeled the engagement of this project with students. Students chose simple changes (or action) they could make in order to make a difference in their worlds outside of the classroom. They had to listen to my engagement project, then sign up for a

predicted change they would make in their everyday lives. They then had a month to actually fulfill the action before they would be reporting on it in the form of an IB text type followed by a round table discussion. I was able to adapt this project to cover the needs of practicing the IB text types while still focusing on making the global local. See Table 6 for the complete list of actions students undertook as their project as well as the links to the UN Sustainable Development Goals and the students' demographics.

Table 6.

Description of Student Action Projects and Demographics

Student	Action	Text Type	Sustainable Development Goals	Gender	Race
Isaac*	donating clothes to Goodwill	Blog	1.	M	Latinx
Marine	donating clothes to Goodwill (out of state)	Blog	3. 12.	F	Black
Yann	donating clothes to Goodwill	Blog	None	M	Middle Eastern
Brigitte	food pantry volunteer	Letter to president	2.	F	Black
Erwan*	Band room clean up	blog	11.	M	Latinx
Ophélie*	Collecting plastic bottles at home	blog	13. 12.	F	Black
Apolline	collecting plastic bottles at tennis practice	blog	13.	F	Black
Maxime	collecting plastic bottles at home	redaction	12.	M	Black
Maelle*	using a reusable water bottle	blog	12.	F	Black
Lucie*	constructing a compost	blog	2. 12.	F	Latinx
Henri	better consumer pact	blog	12.	M	Black
Agathe	Selling reusable sacks at the local grocery store	paper	12.	F	Black
Simone	reducing water usage by consuming less meat	blog	13. 12.	F	Black

Raphaelle	collecting trash in the woods	blog	15	F	Black
Jade	collecting trash in the neighborhood	blog	None	F	Black
Perceval	selective sorting of recycling	email to friend	12.	M	White
<i>* Denotes focal student</i>					

We will investigate the specifics of this project in the section “Agissons” [Let’s Take Action] section under Holistic Analysis.

Concluding Thoughts.

These incidents challenged me as a teacher but also the students. What I realized is that we were learning in a classroom that is very different from the other World Language classrooms they had experienced. One where they were gaining access to control as I was losing it. At the same time, I had to be vigilant that the underlying focus aim towards the IB exam preparation. These incidents, although obstacles, created opportunities for us to engage differently together on the issue of climate justice while disrupting the balance of power in the classroom and allowing for a shift towards shared decision making in the direction of our learning together. Engaging differently meant that students took on a larger role in what was happening both in the classroom and especially in class discussions, as I became a co-learner instead of “the Teacher”. This shift meant that students were learning as much from each other as they were from me. Our classroom evolved into collaborative workshop form. Peer review sessions allowed me to navigate through some of the obstacles and provided the necessary foundation for the action project's design that emboldened students to think and act differently for the cause with which we were engaging. Students like Maxime, Ophélie, and Erwan began to realize that they had not previously been aware of the complex ways they and their families were participating in the destruction of our

planet with their choices. Students began to ascertain the degree that socially and culturally accepted norms could be harmful to our environment.

Classroom Collaboration: Take One

Being able to articulate your thoughts on something is the best way to truly understand it. We learn best by teaching. The idea of creating a classroom ecosophy came early in the idea of the study. I did not have a clear vision of what I wanted that to look like because indeed I wanted students to take ownership of it and decide for themselves. In our whole group discussions, the idea of ecosophy appeared to be straightforward. After all, you have the “eco” and you have the “philosophy” so the blending of the two is self-evident for students. Many, however, have not thought about articulating their beliefs on climate change and often social justice. I thought a good way to introduce students to the idea was to see what classes in France (elementary schools) were doing in their classrooms. Often, they begin with an eco-citizenship charter for their class. I posted some examples on the board for us to explore together. I asked what is different about this than what I discussed wanting us to create. They came up with things like “this does not express feelings that an ecosophy might,” or “This is more action related,” or “This seems more like rules and less like beliefs”. They were on target with these responses. I explained that I did not want to provide too much direction because I really wanted this to be the fruition of their ideas. So, I launched the ball and sat back to observe. Before I could settle in too much there were some tensions in the classroom that I spoke about earlier in this chapter. Once that incident subsided, I only had enough time remaining in the class to scan the other groups who appeared to be hard at work, engaged in the task.

I was excited to go look at what they had produced. Everyone was working on the same Google Doc so it would be easy. Only, when I went to look at the document, it was rather empty.

I was disappointed that I had spent the majority of the class on this and had so little to prove for it. Next class, right away I asked the group. In the target language, “Hey, oh, you had most of the class to work last class, but I could not see anything. Did you really *not* do anything?”. Marine responded right away, “Madame, of course we did but we worked on our own document, and we planned to transfer it over.” “Stop!” I interceded. “Everyone has to work directly on the same document so we can help each other out and especially so I can see how you progress. So, at the very least by the end of the session, please copy the group’s work into the document. Do you understand?” “Oui, Madame,” the class said in unison. There simply was not as much time to work today. After all, there is the state and IB curriculum that I also have to get through, so I decided to dedicate the last thirty minutes of class today to give them some time to, as I thought to myself, “finish up”.

Again, the end of the day came, and I was excited to see what was on the document. Especially, since I had not seen what they did the previous class. This time I knew they were transferring the information from the previous class over because I saw quickly that the document was filling in as they were working. Yes. This time I checked a little, as they were working to make sure. What I saw this time was equally surprising. All of the students had been engaged. I went around during the thirty minutes to all of the groups. No one had their phones out, no one was working on material for another course. They were speaking French, writing French, checking French all on their document and together. I had been really impressed with what I saw and so much more excited to see now this canvas of *bleh*. It was rough. The French was not nearly our “niveau supérieur” or [higher level]. Some of it was comprehensible but lacked luster and what I consider depth. See Figure 11. for what the ecosophy looked like after nearly one full class period and the last thirty minutes of another. Not all of the groups have posted anything more than the title they are working on, despite having said they would. In the

section “Les bienfaits de l’engagement” [Benefits of engagement] we can see the group has posted their ideas. However, they have not proofread or checked their work. There are vocabulary and grammar issues like, “On continue avoir un place d’habiter” [We continue to have a place to live.]. The language is understandable but not Language B “higher level”. Under bullet point 7. “On peut aider leur communauté” [We can help their community]. Who’s community? In bullet point 6. They say “Protéger les enfants dans l’autre pays plus affectant que par le réchauffement climatique” [To protect the children in the other countries more XXX than by global warming]. If I am generous, then I can believe this to mean that we should protect children in other countries that are more heavily affected by climate change than we are. However, IB will not be so generous and to participate fully in future conversations, they must be more comprehensible. Finally, if we consider bullet point 9. “Pour prévenir l’extreme” [In order to prevent the extreme]. Extreme what? We had already discussed extreme consequences, but this did not address those. It simply stopped there. Overall, there is a lack of clarity and depth despite what I felt like was concentrated work during the class time. For me, this did not represent what I felt like the class should be able to do with the time I had already allotted.

Figure 11.*Class Ecosophy Day 2*

Explication du problème/ de la situation

définition de l'écocitoyen

les croyances collectives de la classe

Les bienfaits de l'engagement

Aider les autres n'est pas seulement bon pour nous et une bonne chose à faire. Cela nous rend également plus heureux et en meilleure santé.

- On continue avoir un place d'habiter
- Nous pouvons habiter dans un monde que n'ont pas le réchauffement climatique et l'air va commencer d'être propre.
- Pour le futur les enfants
- On peut comprendre la perspective d'autres et les problèmes qui vous n'affectez.
- Protéger les enfants dans l'autre pays plus affectant que par le réchauffement climatique
- On peut aider leur communauté.
- On peut apprend l'importance de la santé des autres, parce que le réchauffement climatique domilis
- Pour prévenir l'extrême
- On peut ajouter une autre perspective et commencer à apprendre la réalité de les personnes qui ont besoin d'habiter sans une maison et expérience les résultats de pollution tout le temps-
- On peut protéger les personnes qui travailler sur l'agriculture et donne-nous la nourriture
- Il est important que nous partagions une planète qui nous protège.

l'expérience des élèves

promesses de l'action en classe
à l'école
dans le monde

I decided to think about it for a few days, change direction and then come back to it. Over the course of the next month, when we had 10-15 minutes left in class, I asked them to work on it. Because we meet every other day that means we did about five sessions of 10-15 minutes. I

asked them to read each other's work and be ready to talk about it. I did not tell them I was frustrated. I tried not to let it show. The last day of the first semester that we worked on this project I asked them. "Do you see what is missing? Something is missing. Do you see it?" They did not see it. It was not right. I could not put my finger on it either. This was not how I imagined this project. I was both frustrated and disappointed. What had I done wrong? How could I fix this? We had many end-of semester constraints, and I could not devote any more class time to this now that I was going to have to zoom in on the IB orals' preparation for the entire month of January. That means putting this away, at least for a while.

"Agissons" [Let's Take Action]

Something was not quite right and through critical practitioner-self-reflection and peer review, I was able to uncover what was as previously described in the section "Making the Global Local" earlier in the chapter. See Table 6 once again for a list of for the complete list of actions participants undertook as their project as well as the links to the UN Sustainability goals and the students' demographics. To recap: students were to reflect on something in their everyday lives they could do that would make a difference for their community, our environment and the planet. I provided an example for them of a small change that linked to a larger solution. Students signed up for their action, but they could change. They had one month to complete their action. On a specific date after the IB Language B Oral Examinations, in about a month, they would come to class, and they would document what they did in the form of an IB text type of their choosing. The following class we would have a Round Table discussion about what action they took and how they chose to present that action in their writing.

Before beginning the project, I introduced the seventeen UN Sustainable Development Goals, but I did not really teach them. I explained that students in France studied these goals as a

part of their curriculum. We reviewed the list in class together. We discussed how I would like for them to align the action they choose to one or more of the goals. Students came in on the date they decided would work best for them and they had the hour and a half to plan, write, and complete their written assignment.

During the Round Table discussion, the following day, we tracked the goals stated by the students during their informal presentation on their actions. The list was surprising to us all because a majority of students clung to a similar goal. See Appendix F for a complete list of the seventeen UN Sustainable Development Goals. Seeing this trend, I decided we needed to further examine the definitions of the goals with students to try to encourage them to make more connections when they revised their writings. In order to accomplish this, I showed them a list of imperative form examples of the goals and as a class they had to match those actions to their Sustainable Development Goals. This was a whole class group activity that they appeared to enjoy. They participated well as I posted on the Promethean Board the different examples in the imperative mood, and they orally guessed to which Goal the examples aligned. They would correct each other when wrong or challenge each other when there was doubt. It was very engaging for me to watch. It was that much more intriguing to uncover the differences in what students chose to speak about versus what they wrote about in the written component of the project.

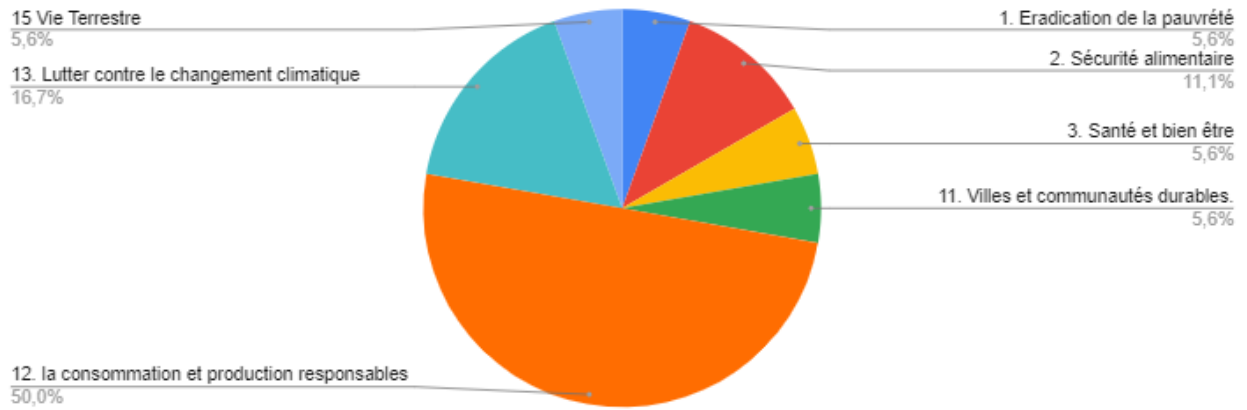
In Figure 12, we can clearly see the difference between what students chose to speak about versus what they chose to write. Even after having participated in the Round Table discussion and follow-up activity, students did not expand and instead reduced the number of objectives they chose to align their action to for their final written component.

Figure 12.

Writing Sustainable Goals Versus Table Discussion Sustainable Goals

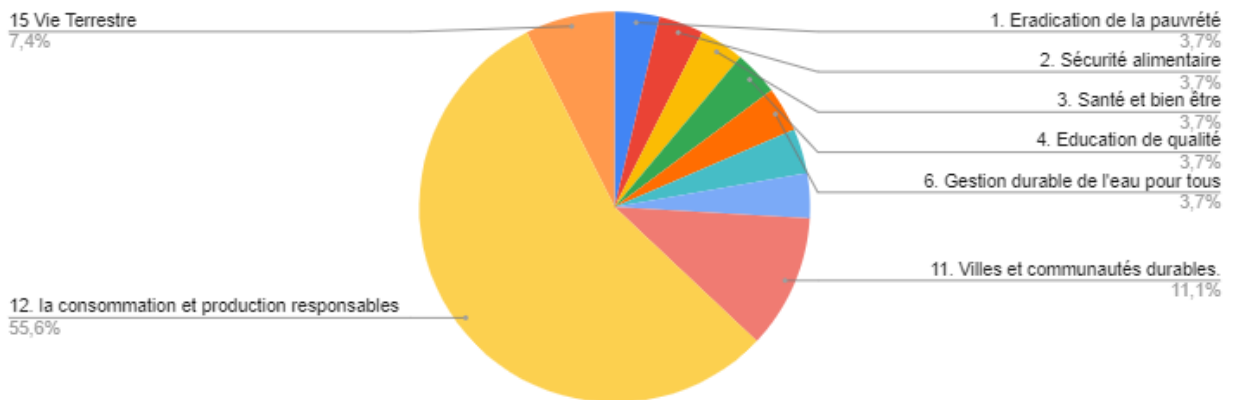
Written Component Goals

"Agissons" Ecrit: Objectifs de Developpement Durable



Round Table Spoken Goals

La Table Ronde



In both the Round Table discussions and the final written product, most students aligned their action piece to Sustainable Development Goal 12: Responsible Consumption and Production. This makes sense to me because we did work the most without articulating it, to this goal. The second most aligned goal in the final written product was Goal 13: Climate Action, which was not mentioned at all during the Round Table discussion. It seems during the Round Table discussion students were nervous to present what they did and had the goals in front of them as they spoke. They showed more variety. Once we were able to assess their meanings and look at other specific examples students were more selective with what they chose.

As I holistically analyzed the various actions the students decided to engage with four key themes emerged: human solidarity, changing habits about plastics, changing habits in general, and managing trash. The codebook chart in Table 7 is the early stages of my coding which is why the items are still in French. The themes I mention are under the first column. The codes that inform the themes are immediately to the right. Then the action the student chose to participate in, the type of text and the link to the Sustainable Development Goals.

Human solidarity was informed by codes of donation of both items and time. Changing habits around plastics was informed through the concentration of plastic bottles by collecting them, sensitizing their entourage, switching to a reusable bottle. General habit changing was informed through compost creation, creating a consumption pact, encouraging reusable bags at the local grocery store, eating less meat, and paying attention to water use. Managing trash was informed through efforts to pick up trash in the neighborhood, or local parks or finding new ways to organize trash and recyclables. These initial codes and themes helped me to be able to better understand students' evolution in their thinking and to see how they were relating issues of climate to their cultures and lives. Through students' writing and in their Round Table discussions there was disagreement about the facility of changing habits. Although there was no

real consensus, students overall seemed to think it depended on a multitude of circumstances. Some habits were easier to change than others. Ophélie said, « Une fois qu'on sait, il faut faire attention, là on fait plus attention. » [Once you know you need to pay attention, you pay more attention]. Simone added, « Madame, c'est comme les baobabs ». [Madame, it's like the baobabs.] This is a reference to our work on *Le Petit Prince*. Once the narrator was sensitized to the problem, he had to do something. He created the poster to warn other children about the dangers. The Round Table discussions proved to be a favorite activity of the students. This was surprising to me since, as I explained in Chapter four, the setup of the classroom and initial start was met with more resistance than I was used to from this group of students.

Table 7.

Codebook Chart: Agissons

Theme	Nom de Code	Action	Type de texte	Lien aux objectifs de development durable
solidarité humaine	don des vêtements	don de vêtements à Goodwill	blog	1. Eradication de la pauvreté
		don de vêtements à Goodwill (MS)	blog	3. Santé et bien être 12. la consommation et production responsables
		don de vêtements à Goodwill	blog	aucun
	don du temps et nourriture	bénévole à l'épicerie solidaire	Lettre au président	2. Sécurité alimentaire
	nettoyer	nettoyer la salle d'orchestre à l'école	blog	11. Villes et communautés durables.
les plastiques : changement d'habitude	bouteilles	ramasser les bouteilles en plastique	blog	13. Lutter contre le changement climatique 12. la consommation et production responsables
		ramasser les bouteilles en plastique	blog	13. Lutter contre le changement climatique
		ramasser les bouteilles en plastique	redaction	12. la consommation et production responsables
	bouteilles et changement d'habitude	utiliser une gourde	blog	12. la consommation et production responsables
general: changement d'habitudes	changement d'habitude	faire un composte	blog	2. Sécurité alimentaire 12. la consommation et production responsables
		pacte contre la surconsommation	blog	12. la consommation et production responsables
		vente des sacs réutilisable Publix	redaction	12. la consommation et production responsables
		réduire la consommation de l'eau en mangeant moins de viande	blog	13. Lutter contre le changement climatique 12. la consommation et production responsables
Gerer les déchets	ramasser les déchets	ramasser les déchets	blog	15 Vie Terrestre
		ramasser les dechets du quartier	blog	aucun
	trier les déchets	trier les déchets	courriel à un ami	12. la consommation et production responsables

Their micro projects may seem to be on the level of an environmental educational approach, but this is because they had never been exposed to even that most basic type of education concerning ecology. I found that because these particular students had been conditioned to look globally,

reversing that to go from macro to micro was a necessary step in order for the ecosophy to evolve into an authentic representation of their beliefs. Although the projects were micro, many were still making larger connections to how their action could take on a more macro and culturally relevant significance given a larger scale collaborative effort. This was clearly evidenced in the Round Table discussion. After Maelle presented her project of transitioning to a reusable water bottle instead of the plastic ones she used to use and then throw away, Erwan responded, « En effet, ce que j'aime dans ton projet c'est parce que tu achètes moins de l'eau en bouteille en plastique, si assez de personnes font la même, les industries vont en produire moins et ça serait un vrai changement. » [In fact, what I like about your project is that because you are buying less bottled water, if enough people do the same, then industries will produce less and that would be a real change.] Marine chimed in, « Mais il faudrait que beaucoup de monde fassent la même chose pour vraiment voir la différence. » [but it would be necessary that a lot of people do the same to really see a difference]. Henri added, « Il faut être plus responsable dans notre façon de consommer et c'est comme ça qu'on peut parler aux entreprises. » [We have to be more responsible about how we consume and that is how we talk to businesses]. When asked about the efficacy of his project of collecting and recycling plastic bottles at his home Maxime responded, « Le projet ne suffit pas. Recycler une semaine ou quelques semaines ne va pas changer les choses, par contre dans ma famille, nous réalisons que nous utilisons beaucoup de plastique et ça c'est important » [The project does not suffice. Recycling for a week or several weeks is not going to change anything, however, in my family, we realize that we use a lot of plastic and that's important].

Through these discussions students are showing they have understood how they are contributing to the issues of climate change, many of which are due to our culture of consumption. Students clearly felt where they might be able to make a sustainable difference

through human solidarity, changing habits about plastics, changing habits in general, and managing trash. This allowed students to begin to see the responsibilities they have within their own eco-citizenship and to the care of our environment.

Classroom Collaboration: Take Two

After having now gone through the majority of the school year and with the written IB exams in front of us in only a few weeks, it was time to look at this classroom ecosophy again. It was not finished. I remember the frustration of where we left it. When I sit down to read where exactly we were I thought to myself, “this really is not as bad as I remembered.” I decided to change only the format some to organize what the students had written. “There.” I thought to myself. “That’s really not bad at all.” The layout had been muddled and caused some confusion but when I sectioned off the different parts, it became clearer. I only changed the format and nothing else. There were still grammar issues, clarity issues in what they meant and perhaps some structural issues. The next class I presented it to them on the overhead. I made photocopies for the groups. When the students first saw the ecosophy they did not realize it was their work. They were surprised too. Yet, they wrote it. We went through each section. The groups discussed vocabulary, grammatical or structural changes we needed to make. Then as a whole group, I edited the document according to their recommendations on the Promethean projector as they followed along. Now their job was to go home and read it again and to be ready to comment on it the following class.

The next class I instructed students to comment on the actual ecosophy of which I had made a digital copy. They could use the “comment” feature or write directly on the document. Only one student chose to write directly on the document, at the bottom. Several students commented on his comment. Students were asked to make one comment about their overall

thoughts on the entirety or a piece of the document. Then they were to respond to at least two other classmates. For the most part, students seemed to agree that the collaborative ecosophy was a fair representation of our beliefs as a class. See Appendix G for the full and final version.

The classroom ecosophy begins with a brief explanation of the gravity of the situation at hand. See Figure 13.

Figure 13.*Class Ecosophy: Situation*

La situation

Premièrement, il y a une crise écologique à laquelle il faut faire attention. Elle est liée aux problèmes de justice sociale, y compris justice économique, justice raciale, justice de genre et justice intergénérationnelle. Ces problèmes viennent de la crise de la pensée, des valeurs, des perceptions, des idées et des jugements.

[Firstly, there is an ecological crisis to which we must pay attention. It is linked to social justice problems, including economic, racial, gender and intergenerational. These problems come from a crisis of thought, values, perceptions, and judgements.]

Students linked the climate crisis to social justice and further explained what that meant to them. They also cited what they feel is the underlying cause. They had not voiced in class that they felt like society was going through a “crisis of thought, values, perceptions and judgements” and that was a root cause of issues of EcoJustice.

Students then break down into four sections the various components of the problems they mentioned. The first of these sections is ecological problems. They highlight six key thoughts about climate crisis and their place within. These six key thoughts are translated below and the original follows in Figure 14.

Ecological Problems

- We have a huge environmental crisis, and it is not getting better. We are killing our planet faster than ever.
- Our lifestyles have caused the biggest problem of all: global warming.
- Using a lot of non-renewable energy for so long, we have slowly raised the global temperature on the Earth and created global warming.
- We have also become used to overconsumption which has negative consequences on our planet.
- If we continue to use energy the way we use it now and to pollute the planet the consequences will be disastrous.
- Even if we the students at Weaver High School have not undergone the effects of climate change now, we need to take measures to prevent them here.

Figure 14.

Ecosophie de classe : Les problèmes écologique

Les problèmes écologiques

- ❖ Nous avons une grande crise d'environnement et ce n'améliore pas. Nous tuons notre planète plus vite que jamais.
 - ❖ Nos modes de vie ont causé le plus gros problème de tous: le réchauffement climatique.
 - ❖ En utilisant beaucoup d'énergie non-renouvelable depuis si longtemps, nous avons lentement augmenté la température globale sur la Terre et créé le réchauffement climatique.
 - ❖ Nous sommes aussi habitués à la surconsommation, qui a des conséquences négatives sur notre planète.
 - ❖ Si nous continuons à utiliser l'énergie comme nous le faisons et à polluer notre planète, les conséquences seront désastreuses.
 - ❖ Bien que, nous, les élèves de niveau supérieur à [REDACTED], n'ayons pas subi les effets du changement climatique maintenant, il faut prendre les mesures de les prévenir ici.
-

As you can see students are clearly tying climate change and its effects to their culture and expressing that that a change must happen. They reference themselves in the last line and take responsibility for being a part of the change that might be able to prevent some of the negative consequences of climate change. This connection and challenge to the underlying cultural assumptions they have is clearly reaching beyond a simple environmental education approach and demonstrates they are moving towards eco-citizenship.

The second section discusses economic issues. Here they only outline two: that research is expensive and that using renewable energy sources is more costly than non-renewable energy sources. No further information is given. It is just a simple report.

The third section is entitled “Social Problems”. In this section, instead of a list there is a paragraph that describes the social problems that can be magnified by issues concerning the environment. The last section of this part is “Racial Inequalities”. Here, they have a short paragraph to explain what racial inequality means to them and a bullet point that says how they can help be a part of the solution. Here they explain, « Il est essentiel que nous, élèves à ██████████, découvriions des cultures et environnements différents afin de ne pas ignorer les différentes traditions. » [It is essential that we, students at Weaver High School, discover the cultures and environmental differences in order to not ignore different traditions]. Students are expressing that they want to be more open to understanding and accepting others so as not just to peacefully co-exist but to truly see one another in order to live better together. Embracing differences is something that came up in our study of both works of literature and something they connected deeply to due to the diversity that exists within their whole class. Students have often commented on how fortunate we (I include myself here) are to be a part of a program where there is such an intermixture of cultures.

In the following section students offer a short paragraph to describe what the solution is.

Quelle est la solution ?

Bref, la solution est de changer nos modes de vie. Il faut montrer de la compassion pour les autres et pour notre planète. Cette compassion devrait venir de la part des gouvernements et entreprises car ce n'est pas uniquement la responsabilité des particuliers de sauver la planète et ce ne serait pas raisonnable de le concevoir comme telle.

[What is the solution?]

In short, the solution is to change our lifestyles. You must show compassion for others and our planet. This compassion should come from governments and businesses because it is not the sole responsibility of individuals to save the planet and it would not be reasonable to see it as such.]

Although students did not outline in this section how we must change our lifestyles I believe it was important that they understand that it is a necessary step that we all need to take. It is interesting that they mention a shared responsibility between the government and individuals. This is something that came up during a class where we read « Une petite réflexion sur l'engagement citoyen » [A Short Reflection on Civic Engagement] (Thieffry, 2023) that was created to discuss what we can do to counter the climate emergency and if our individual actions mean anything. This text highlighted the various roles that individuals, government and industry have vis a vis our environment and that I was pleased to see appear here.

The following section is called “Collective Class Beliefs”. Here they have a bullet point list of nine beliefs they all agree on concerning climate change. See Table 8.

Table 8.*Les croyances de la classe [Collective Class Beliefs]*

Nous croyons que le recyclage est très bon pour la planète et nous devrions bien encourager tout le monde à le faire.	We believe that recycling is very good for the planet, and we should encourage people do it.
Nous sommes à un point d'inflexion pour la vie de la planète.	We are at a point of inflection for the life of the planet.
Nous devons préserver nos arbres.	We should preserve our trees.
Nous devons réduire les déchets.	We should reduce trash.
Nous croyons que tout le monde devrait faire attention à la surconsommation.	We believe everyone should pay attention to over consumption.
Des animaux, comme des vaches par exemple, émettent du CO ₂ , donc nous avons besoin de limiter notre alimentation concernant la viande rouge.	Animals, like cows for instance, issue CO ₂ gases and so we need to limit how we eat red meat.
Protéger les habitats naturels des animaux.	To protect natural habitats and animals,
Nous croyons que l'agriculture intensive est mauvaise pour l'environnement.	We believe intensive agriculture is bad for the environment.
A XXXX, nous croyons que les déchets plastiques sont hyper mal.	At Weaver High, we believe that plastic trash is extremely bad.

To reinforce the importance of action students added another bullet point list of the “benefits of engagement” that include 10 reasons why we should act. See the list in Table 9.

Table 9.*Les bienfaits de l'engagement [Benefits of Engagement]*

Aider les autres n'est pas seulement bon pour nous et une bonne chose à faire. Cela nous rend également plus heureux et en meilleure santé.	To help others is not only good for us and a good thing to do. This makes us happy and healthier.
Nous pouvons continuer d'avoir un lieu où vivre.	We can continue to have a place to live.
Nous pouvons habiter dans un monde qui n'a pas de réchauffement climatique et l'air qui peut commencer à être propre.	We can live in a world that does not have global warming and air that can begin to be clean.
On devrait changer pour le futur des enfants et leur avenir.	We should change for the future of the children and their future.
On peut comprendre la perspective d'autres et les problèmes qui les affectent.	We can start to understand the perspective of others and the problems that affect them.
Il faut protéger les enfants dans les autres pays plus touchés que par le réchauffement climatique	We must protect the children in the countries that are touched the most by climate change.

On peut aider leurs communautés.	We can help their communities.
On peut apprendre l'importance de la santé des autres car on est tous unis.	We can learn the importance of the others' health because we are united.
Le réchauffement climatique démolit notre capacité d'agir.	Climate change destroys our ability to act.
Il est important que nous partagions une planète qui nous protège.	It is important that we share a planet that protects us.

The last section of the ecosophy is called “Class promises” and bullet points 15 eco-gestures the class promises to do. These items come from things we talked about in class, from their “Let’s Take Action” projects and some they thought of on their own. They all agreed that these were the most relevant.

Table 10.

Promesses de l’action en classe [Action Class Promises]

Utiliser moins de papier dans notre salle de classe.	Use less paper in our classroom.
Eteindre la lumière dans notre salle de classe.	Turn off the lights in our classroom.
Utiliser nos ordinateurs, portables pour faire le travail	Use our laptops to work.
Recycler nos bouteilles	Recycle our bottles.
Utiliser la lumière naturelle dans notre salle de classe.	Use natural light in our classroom.
Utiliser moins de climatisation en hiver et porter les vêtements en couches	Use less AC in the winter and wear warm clothes.
Créer une présentation pour éduquer les autres étudiants de ██████ au respect de l’environnement	Create presentations to educate other students at Weaver.
Faire du covoiturage pour venir à l’école	Carpool to come to school.
Donner de vieux vêtements, et jouets aux associations caritatives.	Give old clothes and toys to a charity organization.
Nettoyer des environnements dans l’enceinte de l’établissement et à l’extérieur.	Clean the environment inside and outside the establishment.
Donner des livres à la bibliothèque municipale.	Give books to the local library.
Commencer les compostages.	Begin compost.
Faire attention à la consommation de l’eau	Pay attention to your water usage.
Faire attention à nos achats.	Pay attention to what you buy.

The entire process of the creation of this artifact was enriching for all involved. Students expressed that working together on a single document that represented the entire class was a challenge but also an interesting experience. Each student felt like they contributed to the process and were happy with the result. Our in-class discussions revealed that they felt like the yearlong articulation of this document helped them to have a better understanding of their own beliefs. They were not surprised that it took us a year to collaborate and complete the document because we were effectively compiling beliefs of twenty people while simultaneously learning about some of the issues at the same time. Students reminded me, in our discussions, that this activity aligned well to one of the lessons that we learned from the *Petit Prince*. It is not as much about the final product or destination as it is about the journey. This is something we talked about a good deal in reference to their IB journeys but had never mentioned with respect to a particular assignment.

Specific Cases

In this section I will introduce each of my focal students providing some background information about each of them before exploring their “Let’s Take Action” projects and various implications in the overall journey throughout the year. Focal students were determined using purposeful sampling (Merriam & Tisdell, 2016). Each of these focal students produced powerful “Let’s Take Action” projects, written reflections, and introspective dialogue that were both responsive and insightful to the research questions while serving as examples in one way or the other for the class as a whole. Each of the focal students earned a Seal of Biliteracy their junior year in IB French Year One. It is important that focal students are able to both use and understand nuance in the target language as the course is 95-100% in French.

Le Compost : Nécessaire ou pas ? Décidez-vous! [Compost: Necessary or not? You decide!]

In this section, I will introduce Lucie and highlight some of her contributions to our discussions on becoming eco-citizens. Lucie is a rather timid student. She generally sits in the back with a friend and would rather go unnoticed in the class. She has opened up a lot over the course of the last year in class with me, but she does not like to talk. However, when she does share in front of the class, it is always insightful. For her “Let’s Take Action” project she decided to do something that she had long been wanting to do, build a compost. She wants to be a nurse when she grows up. She has been paying closer attention to what she eats as she recently started to work out and take better care of her body. Because we had been talking about paying attention to what you both consume and how you dispose of it in class, she noticed she was throwing away a lot of food rests. Apple cores, banana peels, potato skins, etc. She had been wanting to make a compost for some time but hesitated. This was the perfect reason.

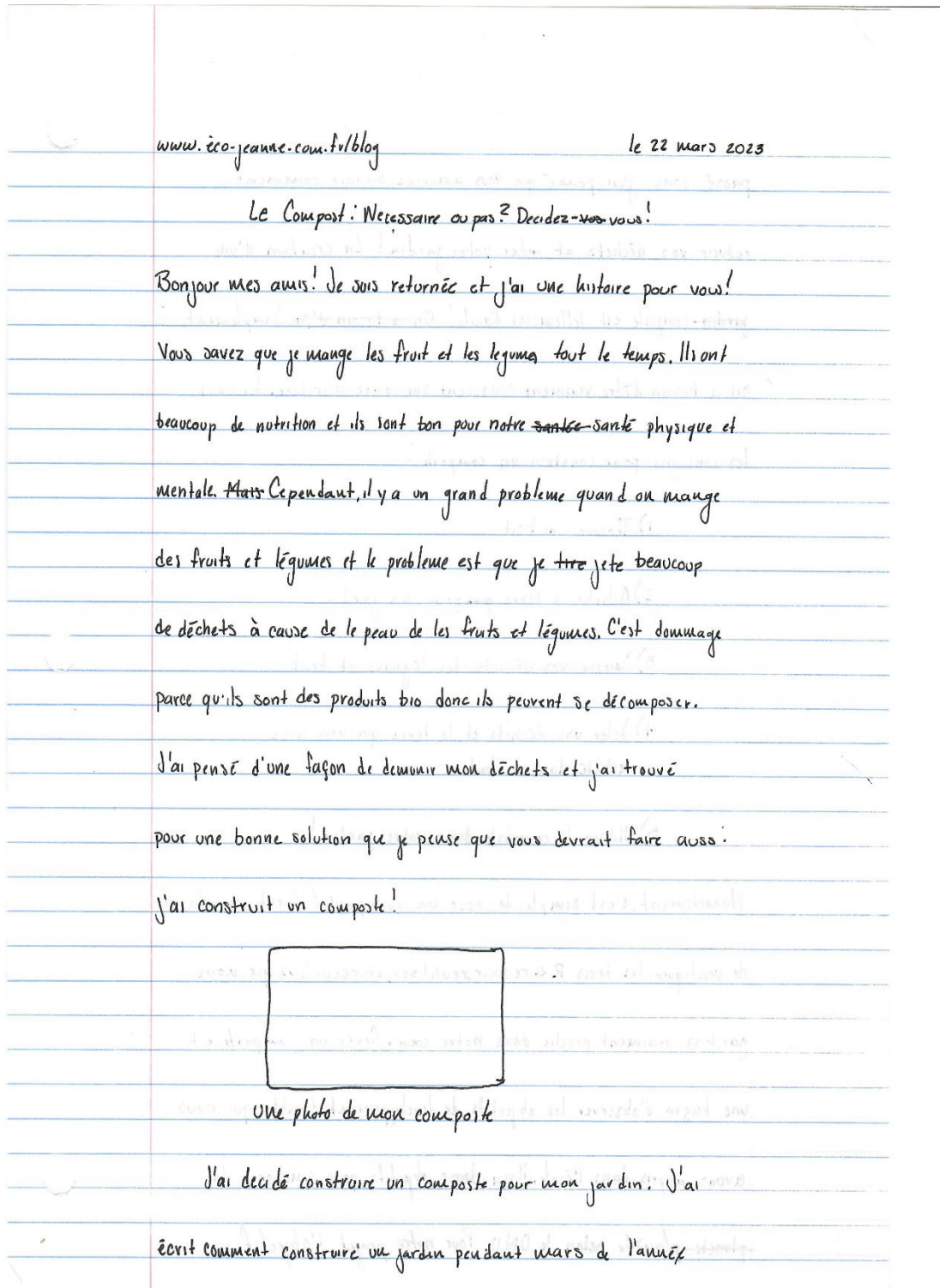
Lucie, like many of her classmates, decided to write a blog. Although I had told students they could be themselves for this project, for the purpose of the IB exams students must use a Francophone persona. Lucie took on the persona of Jeanne for the blog she wrote. For the IB examination students must remain anonymous. She explained a blog was the best way for her to communicate her ideas to other young people. The title of her blog entry is : *Le Compost : Nécessaire ou pas ? Décidez-vous ! [Compost: Necessary or not? You decide!]* She captures her reader’s attention right away with this invitation to decide. She begins her blog explaining that she noticed how often she was throwing peels away from her fruit and vegetables. She said it was really too bad because she knows that these are organic and decompose easily. This is when she decided to build her own compost. She explains that it is not as difficult as one would think to build a compost. Figure 15 shows the first page of her blog.

She outlines the steps. She says you need a box, dirt, and to begin throwing the peels from the organic items in the box instead of the trash. Then use the compost in the garden. Doing this, she explains is a way to live the 3 Rs of Reducing, Reusing and Recycling. She said that this meets two of the UN Sustainable Development Goals No. 2: Zero Hunger and Sustainable Agriculture and No. 12: Responsible consumption and production. She goes on to explain that once you realize how much of your food can be composted and how easy it is to do so, you really have an obligation to act. She says that it is an “absolute necessity” that everyone does what is needed to improve our planet. She also says another benefit of composting is that it makes her happy. She is happy to help her garden grow and knows that she is doing something proactive for sustainable development. Lucie tells her readers that there is one disadvantage to composting and that is waiting for your fruits and vegetables to grow now that you are providing them with healthy nutrition. She finishes by explaining that this is a good and easy idea, but that especially to “act now for our planet”.

During the Round Table discussion Lucie explained that food waste was the issue that she was most impacted by during our discussions in class and at home and that was why she decided to act. She also said that it was her desire to make a change that she could continue to enact even when the project was over. Many students were impressed by her commitment to doing something that she and her family could continue.

Figure 15.

Le blog de Lucie [Lucie's Blog]



Comment j'aide ma planète [How I help my planet]

In this section I briefly introduce Isaac and discuss what he chose to do for his “Let’s Take Action” project. I then highlight how he interpreted the sections of *Le Petit Prince* he practiced for his IB oral exam as a solicitation for the readers to become more like the little Prince himself.

Isaac is a happy and engaged student. He actively participates and keeps things interesting for his classmates along the way. Isaac is open-minded and sensitive to his classmates. Despite having a solid level in French, he still gets nervous before he has to speak for a presentation in front of the class. He was seated next to me for the Round Table discussion, and I think the classroom set up allowed students to be less nervous about speaking out loud because it was really more about sharing an experience than a more formal presentation. Several students in the class chose to donate clothing, toys, or even books to various charitable organizations. For most of them, they had never made an item donation before. Isaac’s project is representative of this.

For Isaac’s “Let’s take Action” project he chose to take on a persona of Yannick. Like Lucie, he wanted to keep the practice and consistency of using a Francophone persona for his writings. He decided to write a blog to describe how he chose to act and why. He also chose a blog because his target audience was other young people. He entitles his blog entry “Comment j’aide ma planète” [How I help my planet]. He begins his blog by explaining that he has seen people in his entourage who struggled to be able to purchase clothing and he had so many. He wanted to help others while helping to combat over consumption. He decided that he would sort his clothing to make a donation to a local thrift store. He asked his sister to contribute as well. He said he felt like this gesture makes a difference in the world but also his community. He said it

was important for him when he thinks about the planet to also think about his community and that most Americans do not do this. He asks his readers if they can also be kind and generous within their communities. Figure 16 shows the first part of his blog.

Figure 16.

Blog d'Agir [Blog to Act]



Blog d'Agir

9 mars 2023

Yannick Armand

Comment j'aide à ma planète

Bonjour à tous mes lecteurs et bienvenue sur mon blog! Aujourd'hui, je vais raconter un petit projet que j'ai fait. Malheureusement, dans ma vie, j'ai vu trop de personnes qui n'ont pas d'argent pour acheter des vêtements. Donc, je trouve qu'il est important que j'agisse. Je pense que mon projet peut aider les autres et combattre la surconsommation. J'ai décidé de donner mes vieux vêtements ou les vêtements que je ne porte pas à Goodwill. Alors, j'ai décidé de faire ce projet parce qu'il y a trop de vêtements chez moi. C'est-à-dire, c'est la meilleure façon pour moi d'aider notre planète et ma communauté.

Je trouve que mon projet est efficace pour ma communauté. Cependant, ce n'est pas efficace pour notre planète, parce que je ne suis qu'une personne. Il y a beaucoup de personnes qui peuvent faire la même. Pensez-vous que c'est une bonne idée? En revanche, il y a des personnes qui n'ont pas aidé la planète, aux États-Unis, 78% des personnes n'aident pas leur communauté. Il est nécessaire que nous soyons audacieux et trouver des manières pour aider tout le monde et notre planète. Pouvez-vous faire un changement? Essayez avec un petit projet comme moi, et trouvez le temps pour le faire. Il est essentiel de faire un effort, parce qu'une bonne chose peut vraiment aider beaucoup de personnes. Vous êtes d'accord? Pouvez-vous avoir le cœur sur la main et m'aider?

He states his project links to Sustainable Goal 1: No Poverty, because low-income populations can afford to go to our local thrift stores to purchase clothing. He reminds his readers there are many Sustainable Goals and he simply chose this particular one. He closes by asking his readers to reach out and ask him questions about getting started.

During the Round Table discussion Isaac was asked how many clothes he was able to donate with his sister. He said that together they were able to collect six large garbage bags full of clothing. He said going through his clothes helped him realize that he really did not need that many clothes so this is something he will consider when he buys clothing in the future and especially as he prepares to go off to college.

Isaac and the Petit Prince.

In the last three weeks before the IB oral exams the class structure was workshop based. Students could choose to work on extracts from either novel. They could practice conversation questions with a partner. For the IB oral exams, students select one of two extracts. Each from a different work of literature that we study in class. They have twenty minutes to prepare their oral presentation based on that extract. Then they come into the exam room where they must present the extract for 3-4 minutes, then have a conversation based on their presentation and the extract for 5-6 minutes. In the last part of the exam the discussion shifts to one of the five IB Language B themes discussed in Chapter one. The students do not know which extracts they could have or which theme they will be discussing or any questions in advance. A workshop model for the last several classes allow students to choose what they would like to work on the most. They can work alone, with a partner, or I can listen in and advise on what I am hearing.

It was during one of these workshops that Isaac asked if I would mind listening to him present an extract he had worked on. I glossed over the extract he chose to practice. It was the part of the novel where the little Prince was explaining all he does to take care of and manage his planet. As Isaac began, I took notes on what I was hearing. Good introduction. Nice use of subjunctive. Transition words on point. Complete summary of the extract with a precise situation of the extract in the overall work. He gets to the part where students make connections outside of

the extract and he says he believes the little Prince is soliciting readers to become eco-citizens. Why? He is modeling how he cares for his planet and is really an example to all of us about the relations we should have not only with each other but with non-human elements, like the volcanos for the little Prince, or like trees or plants for us. He explained that if we treated our planet and our environment with the same respect that the little Prince does, then our planet would not be in the dire situation that we are in today. I have been reading this book with students for a long time. Twelve years. I have not had a student make that connection about being an eco-citizen and the little Prince before. Not only was the connection there, but he also articulated it so well. Although, I had not heard this connection made so clearly, there is another student who had a similar reflection written in her dialogue journal.

Le Petit Prince prend soin de sa planète et il montre un exemple des choses dont il faut faire dans notre monde. Il fait toutes ces choses-là parce qu'il sait que ce sont très importants pour la sante de sa planète et sa rose- Malheureusement, pas assez de gens sur notre planète font les choses nécessaires pour aider la Terre. C'est-à-dire, beaucoup de gens ne voient pas l'importance des relations entre nous et notre planète. Il est nécessaire que nous prenions le Petit Prince comme exemple. Bref, ce livre illumine les vérités sur les problèmes sur notre planète (Ophélie, Dialogue Journal 7, December 2023).

[The little Prince takes care of his planet and shows by example of things you must do for our world. He does all of these things because he knows they are very important for the health of his planet and his rose. Unfortunately, not enough people on our planet do the necessary things to help the Earth. That is to say that a lot of people do not see the importance of relationships between us and our planet. It is necessary that we take the little Prince as an example. In short, this book illuminates the truths about the problems on our planet.] (Ophelie, Dialogue Journal 7, December 2023)

In previous years students make connections between the relationships between the Rose and the Little Prince or the Fox and the little Prince but are not making connections about eco-citizenship. Both students have clearly seen this connection, although it did not come from our class conversations about the chapter or the book. They are pulling this comparison on their own.

Devenir une meilleure eco-citoyenne avec moi

In this section I will briefly introduce Ophélie and discuss her journey to become a better eco-citizen. Ophélie's family moved from Nigeria just before middle school. This is something that has allowed her to be open-minded but also given her some perspective on overcoming challenges. She is a serious student who can appear shy at first. Ophélie also believes that a blog is the best way to reach a younger audience, but she chooses to remain herself for the purpose of the blog.

The title of Ophélie's blog is « Devenir une meilleure eco-citoyenne avec moi » [Become a better eco-citizen with me]. She explains to her readers that she is on a journey to become a better eco-citizen. She is exploring the label of eco-citizen to which she placed value and describes how she can take on this additional identity (Stibbe, 2021). She began asking herself how she was contributing negatively to environmental issues. She explained that it was unfortunate that it was so easy to find things in her own life that she did that damaged our planet. In the center of her blog post she shows her reader how she feels about where she is right now in Figure 17.

Figure 17.

Thumbs down: Ophélie's self-evaluation



Pour montrer que je n'étais pas une bonne éco-citoyenne

C'est-à-dire que tous les jours, j'apporte une bouteille d'eau en plastique à l'école. Vous n'avez pas besoin de me dire. Je sais que le plastique pollue notre environnement. Pour cela, je réutilise normalement mes bouteilles au moins deux fois, parfois trois fois par semaine. Cependant, je sais que c'est même un problème qu'il faut régler. Alors, j'ai réalisé un projet où j'ai ramassé toutes les bouteilles d'eau que ma famille a utilisées au mois de février et je les ai apportées à mon prof de français pour les recycler.

We can see here she has the thumbs down and says, «Pour montrer que je n'étais pas une bonne éco-citoyenne » [I was not a good eco-citizen]. She continues to explain that she has been taking a plastic water bottle to school every day. We don't need to tell her; she knows plastic pollutes the environment. She said she had been trying to reuse her water bottles at least twice, sometime three times a week, but she still realizes it's a problem that needs to be resolved. So, for the month of February, she collected not only her water bottles but her entire family's water bottles and brought them to me to recycle.

In the next section of her work, she explains why she must bring me the water bottles. She clearly articulates what I have explained earlier that there is not a municipal recycling program in our district and the one that exists is a pay for service that her parents and a lot of other families cannot afford. Yet it is “indispensable” for families to be able to do this.

Ophélie connects her action first to the Sustainable Development Goal 13: Climate Action then to Goal 12: Responsible Consumption and Production. She explains that it seems to

her recycling could be a good way for people to help fight climate change at home but then remembers many families, like her own cannot because they cannot afford to do so. Therefore, she remembers Goal 12 and being more responsible for what we buy is something that everyone can do and will influence production. There are a lot of less expensive ways to help our planet, we just have to find them, she says. Ophélie feels like we are not working together for a collective goal because in France and other parts of the world, people are learning the UN Sustainable Development Goals in order to implement them in their everyday lives, whereas, as Americans, we are not. She believes, if everyone were to work together, we could make a bigger change.

For now, that was a larger problem, for her project, she explains she had to do something she could easily influence and manage. She started by talking to her family to explain the problems to them and sensitize them. She set expectations for them about how they could help her. After two weeks she was surprised to see all of the plastic bottles that they had already used. She was even more disappointed to see the number at the end of the month. She said it is unbelievable. She says if she had realized how much plastic her family was using earlier, she would have tried to make a change before. She says she was «carrément ignorant avant » [completely ignorant before]. Now, she wants to do better, to be better. She explains to the readers of her blog “Don’t forget, this is a journey I have just begun”. She says now, she is going to buy a reusable water bottle and not buy any more of the plastic ones. She tells her readers that she would like for them to stop as well. She encourages readers to try smaller projects like hers so they can see how they are negatively contributing to climate change as well. She grabs their attention with a huge “Agissons” [Let’s Take Action]. A clip of what Ophélie’s blog looks like is in Figure 18.

Figure 18.

Ophélie's Conclusion

De plus, j'aimerais que vous arrétiez d'utiliser trop de bouteilles en plastique aussi. Il est peut-être nécessaire que vous réalisiez des projets comme le mien pour voir comment vous contribuez aux enjeux environnementaux aussi. Quant à moi, de simplement savoir qu'il y a un problème ne suffit pas. Ce n'est pas efficace. Il faut que nous agissions maintenant. Tous ensemble!

Agissons !

Alors, pour conclure je vous demande : s'il vous plaît, faites quelque chose pour aider notre planète aujourd'hui.

Merci beaucoup de me lire !

Qu'en pensez-vous ? Qu'est-ce que vous allez faire ?
Laissez-moi un commentaire ici.



It is interesting that sometimes we do not realize what we are doing. Ophélie clearly stated that she did not realize exactly how many plastic water bottles her family was using until she saw them all there in front her over the course of this project. For some students like Ophélie creating an opportunity for a small change may just be the catalyst for a larger change. In the Round Table discussion, she admits that she felt like it was an issue that her family used plastic water bottles, but that this project convinced her how much they were negatively contributing to the problem, and it was something she felt like her family could easily change and others too.

De Grands Projets d'Erwan [Erwan's Big Plans]

In this section, I am going to briefly introduce Erwan and discuss his “Lets Take Action” project and larger journey to eco-citizenship. Erwan is one of those students who quietly pays attention to absolutely everything that happens in the classroom all at once. He can somehow keep up with taking pictures of Yann sleeping all while getting that you have to use an almost formulaic expression for the subjunctive and how to do this with a comparison. Then turn around and use the formula in context by saying, «Il vaut mieux que Yann dorme la nuit plutôt qu'en classe ». [It is better than Yann sleeps at night rather than in class]. Those multitasking students who somehow are just able to do it all are always so interesting to me.

Erwan also decided to write a blog to explain his eco-citizen action to a younger audience. His blog title is, « Ce qu'on Peut Apprendre Quand On -Agit » [What We can Learn When We Take Action]. For the writing he takes on the persona of Gaston Macron. He begins by saying the principal subject of today's entry is “taking action and the importance of everyone participating”. He explains that most American are not familiar with the UN Sustainable Development Goals although many have similar concerns to them. He goes on to say for the health of the world, he decided to take action. He explains it is important for him to document this action on a blog to have the possibility to persuade others to do something similar.

Unlike some of the other student' projects, he begins with the explanation of the link to the Sustainable Development Goals. He believes the easiest yet most ignored goal is No. 11: Sustainable Cities and Communities. He says that unfortunately many people in his community do not think about this at all. This was most evident according to Erwan, in the band room at school. This is where he decided to help. He decided to clean up and organize the band room at school and encourage everyone who uses it to help him to maintain it that way. Unfortunately, as

Erwan explains, the band room remained clean and organized for about eight hours. After which it returned to its dirty, unorganized state. Therefore, according to Erwan his efforts were not efficient.

Erwan goes on to explain that he saw that social change for the Sustainable Development Goals is really “REALLY” difficult. However, he insists they are important. He encourages his readers to use his experiences to invent other methodological ways to do this with a team or social analysis. Then together with his readers, he hopes to see more work on the Goals in the future. This is something Erwan also highlighted in the Round Table discussions. He said before this project he had not considered how difficult social change could be. Indeed, social change requires a change in ideology as a type of story (Stibbe, 2021). As representative of Erwan’s action, initiating ideological changes within society is a complex phenomenon.

La Lettre d’Erwan. [Erwan’s Letter]

Erwan had to miss several classes just before the IB examinations were beginning. He was being recruited by several colleges and visiting their campuses. His IB French HL exam was important to him. He wanted to do well. He kept up with his work while he was away, but I did not get to see him the last few days of class. It is a tradition at our school that as IB examinations are wrapping up we celebrate with a special dinner for our IB seniors. It was at this dinner that Erwan slipped me a letter.

I received other letters or cards that night and have also received similar notes in the past, some in English, some in French. These are the letters that make me want to come back to teaching each year despite the challenges. Erwan’s letter was particularly interesting and thoughtful, however, because he iterated specific things that he appreciated about me as a teacher

and about our class together and how they have impacted him today but also how he believes they have changed his next steps at university.

Erwan explains that because he is a “nerd” he was previously aware of the climate crisis and some possible solutions before our class. This is interesting because he feels he has to justify his previous knowledge of the climate crises. This expresses that only “nerds” or intellectually minded students would be aware of these issues. He further explains that he was especially aware of technology-related solutions. He is a strong math and science student. He says he never considered the social, political, or economic aspects until he was in my classroom. He explained that based on our conversations and his own further explorations, he now sees technology is not the only thing that matters. What society needs, according to Erwan, is legislation and other political infrastructure that will best allow for the implementation and regulation of sustainable technologies as well as an openness to them to mitigate potential conflicts. Because of this, he further explains that he has decided to focus on studying some field of humanities, possibly urban planning or political science but he is still unsure. He wants to contribute to the “creation and proliferation of solutions to the climate crisis and all the associated problems of sustainability, over consumption/ production etc.”

A specific lesson that sparked Erwan’s interest in the climate crisis was when we worked on the concept of greenwashing. Inspired by that, he investigated the issues that electric cars can have. He notes that because they are much heavier than combustion vehicles, they can damage roads. He said from his research the true solution would be to have a less car centric society with increased walkability and public transportation.

He says that he doubts he would have gotten this kind of depth of exposure to these topics this early in his education without our class. He closes his letter saying that he hopes that I continue this emphasis on the climate justice in future classes and continue to cultivate thinkers

who will bring us all into a brighter future. Indeed, letters like these from former students inspired and informed the choice I made to undergo this investigation and I spoke about them in Chapter one. They also continue to inspire me to dig deeper and do better inside the classroom and on a personal level.

Challenging the Status Quo in World Language Classrooms

Upper-level world language students sometimes do not realize that the skills they have attained over across their middle and high school years are valuable tools that allow them to not only engages with speakers from other cultures, but also afford them a new vocabulary and a new perspective which can challenge and extend their own beliefs. This study was able to investigate how students can engage in ecojustice literacies in upper-level World Languages. In this section, I consider the major codes that emerged during my thematic analysis across students’ dialogue and reflective journals, Smash Doodle reflection, and student-teacher conferences. In Table 11 we can see the evolutions of a few samples of the text to code then the overarching theme that emerged. There is an example of a segment of text from the study, the definition, the initial codes, the code name then overall theme.

Table 11.
Codebook Chart: Challenging the Status Quo in the Classroom

Theme	Code Name	Initial Codes	Definition	Example of a segment of text from study
Challenging the status quo in the classroom	Redesigning curriculum with an ecojustice focus	EcoJustice	When specific curriculum was chosen to highlight the cross sections of the environment and social justice.	"I specifically chose <i>Le racism explique a ma fille</i> in order to provide students with material they could interact and track the issues of social justice and how they can intersect with issues of climate justice." Dubrulle, Teacher Diary August 2022)

Theme	Code Name	Initial Codes	Definition	Example of a segment of text from study
Challenging the status quo in the classroom	Disrupting classroom norms	Student agency	Students exhibit agency in the classroom and unanticipated changes to the classroom environment.	"C'était une bonne expérience et une opportunité pour moi d'apprendre un peu de plus de mes amis. J'ai aimé l'effort de inventer et faire mon projet même si c'était frustrant parce qu'il m'avait démontré que je suis capable de faire quelque chose à continuer lié aux objectifs de développement durable." [It was a good experience and an opportunity for me to learn a little more about my friends. I liked the task of inventing my own project even if it was frustrating because it showed me that I am capable of doing something to continue to link to the Sustainable Development Goals] (Erwan, Dialogue Journal 8, April 2023).
		Teacher authenticity	Students cite their teacher is being honest, encouraging and or responsible.	"Je trouve que j'apprécie vos entretiens principalement parce que c'est agréable de savoir que quelqu'un croit en vous même quand vous avez du mal à croire en vous." [I appreciate your (teacher) meetings because it is always nice to know that someone believes in you even when you have trouble believing in yourself] (Brigitte, Smash Doodle reflection, April 2023)
	Eco-conscientization	Eco-conscientization	When learners begin to see that issues of eco justice and sustainability should be politicized in acquiring a sense of Freire's conscientization. (Ferreira, 2017)	"Quant à moi le lien entre l'écologie et la justice sociale est clé. Quand certains habitent dans un environnement qui n'a pas de système de recyclage ou de l'eau toxique et les autres problèmes, le gouvernement ne fait pas son travail correctement. Un bon environnement va produire la justice sociale, selon moi." [According to me the link between ecology and social justice is key. When certain people live in an environment that does not have a municipal recycling program or toxic water and other problems, the government is not doing their job correctly. A good environment is going to produce social justice according to me."] (Marine, Dialogue Journal 1, August 2022)
	Cultural ecological analysis	Cultural ecological analysis	Understanding that both ecological and social crises have intertwined cultural roots in the deep assumptions of modernity" (Martusewicz, Edmundson, & Lupinacci, 2021, p. 19).	Si tout le monde avait les mêmes opportunités nous pourrions travailler ensemble pour sauver le monde" [If everyone had the same opportunities, we could work together to save the world] (Isaac, Dialogue Journal 2, September 2022)

Theme	Code Name	Initial Codes	Definition	Example of a segment of text from study
Challenging the status quo in the classroom	Eco-citizenship	Real word connections	When students make connections to their everyday life with the ideas discussed in the classroom to become better ecocitizen agents.	"Je pense que le projet "Agissons" m'a aidé à voir les effets de la surconsommation. Ma geste n'était pas difficile ou long mais c'était important pour moi. Pour ces raisons, j'aimerais continuer ma geste." [I think the project "Let's Take Action" helped me to see the effects of overconsumption. My gesture was not difficult or long but it was important for me. For these reasons, I would like to continue my gesture.] (Henri, Journal Dialogue 8 April 2023)
		developing personal ecosophy	When students are able to take what they do outside the classroom and bring it inside and vice versa.	"Mon écosophie personnelle: Actuellement, j'ai essayé de reduire mes déchets mais aussi etre une bonne ecocitoyenne par mon traitement des autres" [My personal ecosophy: Now, I tried to reduce my trash but also be a good eco-citizen by how I treat others.] (Maelle, Smash Doodle reflection, April 2023)

This study and the initial analysis begin with me, the teacher of record and practitioner. The overall curricular choices I make to have my students collaborate with me and learn about ecojustice issues present the opportunity and space for a change. Through this restructuring of the curriculum a transition away from traditional classroom practices and norms began to take place. As students began to take the helm of the direction of many of the principal activities it was important that I remain open, honest and upfront with them about the possibilities and limits of the power they were beginning to access within our classroom. My place truly shifted from ‘giver of knowledge’ to ‘co-learner’. Through our collective endeavors, students began to have an awareness, or *conscientization*. According to Freire (1998) this happens when we become critically conscious about how we live and how the world we live in is ordered. Ferreira (2017) extended this idea to include the place of ecojustice and sustainability within that description. So, what I was able to see happen was the development of an *ecoconscientization* within students. They began to articulate their beliefs on climate change, climate justice and the interconnectivity

of climate justice and social justice issues. Indeed, over the school year, I saw students engaged in a cultural ecological analysis in the target language. According to Martusewicz, Edmundson, and Lupinacci (2021) this means they have “the understanding that both ecological and social crises have intertwined cultural roots in the deep assumptions of modernity” (p. 19). This is something I began to see earlier in their work than anticipated. As the school year progressed, students authentically reflected on habits that they felt were participating negatively to climate change in their own communities or lives and enacted a change of habits through their own “Let’s Take Action” projects and also in their behaviors at school and inside the classroom. Truly, students were becoming aware that they are indeed eco-citizens and have a role and responsibility in the future of our planet. This study allowed for the creation of a multidimensional classroom where student agents and their teacher engaged, learned and collaborated on changing habits towards more eco centered attitudes. The repositioning of the roles to allow for student agency in the classroom disrupted traditional classroom norms. The surprise finding was the importance that students voiced on teacher authenticity and care.

To summarize these key findings, redesigning the curriculum thus allowed for a disruption of classroom norms. In Chapter four I stated, “When the traditional power structures inside the classroom shift, it can be uncomfortable for students and teachers simply because it is not what we are accustomed to experiencing.” When trying to challenge the status quo inside the classroom, where a pedagogy of responsibility with an emphasis on care is instilled in the classroom, it makes for a smoother transition. “Only if you know something, love it, have an interest in it, and develop responsibility toward it, will you care for it” (Jucker, 2009, p. 22). As collaboration continued, students gained *ecoconscientization* and engaged in cultural ecological analysis they began to form their personal ecosophies and begin to take ownership of their roles as eco-citizen agents. What happens when upper-level French students and their teacher engage

in ecojustice literacies? Simply stated, it challenges the status quo in the classroom. Figure 19 provides a visual that clearly articulates these findings. In the case of this research study, in my context, the practice of redesigning curriculum with an ecojustice focus launched a cyclical chain of events that lead to disrupting classroom norms, students' acquisition of *ecoconscientization*, which enabled cultural ecological analysis culminating in the formation of eco-citizen agents who are able to communicate in more than one language.

Figure 19.
Findings: What Happens When?



Chapter 6: Discussion

In this research study I redesigned the curriculum in my own upper-level French as a World Language class through an ecojustice lens in order to examine what happens when students and their teacher engage with ecojustice literacies. This qualitative practitioner inquiry study responds to the increasingly urgent call for educators in all content areas to focus on the critical needs that our planet and people have in the face of climate change (Gürsoy, 2010; Horst & Pearce, 2010; McBride, Damico & Baidon, 2011; Brewer, Berkowitz & Borrie, 2013). I framed my curricular choices using Ecolinguistic, EcoJustice Education and Kincentric guiding principles while enacting a critical multiliteracies and stories-we-live-by approach. This resulted in enacting ecojustice literacies in my class and established several developments. This choice:

- Allowed me as a teacher to create a dynamic multifaceted classroom environment where students and teacher authentically engage, learn and collaborate on the sometimes-challenging task of changing habits (such as what we consume, how much, the trash we produce and what we do with it) towards a more eco-centered attitudes where we make better choices and sensitize others to do the same, which resulted in disrupting classroom norms by shifting the traditional power structures and creating student agents.
- Allowed students to use the target language to challenge their current views of climate change, to concretize and anticipate their effects on communities although not yet felt, to be more aware of the links between climate justice and social justice all in order to sensitive others and be reactive.
- Allowed students to gain *ecoconscientization* while participating in a cultural ecological analysis in the target language in order to sensitize others in more than one language.

- Enabled students to authentically and with agency enact changes in their lives outside the classroom as they endeavor to enact their articulating their developing personal ecosophies to become better eco-citizens.

In this chapter, I discuss some implications of the findings, limitations, and significance of the project, offer recommendations about practitioner inquiry and discuss the next steps in my personal and educator journey.

Enacting Ecojustice literacies in upper-level World Language classrooms challenges the status quo in the classroom. Indeed, disrupting classroom norms, gaining *ecoconscientization*, participating in cultural ecological analysis, making real world connections in target language has implications for practice and policies but above all can produce eco-citizen agents who understand the dangers and implications of what our planet is going through right now with the target language skills to participate in discussions within and beyond our national borders. As an EcoJustice educator I agree that the future depends largely on what “we as teachers commit to learning and teaching in the classroom” (Martusewicz, Edmundson, & Lupinacci. 2021, p. 3). Implications of this project point to patterns of teaching and learning that can challenge the status quo in the World Language classroom in ways that show how language teachers can directly support students in their eco-civic endeavors in addition to language learning with an increased focus on real world connections.

Redesigning Curriculum led to Disrupting Classroom Norms

With a commitment to continue learning about issues revolving around the area of ecojustice, I have a responsibility to my planet to educate others. Redesigning curriculum expressly for the purpose of being able to engage in ecojustice literacies allowed me to reposition my teacher role. Repositioning myself as not only the French World Language teacher but also

the ecojustice learner encouraged the repositioning of power in the classroom in a way I had not yet experienced as a teacher. I communicated in an authentic way with students about my learner position and in the target language. This was a very regular communication. We exchanged opinions. I asked them for advice. Allowing students to have a space to communicate what they already know about a topic in the target language empowers and bolsters their willingness to participate.

On the other hand, shifting of power can also be uncomfortable for students and the teacher. As a teacher who has state or program mandated constraints, it can be a balancing act of how much can students take on versus the contractual duties you have to fulfil. For students, sometimes they may not feel comfortable when given certain choices about what they are doing inside the classroom as the case was with Perceval. For the most part however, it seems that the disruption of classroom norms can help students take ownership of their learning and help them to realize they are more than simple spectators in their educational endeavors.

One of the criteria on many instruments for teacher evaluations calls for differentiation. Differentiation is a way of teaching that values every student and teaching in response to the students we serve and not out of our own teacher habits according to Carol Tomlinson (Wu, 2013). Differentiated instruction allows students to master content, while forming their learner identities (Tomlinson, 2008). Purposely planning to allow students more autonomy, choice and voice can be integrated in a systematic way to serve as a significant component of the evaluation process and can be achieved through the engagement of EcoJustice education. Allowing for student agency in the classroom and participating in authentic and honest discussions can be a significant step towards disrupting classroom norms.

Gaining *ecoconscientization* lead to Cultural Ecological Analysis

Many students are not being educated at all in environmental issues. The future of our planet should not be limited to the possibility of study within a science classroom when there are so many factors that students need to understand to see: economic; social; etc. A climate justice educational approach allows for a more holistic evaluation of the far-reaching consequences of the state of our planet. When students began to gain *ecoconscientization*, they were then prepared to engage in cultural ecological analysis.

Martusewicz, Edmundson, and Lupinacci. (2021) rationalize that EcoJustice education depends on teachers who are able to provide the responsible pedagogy necessary for confronting the destructive consequences of the systems and cultures in place (p. 1). When students and their teachers can engage in cultural ecological analysis, then we can identify the underlying cultural assumptions we have as a society and begin to aspire to individual and collective solutions. The findings of this study prove that there is a space for this type of analysis in public K-12 education and arguably across content since it was achieved in a World Language classroom. Gaining *ecoconscientization*, students and teachers begin to better understand their positions and thus begin to articulate their becoming while participating in cultural ecological analysis. This aligns to the IB TOK questioning the ways of knowing that is a required component within all IB DP courses. The depths of this analysis could be increased with cross curricular investigations and analysis. This would require that teachers have the time within their school years to collaborate with their colleagues. This is often not afforded to educators and is unfortunate.

Forming Eco-citizen Agents

Not all of my students will go on to use the French that they learn for their IB exams, although many will. All of my students will, however, go on to be world citizens. As an educator

it is my responsibility to help them better understand the rights and responsibilities that they have in that role. Through the engagement they experienced with ecojustice literacies in our IB French classroom they are ready to participate in conversations in French or in English in order to fully take on their eco-citizen agency. Erwan's letter is evidence of that within this study, although, I hope that in years to come I may learn more about how these students chose to further enact what we began together this year.

Le Fresque du Climat [Climate Fresk]

Issues surrounding global warming and climate change should not be considered sensitive in nature, but often can be in some parts of the United States. There are global efforts being made to educate citizens on the science behind climate change and the potential implications for our planet. Organizations like Climate Fresk have taken on the mission, alongside activists to educate the general public about the implications of climate change.

The summer after the study as I was working on data analysis, our family took our annual trip to France. The first week, we stayed with my husband's friend who is very excited about his new work project. He is taking on a role as an educational consultant for businesses. One of the certifications he is working on is called the Climate Fresk. He explains that he would rather not tell us about it but would rather lead a workshop with us. Because of the connection to my dissertation study, I was intrigued. A group of five of us participated in the workshop which our facilitator describes as a game. This consisted of the facilitator laying out some initial cards and the group discussing the connections and meanings of each set of cards as they are laid out. Not everyone agrees and debate ensues. The facilitator let us debate it only slightly guiding us if we go too far astray. In this moment it feels very much like the *fresque* [mural] that I did with my students based on essential things and what keeps us from having those essential things as

described in Chapter four “Acting together to achieve Social and Environmental Justice”. We are essentially laying out cards with photos that represent the factual causes and scientific consequences of climate change and discussing the evolution of the problem. The goal of the game is to allow each participant to understand the basic science around climate change which will promote healthy discussions about realistic solutions. Once the images were all laid out in the correct order, we were instructed to collectively think of a name for our final product. Our group decided “Jusqu’a ici, tout va bien” [So far, so good]. This is a reference to a French film called *La Haine* in which the main character utters these words as he is falling to his death. He explains it is not the fall that hurts but the landing. Our group chose this because of the irony of both situations. At the end of the workshop our facilitator has us take a picture of our work. See Figure 20. for an image of our final product.

Figure 20.

Climate Fresk



Climate Fresk is an official Non-Governmental Organization (NGO) and has licensed their game. It is open and free to use when used by a certified volunteer facilitator at a free event. It can also be used commercially when the workshop is run by a company but there are some licensing fees that fund the NGO and its activities. The organization has a permanent team in addition to the volunteer facilitators. Facilitators can be trained in several languages and can be found throughout the United States, Latin America, and Europe. According to their website Climate Fresk serves 1.1 million participants, includes more than 50,000 volunteers, serves 130 countries, and exists in more than 45 languages (Climate Fresk, 2023). The facts given and discussed during the workshop-game come from the Intergovernmental Panel on Climate Change (IPCC) reports (Climate Fresk, 2023). It is available in two levels for adult and youth audiences.

Admittedly, this tool is purposefully scientifically based and does not focus on the social justice effects of climate change or ecojustice literacy, but I believe that it is an interesting way to alert attention to the increasingly urgent issues of climate change and normalize the acceptance of science. This workshop inspired me to volunteer for the NGO. In October, nearly a year after this research study began, I participated in the day long French version of the training to become an official facilitator. The rationale was to be able to facilitate this using the children/youth version in my classroom. The benefit of me being a facilitator in the classroom is that after the Fresk completion, I could supplement the process with more literacy-based activities. Other NGOs like the Carbon Literacy Project are working with Climate Fresk in order to broaden the scope of what they do to include more social aspects (Carbon Literacy Project, 2023). I believe this is something I can also do as an EcoJustice world language educator.

Potential limitations and significance of the study

There are several limitations to this study. This study serves as a snapshot of one teacher at one moment interacting with her class. Although this research can provide rich, deep, and meaningful insights, it also comes with limitations. One limitation could be in trying to portray the teacher and student analysis; there was a lack of time to analyze other aspects of what happens in the classroom. Focusing solely on either the teacher or the students could also yield interesting and varying results. Another limitation comes from the choices of data included in the analysis. A typical school year is filled with possibilities. This analysis reflects my portrayal of my classroom context in this one snapshot year. Although, using both my practitioner and researcher lenses, I thoughtfully made curricular, and analytical choices, limitations could exist because of these choices. The reproduction of this study in another context may not yield the same or similar results. The fact that this class is an IB French Year Two HL class also affords it the benefits of having invested students at the highest possible level of French in high school. An early university World Language class may yield similar results.

An interesting variation of this study could be to investigate the role of activism and or eco-rights in the fight for climate justice. The students in this study understood that individual action was only powerful when it impacted a collective action as they outlined in their class ecosophy, yet all of their Let's Take Action projects were individual. Could a shift in focus to outline potential collective actions yield a different result? In our discussion about human rights what difference would have made a deeper dive into the idea of eco-rights? In any case there is much room for and a necessity for further investigation into these topics.

Martusewicz, Edmundson, and Lupinacci (2021) admit that it is difficult work to teach in ways that both challenge and engage students in the naturalization of inequality while allowing

for authentic opportunities to confront its effects in the dominant culture (p. 192). Although, within the IB Language B curriculum guide it is clearly stated that teachers and students should engage with topics of a sensitive nature, indeed, in many states teachers can be in danger of losing their jobs or their licenses should they choose to partake in discussions surrounding the sensitive topics of white privilege, racism, or even diversity in their classrooms. An example of this is happening right now in a district in Georgia where a teacher was terminated for reading the book *My Shadow is Purple* in her fifth-grade class. This is a book she purchased at her school's book fair. She had no idea she was risking her 10-year career by reading the book and engaging in discussions about acceptance. She was let go under the state's new Protect Students' Rights Act (Sonnenberg, 2023). With legislation and policies like these in place, we as a society are not only discouraging teachers from these conversations but we are threatening them as well.

When we threaten teachers, we devalue the positive and necessary contributions that they can make in society. If retention is important in public school education, society needs to empower teachers to make curricular choices, participate in practitioner researcher in order to refine their classroom skills, provide them with the time needed to collaborate within and across content, and respect them enough to reasonably and fairly compensate their endeavors.

The Importance of Practitioner Research

Practitioner research through systematic inquiry creates and extends knowledge, skills, ideas and practices for those practitioners like myself, who seek to improve our own practice through a critical reflection of what we do inside the classroom in order to demystify and articulate the realities of what happens in the classroom (Ravish, 2014). As a practitioner researcher I am intentional in my work of collecting data, using the data to make decisions about my practice and my students' learning and sharing the results (Campbell, 2013). Regular

analysis of classroom data allows teacher-researchers to inform their practices during a study and act on those findings without having to revise the study (Campbell, 2013). Unfortunately, many demands and expectations are placed on teachers in their everyday contractual lives. These demands can differ according to whether there is a union in place to protect the teachers or not. The demands placed on teachers where there is no union in place can prohibit teachers from embarking on practitioner inquiry. Yet, we know that field notes based on classroom interactions are central to teacher research (Campbell 2013, p 4). Such field notes, and then discussions should be made a part of lesson planning and learning community discussions and valued more than filling in long templates of lesson plan forms that do not impact either teaching or learning and take a large time commitment to complete. The accounts of the practitioner researcher that is written in the midst of their messy practice can serve as information, confirmation and inspiration for new and veteran teachers. Teachers should be encouraged to share the accounts across content areas and specific to their own local school-based environment. This would be a way to value teachers' experience while allowing teachers to learn from one another and within a specific and local context. On a larger scale, accounts from teacher-researchers can bring teacher voices to the professional discourse and potentially contribute to the knowledge base of teaching. (Campbell, 2013, p. 5).

Ten years ago, Campbell (2013) describes a school environment where the emphasis on standards and testing dominated the efforts of school reform and teacher effectiveness. This was described as producing a reduced role for teachers where teachers are limited and compared to technician, delivering scripted lessons and administering standardized tests that were not created for their personal classrooms. Sadly, the situation has not evolved much today. The policies that have created hostile environments where teachers are not only underpaid but undervalued have resulted in teacher frustration and shortages across our country. Ravish (2014) reminds us that

practitioner driven research holds a promise that is the learning that comes from locally situated and context-based investigation (p. 6). The most effective professional development comes from the lessons teachers can learn from their own practice, in their own classrooms, when given the opportunities to invest the time for self-inquiry and encouraged to write up the results and share them among their peers (Campbell, 2013; Ravish, 2014, Cochran-Smith & Lytle, 2015).

Implications for Policy and Policy Leaders

Sensitive and sometimes divisive issues can be carefully implemented in the classroom. World language teachers in particular are specialized in teaching about cultures and have a vital role in providing comparisons that allow a space for non-invasive personal inquiry. Additionally, I would recommend that policy leaders take a closer look at the example of the IB programs and consider in what ways having a transparent philosophy of education that align to a set of educational values and goals provide a solid foundation for the relationships between the community of their constituents and the school systems that serve them. This type of transparency empowers all members of the community.

Sensitive topics.

World Language teachers have a unique perspective because it is our role to teach about the other cultures of the target languages, we are teaching. This allows us to engage with comparisons of our own cultures without judgement by simply explaining how things are elsewhere. In teaching the language and grammatical structures for students to be able to provide their own opinions, they are exposed to opinions and beliefs of that target culture. Those target cultures serve as a point of comparison that allows us as teachers but also as learners of those world languages to safely begin to question our own culture. I say safely because it is not

through the overt push of someone saying our culture is wrong but rather through our own self-inquiry of having that point of comparison. Additionally, for teachers in the IB program, through the IB Learner Profile (described in chapter one under Local Context) the IB encourages self-inquiry (IBO, 2013). For example, the Learner Profile trait of “open-minded” says that as a part of the IB community, “we critically appreciate our own cultures and personal histories as well as the values and traditions of others.” (IBO, 2013). This allows for the space needed to respectfully consider and reconsider our own cultures and beliefs.

Engaging with sensitive topics and issues of global significance is an integral part of the IB curriculum and allows for the acquisition of international mindedness (IBO, p. 13). Indeed, the curriculum guide solicits schools to maintain an ethical perspective while encouraging students to respond, promote respect for their peers and consider the environment in all their actions when engaging with sensitive topics (IBO, 2019, p. 10). Participation in an IB program is not obligatory. Indeed, in most cases, students submit applications, recommendations and test scores and entry can be competitive in some areas, even in public school programs. This is because often the IB program is a magnet program within districts. The IB program’s history, evolution, philosophy, pedagogy, and values are made available online and easy for anyone to access. This transparency empowers both the program, its teachers and even the parents to make a reasoned choice with respect to their students’ education.

Policy leaders may want to consider instead of enacting laws to limit teachers in the classroom, to empower teachers, schools, and parents by providing increased transparency to communities about what their children are learning and why. Understanding why there is a lack of trust between parents, communities, and the school system that serves them will be an important issue to uncover. States may feel like their programs are already readily available on websites, but do parents agree? Are they able to easily access the programs? Are clear goals

outlined? Do they account for the values of the programs? The IB program clearly states what it values among its community members. Schools, communities, and parents who do not agree do not have to participate.

Is there a standard set of values accepted around public school education? Have both Learner and Teacher roles been defined? Should there be a standard set of expectations for Learners? Should there be a standard set of values? Some parents would like to have more of a say about the type of education their students receive and what their students are exposed to in schools. There seems to be this push towards charter schools, where parents feel like they have that choice. However, could an increase in the transparency in educational values, or clear Learner roles, or magnet-school programs, like IB be the answer? This would provide families with more knowledge about what their students learn, clearer expectations of student roles and a choice about the education their children receive. However, depending on the nature, recognition, validity and above all else philosophy and values of the program, the outcomes could vary. Also, this would mean moving away from a standard public school where one size fits all curriculum is accessible to everyone. Unless implemented carefully, this could have unanticipated effects that conflict with the goals of the public school system. I would encourage policy makers to rethink limiting or undervaluing teachers and instead look for ways to empower school communities as a whole.

Concluding Thoughts

Emphatically, developing ecojustice literacies is a powerful way to help students better read, understand, and write the word so that later they can participate in changing the world (Freire & Macedo, 2005, p. 12). Olli-Pekka Heinonen (2021) the Director General of the International Baccalaureate Organization encourages us, as a global community, to cultivate

students who will become “agents of change” to face the climate emergency. He purports that curricula should link learning inside the classroom to sustainable action within the community where students understand how their classroom learning can transcend to their everyday lives in authentic ways. He advocates for students to reflect on how the relationships between people, planet and growth is central to sustainability (Heinonen, 2021). I hope this study will serve as an example of how we urgently need all content area teachers to discuss and engage with ecojustice literacies in their classrooms. I would like to encourage other French or World Language classroom teachers to reframe their courses through an EcoJustice educational or ecolinguistic lens as indeed it is our responsibility to teach students more than just language skills but also how to resist unsustainable habits (Martusewicz, Edmundson, & Lupinacci. 2021). I would like fellow teachers to understand especially, how helping students to develop their eco-ethical consciousness, we can help to change the Stories-We-Live-By in offering additional lenses for students to critically navigate their early adulthood while they engage with their target language and cultures. This can result in the creation of bilingual eco-citizen agents (Jucker, 2004; Heggen, Goga, Grindeheim, Sageidet, Krempig, Utsi & Lynngård, 2019; Martusewicz, Edmundson, & Lupinacci. 2021). Reimagining a better, more sustainable world is no longer enough. We must each do our part to make changes by taking a more active role in our communities and in the world. I would like to call on American state policy makers to consider the impact that having transparent educational values and goals could have on school community members’ understanding of the pedagogical choices that teachers make. This would empower all community members, instead of limiting teachers in the classroom.

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Appendices

Appendix A

IB French Year One Thematic Overview

IB Theme	Subthemes	Grammar	Time Frame
Sharing the Planet Identity Experiences Social Relationships	French Marriage <ul style="list-style-type: none"> ● Marriage Equality <ul style="list-style-type: none"> ● Taubira Law/ Mariage Pour Tous ● Manif Pour Tous ● Secularism and Marriage ● Marriage Customs and Traditions ● Families ● Values surrounding marriage 	Review	August
Identity Experiences Social Relationships Human Ingenuity	French School Life <ul style="list-style-type: none"> ● Secularism in school ● Preschool ● Elementary School ● Middle School ● High School ● Evaluations and grading ● School calendar ● Virtual School! Covid 	Conditional Impersonal Expressions	September
Identity Experiences Social Relationships	Transition to adulthood <ul style="list-style-type: none"> ● The work environment ● Advice from a global perspective 		September
Sharing the Planet Identity Experiences Social Relationships	Being French <ul style="list-style-type: none"> ● Symbols of the French Republic ● French Values, Principles and ● Being good citizens 	Advanced Negations	October
Sharing the Planet Identity Experiences Human Ingenuity	Becoming Eco Citizens <ul style="list-style-type: none"> ● What is an eco-citizen? <ul style="list-style-type: none"> ● Eco gestures <ul style="list-style-type: none"> ● What do they do? ● How do they act? ● Aux Arbres Citoyens/ Global Warming ● Renewable Energies ● Non-renewable Energies ● Consumer society/ Greenwashing 	Subjunctive Imperative	October/ November
Identity Experiences	French holidays/ traditions <ul style="list-style-type: none"> ● Calendar ● Epiphany ● Chandeleur ● Mardi Gras/ Easter ● The Music Festival ● Bastille Day 		December

Appendix B

IB French Year Two HL Thematic Overview

IB Theme	Literature	Subthemes	Time Frame
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity	<i>Le Racisme expliqué à ma fille.</i> <ul style="list-style-type: none"> ● Introduction ● Episode 1 ● Episode 2 ● Episode 3 	<ul style="list-style-type: none"> ● Eco-citizenship: definitions and elaborations ● Argumenting ecology ● What is Eco-Justice? ● Eco- gestures elaborated. ● <i>Stories We Live By</i> approach to analyzing texts. <p>Dialogue 1: What surprised you in the definitions of eco citizenship and eco gestures? Do you see a link between ecology and social justice? What is that link?</p>	late Aug/ Sept
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity	<i>Le Racisme expliqué à ma fille.</i> <ul style="list-style-type: none"> ● Episode 4 ● Episode 5 ● Conclusion 	<ul style="list-style-type: none"> ● Realizable or efficient solutions ● Agree or disagree/ <i>Stories We Live By</i> ● Are you ecological? ● NGOs ● Life Essentials and Obstacles <p>Dialogue 2: What is your opinion about ecology? What do you think of the solutions we discussed? In what way has your opinion changed about the connection between ecology and social justice? Has your opinion changed now about this?</p>	Sept
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity	<i>Le Petit Prince</i> <ul style="list-style-type: none"> ● Introduction ● Chapitres 3-4 ● Chapitres 5-6 ● Chapitres 7-8 ● Chapitres 10-15 ● Chapitres 16-20 ● Chapitre 21 ● Chapitres 23-24 	<ul style="list-style-type: none"> ● Seeing beneath appearances: LES GRANDES PERSONNES ● LA RENCONTRE DU ● PETIT PRINCE ET DE Saint-Exupéry ● LA PLANÈTE DU PETIT ● Understanding underlying cultural assumptions: PRINCE/ L'ASTRONOME TURC ● The importance of taking care of the planet: LE DRAME DES BAOBABS ● LE SECRET DU PETIT PRINCE ● LA ROSE DU PETIT PRINCE ● VISITE DES PLANÈTES ● À LA RECHERCHE DES HOMMES <ul style="list-style-type: none"> ● Class Ecosophy <p>Dialogue 3: Describe when have your cultural assumptions gotten in the way of understanding?</p>	Oct
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity	<i>Le Petit Prince</i> <ul style="list-style-type: none"> ● Chapitre 25 	<ul style="list-style-type: none"> ● RENCONTRE AVEC LE RENARD <p>Class Ecosophy</p> <p>Dialogue 4: Which character on which planet do you identify with the most and why?</p> <p>Dialogue 5: Why is the Little Prince looking for others? Has there been a time when you were looking for something?</p>	Nov

		Dialogue 6: What makes the relationship with the fox so special? Can you think of a time when the quest/ or the waiting was more important than the event or thing itself?	
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity	<i>Le Petit Prince</i> • Chapitre 26 • Chapitre 27	<ul style="list-style-type: none"> • À LA RECHERCHE D’EAU • L’ADIEU ET L’ÉPILOGUE Class Ecosophy Dialogue 7: What are the lessons we can learn about the link/relationships about the environment in the Little Prince? Can we have relationships with non-human entities?	Dec
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity		IB Oral Exam preparation	Jan
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity		IB Oral Exams, Multimodal Little Prince Projects and “Agissons” [Let’s Take Action] brainstorming,	Feb
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity		“Agissons” [Let’s Take Action] + Round Table discussion. Class Ecosophy Dialogue 8: What did you think about the Let’s Take Action Project? Will you continue your action? Why or why not? Was there a particular project that impressed you? Are habits hard to change?	Mar
Sharing the Planet Identity Experiences Social Relationships Human Ingenuity		Smash Doodle Reflections	Apr

Appendix C

IRB Approval Documentation

IRB Protocol 14384 Approved

ⓘ Flag for follow up.



no-reply=kuali.co@mx3.kuali.co on behalf of Kuali Notifications <no-reply@kuali.co>
To: wdubrull@iu.edu



Thu 4/28/2022 9:35 AM

If you are not responsible for the IU Kuali Protocols submission for this protocol, this is for informational purposes only and no action is required.

The below protocol submission was **approved** on Thursday, April 28th 2022 by The Indiana University HRPP:

Protocol #: 14384

Protocol Title: Devenons Éco-citoyens: Engaging with Ecojustice Literacies in Upper-Level High School French

PI: Damico, James

Type of Submission: Initial

Level of Review: Exempt

To access the submission in Kuali Protocols, go to: iu.kuali.co/protocols/protocols/62580c6f0f02d0002bc0f13b.

Appendix D

Documentation of Local Permission

<p data-bbox="267 621 412 653">June 28, 2022</p> <p data-bbox="267 737 467 821">Whitney Dubrelle Indiana University School of Education</p> <p data-bbox="267 905 456 936">Dear Ms. Dubrelle,</p> <p data-bbox="267 993 1273 1079">Thank you for your application to conduct research in the [redacted]. Your research project is entitled, <i>Devenons Eco-citoyens: Engaging with Ecojustice Literacies in Upper-Level High School French</i>. This proposal is approved, and I look forward to seeing the results of your project.</p> <p data-bbox="267 1192 371 1224">Sincerely,</p> <p data-bbox="267 1306 755 1337">Assistant Superintendent of Student Achievement</p>	

Appendix E

Informed Consent Forms

INDIANA UNIVERSITY INFORMED CONSENT STATEMENT FOR RESEARCH

Devenons Écocitoyens: Engaging with Ecojustice Literacies in Upper-Level High School French

If you decide to participate in this study, you can change your mind and decide to leave the study at any time in the future. If you decide to withdraw, simply let Mrs. Whitney Dubrulle know.

PARTICIPANT'S CONSENT (18 and over) In consideration of all of the above, I agree to participate in this research study. I will be given a copy of this informed consent document to keep for my records.

Participant's Printed Name: _____

Participant's Signature: _____ **Date:** _____

Printed Name of Person Obtaining Consent: _____

Signature of Person Obtaining Consent: _____ **Date:** _____

If your student is under 18, you (the parent) may provide consent to participate in the study by signing below. Your student should also provide assent below

Printed Name of Parent: _____

Signature of Parent: _____ **Date:** _____

If you are under 18 years old, you are able to provide **assent** to participate in this study. Please sign here once your parents have provided consent.

Printed Name of Child Participant: _____

Signature of Child Participant: _____ **Date:** _____

Appendix F

INDIANA UNIVERSITY STUDY INFORMATION SHEET FOR RESEARCH

Devenons Écocitoyens: Engaging with Ecojustice Literacies in Upper-Level High School French

Dear parents and students,

I am working on my doctorate at Indiana University and doing research on **my own instruction**. I may be recording some of the class sessions during the fall semester 2022. Please let me know if you have questions about this.

Additionally, I would like to analyze student work/assignments. This data is protected by FERPA and I need signed permission in order to do this. Please see the attached consent/ assent form and return this if you are willing to help with this study.

Students are being asked to participate in a research study. Scientists and Educators do research to answer important questions that might help change or improve the way we do things in the future. This consent form will give you information about the study to help you decide whether you want to participate. Please read this form, and ask any questions you have, before agreeing to be in the study.

All research is voluntary. You can choose not to take part in this study. If you decide to participate, you can change your mind later and leave the study at any time. You will not be penalized or lose any benefits if you decide not to participate or choose to leave the study later.

The purpose of this study is to investigate how the teacher (me, Mrs Dubrulle) facilitates the development of critical thinking and literacy while engaging with her students about climate change in upper level world language class as well as how her students use various skills to express what they know and believe about the intersection of climate change and social justice.

All required components of this research study are already a part of regular class activities required for every IB French Year Two student enrolled in Mrs. Whitney Dubrulle's course. If you agree to be in the study, you will not be required to do anything in addition to or differently from what you would be doing for the course under normal circumstances. No additional work is required outside of regular classroom activities or homework assignments. **The reason an informed consent/assent document is needed is because FERPA requires us to seek authorization for the use of student records for research purposes.** Mrs. Whitney Dubrulle is requesting access to her students' records (assignments and notes based on conversations-conferences) with students for the research study. The study is taking place during the 2022-2023 academic school year.

Before agreeing to participate, please consider the risks and potential benefits of taking part in this study. The risks of participating in this study may include feeling uncomfortable while

being observed or participating during classroom activities, discussions, or conferences. You may also feel uncomfortable answering certain questions during student conferences. While completing these tasks you may choose to skip any question that makes you uncomfortable or that you do not want to answer.

There is a risk someone outside the study team could get access to your research information from this study. More information about how we will protect your information to reduce this risk is below. We don't think you will have any personal benefits from taking part in this study, but we hope to learn things that will help teacher-researchers in the future.

You will not be paid for participating in this study. There is no cost to participate in the study.

We will protect your information and make every effort to keep your personal information confidential, but we cannot guarantee absolute confidentiality. No information which could identify you will be shared in publications about this study. Any electronic data will be stored only on encrypted devices and under multiple layers of password protection: computer access code, password-protected Google Drive account, and individual document access codes. Any physical data that is collected as a part of classwork or homework will also be coded omitting individual identifiers.

This study may involve audio or video recording. Neither your name nor any other identifying information will be associated with the recordings or the transcripts. The recordings will be transcribed by the researcher within two weeks and then erased once the transcriptions are checked for accuracy. Only the research team will be able to access the transcripts.

Your personal information may be shared outside the research study if required by law. We also may need to share your research records with other groups for quality assurance or data analysis. These groups include the Indiana University Institutional Review Board or its designees, and state or federal agencies who may need to access the research records (as allowed by law).

Information collected in this study may be used for other research studies or shared with other researchers for future research. If this happens, information that could identify you, such as your name and other identifiers, will be removed before any information or specimens are shared. Since identifying information will be removed, we will not ask for your additional consent.

If you have questions about the study or encounter a problem with the research, contact the researcher, Mrs. Whitney Dubrulle, at (404) 382-1024 or via E-mail at wdubrull@iu.edu, or Dr. James Damico at (812) 856-8267 or via E-mail at damico@iu.edu.

For questions about your rights as a research participant, to discuss problems, complaints, or concerns about a research study, or to obtain information or to offer input, please contact the IU Human Research Protection Program office at 800-696-2949 or at irb@iu.edu.

Kind regards, Whitney Dubrulle, Doctoral Candidate, Indiana University

Appendix G
Project Timeline

Time (Months) 2022-23	July 22	Aug 22	Sept 22	Oct 22	Nov 22	Dec 22	Jan 23	Feb 23	Mar 23	Ap 23	May 23	Jun 23	July 23	Aug 23	Sept 23	Oct 23
Activity																
• Early Stages of Drafting Proposal	X															
• Dissertation Proposal Defense		X														
• Complete Research • Finalize Data Transcription + Any Additional Data Collection as Needed			X	X	X	X	X	X	X	X						
• Coding and Analysis							X	X	X	X	X	X				
• Drafting of Dissertation											X	X	X	X		
• Revisions Per Faculty and Peer Reviewer Feedback												X	X	X		
• Dissertation Completion and Defense														X	X	X

Appendix H

United Nations Sustainable Development Goals



The 17 sustainable development goals (SDGs) to transform our world:

GOAL 1: No Poverty

GOAL 2: Zero Hunger

GOAL 3: Good Health and Well-being

GOAL 4: Quality Education

GOAL 5: Gender Equality

GOAL 6: Clean Water and Sanitation

GOAL 7: Affordable and Clean Energy

GOAL 8: Decent Work and Economic Growth

GOAL 9: Industry, Innovation and Infrastructure

GOAL 10: Reduced Inequality

GOAL 11: Sustainable Cities and Communities

GOAL 12: Responsible Consumption and Production

GOAL 13: Climate Action

GOAL 14: Life Below Water

GOAL 15: Life on Land

GOAL 16: Peace and Justice Strong Institutions

GOAL 17: Partnerships to achieve the Goal



United Nations (2023) <https://www.un.org/development/desa/disabilities/envision2030.html>

Appendix I

Ecosophie de classe

██████████ Français Langue B Niveau Supérieur

La situation

Premièrement, il y a une crise écologique à laquelle il faut faire attention. Elle est liée aux problèmes de justice sociale, y compris justice économique, justice raciale, justice de genre et justice intergénérationnelle. Ces problèmes viennent de la crise de la pensée, des valeurs, des perceptions, des idées et des jugements.

Les problèmes écologiques

- Nous avons une grande crise d'environnement et ce n'améliore pas. Nous tuons notre planète plus vite que jamais.
- Nos modes de vie ont causé le plus gros problème de tous : le réchauffement climatique.
- En utilisant beaucoup d'énergie non-renouvelable depuis si longtemps, nous avons lentement augmenté la température globale sur la Terre et créé le réchauffement climatique.
- Nous sommes aussi habitués à la surconsommation, qui a des conséquences négatives sur notre planète.
- Si nous continuons à utiliser l'énergie comme nous le faisons et à polluer notre planète, les conséquences seront désastreuses.
- Bien que, nous, les élèves de niveau supérieur à ██████████, n'ayons pas subi les effets du changement climatique maintenant, il faut prendre les mesures de les prévenir ici.

Les problèmes économiques

- La recherche sur le changement climatique coûte cher.
- L'utilisation des sources d'énergie renouvelables coûte plus que les sources non-renouvelables.

Les problèmes sociaux

Pour commencer il y a beaucoup de problèmes sociaux y compris une crise de la pensée, des valeurs, des perceptions, des idées et des jugements. Une crise de la pensée incite les gens à changer leur philosophie. Ces problèmes sociaux ont un impact sur les communautés de santé. Par exemple, l'exposition à la pollution augmente le risque de maladies cardiaques et de cancer du poumon. Ils peuvent créer une tension sur les relations quand il y a des divergences de vues entre les gens. Finalement, elle peut causer l'insécurité alimentaire de l'eau potable.

Les inégalités raciales

La justice raciale est une situation dans laquelle les personnes de toutes races et ethnies sont traitées de manière égale. Par exemple quand on a besoin d'un travail et on est noir, il se peut que cette personne ne reçoit pas le travail qu'il souhaite en raison de la couleur de sa peau. La justice raciale affecte l'estime de soi de quelqu'un.

- Il est essentiel que nous, élèves à ██████████, découvriions des cultures et environnements différents afin de ne pas ignorer les différentes traditions.

Quelle est la solution?

Bref, la solution est de changer nos modes de vie. Il faut montrer de la compassion pour les autres et pour notre planète. Cette compassion devrait venir de la part des gouvernements et entreprises car ce n'est pas uniquement la responsabilité des particuliers de sauver la planète et ce ne serait pas raisonnable de le concevoir comme telle.

Les croyances collectives de la classe

- Nous croyons que le recyclage est très bon pour la planète et nous devrions bien encourager tout le monde à le faire.
- Nous sommes à un point d'inflexion pour la vie de la planète.
- Nous devons préserver nos arbres.
- Nous devons réduire les déchets.
- Nous croyons que tout le monde devrait faire attention à la surconsommation.
- Des animaux, comme des vaches par exemple, émettent du CO₂, donc nous avons besoin de limiter notre alimentation concernant la viande rouge.
- Protéger les habitats naturels des animaux.
- Nous croyons que l'agriculture intensive est mauvaise pour l'environnement.
- A [REDACTED], nous croyons que les déchets plastiques sont hyper mal.

Les bienfaits de l'engagement

- Aider les autres n'est pas seulement bon pour nous et une bonne chose à faire. Cela nous rend également plus heureux et en meilleure santé.
- Nous pouvons continuer d'avoir un lieu où vivre.
- Nous pouvons habiter dans un monde qui n'a pas de réchauffement climatique et l'air qui peut commencer à être propre.
- On devrait changer pour le futur des enfants et leur avenir.
- On peut comprendre la perspective d'autres et les problèmes qui les affectent.
- Il faut protéger les enfants dans les autres pays plus touchés que par le réchauffement climatique
- On peut aider leurs communautés.
- On peut apprendre l'importance de la santé des autres car on est tous unis.
- Le réchauffement climatique démolit notre capacité d'agir.
- Il est important que nous partagions une planète qui nous protège.

Promesses de l'action en classe

- Utiliser moins de papier dans notre salle de classe.
- Eteindre la lumière dans notre salle de classe.
- Utiliser nos ordinateurs, portables pour faire le travail
- Recycler nos bouteilles en plastique
- Utiliser la lumière naturelle dans notre salle de classe.
- Utiliser moins de climatisation en hiver et porter les vêtements en couches
- Créer une présentation pour éduquer les autres étudiants de [REDACTED] au respect de l'environnement
- Faire du covoiturage pour venir à l'école
- Donner de vieux vêtements, et jouets aux associations caritatives.
- Nettoyer des environnements dans l'enceinte de l'établissement et à l'extérieur.
- Donner des livres à la bibliothèque municipale.
- Commencer les compostages.
- Faire attention à la consommation de l'eau
- Faire attention à nos achat

Curriculum Vitae: Kathryn Whitney-Leigh Daniel Dubrulle

Education

Doctor of Education: Literacy, Culture and Language Education, November 2023

Indiana University, Bloomington, IN

Dissertation: Devenons Éco-citoyens: Engaging with Ecojustice Literacies in the Upper-Level US High School French Classroom

Advisor: Dr. James Damico

Master of Arts: Applied Linguistics, June 2010

University of Massachusetts Boston, Boston, MA

Bachelor of Arts: International Affairs, December 1997

Minor: French

Kennesaw State University, Kennesaw, GA

Certification

Georgia Educator Certificate,

Level 6 SRT French P-12

Georgia Professional Standards Commission

Climate Fresk

Volunteer [Fresqueuse]

International Baccalaureate

Diploma Program Training

AP French

College Board

DELF DALF Examiner and Corrector

France Education International

Experience

IB French Instructor, 2011- present

“Weaver High School”

I currently teach International Baccalaureate Standard-Level and Higher-Level French Language B as well as French PIB 3. I have taught levels 3, 4 and 5. I have served as the faculty representative for the UNICEF club, Model United Nations and French National Honor Society. I am currently sponsor of the anti-human trafficking club.

French Instructor and Course Content Developer, 2007-2013

Georgia Virtual School. Georgia State Department of Education

I taught and developed online French courses for the Georgia Department of Education.

BTS English Instructor, 2006-2011

Ecoles de Condé. Paris, France

I taught students during their Mise à Niveau, first and second years of Brevet de Technicien Supérieur (BTS). I prepared students for their BTS exam in English in fashion design, visual communication, and spatial design. I participated on the jury for the BTS exam for students from all over France.

Teaching Assistant, 2002-2003

Education Nationale Francaise. Sucy en Brie, France

I taught all levels of elementary school English to 3 different local elementary schools in the city. Classes were held twice a week for 45 minutes with 90%+ target language.

Elementary School French Teacher, 1998- 2002

Douglas County School System

A part of the Georgia Model Foreign Language program, I taught French to students beginning in kindergarten and articulated through the fourth grade. Classes were every day for 30 minutes using 90% + target language.

Presentations

Dubrulle W. & Barnes, C. (2023, March). *Keep on Learning*. Foreign Language Association of Georgia (FLAG). Annual Convention, Atlanta, GA.

Dubrulle, W., Gotuzzo, G. & Barnes, C. (2020, March). *How to Build Student and Teacher Success: No Matter What*. Foreign Language Association of Georgia (FLAG). Annual Convention, Atlanta, GA.

Dubrulle, W. Kiss, K. Palumbo, A. (2010, November). *Successful Online Foreign Language Classrooms*. American Council on the Teaching of Languages (ACTFL). Annual Convention, Boston, MA.

Dubrulle, W., Henson M. Barnes, C. (2002, February). *Making Classroom Management Fun*. Southern Conference on Language Learning (SCOLT), Baton Rouge, Louisiana

Dubrulle, W., Henson M. Barnes, C. (2002, March). *Assessment and Motivation in Elementary Foreign Language Classroom*. Foreign Language Association of Georgia (FLAG). Annual Convention, Athens, GA.

Dubrulle, W., Henson M. Barnes, C. (2001, March). *Making Classroom Management Fun*. Foreign Language Association of Georgia (FLAG). Annual Convention, Athens, GA.

Dubrulle, W. (2001, November). *Georgia Elementary School Model Foreign Language Program*. Accelerated Schools National Conference, Las Vegas, Nevada

Other Colloquia & Conference Participation

Organizing Committee Member

2nd International Conference on Literacy, Culture, and Language Education (ICLCLE),
24 October 2020. Bloomington, IN.

Paper Moderator

Morita, T. (2020). Lau v. Nichols (1974) Language, and Race. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Morita, T., Garcia, A. and Zhang, R. (2020) Family Language Policy. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Al Bulushi, A. (2020). Confirmation Bias in Counterargument Writing. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Park, G. and Samuelson, B. (2020). L2 Writers' English for Academic Purposes: A Survey Study from a Psychological Perspective. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

West, K. (2020). Colombian Indigenous University Students' Experience Learning English. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Haque, M. (2020). Authentic vs Artificial Language Input in SLA: Issues with Grammaticality, Practicality, Authenticity and Representation. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Meet-Up Moderator

World Language. 2nd International Conference on Literacy, Culture, and Language Education (ICLCLE), 24 October 2020. Bloomington, IN.

Awards

University of Chicago's Outstanding Educator Award (2018)

Star Teacher (2016)
School and District level

Atlanta Journal and Constitution's Honor Teacher of the Year Award nominee (2002)

Best in Conference Presentation (2001)
Materials and Ideas for the Foreign Language classroom
Southern Conference on Language Learning (SCOLT) Annual Conference, Macon, Georgia

Professional Organizations

Immersion Weekend Camp Director, 2018-present
American Association of Teachers of French (AATF) Georgia Chapter

Foreign Language Association of Georgia (FLAG)