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Editorial

Leveraging Innovative Digital Media Technology: Voicing Scholarship on Multilingual Education

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Volume 12 of the *Journal of Multilingual Education Research* introduces their first two podcast episodes. These provide an insightful look at the editors of the journal. The first features an interview with *JMER*'s senior editor, Dr. Aída A. Nevárez-La Torre, in which she spoke about how inspiration, passion, and motivation led her to create *JMER*. The second presents *JMER*'s associate editors and editorial assistants, as well as their roles within *JMER*. This episode informs listeners about the journal's sections, including Theory and Research, Practice, and Book/Multimedia Reviews and what the editors look for when screening submissions. Since this volume is open-topic, it features articles on diverse issues related to multilingual schools.

"We continue to grow. We continue to think of ways to expand, and really continue to be relevant." — Dr. Aida A. Nevárez-La Torre, Senior Editor of *JMER*

Over the past few months, I have had the unique privilege of connecting with *JMER*'s senior editor, associate editors, and editorial assistants. Through my conversations with them, I have learned about their motivations for dedicating the entirety of their careers to transforming multilingual education and their commitment to disseminating knowledge through academic research. What most inspires me is the team's eagerness and enthusiasm in leveraging contemporary media platforms to reach a wider audience, giving voice to linguistically and culturally minoritized communities. It is certainly my honor to pioneer a podcast channel for *JMER* with the goal of forging an inclusive online community for researchers, practitioners, and community members to share their findings, reflections, and stories.

Podcasting, since its first emergence nearly twenty years ago, has allowed users worldwide to virtually publish and consume audio recordings covering a broad range of

topics in a convenient manner (Casares, 2022; Quiñones, 2016). Rather than sitting in front of a computer or a tablet, podcast listeners can easily access content of interest on the go. These audio data files are stored online using hosting services such as Podbean and Buzzsprout, which then distribute them to popular platforms such as Apple and Google Podcasts (Sullivan, 2019). According to a 2020 survey carried out by Edison Research and Triton Digital, 75% of the U.S. population over the age of 12 are familiar with podcasting, while 55%, or an estimate of 155 million people, has listened to a podcast. Not only has there been a 16% increase in monthly consumers per year, but these individuals have been spending over 15 hours per week listening to podcasts.

The landscape of current podcast platforms offers users a high level of accessibility and convenience to a diverse range of topics (Casares, 2022). Peoples and Tilley (2011) categorize podcasts into three main categories, including institutional, episodic, and audiobook. In addition to content such as entertainment, news, and advertisements, podcasting has also become a popular tool to communicate messages regarding mental health, social justice, and other advocacy efforts (Carrotte et al., 2023). Additionally, podcasting has been implemented as an instructional tool in higher education (Hall & Jones, 2021). For example, student-generated podcasts were used in a Health Psychology course to improve learning outcome (Hall & Jones, 2021), while instructional podcasts were produced to supplement online learning for Israeli medical students (Anteby et al., 2021). Also, English as foreign language learners at the university level in Taiwan exhibited progress with regard to their speaking fluency and accuracy after making podcasts in English (Yeh et al., 2005). Additionally, Ferrer et al. (2019) suggest how the implementation of student-led podcasting was beneficial for Social Work students' professional development. Despite acknowledging the potential of incorporating podcasting into planning higher education, Moore (2022) pointed out its challenges and the need for educators to explore ways to effectively integrate this component into their curricula.

Last but not least, podcasting has emerged as a medium of communication for scientific communities (Fox et al., 2021; Quintana & Heathers, 2021). Scientific topics that were once difficult to comprehend by the general public are introduced and explained in an easy-to-understand manner with the help of podcasting. For example, more than half a million listeners have downloaded a podcast in the field of biobehavioral sciences titled *Everything Hertz* (Quintana & Heathers, 2021). During the COVID-19 pandemic, many epidemiologists also engaged in public service by communicating accurate information regarding these outbreaks using nontechnical language on social media platforms such as podcasts (Fox et al., 2021). Meanwhile, podcasts offer listeners the opportunity to access academic research without needing to subscribe to a journal publication. Although these authors do not foresee traditional academic journals being replaced by podcasts, they do believe that this new and innovative form of media should be leveraged because it has allowed scientific communities to disseminate their research findings to a much wider audience, thus creating a stronger impact.

As *JMER*'s media editor, I feel immensely honored to play a role in growing the journal's digital footprint. Constructing a platform where our editors, collaborators, and authors can make their voices heard is not only a tribute to their commitment but also a

great opportunity to raise awareness in critical issues that have to do with multilingualism. I envision producing podcast episodes that explore questions about multilingual education at the intersection of research and practice.

Volume 12, as the onset of *JMER*'s podcast, introduces the first two podcast episodes, which provide an insightful look at the editors of the journal. The first features an interview with *JMER*'s senior editor, Dr. Aída A. Nevárez-La Torre, in which she spoke about how inspiration, passion, and motivation led her to create *JMER*. She also speaks about her vision of the journal's future growth and evolution. The second presents *JMER*'s associate editors and editorial assistants, as well as their roles within *JMER*. This episode informs listeners about the journal's sections, including Theory and Research, Practice, and Book/Multimedia Reviews and what the editors look for when screening submissions. Both episodes offer listeners an opportunity to learn more about the journal, its editors, and the goals that we as a team try to accomplish.

Since this volume is open-topic, it features articles on diverse issues related to multilingual schools. Midgette and González (2023) capture experiences of refugee students whose transition into U.S. schools is often plagued with trauma that negatively impacts their learning of language and academic content. The authors call for a reconceptualization of culturally responsive pedagogies by aligning cultural representation with an understanding of complex traumatic experiences. They argue for the sensitive and critical use of culturally responsive children's and young adult literature by teachers who work with refugee multilingual learners.

Ossa-Parra (2023) conceptually examines issues related to developing the voices of multilingual writers through discussing an ecological voice construction process model. This model encourages these students to leverage their unique cultural backgrounds to construct authentic voices. Gil, Gedik, and Ginanto (2023) focus on the experiences of a group of international parents as they navigate parental involvement in the United States and urge schools to be "culturally and linguistically responsive." Understanding who these parents are and what they need to familiarize themselves with the new educational system is an essential part of supporting immigrant students, as well.

This volume also contains three book reviews. Olivares-Orellana (2023) reviews Mohanty's (2019) *The Multilingual Reality: Living with Languages*. This book provides a thought-provoking analysis of multilingualism in India through examining the power dynamics of the country's multilingual societies. Olivares-Orellana draws attention to the dominant position of the English language in multilingual societies and how this has led to diminished linguistic diversity.

Falchi (2023) reviews a practical- and pedagogical-oriented book titled *Rooted in Strength: Using Translanguaging to Grow Multilingual Readers and Writers*, by Cecilia Espinosa and Laura Ascenzi-Moreno (2021). This book centers on the power of "translanguaging" in the success of bilingual students and presents instructional approaches that value language and culture as positive resources. As explained by Falchi (2023), the authors contribute to scholarly literature by introducing culturally responsive pedagogy for emergent bilinguals that can potentially transform education.

Finally, Ijalba (2023) reviews Chioé-Peña's (2021) (*M)othering labeled children. Bilingualism and disability in the lives of Latinx mothers.* Framed within the intersectionality of gender, legal status, poverty, linguistic human rights, as well as disability, this book lends insights into the lived experiences of three Spanish-speaking immigrant mothers whose children are labeled bilingual and disabled through the format of interviews. Ijalba's (2023) review of this book emphasizes the vital importance for teachers to acknowledge and then leverage Latinx family's strength and commitment to better support these families and their children.

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Trauma Informed Teaching of Literature to Multilingual Learner Refugees: In Search for Balance between Cultural Responsiveness and Curriculum Sensitivity

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The unprecedented refugee crisis since the onset of the pandemic changed the demographics of the student population and recontextualized culturally responsive literacy education. Many Multilingual Learner refugee students entering our classrooms bring with them experiences of mass exodus that have direct implications for teaching and learning. It is imperative to identify culturally responsive pedagogies that balance cultural representation with sensitivity toward multifaceted trauma endured by Multilingual Learner refugees. Using an ecological perspective as a theoretical framework, we examine tensions and critical considerations in choosing culturally responsive children's and young adult literature as they apply to the context of three contemporary groups of Multilingual Learner refugees in American classrooms (i.e., unaccompanied minors crossing the U.S.-Mexican border, Afghan evacuees, and the Ukrainian refugees). The article calls for research in developing a critical and coherent understanding of trauma-informed, culturally responsive approaches in the selection and integration of refugee literature within classrooms and instruction. Pedagogical implications and considerations are discussed for all classrooms in building equity and access for Multilingual Learner refugees.

The United States education system is facing a challenge that is moving too quickly for educators to keep up with the demand (González, 2021): the population of Multilingual Learners (MLs) continues to rapidly grow in the United States (National Center for Education Statistics, 2017). In fact, compared to other student groups, MLs are the fastest-growing segment of the student population (National Council of Teachers of English, 2008). Asylum seekers and refugees are coming to the United

States from a diversity of geographical regions and countries, driven by various causes for migration. In 2021, the majority of people granted asylum in the United States were from Venezuela, China, and El Salvador, whereas most refugees came from Congo, Syria, and Afghanistan (Baugh, 2022). Most recently, the United States has experienced yet another influx of newcomer MLs whose experiences of mass exodus have direct implications for teaching and learning. These experiences include the traumatogenic migration stages endured by unaccompanied minors crossing the border, Afghan evacuees, and Ukrainian nationals escaping from the war in Europe. The trauma caused by the pandemic has only been exacerbated by the contemporary forced migrations to the United States as a result of geopolitical warfare, economic oppression, and life-threatening political conflict.

The implications of such an unprecedented refugee crisis for U.S. schools, educators, and ML programs that receive students who have experienced the trauma of forced migration are profound. We argue that to avoid the danger of triggering traumatic stress in the refugee student population, instructional decisions surrounding choosing literature and facilitating book discussions must be made cautiously and intentionally. In this article, we emphasize the critical need for trauma-informed practices, decision-making, and research as it relates to the selection of childhood and adolescent literature within the context of culturally responsive teaching, social-emotional learning, and critical pedagogies.

Who Are ML Refugees?

For the purposes of this article, it is important that we provide an operationalization of the essential terms "Multilingual Learners" and "refugees."

Multilingual Learners (MLs) is a term that has been increasingly gaining traction in the research literature (e.g., Cummins, 2021; Rajendram, 2021). The term MLs also represents a shift from a deficit classification to one based on assets. For example, it represents a departure from English-centric notions within terms such as English Language Learners (ELLs) to one that acknowledges the student's entire linguistic repertoire. Before MLs and ELLs, students were classified as Limited English Proficient (LEP; Colombo et al., 2019), giving a negative connotation that students learning English were limited. Instead, the term MLs shifts the language, and therefore the mindset, to one that acknowledges the funds of knowledge present as well as the benefits of knowing and learning multiple languages.

However, the term ELL is used by the Office of Bilingual Education and World Languages (OBEWL) within the New York State Education Department (NYSED; 2015–2023b) and where it is distinguished from MLs. The OBEWL website states, "Our mission is to ensure that all New York State English Language Learners (ELLs) attain the highest level of academic success and that all Multilingual Learners (MLs) . . . achieve the highest level of language proficiency in English and in one or more other languages" (NYSED, 2015–2023b). It is important to note that NYSED refers to students who are developing English proficiency as ELLs as it relates to a protected group of students that are eligible for mandated services and supplemental support and funding through Title III (NYSED, 2015–2023a). This understanding is also reflected in the research literature. MLs include all students who speak a language other than English at

home, which accounts for about 1 in 5 children in the United States (Thompson & Kieffer, 2018). Among MLs, one subgroup is ELLs, who are not yet proficient in English. About 1 in 10 students in the United States is classified as an ELL (Thompson & Kieffer, 2018). Therefore, an important distinction here is that all ELLs are MLs, but not all MLs are ELLs (González, 2021). For the purpose of this study, we use the term MLs to include both refugee students who are developing English proficiency (i.e., ELLs) and students who are multilingual, speak a language other than English at home but who are also proficient in English and would not otherwise be eligible for Title III services. An example of this includes potential refugee students from Ukraine, as these students typically engage in English study in their home country starting in elementary school.

Operationalizing the term "refugee" in the context of the student population is also challenging. Refugee youth entering public schools in the United States are experientially diverse. As a result of the rapid expansion of critical understanding and deeper interpretation of factors leading to forced displacement, the very definition of the term "refugee" is currently under scrutiny (Weerasinghe, 2020). The 1951 Refugee Convention, amended by its 1967 protocol, places individuals who are being persecuted based on race, religion, nationality, or political opinion under international protection by granting them refugee status. However, other factors compelling human displacement, such as humanitarian crises caused by natural disasters and climate change, food and water shortages, human rights violations involving human trafficking, child labor, recruitment of children as soldiers, inability to start or continue schooling due to war, etc., warrant a broader definition of refugees (i.e., individuals who applied for protection outside of the host country) and asylees (i.e., migrants asking for protection at the border or within the host country) entitled to protection under regional and international law (United Nations High Commissioner for Refugees [UNHCR], 2022).

To emphasize the complexity of refugee experiences and the uniqueness of circumstances surrounding refugee flight and resettlement, we broadly define refugee students as family members of individuals who have "refugee," "asylum," or "parole" status currently undergoing the trauma of forced displacement, as well as unaccompanied youth with no legal status unable or unwilling to return to their country of origin who also experience traumatic stress resulting from displacement. ML refugees coming to the nation's classrooms this academic year reflect a diverse group of youth speaking with a range of proficiencies in two or more languages, complex traumatic experiences, and various circumstances surrounding migration and resettlement.

Contemporary ML Refugee Groups

Unaccompanied Minors Crossing the Border

Global conflicts have prompted an influx of ML refugees within U.S. schools. Each year, thousands of unaccompanied children cross the United States–Mexican border (U.S. Customs and Border Protection, 2022), with a recent increase in unaccompanied minors (Montoya-Galvez, 2022a). Those crossing include many from countries with some of the highest rates of poverty and violence across the globe (Cheatham & Roy, 2022; O'Neil, 2015). The children crossing the border may be traveling by themselves,

are separated from family at the border, or are left behind by human traffickers. U.S. Customs and Border Protection (2022) reports that encounters of unaccompanied children increased by 18% from February 2022 to March 2022. The average number of unaccompanied children in U.S. Customs and Border Protection custody in March 2022 was 582 per day. It is suspected that the average number of minors crossing the border is higher than the reported value, as it does not include those minors crossing the border that were not encountered by the border patrol officials. However, these numbers do not tell the story of the actual and traumatic experiences of minors crossing the border.

A case study on an unaccompanied minor who crossed the border gives voice to this experience (St. Andrews, 2013). The voice is of a 17-year-old from El Salvador who crossed the border to find his mother, who had left to find work in the United States and send remittances to her two sons. However, he reported that the money was mismanaged by his uncle, and gang violence prevented him and his brother from attending school. Both witnessed the murder of peers as a result of gang violence. The adolescent decided to migrate to the United States by himself. While crossing the border, he paid *coyotes* (persons who smuggle immigrants across the Mexico-U.S. border) to cross the border and, at gunpoint, was held hostage by the same coyotes he paid to cross. They communicated to his family in the United States to pay for his release, or else he would be killed. Once the coyotes were paid and he was freed, he continued to travel across the border and walked through the hot desert, where immigration officials encountered him and held him within a juvenile detention center. He was then released to his mother and began attending high school in New Jersey. He aspires to get a job to earn enough money to bring his younger brother to the United States. This case study provides critical information for educators to understand the experiences of minors who have crossed the United States–Mexican border, inform their practices and decision-making, build empathy, and be more responsive to both their academic and social-emotional needs within the classroom.

Afghan Evacuees

In addition to mass migration through the U.S.-Mexican border, the United States has received refugees via aircraft. In August 2021, U.S. and NATO forces withdrew from Afghanistan, marking the closure of the 20-year-long war with the signing of the Doha Agreement, which was executed by the Trump administration and the Taliban in February 2020 (Capaccio, 2022). As a result of this treaty, large-scale evacuations of foreign citizens and vulnerable Afghan citizens took place via airlift. Afghans who supported U.S. and NATO troops, shared contrasting political views from the Taliban, or had other socioeconomic motivations were now identified as evacuees. The United States evacuated about 82,300 people, including Afghan refugees and foreign nationals, from the Hamid Karzai International Airport, the last remaining non-Taliban–controlled route out of the country after the fall of Kabul on August 15, 2021 (Jake & Schmitt, 2021). It was reported in September 2021 that, as a result of the Afghan evacuation, the Biden administration planned to resettle 55,600 Afghan evacuees from the U.S. military bases (Alvarez, 2021). Since then, the number of evacuees has significantly increased, as it was later reported that 35,128 Afghan evacuees out of the estimated 67,000 have been processed in the United States as of February 2022 (Montoya-Galvez, 2022b). In

New York, Governor Hochul dedicated an additional two million dollars in state funding to help evacuees resettle in the state (New York State, 2021). The increase in Afghan students and families prompted the New York State Education Department to prepare translations in Farsi and Dari for the English Language Learner Identification Process for Afghan families as they matriculate into New York schools. The translations provided a level of access to key information on the services, rights, and programs afforded to ML students and their families, a practice for which we should strive for all forced migrants and students.

The Ukrainian Refugee Crisis

Recent geopolitical wars have also impacted the influx of ML refugees within U.S. classrooms. On Thursday, February 24, 2022, Russia invaded Ukraine when Putin announced a "special military operation" for the "demilitarization and denazification" of Ukraine, prompting refugees to flee the country (Troianovski, 2022). Since then, it has been reported that the estimate of refugees fleeing Ukraine is 6,801,987 (U.N. Refugee Agency, 2022). The United States has stated its willingness to accept up to 100,000 Ukrainian refugees, including those with expiring visas and others who are flying to Mexico and crossing the border (Ronayne, 2022). In April 2022, it was reported that about 150 Ukrainians a day have been crossing the Mexican border and were being allowed to enter the United States on a humanitarian basis (*CBS News*, 2022).

This type of recent entry based on humanitarian considerations sets a precedent for considering other forced migratory groups who are displaced as a result of similar situations. For this reason, the humanitarian entry through the Mexican border for Ukrainians was short-lived. One month later, it was reported that camps stationed in Tijuana of about 500 Ukrainian refugees, where about 100 are children, are awaiting a response from the "Uniting for Ukraine" program (U.S. Citizenship and Immigration Services [USCIS], 2022) in order to pass through the U.S.-Mexican border. This program includes an application process to be completed in Europe or in other countries like Mexico to be allowed to enter the United States (*Guardian,* 2022). Qualifications include having been in Ukraine as of February 11, 2022, having a sponsor in the United States (which could be family or an organization), meeting vaccination and other public health requirements, and passing a background check. Eligible applicants are granted a two-year parole status, which allows them to stay in the United States for that period. However, it was reported that many children and families were camping at the border with Mexico or awaiting the results of Uniting for Ukraine in European countries (Transactional Records Access Clearinghouse, 2022). Importantly, the formal education of school-aged children in this group is negatively impacted. In the next section, we discuss the special needs of ML refugee students, where trauma-informed practices are a priority.

Effects of Trauma on Youth and Learning

The amount of traumatic stress experienced by our ML refugees is immeasurable and varies by groups, contexts, and individuals. The experiences of the three contemporary forced migration contexts reviewed above—unaccompanied minors crossing the border, Afghan refugees, and Ukrainian refugees—have a traumatogenic potential that can be catastrophic, especially for the developing brains of children. Across the three contexts, the trauma equation (SAMHSA, 2012, as cited in St. Andrews, 2013, slide 7) unifies the potential traumatic stress that refugees may have experienced. The trauma equation is where trauma is the sum of events, experiences, and effects. Events or circumstances may include the actual or extreme threat of physical or psychological harm, including the severe withholding of resources for healthy development. Because every individual has different reactions, an event may be experienced as traumatic by one person and not another. The experience may be influenced by cultural beliefs and the developmental stage of the individual. Likewise, adverse effects may occur immediately or over time. Effects may include physical, mental, emotional, cognitive, behavioral, social, and spiritual challenges.

Trauma experienced through forced migration can also be understood through an analysis of the migration stages with traumatogenic potential. Foster (2001) identified three such stages for immigrants, including pre-migration, trauma during transit, and resettlement. Pre-migration trauma includes events, experiences, and/or effects that occurred prior to the travel. Examples include the missile warfare in Ukraine and the gang violence in El Salvador. The transit stage includes trauma experienced en route. Potential examples include being held at gunpoint by coyotes while crossing the border, camping on the streets in an unfamiliar country, or having to leave behind one's home abruptly. The resettlement stage includes the stress that families and children experience as they try to make a new life for themselves. They may also experience acculturation stress (navigating between their new culture and their culture of origin) as well as isolation stress (experience as minorities in a new country) during the resettlement stage and beyond. Once the children and families arrive in the United States and begin to resettle, they also must navigate a foreign school system, including the matriculation process.

As discussed, many of the refugee students entering U.S. schools come to classrooms with complex trauma. Students experience a great deal of stress and anxiety in the classrooms, which is further amplified when they feel marginalized or unsupported because of their race, gender, or language (Hammond, 2015). In addition to learning a new language, culture, and schooling system, our ML refugees are also navigating the adverse effects of the trauma they may have experienced.

We all have defense mechanisms in our brain and body that let us know when we are under threat and mobilize us to fight, flight, or freeze (Pappamihiel et al., 2022). However, when youth experience continuous trauma, the brain and body are put into a chronic state of fear, which activates the survival portions of our brain located in the limbic system (mid/lower areas of the brain). This causes the development of an overactive alarm system in children's developing brains. As a result, children who are in a triggered state may not be able to access higher functions of the prefrontal cortex, the

learning portion of the brain (St. Andrews, 2013). It can lead to diminished concentration, memory, and language abilities children need to succeed in schools.

A multitude of triggers present within the school environment, which resonate with the various elements of the trauma equation (including events, experiences, and effects), or correspond to the stages of migration carrying traumatogenic potential (pre-migration, transit, and resettlement), have the capacity to induce activation within the limbic region of the brains of immigrant children who have experienced trauma. These include sudden changes of transition, loss of control, sensory overload, confrontation, rejection, vulnerability, and intimacy, just to name a few (De Deckker, 2018). Many of these triggers may occur in classrooms, positioning schools to appear like a battleground that reflects the traumatic experiences the students have undergone. Therefore, the school setting can appear reminiscent of the contexts where the trauma occurred, activating the survival portions of the brain for fight, flight, or freeze. In addition, educators may misinterpret the child's behavioral response to traumatic events, which can lead to lost learning time and strained relationships.

Students who respond in "fight" are often mislabeled as aggressive and violent. Those who respond in flight are mislabeled as unmotivated and unfocused. Refugees who experience freeze are mislabeled as passive and disengaged. Learning about the impacts of trauma can help keep educators from misunderstanding the reasons underlying some children's difficulties with learning, behavior, and relationships. With training, educators may be better able to recognize and respond to our ML refugees experiencing traumatic stress with informed interventions.

Importantly, intervention is critical, as these adverse effects of childhood and adolescent trauma can lead to life-threatening experiences. The Center for Disease Control and Prevention (CDC) has conceptualized a framework that illustrates the progression and mechanism by which exposure to childhood adversity influences health and well-being over one's lifespan. Adverse Childhood Experiences (ACEs), which include the traumatic experiences of refugee children, lay the foundation for the progression of social, emotional, and cognitive impairment, which can lead to the adoption of health-risk behaviors leading to disease, disability, and social problems, and ultimately leading to early death (Felitti et al., 1998). When educators engage in trauma-informed practices and decision-making, it can be life-saving.

The Role of Literature in Addressing Traumatic Stress

Since 2022, the influx of Ukrainian refugees, unaccompanied minors crossing the border, and Afghan evacuees has impacted classrooms in the United States. The circumstances surrounding the forced displacement of the three target groups that we described above reflect the reality of today's classroom, where refugee students are to be recognized by their teachers as individuals who carry diverse cultural, traumatogenic, and lived experiences that impact teaching and learning. Dismantling the narrative of a uniform refugee experience requires a more critical and informed, culturally responsive approach in classrooms.

In this article, we discuss a thematic synthesis of the scholarly literature that examines the role of children's and adolescent literature in cultivating a safe and welcoming learning environment for students, particularly for MLs who are

experiencing traumatic stress. The invaluable potential of children's literature and other diverse texts to engage students in a larger world and shed light on human experiences that are otherwise difficult to discuss is well-known and widely utilized by educators (Crawforde et al., 2019). Inclusion of children and adolescent literature about refugees is necessary to ensure cultural representation of newly arrived students and reflect socio- and geopolitical changes in the global community that directly impact teaching and learning. However, the benefits of using children's and young adult literature as a medium for refugee experiences are often counteracted by the absence of critical framing that provides opportunities for putting emphasis on refugees' resilience, resourcefulness, and cultural richness.

With the United States on the brink of the new wave of MLs that is about to substantially impact the demographic, cultural, and linguistic composition of today's classrooms, it is imperative to identify culturally responsive pedagogies that balance cultural representation with sensitivity toward specific social-emotional needs of refugee students. In the field of literacy and language, it is also critical to capture the effects of these unprecedented demographic changes on the English Language Arts (ELA) curriculum and to analyze the experiences of teachers who engage in literacy practices that involve the use of texts with the purpose of providing "mirrors" and "windows" opportunities into refugee experiences (Bishop, 1990). This article provides a thematic synthesis of existing research on the role of children's and adolescent literature in trauma-informed teaching of ML refugees; the authors call for future research in addressing these questions, particularly in the context of the three target refugee groups discussed above. When examining current scholarly literature, we were guided by the following research questions:

1. How do refugee students perceive, engage, and interact with literature that reflects their experiences when this text is afforded to them?

2. How do teachers create reading experiences involving refugee literature that students perceive as safe and useful?

To set the stage for this synthesis we highlight the key theories that frame our thematic exploration. Then we review important themes that emerged from the scholarly literature related to teaching using childhood and adolescent refugee literature within K-12 classrooms. A practical application of the synthesized themes is offered to illustrate the integration of social-emotional learning and trauma-informed pedagogy to a culturally responsive literacy curriculum. After concluding remarks, we make a call for further qualitative research grounded in the ecological perspective on literacy practices. In our estimation, this research can utilize refugee literature with students who have experienced forced migration and traumatic stress in order to inform trauma-informed and culturally responsive pedagogical practices.

Theoretical Framework: The Ecological Perspective

The ecological perspective stems from Vygotsky's Sociocultural Theory (SCT) (1978) and includes the ecological-semiotic frameworks based on Bronfenbrenner's (1979, 1993) bioecological model and Gibson's (1979) notion of affordance referring to the reciprocal relationship between an organism and a particular feature of its environment. From an ecological perspective, the learner is immersed in an

environment full of potential meanings, and these meanings become available gradually as the learner acts and interacts within and with the environment. Therefore, to search for learning, we must look at the active learners within their environments and not just the contents in their brains (van Lier, 2000). This theoretical lens will provide insights as to the interactions between refugee literature and students within classroom environments.

Bronfenbrenner's (1979, 1993) bioecological model displays hierarchically nested ecosystems that reflect the contextual factors that affect learners' development. In the bioecological model, the individual is nested within a set of subsystems, including the most immediate settings to the macro-level social and cultural contexts. This suggests that even learners who are in the same classroom may perceive instruction differently, engage in different activities, be exposed to different learning resources outside the classroom, and achieve different outcomes based on what their environment has afforded them. This also reflects how events, experiences, and effects have differential traumatic outcomes based on the individual student.

From an ecological perspective, affordance is a particular property of the environment that, for good or for ill, is perceived by an active organism in that environment (Gibson, 1979). What becomes an affordance within the environment depends on what the organism does, what the organism wants, and what is useful for the organism. Van Lier (2000) provides an illustrative metaphor for affordance, where a leaf within a forest can offer different affordances to different organisms. It can serve as food for caterpillars, shade for spiders, cutting for ants, medicines for shamans, etc. In each case, the leaf is the same, and the properties do not change; however, in each case the leaf itself remains unchanged, exhibiting consistent properties. The divergence lies in the perceptions and subsequent actions of the organisms inhabiting the ecosystem, as they respond to the distinct attributes inherent to the leaf. In the context of refugees, if the learner is active and engaged, the learner will perceive the literacy opportunities afforded by one's environment and actively use them based on how useful the learner perceives them to be.

This theoretical lens also provides insights about how the students' ecosystem can also contribute to a damaging or safeguarding learning environment. Just as with the leaf metaphor, childhood and adolescent literature can serve as an affordance only when the student perceives it as valuable and interacts with it. Depending on the experiences and identities of the student, refugee literature may be avoided in order to circumvent any potential triggers for traumatic stress or embraced for shared experiences. For others, refugee literature may provide opportunities to expand one's worldview and build connections with and develop a better understanding of human experiences. The presence of refugee literature will provide opportunities for mirrors and windows, where students can see themselves and their experiences (mirrors) represented in the classroom, and others to see into the experiences of others (windows). However, educators must be critical in both the selection of refugee literature and in considering the students' presence in the classroom and how they perceive and interact with the texts. Our challenge as trauma-informed culturally responsive educators is knowing how to create an environment that the brain perceives

as safe and nurturing, so it can be relieved of stress and focus on learning (Hammond, 2015).

Theme 1: Tensions and Critical Considerations in Choosing Culturally Responsive Content

What Is Culturally Responsive Teaching for ML Refugees?

Culturally responsive teaching emphasizes that students' experiential and cultural backgrounds uniquely contribute to the learning process (Ladson-Billings, 2021). The richness of refugee students' experiences requires active validation and integration into the culturally responsive curricula because of the elevated risk of refugee students' stories being silenced by the effects of trauma and emergent skills in language and literacy (Foster, 2001). In *Culturally Responsive Teaching and the Brain*, Zaretta Hammond (2015) discusses that all new information must be coupled with existing funds of knowledge in order to be learned because our limbic portion of the brain creates a schema that operates as background knowledge in order to make sense of our external experiences.

However, for ML refugee students who have experienced complex trauma, this can also act as a trigger for negative classroom experiences. Over a decade ago, Chimamanda Ngozi Adichie, in her "Danger of a Single Story" TEDx Talk (2009), conceptualized a "single story" as a powerful and harmful implicit bias dominating many narratives, such as reporting across media platforms, workplace discourse, teaching, and children's literature. Superficial frames of diversity and lack of depth in representing refugee students' social and cultural experiences and beliefs are particularly alarming trends in much of children's literature that define refugees by the single act of being forced to leave everything behind (Johnson & Gasiewicz, 2017; Strekalova-Hughes, 2019). By using children's literature with refugee protagonists indiscriminately and teaching from a position of privilege, teachers risk creating and reinforcing stereotypes that flatten and dehumanize refugee students' experiences.

One key consideration in applying the cultural responsiveness framework to teaching children's literature is that it creates the opportunity to establish classroom communities that emphasize students' agency and empowerment (Gay, 2013). Teachers, being enabling adults who mediate students' meaning-making and emotional response to literature (La Marca, 2004), have the power to facilitate their students' quest to understand the complexity of social, historical, and political issues surrounding the multifaceted nature of refugee experiences. Engaging students in a discussion about multiple stories surrounding every experience of life, displacement, and resettlement has the potential to disrupt the common narrative of the "happy ending" at the host country's border and dismantle the perspective of privilege in interpreting children's literature (Braden & Rodríguez, 2016). Through a skillful discussion, teachers can divert focus from trauma endured by refugee students to the diversity of cultural backgrounds and experiences that these students bring to the classroom—for example, their family values, perseverance, and resilience (Strekalova-Hughes, 2017)—and thus make the reading experience empowering, humanly enriching, culturally responsive, and engaging.

Social and Emotional Learning within Culturally and Linguistically Diverse Classrooms

Another integral consideration in applying culturally responsive teaching to the study of literary characters enduring displacement is the compatibility and complementarity of this pedagogy with the Framework for Systematic Social and Emotional Learning (i.e., SEL) (Collaborative for Academic, Social, Emotional Learning [CASEL], 2019a). Freeing learning spaces of cultural oppression and fostering an inclusive environment, where all students' life experiences, talents, and interests are valued, is at the heart of the Transformative SEL approach to educational equity (Jagers, et al., 2019). Social awareness is one of the five competencies outlined in the framework that relates to the ability to understand the perspective and develop empathy for others with diverse backgrounds and cultures. It requires a focused effort to embrace life experiences that are often vastly different from those of the teachers and most other students (Singh et al., 2013). Doing so through a careful examination of culturally responsive children's literature about refugees and building deep connections between diverse life stories have the potential to lead to a greater understanding of humanity and an increased sense of belonging and relatedness with others for both typical students and ML refugee students in the classroom. It will also contribute to a global perspective while building equity for all students.

Theme 2: Trauma-Informed Assumptions, Principles, and Approaches

To engage in systematic trauma-informed approaches within teaching and learning, we recommend that the development of pedagogical practices and strategies be aligned with the Substance Abuse and Mental Health Services Administration (SAMHSA)'s (2014) trauma-informed assumptions and principles. SAMHSA (2014) developed a framework to support systems to communicate with each other and understand better the connections between trauma and behavioral health issues and to guide systems to develop more trauma-informed approaches. The assumptions and principles are informed by three significant threads of work, including trauma-focused research, practice-generated knowledge about trauma interventions, and the lesson articulated by survivors of traumatic experiences. SAMHSA's (2014) four key assumptions include realization, recognition, response, and resistance to re-traumatization. All people at all levels within a system have a basic "realization" about trauma and understand its effects, "recognize" the signs and symptoms of trauma, "respond" appropriately, and seek to actively "resist re-traumatization." Trauma-informed approaches are grounded in these four assumptions and are guided by six key principles described in Table 1.

Table 1

6 Key Principles of a Trauma-Informed Approach AMHSA (2014)

Key Principles	Descriptions
Safety	Feeling physically and psychologically safe Physical setting is safe Interpersonal interactions promote a sense of safety Understanding safety as defined by those served
Trustworthiness and Transparency	Transparency in work and decision making Building and maintaining trust across those involved in the system
Peer Support	Peers are "trauma survivors" Provide support and mutual self-help for establishing safety and hope, building trust, enhancing collaboration, and utilizing their stories and lived experiences to promote recovery and healing
Collaboration and Mutuality	Healing happens in relationship building Meaningful sharing of power and decision-making Everyone in a system has a role and need not be a therapist to be therapeutic
Cultural, Historical, and Gender Issues	Recognize that the system is reflective of biases Provide gender and culturally responsive services Leverage the healing value of cultural connections Incorporate policies, protocols, and processes that are responsive to the racial, ethnic, and cultural needs of individuals served. Recognize and respond to historical trauma

Trauma-Informed and Culturally Responsive Pedagogy

Sherwood and Colleagues (2021) integrated critical elements of trauma-informed approaches and culturally responsive teaching into a development of the pedagogical model of Trauma-Informed and Culturally Responsive (TICR) Pedagogy. TICR Pedagogy emerged when this group of faculty members from a graduate clinical social work program adapted their teaching for online learning during COVID-19 to address the trauma from the pandemic and concomitant social and economic

devastation, subsequent police brutality, racial injustice, and environment disasters that disproportionately affected historically marginalized communities. To address these challenges, the authors aligned pedagogical approaches with SAMHSA's (2014) trauma-informed principles, with a particular emphasis on being culturally responsive. The authors defined culturally responsive pedagogy as an approach to teaching that empowers students to challenge social injustices, in addition to being responsive to intersecting social and culture identities (i.e. age, ability status, gender, immigration status, language, race, sexual orientation, socioeconomic status, etc.). TICR Pedagogy expands and reframes the sixth principle by removing deficit-based concepts of social identities, cultures, and histories as "issues" and reframing the principle through a lens of resiliency while recognizing the persistence of structural oppression.

Avoiding Damaging Instructional Discourses

One of many challenges experienced by educators who work with ML refugees is detecting and disrupting intentional and unintentional adherence to cultural favoritism in existing literature and book discussions (Suh & Hodges, 2020). An example of cultural favoritism is an implication, commonly found in children's literature, that refugees' stories receive a happy ending at a host country's border. In fact, in the analysis of 45 books with refugee-background characters, Ward and Warren (2020) identified only nine books that explored the theme of resettlement, often in overly simplified terms. The authors note that even the books that scratch the surface of the complexity of the resettlement experience often imply that one must leave one's entire past behind to make a successful adjustment and start a happy new life. Such inclinations to dismiss trauma associated with resettlement and MLs' effort to sustain and further develop their cultural identities undermine the sense of belonging emphasized in SEL. It also contradicts the principles of trauma-informed, asset-based pedagogies (i.e., transparency, mutuality, collaboration, empowerment, voice, choice, and cultural responsiveness; Sherwood et al., 2021).

Other examples of cultural favoritism include the epistemic division of West versus East, peace and stability in "safe" countries versus war, and uncertain futures in students' "broken" homelands. A limited documentation of mishandling of text discussions involving refugee and immigrant students indicates that teachers' best intentions to represent foreign-born youth in their classroom may reinforce negative stereotypes and colonialist views. Strekalova-Hughes and Peterman (2020) described a teacher's attempt to use a picture book about a young refugee from Afghanistan to engage a student in her classroom who had a real-life experience of enduring a forced displacement from Afghanistan. Contrary to the teacher's intent to support the refugee student by making her instruction culturally responsive, the book discussion had an adverse effect on the entire learning environment. Instead of sparking interest in the refugee student's culture and experiences, the read-aloud spurred his classmates to pity him and make uncomfortable comments about the absence of running water or spacious living accommodations and other modern conveniences taken for granted in Western culture.

Cui (2019) documented a more deliberate and thus more detrimental text discussion in a sixth-grade social studies class. During the discussion, the teacher

reinforced a biased and outdated representation of China despite the attempts of one of the students in the class, born in China, to paint a more complex and authentic picture of contemporary China by relaying her lived experience. Again, in the lesson there was an implicit message of Western world hegemony given by the teacher through the poor choice of text and the missed opportunity of encouraging the student to share her cultural capital. In turn, this reinforced the historically biased Western discourse with respect to "Eastern" civilization as being inferior (Said, 2012) and inadvertently passed that colonialist mindset to the other students in the classroom.

Discussions of refugee experiences that support the ideological narrative of superior "us" versus inferior "them" (Van Dijk & Atienza, 2011) lead to construction of a marginalizing classroom environment. In the critical discussion of texts portraying other cultures, Shinabe (2018) points out that even lauding cultural practices in diverse literature may imply assumed superiority of the "Western" way of life. The author points out that this may happen because such praises highlight other countries' similarity to universalized values of the United States and Western European countries.

Such reductive and limited approaches to viewing refugee experiences are documented in the analysis of 45 narrative picture books featuring a refugee protagonist (Strekalova-Hughes, 2019). Agency and power assumptions abound in children's literature with refugee characters and deprive refugees of the ownership over their life choices, victimizing them instead. Strekalova-Hughes (2019) pointed out the striking similarity of refugee experiences across all the stories, portraying them as victims of war and violence with a unified story of flight, regardless of the characters' country of origin, gender, cultural traditions, age, and other defining characteristics. In fact, more often than not, refugees are represented as pure victims with a universal refugee experience even if they come from a European country that does not fit into the mold of countries historically prone to violence, such as Bosnia and Serbia in the 1990s (Mosselson, 2009). The recent invasion of Ukraine by Russian military forces indicates that the binary view of regions being either inherently safe or inherently broken is misleading and reinforces the uniqueness and complexity of circumstances surrounding the refugee experiences. Critically framed book discussions have the power to disrupt damaging discourses and recontextualize refugee experiences.

Theme 3: Applying a Critical Lens to ML Refugee Literacy Practices

Subjecting refugee students to instructional contexts that reinforce the representation of refugees as victims in a passive unidirectional transformation into citizens of "safe" countries takes away refugee students' agency and adds to the multifaceted trauma they are processing (Mosselson, 2009). Moreover, it contradicts culturally responsive and social and emotional learning pedagogies. We argue that purposefully applying the critical pedagogy lens to literature that portrays refugee populations is necessary to effectively resist the hidden curriculum that implicitly promotes the dominant culture discourse and thus suppresses the agency of forcefully displaced people (Baykut et al., 2022). Planning a culturally responsive lesson using literature with refugee characters entails evaluating the text for power relations, curricular justice, and cultural depth (Cui, 2019; Strekalova-Hughes & Peterson, 2020).

Following the principles of critical pedagogy outlined by Freire (2004), finding a way for refugee students to make their voices heard and cultural capital validated is a pedagogical task of paramount importance. Interviews with refugee students indicate that they feel invisible when teachers neglect the opportunity to include them in a discussion and tap into their experiential diversity (Mosselson, 2009). In addition, intentionality in selecting literature and critical framing of literacy discussions are life-saving. Planning a lesson using a critical lens includes the identification of potential triggers that may cause traumatic stress to occur in classrooms and possible mitigators of those triggers.

Principles of culturally responsive teaching and social-emotional learning (Sherwood, et al., 2021) necessitate a conscious effort to move away from predetermined narratives and embrace the complexity of the refugee experience. Dismantling the common narrative of leaving behind home countries as a lost cause perpetuated in numerous works of literature is one such example. Reality disproves any attempt to turn any human experience into one uniform story, forced displacement being no exception. The statistics published in *The Economist* (2022) on May 31st suggest that hundreds of thousands of Ukrainian refugees are returning home from their exile in neighboring countries to restore and rebuild their homeland. In literature, Salva Dut, the main character in the novel *A Long Walk to Water*, by Linda Sue Park (2010), capitalizes on his unique life experience to establish a foundation for providing drinking wells in his native South Sudan. Salva's refugee story did not end at the U.S. border. By investing in the future of his home country, Salva dismantles the common narrative that all refugees leave their home countries behind as places of violence unworthy of pride and hope. The challenge is determining the balance between leveraging ML refugees' experiences and backgrounds without causing the student to experience traumatic stress in the classroom. This brings us to the next section on bringing more balance to the curriculum.

Practicing Curriculum Sensitivity

The effectiveness of culturally responsive teaching is not only dependent on teacher expertise in recognizing cultural multiplicity in the classroom but also on sensitivity toward potential trauma that can stem from either including or avoiding literature that leads to difficult conversations. The reality of cognitive and affective damage caused by a culturally insensitive curriculum (Charles, 2019; Strekalova, 2013) cautions educators against relying exclusively on good intentions when planning book discussions in a classroom with ML refugees. Critical questioning of curricular choices to minimize the risk of curriculum violence—i.e., traumatizing education that compromises students' social, emotional, and intellectual well-being (Wiseman et al., 2019) and actively promoting curriculum sensitivity—is a necessary part of trauma-informed teaching.

There is a fine line between choosing stories that misrepresent the lived experiences of ML refugees from the Americas, Afghanistan, and Ukraine and selecting literature that may lead to retraumatizing the students. The affordances of critical pedagogy applied with sensitivity toward refugee students can enable instructional approaches that resist stereotyping the actual stories of refugee flight (e.g., leaving

behind an impoverished country prone to conflict) and misrepresent the sociopolitical reality of resettlement in the complex cultural environment of a host country (e.g., all forces of oppression cease at the United States border) while providing the opportunity to make cultural connections (Waddell & Clariza, 2018). Frank (2019), in her discussion of the misrepresentation of the history of African American slavery or the reinforcement of collective trauma in popular children's literature, recommends looking for literature that presents fully developed characters with their culture, individualism, and agency and contextualizing book discussions in historical truth free from distortions but with sensitivity to students' culture and age.

Learning from the research on African American enslaved characters in children's and young adult literature, Strekalova-Hughes (2017) calls for criticality in selecting and discussing children's literature about refugee experiences. She proposes moving the discourse away from generalizations about individual countries and groups of people to contextualizing forced displacement as a global humanitarian crisis and a collective responsibility. Accordingly, she advocates for creating equitable literacy environments where the past and present of every student's cultural background are comprehensively visible.

Theme 4: Promising Practices in Using Culturally Responsive Children's Literature

Trauma-Informed, Culturally Responsive (TICR), and SEL Classroom Practices

We expand on Sherwood's et al.'s (2021) TICR pedagogical model to include SEL practices and incorporate Transforming Education's (2020) concept of trauma-informed SEL to accomplish this. They define trauma-informed SEL as an approach to fostering social-emotional development with practices that support all students but are particularly inclusive and responsive to the needs of children and youth who have experienced trauma. Transforming Education (2020) identifies five key trauma-informed SEL practices: creating predictable routines, building strong and supportive relationships, empowering students' agency, supporting the development of self-regulation skills, and providing opportunities to explore individual and community identities. Table 2 provides examples of strategies for each of the five key trauma-informed SEL practices from Transforming Education (2020).

Table 2

5 Key Trauma-Informed SEL Practices and Sample Strategies (Transforming Education 2020).

Trauma-Informed SEL Practices	Sample Strategies
Create Predictable Routines	Be transparent with students about any changes to an established schedule. Model your own self-regulation skills as you flexibly adapt to any changes in the day.
Build Strong and Supportive Relationships	Spend time every day to get to know a student. Invite other colleagues in the school to get to know and connect with students in your classroom.
Empower Students' Agency	Collaborate with your students to help them problem-solve through challenges in the classroom.
Support the Development of Self-Regulation Skills	Help students develop emotional awareness and monitoring by using a mood meter.
Provide Opportunities to Explore Individual and Community Identities	Help students strengthen and explore their own identities and the perspectives of others through various activities that promote agency and civic engagement.

Trauma-informed, culturally responsive, and SEL teaching practices should not be juxtaposed in such a way that they are viewed as being dichotomous with academic content. Integrated instruction includes alignment of teaching practices with Substance Abuse and Mental Health Services Administration's (SAMHSA, 2014) 6 Key Principles of a Trauma-Informed Approach, the emphasis of culturally responsive teaching as conceptualized within Sherwood's et al.'s (2021) TICR Pedagogy, and trauma-informed SEL practices (Transforming Education, 2020). It is often cited that educators feel they are faced with a choice of focusing on SEL or academic content due to the high pressure of standardized testing (Dresser, 2013); however, academic achievement and SEL should be framed as integrated objectives (McTigue & Rimm-Kaufman, 2011). We make the same argument for trauma-informed, culturally responsive, and SEL pedagogy. For students experiencing traumatic stress, schools must address their social and emotional needs in order for them to be able to succeed academically (Arseneaux & Remington, 2019). One cannot address the tasks for the mind without addressing the matters of the heart. We propose that schools and practitioners take a trauma-informed, culturally responsive, and SEL approach to ensure that the needs of all students are met.

In *Culturally Responsive Teaching and the Brain,* Hammond (2015) charges educators to create the right conditions and cultivate an environment that is optimal for learning by understanding how the brain responds to threats, real or perceived. The

goal is to create a classroom environment where culturally and linguistically diverse students can easily reach a state of relaxed alertness, that combination of excitement and anticipation we call engagement, every single day. For explicit examples of how to achieve this through integrated SEL practices, CASEL (2019b) has developed the SEL 3 Signature Practices Playbook, a free resource that is downloadable from the Internet. It can help integrate SEL practices into any classroom, meeting, or youth-serving agency to promote community-building and deeper engagement. It is a comprehensive resource that supports resiliency and builds social and emotional skills, including self- and social awareness, self-regulation, responsible decision-making, and relationship skills within three types of instructional activities: (1) welcoming rituals and inclusion activities; (2) engaging strategies, brain breaks, and transitions; and (3) optimistic closures. The document provides descriptions of the activities (time length, objectives, assessment, etc.), including lesson plans with a scope and sequence. It also provides templates to systematically capture SEL practices that have been found effective in one classroom to disseminate amongst colleagues. Many of the practices in this resource are also reflected in the trauma-informed SEL practices toolkit described in St. Andrews (2013), such as developing rituals and routines.

St. Andrews (2013) identifies five trauma-informed practices for educators to consider. The first is recognizing that the student is going into survival mode and responding kindly and compassionately. We have to be cognizant of how we react and describe our students who are experiencing traumatic stress; instead of asking, "What's wrong with this child?" we should ask, "What's happening here?," as language matters.

Secondly, educators should create calm and predictable transitions so that students know what the transition is going to look like, what they're supposed to be doing, and what is next. For our ML refugees, having a poster with the sequence of the transitions, with English and home language text with corresponding visuals, can increase comprehension while mitigating triggers within the brain's limbic system due to unpredictability, sudden changes of transition, or abrupt transitions.

The third practice is to praise publicly and criticize privately, where we capture those moments to acknowledge students doing well and point it out to build their self-worth. At the same time, when redirecting behavior, do so privately and in as calm a voice as possible to avoid triggers such as vulnerability, intimidation/confrontation, or feelings of being confronted.

Fourth, use mindfulness activities such as brain breaks, standing and stretching, and meditation. Then have students focus on items external to the body so as to not trigger physically painful memories.

Lastly, educators must engage in self-care in order to prevent compassion fatigue and burnout. To be effective in the classroom, educators must give themselves permission to take time every day for themselves and engage in regular routines that nourish their physical, emotional, social, intellectual, and spiritual well-being.

The lack of formal training in trauma-informed pedagogy for pre-service and in-service educators has left many feeling unprepared to engage students experiencing traumatic stress, including MLs (Zacarian et al., 2017). In order for educators to build a coherent understanding of trauma-informed pedagogies, especially as it relates to MLs

and refugees, Table 3 provides a list of suggested articles and resources for K-12 practitioners, with brief summaries to provide an insightful introduction on the topic.

Table 3

Suggested Articles for Educators on Trauma-Informed Pedagogy for ML Refugees

Article	Author(s)	Summary
Social and Emotional Support for Refugee Families: A School Psychology Perspective	Robyn Hess (2017)	The author discusses important lessons learned from her work with refugees (i.e., Somali families), including considerations in addressing questions about mental health, working with cultural liaisons in the community to connect with families, and culturally responsive support for families.
Child Trauma Toolkit for Educators	National Child Traumatic Stress Network Schools Committee (2008)	The toolkit provides an overview of the facts on trauma for educators and the psychological and behavioral impacts of trauma on children in prekindergarten through high school. It also provides suggestions for self-care for educators and guidance for parents.

It is important to note that trauma-informed practices are not universal in addressing the complexity and diversity of the ML refugee experiences, traumatic stress, and differential responses (flight, fight, or freeze) discussed above. We must systematically and intentionally design and employ practices based on who the students are and their individual responses to the trauma-informed pedagogies implemented to gauge its effectiveness. This includes the selection and incorporation of refugee literature within instruction.

Application of Synthesized Themes

Purposeful Selection of Literature and Meaningful Discussions

Applying social-emotional learning and trauma-informed pedagogy to a culturally responsive literacy curriculum is a challenge, further exacerbated by a limited amount of literature with culturally rich portrayals of characters enduring displacement. When looking for books to serve as windows and mirrors into refugee experiences, it is important to critically evaluate texts for cultural favoritism and traumatogenic potential while practicing curriculum sensitivity in prioritizing books that depict relevant details from characters' past and future and emphasize their culture, values, and aspirations. There are several resources that provide educators with an excellent starting point for purposeful selection of literature with refugee characters, including the analysis and classification of books suitable for elementary-age students (e.g., Strekalova-Hughes, 2019; Ward & Warren, 2020) and summaries of

early chapter books and novels for adolescent readers (e.g., ¡*Colorín Colorado*!, 2022; Sung et al., 2017).

Not all the books in the compilations referenced above fully meet the criteria for a culturally responsive and sensitive curriculum because of the author's positionality, lack of cultural depth in depicting some aspects of refugee experiences, or simply the brevity of format (e.g., picture books). Given the invaluable power of children's and young adult literature to ignite a discussion, educators can unlock the potential of any story to induce relevant connections, approach the complexity of refugee flight and resettlement from a critical lens, and promote individual choice in instructional activities related to the text.

Below, we use a picture book, *The Memory Coat* (Woodruff & Dooling, 1998), to contextualize applying culturally responsive and trauma-informed teaching to studying refugee characters. Through the discussion, we suggest ways to instruct using promising practices in culturally responsive and trauma-informed teaching to create a learning environment for ML refugee students.

This is a story of immigration that is responsive to the experiences of ML refugees. It features a family with children immigrating to the United States in the early 1900s to avoid persecution based on religion. However, the story in many ways is also a counternarrative of the common representation of refugees as passive recipients of privileges bestowed on them by a "safe" country. The refugee protagonists take agency over their own destiny through ingenuity, strong family values, and resourcefulness, which they manifest in response to the indifference and hostility they encounter in the host country. When considering refugee literature that reflects Foster's (2001) migration stages with traumatogenic potential, the focus of the narrative is not on the pre-migration trauma of war (i.e., victimizing refugees) but on engaging inner strength and family support to overcome the trauma of resettlement. See Table 4 for additional counter narrative examples in children's and young adult literature.

Table 4

Examples of Refugee Experience Counternarratives

Title/Author	Intended Audience	Traumatogenic Stage	Elements of Counter Narrative
How I Learned Geography/ Uri Shulevitz	Ages 6–9	Resettlement	Resilience and inspiration come to the main character from within, with a little help from an old map.
Inside Out and Back Again/ Thanhha Lai	Age 9–14	Resettlement	Hà wishes to leave peaceful Alabama to be by her papaya tree in war-torn Vietnam.
A Time of Miracles/ Anne-Laure Bondoux	Age 14–18	Transit	Only when Kamil comes back to Georgia as a French citizen does he realize that it was a family secret that drove him and Gloria across Europe all those years ago.

Note. For summaries, see *The Refugee Experience: Books for Children* (¡*Colorin Colorado!*, 2022).

The Memory Coat invites a discussion of the diversity of religious practices and the importance of the right to religious freedom as it relates not only to other countries and time periods, but also to religious conflicts here in the United States. As a human-interest story, the book provides multiple opportunities to discuss relatable experiences, such as friendship between cousins, family, and cultural traditions, and experiences of communication barriers. Making such connections is an important step in increasing multilingual and monolingual students' understanding of humanity. Students receive a greater sense of belonging in their immediate environment and relatedness to the global community.

Teachers can expand the reading experience by eliciting multimodal responses to make further connections with the text. They can model, choosing between writing about a symbol from their culture that is important to them (e.g., making a connection to the symbolic meaning of Grisha's coat in the book) or describing any object that symbolically reflects their identity. Creating activities that provide choice is a useful strategy to avoid traumatizing learning experiences. Likewise, we recommend avoiding leading questions, whether during a book discussion or in the form of a writing prompt, to empower the students, give them voice, and foster an inclusive environment where ML refugees' choices regarding their background and cultural identity are respected.

Conclusion

Today, educators are facing the tremendous challenge of not only responding to the COVID-19 pandemic but also in shifting their pedagogical practices to address the unprecedented changes in student demographics. The three migrant contexts of ML refugee students discussed in this article reflect the diversity and complexity of lived experiences, trauma, and cultural backgrounds that educators must critically consider and account for in the curriculum and within asset-based, student-centered pedagogies.

Although the literature has an immeasurable potential to include and represent, in the absence of intentionality and criticality, it presents a real danger of essentializing refugee experiences and contributing to traumatic stress. Researchers should examine the balance between cultural representation and inducing traumatic stress, both of which are centered in the limbic portion of the brain that can promote or inhibit learning. In order to account for the diversity and richness of the migrant groups and instructional contexts, we call for the field to engage in qualitative research of ML refugees and the affordances (or lack thereof) of refugee literature to capture the tensions in seeking this balance.

Call for Further Research

This article reviewed the diversity of ML Refugee experiences to solidify the notion that these students are not a monolithic group. The diversity includes the languages, cultures, and countries of origin and the complexity of traumatic stress these students may be experiencing within our classrooms. Our call for research is to address the unprecedented diversity of refugees in terms of trauma, educational backgrounds, and language proficiencies. Specifically, we call for the systematic study of the intentional and trauma-informed selection of refugee literature and literacy practices in order to build culturally and linguistically responsive and restorative experiences, social-emotional learning, and critical literacy development in tandem.

Because each learning environment with ML Refugee students is unique, we call for qualitative approaches to capture and document the data and the analysis. Using the Ecological Perspective's metaphor of the leaf, refugee literature selection and provision would be considered an affordance based on how the learners interact with the text. How do the refugee students perceive and interact with these texts? Do students see the value of the presence of these texts in their classrooms? Do they actively want to read it or avoid it? Do these texts mitigate or trigger traumatic stress? The use of case studies on the groups reviewed above (unaccompanied minors crossing the border, Afghan evacuees, and Ukrainian refugees) and the use of refugee literature will provide insights into these questions. The case studies will also provide for the creation of vignettes from these forced migration groups to help inform educators.

It is also critical for educators to understand how students with refugee backgrounds and their families envision trauma-informed discussions on fundamental issues related to refugee flight and resettlement (e.g., impact of war on civilians). The scarce research in the field of language and literacy on this topic yields mixed findings. While there are calls for caution and family involvement in making decisions regarding conversations in response to books that deal with difficult issues (e.g., Strekalova-

Hughes & Peterman, 2020), other studies present evidence of traumatic experiences stemming from not being given the opportunity to share their lived experiences (e.g., Mosselson, 2009). How do the students and their families interpret the affordances and limitations of such discussions in a classroom?

These are empirical questions for the field to engage with the three groups reviewed in this paper. The research will assist in developing a coherent understanding of how to approach the selection and integration of refugee texts within classrooms and instruction in order to better support and guide practitioners. These prospective insights can lead to creating a rubric to help support educators in selecting refugee literature to incorporate into their instruction and classroom libraries. Findings can also provide critical guidance for educators on which practices to utilize and which to avoid, based on who their students are. Findings will also inform teacher preparation programs to integrate trauma-informed, culturally responsive, and SEL pedagogy within content area instruction.

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End Notes

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Addressing Tensions in Textual Voice Construction of Minoritized Students

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Guiding historically minoritized students in their textual voice construction entails navigating the tensions between these white-dominant monolingual voices and the diverse voices they bring to the classroom. This conceptual paper presents an ecological voice-construction process model that sheds light on how writers negotiate external and internal expectations in their writing. These expectations are derived from the political, sociocultural, dialogic, and personal contexts in which voice construction is situated. The model establishes four interrelated processes for negotiating textual voice corresponding to each context: negotiating power relations and ideologies, entering the conversation, engaging the reader, and connecting with the self. This model contributes as a reflection tool aiding writing instructors and researchers in identifying the voice-construction processes that they privilege in their instruction and considering how to address the tensions between socializing students in the academic genres and creating opportunities for innovation that center students' cultural and linguistic knowledge. Ultimately, this model provides a framework for designing integrated content and writing instruction that stimulates historically minoritized students to leverage all their cultural, linguistic, and experiential resources to construct authentic and authoritative textual voices that respond to and talk back to the expectations and conventions of the genre.

Voice is a valued yet elusive feature in writing instruction. While researchers have questioned its explicit instruction since the concept of voice is hard to define and measure (e.g., Elbow, 2007), there is an increased awareness of its relevance in writing instruction for historically minoritized students (Canagarajah & Matsumoto, 2017; Zacharias, 2020). By historically minoritized students, I refer to multilingual and multi-dialectical students of color whose language practices and ways of knowing have been traditionally silenced in school contexts. The concept of textual voice captures how authors construct identities that respond to the diverse contexts in and for which their texts are produced (Matsuda, 2015). In this sense, authors make their textual voices in relation to the political, sociocultural, dialogic, and personal contexts in which their texts are situated (Tardy, 2012).

Textual voice construction in school contexts has privileged white-dominant norms defined in the academic genres (Chavez, 2021). Guiding historically minoritized students in their textual voice construction entails navigating the tensions between these white-dominant monolingual voices and the diverse voices they bring to the classroom. Bakhtin (1981) characterized these tensions as the forces of two different voices—the dominant and the alter—pulling in different directions. The dominant voice exerts a unifying and centralizing force aimed at ensuring compliance with academic genres. It establishes boundaries that demarcate what voices are heard and valued. The alter voice, also labeled as heteroglossia, exists in the margins of those boundaries, and exerts a diversifying force. The unifying forces of the dominant discourse and diversifying forces of heteroglossia are always in tension with each other.

These tensions manifest in distinct writing pedagogies for historically minoritized students, such as genre-based (Brisk, 2015; Harman, 2018) and translingual antiracist (Báez & Carlo, 2021; Chavez, 2021; Seltzer, 2019) pedagogies. Building on the notion of Third Space (Gutiérrez, 2008), I argue that the tensions in supporting historically minoritized students in their voice construction may be addressed by adopting an ecological perspective that integrates the interactions between the diverse contexts in which their textual voices are situated. In this conceptual paper, I propose an ecological textual voice construction process model that captures the situated nature of voice construction and synthesizes these pedagogical approaches. I derived this model from an action research study on integrated content and writing instruction in an undergraduate Social Foundations of Education course integrating content and writing instruction. In this course, I have sought to guide my students in building authoritative and authentic voices in their argumentative essays.

The proposed model is ecological because it situates voice construction in the political, sociocultural, dialogic, and personal contexts in which texts are produced (Tardy, 2012). In addition, it establishes four interrelated processes for negotiating textual voice in these different contexts: (1) negotiating power relations and ideologies—addresses the political context; (2) entering the conversation—addresses the sociocultural context; (3) engaging the reader—addresses the dialogic context; and (4) connecting with the self—addresses the personal context. Finally, the model synthesizes translingual antiracist (Baez & Carlo, 2021; Chavez, 2021; Seltzer, 2019) and genre-based pedagogical approaches (Brisk, 2015; Harman, 2018), which have each privileged different contexts of voice construction.

With this model, I seek to address the tensions between the unifying and centralizing forces of the academic genres and the innovative forces that students bring to the classroom. Addressing these tensions entails acknowledging their existence and building awareness of how the different contexts in which texts are situated shape authors' voices. The proposed model serves as a framework for recognizing the different forces shaping the process of building an authoritative and authentic textual voice. Furthermore, this model informs the design of integrated content and writing instruction that invites historically minoritized students to leverage their cultural, linguistic, and experiential resources to respond to and talk back to the expectations and conventions of academic genres.

I first provide a theoretical context for the proposed model, which discusses the conceptualization of textual voice construction and its relationship to identity. This theoretical context also includes the pedagogical approaches informing the ecological textual voice construction process model. After this, I present the model with an illustration of how it deepened the understanding of my pedagogical decisions in the undergraduate Social Foundations of Education course integrating content and writing instruction. Implications for practice and research on textual voice construction in integrated content-writing instruction follow this.

Textual Voice as a Negotiated Identity

Current conceptions of identity in written discourse draw on sociocultural approaches that view identity as socially situated and negotiated in interaction (Bucholtz & Hall, 2005; Gee, 2012). Rather than an inherent characteristic of the author's ideas or style, textual voice is conceived as a discursively and dialogically constructed identity that comprises textual and non-textual features and is ultimately perceived by the reader (Matsuda, 2015). Textual features include the linguistic and multimodal resources authors use to present their ideas, interact with their audience, and organize and design their texts. Non-textual features capture how authors negotiate different identity positions (e.g., ascribed social categories and roles taken up in the text) and their experiences as they make linguistic and discursive choices for their texts (Canagarajah, 2015).

The reader plays a crucial role in textual voice construction, since, as they engage with the text, they construct their own interpretation of the writer's textual voice (Matsuda, 2015; Sperling & Appleman, 2011; Tardy, 2012). As Matsuda (2015) establishes, "The writer's identity does not singularly reside in the writer, the text, or the reader; rather, identity is part of the interpersonal meaning that is negotiated through the interaction among the writer and the reader mediated by the text" (p. 145). The interactions between the writer, the reader, and the text are situated in the four embedded contexts mentioned before (personal, dialogic, sociocultural, and political). These contexts shape authors' choices regarding how they draw from textual and non-textual features when creating their texts (Canagarajah, 2015; Matsuda, 2015; Tardy, 2012). These contexts are described below.

The Personal Context

The personal context brings forth the writer's "autobiographical self" (Ivanič & Camps, 2001, p. 31), which encompasses how authors connect with their identities and experiences and choose how they will represent themselves in their text. For example, the personal context informs the writer's interest in a particular research topic or argument. It also includes how writers negotiate non-textual features such as the identity positions they ascribe to themselves (e.g., race, gender, ethnicity, sexual orientation) and the roles they take up in their texts (e.g., novice, expert, critic, reporter) (Canagarajah & Matsumoto, 2017). Finally, another aspect of the personal context is reflected in multilingual writers' choices regarding how they represent their linguistic identities and achieve rhetorical purposes by leveraging various registers and

languages from their linguistic repertoires (Espinosa & Ascenzi-Moreno, 2021; Velasco & García, 2014).

The Dialogic Context

This context locates textual voice in a dialogue where authors bring together their voices with past and future voices. In this sense, while the author's voice creates new meanings, it also revoices and reworks other authors' past meanings (Bakhtin,1981; Sperling & Appleman, 2011). The author's textual voice also contains future voices as it deploys different resources to engage readers and anticipates their responses to their ideas. Readers also contribute to this dialogic process by negotiating the texts' meaning, which may not necessarily represent the author's intended meaning.

The Sociocultural Context

The sociocultural involves the contexts of text production, such as the genre, the social milieu, and the audience's expectations. Culturally defined genres shape a text's purpose, stages, and language features (Brisk, 2015), thus establishing boundaries for voice construction by defining what counts as valid texts in particular cultural contexts (Bakhtin, 1981). Authors' textual voices are also shaped by the social milieu for and from which texts are produced (Tardy, 2012). For example, students construct their textual voices in response to the expectations that their instructors set for their texts, while researchers construct theirs in response to the expectations of the journals where they seek to publish their work. The audience for whom the text is produced also shapes the textual voice. Authors will adjust their textual voices according to the anticipated interests and expectations of the community they expect to reach with their texts.

Political Context

Finally, the political context encompasses the power relations and ideologies mediating textual voice construction (Sperling & Appleman, 2011). Dominant ideologies privileging monolingualism, standard registers, and exclusive academic genres impose boundaries and constraints defining what counts as valid voices for producing knowledge (Chavez, 2021). However, these dominant and centralizing voices exist in tension with the voices from the margins, which seek to diversify and expand the possibilities for expression and knowledge production within the dominant academic genres (Bakhtin, 1981).

Constructing a textual voice within these contexts entails navigating the tensions between conforming to externally defined expectations and the author's own expectations and purposes. However, these tensions are not necessarily evident, since deeply ingrained white-dominant monolingual ideologies have established the academic genres as the norm and standard for success. To guide students in the construction of their textual voices, it is necessary to build awareness of the existence of these different contexts and how they shape their textual voices. This awareness will open possibilities for considering how historically minoritized multilingual voices can transform normative ways of creating knowledge.

Guiding Historically Minoritized Students in their Textual Voice Construction

The personal, dialogic, sociocultural, and political contexts of voice construction provide an ecological perspective that captures the complex interactions in negotiating a textual voice. In classroom contexts, these complex interactions are wrought by the tension between imposing the external expectations of the academic genres and enabling opportunities for exploration and innovation (Hyland, 2012; Matsuda, 2015). Translingual antiracist (Báez & Carlo, 2021; Chavez, 2021; Seltzer, 2019) and genre-based (Brisk, 2015; Harman, 2018) pedagogies present two distinct approaches to writing instruction for historically minoritized students, each privileging different contexts. While translingual antiracist pedagogies privilege the personal and political contexts, genre-based pedagogies privilege the dialogic and sociocultural contexts. Below I explain each in more detail.

Translingual Antiracist Writing Pedagogies

As mentioned above, translingual antiracist writing pedagogies privilege the political and personal contexts of voice construction. In terms of the political, they highlight the detrimental role of monolingual and monocultural ideologies in historically minoritized students' textual voices. Academic genres are conceived as gatekeepers defining whose voices count and positioning "writers of color as outsiders forced to imitate whiteness to earn the badge of literacy" (Chavez, 2021, p. 27). To counter the assimilating forces traditionally driving writing instruction, translingual antiracist pedagogies challenge the idea that to succeed academically, students need to learn to code-switch and choose the standard English variety for academic contexts (Báez & Carlo, 2021), as well as leave their experiences and other ways of knowing for other contexts.

Instead, a new vision of academic success is proposed that highlights the fluidity in which diverse languages, experiences, and ways of building knowledge may be integrated into texts. Rather than code-switching, students are encouraged to engage in translingual practices in which they leverage their entire linguistic repertoires (e.g., registers, dialects, languages), experiences, and knowledge to make meaning, perform their identities, and achieve rhetorical purposes (Báez & Carlo, 2021; Canagarajah, 2013; Seltzer, 2019; Velasco & García, 2014). The concept of translingual sensibilities encompasses how students view their language practices and navigate and resist ideologies that position these practices as deficient (Seltzer, 2020). To deepen students' translingual sensibilities, it is relevant to select texts that reflect diverse language practices (e.g., multilingual, multi-dialectical, and multimodal), leverage students' out-of-school language practices, and engage them in writing projects that encourage them to integrate these practices into their school texts (Seltzer, 2020).

Translingual antiracist writing pedagogies highlight the personal context of voice construction, since this is where writers of color can connect with their translingual sensibilities and develop their writing identities. Espinosa and Ascenzi-Moreno (2021) propose that "writing instruction should focus on developing a strong writing identity and an understanding that one's writing is more powerful if it has a

purpose and conveys the author's authentic meaning to the intended audience" (p. 138–139). To support students in developing strong writing identities, it is necessary to recognize and integrate their experiences, ways of knowing, and cultural and linguistic resources. By embracing their whole selves in the writing process, students can connect with who they are and what they want to share in their texts.

The following principles provide a framework for designing writing pedagogies where historically minoritized students expand their understanding of the political contexts shaping their texts while also nurturing their personal contexts: (1) center the experiences of people of color; (2) democratize the classroom; and (3) recognize the emotional processes involved in writing (Chavez, 2021). To center the experiences of people of color means creating reading lists with the works of authors of color and expanding the notion of what counts as valid texts by including other genres and modalities in addition to the written academic genres. Centering students' experiences is also encouraging storytelling, where students have the opportunity to be heard and get in touch with their creativity. Freewriting practices also center students' experiences and ideas by inviting them to write without adhering to models and conventions. The conventions are introduced later once students have a better sense of the meanings they want to convey.

Democratizing the classroom involves establishing a learning community where knowledge is co-constructed. For example, genre conventions are negotiated rather than imposed as an external source of knowledge. The evaluation process is focused on understanding the meanings that students intend to convey in their texts rather than on judging whether they followed the instructor's predefined criteria or ideas of "good writing." In this sense, the instructor opens up multiple opportunities for dialogue that enable students to build their awareness of their intended meanings and how they can convey them in their texts.

Recognizing the emotional processes involves opening spaces for sharing the uncertainties, fears, and frustrations that may arise in the writing process. Chavez (2021) refers to this principle as "mothering work" (p. 47), where writers find a safe space to get in touch with their feelings about writing and learn to deal with them. This "mothering work" entails supporting writers in building routines and writing strategies despite feeling blocked and uninspired. Writers learn to recognize the ideas and feelings that prevent them from writing and from telling themselves that "they will write anyway" (p. 67) despite these ideas.

In summary, translingual antiracist writing pedagogies situate voice construction in its political and personal contexts by challenging externally imposed knowledge that has historically silenced writers of color and by centering their experiences. As Báez and Carlo (2021) propose, "we as educators need to encourage [students'] expressive voices in our classrooms. Their ideas are important, their thought process is important, and their stories are what makes their writing unique to them" (p. 122). By centering students' voices, translingual antiracist pedagogies stimulate authenticity in textual voice construction. As students connect with their

unique voices, they will find the power to define how they will use the academic genres to convey their intended meanings.

Genre-Based Writing Pedagogies

While translingual antiracist pedagogies privilege the political and personal contexts of voice construction, genre-based pedagogies privilege its sociocultural and dialogic contexts. Informed by systemic functional linguistics (SFL), this writing pedagogy views the genre as a context for producing texts according to socioculturally defined purposes, organization, and conventions (Brisk, 2015; Harman, 2018). SFL approaches language as a semiotic system through which people build experience, interact with others, and organize thought through texts (Halliday & Matthiessen, 2004, as cited in Brisk, 2015). This meaning-based approach to language provides an analytic framework and teaching tool for understanding the language resources writers have available within each genre to convey their ideas, interact with their audience, and structure their texts (Harman, 2018). In this sense, genre-based pedagogies enable students to unpack a text's inner workings and access concrete meaning-making tools that may potentially increase their sense of agency and control of the genres they are learning (Brisk & Zisselsberger, 2010).

The Teaching and Learning Cycle (TLC) is an instructional framework for SFL-informed genre-based pedagogy (Brisk, 2015; Harman, 2018) comprising three phases: (a) deconstruction, (b) joint construction, and (c) independent construction (Martin & Rose, 2005). In the deconstruction phase, students read and analyze texts to build content and genre knowledge. The joint construction phase involves working together to create a text that integrates the newly constructed genre and content knowledge. When working together, students have opportunities to further refine their content and genre knowledge and compose a text that reflects their understanding. Finally, in the independent construction phase, students use their knowledge of the content and the language resources studied during the deconstruction and joint construction phases to write their own texts.

Through these phases, students build their awareness of the socioculturally defined contexts for their textual voices in particular academic genres and receive guidance on the language features that enable writers to construct a dialogic context for their texts. By providing explicit guidance on the language choices that authors make in the context of the genre and fostering student-teacher and peer-to-peer interaction, the TLC combines the SFL perspective on language as a system of choices to communicate meaning and Vygotsky's sociocultural perspective on learning through interaction (Harman, 2018).

The study of the argument genre, which is one of the prevalent genres used in academic contexts, includes building the content knowledge for proposing an argument and reviewing its purposes, stages, and prevalent language features (Pessoa, 2017). In the United States, the following stages are proposed to achieve the argument's genre-persuasive goal: (1) orientation that includes a background, thesis statement, and preview of the reasons; (2) a series of reasons, each supported by evidence, and, within

these reasons, author consideration of counterarguments and rebuttals; and (3) reinforcement of the thesis statement (Brisk, 2015).

To refine their knowledge of the argument genre, in the deconstruction phase, students analyze arguments to determine how the authors accomplished their purpose, developed their stages, and selected language features consistent with their genres. It is also relevant to consider how authors create a dialogic context for their arguments that enables them to advance their claims and involve the reader (Martin & White, 2005). These dialogic movements contract or expand the dialogic space. Authors contract the dialogic space to claim the authority to establish their perspective and draw readers toward their ideas. When authors expand the dialogic space, they invite other voices and views into the text by, for example, grounding their ideas in external voices (e.g., citations) or being more tentative about their claims (Mitchell & Pessoa, 2017).

In summary, SFL-informed genre-based pedagogies provide analytic and instructional tools for situating voice construction in sociocultural and dialogic contexts. The TLC offers a framework for scaffolding the development of content and genre knowledge. This knowledge supports students in building authoritative voices aligned with socioculturally defined genre conventions. In addition, the TLC stimulates content knowledge development, thus expanding students' ideas and understanding of the issues they are addressing in their texts.

Grappling with the Tensions in Textual Voice Construction

The two distinct approaches to voice construction in translingual antiracist and genre-based pedagogies reflect the tensions between the centralizing and unifying forces of the genre and the innovating forces of the voices students bring to the classroom (Bakhtin, 1981). Translingual antiracist pedagogies draw from the personal and political contexts of voice construction to ignite innovation by stimulating students to get in touch with their experiences and their cultural and linguistic funds of knowledge to create unique, authentic voices that may transgress genre conventions (Báez & Carlo, 2021; Chavez, 2021; Seltzer, 2019). Genre-based pedagogies situate voice construction in its sociocultural and dialogic contexts to build authoritative voices and enter the conversation in their fields. Genre-based pedagogies have been critiqued for perpetuating the dominant, monolingual approaches to writing traditionally valued in academia (Harman & Khote, 2018).

I have grappled with these tensions in my Social Foundations of Education course, integrating content and writing instruction. I teach this course in an urban public university that serves a culturally and linguistically diverse student body. Most of my students are bilingual or multilingual and have varied transnational experiences (some were born in the United States to immigrant parents, others grew up in the United States, and others came later in their lives). This course introduces students to the field of education by providing a historical and philosophical understanding of the role of schooling in society in general and in the United States in particular. Students critically analyze the relationship between schooling and issues related to identity, language, race, and power and how these issues impact schooling in diverse communities. In addition, the course is classified as writing-intensive, meaning that

instructors need to devote time to writing instruction contextualized in the course assignments. In courses with this focus, writing helps students understand course materials and concepts and gain writing experience and confidence.

In my course section, I have focused on the argument genre by asking students to write essays as summative assessments. In addition, students keep a weekly journal where they reflect on their reactions to the course readings, make connections with their experiences, and raise questions. During the past four years, I have conducted an action research study examining how my pedagogical decisions shape students' textual voice construction (Carr & Kemmis, 1986; Stenhouse, 1975). With this action research, I have sought to gain insights into how to design integrated content and writing instruction that gives students the confidence, knowledge, and inspiration to construct authentic and authoritative textual voices. My interest in textual voice stems from the desire to create meaningful instruction that stimulates multilingual students to get in touch with their ideas and experiences and expand them using the content learned in class. This interest is deeply rooted in my own experiences as a bilingual scholar negotiating a textual voice in English.

In the six iterations of this action research, I have tried different instructional hypotheses and engaged in critical reflection about my practice. I have realized that my focus on the argument genre reflects my own writing journey. I learned early in my writing trajectory that appropriating the argument genre conventions was the key to academic success. Another insight I have gained in this action research is that my focus on the argument genre has prompted my students to accommodate their textual voices to external expectations. The focus on this genre has hindered my goal of providing a meaningful context where students can connect the writing they do for my course with their own expectations and experiences. The integration of a translingual antiracist approach into my writing instruction has enabled me to broaden my understanding of the different contexts shaping historically minoritized students' voice construction and grapple with the tensions in this process.

Other scholars have reconciled these tensions in a Third Space that connects school literacy practices with the students' and their communities' literacy practices (Gutiérrez, 2008). For example, Harman and Khote (2018) propose a critical SFL praxis incorporating historically minoritized students' cultural and semiotic repertoires into the Teaching and Learning Cycle. This approach entails scaffolding genre and content knowledge construction while stimulating students to adapt this knowledge to their ways of knowing and being. Canagarajah's (2015) pedagogy of negotiated voice also illustrates a Third Space where instructors adopt the role of facilitators who support students in negotiating their identities and provide a safe environment for creativity and experimentation while also familiarizing students with dominant genres.

An Ecological Process Model for Understanding Textual Voice Construction

The concept of Third Space encompasses the diverse and apparently contradictory contexts in which textual voice construction is situated. Based on the understanding of textual voice as a situated and negotiated process (Matsuda, 2015;

Tardy, 2012) and on the notion of Third Space (Gutiérrez, 2008), I propose an ecological process model that synthesizes translingual antiracist and genre-based pedagogies. This model includes the different contexts of voice construction (e.g., personal, dialogic, sociocultural, and political) and encompasses four interrelated processes: negotiating power relations and ideologies, entering the conversation, engaging the reader, and connecting with the self (see Figure 1). These processes are represented as concentric circles that situate each process in the four contexts of voice construction.

Figure 1

Textual Voice Construction Ecological Process Model
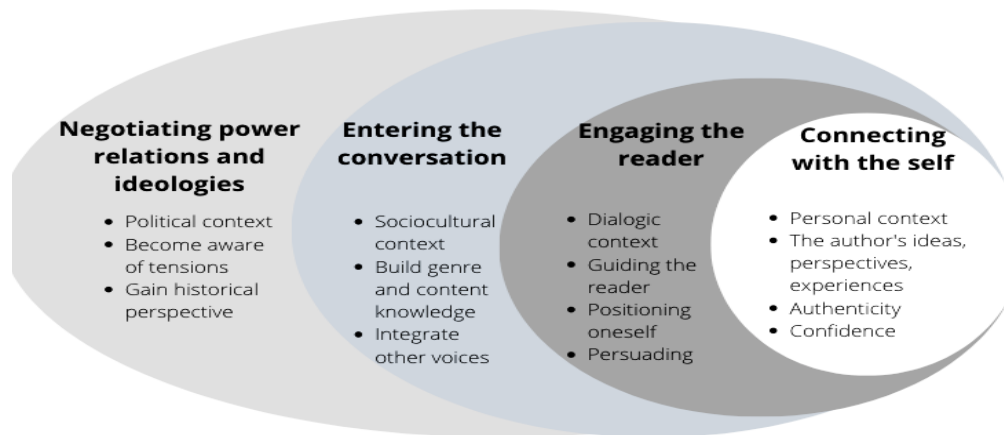
        This section presents the processes included in the model and an illustration of how it has illuminated my understanding of the approaches I have taken to guide my students in their textual voice construction. By situating voice construction in its different contexts, the model proposed in this paper provides a broader and more complex understanding of the different processes involved in constructing textual voices. In addition, it contributes a framework for reflecting on the different forces and contexts shaping authenticity and authoritativeness in textual voice. The examples from my content and writing instruction in the Social Foundations of Education course illustrate how this model has allowed me to critically analyze my instructional decisions, identify the textual voice processes I have privileged, and propose new instructional hypotheses for my action research.

Negotiating Power Relations and Ideologies

        The outermost circle in the model includes the negotiation of power relations and ideologies, which situates voice construction in its political context. This process entails recognizing the ideologies that establish what counts as valid and authoritative

textual voices in academic contexts. By unpacking these ideologies, historically minoritized students build an awareness of how experiences of not finding the words or the inspiration to write is not a personal issue but rather a historical process through which their voices have been systematically silenced (Chavez, 2021). This awareness also stimulates them to recognize the tensions between the unifying and centralizing forces of the academic genres and their innovative forces. As they negotiate these tensions, they realize that their cultural and linguistic knowledge is a counterforce that brings new ways of knowing and disrupts tradition. Negotiating power relations and ideologies stimulates writers to release their creativity and construct authentic voices, since they gain perspective on the forces that have historically shaped their voices and get in touch with their own roles in shaping these forces.

My practice has focused on building knowledge about power relations and ideologies as part of the course content. Still, I have not given prevalence to negotiating power relations and ideologies in my students' textual voice construction. When I started teaching this course, I updated the reading list to increase the presence of authors of color in the syllabus. In addition, I include multimedia featuring diverse educators, and our discussions focus on issues of equity, inclusion, and representation. However, the reading list focuses solely on academic texts. I have not included multilingual or multi-dialectical texts nor asked students for suggestions for readings and materials that represent them. This would create possibilities to bring in their knowledge and innovate the course materials based on what is relevant and meaningful to them (Chavez, 2021). In addition, they would have the opportunity to experience the ideas of inclusion and representation they are expected to enact in their future classrooms.

Entering the Conversation

Entering the conversation is the second outermost circle, which situates voice construction in a sociocultural context. To enter a conversation in a novel sociocultural context, it is necessary to learn the language practices and knowledge valued in this context. This will create a common ground for sharing ideas and moving the conversation forward. Entering the conversation in academic contexts entails working with the academic genres. These genres provide a common ground for building knowledge by establishing the text's purposes, stages, and language features (Brisk, 2015; Hyland, 2012). In addition, it is necessary to situate the text in the conversation by considering and integrating other voices in the field. In this sense, building content and genre knowledge provides students with the necessary background and tools to enter the conversation in the field and carve spaces for their voices to be heard.

I have privileged the sociocultural context of voice construction by using the TLC as a framework for guiding students in the construction of the genre and content knowledge that I believe they need to build authoritative textual voices and start entering the conversation in the field of education. The voice-construction model has enabled me to situate the TLC in a broader context and critically examine its implementation. I realized that I was imposing my expectations, leading my students to construct textual voices that responded to these expectations.

While I stimulate my students to build their perspectives and take a stance regarding the content addressed in the course, I have approached the knowledge of the argument genre in a top-down manner. For example, in the first two iterations of the action research study, I started the semester by defining the argument genre and establishing my expectations for the three major writing assignments. I did not open spaces for my students to share their knowledge and experiences with argumentative writing. In the current iteration of this work, I am working on decentering my voice and inviting my students to co-construct our expectations for the argument genre. To accomplish this, I have engaged them in co-constructing the evaluation criteria and in assessing their own essays. I still need to provide my feedback and have struggled with balancing their perspectives with my own.

Engaging the Reader

The third circle in the model, engaging the reader, creates a dialogic context for the text. In this dialogic context, writers position themselves and their readers in relation to the ideas presented in the text. As mentioned above, in the argument genre, the author accomplishes this positioning through different dialogic moves through which they achieve the persuasive purposes of this genre (Martin & White, 2005). Enhancing awareness of the language resources available for creating a dialogic context for their texts provides students with greater control over their textual voices (Mitchell & Pessoa, 2017). This entails reflecting on their language choices for introducing their claims, presenting evidence and evaluating ideas, and determining whether these choices are actually aligned with their intentions.

I have sought to work with my students to build awareness of the language resources we may use to engage our readers. This entails conducting a fine-grained analysis of the language choices more experienced writers make to build a dialogic context for their arguments in which they meaningfully integrate other authors' voices (e.g., include citations), position themselves and their readers, and engage their readers. To accomplish this, during the deconstruction phase in the TLC, I have had students analyze how authors introduce their claims and evidence. However, the students typically focus on the content by establishing the claims and evidence rather than on the language features the authors used.

To gain a deeper understanding of how I can teach my students to conduct this fine-grained linguistic analysis, I have analyzed some of my students' work to determine how they position themselves and their readers in their essays. I am refining the analytic tool that will enable my students to engage in this analysis to broaden their awareness of how they construct a dialogic context in their texts. This will allow them to gain more control of their language choices to accomplish the positionings they wish to achieve in their texts and engage their readers according to these positionings.

Connecting with the Self

The innermost circle, connecting with the self, situates textual voice construction in its personal context. Connecting with the self is at the core of voice construction, since this is where writers get in touch with their perspectives, beliefs, and experiences.

When writers connect with themselves, they let their ideas flow and forget about external conventions. Chavez (2021) describes this process as going inward and listening to oneself by "turning off the translator, disobeying writing rules and channeling life back into their words" (p. 74). By going inward, historically minoritized students gain awareness of the reasons that motivate their writing, how they want to position themselves in their texts, and the diverse cultural and linguistic resources they may leverage in their writing. Connecting with the self enables them to construct authentic voices based on the critical awareness of the contexts in which they situate their texts and the intentional use of the rich cultural and linguistic resources they have available.

In my practice, I stimulate my students to connect with themselves by having them keep a weekly reading journal where they share the ideas they found interesting, surprising, or confusing in the readings and make connections between them and their experiences. In addition, the students use the ideas presented in the readings to analyze their prior or current educational experiences. However, in my analysis informing the 2021 iteration of the action research, I realized that the essays were not fully integrated into the weekly activities but were summative assessments at the end of the unit. Therefore, for the 2022 iteration, I reformulated the essay prompts to provide a better context for my students to use the knowledge built in this course to understand their past educational experiences and their future roles as teachers and advocates for their students.

While these new essay prompts provide more opportunities for the students to connect the ideas studied in the course with themselves, it is also necessary to provide more opportunities to reflect on their identities. For the 2023 iteration, I am substituting the argument genre with narrative genres (e.g., *testimonio* and autoethnography) to provide a context where students may explore their identities and educational experiences in light of the theories and concepts studied in class.

In this section, I presented the textual voice construction ecological process model and used it as a heuristic to critically analyze my instructional decisions and the tensions I have grappled with in guiding my students in constructing authoritative and authentic voices. This model has allowed me to critically analyze my instructional decisions, identify the textual voice processes I have privileged, and propose new instructional hypotheses. As shown in this section, I have privileged the "entering the conversation" process. The model has helped me identify how to expand my writing pedagogies to include the other processes. While my instructional decisions are unique to my own experiences, the readers may find ideas that echo their own experiences. As Brookfield (2017) proposes, "The details and characters may differ from case to case, but many of the tensions and dilemmas are the same" (p. 70). In addition, this illustration may provide insights into how the model may be used as a reflection tool aiding writing instructors and researchers in identifying the voice construction processes they privilege in their instruction and considering how to address the tensions between socializing students in the academic genres and creating opportunities for innovation that center students' cultural and linguistic knowledge.

Conclusion and Implications

Textual voice construction is a complex identity negotiation process mediated by the different contexts (political, sociocultural, dialogic, personal) in which writers produce their texts. Guiding historically minoritized students in their textual voice construction brings forth the tensions between the unifying and centralizing forces of the academic genres and the innovating forces brought by the linguistic, cultural, and experiential diversity students bring to the classroom. Genre-based and translingual antiracist pedagogies contribute distinct approaches for guiding students in their textual voice construction, each prioritizing different contexts. However, it is possible to reconcile these tensions and synthesize these pedagogical approaches by creating a Third Space where students' knowledge, resources, and experiences are centered while, at the same time, they build content and genre knowledge.

In this article, I proposed the ecological textual voice construction process model as a heuristic for building awareness of the different contexts mediating textual voice construction and identifying the processes prioritized in our writing pedagogies. I illustrated how I have used the model to deepen my understanding of the tensions I have grappled with when guiding my students in my Social Foundations of Education course in constructing authentic and authoritative textual voices. Authenticity is tied to the political and personal contexts of voice construction. It entails addressing the ideologies and power relations that have historically excluded the voices of historically minoritized students and embracing alternative voices that bring diversity and innovation. It also entails connecting with the self to get in touch with the stories, experiences, and cultural and linguistic funds of knowledge that will drive innovation and creativity. Authoritativeness is related to the sociocultural and dialogic contexts of voice construction. Authoritativeness has been traditionally associated with assimilating into white-dominant academic genres (Lee, 2019). Historically minoritized students of color will have stronger resources to enter the conversation and create a dialogic context in their texts if they are aware of the political and personal contexts in their voice construction.

To guide students in constructing authentic voices, it is necessary to engage them in the inner and outermost circles of the textual voice construction ecological process model: connecting with the self and negotiating power relations. To engage students in the process of connecting with themselves, we should approach their knowledge, resources, and experiences as the forces that give life to our curriculum. We can integrate students' knowledge into the classroom by designing activities in which they critically consider the course content in light of their own experiences and perspectives. Examples of these activities are writing journals to share reactions about the readings, conducting observations where students connect the course content to real-life situations, and reflections where they make connections between their experiences and the course content. In addition, we must revise our reading lists to ensure they represent diverse voices and invite students to propose readings and areas of study.

Expanding the course materials creates opportunities to deepen students' awareness of the political contexts in which they construct their voices and engage them in the process of negotiating power relations and ideologies. To support students in this awareness, instructors can engage their translingual sensibilities (Seltzer, 2019). This entails inviting students to reflect on how their identity positions shape their views of themselves as writers and explore the different contexts where they enact these identities.

In the work on their translingual sensibilities, students gain awareness of which identity positions are typically welcomed in academic contexts and which they have learned to leave outside this context. In this sense, students can discuss the boundaries established in academic contexts and enact agentive roles in negotiating these boundaries. This negotiation would open possibilities for constructing authentic voices in which students are invited to bring their different identity positions into their writing and experiment with new ways of expressing themselves (Báez & Carlo, 2021; Chavez, 2021; Seltzer, 2019).

Furthermore, guiding students in the process of negotiating power also entails understanding how we, as instructors, are enacting and reproducing broader societal power relations in our classrooms. We must build awareness of our writing journeys and how they influence our instructional decisions. Our knowledge about our own writing journeys will shed light on our beliefs about what counts as valid writing in our course.

The two middle circles in the textual voice construction model (entering the conversation and engaging the reader) provide insights into the processes involved in constructing an authoritative textual voice. To support students in entering the conversation in their fields, it is relevant to engage them in conversation about the genres as sociocultural contexts for their texts. For example, we can engage students in collaborative deconstructions of select mentor texts aimed at defining the purposes and stages of the genres we are teaching. This co-constructed knowledge of the stages and purposes of the genre can be extended by inviting students to propose the evaluation criteria for the texts produced within this genre and engaging them in self-assessment of their texts. This shared process enhances the agency students have over their voice construction, since they propose the evaluation criteria.

We can guide students in the process of engaging readers with their texts by enhancing their awareness of the language choices authors use to create a dialogic context in their texts. To accomplish this awareness, students can analyze authors' language choices in excerpts from the course's readings illustrating how authors position themselves and their readers. Another way of building this awareness is having students analyze their language choices in their own texts and discuss how they could refine their choices to achieve their purposes.

It is necessary to conduct more research on voice construction to deepen the understanding of how the processes and contexts presented in the textual voice-construction ecological process model support historically minoritized students in constructing authentic and authoritative voices. Future studies should include students'

perspectives on their textual voices and how they construct them. For example, it is necessary to ask students whether and how they engage in the different processes proposed in the model. This line of inquiry would help align the model with students' writing experiences. Along this same line, it would be relevant to gather other faculty's perspectives on the model. Another line of research is the design of more action research to explore instructional designs based on the voice construction model. These action research studies provide a context for continuing to refine and expand our knowledge on the design of "Third Spaces" as productive contexts for constructing authentic and authoritative textual voices that respond to and extend the academic genres.

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International Parents Navigating Parental Involvement in a U.S. School: A Call for Intentionally Responsive Schools

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Focusing on a group of international parents who came to the United States as visiting scholars, graduate students, or their partners, this qualitative study delineates the nature of their experiences as they navigated learning about parental involvement in a U.S. school. Despite the parents' extensive formal schooling in their home countries, they still experienced parental involvement as a process of adaptation to and discovery of expectations and permitted forms of involvement in the United States. They often learned of opportunities informally through contact with other parents. The school personnel with whom they engaged were critical in supporting their adjustment to the new school system, and the language and professional skills they brought with them also influenced how they interacted with school personnel. Our findings call schools to make intentional efforts to be culturally and linguistically responsive through informing and involving parents who are unfamiliar with U.S. schooling rather than leaving them to find their own way.

Schools in the United States and across the globe have difficulty establishing compelling partnerships with minoritized parents and engaging them with their children's education (Malone, 2015; Reynolds et al., 2015). Literature suggests that the conventional ways schools operate privilege certain groups while marginalizing others (Auerbach, 2007; Boutte & Johnson, 2013; Lareau, 1987; Urkmez et al., 2022). Avoiding

disenfranchisement requires a conscious and active effort from schools (DeMatthews et al., 2016; Khalifa, 2012). Even when schools treat all parents in the same manner and place the same expectations on all for parental involvement, some parents could still experience marginalization (Devlieghere & Vandenbroeck, 2022; Lareau, 1987). In fact, one problem is assuming that "all parents are the same, with the same needs, and that their children can be treated in the same way" (Crozier, 2001, p. 329). When schools fail to recognize and to be reflective of parents' diversity and expect them to comply with traditional ways of being involved, they unavoidably privilege some groups while marginalizing others (Crozier, 2001; López et al., 2001). Migrant parents and families, whose different strengths, needs, and priorities are not engaged or addressed by schools, may become victims of this problem. Despite the number of studies focusing on parental involvement, these parents are still subject to marginalizing conditions in schools (Fernández & López, 2017; G. López, 2001).

Extant literature focusing on migrant parents' involvement in U.S. schools often focuses on immigrant families who settle from Central or South America in the United States (e.g., DeMatthews et al., 2016; Fernández & López, 2017; G. López, 2001) and highlights various challenges that these families shoulder to support their children's education (Martínez, 2021; Moreno & Chuang, 2011). In such studies, these families often face extra challenges such as lack of access to quality education, job opportunities, and health services. Still, even if those challenges are not present, others, like cultural and linguistic challenges to engaging their children's schools, still exist for parents not born in the United States (García Coll et al., 2002), and these challenges are shouldered in the absence of immediate as extended family members (Long et al., 2018; Mukminin & McMahon, 2013). Using a nationally representative data set, Turney and Kao (2009) found that "minority immigrant parents perceived a greater number and magnitude of barriers to getting involved in their children's elementary school than did native-born White parents, after controlling for other demographic and socioeconomic variables" (p. 267). Of importance, educators' lack of effective response to cultural and linguistic diversity appears to be a critical reason contributing to the barriers to parental involvement in schools (DeCastro-Ambrosetti & Cho, 2005; Johnson, 2007; Kim, 2002).

Trends over the decades have shown increases in international enrollment in graduate student programs in the United States (Zong & Batalova, 2018). Of the 1.1 million international students who attended U.S. higher education institutions in the 2016–2017 academic year, close to 400,000 of those were graduate students (Zong & Batalova, 2018), some of whom brought their spouses and children. For our study, we recruited a group of international parents who came to the United States as visiting scholars, graduate students, or their partners. In each family, at least one parent had obtained a higher education degree within their home country prior to migrating to the United States.

International graduate students and visiting scholars enroll their children in schools situated in proximity to the universities in which they study. These schools, then, are in positions to connect with these families, whose cultural, linguistic, and contextual diversity adds another layer of complexity to the responsibility of engaging parents. However, as suggested in the scholarly literature, engaging culturally and linguistically diverse parents has become an increasingly important aspect for

educators to address, and one for which they often do not feel prepared (Young et al., 2010).

Our study aims to increase understanding of the experiences of international parents who are trying to get involved in their children's U.S. schooling. Rather than focusing on a context where parents face external challenges, such as lack of access to quality education, job opportunities, or health services, we chose to examine a school with a reputation for quality education, considered a top 50 elementary school in the state (*U.S. News and World Report*, 2021) and known for its high enrollment of international families. By examining a school regarded as being high quality, we can then focus beyond the issue of access to quality education. Focusing on this group enables us to demonstrate culturally and linguistically related struggles that parents coming from outside the United States face regardless of their educational attainment. This is important because previous research presents parents' educational level as a factor affecting their involvement (Bogenschneider, 1997; Shumow et al., 2011; Vera et al., 2012). To guide this endeavor, we asked one main research question: "How do international parents, living in the United States due to their or their spouses' status as graduate students or visiting scholars, experience their children's school, known for serving many international families?"

Literature Review

In this section, we begin by defining the concept of "international parent" in relation to migrant parents. We then discuss the critical literature that explores culture in relation to parental involvement and address culturally responsive education. Finally, the focus of the review turns to the school leadership literature and its relation to and importance for diverse parents' involvement.

Defining International Parents

We focus on a subgroup of migrant parents, international families with school-aged children, and define international families as those who have temporarily migrated to the United States as the result of at least one parent's scholarly trajectory. While we recognize that the term "family" can represent a variety of structures and compositions (Sharma, 2013), the structure of international families in this study is shaped by the immigration rules for these families who are in the United States specifically for educational purposes and who have a cultural background different from that of the host country. As a result, each family in this study had at least one parent living in the United States as a visiting scholar or "international students . . . who temporarily reside in a country other than their country of citizenship or permanent residence in order to participate in international educational exchange as students, teachers, and researchers" (Paige, 1990, p. 162), or their spouses.

Literature focusing on culture and cultural diversity related to parental involvement often builds on the experiences of foreign-born parents with relatively less formal schooling than their white middle-class counterparts in the United States and focuses on how schools problematize their involvement with their children's education (e.g., Auerbach, 2007; García & de Guzmán, 2020; López et al., 2001). Here, we examine international families with at least one parent already having or pursuing a graduate

degree. While both immigrant and international parents share certain experiences and characteristics, there are also differences. This subgroup of parents is unique in that they have attained higher education degrees in their home country and may benefit from their past experiences with formal education in their home countries as they navigate their children's schooling in the United States. Additionally, unlike immigrant parents who have come to the United States with the intent to settle in the country, international parents intend to live in the country only temporarily, returning to their home countries upon completing their course of study or visiting scholar period.

Culture in Relation to Parental Involvement

Culture plays a pivotal role in how societies are organized and function. It affects the ways people behave, dress, and communicate. According to Lederach (1995), "Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them" (p. 9). It is "created, shared, and transformed by . . . people bound together by a common history, geographic location, language, social class, religion, or other shared identity" (Nieto & Bode, 2018, p. 137). Culture as knowledge shared by and transferred within a group bestows the beholder with certain kinds of privileges that are only recognized when educators harness critical consciousness and self-awareness (Khalifa et al., 2016). The impact of privilege shows itself when there are "others" who are unfamiliar with the codes of that culture. Once people try to navigate their way in a culture other than their own, only then can they begin to understand its influence.

In schools, culture affects what educators view as legitimate involvement. This way, culture sets expectations for parents and determines whose involvement is valid. Schools in the United States tend to function from a perspective that recognizes white middle-class values as a default in many school-parent partnership efforts (Lareau, 1987; Noguera, 2001; Turney & Kao, 2009), and domination of one culture disproportionally benefits certain groups of parents while rendering their culture legitimate and more powerful than that of others (Delgado-Gaitán, 2012). Promoting inclusive parental involvement in diverse schools, however, requires educators to recognize this reality and understand that parental involvement is a culturally bound concept often drawing from middle-class, white American values (Delgado-Gaitán, 2012; Doucet, 2011). Because of this culturally bound perspective, certain parents enjoy a privilege while others try to decipher the ways in which the system works. As Delgado-Gaitán (2012) states, "How schools operate comprises a type of literacy that parents need to understand to successfully participate in their children's schooling" (p. 306); gaining more knowledge about the system gives parents more power to advocate for their children. By engaging in *culturally responsive practices*, schools can support all parents, increasing knowledge about the system to engage in schools more equitably.

Culturally Responsive Education

Culturally responsive education takes a strengths-based approach to diversity, framing it as an asset rather than a negative aspect. Cultural responsiveness can be understood as schools' efforts to

> use the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters

> more relevant to and effective for them. It teaches to and through the strength of these students. It is culturally validating and affirming. (Gay, 2002, p. 29).

Culturally responsive educators recognize and acknowledge that historically, schooling has been organized in ways that perpetuate inequities (Powell & Cantrell, 2021). They aim to disrupt the inequities present in the form of "Eurocentric mainstream standards and . . . an industrial model designed to assimilate students" (Powell & Cantrell, 2021, p. xvi). School leaders who are culturally responsive foster critical self-awareness, ensure that teacher preparation and curricula are culturally responsive, nurture inclusive school environments, and engage students and families in community contexts (Khalifa et al., 2016). Enacting the various elements named above can "build capacity on issues of equity, diversity, and social justice" (A. López, 2015, p. 173). Educators engaging in culturally responsive practices promote a school culture that helps its members to view diversity in different and positive ways (Hernández et al., 2018).

School Leadership and Culturally Diverse Families

School leaders must act in socially just and culturally responsive ways to transform schools into engaging spaces for all parents and students from diverse backgrounds (A. López, 2015). Culturally responsive (CR) school leaders become "critical, reflective, purposeful, and fearless" to fight against injustices and create inclusive spaces for all in their schools (A. López, 2015, p. 171). Such leaders make deliberate efforts to empower communities by continuously centering them. By enacting care and reciprocal respect and promoting critical reflection and involvement, leaders' actions can foster communities' access to resources they previously did not have (Delgado-Gaitán, 2012). To achieve this goal, leaders constantly engage in ongoing critical reflection to recognize and move beyond their pre-established conceptualizations of diverse families and children and create opportunities for their staff to do the same (Khalifa, 2018; Theoharis, 2007). Therefore, culturally responsive school leaders invest in the capacities of their school staff in ways that give them opportunities to recognize not only systemic issues, but also their own biases (Furman, 2012; A. López, 2015).

Just as adopting a CR model in classroom instruction can help educators improve the learning experiences of diverse students (Gay, 2002), creating CR schools for diverse parents can also help develop meaningful parental involvement opportunities for diverse families (Grant & Ray, 2010; Villegas & Lucas, 2002). Schools that seek to promote CR parental involvement need to "understand how to work with families in ethically and morally responsible ways" (Hernández et al., 2018, p. 79), and "see themselves as responsible for and capable of bringing about change to make schools more equitable" (Villegas & Lucas, 2002, p. 20). A culturally responsive school recognizes that cultural differences between schools and homes can explain why and how certain students and families are failed in schools (Hernández et al., 2018). Enacting parental involvement through a culturally responsive perspective, schools learn that partnership between home and schools should not necessarily focus on school-based issues (Gay, 2002). Rather, educators strive to prioritize the needs of the parents they serve (Auerbach, 2009, 2010; López et al., 2001) and work to transform communities into "a better place to live" (Johnson, 2006, p. 19). Instead of viewing

parents as passive recipients of expert educator wisdom, educators endeavor to become lifelong learners who "learn alongside children and families" (Souto-Manning & Swick, 2006, p. 191) and consider parents resources (Powell & Cantrell, 2021). As lifelong learning advocates, it becomes crucial that educators get to know their parents and recognize their diverse cultures, values, strengths, and needs to use this knowledge to establish empowering relationships with families (Nissani & Singleton, 2010; Souto-Manning & Swick, 2006).

Method

To understand parents' experiences of participation and their interactions with their children's schools, we primarily focused on interviews with study participants. We also observed some school activities and reviewed related documents (e.g., calendars, newsletters, welcome documents). Employing purposeful sampling (Patton, 2015), we recruited parents by initially sending a recruitment email to the mailing list of families living in university housing. Additionally, we reached out to international parents they knew whose children attended Global Elementary School (GES, pseudonym), known for enrolling many children from families of international graduate students and visiting scholars. The criteria for inclusion in the study were: participants (1) all spoke a native language other than English, (2) had higher education degrees earned outside the United States, (3) were international scholars (graduate students or visiting scholars) or their spouses, and (4) had at least one child attending GES. Each participating family had one to two children at GES. We interviewed six participants from five households. Table 1, below, provides details regarding participants' countries of origin, language backgrounds, professional roles, and children.

GES was a suburban public school serving students from kindergarten to fifth grade. It was located near a research-intensive university with a large population of international students, Majestic University (MU, pseudonym). Based on data from MU's international office, about 15 percent of the overall student population on campus came from outside the United States, representing 130 nations. Many families came to Majestic's graduate programs, visiting scholar and teaching positions, and many enrolled their children in GES. As a result, over 16% of the students at GES spoke a language other than English. Reflective of the university's demographics, the elementary school enrolled a high number of international students and served families from approximately 45 countries. Also, the school website contained a translation feature, where parents could view the site in multiple languages.

Among its routines, GES had a daily morning ceremony where the school highlighted a different country each week. The principal had instituted the ceremony when she became the school leader. At the time of our study, the school's teachers had taken ownership of the ceremony. The school also had different events such as student author activities and movie nights to which parents were invited, held monthly parent meetings, and had a parent association. Additionally, the school had monthly newsletters, sent emails to parents, and had a presence on social media, such as a Facebook group and an app parents could access.

Table 1

Participants

Participant Name (pseudonym)	Country of Origin and Home Languages	Highest Educational Attainment Level & Profession	Role in United States	Children
Hakan*	Turkey – Turkish	Doctoral degree – Assistant professor at a university in Turkey	1-year, visiting scholar at Majestic University	Son, kindergarten
Yeliz*	Turkey – Turkish	Bachelor's degree – English as a second language teacher at a private middle school in Turkey	Came with her husband, not working in the United States.	Son, kindergarten
Ismaya	Indonesia – Indonesian	Master's degree (earned in United States) – Lecturer	Dual PhD student	Daughter, fifth grade; Son, kindergarten
Linda	Indonesia – Indonesian	Bachelor's degree – Housewife	Came with her husband (a PhD Student at Majestic University), not working in the United States.	Daughter, third grade; Daughter, kindergarten
Wati	Indonesia – Indonesian	Master's degree (earned in United States) – Lecturer	PhD student	Daughter, fourth grade; Son, first grade

Participant Name (pseudonym)	Country of Origin and Home Languages	Highest Educational Attainment Level & Profession	Role in United States	Children
Hanit	Nepal – Toteeli, Nepali, Hindi, Urdu, Punjabi	Master's degrees (earned in Nepal and in United States) – Educator	PhD student	Son, kindergarten; Daughter, high school

* Hakan and Yeliz were one couple; both parents interviewed together.

In-depth interviews with parents are the main data source for this study. Employing cognitive pretesting (Fowler, 2014) prior to conducting interviews, we piloted questions to see if potential respondents would understand and could answer the questions. The interview protocol (see Appendix) was designed to gain insights about families' backgrounds and their perceptions about education, including their definitions of education, their aspirations for their children, and involvement in their children's education. They also shared their perspectives on parental involvement in their home countries. For this study, we focused on aspects of the protocol related to how study participants were involved in and engaged with GES. Within this subsection of the protocol, we asked about ways the school and parents communicated and how parents were engaged by the school. We asked about parents' interactions with school administration, teachers, and staff and how the school got to know them. We conducted interviews that ranged in duration from almost half-an-hour to close to two hours, in English or in parents' native languages. Multilingual interviewing was possible because of team members' multiple language skills. All interviewees signed consent forms and were informed that they could stop the interview or skip questions with no consequence to them.

We transcribed interviews, translating them where necessary, so all interviews were accessible to all research team members. To promote trustworthiness, at least two of the three researchers read and coded each interview transcript (Saldaña, 2012). We first analyzed the data by using open coding, followed by coding the data as reflected in characteristics identified in the literature (Charmaz, 2000). Research team members completed an analytic matrix reflecting aspects identified in the literature. The matrix served to track patterns observed in the data related to key concepts in the related literature (Miles & Huberman, 1994). Elements include: serving culturally and linguistically diverse families; recognizing families' strengths and honoring their cultural values; connecting in community contexts; building inclusive and welcoming school environments; attending to families' needs and providing platforms to be heard; and embedding culturally responsive approaches in the school. We then discussed our coding and interpretations of the data, as well as patterns observed in the data, and identified main themes.

When we conducted the study in 2017 and 2018, we were MU doctoral students in a K-12 educational leadership program. Two team members were international students from Indonesia and Turkey. One team member is first-generation U.S.-born, with her family coming from Colombia, and having grown up on the East Coast. All the team members have backgrounds working in K-12 schools; two of us were teachers, and one was a counselor. The second and third authors had shared experiences with participants as members of international families who were also graduate students. Given our own cultural backgrounds of being from minoritized groups in the United States and having scholarly preparation in family involvement, the team members apply a critical lens toward educational leadership and how schools may more effectively engage families.

Findings

While examining the experiences of these international parents as they tried to engage their children's education in a U.S. school, our analysis yielded two main themes: parental involvement as a process of adaptation and engaging in decision-making: "It's not for us." Our first theme, consisting of four sub-themes, suggests that parental involvement occurred as a process of discovery and adaptation into a new school system for these parents and we highlight factors affecting their adaptation. The second theme explains parents' experiences with school decision-making and underlines difficulties encountered in this matter.

Parental Involvement as a Process of Adaptation

For the parents who participated in this study, parental involvement was a process of adaptation in which they gradually discovered a new school system, the opportunities available for their involvement, and educators' expectations in this regard. When these parents first stepped into GES, they did not know the school system, the way it functioned, or the roles they were supposed to fulfill in the school as parents. As they often stated, the school systems in their home countries were in contrast to what they experienced at GES.

Ismaya, who had come to the United States from Indonesia to study curriculum and educational policy as a doctoral student, stressed that "I think it is different, in Indonesia, culturally and historically, schools are part of the government rather than part of the community." Despite this kind of difference, parents attempted to navigate their way based on knowledge and experience of their home country schooling systems and slowly learned the system at GES. As they learned about this system and its expectations for them as parents, they used their education as a resource and benefited from the welcoming school environment and relationships they formed with other parents and school staff.

Parents thought that, compared with the schools in their home countries, this new school system presented them with rich involvement opportunities. Through its open-door policy, numerous events, and multiple communication channels, GES provided these parents with an environment where they could be involved in their children's education beyond what they had in their home countries. Yet, the sheer existence of these opportunities did not guarantee parents' involvement, because to tap

into opportunities, parents first needed to explore them and learn how they worked. Therefore, parents first had to discover this new system and its resources and then needed to get comfortable with accessing them. The parent involvement venture was an ongoing process in which parents constantly learned something new about the system.

Learning about resources and how they worked took parents months and sometimes almost an entire school year. For instance, it took Yeliz, the wife of a visiting scholar, several months to realize that she could volunteer in the classroom. She finally learned about this possibility from another international mother who also happened to be her neighbor. This mother told Yeliz that she attended her son's classes and that parents were allowed in classrooms. Prior to receiving this information, given her experience in Turkey, Yeliz didn't even consider the possibility of parents volunteering in classrooms. Yeliz noted that being in the classroom with her son early on would have been helpful since her son did not speak any English upon his arrival. All the parents in our study shared that schools in their home countries follow much stricter policies regarding parents' presence in schools.

Linda, an Indonesian mother, commented that her daughter's school in Indonesia "discourage [*sic*] parents from going to school," believing that parents would "spoil the children" by doing so. Discovering that teachers at GES were ready to accept parents into their classrooms and were willing to listen to them, Linda and other parents in this study appreciated this aspect of the new school system. Based on her experience in GES, Linda elaborated that "what I like about the schools here in the U.S. is that we can involve [*sic*] in almost all activities and events." Like Linda, Yeliz commented that the school did "a great job by being open to parents all the time." She described how she spent time at GES: "Most of the time, I go during lunchtime, and I stay for recess, and we spent time with the kids as well because they are happy when they see me, and I always keep an eye on them." These examples show that as parents acquired more and more knowledge about the system, they became more involved.

Some formal activities were relatively easier to participate in for the parents. GES organized events for parents to become involved and volunteer in the school. Although announcing these opportunities through phone calls, texting, fliers, Facebook, and the school website made it easier for parents to be aware of them, they still had to decipher the expectations for engaging in these activities. When Hanit, a doctoral student in language studies and mother of a kindergartener, accompanied her son Badri to the school's movie night, she "felt bad not to be as engaged as other parents who brought pillows and blankets." While wanting to have her son take part in the activity, she did not know that bringing these items was part of how members of the school community participated.

Once informed, these international parents sought to become involved in these activities. Attending these school events, parents interacted with their own as well as other parents' children, helped teachers run these events, and sometimes socialized with other parents. Overall, the parents were satisfied with the number and variety of events they were invited to participate in and volunteer for, but it appeared that GES mostly assumed parents already knew about these opportunities and how to take part in them. Because of these assumptions, parents were left on their own to figure out

parental involvement at GES. For some parents, GES' failure to provide more of an orientation was just a small "communication problem," but the school's lack of intentionality did result in barriers to fuller engagement. In speaking with parents, however, we identified some key resources that helped these parents during this discovery venture of adapting to a new system.

The Power of Recognizing Diversity and Fostering a Welcoming School Environment

Parents welcomed the school's invitations to attend school events, volunteer in school, and engage in conversations about their children. They all mentioned and appreciated the school's multicultural morning ceremony, which was strongly embedded in the school's daily routine and signaled to parents that GES recognized and valued diversity. Along with other visible signals of welcome, including a prominent "welcome" sign in multiple languages, this daily activity demonstrated the recognition of multiple nations coming together within the school. The daily morning activity included reciting the pledge of allegiance, announcements, and greetings among the "school family," recognizing birthdays, and weekly learning about a different country. Linda, who referred to this activity as her "favorite," noted, "We are lucky to have students, like, from around 40 countries'' in the school, and she felt that the "school also engage[s] all students and parents from all cultural backgrounds [*sic*] to any school activities." She described how "they talk about one country . . . about its people, its culture, its traditions, its music." Ismaya, who had a fifth-grade daughter at the school, also spoke of the importance of seeing diversity recognized at GES. He described the school as consisting of "40 or 60 countries [and the school was] celebrating their origins. That is something I highly value, celebrating uniqueness, humanity values." This long-standing activity was reflective of the school's welcoming environment for all and of diversity being valued.

Another way parents felt their cultures were included and valued was when educators recognized their cultural characteristics, such as their native language, in a positive way. Hakan and Yeliz, a Turkish couple, indicated that their son Ali's kindergarten teacher supported the use of Turkish and Ali's interest in his family's native country. They both referred to GES as "the international school" because it was so close to the local university, and it had a large international population. These parents shared that Ali's "English teacher" encouraged them to continue speaking Turkish with him. According to Yeliz, Ali's teacher assured them by saying, "If someone's mother tongue is strong . . . this person can learn another language easily. So, first of all, the mother tongue should be really strong." This teacher's emphasis on the positive influence their home language would have on Ali's development of English reflected the teacher's understanding of language development and valued an important aspect of the family's culture. Additionally, when Ali's class had a writing project culminating in an activity to which parents were invited, Ali chose to write about Turkey. The classroom teacher shared with them that their son was "so proud of his country. . . . He likes Turkey a lot." Hakan and Yeliz believed that the "school helped a lot" in adapting to the new system of schooling and that the school "help[ed] the kids adapt . . . easily." Hakan and Yeliz viewed the way Ali's teacher suggested maintaining

their family's home language and fostering his interest in Turkey as ways the new school system supported their child's adaptation.

Similarly, Wati, a doctoral student from Indonesia and a mother of two children, appreciated the effort the school gave in supporting the transition process for the students and parents when she said, "We come from very different cultures; they might not know our culture, but for the interaction I think that they respect our culture." Wati shared that she was invited to the school and received help regarding her family's "transition to the school cultures." She felt that not only the teachers, [but also] the school principal, and the school adviser were helpful," understanding and respectful of her third-grade daughter, Ayu. For example, during the first few months at GES Ayu refused to sit on the floor, since this was an unfamiliar and even odd thing to do for her. As Ayu was reluctant, Wati interpreted the school's response as compassionate and respectful, waiting for the child to get used to her new environment. All these experiences eased the parents' transition into this new school environment.

The Importance of Connecting with other Parents

Almost all study participants, with one exception, lived in housing facilities for Majestic University affiliates. Living in university housing, some of them became neighbors with other scholar parents. In fact, in addition to all the communication channels that were in place at GES, parents indicated that they heard and learned a great deal by communicating with other parents. Through interactions with one another in the neighborhood, they learned key information about how the system worked in the United States and how they could support their children in this new environment.

Yeliz shared how she learned about a computer application used in the school: "It's a really good application, but they forgot to tell us this. I have just learned it [*sic*] a week ago from another parent." At the time she stated this, the school year was almost over. Even some fundamental information resources, such as the school Facebook page, were a mystery to these parents at first. Again, Yeliz shared that she heard one of her neighbors, another international parent, talking about a school concert on Christmas day that she was not aware of. Once she inquired, she learned that the event information was posted on the school Facebook group and that was how she finally learned about this resource. Unfortunately, the event was over when Yeliz heard about it, but thanks to the exchanges regarding the concert, she was able to discover this readily available source of information. Just as she had learned from another mother that she could go into her son's class and that there was a reading app she would have found so valuable, had she not had these interactions with other parents, she might not have ever known; the school did not formally address these.

Ismaya and Linda both named bus drop-off and pickup as key occasions to engage with other parents, both international and domestic. Linda shared that her family interacted with other parents "every time we take the kids to the bus and pick them up from the bus stop. Yes, I interact a lot with other parents." This simple daily ritual provided an opportunity for repeated informal contact among parents, during which they exchanged information and developed relationships.

The Importance of Connecting with School Staff

Interviews highlighted the importance of school staff, in addition to faculty, in developing an inclusive and welcoming school culture and adjusting to the new school system. Various school staff members were key in helping parents to navigate the system and support their children's acclimation to their new setting and routines. At times, these personnel even assisted families with matters not directly related to school issues, such as helping obtain a dental appointment. Being welcomed by a supportive school staff appeared to be important for these families in their transition. Parents identified the school secretary, a lunch aide, the school chef, a custodian, and a school bus driver as people they found helpful or with whom they had built relationships.

When asked about key personnel with whom they interacted, almost all participants named the school secretary and described her in a positive manner. Linda felt that one aspect that made the school "so welcoming" was that the person at "the front desk even knows my name." Hanit found the secretary to be "warm" and to have a demeanor that went beyond one-word answers. Aligned with other parents, Yeliz and Hakan stated that they were filled with questions and were extremely nervous as they walked into the school for the first time, but that their fear and anxiety vanished as they met and were welcomed by the school secretary. When asked about how she felt going into the school's office, Wati said that she felt "welcome[d] every time I go to the school." These examples show that, as the families were entering an unfamiliar space, the GES school secretary played an instrumental role helping them establish a positive first contact and foster a welcoming feeling in their new environment.

Other personnel parents highlighted were the school cafeteria staff, who were critical since school meals had been a concern for several of the parents. Linda shared, "We are Muslim, so we were worried about the food, but we were surprised knowing that the head chef is Muslim and wearing the headscarf." The presence of a chef who was also Muslim allayed Linda's concerns because she believed that this person would understand her child's dietary needs. Hanit was grateful that the lunch monitor could communicate with her son Badri in Urdu or Hindi. The monitor could help ensure that Badri was eating when her son was reluctant to go to the lunchroom early on, since he did not know the names of food items.

Although the diversity of staff was important, their attitude was also critical. Yeliz found everyone at the school, including other parents, to be "nice and . . . so friendly," which in turn eased their worries and helped them get "relaxed." Hakan told about how he and his wife saw a school janitor stop mopping the gym to help a little girl find someone she was looking for. This instance "impressed" Hakan "very much" because, as he put it, "we don't see much of this kind of an approach in our own country. . . ." He felt this example was indicative of the kindness and respect he had seen across the school. These kinds of accommodating gestures from the school secretary, janitor, and other staff helped these parents feel safe and reassured at GES, which led them to feel comfortable in this new system. Beyond the physical school building, Linda found a sense of connection with the bus driver on her children's route. She noted that her family "in some occasions [sic] . . . exchange gifts with the bus driver." The bus routine connected parents with staff and with other parents.

Comforting interactions with different members of the school community helped to promote these parents' adjustment into the new world they faced. Instances when parents could speak with others who could understand them and were open to aiding them were appreciated. These occasions helped parents navigate challenges they encountered as their children attended GES. Parents' naming of non-faculty school staff points to the importance of all staff in the school community playing a role in the school's welcoming tone.

Parents' Educational Backgrounds and Language Skills in Navigating U.S. Schooling

Our study found that parents' educational backgrounds and English proficiency served as useful resources, helping them acquire more knowledge of the system and navigate their way. As mentioned above, study participants all agreed that what they experienced as parental involvement at GES was different from what was expected in their home countries. They found GES open to parents. Yet, this new system was a mystery to them when they first arrived. They navigated this new system by collecting bits of information through school resources (e.g., newsletters, text messages, school website, school Facebook page) and other parents. As they went through this experience, parents' educational backgrounds and language skills helped them maneuver through GES and adapt to the new parental involvement expectations of U.S. schooling.

These parents' educational backgrounds provided them with a knowledge base that empowered them when interacting with the school. For example, when Ismaya talked about his relationship with the educators at GES, he stated that "[my] education background [made me] comfortable speaking to teachers and administrators; I could appreciate what they are doing [because he had knowledge of the field]. Those factors made me comfortable." Ismaya said that his experience in the field of education, along with time in another U.S. city prior to attending Majestic University, aided him in feeling more comfortable navigating GES when his daughter attended the school.

Other parents also indicated that their own professional and academic backgrounds fostered their ability to engage with their children's school and to navigate potential difficulties. For instance, Hanit prevented her son's premature placement in speech services, "thankfully," through her knowledge of linguistics. She provided an alternative explanation to her son's teacher for why he could not pronounce certain words. She negotiated with the teacher to give her son's lost baby teeth some time to grow in and then revisit the referral if necessary. Hanit commented that she appreciated that in the United States, there is opportunity for discussion, and parental permission is required, acknowledging that in Nepal Badri would have been placed without discussion. This approach gave her the opportunity to inform the school about circumstances they had not considered.

Those who felt comfortable about their English ability were more confident about interacting with educators. Therefore, parents' English proficiency was critical in enabling their involvement in school activities. Ismaya stated that while he was comfortable communicating with teachers, his wife, who had less English proficiency, engaged less with the school directly and preferred email communication, because she

could read and reread messages. Similarly, Yeliz had more direct communication with the school than her husband, who had less English proficiency than she did. Also, during school events we attended, we observed that parents who did not speak English mainly observed activities but did not interact much with other attendees. As participants explained, GES did not provide translation help for these parents.

Only a few parents per classroom had difficulty understanding basic English, as suggested by Yeliz, but understanding certain terminology was an issue for most study participants, regardless of proficiency. Technical language used at certain occasions posed a challenge for parents. For example, school board meetings appeared difficult to follow. Even if they tried, the technical jargon used in these meetings was challenging, and they felt as if "another language" was being spoken.

These findings suggest that parents' English proficiency and educational background affected their ability to learn about this new system, navigate it, and tap into school resources available. However, even those international parents who possessed higher education degrees and were proficient in English had difficulty finding their way in curricular and more formal meetings and engaging in school decision-making processes.

Engaging in Decision-Making: "It's not for us"

These parents found the involvement opportunities at GES quite generous compared with those in their home countries' schools. In fact, they often talked positively about the diverse involvement avenues the school offered them. They tried to learn these as much as possible and to adapt to this new system without feeling the burden of historical discrimination and marginalization diverse parents have experienced in U.S. schooling (Diamond & Gomez, 2004; Lareau & Horvat, 1999). Yet, they were particularly attentive to the calls directly related to their own children while being hesitant to attend meetings and activities where general school matters were discussed. Even when they did attend, they chose to observe while trying to understand what was happening. As one parent stated,

> I don't attend general school meetings. Cause I don't know this system well and how it works. We go to all classroom meetings or events, but not to the school board meetings. It's not for us, I think. I dropped by one of these once and I think they were talking about the school budget or something, but I couldn't understand what they were talking about really. It was like another language to me.

Aligned with this comment, Wati explained that "there is a parent-teacher meeting, [but I am] not so much into policy, because usually that's for U.S.A. citizens. It's for some of their parents." They felt that attending these meetings and engaging in school policy discussions were not for international parents.

Since the concept of local school governance was new to these parents, they had difficulty understanding and considering their roles as active partners on such occasions. Comparing his country with the United States, Ismaya reported that "parents did not play a major role until lately" in Indonesian education. Although he believed the orientation was changing and parents were given more responsibilities in Indonesian

schools, that was not "in terms of programs and making decisions in schools," since the "public schools are government directed," meaning that decisions are made by the central administration and carried out by educators at schools. Being unfamiliar with decision-making processes and raising their voices in their home countries' schools, these parents did not indicate the need to consider the ways in which they could make their voices heard in GES.

Besides being unfamiliar with the concept of parental involvement in decision-making processes, they also felt detached from the formal language spoken in these general meetings. Linda, who volunteered at various school activities and "interact[ed] with so many parents," believed that the school could improve how it relates academic topics to parents. She stated, "Perhaps, the school needs to explain clearly about some terms which are difficult, such as in curriculum meeting[s], I am not really familiar with some terms in the curriculum, so I only attended the meeting once or twice." She also noted that while some groups of international parents were very active in activities, others "never come to the meeting[s]."

Overall, findings suggest that international parents tried their best to learn about the system and benefited from various resources while doing so. Yet, despite their efforts, they did not feel that they belonged in decision-making circles.

Discussion

This study contributes to an understanding of the experiences of international parents as they enter a U.S. school system through their children's attendance in a school known for serving international families. The parents had extensive experiences with formal schooling in their home countries and had all completed at least one higher education degree. However, without knowledge of parental involvement expectations or permitted forms of involvement in the United States, these parents were left to discover parental involvement conventions in their children's school. They often learned of opportunities informally through contact with other parents. School personnel with whom they engaged were critical in supporting their adjustment to the new school system, and the language and professional skills they brought with them also influenced how they interacted with school personnel. While parents accepted invitations to volunteer, they were less involved in attending school meetings or engaging in decision-making because they did not understand terms used or felt that involvement in policy was not for them.

The idea of engaging all parents in their children's education is appealing but also challenging for schools. In fact, the very efforts schools make to support this goal could yield some adverse effects on some parents' involvement (Ishimaru, 2019). Extant research shows that conventional ways schools try to promote parental involvement can privilege certain groups while marginalizing others (Auerbach, 2007; Boutte & Johnson, 2013; Lareau, 1987), and migrant parents can be one of the most vulnerable groups in this regard (Auerbach, 2007; López et al., 2001). As pointed out earlier in this article, there is a growing body of literature focused on this matter, but the work often centers on parents and schools that confront serious social and economic disadvantages. Families in such contexts often lack access to decent job opportunities, health provision, and safe living spaces (e.g., DeMatthews et al., 2016;

García & de Guzmán, 2020; López et al., 2001). In contrast to these studies, we focus on a subgroup of migrant parents who came to the United States for a limited time, often for one to six years, as scholars at a prestigious university or as their family members, and we examined their parental involvement experiences in an elementary school that was considered a top 50 elementary school in the state (*U.S. News and World Report*, 2021).

Our findings show that GES provided parents with a welcoming environment and rich school-centric involvement opportunities. Although the parents were initially unaware of these opportunities, they slowly learned about some of the involvement expectations and opportunities in the school. The more parents learned about the different ways they could support their children's schooling, the more they appreciated the new system and the opportunities available to them. Although this sense of welcome was attractive, we argue that this could be misleading both for school communities and for researchers. From a critical perspective, there are two issues that we highlight in an effort to promote inclusive school cultures for all parents.

First, parents experienced parental involvement as a process of adaptation that was initiated and upheld by the parents. Large differences existed between the international parents' home countries regarding how they engaged in their children's education, how schools and families partnered with schools, and how the system worked overall. Since GES assumed that parents would know "the rules of the game," which were predefined and imposed by the school (Dahlstedt, 2009, p. 201), parents did not receive much intentional help from educators. As a result, the discovery of this new system was a parent-initiated process, the responsibility of which rested on families' shoulders.

Our findings support a growing counter discourse arguing that schools need to take proactive roles in engaging diverse parents and promoting their empowerment by building parents' capacities and the knowledge necessary truly to be school community members (DeMatthews et al., 2016; Gedik, 2021), rather than expecting parents to know the rules and the expectations. Literature suggests that when educators rely on school-centric, one-size-fits-all definitions and conceptualize parental involvement as a responsibility of parents, they often fail to engage those "parents who, in fact, need school partnership the most" (Gedik, 2021, p. 286). Therefore, schools need to assume the responsibility to pave the path for parents. Once they learn how the school system is structured and have a raised critical awareness about its implications, then parents can experience authentic engagement and school-family partnerships can go beyond conventional "mandates for collaboration" that are "geared toward narrow school agendas" (Auerbach, 2010, p. 728). Instead, these partnerships will reflect the families and communities the schools serve. Our findings suggest that without intentionality on the school's part, parents who are unfamiliar with U.S. schooling will have to take a long and circuitous journey to discover this new land all by themselves.

Previous research is clear on the impact of parents' educational backgrounds and language proficiency on their involvement with their children's education (Bellibas & Gumuz, 2013; Diamond & Gomez, 2004; Lareau, 1987). Aligned with these findings, our study reveals the role that language proficiency played in the way that parents

interacted with the school. Additionally, we found that the mode of communication used by schools could help to support the way parents process information. Parents with more English proficiency felt more prepared to engage directly with school personnel. For parents with less English proficiency, being able to reread emails supported their understanding of school communications. Including multilingual resources such as interpreters would provide additional support for parents. It is important to note, also, that even for parents who were comfortable in English, curricular jargon and educational terms that were new to parents also were a barrier to parental involvement.

Further, our study highlights the importance of relationships in both helping families adjust to the new school system and in learning about various ways of being involved. The families appreciated and were comforted by the help they received in navigating both school and non-school-related issues. Their worries were also put to rest as they saw school personnel whom they believed understood their needs, such as food options that aligned with their religious observances. Also important to these parents was the contact they had with other parents. As participants noted, even short interactions such as bus drop-off and pick-up times served as information-exchange opportunities.

Schools should consider the importance of the interactions parents have with both school personnel and with other parents. They can ensure that those hired in the school engage parents in a warm and helpful manner and that onboarding of new hires as well as ongoing development opportunities include addressing the needs of different groups of parents, including international parents. In terms of parent-to-parent relations, schools can promote interactions among parents overall and consider the different places parents might interact with one another, rather than solely centering the school building for interactions (Gil & Johnson, 2021; Jasis, 2019). Finally, when schools want to address international parents, they can engage parents who have been in the school longer and ask them what information they believe is important for parents newer to the school. Given that no parents named the welcome document for families as a resource they used, we wonder if parents in our study did not know about this resource, or if they did not find the resource as useful as it could have been.

Secondly, while parents were able to comply with some of the conventional expectations that the school held for them, their involvement did not extend to the school decision-making processes. When it came to attending the meetings where important decisions were made, some believed that these meetings were "usually . . . for U.S.A. citizens." Literature suggests that migrant parents may not be aware of the opportunities or may lack the confidence to speak up to school administrators on their children's behalf (Yakhnich, 2016), or they could be avoiding active advocacy and decision-making actions, simply because they don't know if they can (Sibley & Dearing, 2014). Previous literature tends to tie this problem to the parents' lack of resources and skills and implies that schools need to set aside their own agendas and prioritize the needs of these families "above all other involvement considerations" (López et al., 2001, p. 253).

Despite their educational backgrounds and other resources, these parents still felt alien in school meetings, believing that it was not their place to engage in the decision-making processes of the school. Even when they attended meetings, they could not understand the terminology used in these gatherings and felt like outsiders there. Therefore, once again, our findings suggest that parental voice in the decision-making process requires more than just organizing meetings. It, in fact, requires a proactive school leadership that is ready to empower parents, rather than assuming that schools are neutral and open to every parent in the same way (DeMatthews et al., 2016; Gedik, 2021). Schools should not presume that parents know the system and should actively take the lead to inform them about its "whats" and "hows." This is critical, because even when diverse parents come to the U.S. equipped with some of the resources valued in schools, they could still be marginalized from vital parental involvement roles.

Parents in this study were open to supporting their children's education through involvement in the opportunities offered by the school. When they felt it necessary, these international parents took the initiative to interpret their children's actions or circumstances for school personnel. This response of parents who were concerned about how their children might be viewed is documented by previous research (e.g., Isik-Ercan, 2010). Some parents may take the step to initiate this type of information sharing, especially in response to an incident or to clarify a misunderstanding. Rather than wait for parents to take the first step, however, school leaders can encourage their staff members to invite parents to share any additional background information that might help school personnel to contextualize situations. Engaging in dialogue with parents (Day, 2012) can help educators to understand students' and families' perspectives as well as provide information about expectations and explanations about school norms and activities.

This kind of exchange is essential because international parents may be accustomed to school systems less oriented toward inviting parents into schools or not encouraging parents to share. As previous research has found that more communication leads to greater cultural understanding (Isik-Ercan, 2010), it is crucial that schools engage in communication with the intention to hear from and learn about parents. To learn alongside parents, schools need to make sure that every family group gets enough opportunity to raise their voice and share "their thinking and understanding about their children's and families' everyday lives and educational experiences in and out of school" (McKenna & Millen, 2013, p. 12). This may include not only their "desires, dreams, goals, and hopes for their children," but also "frustration, concern, or anger over isolation, exclusion, or disrespect within the educational process" (McKenna & Millen, 2013, p. 12). Without this intentionality and taking a learner stance, schools may not fully actualize authentic engagement even when they make efforts to promote a sense of welcome for families.

Conclusion

As this study demonstrates, international parents at GES welcomed opportunities to be involved in their children's school. While educational attainment has been cited as an important factor in parental involvement levels, we found that there were other factors that influenced how parents were involved and what

relationships they had with the school, including those related to culture and language. Parents experienced both positive and concerning experiences at the school. A growing body of literature suggests that one-size-fits-all parental involvement models won't be successful, especially in diverse contexts, even when all families are highly educated and have access to quality education. Along with other extant research, our findings support that parental involvement in children's lives "is fluid, robust, and specific to context and culture" (McKenna & Millen, 2013, p. 9). In order to involve all parents, schools need to embrace emphasizing the importance of diversity and context and work to improve their cultural responsiveness.

In creating an all-inclusive school culture, educational leaders and all members of the school community should understand that no school ever reaches an "endpoint" of cultural responsiveness (Khalifa, 2018). Culturally responsive family engagement requires educators not to work from a deficit orientation (Valencia, 2002) but instead to assume responsibility and "ownership" for building relationships (Auerbach, 2009), emphasizing constant reflection on the part of the school leader and all faculty and staff. All members of the school community should ask themselves if they are serving and valuing all people within the school.

While educational leaders may not be able to mitigate all issues faced by international families, the school practices established can influence whether families and students feel included and can shape how families and students are supported and seen as an important part of the school community. Parents notice the visible signs of welcome and valuing of diversity, and these send positive messages regarding their presence in the school. Principals' staffing decisions can influence the tone of the school, can affect the way parents engage within the school, and can shape how they adjust to the school setting. Leaders can also consider what values may undergird their own beliefs, including those about schooling and participation, and consider perspectives outside of their own. Understanding families' contexts and cultures deeply, including what skills, knowledge, and talents parents might share, can strengthen their inclusion within the school community. Reinforcing parental networks and providing tools for navigating school systems are also important in helping families to become more truly connected to schools in a positive way.

Last but not least, when working with diverse parents, schools need to go beyond the school-centric parental engagement approaches that often emphasize school-based practices related to school-centric objectives set by the school alone. By seeking to learn about the cultures, values, strengths, and needs of families, school leaders, faculty, and staff establish empowering relationships with them (Ishimaru, 2019; Khalifa, 2012). Rather than trying to educate parents so that they can meet the school's expectations, social justice leaders strive for community-centered ways to reach out to and work with their constituent communities.

As our study indicates, there is much that can be learned by directly hearing from international parents regarding their experiences with their children's schools. Given that the United States continues its tradition of having over a million international students and visiting scholars on its university campuses annually, there is a great opportunity for future research to learn more deeply from these parents. A

mixed methods study involving more international parents from different schools near other U.S. universities could provide a broader picture of these parents' experiences. The knowledge garnered from such a study could help K-12 schools to understand more about families' strengths, as well as their needs. Findings could also offer information to schools about practices, including those that are culturally responsive and inclusive and those that better support international families who are engaged with both K-12 and post-secondary school systems.

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End Notes

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Appendix

Parent Interview Questions

The interview protocol was designed to gain insights about families' backgrounds and their perceptions about education, and involvement in their children's education, including parental involvement in their home countries. We also asked study participants about their involvement and engagement at their children's schools to learn about their interactions with school personnel and how they were engaged by the school. Questions included:

- Could you tell me a little bit about yourself?
- Who in your family is going to elementary school here in the United States?
- How do you define education?
- How important do you think your contribution is for your child's education?
- How do you support your child's education?
- How are parents expected to be involved in their children's education in your home country?
- How often do you have communication with the school?
- Does the school try to engage you in school activities? Please explain.
- Do you interact with other parents whose children attend this school or other schools?
- Are there other ways that you learn about what is going on with the school?
- How do you feel when you enter the school/go to the school's front office?
- Are there other key personnel/staff with whom you have interaction?
- Have you experienced any challenges regarding your involvement in activities initiated by the school? Please explain.
- Was the challenge resolved/addressed? If so, how?
- What is the school doing that helps you get involved in your child's education?

Book Review Introduction

Social Realities and Purposeful Learning in Multilingual Contexts

Patricia Velasco

Book Review Editor, *Journal of Multilingual Education Research*

Volume 12 represents a new opportunity for *JMER*'s book section. We are presenting three very different book reviews that we believe complement one another. Olivares Orellana's review of Ahit Mohanty's (2018) *The Multilingual Reality: Living with Languages* highlights how multilingualism in India is an everyday, complex phenomenon characterized by hierarchical relationships among languages, discrimination, and marginalization. Mohanty expands on the concept of a Double Divide, meaning that at the top and in limited supply stand English and French, representing prestige and access to higher, elitist, education. In contrast, the major regional (vernacular) languages stand apart, preventing entrance to privileged contexts. Not only does the chasm affect the place of languages in society at large, but, most importantly, the linguistic identity of individuals and community members is compromised, leading to failure and deprivation. Mohanty's book briefly discusses multilingual education in the context of sociolinguistic disadvantages of minority language speakers in India and focuses on multilingual education from the social justice lens: the right to use one's language in legal, administrative, and judicial acts, including language education.

In sharp contrast, Falchi's review of Espinosa and Ascensi-Moreno's (2021) *Rooted in Strength: Using Translanguaging to Grow Multilingual Readers and Writers* is deeply situated in early-childhood bilingual classrooms where translanguaging is at the core for propelling reading and writing success. Within this context, translanguaging is defined as using home and new language resources to make sense of the world at large and the immediate task of learning how to read and write. From this perspective, translanguaging is particularly well suited to build background knowledge while gaining control of the different aspects of the reading and writing processes.

Ijalba's review centers on Cioé-Peña's *(M)othering Labeled Children: Bilingualism and Disability in the Lives of Latinx Mothers* (2021). In this book, the lives of three Latinx mothers raising children who are labeled both bilingual and disabled are explored. In such circumstances it is easy to assume that these parents are ill equipped to face the demands of the NYC public school system. Peña's book showcases what Bourdieu (1998) referred to as reactivation of capital or accrued abilities learned in a different context and deployed in new circumstances. For these families the new circumstances include facing a new country, interacting in a new language, navigating the complexities

of the public school system and the labeling of their child as bilingual and dis/abled. At the heart of the resourcefulness these mothers display are their children's well-being and aspirations. These efforts, though, often go unnoticed by teachers who consider bilingualism and dis/ability factors that hinder learning and success. Peña's message centers on acknowledging and building on each of these Latinx family's strengths, commitment, and affection. Within this approach, teachers can support such families in defining their goals, visions, and hopes for the future.

Taken together, Mohanty's book highlights the sociolinguistic inequalities and Cioé-Peña's volume uncovers the struggles parents face challenging a deficit-based school system that are sadly reproduced in many bilingual settings. Espinosa and Ascensi-Moreno's contribution demonstrates how these inequalities and struggles can be leveraged in classrooms where translanguaging opens the door for creating purposeful learning experiences in a flexible and unrestricted classroom context.

We are certain you will enjoy these three book reviews.

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Book Review

# **Multilingualism at the Margins**

Estrella Olivares-Orellana
Teachers College, Columbia University

Book Reviewed:

Mohanty, A. K. (2019). *The Multilingual Reality: Living with Languages.* Bristol, UK/Blue Ridge Summit, PA: Multilingual Matters ("Linguistic Diversity & Language Rights" Series). ISBN 9781788921978. 257 pages; paperback ISBN 9781788921954, 288 pages. $49.95.

      This book offers an in-depth analysis of the dynamics of multilingualism in multilingual societies from the perspective of marginalized groups kept in the margins as a result of unequal access to opportunities and power. Written by Ajit Mohanty, former national fellow of the Indian Council of Social Science Research and retired professor of psychology, who has published extensively in the areas of psycholinguistics, multilingualism, and multilingual education. Mohanty provides concrete structural examples that function as instruments that propagate this inequality in India, but that can be analyzed similarly in many other postcolonial societies. In a time that seems marked by unequal power dynamics, this exploration into the subtleties of languages in multilingual societies can be an invaluable tool for students, researchers, educators, sociolinguists, psycholinguists, and anyone interested in multilingualism and multilingual education.
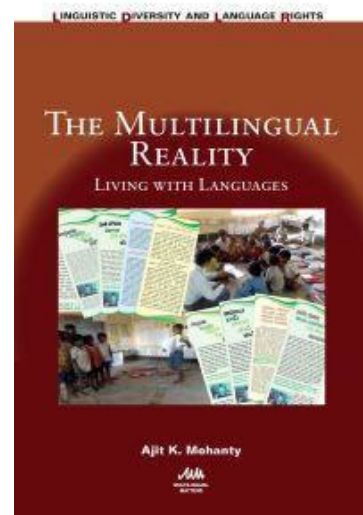
      Tove Skutnabb-Kangas's preface praises this book as a summary of Ajit Mohanty's work of a lifetime, beautifully and descriptively capturing circumstances that are not exclusive to India. Similarly, the foreword by renowned Western scholar in the field of bilingual education Jim Cummins, as well as the afterword, written by the equally prominent Indian scholar, Annamalai, highlight the significance of this work and provide summaries making impactful historical connections.

      In Chapter 1, "Languaging Without Borders and Boundaries," the author introduces the book by poignantly describing how growing up with multiple languages affords you the richness of a diverse world. There's an emphasis on the beauty of

existing in a multilingual environment in which levels of competence need not be judged and diversity is accommodated holistically, with many languages weaving a communicative world. The author then moves on to describing how this book theorizes the meaning of being multilingual in a multilingual society and how children learn to negotiate existing in a society with multifaceted communicative demands. Throughout the book, the author's work demonstrates the different ways in which he has attempted to examine his assumptions about the place of languages in a multilingual world that he has, at times, idealized as romantic but that evidence has revealed to be more complicated than harmonious. In many ways, this book tells the story of the author's journey through a world of many languages. It examines how multilingual societies and individuals are different and why and the pervasiveness of the neglect of some languages in various domains of society. This hierarchical organization of languages and its rationale challenges the author's postulations about the dynamics of languages in multilingual societies and takes him through an analysis that begins with an examination of the linguistic practices of tribal peoples in India and leads him to a deeper analysis of indigenous, tribal, minority, and minoritized (ITM) languages in multilingual societies. This book seeks to present the reader with "views from the margins, to understand the dynamics and share the agony of linguistic discrimination and the disadvantages of the ITM communities in the multilingual world of cumulative neglect and regressive marginalization" (p. 3).

Chapter 2 offers the conceptual foundations for understanding the ways in which multilingual societies and individuals are different and why. The author describes his upbringing in Puri, a place that houses one of the four major shrines for Hindu pilgrimage in India, in which languages naturally unite in routine temple rituals. The use of multiple languages for various communicative practices seemed both necessary and natural. The author juxtaposes this notion with the existence of multiple languages in places such as Canada and the United States, which his later exposure revealed was a region in which languages remained isolated and confined to certain groups or speakers without tendencies to share communicative spaces. In that region, the general shared spaces were mainly monolingual in English, with other languages used merely for restricted communicative familial purposes within communities of the speakers of other languages.

Something markedly different and noticeable between the speakers of heritage and ethnic languages in these countries and the speakers of English was that the former were bilinguals in their language and in English, with a clear language shift toward monolingualism in English among the younger generations. As the author explains, bilingualism among the minority groups was a mere transition point from monolingualism in the native language to monolingualism in the dominant language, with bilingualism accepted as a point of departure only when it included the dominant language. This was strikingly unlike his understanding of what it meant to live in a society in which multiple languages coexist and where languages aren't treated as discrete units. The author notes that the communicative scenarios in India present languages and users of languages that "blend into the total ecology of communication in a manner which makes them a natural and accepted aspect of each communicative act:

usually no language and no speaker is 'marked' as being different or out of context" (p.13).

Thus, the author posits that multilingualism must be examined as a sociolinguistic and psycholinguistic phenomenon different from how bilingualism is viewed in typical monolingual societies. This resonates with García and Kleyn's (2016) translanguaging theory, which differentiates the concept of a "named" language from that of the language system of individual speakers. As they articulate it, "one matter is the named language, quite another is the linguistic system of words, sounds, constructions and so forth that permits a speaker to speak, understand, read, write, communicate, and do other linguistic work" (p. 10). This theory builds on Garcia's (2009) plural vision for bilingual education, which sees multilingualism as going beyond monolingual societies' views of multilingualism.

The author then moves on to explain the difficulties of defining multilingualism in such diverse and complex contexts; in its core significance, multilingualism refers to "the ability of communities or persons to meet the communicative requirements of themselves and their society in normal daily life in two or more languages in their interactions with the speakers of any of these languages" (p. 17). This chapter effectively describes various features of multilingualism and language users in society, with vibrant examples of multilingual functioning. Interestingly, the author points out that his language socialization studies in India have demonstrated that "a multilingual society is not a Tower of Babel; it is a dynamic structure of multiple languages, each extending into the other in a complex interplay of multiple identities and, early in their development, children are socialized to live with multilingualism as natural phenomenon" (p. 33).

An interesting dichotomy of multilingualism is presented in chapter 3, which discusses whether multilingualism is seen as a resource or a burden. Detailed examples are provided for both viewpoints. The author begins the chapter by recounting an encounter with a family of Odia speakers who insisted on speaking in English to their daughter, who understood and spoke Odia quite well. The parents felt that too many languages would be a burden, so they were trying to focus on English, since that would be the language of her education. The author tried to explain that "it is not necessary for multilingual or bilingual children to be split between languages and that, in fact, many languages can be great resources for the mind as well as for society"; however, as is the case for many people around the world, these parents believed that their daughter's multilingualism would be a burden. The chapter then describes various studies that have demonstrated positive outcomes and metalinguistic advantages of bilingualism and multilingualism for different groups of people.

Chapter 4 presents a powerful examination of the dynamics resulting when language hierarchies are at play. As the author points out, "When some languages are privileged over others, it triggers social discrimination, advantaging some at the expense of the others" (p. 70). This section of the book analyzes this "othering" of languages in multilingual societies. From his analysis of multilingual societies around the world, the author attempts to demonstrate the presence of a hierarchy with a double divide "between the most dominant languages(s) and the major languages, on

the one hand, and between the major languages and 'other' languages, usually the indigenous, tribal, minority and minoritized (ITM) languages, on the other" (p. 70). This chapter offers examples of Kond communities to indicate that disadvantages normally associated with minoritized languages are "socially constructed through a chain of unequal treatments in multilingual societies" (p. 71). Citing Skutnabb-Kangas (2000), he presents cases of institutionalized linguistic inequality in India to illustrate how discriminatory state policies and practices can be responsible for the weakness and loss of ITM languages. Most poignantly, the author rationalizes that this weakness of ITM languages caused by long-term neglect is then used by policy makers to justify further neglect and inattention, thus perpetuating a vicious circle of language disadvantage. This chapter also presents an examination of hierarchical language practices around the world and closes by discussing the implications of the double divide and how it is related to the instrumental and integrative functions of languages at different levels of the hierarchy.

The impact of these linguistic hierarchical dynamics on individual identity in multilingual societies is examined in chapter 5. The author shows the strategies of assimilation at play when the move toward a voluntary shift is individual rather than collective. As he explains, the societal linguistic hierarchy, with the dominance of some languages over others, is a reality in multilingual societies, causing an inseparability between language choice and attitudes, societal power relations, political processes, language ideologies, and identities. While recognizing that there are complex realities of language change, language contact, shift, marginalization, and maintenance at play in multilingual societies, the studies described in this chapter illuminate the conditions under which some dominated, low-status languages in multilingual contexts are further marginalized while others are decidedly maintained.

Chapter 6 offers a discussion on language disadvantage, capability deprivation, and poverty. As it is clear throughout the book, languages in multilingual societies are systematized in a hierarchy of power and status that allows some languages privileged access to power and resources, whereas others are sidelined through sustained abandonment and discriminatory state policies. "The less powerful marginalized languages may continue to survive, but they are pushed out of major domains of use, restricted mostly to domains of home and community communication and robbed of their instrumental vitality" (p. 128). This has economic consequences because, as rationalized by the author, poverty is the absence of capability development. The author applies a capability approach to the consequences of this language hierarchy and uses examples of neglectful schooling practices with speakers of ITM languages to illustrate that the nature and causes of poverty are best comprehended as lack of real social opportunities rather than the typical economic markers, such as low income or impoverished life conditions. Brilliantly stated, "education and socio-economic inequalities are perpetuated when the languages that people speak or do not speak become instruments of power, control, discrimination and access to resources" (p. 142).

Language disadvantage and capability deprivation lead to the neglect of ITM languages, as illustrated in chapter 7. Specific examples of India's language-in-education policy are provided by the author. An analysis of these policies exemplifies the ways in which education in post-independence India reflects the role and influence of the

linguistic hierarchy mentioned in earlier chapters. Referencing Ruíz (1984), the author explains that "India's language policy and practices have treated languages as problematic and there is a clear absence of a language-as-resource perspective" (p. 145), which has contributed to the further impoverishment, marginalization, and endangerment of ITM languages. India's education was broadly multilingual until British rule, which introduced the teaching of English as a subject and disrupted the use of languages as a medium of instruction. Since then, "language-in-education policy has remained unclear due to a continued ambivalence with respect to Indian languages vis-à-vis English" (p. 148). The Indian Ministry of Education spearheaded various initiatives to address the lack of uniformity with respect to languages in school curricula, which have been modified to meet the needs of clashing groups that support either English, mother tongue (MT), or regional language (RL); however, the language-as-a-problem orientation continues to downgrade MT and ITM languages.

Chapter 8 invites us to rethink multilingual education by exploring educational models in multilingual societies, stressing that high-quality multilingual education (MLE), which builds on MT literacy by using MT as the medium of instruction (MoI) and introduces other languages progressively, moving them from subjects to MoI, can ultimately build multilingual proficiency. On the contrary, the author maintains that multilingual education with early transition from the indigenous language to the dominant language can be a potent instrument for subtractive bilingualism.

The book ends with an important analysis of the dominance of English in multilingual societies. It begins by recounting an interesting event that took place in 2010 in the Lakhimpur-Kheri district of Uttar Pradesh, India. An English goddess was deified in the presence of villagers and guests, presenting English as the emancipatory language of the *dalit* (subjugated) people of India, who, according to Chandra Bhan Prasad, a Dalit journalist and alumnus of Jawaharlal Nehru University, "need a divine symbol to reinforce and affirm their faith in the power of English" (p. 185). This event exemplifies the promotion of a growing belief in India (as in many other parts of the world) that sees English as the language of liberation, progress, and prosperity. This culminating chapter offers clear examples of the dominance and impact of English on other languages, highlighting it as a symbol of unequal power relations perpetuated by educational systems that function as social instruments for legitimizing this inequality.

This work offers a multifaceted analysis of the significance of multilingualism from the perspective of multilingual societies and marginalized communities in a time marked by unequal power dynamics and linguistic hierarchies. A topic of further exploration could center on the work of advocating for language policies that recognize and protect ITM languages and considering pathways for challenging these systems of language dominance, creating educational programs that embrace students' multilingual identities.

This book is a valuable tool that can be used by educators, researchers, pre-service bilingual and multilingual teachers, educational linguists, psycholinguists, and anyone seeking to understand and work against power imbalances prevalent in multilingual societies.

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Book Review

Rooted in Strength: Grounded in Research Communities and Building on Pedagogical Leadership

Lorraine T. Falchi

The New York Early Childhood Professional Development Institute

Book Reviewed:

Espinosa, C., & Ascenzi-Moreno, L. (2021). *Rooted in Strength: Using Translanguaging to Grow Multilingual Readers and Writers.* New York: Scholastic Incorporated. 224 pages. ISBN-13 978-1338753875 Paperback $36.99.

A global pandemic exposed and exacerbated existing inequities in how we do schooling. Yet few educational programs are designed to address critical issues for emergent bilinguals, and teachers need the resources and support to develop and deepen promising practices for educating emergent bilinguals. *Rooted in Strength: Using Translanguaging to Grow Multilingual Readers and Writers* shares research-based resources and maps opportunities for teachers to grow in their practice. Readers are challenged to examine their knowledge and stretch the application of their understandings. Starting with the recognition of emergent bilinguals' potential to become bilingual and biliterate, the book makes a case for ways of honoring and using children's entire linguistic and sociocultural repertoires toward their fullest participation in language and literacy learning. As such, this volume encourages positive responses to the multifaceted challenges faced by educators and teacher educators that are critical to school change.
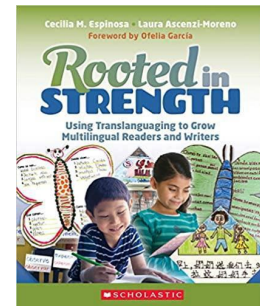
Cecilia Espinosa and Laura Ascenzi-Moreno are educational leaders with a vision for educating emergent bilingual learners in schools, and they communicate ideas for how teachers might use expansive asset-based pedagogical practices to make a difference in the lives of emergent bilingual children. In doing so, they build on decades of experience as learners, teachers, and researchers of early bilingualism and biliteracy. By rooting their educational practices in children's strengths and taking a view of the child as a whole person, educators may harness their own knowledge and build on learners' experience, knowledge, and resources.

A foreword by Ofelia García opens with a poetic image of a current of translanguaging practices to activate the reader's imagination to make these visible in

classrooms. The authors invite educators to support emergent bilinguals as agents in their own learning using the pedagogical practices of translanguaging. The dynamic process of *doing* literacy and becoming literate shows how emergent bilinguals acquire language in their daily lives using social, creative reserves. Translanguaging, then, is described as the creative process of multi/bilinguals who weave their linguistic, sociohistorical resources together with new communicative practices.

The authors address an audience of early childhood and elementary teachers who work with emergent bilinguals, yet content offers secondary school teachers, leaders, and teacher educators both in-depth theoretical principles and guidance to integrate pedagogical practices of translanguaging and literacy learning. Educators who voice concerns about equitable social conditions with varied professional experience will find constructive ways to question and think collaboratively through disciplined description of observations and reflective practices that improve reading and writing pedagogies.

The book chapters are organized with features and suggestions on such practices with appendices providing self-assessment tools and collaborative inquiry structures. Classroom scenarios are woven throughout to visualize and awaken background knowledge of agentive learners. Action sections provide support strategies to organize and engage emergent bilinguals in active literacy learning. Suggestions for Professional Development outline ways for colleagues to invigorate and investigate instructional practices as peers in professional learning communities. New Teacher Spotlights detail tools and templates to operationalize core concepts within activity structures. This presents a plethora of options for participation in hands-on, minds-on exercises to apply and extend knowledge with practitioner inquiry.

Part 1: *Translanguaging Into Literacy* proposes thinking about emergent bilinguals' languages, literacies, and resources to maximize use of oral language practices. Chapter one introduces literacy principles and conceptual connections between literacy and a translanguaging stance. It offers a vision of practice that fosters children's social identities by owning their languages in portraits that grow learners' self-awareness and belonging as speakers, thinkers, readers, and writers in a classroom community. Chapter two enhances understanding of observational practices by listening and responding to children by cultivating multilingual ecologies that represent learners and provide environmental support for those emergent bilinguals. Teachers demonstrate how emergent bilinguals thrive and learn as they learn about children's and families' translanguaging practices to build on them across funds of knowledge.

Part 2: *Reading Into Meaning* applies a translanguaging framework to emergent reading processes unfolding as early biliteracy. Chapter three explores the teacher's role in promoting emergent bilingual readers' construction of new knowledge as they develop and negotiate reading identities. Reading practices attend to children's readings of their worlds as linguistic landscapes of icons, environmental print, and libraries. In chapter four, emergent bilinguals are shown as active constructors of meaning during components of literacy instruction that include shared, guided, and independent reading practices, with an eye toward the teacher's role in scaffolding

children's talk about texts and connecting with readers to shape their bilingual reading identities so they acquire the types of language, language awareness, and critical literacies privileged in schools. Chapter five describes emergent bilingual reading practices during read-aloud and teaching practices for supporting developing reading identities and interests in children's literature, including core comprehension practices of questioning, modeling metaknowledge of texts, and mentoring participation in grand conversations. Chapter six features research on assessment practices with emergent bilinguals that include disciplined observational and descriptive writing practices enabling teachers to reflect and respond with adaptations of reading assessment by translanguaging, rephrasing questions, and teaching practices encouraging deep investigation of emergent bilinguals' knowledge about language and reading to respond to readers and plan instruction.

Part 3: *Writing Into Understanding* synthesizes research on writing instruction for bilinguals and introduces translanguaging writing tools that encourage interactions with mentor texts and multimodal resources. Chapter seven explores teachers' practices of listening to children's thinking and assuming competence as writers to encourage composing practices. This emphasis on strengths encourages students to develop writing identities along with technical aspects and conventions of writing while using their multimodal repertoires. Chapter eight challenges the narrative of a static, standard form of writing by arguing that teachers of emergent bilinguals notice and draw on oral language practices to spark composers' thinking and dialogue through dynamic tactile, auditory, visual, and kinesthetic experiences of joint retellings and interactive or shared writing. Chapter nine grants teachers permission to experiment with multimodal approaches to writing to support emergent bilinguals with responsive instruction. Teachers and learners organically improvise as language users, meaning-makers who imagine and compose with symbolic and graphic languages to discuss observations and plan provocations to multiply representational meanings understood and made by children. Chapter ten shares how a descriptive review of the child might be used as a starting point for writing assessment. Teachers pose central questions, collect evidence, reflect together, and share descriptive information before interpreting writing and responding to questions. In this way, an understanding of who the child is, as well as the child's purposes and strengths, becomes the basis of conversations in writing conferences. Using strengths that emerge, teachers design instruction that taps linguistic and cultural repertoires so that children become increasingly confident and sophisticated readers and writers.

In closing, the authors reflect about their work as teachers on their unique learning trajectories. They recognize how teachers continue to theorize about learning and literacy as they structure environments and access to resources. They remind readers of the importance of noticing emergent bilinguals' strengths and of families' and communities' linguistic funds of knowledge that are brought to bear on students' learning as they become confident thinkers, readers, and writers with hopes and dreams for their participation in their world. The authors' research with bilingual teachers is a driving force at the center of learning communities, with multilingualism as the norm.

Their vision grows out of a research legacy with teachers who see the whole child. The central theme that emerges is translanguaging as a dynamic process, and pedagogical practices stand out as authors' expertise are rooted in creating space lines of inquiry in social collectives. Authors address teachers of emergent bilinguals while challenging them to stretch their capacity for reflection as self-directed inquirers. A translanguaging stance requires teacher inquiry alongside or with the child who is also a thinker, a curious inquirer, and composer. A teacher is capable of sparking curiosity in a parallel process as researchers who investigate alongside one another. This has been fruitful for researchers' constructing and promoting new understandings and knowledge of human development.

A second thematic highlight that undergirds the book is the idea that learning is dialogic. The authors characterize learner exchanges as bi-directional flows, ongoing conversations between teachers and learners with texts. Dialogue can incite and sustain cycles of inquiry in social worlds. Teachers are listening, watching, noticing, and cultivating the voices of multilingual learners with attention to child agency. The child is a protagonist in their own learning and in relationships with others. The child simultaneously brings the most valuable resources, linguistic and social repertoires, to talk about texts across named languages, modalities, and ways of engaging in dialogue. This orientation flips traditional language hierarchies in classroom communities; it is a disposition to practice learner-up, rather than teacher-down, pedagogies. Teacher dispositions develop as they make room for learners to leverage strengths in classroom literacy.

A final theme is an expansive notion of literacy development rooted in generations of research on literacies as social practices. In interactions interpreting graphic signs, children learn how to give meaning to them. These meanings are used to compose texts produced from words, the orality of breath and tongue, carrying cultural histories. Their translanguaging stance recognizes that literacy is not neutral. Pedagogies open possibilities for emergent bilingual children to generate, communicate, investigate, and represent their worlds or shut them down. They reject the boundedness of categorizing multilingual children by arbitrarily assigning labels and deficits. This expansive view resists the use of one set of knowledge and literacy resources while excluding families' language histories of participating in literate lives. The authors affirm and imagine teacher networks of practice and spaces to develop translanguaging stances. This shifts teachers' focus away from singular methods and encourages them to embrace strategic ways to rethink the environment and support structures and connect with families to maximize the children's choice and agency. Expansive notions of literacy development take root in the freedom to do, revise, and respond anew.

The authors stated that emergent bilinguals present a wide range of characteristics and identities, yet there were few explicit examples of emergent bilingual learners in inclusive education or with those who receive special education services in a range of educational settings. They reference the work of authors María Cioè-Peña and Patricia Martínez-Álvarez, whose research examines emergent bilinguals with dis/abilities, and say that their vision of equitable education, in which

bi/multilingual practice is the norm, applies to children identified as having dis/abilities. The authors are skilled in the description and discussion of concepts and practices of bilingual educators. Through visible and understandable models and examples, they contribute to areas of knowledge in bilingual curriculum and pedagogy that have often been neglected. Their clear definitions and visualized models are shared with stories of their family language practices and expertise as bilingual educators and researchers of equitable reading assessment practices. They have investigated bilingual teachers' writing identities, exploring promising areas of practice and teacher inquiry. They show how teachers aspire, investigate, and act to support multilingual learners in becoming bilingual and biliterate.

Espinosa and Ascenzi-Moreno envision culturally sustaining and responsive pedagogical practices with a contribution to the professional literature in literacy education for emergent bilinguals. They combine theory and practice with questions of whose history, culture, and identity matter in teaching and learning (Muhammad, 2020). Authors themselves identify as supporters of bilingual teachers of emergent bilingual children and teachers of multilingual learners, and as such they recognize the importance of building on learners' strength and envisioning how things might be otherwise to create change.

For future consideration, I suggest use of examples of Emergent Bilinguals Labeled as Disabled (EBLADs) who represent a range of developmental variations. Though their situations might be quite distinct, they are frequently denied the least restrictive setting where multilingualism is the norm and translanguaging is celebrated. Emergent bilinguals are seen as protagonists in literacy learning, and teachers are shown as collaborators who create learning environments and instruction to mentor strong critical thinkers with confident voices. *Rooted in Strength* is theoretically rich and research-based, offering extensive practical applications that are accessible to readers with vignettes of practices, awareness, and reflection on identities-in-action. The book also offers pictures of practice that support teachers exploring translanguaging as strategic pedagogical practices honoring and building on resources that children bring to their social and academic reading and writing lives.

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Book Review

# Beyond Bilingualism: The Education of Immigrant Children

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Book reviewed:

(M)othering Labeled Children, by María Cioè-Peña, is the type of ethnographic research that opens the door on the lives of Spanish-speaking Latina immigrant mothers, their children, their aspirations, and their struggles. The author shares with us her work with ten immigrant mothers and their children in Brooklyn, New York, while focusing on interviews (*testimonios*) and observations with three mothers. In reading their *testimonios*, we meet the mothers and their children at home while they are sitting in their living rooms, cooking in their kitchens, picking up their kids from school, or completing homework. These mothers weave in and out of their thoughts, sharing their emotions, the dreams that brought them to Brooklyn, New York, and the ways they sustain those dreams. We are reminded that these mothers left behind everything that was dear to them, including their language, community, friends, and extended family. Some mothers live with the pain and heartbreak of leaving other children behind. Family separation is a reality for many immigrant mothers.
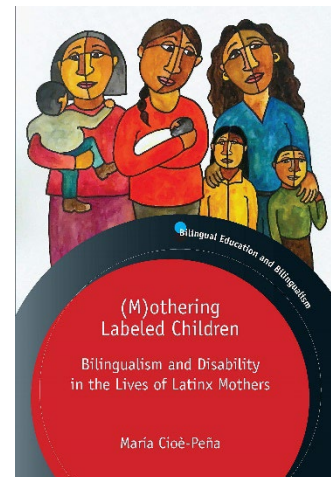
Dr. Cioè-Peña begins by asking, "Why Mothers? Why *These* Mothers?" (p. 24). We learn that the author is the daughter of immigrants, and she reflects on the linguistic fractures and social constructions within her own family, where one sister only spoke English, their mother only spoke Spanish, and the author was bilingual and felt she was the glue that could hold everyone together. The author's experiences within an immigrant family provide her with a platform to work toward her career as a bilingual teacher, knowledge about the inequities within the U.S. education system, and a basis for her later work in academia and as an author. Her aim in this book is not only

to include the experiences of immigrant, monolingual Spanish-speaking Latinx women, but also to shift the narrative from one that views them through deficit lenses: broken English, broken children, broken households, parts of broken systems, to one that acknowledges the ways in which they support their children's academic growth through means that are not in keeping with traditional values but are no less meaningful. (p. 32)

Through their words, we learn that these mothers migrated to the United States because they wanted a better life for their families. In doing so, they live for their children; they project their own dreams and hopes through the small steps their children take, through their hugs, and through their words of love and comfort. But we are also reminded that their children are labeled and "othered" because they speak a language other than English at home, they bring traditions that are not part of school curricula, and they have learning differences identified as "dis/ability" by the school system.

We learn that the U.S. education system promotes low expectations for the children of immigrant mothers. Their children are not deemed capable of learning two languages, even though they start out as emergent bilinguals and language brokers who can translate for their parents. Through education policies that support monolingualism, schools become complicit in denying the basic human right of a mother tongue to the children of immigrants. We learn that mothers are advised that their children must only learn English. Their children are labeled as English language learners and often as students with disabilities.

One must wonder why, in the U.S. public school system, bilingualism is taken away from the children of immigrants, while in private schools bilingualism is taught and valued. We must wonder why the protections afforded under the Bilingual Education Act (1967) and the Individuals with Disabilities Education Act (1975) fail to make available a free and appropriate public education for the children of immigrants. We learn that the children of immigrants are often labeled with disabilities, placed in English-only classes, and deemed to require specialized services. And we wonder why there is such a high incidence of disabilities among children who are racialized and marginalized through their linguistic and cultural differences. We are reminded that labels can change how mothers perceive their children; labels can be disempowering. Schools can be disempowering and blind to the needs of immigrant families and their children. Through this analysis, we realize that immigrant families face deeper hurdles than their linguistic rights; their right to exist as a family is what is at stake.

Cioè-Peña reminds us that immigrant mothers are not perceived by schools as invested in the education of their children because they do not conform to Eurocentric expectations about parental school involvement. They do not attend PTA meetings, or volunteer at their children's schools, or participate in fundraisings, or communicate in writing with teachers, or attend teacher-parent conferences, or help their children with their English homework. Immigrant mothers are not deemed to value education because they themselves often have limited schooling or are perceived as having limited schooling. The simple fact of not being literate in English can contribute to the perception of not valuing education. Moreover, through these stories we learn that

Spanish-speaking immigrant mothers are not deemed to be making an effort to learn English, even though they take every opportunity to enroll in English courses or to learn from cassette recordings or from their own children. They may be perceived as not appreciating the traditions in U.S. culture while wanting to bring their own ways and their own language(s) into the schools. And yet these immigrant mothers state the reality that their children are U.S. citizens, and as such, English is their birthright, while Spanish is optional. Over and over, these immigrant mothers place their children's future before their own needs.

Most importantly, these mothers and their children are part of an immigrant group in 2016, a time in this country when immigrants were persecuted and increasingly victimized. The unity of their families is about to be threatened in alarming ways. These mothers are living at a time when immigrant children will be pulled away and separated from their families—a most infamous time in the history of the United States through a set of government policies targeting immigrants: zero tolerance, public-charge rule, changes to Deferred Action for Childhood Arrivals and Temporary Protected Status. These policy changes impacted on the physical and mental health of immigrant families and their children (Torres et al., 2018; Vesely et al., 2019). However, when we think of 2016, we must remember that it was not the first time that children were pulled from their mothers' arms in the United States—children were pulled away from their Black mothers during slavery, and from their Indigenous mothers for many generations, and from their Latina mothers in modern times. We can also wonder if taking away a child's right to their mother tongue or home language is a form of pulling that child away from their mother, their loved ones, and their culture.

In this study, we are also shown that the education system in New York City can be unpredictable and difficult to understand. Even trained teachers cannot predict structural and pedagogical changes, as Cioè-Peña recalls from her initial years as a bilingual teacher in New York. The author recalls how school curricula were arbitrarily changed and did not conform to basic tenets in bilingual education; teachers became enforcers of the system, rather than educators. We learn from the immigrant mothers in this study that bilingual programs are not available or can be shut down; their children can be placed in special education programs where only English is mandated; they can be shuffled from one school to another, or from one classroom to another, or from one teacher to another. Their children can be at the mercy of IEPs that mothers do not understand; and the mothers' participation in decisions about their children is often brokered by older bilingual siblings and not by professionals within the schools.

Immigrant mothers face conflicts and challenges that are heartbreaking, but they never lose hope. Their eyes and dreams are set on their children's future, on hope, and not on the disabilities imposed on them, not on the labels in IEPs, and not on their language differences. These immigrant mothers share with us a message of love for their children and personal sacrifice. We can only be humbled by their strength and resolve.

Individual circumstances can be better understood when contextualized within theoretical frameworks and historical trajectories. This research study is framed within three main theoretical constructs. One is the intersectionality that influences the lives of

Spanish-speaking Latina immigrant mothers—that is, the merging of oppressive roles imposed by society—those of being a woman, a Spanish-speaking Latina, an immigrant mother, the shackles of undocumented legal status, and the grim prospects of intergenerational poverty. A second construct is linguistic human rights. That is, the right of every individual to communicate in one's native language with loved ones and to learn about one's culture. Cioè-Peña should also remind us that schools enforce Standard or General American English not only at the expense of other languages (i.e., Spanish), but also to suppress dialects or linguistic variation (i.e., Black American English). Finally, a third framework is the social construction of dis/ability—that is, the perceived notion that differences in ability are deficits leading to the oppression of individuals labeled as "dis/abled." The immigrant mothers and children in this study move within the confines of these constructs—the multilayered forms of oppression imposed on them, the denial of their home language, and the othering by labels of dis/ability.

In framing the experiences of immigrant mothers and their children within these theoretical pillars, Cioè-Peña provides us with a holistic picture, a deeper understanding of their individual lives and those of their children. We can see them within society and within their historical timelines. We can see them as changers and mobilizers, as leaders and framers, and we can be hopeful and reassured that immigrant mothers can fulfill their dreams and hopes for their children. We can be optimistic that immigrant mothers are an engine for change in the United States. We can be better because of their struggle.

A word of caution is that this study is based on a very small sample of Spanish-speaking immigrant mothers. Although the author sets up this study with ten mothers, only three are invited as *testimonialistas*, where we can learn about their experiences. The methodology is not clearly stated, and Dr. Cioè-Peña does not explain why only three mothers were the main participants in this analysis. Thus, the experiential component in this study is limited to a subset of the original sample. We cannot generalize the experiences of these three mothers to all immigrant Latina mothers. However, we can learn and gain reflection from what they share through their *testimonios*. The writing is masterful, clearly stating the complexity in the lives of these mothers and their children and the social and educational challenges they must face.

(M)othering Labeled Children, by María Cioè-Peña, is a must-read for all teachers, and particularly for teachers in training and for professionals teaching the children of immigrant parents. Anyone with an interest in education or the sociology and welfare of immigrant families must read this inspiring book.

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Journal of Multilingual Education Research

Publication Description

The *Journal of Multilingual Education Research (JMER)* is the official journal of the New York State Association for Bilingual Education. Its distinct orientation reflects what is most important to researchers, specialists, and educators in the fields of multilingualism and multilingual education. *JMER* is a vehicle to respond to the changes and growth of knowledge in a variety of national language education issues that have local and regional relevance. It responds to the emerging needs and interests of teachers, administrators, teacher educators, researchers, counselors, psychologists, advocates, and community leaders whose work focuses on the successful education of multilingual students.

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Issues in research and research methodology;
Assessment and evaluation;
Professional preparation;
Curriculum design and development;
Instructional methods, practices, materials, resources, and technology and media;
Language planning, language policy, and language learning;
Professional standards and ethics.

JMER seeks to address the implications and applications of research in a variety of fields of knowledge, including:

Anthropology;
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Multilingual/Bilingual education, including biliteracy, multiliteracy;
Communication;
Education;
First and second language acquisition;
Psycholinguistics and sociolinguistics;
School psychology, sociology, political science.

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1. **Focus on Research and Theory:** full-length articles of 8,500 words, excluding references, which discuss empirical research and analyze original data that the author has obtained using sound research methods, including quantitative, qualitative, and mixed methods studies. Articles may also critically synthesize current knowledge in an important area of multilingual education and discuss new directions for research. If you have any questions about this section, please email **Dr. Juliet M. Luther** (jluther@fordham.edu).

2. **Focus on Practice**: full-length manuscripts of 8,500 words (excluding references) that focus on best practices including innovative instructional interventions, practitioner inquiry, and collaborative projects leading to meaningful changes in educational policy and practice. If you have any questions about this section, please email **Dr. Cecilia Espinosa** (Cecilia.Espinosa@lehman.cuny.edu).

3. **Scholarly Book/Multimedia Reviews**: full-length critical reviews of professional texts and multimedia. Reviews should provide a scholarly evaluative discussion of the significance of the work in the context of current theory and practice. Reviews may be solicited by the Reviews Editor, or ideas for reviews may be submitted to the Reviews Editor for consideration. Reviews should comprise between 1,500 and 2,000 words (excluding references) for a review of a single book or multimedia. If you have any questions about this section, please email **Dr. Patricia Velasco** (patricia.m.velasco@gmail.com).

Special Issues

Topics for special issues will be considered. Topics are approved by *JMER* editors. Those wishing to suggest topics or serve as guest editors should contact the Senior Editor of *JMER*. Issues will generally contain both invited articles designed to provide state-of-the-art reviews of the literature and directions of future research and practice, as well as articles solicited through Call for Papers. On occasion, proceedings of a major-impact conference or mini-symposia in the area of multilingualism will be considered.

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Persons interested in publishing an article or book/multimedia review in this peer-reviewed journal may submit manuscripts for consideration. *JMER* prefers that all submissions be written in a style that is accessible to a broad readership, including those individuals who may not be familiar with the subject matter. The manuscript must be prepared according to the following guidelines and submitted at http://fordham.bepress.com/jmer/:

- Be no longer than 8,500 words (excluding references, notes, and tables), typed, double-spaced for manuscripts.
- If a review, should comprise between 1,500 and 2000 words (excluding references).
- Have an abstract no longer than 200 words on a separate sheet, typed/word-processed, one-inch margins all around, and double-spaced.
- Have title page, without the author's name, address, or institutional affiliation.
- Include a list of keywords.
- Include no more than two half-page-size illustrations, tables, or figures or one full-page-size illustration, table, or figure.
- Include a complete References section following the **APA 7th edition** format. It is the author's responsibility to make sure that all sources in text are credited in the References section and that all references are properly cited in the text.
- Follow the *Publication Manual of the APA* (7th edition) standards and procedures for publication.

A **cover letter** must accompany the manuscript that includes the name of author(s), a full mailing address and email address, both day and evening phone numbers, and fax number. Also, include a **brief biography** of up to 100 words and **ORCiD ID** for each author.

Include the author(s)' name on the cover letter **only.**

Papers accepted for publication will need to incorporate the reviewers' feedback. They must be submitted and reviewed in Microsoft Word format, preferably in .docx or .doc format.

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