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El Círculo Familiar Bilingüe De Libros / the Bilingual Family Book Club: Creating Translanguaging Spaces With Latin@ Picture Books

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**EL CÍRCULO FAMILIAR BILINGÜE DE LIBROS /
THE BILINGUAL FAMILY BOOK CLUB: CREATING TRANSLANGUAGING
SPACES WITH LATIN@ PICTURE BOOKS**

by

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To my family, you each have given me some part of yourselves which made me whole and kept me going. RC, you are the light on my path that you promised to be and I love my life with you. I look forward to what is in store for us. LR, you keep my feet on the ground and my heart floating in the clouds. SM, you have been and always will be the goodness and faithfulness of God in my life. LE, your joyful ways, generosity, and hard work have offered me opportunities to enjoy life and pursue my dreams. NE, thanks for bringing the world outside of our home into my life and teaching me to write. GG, GT, GN, GE, AT, and AL, thanks for loving me, pushing me, and teaching me what you know. UH, you led me to Him and I feel you with me when the sun shines on my face. DC, I miss you, but know you love seeing this process unfold. To my friends, you are my family too! You are each amazing and more than I could have asked for.

“Everything else is worthless when compared with
the infinite value of knowing Christ Jesus, my Lord” Philippians 3:8

ABSTRACT

The study employed a bilingual family book club framework to group parents and children together in bilingual literature discussion facilitated by an emergent bilingual facilitator/researcher and response to literature. Employing a qualitative design and constant comparative analysis, the researcher examined what happened when a bi-monthly bilingual family book club, involving seven emergent bilingual children, their parents, and a researcher/facilitator, was initiated and sustained over a five month period. The study's context was a Florida panhandle elementary school's media center and a public library branch. Through analysis of book club session and interview transcripts, the researcher discovered that students and parents employed their repertoires of linguistic and cultural practices. These practices enabled participants to take a critical stance toward literature and their lives, to identify marginalization they faced, and to take action to address silencing and invisibility experienced at school. The study proposes implications for making translanguaging central to home and school contexts and creating curriculum collaboratively among educators and families.

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CHAPTER ONE

Introduction

Among educators, a holistic bi/multilingual lens (Blackledge, Creese, & Takhi, 2014; Cenoz & Gorter, 2011) must be a priority for our nation, particularly for Latin@ students (Freeman & Freeman, 2011; Gándara & Contreras, 2009; García & Flores, 2014; García & Kleifgen, 2010; Long, Volk, Romero & Gregory, 2007; Nieto, 1999, 2009; Ream & Vasquez, 2011). Indeed, “Latino immigrant youth account for more than half (58%) of all immigrant youth in the United States” (García & Kleifgen, 2010, p. 20). In the U.S., 75% - 80% of all emergent bilingual people are Spanish-speaking Latin@s (García & Kleifgen, 2010). Even though they are a valuable and large part of America’s multilingual present and future, Latin@ emergent bilingual (LEB) individuals face the silencing of their bilingualism and invisibility of their cultures at school (Camarota, 2006; Crawford, 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; García & Kleifgen, 2010; Ovando, 2003; Quiroz, 1997, 2001).

Hence, our nation is experiencing “subtractive times” (Bartlett & García, 2011) for emergent bilingual students and their families. These “subtractive times” result, in part, from the impact of federal and state anti-bilingual legislation (i.e., The No Child Left Behind Act, California Proposition 227, Arizona Proposition 203, etc.), enacted since the late twentieth century (Baker & Jones, 1998; Ovando, 2003). With the emergence of federal and state legislation emphasizing and thus, requiring schools to ensure “English proficiency” among emergent bilingual students, U.S. anti-bilingual sentiment has

blossomed socially (e.g., emergence of social movements entitled U.S. English, English Only, English First). Likewise, bilingual education has lost federal support (Baker, 2011; Crawford, 2004; García, Kleifgen, & Falchi, 2008).

Current “subtractive times” for bilingual students relate to “subtractive schooling” (Valenzuela, 1999) practices in too many U.S. schools (Ream & Vasquez, 2011). Such schools/teachers expropriate Latin@ children of their home cultures and languages that accompany students to school (Ladson-Billings, 2006; Long, Anderson, Clark, & McCraw, 2008; Nieto, 2009). In fact, García and Kleifgen (2010) point to statistics that illuminate the “subtractive impacts” of current policies and practices toward Latin@ students:

One of the most alarming facts about Latino emergent bilinguals is that more than 59% end up dropping out of high school; in comparison, only 15% of Latino students who are proficient bilinguals drop out of high school (Fry, 2003). When thinking about the education of emergent bilinguals, Latinos must be the focus of attention, for they constitute the overwhelming proportion, approximately 75%, of this important population. (García & Kleifgen, 2010, p. 21)

Thus, schools essentially block students, particularly students from Spanish-speaking home contexts (Cammarota, 2006; Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; García & Kleifgen, 2010; Ovando, 2003; Quiroz, 1997, 2001), from experiencing learning with the full richness of their immeasurable resources: cultural identity, multiliteracies, and a complete repertoire of language practices from home (Long et al., 2008; Moll, 2001; Nieto, 1999, 2009; Portes & Rumbaut, 2001; Ream & Vasquez, 2011). Furthermore, keeping Latin@ students’ language and community

resources out of classrooms fuels a “monolingual bias” (Cenoz & Gorter, 2011), denying all students the opportunity to learn as much as possible from culturally and linguistically diverse children (Ada, 2003; Baker, 2011; Nieto, 1999, 2009). In particular, monolingual English-speaking students’ linguistic knowledge fails to be broadened (Cenoz & Gorter, 2011; Gándara & Contreras, 2009; García & Kleifgen, 2010; Kramsch, 2012). Such “subtractive schooling” is the central concern of the researcher because it undermines the development of bi/multilingualism among all students (Auerbach, 1995) and among Latin@ students, specifically (Bartlett & García, 2011; Gándara & Contreras, 2009; García & Kleifgen, 2010; Ream & Vasquez, 2011; Valenzuela, 1999).

These aforementioned statistics clearly indicate that developing bilingualism among Latin@ students as well as making classroom spaces in which children may employ their “total language repertoire” (Ortega, 2010) and cultural “repertoires of practice” (Gútiérrez & Rogoff, 2003) correlate with educational achievement. Indeed, when Latin@s possess bilingual proficiency, they are more likely to graduate from high school rather than dropping out. Furthermore, our educational system fails Latin@ students (Cammarota, 2006; Gándara & Contreras, 2009; Quiroz, 2001; Valdés, 2001) by adopting and basing instructional practices upon perceptions of students as “at risk” instead of “at potential” (Muñoz & García, 2010). A Latin@ education duality exists: namely, the contrast between educational outcomes among Latin@s and the immense cultural and linguistic resources which Latin@ students offer to the education of others. When educators access these resources, which broaden learning for all and thus, hold promise of promoting academic success (Burciaga, Huber, & Solorzano, 2010; Irizarry & Nieto, 2010), teachers and schools can design instructional spaces for making meaning

that relates to students' lives (DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina & Martínez-Roldán, 2011).

A “monolingual [English] bias” currently pervades school settings, continues to “fail” students, and disregards our learners' bi/multilingual and cultural resources (Gándara & Contreras, 2009; Ovando, 2003). In part through federal and state language policy, the continued privileging of English as the favored language of instruction supports this bias (Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; Ovando, 2003). Moreover, fuel for perpetuating a “monolingual [English] bias” emerges from a denial of research (Gándara & Contreras, 2009). Such studies demonstrate the elemental necessity of a national bi/multilingual lens (Baker, 2011; Gándara & Contreras, 2009; Thomas & Collier, 2002). Educators embracing a bi/multilingual stance promote spaces for drawing upon all students' complete linguistic and cultural repertoires and for developing bilingualism (the continued growth of both the language of the home as well as the additional language) (Bartlett & García, 2011; Freeman & Freeman, 2011; Gándara & Contreras, 2009; García & Flores, 2014; García & Kleifgen, 2010; Long et al., 2007; Muñoz & García, 2010; Nieto, 1999, 2009; Ream & Vasquez, 2011).

Statement of the Problem

The American education system fails to optimize Latin@ children's potential to excel academically (Alson, 2003; Gándara & Contreras, 2009; García & Kleifgen, 2010) and prevents Latin@ children from contributing fully to learning in classrooms (García, 2009; García & Kleifgen, 2010). The major reasons for what some scholars term “the

Latino education crisis” (Gándara & Contreras, 2009) include a lack of a dynamic bi/multilingual lens in the U.S. (Armario, 2013; Gándara & Contreras, 2009; García & Flores, 2014; Ovando, 2003). Furthermore, teachers’ lack of insight into the knowledge and learning/teaching resources in students’ homes and communities (García & Kleifgen, 2010; Reardon & Galindo, 2003) contribute to our nation’s crisis. Moreover, the inability of educators’, particularly those in urban school systems, to engage with culturally and linguistically diverse children leads to a lack of personal relationship between educators and Latin@ students (Bryk & Schneider, 2002, Martínez, 2003). Such personalismo / personal relationship between teachers and students is critical to the learning of Latin@ youth (Bartlett & García, 2011).

This education crisis continues accruing an “educational debt” (Ladson-Billings, 2006), owed by America to culturally and linguistically diverse students after decades of inadequate schooling. This dilemma has several devastating impacts: a) Nationally, Latin@ children are underperforming academically (Gándara & Contreras, 2009; García & Kleifgen, 2010; Ream, Espinoza, & Ryan, 2009); b) Many Latin@s lose Spanish fluency by the third generation after coming to the U.S. (Hakimzadeh & Cohn, 2007; Pew Hispanic Center, 2004; Pew Hispanic Center, 2009); c) English is the privileged language of instruction in the U.S. (Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; Ovando, 2003); d) The U.S. social, economic, political and cultural future is jeopardized because Latin@ students’ bilingualism is not acknowledged or utilized as a valuable resource (Baker, 2011; García, 2009; García & Kleifgen, 2010); e) School and home contexts are disconnected (Au, 1993; Eggers-Piérola, 2005; Heath, 1983; Kaiser, 2005; Thomas, 2004); and f) Multilingual students are not able to use all

the resources at their disposal to support their learning in schools and monolingual students do not benefit from multiple languages in the classroom (Auerbach, 1995; Bartlett & García, 2011; García & Flores, 2014; García & Kleifgen, 2010; Ream & Vasquez, 2011; Valenzuela, 1999).

The fact that Latin@ children nationally are not achieving academically to the level of white peers relates to all of the previously outlined impacts surrounding the “Latino education crisis” (Gándara & Contreras, 2009). In addition, performance measurements’ used to quantify Latin@ student performance are problematic because they examine student performance according to an imagined monolingual English-speaking norm (Baker, 2011). These measurements impose the labeling of inadequacies that may in fact not be shown to exist by other measures. Furthermore, Latin@ children face feelings of being between worlds because of contrasts between beliefs adopted from home and customs of the community or school in which they must participate (Sheets, 2005). Indeed, the perpetual task of mediating their varied language and cultural worlds (Anzaldúa, 1987, 1998; Medina & Martínez-Roldán, 2011) is a reality among Latin@ children.

Research Purpose

Through the formation of a bilingual family book club employing dual language Latin@ children’s literature, this study seeks to explore how such a book club might support the growth of cultural identity, bilingualism, biliteracy, and critical consciousness among emergent bilingual Latin@ children, parents, and an educator/facilitator/researcher in one Florida school. This research illuminates the myriad experiences Latin@ children and parents created within a book club’s spaces. With the help of

children's literature, each book club conversation contextualized language learning and cultural identity development around being Latin@ in the U.S. These conversations ultimately led to participants' taking action to address marginalization. Furthermore, by refusing to "ignore the bilingualism that . . . [emergent bilingual individuals] can and must develop through schooling in the United States," the research seeks, in however a miniscule manner, to address the perpetuation of "the inequities in the education" of emergent bilingual Latin@ children (García & Kleifgen, 2010, p. 2).

As long as the linguistic and cultural resources of Latin@ students and their families are not acknowledged and utilized as valuable resources in U.S. classrooms, our nation will suffer socially, economically, and politically (Baker, 2011; Cammarota & Romero, 2006; García, 2009; García & Kleifgen, 2010). The study poses one response necessary to address the U.S. system's creation of the "Latino education crisis" (Gándara & Contreras, 2009), by shedding light on the experiences of Latin@ parents and children in one bilingual family book club in which: a) families' cultural and linguistic identities were central to learning; b) parents and children acted as experts of their own ways with words and ways of life; and c) parents and children created meaning side-by-side intermingling cultural ways of knowing with the language and practices of literature discussion and response, commonly associated with holistic language and literacy instruction in elementary school classrooms (Daniels, 2002). By heralding the words and engagements of participants, the research reveals that a bilingual family book club is an instructional framework that U.S. schools may employ to center learning upon the valuable resources of Latin@ students and parents.

Type of Study and Research Question

To contribute to the body of research that addresses the U.S. “Latino education crisis” (Gándara & Contreras, 2009) and “monolingual [English] bias”, this inquiry used a qualitative design to pose the following question: What happens when a bi-monthly bilingual family book club, involving seven emerging bilingual children, their parents and a researcher/educator/facilitator, is initiated and sustained over a five month period? A qualitative design enabled the researcher to seek understandings of participants’ varied perspectives of bilingualism within a school context. Qualitative methodology offered tools to explore and describe the complex relationships between and among participants, the languages used, the focal books selected to facilitate book club conversation, and the dialogue which affects the development of bilingualism. Since all systems transact within an environment, as shown by the theoretical framework informing the study, a researcher must consider how all relationships affect the promotion of bilingualism.

Significance of the Study

Studies indicated that involving parents’ language worlds in literature experiences empowers parents to engage teachers with increased confidence (Ada, 1988b; Rodríguez-Brown, 2003), to increase their pride in their home language, Spanish (Ada, 1988b; Keis, 2002), and to take action to impact their children’s schools (Ada, 1988b, Souto-Manning, 2010a). Numerous studies particularly documented how literature discussion in the classroom context enables students to apply their home cultural and linguistic context to their school experiences (DeNicolo, 2004; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez -Roldán, 2000, 2005; Martínez -Roldán & López-Robertson, 1999). Studies also revealed how literature

discussion and response enable parents to expand their network of relationships with other Spanish-speaking parents (Ada, 1988b; Keis, 2002; Mulherin, Rodríguez-Brown & Shanahan, 1995; Rodríguez-Brown, 2003) and to see themselves as authors (Ada, 1988b; Keis, 2002). Although research included parents, children, and bilingual teacher/facilitators participating together, studies divided parents and children into separate groups during the study's literacy activities around dual language books (Ada, 1988b; Keis, 2002; Mulherin et al. 1995; Rodríguez-Brown, 2003). None of these studies included *parents and children learning together in literature discussion with a bilingual facilitator for the entire study*.

Indeed, Saldaña (2009) calls for bilingual family book clubs. Quiroa (2001) states a need for the use of Latin@ children's picture books and other multicultural books in family literacy programs. Naidoo (2006) recommends further documentation of Latin@ children's responses to picture books about their own cultures. Bartlett and García (2011), Cenoz and Gorter, (2011), Gándara and Contreras (2009), García and Flores (2014), García and Kleifgen (2010), and Nieto (2009) assert a need for a bi/multilingual lens in our multicultural nation to promote bilingualism and biliteracy. This study will meet the challenges mentioned above by taking steps in one school to create a bilingual learning context among parents and children. In particular, the study will enable the researcher to describe: a) developing bilingualism from children's and parents' perspectives, b) taking a critical stance among emergent bilingual participants, and c) responding to dual language Latin@ children's picture books among Latin@ children.

Definition of Terms

Several terms enable the researcher not only to describe language contexts which are the basis of the study, but also to further the reader's understanding of the inquiry. This section provides the definitions for terms used throughout the document: Latin@, linguistically and culturally diverse, emergent bilingual, dynamic bilingualism, translanguaging, multiliteracies, syncretism, parent, book club, and cultural identity.

Latin@

The terms, *Latino* or *Hispanic*, are heard throughout the U.S. and its professional and government documents (Ada, 2003; Gracia, 2000; Kibler, 1996; Morales, 2011; Naidoo, 2011c). Usually either term serves in communication about “the same population of people who live in Mexico, Central and South America, Puerto Rico, Cuba and the Caribbean” (Naidoo, 2011c, p.xix); however, this terminology possesses multifaceted layers of cultural, social and political meaning (Gracia, 2000; Kibler, 1996). Furthermore, the terms, *Latino* and *Hispanic*, receive varying reactions from people. These reactions exist along a continuum of approval and rejection, particularly among the individuals to whom the terms are meant to refer.

A current compilation of works focused upon Latin@s and education, *The Handbook of Latinos and Education: Theory, Research, and Practice* (Murillo et al., 2010) is a text written by Latin@ education scholars, almost all of whom are Latin@s (Allard, 2011) and envisioned by Dr. Enrique Murillo, Jr., the editor of *The Journal of Latinos and Education*. Various terms within the *Handbook* (Murillo et al., 2010) include *Latinos* and *Latinas*, *Latinas/os*, *Latin@s*, and *Latinos*. Conversely, Oboler (2002) details: a) the rejection among Latin@s of both terms as disparaging tools wielded

by Eurocentric white Americans as well as b) Latin@s' preference of nationality (i.e., Guatemalan, Peruvian, etc.) as an identifier.

I chose to employ the terms, *Latin@* or *Latin@s*, because they: a) favor neither men nor women, b) combine the symbol, @, used globally in email addresses with the Spanish language root of *Latino*, c) exist commonly within professional journals and publications emphasizing the study of languages and literacies, and d) are succinct (as opposed to supplying both masculine and feminine Spanish language conventions, *Latina/o* or *Latinas/os*, whenever I employ the terms or providing a lengthy list of nations to whom these terms refer – Mexican, Central American, South American, Puerto Rican, Cuban, & Caribbean). Furthermore, the use of the root of the Spanish language, *Latino*, is used by Latin@ children's picture book authors and illustrators like Ada (2003), Campoy (Ada, Campoy, & Díaz, 2013), Ancona (Ancona, Ada & Campoy, 2005a; Ancona, Ada, & Campoy, 2005b; Ancona, Ada, & Campoy, 2005c; Ancona et al., 2005d; Ancona, Ada, & Campoy, 2005e; Ancona, Ada, & Campoy, 2005f; Ancona, Ada, & Campoy, 2005g; Ancona, Ada, & Campoy, 2005h) and Morales (2011).

Linguistically and Culturally Diverse

I employ Pérez's (2004c) definition of linguistically and culturally diverse:

The term *linguistically diverse* is used to refer to students whose first language or home language is either a language other than English or a language other than the middle-class, mainstream English used in schools. . . . The term *culturally diverse* refers to students who may be distinguished by ethnicity, social class, and/or language. (p. 6)

Federal and state agencies and laws use various terms to refer to linguistically and

culturally diverse students: Limited English proficient (LEP), second-language learner (SLL), English-language learner (ELL), culturally and linguistically diverse (CLD), and/or bilingual (Rhodes, Ochoa, & Ortiz, 2005). The term, linguistically and culturally diverse, aligns with my understanding of the connection between language and culture as well as of the mosaic of languages and cultures among students. LEP, SLL, and ELL are too narrow in their focus upon only one language of a learner's linguistic repertoire and/or upon a "monolingual [English] bias," in general or a deficit view of a "lack/limited amount" of English. Bilingual or bi/multilingual are also terms which align with my conception of learners' rich linguistic repertoires.

Emergent Bilingual

Emergent bilingual is a term that is chosen over labeling individuals "as limited English proficient (LEP) . . . language minority or . . . English language learners" (ELL) (Freeman & Freeman, 2011, p. 141). Emergent bilingual is a term preferred by García (2009), García and Kleifgen (2010) and Freeman and Freeman (2011) among others because it "signals that we acknowledge that we value the language [students] already know as well as the language they are learning" (p. 141). To define the term, emergent bilingual, García and Kleifgen (2010) explain that "through schooling and through acquiring English . . . [ELLs] become *bilingual*, able to continue to function in their home language as well as in English-their new language and that of the school" (p. 2).

Dynamic Bilingualism and Translanguaging

Bilingualism is neither divided into two separate areas in the mind (Cummins, 2000; García, 2009), nor is it linear. Rather "the language practices of all bilinguals are complex and interrelated" (García & Kleifgen, 2010, p. 42). Bilingualism is dynamic

(Blackledge et al., 2014; Cenoz & Gorter, 2011; García & Flores, 2014) because individuals “‘language’ differently” and have “diverse and unequal experiences with each of the two languages” (García, 2009, p. 45). García (2009) concludes that

the languages of individuals are rarely socially equal, having different power and prestige, and they are used for different purposes, in different contexts, with different interlocutors. . . . bilingualism is not like a bicycle with two balanced wheels; it is more like an all-terrain vehicle. (p. 45)

Dynamic bilingualism functions like an all-terrain vehicle as bilingual individuals employ language practices to “adapt to both the ridges and craters of communication in uneven terrain” (García & Kleifgen, 2010, p. 42). As bilingual people adapt to the uneven communication landscape, they are using their varied language practices in diverse contexts, with various interlocutors, and for multiple purposes “in an increasingly multilingual world” (García & Kleifgen, 2010, p. 43).

Translanguaging (Williams, 2002; García, 2009; García & Flores, 2014; García & Kleifgen, 2010) is a term frequently employed by scholars attempting to study and describe the linguistic practices among dynamic bi/multilinguals. These linguistic practices display the use of signs flexibly. Translanguaging involves the perspective of “language as a resource without clear boundaries, which places the speaker at the heart of the interaction. . . . a focus on the agency of individuals engaging in using, creating, and interpreting signs for communication” (Blackledge et al., 2014, pp. 192-193).

Multiliteracies and Syncretism

Multiliteracies are varied sign systems which include social and cultural practices that are “culture-specific ways of knowing” (Pérez, 2004b, p. 28). These literacies

develop uniquely within their cultural context, whether home or school (Barton, 1991; Heath, 1983; Kenner, 2004; Scribner & Cole, 1981; Street, 1984). They can involve technology and tools like pens, paper, and newspapers used in literacy events. These tools are used for specific individual purposes within certain contexts and communities.

The concept of syncretic literacy and the process of creating these literacies, syncretism, relate to the development of multiliteracies. Syncretism is a “creative process in which people reinvent culture as they draw on diverse resources, both familiar and new” (Gregory, Long & Volk, 2004c, p. 4). According to the concept of syncretic literacy, children possess enormous agency in the creation and understanding of novel forms of literacy from their varied literacies as well as in the connection of these novel forms to their identity construction (Gregory et al., 2004c). Children employ their varied linguistic and cultural repertoires of practice (i.e., bilingualism and biliteracy) and accompanying multiliteracies to assist and learn from and with one another (Long & Volk, 2010).

Parent

A parent is any guardian over the age of 18 who may be a relative or a non-relative. For the purposes of this research, a parent is the adult over the age of 18 who attends the book club sessions with the participating students/children.

Book Club

I use the words *book club* to denote a bilingual book club framework. A book club framework (Raphael, Florio-Ruane, & George, 2001) is a conceptual framework that helps me to manage the complexity of supporting individuals as they develop bilingualism, relationships, and a critical stance.

Cultural Identity

Cultural identity involves the relationship between literacy and culture:

Each of us maintains an image of the behaviours, beliefs, values, and norms-in short of the culture-appropriate to members of the ethnic group(s) to which we belong. This is . . . cultural identity. Cultural identity . . . both derives from and modulates the symbolic and practical significance of literacy for individuals as well as groups. (Ferdman, 1991, p. 348)

Thus, literacy and cultural identity possess a dialectic relationship. Therefore, an impactful relationship also exists between literature and a person's cultural identity/schema (Ada, 2003; Meek, 1988; Sipe, 2008). Picture books act as a mirror and a window (Rosenblatt, 1978; Sipe, 2008) for children. The power of literature to inform the cultural identity of children through accurate, authentic and inaccurate, inauthentic portrayals of people and realities is evident (Almerico, 2003; Barrera & Garza de Cortes, 1997; Carrasquillo, 1994; Mathis, 2002; Norton, 1991; Smolen & Ortiz-Castro, 2000; Tiedt & Tiedt, 1999).

Theoretical Framework

I believe language and thought develop in a social context (Halliday, 1969, 1969/2002; Vygostky, 1978, 1981; Wells, 1994). Individuals co-construct meaning around texts during literature discussions (Rosenblatt, 1938) and develop relationships because language's social nature allows for the sharing of personal connections (Rosenblatt, 1938) which promote relationships (Ada, 2003; Fox, 2008). I believe that culture is foundational to language and meaning-making (Gee, 1992; Halliday, 1982, 1969/2002; Heath, 1983; Rogoff, 2003; Wells, 1986). Literature discussion around

culturally relevant texts makes a space for taking a critical stance in regard to the issues raised in texts (Ada, 2003; Vasquez, 2004). Through dialogue, learners deepen their understanding of the issues relevant to their lives (Ada, 2003; Freire, 1970).

Emergent bilingual individuals use their two languages to translanguage (García, 2009; García & Kleifgen, 2010). I believe that because constructing meaning underlies learning and language (Bruner, 1996), bilingual individuals' discussion of texts in both their languages will support them in further developing understanding, shared meaning, and bilingualism. The theoretical framework is intended to describe how book clubs support the development of bilingualism, relationships and taking a critical stance.

A holistic language learning model draws upon varied ways of knowing by including the home's languages, multiliteracies and cultural tools. The behaviorist/skills/word recognition model aligns more closely with adopting a universal approach to developing monolingual English language and literacy practices by segmenting literacy learning into individual "skills" in the areas of decoding, vocabulary, grammar, and composition (Armbuster & Osborn, 2001). A school grounded in this model fails to notice, value, and use, to the child's advantage, students' language and literacy development and to identify adequately the intellectual, social, and cultural resources children are drawing upon as they read, write and speak (Ada, 2003; Baker, 2011; Freeman & Freeman, 2006; Harste, Woodward, & Burke, 1984; Wells, 1986). Cultural tools like language and practices promote the cultural identity development of students and play a role in making a space for taking a critical stance toward the word and the world. A holistic language learning model, designed to develop biliteracy and

dynamic bilingualism, combines both social justice and social practice principles (Baker, 2011; García, 2009).

Holistic Dynamic Bilingual Learning Context: Intermingling Social Justice and Social Practice

Employing a holistic dynamic bilingual learning framework to ground a bilingual family book club, I responded to U.S. schools' neglect of the linguistic and cultural resources of Latin@ students and their families, and thus, the abandonment of opportunities to nourish all students' worlds culturally and linguistically (Ladson-Billings, 2006; Long et al., 2008; Nieto, 2009). A holistic dynamic bilingual learning model emerges from the intersection of the theoretical frames of social justice and social practice, described further in Chapter Two.

Social justice relates to the equity issues surrounding access deserved by all students - access to information and to learning opportunities. Teachers are responsible to learn with and from students as they promote contexts in which learners may bring all of their cultural and linguistic ways of knowing and learning to inquiry. Furthermore, educators must support students in understanding and exploring the layers of meaning (i.e., whether political, social, cultural, racial, etc.) that are inherent in languages, literacies, and the world (Freire, 1970, 1973; Kincheloe, 2008; Souto-Manning, 2010b; Wallerstein, 1983; Wong, 2006).

Social practice relates to the interacting and functioning among people that drives language and learning. Every child comes to school possessing linguistic and cultural knowledge from their homes that they constructed within their families and communities. Learners construct and reconstruct this knowledge in every engagement whether with

texts or people in any context. A holistic stance toward dynamic bilingualism and learning empowers educators to structure instructional contexts in a manner that draws upon and emphasizes the languages, literacies, and worldviews nestled within students and families. Ultimately, teachers learn with students to support learners in acting upon what is meaningful (Ada, 2003; Freeman & Freeman, 1992, 2006; García, 2009).

A bilingual family book club grounded in a holistic dynamic bilingual learning framework is one tool I employed as a researcher and educator to make space for emergent bilingual students to develop bilingualism within a school and community dominated by English. I recognized the imbalance in schools' power structures, created, in large part, by the dominance of English. Desiring to overturn and disrupt, the current unjust power structure of schools, I created a bilingual family book club. My hope was that emergent bilingual students and their parents would have an openly and purposefully dynamic bilingual space in which to learn within the contexts of their school and community. Furthermore, this space was meant to offer myself and the students' school an opportunity to consider and learn about the experiences of Latin@ emergent bilingual students and their parents. As an emergent bilingual facilitator, I endeavored to know more fully how Latin@ children's literature, parent and child grouping, and bilingual literature discussion and response work together to promote and develop relationships, a critical stance, biliteracy, and bilingualism within the context of a bilingual family book club.

Followed by a thorough review of relevant literature, and an explanation of this study's research methodology (Chapter Three), this dissertation will offer a description of what happened when the principles of social justice and social practice grounded a

bilingual family book club among Latin@ students and their parents (Chapter Four). Subsequently, I will consider the critical understandings available from the research (Chapter Five). To conclude the dissertation, I will describe the implications that the findings enable me to suggest to educators and parents, as well as to consider possible areas of inquiry for future research (Chapter Six).

This reporting of the research communicates, within six chapters, the various experiences of a bilingual family book club's participants, learning together and mediating the realities of bilingualism and cultural identity. The participants navigated the complexities of language practices and identities amid an era of national English dominant policies (Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; Ovando, 2003) and anti-immigrant sentiment (Sanz, 2013) aimed at a burgeoning linguistically and culturally diverse U.S. population. Yet, book club parents and children refused to comply with latent and overt policies that silence and stunt the growth of the Spanish voice of Latin@ children and their families (Camarota & Romero, 2006; Quiroz, 2001), perceiving the value of bilingualism and of being Latin@ for our nation.

CHAPTER TWO

Review of Literature

Grounding this study is the truth that home culture and bilingualism are absolutely critical to the learning of Latin@ students (Ada, 2003; Gándara & Contreras, 2009; Muñoz & García, 2010). This truth confronts our nation as a clarion call – an opportunity to support America’s students in pursuing knowledge that will promote economic, social, and cultural prosperity and security (Baker, 2011). Educators continue to proclaim the necessity of addressing the “Latin@ education crisis” (Gándara & Contreras, 2009) not only because the education system must correct its failure in regard to the academic achievement of Latin@ learners, but also because all students will benefit from expanding their knowledge of our culturally and linguistically diverse nation (Ryan, 2013).

The linguistically and culturally diverse student frequently faces the pressure to assimilate to a presumed monolingual English Eurocentric norm (Bernal & Knight, 1997; Cenoz & Gorter, 2011) yet every students’ home cultural and linguistic contexts are resources for all learning (Gutiérrez & Rogoff, 2003; Harste et al., 1984; Heath, 1983; Moll, 1992). At least in part, this crisis must be addressed through supporting Latin@ students in developing bilingualism around culturally and linguistically relevant curriculum (Barry, 1998; Nieto, 1999; Nilsson, 2005) that includes instructional materials and literature portraying Latin@s authentically and accurately (see Appendix A for details regarding authentic and accurate portrayals of Latin@s in children’s literature)

(Barrera, Ligouri, & Salas, 1993; Nathenson-Mejía & Escamilla, 2003; Smolen & Ortíz-Castro, 2000). Indeed, being bilingual strongly correlates with academic achievement among Latin@ students (Gándara & Contreras, 2009). The present inquiry aims to consider how learning contexts like a bilingual family book club may serve as an instructional vehicle placing the home, multiliteracies, bilingualism, biliteracy, a critical stance, and cultural identity at the center of Latin@ students' learning. The question framing this study emphasized exploration of what happened when a bi-monthly bilingual family book club, involving seven emerging bilingual children, their parents, and a researcher/educator/facilitator was initiated and sustained over a five month period.

Holistic Dynamic Bilingual Learning Model

As indicated in Chapter One, the theoretical frame of this study, a holistic dynamic bilingual learning model, intermingles social justice and social practice principles. Thus, making culturally and linguistically diverse homes and a critical stance central to instructional contexts is possible through a holistic dynamic bilingual learning model.

The Intersection of Social Justice and Social Practice

To apply the framework of a holistic learning model in a context focusing upon dynamic bilingualism and biliteracy development, educators must promote a context in which the theoretical frames of social justice and social practice intersect (Baker, 2011; García, 2009; García & Kleifgen, 2010) (see Figure 2.1 adapted from García, 2009, p. 353). Figure 2.1 depicts the intersection of social practice and social justice. The principles of social practice and social justice support educators in creating instructional contexts centered around students' myriad home cultural and linguistic practices. When

students' home knowledge is the focus of education, learning extends and expands for all students as well as educators.

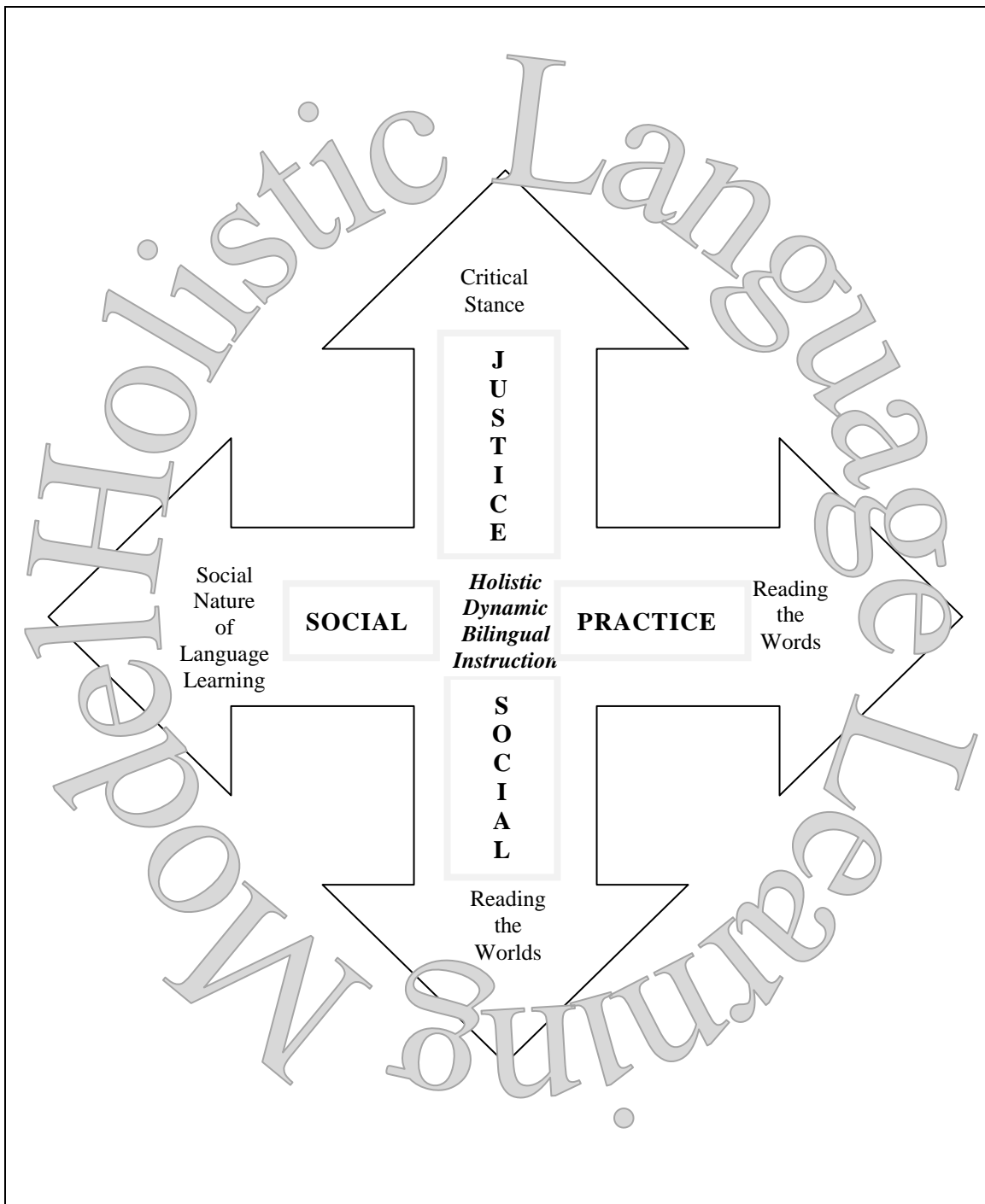


Figure 2.1. Holistic Perspective of Dynamic Bilingual Learning Context.

Intersecting arrows nestle within a text circle to compose Figure 2.1. One vertical and one horizontal arrow intersect in the center of the figure. The term, *holistic dynamic bilingual instruction*, names the arrows' intersection. The vertical *social justice* arrow has points extending indefinitely because social justice's aim involves expanding learners' understanding. The north point and south point of the *social justice* arrow each contain a label: *critical stance* and *reading the worlds*, two key components of social justice. The ends of the *social practice* arrow include the labels: *social nature of language and learning* and *reading the words*. The points of the *social practice* arrow extend indefinitely to depict the enduring social reality of language and learning. Indeed, language and learning connect people across socio-historical contexts.

The text circle surrounding the intersecting arrows consists of the words, *holistic language learning model*, to demonstrate that a holistic language learning framework encompasses holistic dynamic bilingual instruction. When children interact socially, they learn to make sense of the world and of words. By using their understanding of the world and words, children are able to develop the sense of agency which leads to action. These actions facilitate children's taking ownership of their own lives. When teachers understand the social nature of language and learning as well as how to create spaces for these kinds of interactions and inquiries, they are more apt to take a critical stance and understand their power to affect the social inequities that exist in our schools. This is the essence of a holistic model. Social justice relates to the critical stance a teacher adopts and promotes (Freire, 1970, 1973; Kincheloe, 2008). Teachers support students in cultivating a critical stance because language and literacy are about more than decoding or encoding words. A critical teaching stance involves listening to the issues students are

raising and researching the political, social, historical, cultural and economic power structures at work within these issues.

As a teacher analyzes the power structures at work within these issues, the educator moves beyond thinking upon an individual human level toward an system-wide, institutional level that spans across society. Educators can select literature and other texts that might relate to the issues students are raising and bring this literature into the classroom for students to identify the literature that relates to their experiences and to the issue at hand. Teachers who take a critical stance also comprehend the power learners possess to direct their own learning and construct their identities. Thus, students will have space in the classroom to collaborate with the teacher regarding the manner of inquiry that will foster their learning most effectively (i.e., researching a topic on the internet, interviewing a family member, searching the media center for texts about the issue).

Learning to design questions that will help students approach knowledge as a collection of multiple constructed realities is also part of taking a critical teaching stance. By employing critical questions, teachers can facilitate discussion through questions that guides students to investigate power structures by helping learners consider who is heard/seen, who is not heard/seen and who decides who is heard/seen and not heard/seen, regarding the issue at hand. Teachers who adopt a critical stance provide children opportunities to develop and practice critically analyzing knowledge and the world (Bomer & Bomer, 2001; Medina, Bradburry, & Pearson, 2005; Vasquez, 2000, 2004).

Teachers foster social justice in a dynamic bilingual education setting through designing instruction that emphasizes “equity for students, their languages, and their

cultures and communities” (García, 2009, p. 319). Educators must ensure equal opportunities for participation among all students, drawing upon their home contexts and languages, whatever their language proficiencies, and providing spaces for: a) critical dialogue around “the social, political, and economic struggles surrounding the use of many languages” (García & Kleifgen, 2010, p.65) and varied sociocultural realities (Kincheloe, 2008; Shohamy, 2006) and b) curriculum materials including students’ two languages (e.g., filling the classroom with literature containing children’s home language and culturally relevant themes as well as facilitating dual language literature circles) (Ada, 2003; Medina & Martínez-Róldan, 2011; Nieto, 1999; Nilsson, 2005).

Social practice relates to the social nature of language learning, and learning, in general (Halliday, 1977, 1979, 1982, 1969/2002; Lave & Wenger, 1991; Vygotsky, 1978). Practices like book clubs and literature discussions in addition to other structures or participant groupings are highly effective in fostering language learning and literacy development, particularly among LEB learners (Ada, 1988b; Gibbons, 2002; DeNicolo, 2010; Keis, 2002; Raphael et al., 2001). Social practice also emerges in a dynamic bilingual context as interlocutors may employ the languages, multiliteracies and biliteracy nestled within their worldviews and contexts (García, 2009; García & Kleifgen, 2010).

A dynamic bilingual context involves two languages propelling learning, especially in a school context in which children’s and teacher’s various home contexts emerge. As children and teachers interact around their various languages and realities, an intermingling and interaction occurs among the varied worldviews and sociocultural linguistic contexts. Translanguaging, whether in the service of oracy or literacy,

embodies the dynamic bilingual context. Social justice emerges in a dynamic bilingual context because students may employ both of their languages in dialogue with one another and during all literacy activities. When a space exists for the use of students' "total language repertoire" (Ortega, 2010), equal access to meaning-making, dialogue, instructional materials and multiliteracies is possible. Teachers adopting a holistic stance toward fostering a dynamic bilingual context must transact with students to read and write the words as well as to read and write their varied worlds using all of the linguistic, social, and cultural resources among every student (Ada, 2003; Freeman & Freeman, 1992, 2006; Kibler, 1996; Medina & Martínez-Roldán, 2011; Wells, 1986).

Previous Research

The studies focused upon classroom literature circles and family literacy projects among LEB learners emphasize social practice (a sociocultural perspective of language and literacy) and/or social justice (critical pedagogy principles). Furthermore, these studies reveal how literature with culturally relevant themes and how dialogue among participants are central to culturally relevant curriculum and instruction among culturally and linguistically diverse students (Gutiérrez & Rogoff, 2003; Nieto, 1999).

Literature circles among Latin@ emergent bilingual students. The studies regarding engagements around literature among LEB students are limited in number and scope. Among the studies is a noticeable absence of research focusing on LEB parents and their children interacting in the school with monolingual English-speaking teachers around literature. Thus, the review emphasizes studies focusing upon literature discussion among LEB elementary students within the elementary classroom occurring

around dual language or both Spanish and English editions of literature (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011). All of these studies possess two common theoretical frames: a sociocultural perspective of language and literacy and critical pedagogy principles.

DeNicolo (2004, 2010), DeNicolo and Franquiz (2006), Fain (2003, 2008), Lohfink and Loya (2010), López-Robertson (2003, 2004, 2012), Martínez-Roldán (2000, 2005), Martínez-Roldán and López-Robertson (1999), and Medina and Martínez-Roldán (2011) created spaces for LEB students, to center learning around their home cultures and/or languages as they navigated the complexities of their cultural and linguistic identities while engaging in literature discussion and meaning-making through storying. DeNicolo (2004) emphasized how LEB children employ their varied literacies whether from home, media or school, to make meaning of culturally and linguistically relevant literature. DeNicolo (2010) considered how LEB students with varying degrees of bilingualism use linguistic mediation in both Spanish and English with one another as they participate in literature circles which serve as a “hybrid space” (Gutiérrez, 2008) where multiple languages coexist and conventional variations of literacy learning are disrupted. DeNicolo and Franquiz (2006) addressed children’s connecting to a certain portion of the text and experiencing a critical encounter that promoted students’ further inquiry into the meaning of the text, supporting meaning-making.

Fain (2003, 2008) focused upon how LEB children at home with their parents engaged in literature discussion taking a critical stance toward sociocultural linguistic issues and how the same LEB children at school among peers employed their home language and cultural resources to make meaning in an English-dominated literature discussion. Lohfink and Loya (2010) discovered that LEB children's connections to the text, whether efferent or aesthetic, related to textual cues that were cultural. López-Robertson (2003) emphasized how LEB children responded to literature through critical dialogue and took action to address social justice issues raised in literature. López-Robertson (2004, 2012) described LEB children's employing storying to connect with and make meaning during literature discussion. Martínez-Roldán and López-Robertson (1999) highlighted how LEB students' participation in literature discussion offers a chance for the sharing of home-based literacies in the classroom. Medina (2006a, 2006b, 2010), Medina et al. (2005), and Medina and Martínez-Roldán (2011) attended to the negotiation of identity, particularly in regard to the politics of immigration, language, linguistic and cultural border crossing, and "borderlands" (Anzaldúa, 1987, 1998) among LEB students engaged in response to dual language literature.

Latin@ family literacy projects. The study of literacy experiences involving Latin@ families, Latin@ children's picture books and bilingual teachers/facilitators documented how educators created spaces for parents to use their Spanish to enhance their children's learning (Ada, 1988b; Keis, 2002; Mulherin et al., 1995; Patrón, 1988; Rodríguez-Brown, 2003). Notable among these studies was the work of Ada (1988b) and Keis (2002), who anchor themselves in a *Literatura Infantil y Familiar* model (Ada, 2003). The *Literatura Infantil y Familiar* model (Ada, 2003), also known as the

Transformative Family Literacy model (Zubizarreta, 1998), emphasizes: A sociocultural approach to language and literacy as well as Freirean critical pedagogy principles, particularly, dialogue, participant control, and social change. These studies, particularly, highlight a commitment to the use of culturally and linguistically authentic Latin@ children's literature to stimulate dialogue and critical consciousness development among participants. (See Appendix B for a detailed history and description of the Literatura Infantil y Familiar model and for a comparison of the Literatura Infantil y Familiar model and El Círculo Familiar Bilingüe de Libros design.)

The research of Ada (1988b) and Keis (2002) involved parents and children meeting in separate discussion groups, bilingual teachers/facilitators, dialogue primarily in Spanish around Spanish edition or dual language Latin@ children's picture books, and written response to literature. Both studies supported the emergence of bilingualism and biliteracy through developing Spanish language and literacy among families which, in turn, supported English language and literacy growth. During meetings, parents experienced read-alouds and responded to picture books with the guidance of bilingual facilitators who invited parents to share books, have discussions, and write responses at home with their children.

Bilingual facilitators employed Ada's Creative Reading framework (Ada, 2003) to create questions which supported participants in seeking the layers of meaning within literature and their lives. Facilitation of the literature discussion related to four interrelated and overlapping phases: Descriptive, personal interpretive, critical/multicultural/antibias, and creative/transformative (see Chapter Six for further description of the Creative Reading framework). Critically important was a

teacher/facilitator's flexible use of the framework and close listening to children's comments to elevate and expand the conversation (Ada, 2003) around looking into and beyond the words toward the world. Unique to Keis' (2002) study was the central role of Latin@ author visits and discussions with participants. Through these engagements with Latin@ authors as well as participants' writing and illustrating their own works, LEB parents and children increasingly perceived themselves as Latin@ authors, empowered by their home languages and cultures (Keis, 2002).

Latin@ emergent bilingual parents and children learning together. The relatively small number of studies documenting LEB elementary students involved in classroom literacy events around Latin@ children's picture books (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011) and family literacy projects among LEB parents, LEB students, and bilingual teacher/facilitators around discussion of Latin@ children's picture books (Ada, 1988b; Keis, 2002; Mulherin et al., 1995; Patrón, 1988; Rodríguez-Brown, 2003) provided a major benefit to educators embracing a bi/multilingual lens: a model for holistic language learning among LEB parents and/or students, emphasizing social practice and social justice principles; however, these studies did not elucidate the engagement of parents and children grouped together in shared engagements around literature with emergent bilingual educators/facilitators. Indeed, classroom literature discussions among LEB students did not include parents engaging with children within the school setting (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006;

Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011). Usually in family literacy programs, the LEB parents and children participated separately in literature discussion groups with only children or only adults (Ada, 1988b; Keis, 2002; Mulherin et al., 1995).

Furthermore, these studies among LEB learners in classrooms and family literacy project settings did not all center upon bilingual discussion around dual language Latin@ children's literature (Carger, 2004; Lohfink & Loya, 2010). The *Círculo Familiar Bilingüe de Libros* design, central to this study, never separates children and parents during literature discussion and response as well as always employs dual language Latin@ children's literature in a bilingual learning context. Researchers and educators have noted the need for learning environments like the *Círculo Familiar Bilingüe de Libros*. For instance, Saldaña (2009) calls for the formation of bilingual family book clubs, sounding a "clarion call for teacher-librarians and other educators" to "encourage young Latino readers, get them into libraries where books are and make reading a family affair" (p. 27).

This study not only responded to Saldaña's (2009) call, but also expanded knowledge regarding the ways LEB parents and children interacting in a book club setting impacted one another. Namely, the involvement of parents and children together within book club sessions created an opportunity for understanding how this particular participant combination supported relationship, bilingual, biliteracy and critical consciousness development among participants. Furthermore, educators have identified a need in the field for not only Latin@ family engagements around Latin@ children's

literature (Quiroa, 2001; Saldaña, 2009), but also for documentation of Latin@ children's responses to books about their cultures (Naidoo, 2006). Finally, the current research focusing on book club frameworks among students whose home language is not English occurred in a monolingual English instructional context (Kim, 2008). Any instruction only emphasizing English promotes a subtractive linguistic context for emergent bilingual individuals (Ada, 1993; Bartlett & García, 2011). In a subtractive context, bilingual learners are likely to experience diminished growth or possible eradication of the home language (Baker, 2011; García, 2009; García & Kleifgen, 2010). Thus, notable in this study was the focus upon: a) engagements around Latin@ children's dual language literature among Latin@ families, b) Latin@ children's transactions with literature containing culturally relevant themes, and c) book club sessions conducted bilingually among emergent bilingual participants.

A Holistic Dynamic Bilingual Lens

Through the tools of cultural identity and a critical stance toward knowing, Latin@ families and their children have created opportunities to perceive the layers of significance in their worlds as they dialogued around culturally relevant issues (Ada, 1988b; Cammarota & Romero, 2006; Gómez-Valdez, 1993; Keis, 2002; McCaleb, 1992). Just as Latin@ parents and guardians are an instrumental component of children's language, multiliteracies, and cultural identity development (Farr, 1994, 2006; Lauria, 1964; Mercado, 2005; Rodríguez, 2005), communities nestled around the home can support children's learning (e.g., within an extended family, among groups of families, within a school among peers) (Harste et al., 1984; Heath, 1983; Lave & Wenger, 1991;

Rogoff, 2003; Schieffelin & Ochs, 1986; Vygotsky, 1962, 1978, 1981; Wells, 1999; Zentella, 1981, 1997).

Figure 2.2 depicts a holistic dynamic bilingual learning context's conception of the relationships among languages, LEB children, the home, the school and the world. In Figure 2.2, a text oval encompasses a Venn diagram. Four overlapping circles compose the Venn diagram. Four interconnected arrows appear centrally where the four circles overlap. The words, *social milieu*, repeat to form an oval encompassing the Venn diagram. Certain facts regarding languages, culture and identity exist among humans or the social milieu. Whatever language(s) people employ, they seek meaning as they function and interact while learning languages, learning through languages, and learning about languages (Halliday, 1969, 1977; Smith, 1988, 2004; Vygotsky, 1962). Languages are sociocultural forces in humans' realities which position them within their communities and their cultures, whether home, school, or the larger world (Bakhtin, 1981; Swain & Deters, 2007; Todorov, 1984; Vygotsky, 1978; Wells, 1999).

Heteroglossia is language's central feature (Bakhtin, 1981) evident in communities (Heath, 1983). This feature expresses the nature of language as an open system whose meaning is entirely unique to the community of its use while rooted in a plethora of social, cultural and historical layers. The heteroglossia of language contains layers that act as mirrors which simultaneously conduct reflection and refraction composing "a tiny corner of the world . . . that is broader, more multileveled, containing more and varied horizons than would be available to a single language or single mirror. (Bakhtin, 1981, pp. 414, 415) Dialogue's value lies in the heteroglossic nature of language (Bakhtin, 1981; Todorov, 1984) and the convergence of language's diversity

during conversation among multiple individuals. Todorov (1984) explains that “A single voice can make itself heard only by blending into the complex choir of other voices already in place” (p. x).

The circle, labeled *language and literature*, encompasses the idea that language leads learning (Halliday, 1969, 2002; Vygotsky, 1978, 1981; Wells, 1994) and plays an integral role in cultural identity (Ada, 2003; Cummins, 2006; Ferdman, 1991; Swain & Deters, 2007). Thus, language and literature are cultural tools useful for learning among families at home as well as teachers and children at school. Language, although diverse and unique within varied worlds, is a shared element of an LEB child’s experiences in the home and school culture (Ada, 1993). Children use their languages to learn in and make sense of these cultures (Halliday, 1969, 1977, 1979, 1982, 1969/2002; Harste et al., 1984; Smith, 1988, 2004; Vygotsky, 1962).

Among children’s literature, picture books are powerful tools for developing schema (i.e., about various cultures and languages) among all students (Ada, 2003; Medina et al., 2005; Medina & Martínez-Roldán, 2011; Rosenblatt, 1978). The words and the images in a picture book construct meaning (Moebius, 1986; Roethler, 1998; Sipe, 2008; Steiner, 1982). Particularly, in relation to Latin@ children, engagement with culturally and linguistically authentic picture books may increase self-respect, self-esteem, self-confidence, self-identity, and self-worth, when children’s cultural identity is affirmed (Almerico, 2003; Medina & Enciso, 2002; Norton, 1991; Smolen & Ortiz-Castro, 2000; Tiedt & Tiedt, 1999).

The circle, labeled *home culture*, includes the multiliteracies and cultural identity development of linguistically and culturally diverse children. The home is significant

because an individual develops his or her first language within family relationships and culture (Lave & Wenger, 1991; Ochs, 1988; Rogoff, 2003; Schieffelin & Ochs, 1986). Parents serve as children's first and most lasting teachers, along with the family, cultivating multiliteracies and cultural identity among children (Gee, 1992; Heath, 1983; Moll & Greenberg, 1990; Rogoff, 2003; Zubizarreta, 1998). The home cultures of linguistically and culturally diverse students, like Latin@s, are particularly important to bolstering the identities of children (Gándara & Contreras, 2009; García, 2009; García & Kleifgen, 2010; Medina & Martínez-Roldán, 2011; Nieto, 1993a, 1993b, 1999) who ultimately will face pressure to assimilate to a presumed monolingual English Eurocentric "American" norm (Bernal & Knight, 1997; Dudley-Marling, 2003).

The circle, labeled *school culture*, represents the child's school cultural context with its accompanying school language and literacy perspective. Within the classroom, children's various home cultures converge through their interactions. English is the dominant language of the school. The home and school cultural worlds include languages which individuals use as tools to enhance their functioning. Ideally, the adults in the home and school cultures use language to support the child's growing multiliteracies and thus, cultural identity development (Heath, 1983; Swain & Deters, 2007; Wells, 1986). Indeed, as multiliteracies grow, identity develops too (Ada, 2003; Lave & Wanger, 1991). Although this is ideal, Pérez (2004b) describes the unequal value placed upon home and school literacies, a value which is usually weighted in the school's favor.

Furthermore, because the school's literacies align more closely with white monolingual English-speaking families (Taylor, 1981, 1983), a bias emerges against

culturally and linguistically diverse children, who are believed by some educators, to come to school from “culturally deprived” homes (Begum, 2003). This focus on presumed language and literacy deficiencies in the culturally and linguistically diverse home and “presumed differences between school and home language practices” is a deficit-oriented “cultural mismatch theory” (Gutiérrez & Orellana, 2006, p. 506). Usually, educators attempt to re-align culturally and linguistically diverse students’ home language practices by insisting that families align themselves more closely with school language practices (Gutiérrez & Orellana, 2006; Orellana & Gutiérrez, 2006).

The circle, labeled *LEB children’s realities*, communicates the experiences of developing identity for children whose two languages are at their disposal while they move as a learner and knower among the home and school cultures. Children experience the convergence of the languages and the cultures of their home and school worlds. Experiencing the convergence of their worlds’ languages and cultures, LEB children confront decisions around cultural identity unique to emergent bilingual students, particularly Latin@s, like making determinations about linguistic mediation (DeNicolo, 2010; Medina & Martínez-Roldán, 2011) and communicative competence (Hymes, 1970) (e.g., “Which language should I speak in this context/place with this teacher, friend, cousin, or neighbor?; What are the ‘rules’ for speaking that will be ‘legitimate?’”).

Deciding which language to use involves “selecting” which aspect of an LEB children’s cultural and linguistic identity will identify them in varied contexts and situations. Issues of cultural identity are continually arising for emergent bilingual children who constantly navigate such issues as they use their languages (Firth & Wagner, 1997; Freeman & Freeman, 2006; García, 2009; Kramsch, 2012; Wenger,

1998). The strain upon LEB children who have recently arrived in the U.S. involves pressures around acculturation, frequently diminished self-concept, and bewilderment around contrasts between home culture and surrounding culture (Shelley-Robinson, 2005). Thus, Latin@ children face a “borderlands” (Anzaldúa, 1987, 1998; Medina & Martínez-Roldán, 2011) reality that impacts their sense of themselves/cultural identity so that they feel constantly “being from two worlds” (Kervane, 2003). Noteworthy, is a particular aspect of U.S. Latin@ demographics: Of all U.S. linguistically and culturally diverse children, the largest group is Latin@ (Fry & Passel, 2009).

Developing an understanding of the socially and culturally layered nature of languages (Bakhtin, 1981; Todorov, 1984) and their use enables people to develop identity (Ferdman, 1991; Gee, 1992; Weedon, 1997). The child travels between and among the home and school cultures, experiencing multiple cultural worlds and languages during his or her functioning in each culture. In the center of the Venn diagram (see Figure 2.2) are two intersecting arrows, labeled *holistic dynamic bilingual learning model*. The overlapping of the Venn diagram’s circles lies behind the intersecting arrows. The placement of the intersecting arrows depicts the emergence of a holistic dynamic bilingual learning context from the overlapping of language, literature, school culture, home culture, and LEB children’s realities.

El Círculo Familiar Bilingüe de Libros: Latin@ Emergent Bilingual Parents and Children Engaged in Literature Discussion and Response

Instead of adopting a “cultural mismatch” perspective contrasting LEB children’s home and school language practices, educators must observe that both similarities and differences pervade home and school languages and literacy practices (Gutiérrez &

Orellana, 2006; Orellana & Gutiérrez, 2006; Volk & de Acosta, 2001) and focus upon how the similarities may link home and school experiences (Auerbach, 1995; Caspe, 2003). Furthermore, teachers may adopt a “stance of inquiry” enabling themselves to “learn” their students’ cultural realities and to expand all students’ linguistic and cultural worlds by “mak[ing] room for [all students’] literacy practices in teaching” (Auerbach, 1995, p. 652). A holistic dynamic bilingual instructional model makes room for teachers to take this “stance of inquiry” by using instructional vehicles like *El Círculo Familiar Bilingüe de Libros*, where home and school language and literacy practices intermingle.

Bilingual family book clubs create a space for parents to use their unique world perspectives to relate to one another’s languages and cultures and, thus, to support children in using language to shape their worlds. In fact, prior research documents how LEB parents (Ada, 1988b; Dyrness, 2011) and children (Bartlett & García, 2011; Cammarota & Romero, 2006; Souto-Manning, 2010a) have not only developed critical consciousness (Freire, 1970, 1973) through dialogue around culturally relevant issues and literature (Wallerstein, 1983; Wong, 2006), but also created opportunities for acting to impact their worlds (Ada, 1988b; Bartlett & García, 2011; Cammarota & Romero, 2006; Dyrness, 2011; Souto-Manning, 2010a). Thus, Latin@ parents united to teach children can bolster children’s learning (Ada, 1988b; Delgado-Gaitán, 1996; Keis, 2002) in a book club. Likewise, Latin@ children dialoguing together and transacting with Latin@ children’s picture books may expand and affirm their cultural and linguistic identities (Medina & Enciso, 2002; Medina & Martínez-Roldán, 2011; Roethler, 1998; Smolen & Ortiz-Castro, 2000).

El Círculo Familiar Bilingüe de Libros mirrors students' home and school contexts and is one vehicle that emerges from the intersection of social justice and social practice. All of the elements of a holistic dynamic bilingual learning context are present in the bilingual family book club: a dynamic bilingual context, multiliteracies, and literature discussion and response anchored in a critical stance around culturally and linguistically relevant literature (Ada, 1988a, 1988b, 2003; Baker, 2011; Raphael et al., 2001; Saldaña, 2009). As a literate practice, book clubs promote the development of speaking, reading and writing among students in a context which draws upon home cultures and encourages learners to reach beyond their worlds. As a social practice, book clubs create a space for students to express their individual transaction with the text and the world. While students share their transactions, they have the opportunity to create shared meanings that link learners to each other and to discover the meaning of social justice and related issues. Indeed, as people use story worlds to see connections between characters and their lives, they have a space to conduct social critique and analysis which may potentially lead to social action and, eventually, to social justice (Ada, 2003; López-Robertson, 2003). Thus, the significance of book clubs as an instructional structure is multi-layered.

Within this section, five subheadings detail the significance of book clubs for emergent bilingual learners. Certain portions describe the impact for Latin@ emergent bilingual learners, in particular. The following are among the plethora of possible benefits learners may create and access in relation to elements of El Círculo Familiar Bilingüe de Libros design (see Chapter Six and Appendix B for detailed description of the book club design): literature discussions/book club conversations, response to

literature, dynamic bilingual context, multiliteracies and dual language culturally and linguistically diverse children's picture books. (A note to the reader: Although the benefits appear under unique subheadings/aspects of the book club, there is frequent overlapping among concepts embodied within the subheadings themselves as well as the bulleted list detailing benefits of the book club. Both the subheadings and the bulleted lists, thus, reflect neither the interrelated quality among the elements of a holistic dynamic bilingual learning context, nor the overlapping of benefits. Instead, the subheadings and bulleted lists are simply my organizational devices, not an indication of the conceptual connections among their content.)

Literature Discussions/Book Club Conversation

Literature discussion and book club conversations create spaces, in general, for making meaning of the world and through the world within a bilingual family book club. The subsequent descriptions clarify the various benefits around literature discussion/book club conversations (Ada, 2003; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Gibbons, 2002; Keis, 2002):

- Ensure that participants have access to selected books that have been read aloud previously during the book club (Ada, 2003). Children require multiple opportunities for practicing reading. By having access to the books, participants may practice, for example, the flow of language and new vocabulary in Spanish and English, and/or revisit concepts that were discussed (Freeman & Freeman, 2006; García, 2009);
- Create a space for participants to explore ideas, content, and vocabulary (Ada, 2003; Carger, 2004; Lohfink & Loya, 2010; Raphael et al., 2001);

- Make room for translanguaging among participants, particularly Latin@ learners, that can serve as a “linguistic borderland” which learners may draw on “to position themselves as bilingual speakers” and “bring the linguistic resources from their communities to mediate their discussions” (Medina, & Martínez-Roldán, 2011, p. 267)
- Create a space to develop a critical stance (Bomer & Bomer, 2001; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Medina, 2006a; 2006b; 2010; Medina & Martínez-Roldán, 2011; Vasquez, 2004) by increasing opportunities for participants to question (Gibbons, 2002) and by employing culturally and linguistically authentic literature containing themes which promote addressing issues of oppression facing culturally and linguistically diverse students (Fain, 2008; López-Robertson, 2003) as well as interpreting continually evolving meanings of and historical influences upon culture (Sumara, 2002) and identity (Medina & Martínez-Roldán, 2011). Addressing such issues through dialogue combats the impact of marginalization, empowers students to value their own and myriad cultures (Van Dongen, 2005), and to act as authors of their own reality (Bishop, 2003);
- Organize time and space to create opportunities for reading, responding (multi-modal or writing, drawing, acting, etc.) and talking to support one another as participants learn together (López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a, 2006b, 2010; Medina et al., 2005; Raphael et al., 2001);

- Provide variety of texts that are culturally meaningful (Ada, 1988b, 2003; Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Raphael et al., 2001);
- Create opportunities for participants to build upon and access schema and culture in order to share meaning (Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a, 2006b, 2010);
- Foster bilingualism (language learning) and biliteracy development (August & Shanahan, 2006; Gibbons, 2002; Slavin, 1990; Tinajero, Calderon, & Hertz-Lazarowitz, 1993) by: a) constructing and scaffolding talk through group's participation (Gibbons, 2002), b) hearing more language and variety of language within a meaningful context (Gibbons, 2002), and c) supporting interactions which develop home language and additional language skills (Gibbons, 2002; Tinajero et al., 1993). During dialogue, in particular, emergent bilingual learners have an opportunity to practice and improve oral language skills (Nathenson-Mejía & Escamilla, 2003);
- Lower participants' affective filter (Gibbons, 2002) – a filter which may produce anxiety that inhibits learning (Krashen, 1985);
- Promote opportunities for understanding of one another's cultures (Bomer & Bomer, 2001; Raphael et al., 2001);
- Promote a love of reading and learning (Ada, 2003; Saldaña, 2009);
- Promote the strengthening of relationship through shared understandings around dual language texts (Ada, 1988b, 2003; Keis, 2002; McCaleb, 1994; Saldaña, 2009);

- Foster further multiliteracies growth in the home context through the sharing of dual language texts among parents and children (Ada, 1988a, 1988b; García, 2009); and
- Provide opportunities, specifically, for Latin@ participants to make sense of identity in terms of “‘in between’-culturally, linguistically geographically, gendered-borderlands” (Medina, & Martínez-Roldán, 2011, p. 259) that connect and disconnect participants’ realities.

Response to Culturally and Linguistically Relevant Literature

Response to literature offers book club participants, particularly children, opportunities to:

- Be positioned in the “center of the meaning-making process rather than allowing the teacher to completely control the process” (Medina & Martínez-Roldán, 2011, p. 270);
- Develop their additional language (Mathis, 2002);
- Use dialogue journals and especially, art (i.e., painting, sculpting) to live through a story with more precision and focus (Carger, 2004); and
- Make learning responsive to participants personally and extend learning into the varied spheres of participants’ realities like their school, their families, and their communities (Ada, 2003).

Dynamic Bilingual Context

Being able to employ both languages as resources during all book club activities, emergent bilingual participants:

- Create opportunities for promoting the transfer of home language skills to an additional language (Collier, 1987, 1995a, 1995b; Collier & Thomas, 1997; Cummins, 1986, 1989) as detailed in Cummins' (1989, 1981) concept of the common underlying proficiency which describes how the home language provides the basis, cognitively and linguistically, for acquiring an additional language;
- Have space for translanguaging practices (e.g., facilitators/teachers encourage participants to look for cognates among their languages while writing, reading or speaking and structure activities around using the students' home language as a scaffold for learning additional languages like encouraging students to use their home language within a dual language book to make meaning of their additional language also visible within the text) (García & Kleifgen, 2010; Medina & Martínez-Roldán, 2011; Sneddon, 2009);
- Can experience the growth of biliteracy as not only reading, writing and oracy in two languages (DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Sneddon, 2009), but also the intermingling of these literacies that “gives access to different and varied social and cultural worlds” (Baker, 2006, p.328; Medina & Martínez-Roldán, 2011); and
- Take in hand the negotiation of their cultural identities as they collaborate with facilitators/educators by drawing upon both the home language and the additional language (Baker, 2011; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a, 2006b, 2010; Medina et al., 2005) and potentially experience the buttressing of their meaning-making through the lens of their

home cultural, linguistic and social practices (DeNicolò, 2004; DeNicolò & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Róldán, 2000, 2005).

Multiliteracies

As creators, mediators, and purveyors of multiliteracies, emergent bilingual individuals engage constantly through and “with specific cultural activities,” developing “certain histories of engagement” (Gutiérrez & Rogoff, 2003). The creation and usage of multiliteracies in a book club offer:

- Support for children to apply the resources of their own cultures, like the unique tools of bilingualism and biliteracy, to develop new understandings (DeNicolò, 2010; Martínez-Roldán & López-Robertson, 1999);
- Support for the incorporation of activities around dual language books which give culturally and linguistically diverse children the opportunity to utilize their home, family, and community experiences in an instructional setting like school (López-Robertson, 2003, 2004, 2012; Martínez-Roldán & López-Robertson, 1999), connecting the home context to the instructional setting (Fain, 2003, 2008); and
- Opportunities for multiliteracies to serve as scaffolds for parents and children to create and perceive penetrating connections with immediate and extended family, school curriculum, the larger community, and home cultural identity as well as to support the expansion of multiliteracies from the home (Gregory, Long & Volk, 2004a; Guerra, 1998; Kenner, 2004; Moll, Amanti, Neff, & González, 1992; see also Gregory, Long & Volk, 2004b).

Dual Language Latin@ Children's Picture Books

Dual language Latin@ children's picture books possessing cultural and linguistic authenticity (see Chapter Six and Appendix A for further explanation and resources) and culturally relevant themes regarding Latin@ cultures are a powerful tool within a holistic dynamic bilingual learning context (García, 2009; García & Kleifgen, 2010) which:

- Authentically portray varying diverse cultures (Ada, 2003; Carrasquillo, 1994; Italiano, 1993; Kibler, 1996) and contain both languages of bilingual learners (i.e., to communicate a “story, folk tale, myth or information” (Baker, 2011, p. 336) affirming cultural identity (Medina & Martínez-Roldán, 2011; Roethler, 1998; Sneddon, 2009) and placing equal value upon both languages through the evidence of their joint appearance (Sneddon, 2009);
- Serve as a buttress for Latin@ learners, specifically, “in the negotiation of linguistic borderlands and ideologies of language” (Medina & Martínez-Roldán, 2011, p. 268) and as a mediation of learners “representation of past and present experiences” (Medina & Martínez-Roldán, 2011, p. 270) and offer Latin@ individuals opportunities to be the protagonists of their own lives as they create multi-modal responses (i.e., drama, art, music) to literature (Ada, 2003; Carger, 2004);
- Promote dialogue among Latin@ learners who see themselves in the literature especially, “storying” (Ada, 2003; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; López-Robertson, 2003, 2004, 2012; Martínez-Roldán & López-Robertson, 1999; Medina & Martínez-Roldán, 2011);

- Foster for Latin@ learners the “reaffirmation of who [they] are” and opportunities “to discover the worlds and lives of other *hermanos y hermanas* (brothers and sisters) who [they] do not know” (Medina & Martínez-Roldán, 2011, p. 270);
- Possess the “potential to engage [Latin@] students in rewriting and co-authoring [their] stories through their own personal narratives” (Medina & Martínez-Roldán, 2011, p. 270);
- Provide linguistic context relevant to emergent bilingual learners’ language worlds (DeNicolo, 2004, 2010; Fain, 2003, 2008; Sneddon, 2009);
- Link home and school for students around their multiliteracies (Sneddon, 2009);
- Function as a focus for collaborative learning among emergent bilingual individuals whatever their proficiencies in their two languages (Ada, 1988a, 1988b; García, 2009; Sneddon, 2009);
- Present words and pictures with which participants may transact to construct meaning from and of their own lives (Ada, 2003; Bruner, 1996; Mathis, 2002; Meek, 1988; Rosenblatt, 1938, 1978; Sipe, 2008), around which culturally and linguistically diverse individuals may develop and affirm cultural identity (Almerico, 2003; Barrera & Garza de Cortes, 1997; Barrera et al., 1993; Bishop, 2003; Sipe, 2008);
- Promote dialogue among participants whose experiences are depicted in the literature (Ada, 2003; Medina & Martínez-Roldán, 2011) and who may come to voice (Rivera & Poplin, 1995), breaking a “culture of silence” (Freire,

1970) and enabling the pursuit of agency, avoidance of subordination in history and society (Freire, 1970; hooks, 1989), and promotion of hope (Freire, 1996); and

- Promote biliteracy (DeNicolo, 2004; Fain, 2003, 2008; Sneddon, 2009).

Summary

This literature review features an overview of the related theory and research that inform our understanding of language acquisition, as a socially and culturally mediated process involving identity construction and learning through functioning and interacting. Research shows that a holistic language learning model promotes language acquisition because of this model's emphasis upon the social and cultural nature of learning. Numerous studies affirm that a holistic dynamic bilingual instruction model combines and exists upon the foundations of social practice and social justice. As revealed in the research, instructional practices, like literature discussion and book clubs, which are grounded in a holistic dynamic bilingual instruction model, draw upon both home and school learning contexts, and promote bilingualism, biliteracy, relationship expansion, a critical stance, and meaning-making among LEB individuals.

Book clubs serve as a social group supporting LEB learners just as the family does at home. The dual language Latin@ children's picture books, central to literature discussion, support LEB children and families and an emergent bilingual facilitator/educator as they draw upon their cultures, languages, and identity to develop further bilingualism and biliteracy. Literature discussion draws upon the social nature of learning. Literature discussion embodies not only the informal conversation of the home around topics relevant to families, but also the language of literature activities occurring

frequently at school. Multi-modal response to literature makes space for learners to draw upon their multiliteracies as they transact with literature.

Involved together in book club activities at home and during sessions, LEB children and parents engage in “reading the word and the world” (Freire & Macedo, 1987) in order to act for individual and social change during their lifetimes. El Círculo Familiar Bilingüe de Libros aligns with Chicana children’s picture book author, Pat Mora’s, goals for supporting U.S. children’s cultural identity, bilingual, and biliteracy development: “honoring home languages and cultures, and thus promoting bilingual and multilingual literacy in this multicultural nation, and global understanding through reading” (Pat Mora as quoted in Rowlands, 2007, p. 21).

The next chapter addresses the methodological framework of this study, designed to investigate what happened when a bi-monthly bilingual family book club, involving seven emerging bilingual children, their parents, and a researcher/educator/facilitator was initiated and sustained over a five month period.

CHAPTER THREE

Research Methodology

This inquiry employed a qualitative methodology to study what happened when bi-monthly bilingual family book club involving seven emerging bilingual second and third grade children, and parents of those children were initiated and sustained over a five month period. The qualitative design focuses upon interviews and observations, both central to this inquiry.

Rationale: Methodological Stance

This section addresses the rationale for employing a qualitative design, describes the rationale for the descriptive nature of the study, details the use of ethnographic, collaborative, and participatory tools as well as explains the rationale for using book clubs as the central data collection vehicle. The rationale for a qualitative design includes a description of the following: a) a naturalistic paradigm makes space for describing multiple realities and varied perspectives; b) a tradition of employing a qualitative design in similar studies, discussed below, exists; and c) the inquiry's focus and question align with the interpretive paradigm underlying a qualitative study.

The focus of descriptive research is not to “change or manipulate variables in a setting,” but “to explain something that occurs in a setting” (Boudah, 2011, p. 129). Descriptive researchers ask questions about ““what is going on here?”” in regard to a particular setting (Boudah, 2011, p. 126). Indeed, I entered into this inquiry seeking to describe interactions among participants in a bilingual family book club. I acted as a

participant observer (Spradley, 1980) by using the ethnographic tools of field notes and participant observation (Corsaro, 1981; Spradley, 1980). For example, as I engaged with participants in literature discussion, I was a participant who also observed what happened among participants. As I wrote field notes during and after book club sessions, I recorded my observations.

Numerous studies documenting bilingual students and parents involved in literature discussion in varying contexts used a qualitative design (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Keis, 2002; Lohfink & Loya, 2010; López-Robertson, 2003, 2004; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999/2000; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Patrón, 1988). Thus, a qualitative design enabled this inquiry to stand on the methodological foundation built by the related body of research.

The study's focus upon bilingualism and interactions among students and parents was complex. Our languages are inextricable from our cultures. Languages enable humans to function and interact within the world in a manner relevant to our cultural networks. Furthermore, languages are themselves an expression of varied and multi-layered sociohistorical, cultural realities (Bakhtin, 1981). Thus, documenting the layers of complexity inherent in a language study demanded a qualitative design. A naturalistic paradigm's central tenet regarding the existence of multiple constructed realities aligned with the inquiry's focus upon language's heteroglossic nature (Bakhtin, 1981).

I chose book clubs as the primary context for data collection because they involve literature circles in which participants share their transactions with books and the world. Dialogue infuses literature circles. Thus, literature circles and their accompanying

dialogue not only anchor the book club framework, but hold promise for all voices to be heard (Ada, 1988b, 2003; Carger, 2004; DeNicolo, 2004; DeNicolo & Franquiz, 2006; Fain, 2003; Keis, 2002; Lohfink & Loya, 2010; López-Robertson, 2003, 2004; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a, 2006b; Medina, Bradburry, & Pearson, 2005; Raphael et al., 2001; Vasquez, 2004). I designed book clubs to include several critical elements: Latin@ parents' and children, an assortment of Latin@ children's picture books containing themes relevant to students' lives, and facilitation of activities in Spanish and English. I not only collaborated with participants to select book club session locations, times, and dates, but also requested that participants select the literature featured in the book club sessions, speak in the language which they chose whether Spanish or English, and increase their responsibility throughout the course of the study for book club session activities like read-aloud.

A democratic foundation underlies collaborative learning contexts like book clubs by employing literature and literature discussion (Pradl, 1996). Book clubs are democratic and collaborative contexts because they create a space where individual voices are heard, instruction is participant-driven, and the responsibility for learning is upon the learner. Participants in the book club were emergent bilingual learners in a monolingual school context. Democratic and cooperative learning are keys to addressing our nation's present dismissal of bilingual education (Darder, 1995; Gándara & Contreras, 2009; García & Kleifgen, 2010). By not demanding linguistic and cultural assimilation among Latin@ learners to an imagined monolingual English-speaking norm, a holistic learning model promotes a context of language equality. Thus, employing a holistic learning model to frame the book club space supported the development of a

democratic learning context. Darder (1995) poses questions which guided the design of the book club in this study.

- Are the everyday lives and community realities of Latin@ students integrated into the daily life of the classroom?
- Are there consistent and ongoing opportunities for Latin@ students to engage together in dialogue that centers upon their own experiences and daily lives?
- Are there adults in the classroom environment who are able to consistently engage Latin@ students in their native tongue and who address students' issues related to both their primary cultural and bicultural experiences?
- Are there sufficient opportunities for Latin@ students to engage with their personal cultural histories and to develop their consciousness . . . ?
- Are Latin@ parents and community members involved in the students' educational process . . . ?
- Are classroom relations and curricular activities designed to stimulate and nurture the ongoing development of cultural identity, voice, participation, solidarity, and individual and collective empowerment? (p. 334)

I employed Darder's questions to help me maintain focus upon culture and the home's centrality to learning. Hence, books containing critical issues around being a LEB individual in the U.S. were the literature from which participants and I collaboratively selected texts to center conversations. Furthermore, I facilitated discussions using questions to promote critical conversations among participants related to racial and cultural consciousness (Milner, 2007).

Positionality

I am a white woman, native English-speaking, emergent bilingual teacher and doctoral student/researcher. First, I will address the racial and cultural aspects of my positionality. Next, I will consider my positionality in regard to my career as a teacher and doctoral student. Being white as well as a native English-speaking emergent bilingual individual affords me “privileges” in a society where strong anti-immigrant and anti-bilingual sentiment is high and English-only policy dominates education (Baker & Jones, 1998; Crawford, 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; García & Kleifgen, 2010; Ovando, 2003; Sanz, 2013). Whiteness is a “system and ideology of White dominance that marginalizes and oppresses people of color, insuring the existing status quo for White people in this country” (McIntyre, 1995, p. 1). Additionally, an inter-connectedness exists historically among White people, Whiteness, English and global political power because of colonialism and the expansion of English around the world (Kumaravadivelu, 2003; Pennycook, 2001). Thus, racial and cultural consciousness (Milner, 2007) is critical not only to all inquiries in which I engage, but also to my journey as a life-long learner.

In this study, as a white English-speaking emergent bilingual researcher engaged in a study with predominantly LEB participants, I considered the racial and cultural suitability of a white “outsider” conducting research among culturally and linguistically diverse participants. I agree with Tillman (2002) and Milner (2007) who assert that a researcher may still conduct research among or about participants with whom the researcher does not share the same racial or cultural community heritage. Furthermore, I focused upon remaining “actively engaged, thoughtful, and forthright regarding

[possible] tensions that can surface when conducting research where issues of race and culture are concerned” (Milner, 2007, p. 388). Inquiring further into my racial and cultural identity as well as participants’ enabled me to reflect upon racial and cultural realities impacting the participants, research, and me. My purpose for consistent reflection upon racial and cultural identity was to identify and disrupt deficit discourses and beliefs that either: a) entirely ignored race as a powerful force in social, political and educational structures (“color blindness”) or b) attempted to label any aspect of culture as deficit if it were “different” than some features of a presumed monolingual English Eurocentric norm (Milner, 2007).

This section’s previous description of my “self” as well as reflections in my researcher journal enabled me to research my “self” and its relationship to others. I engaged in reflection with participants during book club session conversations and informal conversations to reflect together with participants about the research context’s realities surrounding race and culture. For instance, participants and I dialogued about the diverse cultures in the illustrations of *Book Fiesta* (Mora & López, 2009) and within the school’s population. Through facilitation, I supported participants during the conversation when the children revealed to the group that only the images of children who achieved Accelerated Reader (AR) goals had pictures on the school’s walls. My support existed in the form of questions delving further into the issue like “who is pictured in the book?” and “who are the pictures of in the schools’ hallways?” The participants noted that the book’s illustrations aligned with the cultural diversity of our world, but the school’s wall’s did not present the reality of their school’s diverse culture student population. Indeed, this conversation also included a shift from the self to the

system as children noted the inequality created by the AR reward system. Chapter Four describes this conversation in detail.

I addressed my researcher racial and cultural positionality through a variety of additional methods (e.g., conducting member checking with participants throughout the study to request their interpretation of events; preserving the integrity of participant voice by transcribing and translating Spanish portions of audio and video recordings with the assistance of a bilingual translator from Latin America; naming themes inductively with participants' words, and including participants exact words in an explanation of patterns, categories, and themes; spending time with participants outside of book club sessions to get to know participants and their families; and addressing and considering issues of racial and cultural discrimination that occurred on an individual level as well as an institutional level as they were raised by participants, by the literature, and by me).

I elected to learn an additional language, Spanish. I acknowledge that my experience will not be the same as LEB participants. I acknowledge that my privilege as a white English speaker who elected to develop bilingualism is a reality. To understand more deeply the language learning experiences of participants, I asked participants questions during interviews (i.e., asking participants/parents who grew up in Spanish-speaking homes about their experiences and perspective of learning English and being bilingual).

As a teacher, doctoral student and researcher, my knowledge positions me among critical educators who “know they know little” (Freire, 1973). Even this knowledge can create a divide, at least initially, between students and teachers because, as Freire (1973) notes, students often think they “know nothing.” Freire (1973) asserts that in learning

contexts where liberation could be part of the outcome, teachers enter dialogue with students “who almost always think they know nothing” and commit to the transforming of students’ thinking into the “knowledge that they know little” also (p. 99). The book club design promoted a learning community instead of a “banking pedagogy” by including: “Community shares” at the open and close of book clubs; collaboration among researcher and participants in text-selection; space for participants to bring texts (newspapers, letters, books, photos) from their lives to sessions for discussion; conversation and materials in both English and Spanish; time for networking among participants during book club sessions; and literature circles focusing on dialogue around participant reaction to the literature.

Finally, I also consider my positionality in regard to the English dominance within participants’ school and the community which impacted their lives daily. During book club sessions, the challenge of supporting the children and parents in being able to access the conversation in their various languages was a focus. I realized the dominance of the English I grew up speaking would impact my interactions with participants. Thus, I endeavored to create a space in which the children experienced the positioning of: a) their parents as Spanish experts and the best teachers of their children and b) bilingualism as valuable. Such an experience, I believed, would prevent children from perceiving me as the only valuable Spanish and English teacher and from associating the English I used in book club sessions *only* with the silencing of Spanish they experienced at school.

Participants

This section describes the study’s participants, the sampling process used to identify participants, the selection of focal participants, a portrait of each focal

participant, and field entry. Thirteen participants were part of the book club: six parents and seven children participated (See Table 3.1). I also invited second and third grade teachers to participate in the book club. However, the teachers declined the invitation, citing increased assessment and progress monitoring responsibilities linked to newly state-mandated teacher evaluation requirements.

Table 3.1

Participating Parents and Children Chart

Number of Participating Families	Parent	Second Grade Child	Third Grade Child
6	6	5	2

I obtained informed consent (see Appendix C) from participants after meeting with each participant for an informal conversation. To obtain informed consent, I spoke with parent and child participants in Spanish and English, left the documents with the participants to read for two to three days, and asked participants to return the signed informed consent within several days. During the final months of the study, May 2012 and June 2012, participants created their own pseudonyms to protect their identity, upon my request. Assigning pseudonyms for places and removing any identifying features from data were additional measures I took to protect participants' anonymity (Spradley, 1980).

Multistage Purposeful Sampling Process for All Participants

Sampling parents and children required a multistage sampling process (see Table 3.2) including six stages occurring from mid-October 2011 through January 2012.

Table 3.2

Multistage Purposeful Sampling Process

Purposeful Sampling Stage	Date	Process for Identifying Parent and Child Participants	Process for Identifying Teacher Participants
One	Mid-October 2011	<ul style="list-style-type: none"> Received list from assistant principal of LEB 2nd and 3rd grade students, parents, and teachers 	
Two	Mid-October 2011		<ul style="list-style-type: none"> Attended faculty meeting to describe book club Emailed 2nd and 3rd grade team leaders to schedule meeting with teams Attended 2nd grade teacher planning meeting to inquire about interest in book club
Three	Early November 2011	<ul style="list-style-type: none"> Co-authored bilingual interest letter to parents Sent bilingual interest letter to parents 	
Four	Late November – Early December 2011	<ul style="list-style-type: none"> Received parent/children responses Called six interested parents/children identified for sampling Met with parents/children 	
Five	Mid-December 2011	<ul style="list-style-type: none"> Obtained informed consent from parents/children 	
Six	Mid-January 2012	<ul style="list-style-type: none"> Identified four focal students and their parent(s) 	

Focal Participant Selection

During late January 2012, after the first book club session, I selected four pairs of focal participants, including a child and an accompanying parent within each pair to be part of the sample. Saldaña (2009) suggests that “three or four kids” and their “accompanying parents” participate in a bilingual family book club (p. 29). From among parents who volunteered to participate in the study, I identified four parents based on the following criteria: a) parents self-identified on school registration form that Spanish was the home language; b) parents had second or third grade children/students attending Florida Elementary; c) their child agreed to participate; d) they (parents) volunteered to participate in the book club; and e) parents were native Spanish-speakers; and f) parents expressed agreement with the use of Spanish and English during book club sessions. Four children were identified based on similar criteria: a) their parent self-identified on school registration form that Spanish was the home language; b) they were second or third grade students attending Florida Elementary; c) the children, themselves, agreed to participate; d) parents agreed that the children could participate; e) they were children of one or more parents who were native Spanish-speakers; and f) the children’s parents expressed agreement with the use of Spanish and English during book club sessions. I also chose to identify two girls and two boys among the student participants to ensure that each gender received equal representation within the sample.

Preliminary Field Entry

To better understand the worlds of participants, I met with parents and children in pairs in casual settings, like a park or in their homes, at least once before the study formally began. During late December, a “kick-off” party occurred for the book club at a

public library branch. The party included a collection of dual language children's literature, a bookmark craft for children, art supplies and chart paper for drawing, a world map where participants marked their families' birthplaces, food brought by the families, many of whom prepared food from their birth countries, and an explanation of the "Me and My Family Box / Caja Mía y de Mi Familia" (adapted from Long, 2002) or "Shoebox Biography" engagement (Short, Harste, & Burke, 1996, p. 462) planned for the first book club session (see Appendix D). As the children created bookmarks and drawings while a teenage sibling supervised, the parents and I discussed book club session schedule and locations, the book selection process, and activities included in book club sessions (see Appendix E), in particular the "Me and My Family Box / Caja Mía y de Mi Familia" (adapted from Long, 2002) engagement occurring during the first book club session. Parents exchanged phone numbers and requested that I create a contact sheet for their use.

Contexts

In this section, I will describe the study's state, district, and school contexts. These contexts impacted participants' languages and experiences as well as depicted the study's central environments. I have assigned pseudonyms to all of the contexts, except to the state, to protect the anonymity of participants.

Florida

During the 2010/2011 school year, Florida public schools had 243, 684 English Language Learners (ELLs) of which 584 participated in English Speakers of Other Languages (ESOL) classes and 243, 100 of whom the state classified as Limited English Proficient (LEP), without enrollment in ESOL classes

(<http://www.fldoe.org/aala/pdf/1011-ELLStatus.pdf> retrieved 4/13/2013). Florida had 175,722 ELLs (72%) whose native language was Spanish, of whom 231 participated in ESOL classes and 175,491 of whom the state classified as LEP without enrollment in ESOL classes (<http://www.fldoe.org/aala/pdf/1011-ELLsNativeLang.pdf> retrieved 4/13/2013). Figure 3.1 displays a pie chart of the distribution of Florida's Spanish-speaking ELL students, 72%, in relation to Florida public schools' entire ELL population.

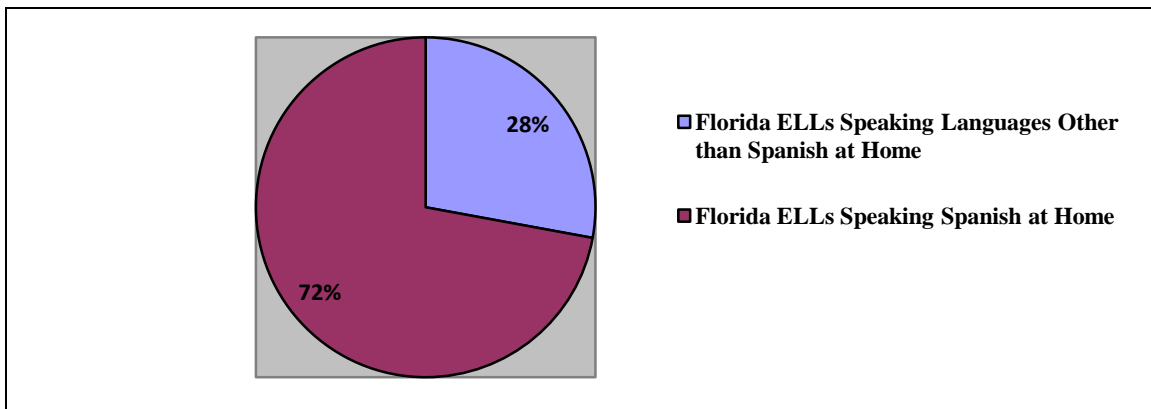


Figure 3.1. The 2010 distribution of Spanish-speaking ELLs among Florida's ELL student population.

School District and Florida Elementary

The district included twenty-four elementary schools, nine middle schools, six high schools, five charter schools, two research laboratory schools, and seven alternative schools. The district's entire student population during the 2010 / 2011 academic year was 32,733 with 13,302 receiving free or reduced lunch

(http://doewebprd.doe.state.fl.us/eds/nclbpar/year0910/nclb0910.cfm?dist_schl=37_381 retrieved 4/13/2013). In the district, there were 175,722 (72%) ELLs enrolled in ESOL programs (<http://www.fldoe.org/aala/pdf/1011-ELLsNativeLang.pdf> retrieved 10/13/2013). Through conversation with the assistant principal, I learned that the school

had once been a satellite for the district's ESOL program. As I visited classrooms, I observed teachers employing the scripted language arts curriculum, Open Court.

Perhaps the most significant development during the past two decades for emergent bilingual students in the district and in the state of Florida is the 1990 Consent Decree between the League of United Latin American Citizens (LULAC) and the Florida Department of Education (FLDOE). It was designed to provide equal education for non-native speakers of English who are identified as LEP through surveys and testing.

Parents' role in this plan involves the formation of an LEP Parent Leadership Council which every school is required to create if any student classified as LEP is served at the school. This Council's purpose is to have "an active participation in all decision-making processes that impact instruction and issues" (FLDOE, 1999, Chapter 3, p. 4). According to the Florida Department of Education's Office of Student Achievement Through Language Acquisition, the school district, focused upon in this study, was working on the initiation of an LEP Parent Leadership Council for parents of English Language Learners. Furthermore, when the bilingual family book club attempted to publish a paragraph-long description of the book club and its activities, the Parent Teacher Organization (PTO) president forwarded the description to the school's administration; however, no response to or acceptance of the description emerged from administration.

The demographics of Florida Elementary School's student population (see Figure 3.2) were 67.9% European American, 17.9% African American, 4.2% Latin@, 7.2% Asian and .3% Native American (http://doeweb-prd.doe.state.fl.us/eds/nclbspar/year1112/nclb1112.cfm?dist_schl=37_381#october retrieved 4/13/2013). Figure 3.2 displays a pie chart of the demographics at Florida

Elementary School. As of October, 2010, 907 students attended Florida Elementary School and 23.8% of students received free or reduced lunch (http://doeweb-prd.doe.state.fl.us/eds/nclbspar/year0910/nclb0910.cfm?dist_schl=37_381#october retrieved 4/13/2013).

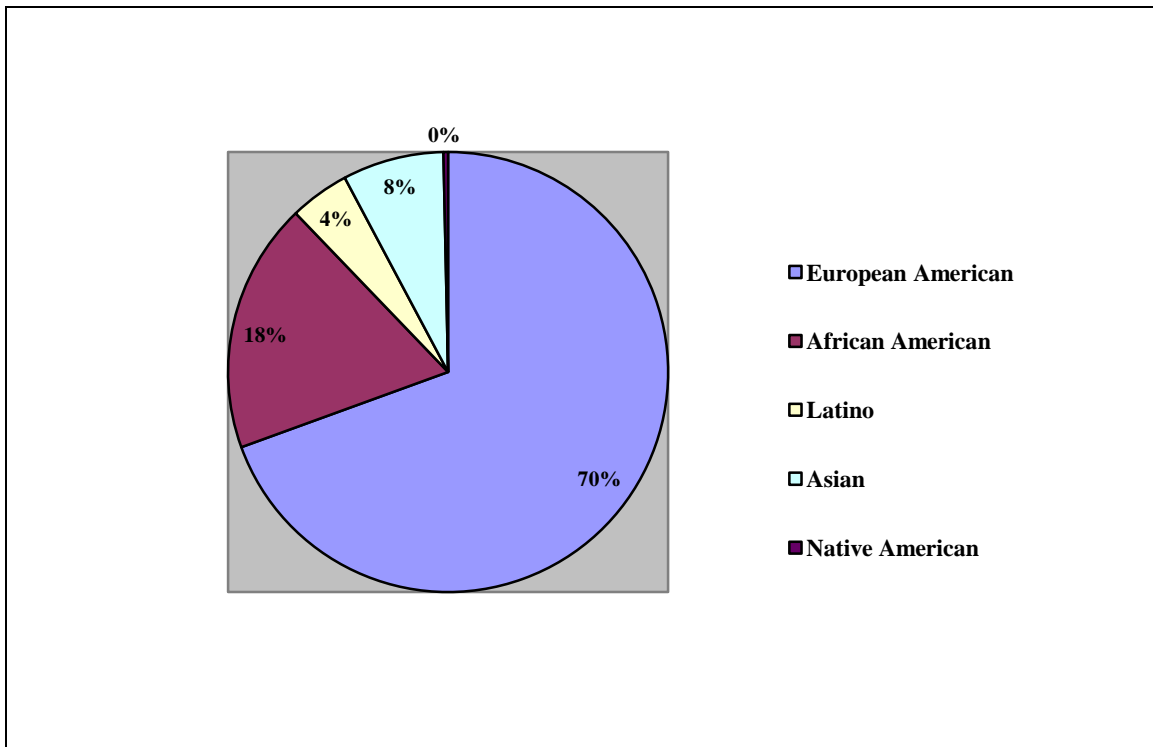


Figure 3.2. The 2010 Demographic composition of Florida Elementary School's student population.

Florida Elementary had twenty-four (2.6%) ELLs, six of whom indicated Spanish as their home language (http://doeweb-prd.doe.state.fl.us/eds/nclbspar/year0910/nclb0910.cfm?dist_schl=37_381 retrieved 4/13/2013); however, there were fifty-one students not classified as ELLs who indicated their home language as Spanish. Figure 3.3 shows a bar graph comparing Florida Elementary School's number of students who speak Spanish at home and students who speak languages other than Spanish at home.

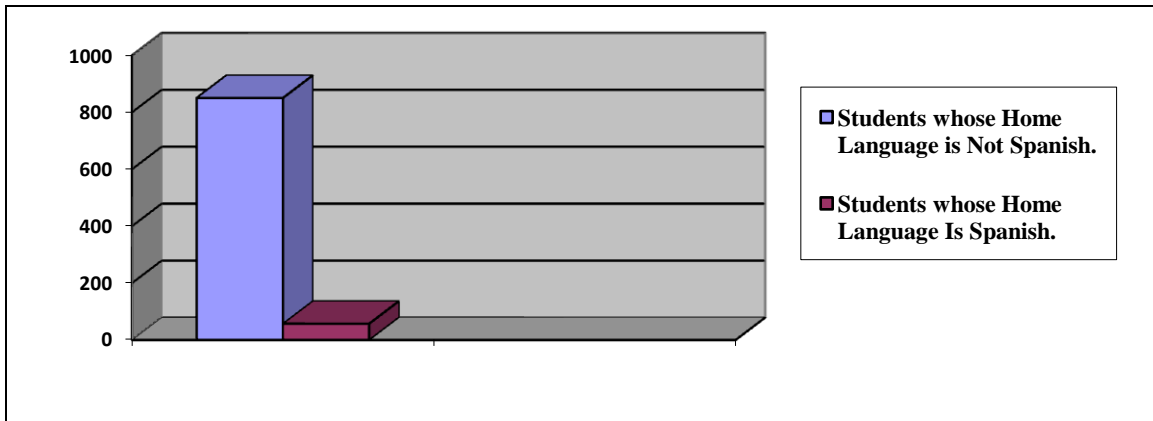


Figure 3.3. 2010 Distribution of Florida Elementary School students according to home language.

Book Club Session Contexts

Book club sessions occurred in the school media center (five sessions, respectively) and in the local library branch (five sessions, respectively). Sessions were either after school hours or during Saturday afternoons. Figure 3.4 is a diagram of the school media center's layout. In the school media center, participants sat in a circle of chairs near the media center entry and used tables nearby for response activities.

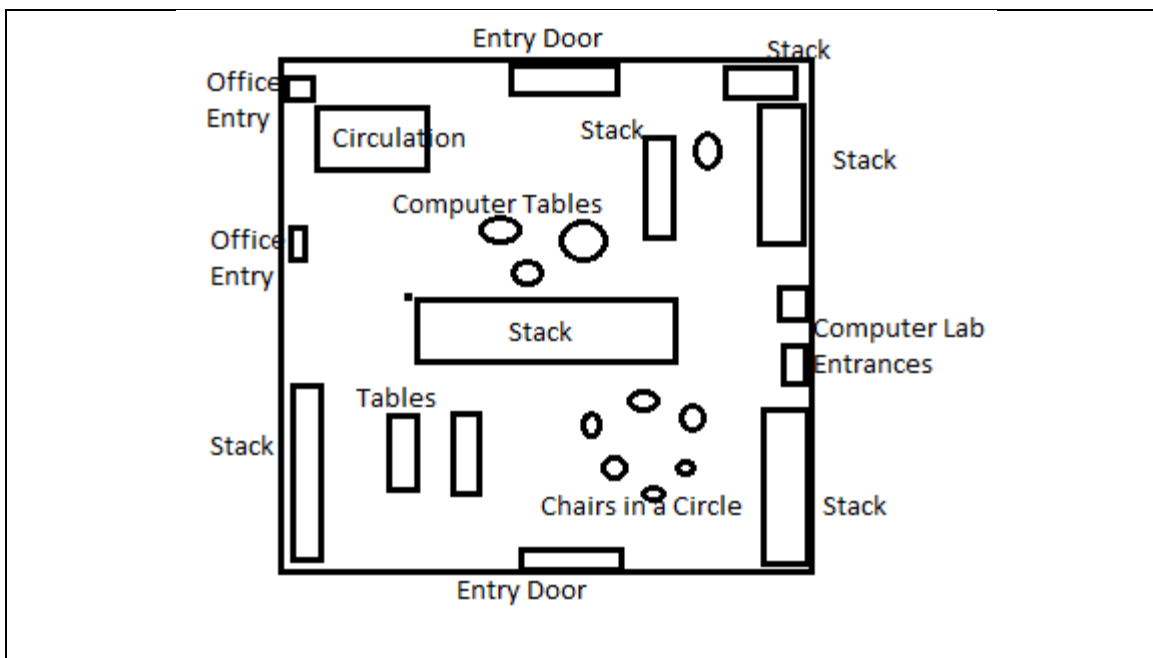


Figure 3.4. Diagram showing the physical layout of the school media center.

Figure 3.5 is a diagram of the branch library's layout. The meeting room, shaded blue in the drawing, was the area of the branch library used by the book club. In the meeting room, we sat in a circle of chairs and used tables for response activities. At the kickoff party, I suggested that parents' homes, the school media center, and the local library branch were options for session locations. Providing participants with options for book club locations was meant to place importance on the families' worlds. Participants' worlds were particularly important due to the differing power structures that existed among the book club session contexts. Aware of Moll and his colleagues' (Moll et al., 1992) and Heath's (1983) ethnographic research within the homes of culturally and linguistically diverse families, I considered the students' homes as possible locations for book club sessions. Parents did not elect to meet in the families' homes.

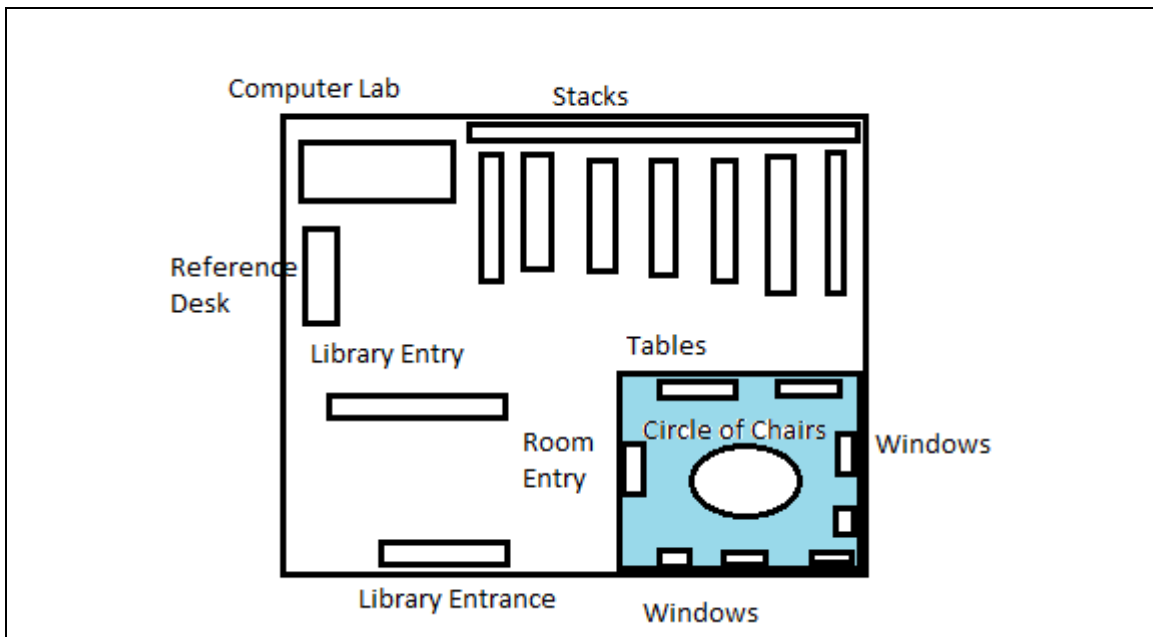


Figure 3.5. Diagram showing the physical layout of the branch library.

I was aware of the power structures associated with school media centers and public libraries as well. In particular, I considered how parents who were emerging in

their bilingualism might face significant discomfort in English dominant settings like the school context and the branch library (Gándara & Contreras, 2009). Additionally, I was aware that using the school media center as the location for book club sessions might have disrupted the promotion of a collaborative learning community among parents, children, and the facilitator by positioning the school, an English dominated context, as the “most suitable” for learning rather than a Spanish-speaking or bilingual home context. Considering the power structures related to each context was essential. The power structures related to the current national dismissal of bilingual education which was apparent in the school’s English-only instruction model. Acknowledging and addressing the imbalance in the power structures compelled me to provide various possibilities for the book club session locations as well as to leave the decision up to the parents. Ultimately, parents chose the school media centers and public branch libraries.

Data Collection Methods

Primary data sources included field notes, video and audio recordings, artifacts from the field, researcher journal, and interviews. These data sources captured the talk, narratives, and verbal interactions of participants as well as my observations of the field and reflections upon participants’ interactions.

Audio and Video Recordings of Book Club Sessions

Audio and video recordings were made of 10 book club sessions. The recordings captured the group’s dialogue and interactions. The one and a half hour sessions occurred twice a month. At least twice, sessions extended to two hours. Sessions occurred on Friday after school or on Saturday afternoons. Sessions occurred from January 2012 through May 2012.

The primary data collection tool was the digital video camera. Using the digital audio recorder ensured that I captured participants' words completely. I did not transcribe/translate the entire book club session video and audio recordings; however, using the video footage and audio recording of the entire book club, I constructed an event map (Jennings, 1996) within the week following the book club session. An event map (see Table 3.3) is a data construction activity to be undertaken throughout data collection. The event map chart in Table 3.3 involves several minutes from book club session one. The event map includes columns for indicating the digital audio and video counter index, the person speaking, salient portions of talk, any physical actions, and researcher's insights.

Table 3.3

Event Map Chart

<u>Video /Audio Digital Counter</u>	<u>Speaker</u>	<u>Talk</u>	<u>Actions</u>	<u>Researcher Comments</u>
V:12945 A: 24:41	Pigwin	Normalmente lo escuche En la televisión y en la movies hay esta palabra. Pero el correcto inglés es decir "hush" Ah.		Communicative competence issues
A: 24:42	Kelli	Es como bien educada.		
A: 24:44	Pigwin	Exacto.	Nods.	
A: 24:45	Chapis	Es más grosero más corto.		
A: 25:34	Bob	En mi bus dicen todo día dicen "shut up" en en el otro lineos. Un niño dige "be quiet" y ellos siguen diciendo esta palabra y el otro es "stupid" todo día le usé esta palabra.		2534-2634 Bob discussion of words used on bus including "shut up" and "stupid"

Within the event map are an audio index and an activity index containing a record of the during book club sessions. An audio index is essentially an extended digital audio recording catalog of the audio recordings' contents. Within the above event map chart are the audio and video recording counts. Noting both the audio and video recording counts enabled me to keep track of the location of images and audio from the video recording as well as the count of audio from the digital audio recorder. The event map in Table 3.3 displays a conversation among Piguin, Chapis, Bob, Carol and I regarding which words in English are more or less socially appropriate for telling someone to be quiet. This talk was significant because it addressed English communicative competence (Hymes, 1970) issues regarding "knowing what to say to whom, when, and in what circumstances" (Freeman & Freeman, 2011, p. 93).

I conducted several viewings of the video recording within the week following the book club as well as listened to the audio digital recording repeatedly. First, I watched the video recording for individual reactions, level of engagement, facial expression, and gestures. As I watched the video, I identified critical incidents (Newman, 1987) within book club conversations. Identifying critical incidents involves asking oneself:

1. Why do I remember this incident?
2. What makes it significant?
3. What did I learn from it?
4. What is one question it raises about my teaching? (Newman, 1987, p. 728)

Second, I watched the video to record the actions associated with the audio from critical incidents. Third, I made researcher's comments about why the incident seemed critical to

me. Fourth, I decided which portions, if any, of the audio should be transcribed. I transcribed these portions of talk by listening to the digital audio recording.

Semi-structured Interviews

Semi-structured interviews occurred with parents, children and the assistant principal from December 2011 through May 2012 (see Appendix F for protocols). I conducted one interview with each of the four focal parents during January, February, and March 2012. One interview occurred with the assistant principal several weeks after the parent interviews ended. From January 2012 through April 2012, interviews took place with four children. During these semi-structured interviews, I used a standard interview protocol, including open-ended and close-ended questions to focus upon participants' voice regarding their experiences. All interviews were digitally recorded. I provided participants with transcripts of their own semi-structured interviews within 30 days of the interview. Parents not only reviewed their own transcripts, but also received transcripts of their children's semi-structured interviews to review with their children. I asked participants to share any alterations they made to the transcripts with me; however, participants did not choose to make any alterations.

Mother's Final Reflections Audio Recordings

From May through August 2012, I met with each mother to discuss final reflections about participating in the book club. I prepared a video containing seven clips from six book club sessions. As we watched each video clip, we paused to dialogue about what was happening and the significance of participants' words and actions. I had already begun identifying preliminary patterns within the video clips and brought these preliminary patterns with me to every conversation with the mothers. I inquired into

participants' perspectives of the emerging patterns I noted among the video clips. In this manner, I learned about participants' perspectives of my interpretations of the data to ensure that my interpretations were accurate and not lacking any further detail. I digitally audio recorded the final reflections. I transcribed only the critical portions of mother's final reflections.

A Spanish/English bilingual translator from Latin America with prior translation experience and a degree in translation, whom I'll refer to as Bernada checked my transcription. She checked my transcription for accuracy by listening to the audio recording of the mother's final reflections, comparing the audio recording to my transcription, and making corrections. The transcription conventions enabled me to indicate gestures, pauses, voice volume, or facial expressions, in addition to other conventions (see Appendix G). Bernada and I worked side-by-side translating critical portions of the mother's final reflections. This process of working side-by-side involved listening again to audio recordings and consulting the transcription and reference books like dictionaries. We often negotiated to determine the meaning of a word until we were certain that the translation communicated the participant's words.

Informal Interviews

I conducted informal interviews with parents, children, and teachers throughout the study and created field notes. I conducted many of these interviews over the phone or before and after book club sessions, for example, or as I saw participants at the research site. These informal interviews supported the continued growth of relationships among participants and me.

Field Notes

I wrote field notes regarding interactions with participants, interviews, book club sessions and school visits with the children. While in the research setting or interacting with participants, I created condensed hand-written field notes in a notebook, as Spradley (1980) recommends, which were expanded immediately after I left the research setting. I typed my expanded field notes. My notes enabled me to record events and participants' words.

Figure 3.6 shows a sample of my condensed field notes generated from a home visit with a focal mother and son while Figure 3.7 displays a sample of my expanded field notes. During this home visit, I was making initial contact with Chapis, a mother, and her son, Chicharito. Chicharito and Chapis' experiences as Spanish and English speakers were central to the conversation. I also met the father of the house and a friend who was in town for the holidays. I wrote down salient portions of each person's conversation, especially portions about language, home, or schooling. After the visit, reading the hand-written notes and expanding the notes enabled me to consider the perspectives of, and experiences around, language that Chapis and Chicharito expressed.

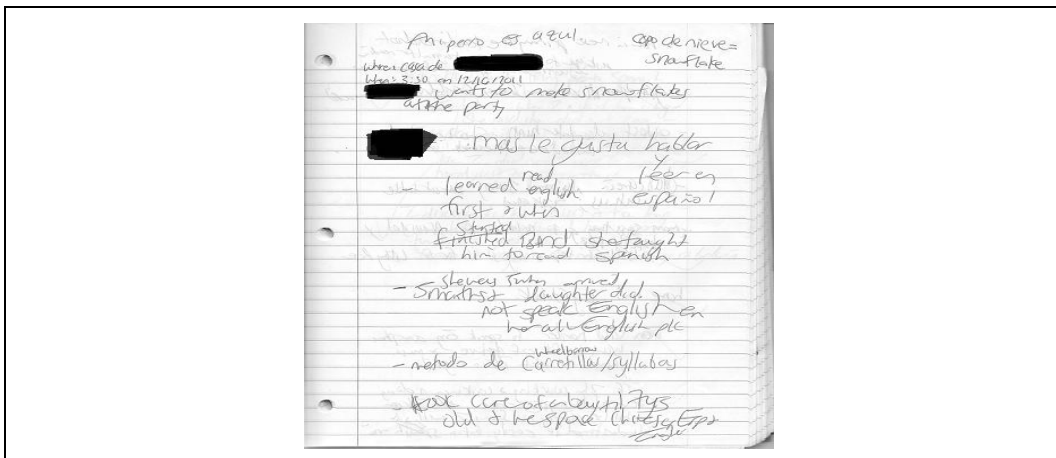


Figure 3.6. Sample condensed field notes page.

12/16/2011 @3:30

Where: Chapis house **Who:** Chapis (mom), Espe (daughter), José (father), Chicharito (son), amiga de familia de su país

Chapis and her family live in a middle class neighborhood in central part of our town. She had a free standing home with candy canes and blow up santas out front. The house had a small foyer. We stayed in the room/eating/exercise room between kitchen and the den. We sat around the table together talking. The TV was on so that my daughter could watch cartoons. Chicharito spent part of his time showing my daughter the large fish tank in the kitchen or teaching her how to make paper snowflakes. We discussed the color in Spanish of the fish' eyes and their behaviors. Chicharito spent the other part of his time playing a video game in the den where there were wood floors, a foosball table, a display of decorative Christmas houses, a Christmas tree, a big couch, and small bar. Chapis and I sat at the table talking while her friend visiting for Christmas was working on her computer at the table. This friend is finishing her undergrad in chemistry/pharmacology and will pursue her masters in the same. When José/father arrived home, he asked the friend what she was doing. She replied completing forms for graduation and registering for her masters. He said that's a lot of school. She said that her masters would take two more years. We discussed what my masters was in and how long it had taken me. When I left, Chapis walked me to the door and wished me a safe trip to my parents over Christmas break. Chicharito:

Figure 3.7. Sample expanded field notes page.

Researcher Journal

I tracked my decisions and actions as a researcher, asked questions as well as learned more about myself as a teacher and as a researcher by writing a researcher journal. Creating memos in my researcher journal helped me make meaning from the data as well as make decisions like which topics to re-visit with participants for the upcoming book club session. I established an electronic researcher journal so that I could easily search through my notes. Figure 3.8 is a sample page from my researcher journal. In this journal entry, I write about my experience with watching book club session video and listening to audio recordings, especially how challenging it was to get accustomed to it. Reflecting upon exit slip comments from three participants and recording my plans to meet with participants to discuss the exit slip comments are both included in the sample page from my researcher journal (see Figure 3.8). I often used bright colors to highlight important information like questions I had or actions I needed to take. Figure 3.8 shows a sentence with high lights that I used to draw my attention to the need for following-up

with participants about exit slip comments they made. Recording my thoughts about my practice and research in a researcher journal each week enabled me to “name” and understand my experiences as a participant-observer and researcher.

1/19/2012
Now that book club has happened I find myself overwhelmed by the task of going through the tapes. I will make it. Trying to settle the organization seems like a lot too. Although I have a plan for where to place things, it takes a lot of work.
While reading exit slips, I note that Chicharito responded to the question “what was difficult or confusing today” with “all of it.” I have decided to go to the school tomorrow to meet with Chicharito and Bunny, who provided a single word answer to ¼ questions on the exit slip, to talk to both of them. I will ask them about how they felt the book club went and if there is anything that we might do differently. In particular I will ask Chicharito about whether anything was confusing so that I may drill down a bit deeper in regard to his confusion.
Carol wrote to “What was difficult or confusing today?” the meeting was not very “emocionante/moving, touching, thrilling, exciting.” I need to ask her about this.

Figure 3.8. Sample research journal page.

Artifact Collection

Spradley (1980) defines cultural artifacts as “things people shape or make from natural resources” (p. 5). From this perspective, artifacts support and help us mediate our meaning-making (Harste et al., 1984). Artifacts collected during the entire study included: a) exit slips from parents and students created during book club sessions (see Appendix H), b) response journals and artwork created by participants, and c) photographs taken at the research site or during interactions with participants. Before leaving the media center/library, participants completed exit slips. Participants wrote in Spanish or English, whichever they preferred. The exit slip was comprised of four questions:

- ¿Qué nueva información aprendí hoy? / What did I learn during our meeting today that was new?
- ¿Qué preguntas nuevas tengo? / What new questions do I have?

- ¿Cómo fue la conversación hoy? / How do I think the conversation went today?
- ¿Que fue difícil o confuso hoy?/ What was difficult or confusing today?

After every book club session, I read exit slips in order to determine which participants wanted to follow up with me about something. I also read the exit slips in order to gauge how meaningful and purposeful the book club discussion had been for participants. I made adjustments in my plans for subsequent book club sessions around participants' feedback. For instance, on their first exit slip, several children wrote that they did not understand. I asked these children about what they did not understand. They commented that too much Spanish had been spoken and that they would prefer more English. Thus, during the next book club session, I spoke more in English than in the first session.

Figure 3.9 displays an exit slip from Chapis, a focal mother. During book club session five on March 2, we discussed *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995). Participants shared their feelings about their two languages in small groups and with the entire book club. To question one, Chapis responded “tuve la oportunidad de hablar con mi hijo una vez más sobre la importancia de hablar dos lenguas pero esta vez de una forma más divertida. / I had the opportunity to talk with my son again about the importance of speaking two languages but this time in a fun way.” In response to question two, she wrote “No preguntas / no questions.” Answering question three, the mother responded “interesante y divertida / interesting and fun.” In response to question four, Chapis composed “en realidad no fue difícil al contrario lo disfrutamos y [mi hijo] comprendió que es bonito hablar 2 idiomas / Really,

it was not difficult on the contrary we enjoyed it and [my son] understood that it's beautiful to speak two languages."

Pensamientos Finales/ Exit Slip

1. ¿Qué nueva información aprendí hoy? /
What did I learn during our meeting today that was new?
Tuve la oportunidad de hablar con mi hijo una vez más sobre la importancia de hablar dos lenguas pero esta vez de una forma mas divertida.

2. ¿Qué preguntas nuevas tengo? /
What new questions do I have?
No preguntas.

3. ¿Cómo fue la conversación hoy? /
How do I think the conversation went today?
Interesante y divertida.

4. ¿Que fue difícil o confuso hoy? /
What was difficult or confusing today?
En realidad no fue difícil al contrario lo disfrutamos y [redacted] comprendió que es bonito hablar 2 idiomas.

Figure 3.9. Sample exit slip completed by parent.

Figure 3.10 contains a response and art work sample from Carol, a book club mother. During book club session five on March 2nd, which featured *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995), participants wrote about and drew their feelings about English on one index card and their feelings regarding Spanish on another index card. The book club taped their responses into their journals. In Figure 3.10, Carol drew pictures of two women with speech bubbles on the index card labeled

“inglés / English.” The woman on the left side of the card is saying “fantastic! Learn English.” The woman on the right side of the card says “very good for you.”

The index card labeled “español / Spanish” also contains two women with speech bubbles. The woman on the left says “yeah español / yeah Spanish.” The woman on the right states “mi idioma de nacimiento / my first language or my original language.”

Through art work and response, participants constructed meaning and shared their responses with the group, deepening the layers of meaning among respondents.

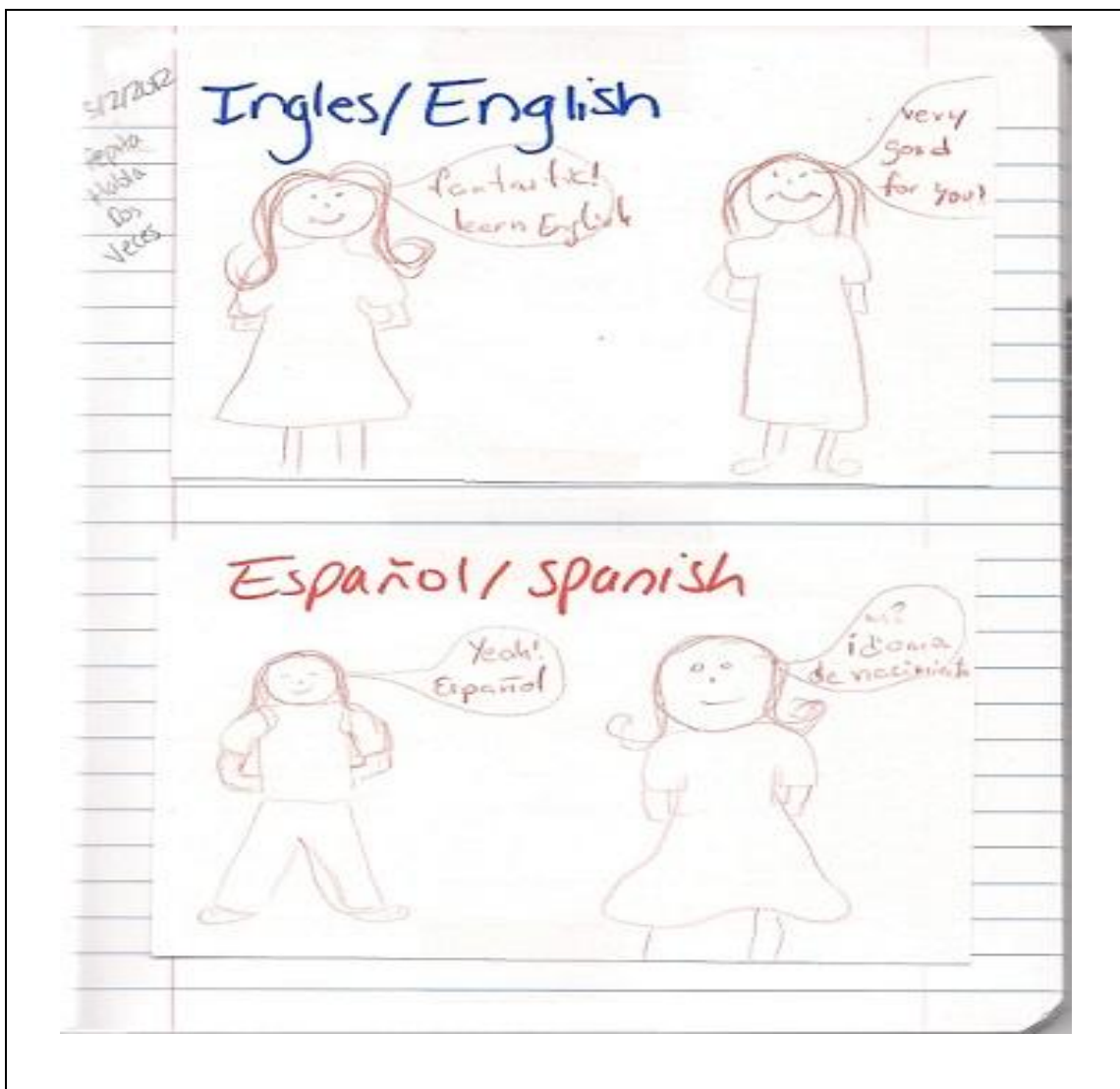


Figure 3.10. Carol's response.

Photographs taken at the research site included images of participants with their drawings or individuals working together during book club sessions. I also took photographs of artifacts in participants' homes like books or wall art that was meaningful to participants' identities. Photographs of book club activities came from interactions like the filming of a dual language commercial made by the children for the school's closed-circuit television (CCTV) station or parents' reading dual language books in the classroom. Several of these photographs appear in Chapter Four.

Study Timeline

Through thorough observation and active participation among participants during book club sessions and other data collection activities, I sought to understand the experiences of bilingual parents and children from one Florida Panhandle English-dominant elementary school. During ten and half months (mid-October, 2011- early August, 2012), I actively collected data.

Data collection and interpretation included four phases: (a) Field Entry, (b) Developing Connections, (c) Exploring Critical Consciousness, and (d) Member Check and Closure. During Phase I, Field Entry, I endeavored to reach out to school faculty, to gather initial data about participants, and to build rapport with participants. Phase II, Developing Connections, involved continuing to maintain connection with school administration and teachers, becoming an effective participant-observer within the book club sessions, and creating spaces within book club sessions for participants to express and share around cultural and familial identity. Phase III, Exploring Critical Consciousness, centered on supporting book club participants in engaging with the assistant principal and re-positioning themselves and their bilingualism in relation to the

school and its English dominance. Phase IV, Member Check and Closure, included creating spaces in which participants could reflect upon their book club experiences as well as making a space in which the assistant principal could communicate her perspectives of the school, bilingualism, and the book club. The final phase enabled me to seek “local verification of the credibility of the study both overall and in respect to the particulars” (Lincoln & Guba, 1985, p. 266). Table 3.4 includes the length and emphasis of each phase. Also depicted are the field activities associated with each phase.

Table 3.4

Active Data Collection Timeline

Study Phases					
<u>Weeks</u>	<u>Field Activities</u>	<u>Phase I Field Entry</u>	<u>Phase II Developing Connections</u>	<u>Phase III Exploring Critical Consciousness</u>	<u>Phase IV Member Check And Closure</u>
1-10	2 Faculty/administration meetings 7 Family visits 1 Book club “kick-off” party	Phase I			
11-19	3 Administration meetings 4 Book club sessions 2 Semi-structured interviews 3 Student visits		Phase II		
20-31	1 Administration meeting 5 Book club sessions 6 Semi-structured interviews 5 Student visits			Phase III	
32-42	1 Book club session 4 Mother’s final reflections 1 Student visit 1 Semi-structured interview with assistant principal				Phase IV

Phase I: Field Entry

Initial entry into the site started during volunteer work in the 2009/2010 and 2010/2011 academic years. The study's field entry phase of data collection helped me to familiarize myself with parents, teachers, and students whom I had not met previously.

Reaching out to teachers and administration. During the initial six weeks of data collection from mid-October 2011 through November 2011, I had several goals in regard to the school setting: a) share the study with faculty, b) meet with faculty to inquire about their interest in participating, and c) work collaboratively with the administration regarding participant interest and book club session logistics. During mid-October, I presented the outline of the study (see Appendix I) during a faculty meeting, including duration, design, and grade levels participating. I invited teachers to participate in a "book pass" activity in which they viewed the Latin@ children's literature that was central to the book club sessions. The school system agreed to give teachers continuing education credits for their participation. There was no interest expressed in participating in the study. During the summer, one second grade teacher agreed to participate in the study, but changed her mind in the fall.

During November, I attended a second grade team meeting to discuss the study and inquire about teacher interest in participating. The teachers chose not to participate, primarily, because of increased assessment and progress monitoring responsibilities. These responsibilities came from new teacher evaluation demands, according to the teachers. The third grade team leader, although contacted by email and written note, did not respond to my request to meet with the third grade team. I met with the assistant principal, Jane Smith, regarding teacher participation. She suggested that I ask the

librarian and special area teacher to participate; however, one declined and the other did not respond to the invitation. At this point in the study, I realized that classroom teachers would not be participating in the book club sessions. I met with the assistant principal and communicated with her through email during October and November to work out the details of the bilingual interest letter sent to parents, book club schedules, and other logistics.

Getting to know participants. During the final four weeks of Field Entry, I collected data from late November through December 2011. Regarding the family/home context, I endeavored: a) to meet and build relationships with families, b) to familiarize myself with the family/home context, c) to obtain informed consent from parents for themselves and their children and d) to create spaces in which participants could get to know one another better. By late November, selection of all of the book club participants occurred (see Table 3.2). During December, I met individually with all six families in their homes or at local parks or churches. Typically, siblings, mothers and fathers were part of our meetings; however, the participants who attended the most sessions were children and mothers. I answered any questions about the study and myself as well as asked families about themselves. Once several families and I met together to play in a park and talk. After all of the family meetings concluded, I obtained informed consent from parents and children.

To build excitement for the upcoming book club sessions, I sent invitations (see Figure 3.11) by mail to the participants for the late December “kick-off” party. Mothers, students, and their siblings came to the party. The parents talked about trying to help their children develop bilingualism and exchanged contact information.

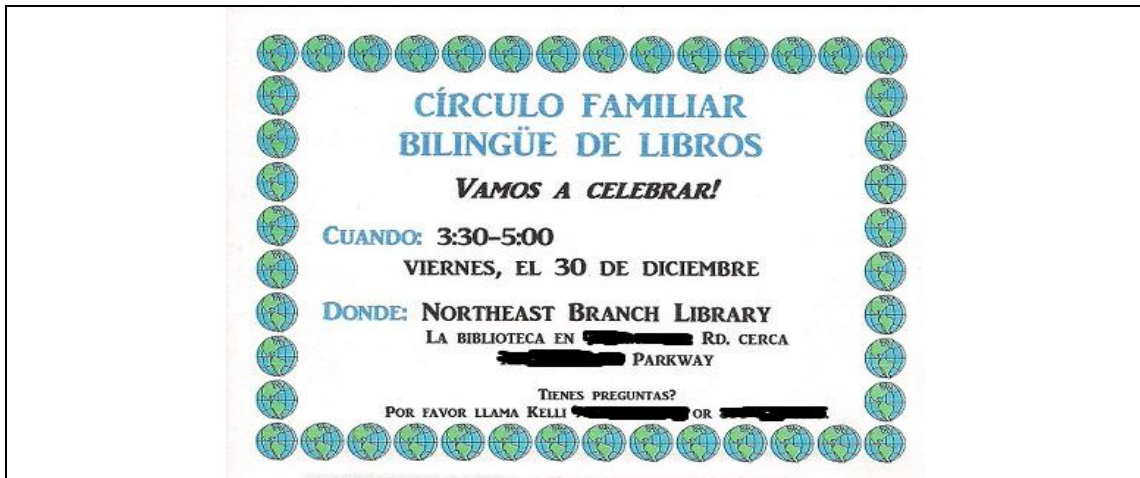


Figure 3.11. Kick-off party invitation.

Focal participant portraits. The four focal parents and the four focal students were mothers and their children selected after book club session one. Carol, Chapis, Piguin, and Diana were the mothers. Carol, Chapis, and Piguin were all born in Latin America. Diana was born in the Caribbean. All of the mothers grew up in Spanish-speaking homes. Only one mother, Diana, grew up with a bilingual mother and trilingual father. I will refer to the focal parents as mothers. All of the mothers came to the U.S. to live as adults. Chapis, Piguin, and Diana all had their first child while living in their home country and had their subsequent children while living in the US. Carol was the only mother who had both of her children while in the US. The four focal students, Bob, Bunny, Chicharito and Lourdes, were second graders. Through the process of getting to know the families, I met the fathers of every participant. Furthermore, as the book club sessions occurred several fathers accompanied their children to the sessions when the children's mothers were not participating in the sessions. Only one father of a focal student participated in a book club session (Lourdes' father for one session only).

Figure 3.12 shows a photograph of each mother/child pair displaying who is related to whom. Following are descriptions of each focal participant.



	<u>Mother</u>	<u>Child</u>
	Carol	Bunny
	Chapis	Chicharito
	Diana	Lourdes
	Piguin	Bob

Figure 3.12. Mother/Child Pairs.

Carol. Among book club participants, Carol was the most vocal about identifying marginalization and naming ways to address the inequities. Other participants may have thought critically, but may not have yet felt the agency to voice their thoughts publicly to the group. She studied psychology in college, which she felt helped her analyze people's character and behavior. As one of five children all born within a year of each other, she decided to abbreviate her own college education to earn more money to put her siblings through school.

Volunteering in her daughter, Bunny's, classroom was a frequent occurrence. For instance, Carol read *Book Fiesta* (Mora & López, 2009) in Spanish and English aloud to Bunny's class to celebrate El Día de los Niños y los Libros / Children's Day and Book Day (Día). Bunny and Chicharito stood to her right and left as she held the book up and read. Carol asked Bunny and Chicharito to read portions aloud with her and to explain Spanish words to the students.

Carol spoke about the "alma latina/Latin@ soul" and the life force of sociocultural traditions like joining with family, cooking together, and eating bread and rice. She defined the "alma latina/Latin@ soul" as a way of life and behavior that communicated someone's spunk and confidence. She praised certain children in the book club for possessing this confidence. Carol felt that her children needed to return to her birth country in order to have this "alma/soul" developed. She spoke often during book club sessions about the people and features of her country that she missed. As the mother of Bunny and a kindergarten-aged son, Carol determined that U.S. schools moved too quickly and did not work to ensure that all children comprehended the targeted concepts before moving onto new information. I spoke with Carol about Gándara and Contreras' (2009) idea that Latin@ students' education was in crisis in the U.S. because of inadequate numbers of bilingual teachers. Carol insisted that the bilingualism did not matter. What mattered was the heart of the teacher for teaching. Whether the teacher was "nacer / born" to teach was critical. Actually, the children in poorer countries were receiving a better education than U.S. children were.

Carol was also an out-spoken bilingual advocate, particularly as she frequently and openly expressed pride in being Latina and speaking two languages. She confidently

spoke English and Spanish in the book club sessions. During book club sessions, Bunny's Spanish development was her focus. Carol pressed Bunny to speak Spanish saying "come on Bunny" or she spoke Spanish words quietly for Bunny to say to the group. Carol referred to the development of bilingualism as "la batalla / the battle."

According to Carol, Florida Elementary School did not give the children enough chances to speak in Spanish at school. She easily and frequently noted, both to the group and to me, the power structures at play around language and cultural tools. Using words with a "critical edge" enabled Carol to express her analysis of people and the world.

Figure 3.13 includes a family tree drawn by Carol and Bunny. In order to preserve participants' anonymity, I removed participants' actual names from the drawing by covering them with purple. Carol pictured sewing materials and a pot next to her portrait, labeled "mama." Animals and gardening images can be seen throughout the work. Bunny drew herself at the bottom with a cat, mouse, and bird. Carol and Bunny's family had many pets and they loved to garden. They shared stories of their animals during book club discussions.



Figure 3.13. Carol and Bunny's family tree.

Bunny. Bunny was shy during book club whole group activities, but was more talkative in small groups with a peer and another adult. During our initial interactions, we met together with Chicharito, Chapis, and Carol. Bunny barely made eye contact with me during our first visits. Chicharito and Bunny were already acquainted from church. They were also in the same class at Florida Elementary. Their comfortable relationship was apparent as we visited the school media center to check out books, share their ideas for the book clubs, and talk about the latest news from home. By the final book club sessions, Bunny was running ahead of her mom to get into the media center and hugging me.

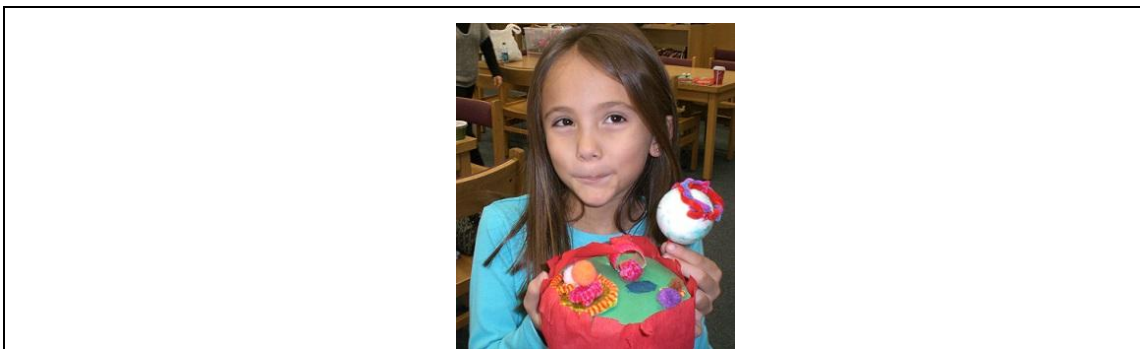


Figure 3.14. A Photograph of Bunny with a cake she created during a book club session.

Art, drawing, baking and spending time with her god sisters and brothers were important to Bunny (see Figure 3.14). Her dad was from the Southeastern United States and learned Spanish as an adult in Florida. Bunny's mom referred to the disadvantage levied against developing Spanish in her home because of having one native English speaker in the home. Bunny expressed a desire to "learn" Spanish because her mom said she needed to communicate when they visited family. Bunny rarely spoke in Spanish and made long pauses punctuated by sighs when she did. She hesitated, in particular, to

express her “Spanish voice” during book club sessions, perhaps because she was already not very talkative in a whole group setting.

Bunny openly addressed her feelings about her mom’s efforts to help her speak Spanish. In the following exchange, her annoyance was obvious:

Bunny: But my mom sometimes anores mes (annoys me).

Kelli: Because why?

Bunny: Because she talks in Spanish to me.

Kelli: Mhmm.

Bunny: A lot. And I don’t understand her very much. And so uhm. She always pretty much she say Spanish.

Kelli: Mhmm. Why do you think she does that?

Bunny: So I can learn.

Kelli: Mhmm. You told me once that you wanted to learn Spanish so you could speak to your grandparents and that mama [said] that it was important. Is that right?

Bunny: [Yeah.] But I don’t know, now she pushes me.

Bunny’s feeling pressured to speak Spanish created tension in her relationship with her mom; however, she also spoke at length about how she loved to cook with her mom and to help her mom take care of the animals at her godmother’s farm.

Bunny did not know another child, Lourdes, before the study started, but became better friends with her during book club. They often chose to work together during book club sessions and seemed comfortable talking together about their fears when speaking Spanish (see Figure 3.15). Bunny’s little brother sometimes accompanied her to book

club sessions. Her “como familia / like family” relationship with her godmother’s family was apparent. She felt so close to her godmother’s family that she often referred to the children in that family as her sisters and brothers.



Figure 3.15. A photograph of Lourdes and Bunny standing together during a book club activity.

Chapis. Chapis was a teacher and generous leader in her family. As a mother to two children, her older daughter and Chicharito, her son, she monitored homework, worked full time, and ran her household. She stayed involved at Florida Elementary School by volunteering in the classroom. Volunteering was an opportunity to practice English and a chance to teach the students Spanish. During one such instance, she taught the children how to use Spanish as they played “tic, tac, toe.” Chicharito learned how to read in Spanish because Chapis taught him when she felt that his English was developed enough that Spanish literacy would not impact his English proficiency. In her home, Chicharito’s learning was seen as a family affair in which mom, dad, and sister helped him within the realm of their unique funds of knowledge. Chapis had no formal training as a teacher, but had natural talent which she used during book club sessions to scaffold Chicharito’s learning. In one such instance, she taught him the strategy of using the

Spanish words we recorded together on chart paper when he asked her to provide him with a Spanish word.

Latin America was Chapis', her husband's, and her daughter's birthplace. When they moved to the U.S., her husband learned to speak English and some Chinese through his work managing and working in restaurants. Chapis learned English through attending adult ESOL classes offered by the school district. Speaking in English in more formal settings, like in a bank during a transaction, was not entirely comfortable. She referred to Chicharito as her translator, especially when she did not know English as well. She felt that her English had not developed as quickly as her family members in part because she worked alone as a house manager. Being alone provided limited opportunities to practice English. She spoke mainly in Spanish during book club sessions and at home. Her daughter, a teenager, was learning French at school and was highly proficient in both Spanish and English.

Together her family watched movies and played board games for fun. The entire family participated in martial arts at the same studio (see Figure 3.16). Martial arts competitions and classes were a large part of the family's activities. Chapis stayed in touch with her family in Latin America and relished visits from her parents, aunts, uncles and cousins. Passing traditions onto Chicharito like dances and holiday rituals as well as adopting the good U.S. traditions enabled Chapis to maintain a balance between her worlds. She spoke with admiration about her father and mother's devotion to her, her siblings and their grandchildren. Her father taught the grandchildren carpentry and recorded their family history. After book club sessions ended, I attended a "quinceañera / sweet fifteen party" for her daughter and met family who had come from Latin America.

Chapis worked for months to teach her daughter and Chicharito traditional dances from her native country. Also, the extended family worked together to perform dances as a gift to her daughter.



Figure 3.16. Chapis' drawing of her family in their martial arts gear.

Chapis felt that the dominance of English in U.S. schools was appropriate, but she felt that diverse languages and cultures needed more prominence in U.S. schools. The following words conveyed her beliefs: “Todo el mundo habemos aquí. Y si a los niños desde pequeños les inculcas que existimos otro tipo de culturas vas eh vas a contribuir a que no exista el racismo. / We have the whole world here (every culture is in the U.S.). And if children from a very young age were inculcated that other cultures exist, it would contribute to the elimination of racism” (Chapis 3/21/2012 L 225-240). Although she spoke critically about various issues during book club activities, she did so gently and indirectly at times, by providing suggestions as she did in the sample above.

Chicharito. Chicharito had a self-assuredness that was evident from our first meeting. He smiled when he spoke Spanish. He voiced frustration about having his name mispronounced by monolingual English-speaking peers. When he had the chance, Chicharito liked to teach his English-speaking peers Spanish words. As I visited him at school, he introduced me to his peers as “the Spanish and English teacher” with whom he

read books in both languages in a club. Raising his arms and shouting was how Chicharito expressed excitement during book club activities. While filming a video in Spanish and English that would be played over the school's CCTV channel, he shouted "yeah" excitedly.

He expressed pride about being Latino and eagerly participated in learning the traditional dances from his mom as they prepared for his sister's "quinceañera." Amusement and laughter poured from Chicharito when he told me that his mother had the highest martial arts belt level in the entire family, even above his father. He valued family, much like his mother. Showing me a book that had been passed on to him by his sister was an indication of his familial connection (see Figure 3.17). It was a book that his sister had had as a preschooler. Chicharito learned wood-working from his grandfather. They made a wooden truck together. His grandfather also made him a Sponge Bob piñata for his birthday. When we read *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) during book club session four, Chicharito related to the picture within the book of a boy with an almost identical piñata which the grandfather and boy were filling with candy.



Figure 3.17. Chicharito's book passed to him by his sister.

Chicharito saw the bilingual family book club as a space where he was able to speak his two languages (see Figure 3.18). Figure 3.18 shows the artwork he used to express what the bilingual family book club meant to him. Depicted on the left is a page including a drawing of a table with open books on it and the phrases “read book all day” and “I help you read books.” The page on the right includes the sentence “I like bilingual book club because you speak two languages in book club.”

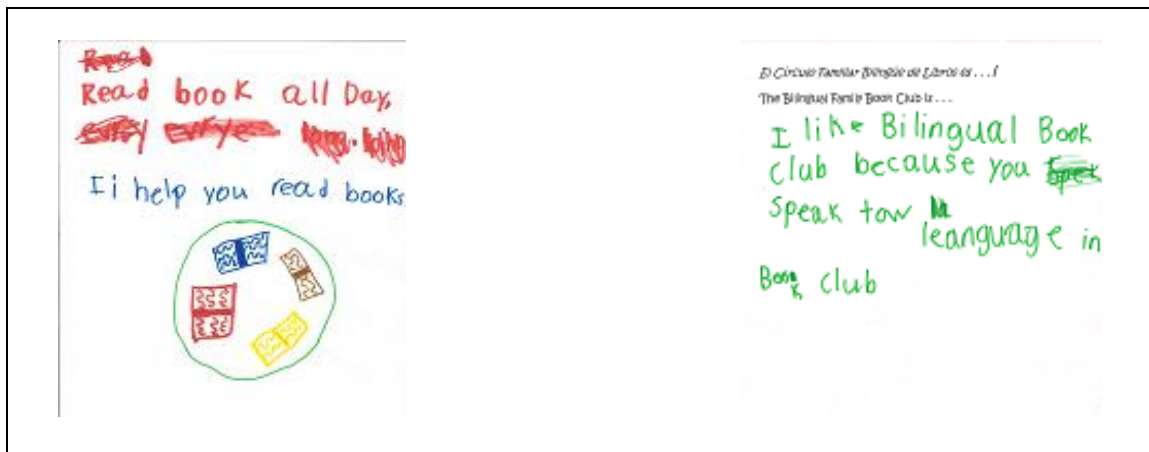


Figure 3.18. Chicharito’s drawing and writing about the book club’s meaning to him.

Diana. Diana was a mother of two children, a son and a daughter, Lourdes. Diana and her children shared a close bond. While being interviewed, Lourdes sat in Diana’s lap. Diana smiled as Lourdes repeatedly replied “My mom” to my questions about who taught her math and other skills. Diana’s household was the only one among book club families in which grandparents resided. Her father’s knowledge of three languages and her mother’s bilingualism made Diana proud. Her parents helped Lourdes and her brother with chores at home like homework, gardening, and yard work. Spending weekends with her parents and her sister’s family were stories Diana shared with the book club. Being in the book club inspired Diana’s sister to focus on developing

bilingualism within her own household. Within Diana's family, education and passing on a heritage of multilingualism were priorities.

Diana came to the U.S. as an adult. When we first met, I visited her office where she oversaw the administration of grant funds. Speaking two languages was a great advantage to her at work when she collaborated with other institutions especially. Her colleagues envied her participation with Lourdes in the book club. Diana believed that America had adopted a more positive perspective of bilingualism which was a great contrast from the years when Diana remembered focusing intently on limiting her "Spanish" accent as she spoke English.

Diana's mother and father purchased an English program with tapes and workbooks for her when she was a child. Her father practiced English pronunciation with her. On her Caribbean island, Diana had English-speaking friends. Relationships with these friends motivated her to learn English. Attending an English-only middle school also helped Diana learn English. Diana was extremely proud that she spoke Spanish and English (see Figure 3.19). Figure 3.19 displays two drawings. The top drawing, labeled "español / Spanish," includes a woman saying "Estoy feliz. Me siento muy cómoda hablando con mi familia. / I am happy. I feel comfortable speaking with my family." The lower illustration, labeled "inglés / English," shows a woman saying "I am so proud that I can speak English. Everybody wants to speak English."

With her family, she enjoyed taking her daughter skating and going on family vacations. Including her children in every aspect of her life and closely monitoring their progress in school was essential. In her opinion, U.S. schools were goal-oriented and efficient. To help Lourdes and her son develop bilingualism ranked as a high priority. At

home, Diana spoke Spanish and English with her children. When the book club started, she shared that she had been looking for such opportunities to help Lourdes enjoy reading in Spanish, to help her socialize among other bilingual children, and to help her know her bilingual identity further (see Figure 3.20).

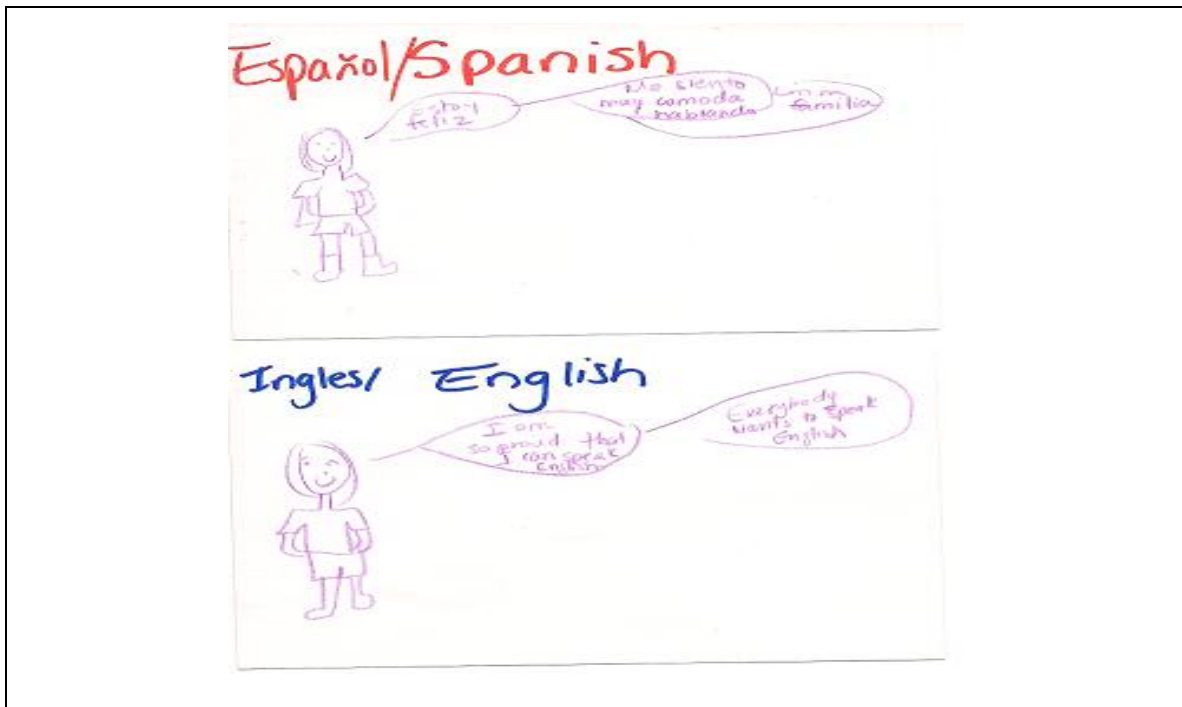


Figure 3.19. Diana's reflections about her bilingualism.

Lourdes. Lourdes was Diana's daughter. Lourdes' family taught her about reading and other special skills ranging from gardening to creating bracelets. In particular, Lourdes' mother, Diana, and her grandparents taught her languages. Taking turns reading at night with her mother was a habit she shared with her mom. Lourdes was more comfortable speaking in English during book club sessions; however, by the end of the book club sessions, she had memorized the Spanish and English portions of a dual language poem we used to open and close sessions. During one particular book club activity in which the children were choral reading the poem, Lourdes confidently shouted

out the Spanish words. At home, Spanish and English were present. For Lourdes, being bilingual expanded her opportunities for relationships. When I asked her how she felt about being bilingual, she responded “I feel good because I know um I can meet different people.”



Figure 3.20. A photograph of Diana and Lourdes with a dual language letter written during book club session.

At school, Lourdes was part of a student-initiated book club, the “[Sparkle] Club.” One of her classmates was creator and founder of the “[Sparkle] Club.” The club sat together during free times like lunch while one person read a book aloud to the group. The tools of club membership included a sticker and crystals possessed by all members. Lourdes was the only student in El Círculo Familiar Bilingüe de Libros / the Bilingual Family Book Club who participated in a student-initiated book club.

Within El Círculo Familiar Bilingüe de Libros / the Bilingual Family Book Club, Lourdes smiled often and interacted with her peers, especially Bunny, with whom she constructed a working partnership. The two girls mediated one another’s Spanish and used small group activities as an opportunity to collaborate. Frequently during dialogue with Lourdes, I was struck by how reflective she was. For example, when we discussed

the migrant farm workers in *Gathering the Sun* (Ada & Silva, 2001) during book club session nine, Lourdes, her father, and I shared our thoughts:

Kelli: So why do you think it might be important to know how (migrant farmers) live?

Lourdes: It's really important because you are learning to know what they do and so you can know like really good things about them. So you can at least treat them like be treat them how you want to be treat them. . . . I'll say "you guys you gotta be proud of something you do like uh sports and art like different cultures." (BC9 E4)

Lourdes felt that it was important to know the experiences of migrant farm workers so that she could treat them in a manner that she desired to be treated herself. Thus, for Lourdes, "knowing" was a way to make meaning which could serve as a tool for positive interaction (see Figure 3.21). Figure 3.21 shows a drawing and a sentence she created about the book club. She wrote "learning about other peoples cultures and Hispanic cultures." Her drawing includes people sitting in chairs turned toward each other.

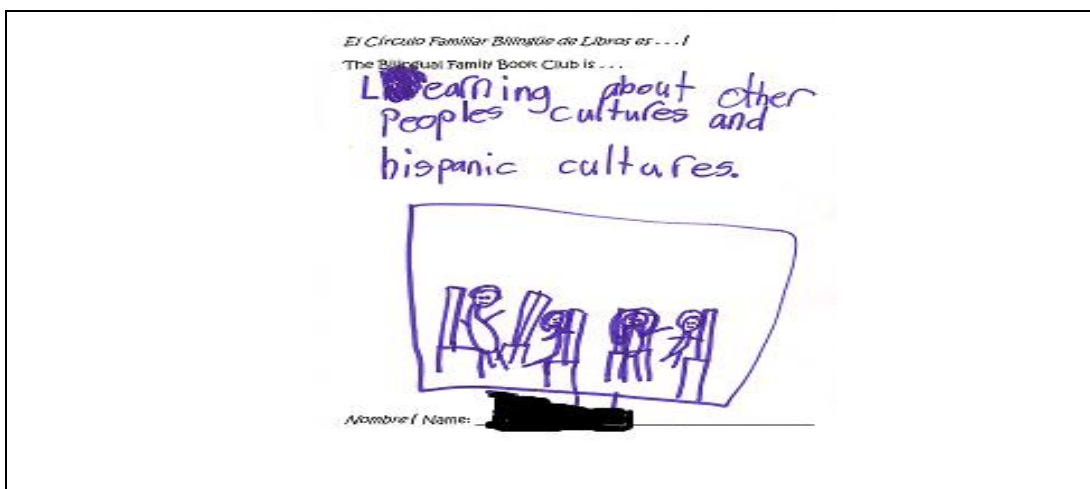


Figure 3.21. Lourdes' drawing and writing about the book club's meaning.

Piguin. Piguin was a mother in the book club who came to the U.S. as an adult. She had two sons, one of whom, Bob, participated in the book club with her. Education was in Latin America. Her husband trained as an engineer in his home country. Bob's older brother was pursuing an engineering degree in the U.S. Spirituality was priceless in her home. When I asked Piguin what she wanted me to know about her family, she said "Eh, que nos gusta mucho orar y sobre todo . . . / That we like to pray more than anything else" (Piguin 4/5/2012 L83). Catholicism linked her family for generations.

Attending adult English language classes and interacting with Bob helped Piguin learn English. Although speaking Spanish was more comfortable, speaking English was nothing to be afraid of. Even as she discussed the challenges of pronouncing words in English, she said "me arriesgo / I can take the risk" to speak English. A mutually beneficial bilingual learning relationship existed between Bob and Piguin. Piguin taught Bob Spanish and Bob taught his mother English. Helping Bob with his homework was one of the ways that Piguin practiced English. Piguin went to the school for special events like Bob's class parties (see Figure 3.22).

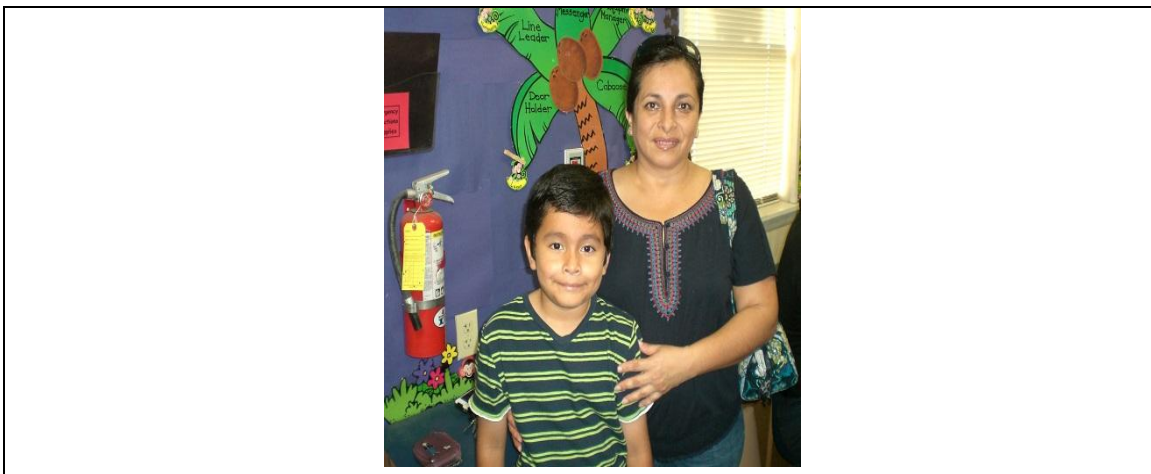


Figure 3.22. A photograph of Bob and Piguin during the "last day of school" class party.

She felt more relaxed when her husband or son went with her. Their English speaking skills were stronger than hers so they easily spoke with staff and teachers. Piguin's relationship with Bob's teacher was positive. Not having bilingual staff at the school was a drawback that Piguin noted. She wanted to volunteer at school, but did not believe that her English was sufficient. During book club sessions, Piguin and Bob worked side-by-side speaking in Spanish and in English. They created a family tree together while responding to *Rene Tiene Dos Apellidos / Rene has Two Last Names* (Colato-Lainez & Ramirez, 2009). While Piguin drew the tree and wrote family names, Bob drew a picture of each family member (see Figure 3.23). Figure 3.23 shows a tree. Bob's self-portrait is at the base of the tree. His father and paternal grandparents are on the left side of the tree. Drawings of Piguin and her parents are on the tree's right side.

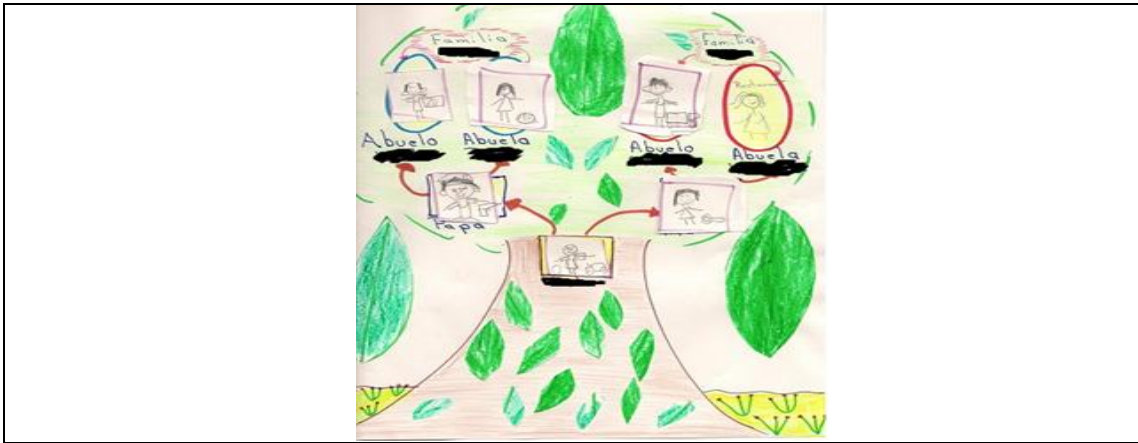


Figure 3.23. Piguin and Bob's drawing of their family tree.

Bob. Bob was a talkative boy who loved cars. The other children and parents identified Bob as a fluent Spanish-speaker. Speaking primarily in Spanish at home was normal. At the beginning of the study, Bob disclosed that he only spoke Spanish with people he "trusted" and not with school peers. He had experiences at school with children questioning his "American" identity. He asserted during book club

conversations that he was “American.” Bob’s struggle with bilingual and cultural identity was the most overtly complex among the children participating in the book club. By the end of the study, Piguin revealed that Bob was less alone now at school. Knowing other bilingual children in the book club made him aware he had other “American” bilingual peers at his school. Furthermore, Bob informed his mother that he planned to teach his friends Spanish near the end of the study. Bob’s English proficiency was a source of pride and confidence. Gleefully, he described teaching his mom English: “I teach her (Mama) English. . . . When I read three chapter books, I read it out loud to her.” The assistant principal heard Bob read English boldly when the book club presented her with a dual language letter. On the last day of school, Bob’s class party included a play in which he had a speaking part (see Figure 3.24). In addition, Bob acted as translator for his mom.

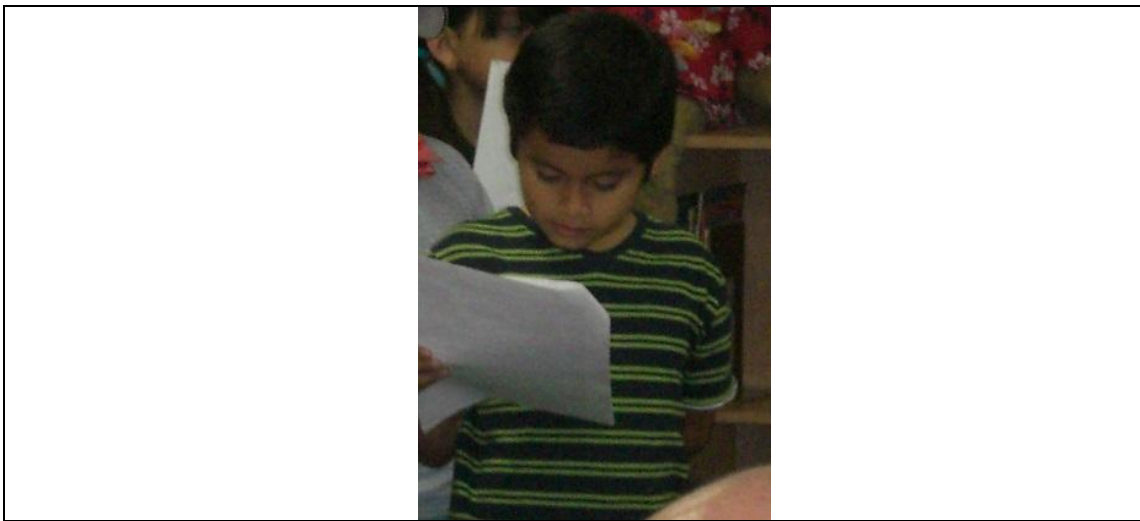


Figure 3.24. A photograph of Bob performing in a class play.

During book club session four, the literature that we discussed was *Mis Abuelos / My Grandparents* (Ancona et al., 2005d). As book club participants responded, they

were drawing and writing about activities they did with their grandparents. I heard Bob sighing and declaring his frustration to his mother. Although I conversed with Bob about not wanting to respond to the text, I did not know until a later conversation with Piguin that Bob had never met his grandparents. During a subsequent home visit, I inquired further into Bob's experience as we colored together at his kitchen table:

Kelli: You know when we read that book *Mis Abuelos* and it told stories about grandparents.

Bob: Mhmm.

Kelli: Well I was imagining that you got upset that day because it's hard for you not to get to see your grandparents.

Bob: Mhmm. I was just sad because I couldn't see my grandparents.

Kelli: Yes. I am sorry that what we did that day made you sad, [Bob].

Bob: It's not your fault. It's just that I never seen them before.

Kelli: I know.

Bob: Never in my childhood or my life.

Kelli: What do you wish you could do with them (your grandparents)?

Bob: I wish that I could go to [Latin America] to see them.

Bob repeatedly asserted his desire to meet his family in Latin America throughout the study.

Playing at home with the race track that his father constructed for him was a favorite activity (see Figure 3.25). Bob also enjoyed hearing his mother sing in Spanish at bedtime. When I asked about her singing, Bob said "It just makes me fall asleep like

kwwwu. . . . Every time when my mom sings it, I just lose my mind.” It was evident that Bob shared a special bond with his family.



Figure 3.25. A photograph of Bob’s favorite toy, a race track built by his father.

Phase II: Developing Connections

Phase II lasted nine weeks from January through early March 2012. My primary goals for this phase were: a) to continue contact with school teachers of participating students and with the assistant principal and b) to make a space for participants to share and explore cultural and familial identity during book club sessions.

Continuing contact with teachers and administration. In order to keep teachers informed about the book club’s activities, I sent an email or a note to teachers whose students were participating. The email or note included information about book club location, meeting date and time, and the focal text’s title. I also communicated that teachers were welcomed to visit the book club sessions at any time. During the duration of the book club sessions, teachers did not attend. I felt continuing contact with teachers and the administration was important because I wanted to cooperate with teachers and administration about my going to the media center with the children to select books as well as about book club session dates and times. Moreover, I hoped that communicating

about book club activities might provoke interest among teachers and administrators in the children's book club participation. I provided teachers and the assistant principal with titles and a synopsis of the texts employed during book club sessions and asked teachers to enable the book club students to have an opportunity to share the book in class. I hoped that by providing teachers with the book club titles and a synopsis, teachers might be interested in employing book club conversations in their own classrooms (thus, connecting the book club activities to the classroom for book club session students who might have opportunities to bring their bilingualism and cultures into the classroom to broaden the experiences of peers and to empower book club students as they voiced their bilingualism and cultural identity).

I met with a second grade teacher once during this phase to discuss comprehension issues she felt her student was experiencing. She believed that the student's knowledge of two languages made it difficult to understand and answer comprehension questions. I wrote a sentence in both Spanish and English and discussed how the placement of the parts of speech was not significantly different.

Whenever I planned to come to the school to support children with book selection in the media center and, in so doing, to visit with students, I emailed the teachers to ask for the most convenient time. The teacher either sent the students to the media center to meet me or asked me to come to the classroom to walk to the media center with the students. (It was part of the classroom's daily activities to allow children to go to the media center individually or in pairs to select books. Before children and I went to the media center together, they did not know dual language books were in the media center.) The media specialists and I also communicated in emails regarding borrowing the

school's dual language books for book club sessions. We agreed that students participating in the book club could check-out a dual language book in addition to the book they were allowed to check-out daily.

Sharing and exploring cultural and familial identity. During Phase II, among students, I distributed multiple copies of the text I planned to use to open up the next book club session along with a note. The purpose of distributing the books before the book club session was to enable parents and children to read the literature together at home the week leading up to the book club sessions. (I refer to the books which were the center of book club conversations as the focal text.) Figure 3.26 displays the note sent home before session four. The body of the note reads:

Por favor lee este libro, *Mis Abuelos*, juntos antes del círculo. Mientras lees, piensa en las partes que parecen importantes a tí y a tu vida. También piensa en cualquiera pregunta que tengas. Trae el libro al círculo. / Please read this book together before book club. While you read, think about the parts that seem important to you and your family. Also think about any questions you have. Bring the book to book club.



Figure 3.26. Note about reading *Mis Abuelos* / *My Grandparents* (Ancona et al., 2005d).

By accessing the books before a book club session, parents and children had a chance to read the text at home together and to conduct a literature discussion of their own at home. We also started and ended book club sessions with a dual language poem adapted from the words of *Book Fiesta* (Mora & López, 2009). By beginning and ending sessions with this poem, the participants had an opportunity to continue developing fluency in their two languages. Participants completed exit slips at the end of each book club session. To build community, the participants or I provided snacks shared at the beginning and the end of each session.

I selected the focal texts for the first two sessions. My criteria for selection included texts which: could be read aloud in Spanish and English within ten to fifteen minutes, contained both Spanish and English, portrayed Latin@s in authentic and stereotype-free manners, addressed identity, and possessed a community/family theme. I chose these criteria because they enabled me to select texts which could be read aloud in a short period, affirm cultural identity and could address commonalities I had already noted among participants during my initial contact with them (i.e., the value of family and close friends surrounding the family). At the end of book club session two, participants chose twenty books from among approximately sixty dual language Latin@ children's literature texts. From these twenty books, I chose the focal texts for book club sessions three, four and five. My criteria for selection included texts which: a) could be read aloud within the time available, b) were dual language, c) addressed issues participants were raising (i.e., being bilingual in an English-dominated society, family relationships with grandparents), and d) multiple participants had expressed interest in reading when we conducted previous text selection activities.

Table 3.5 shows the texts and their themes that were central to book club sessions one through four. The themes of the texts, like Latin@ family, cultural traditions, and being Latin@ in the US, promoted dialogue among participants around cultural and familial identity. By conversing about personal experiences, participants constructed meaning around their bilingual worlds and developed connections to one another. Collecting data about participants' perspectives of bilingualism, education experiences, and family in this phase involved interviewing a mother and a child. During visits with students at school, we went to the media center, talked, and read dual language books together. Meeting with the students enabled me to understand their school experiences

Table 3.5

Focal Texts' Themes

<u>Book Club Session</u>	<u>Text</u>	<u>Theme of Book</u>
One	<i>Quinito Día y Noche / Quinito Day and Night</i> (Cumpiano & Ramírez, 2008)	<ul style="list-style-type: none"> • Latin@ family • How identity connects individuals to and distinguishes individuals from their family
Two	<i>El Vecindario de Quinito / Quinito's Neighborhood</i> (Cumpiano & Ramírez, 2009)	<ul style="list-style-type: none"> • The Inter-connectedness of Latin@ community • Cultural identity
Three	<i>Rene Tiene Dos Apellidos / Rene has Two Last Names</i> (Colato-Lainez & Ramirez, 2009)	<ul style="list-style-type: none"> • Cultural traditions around last names • Connection between Latin@ last names and family history • Having two last names in a U.S. community where having one last name is common. • Facing marginalization • Bilingualism
Four	<i>Mis Abuelos / My Grandparents</i> (Ancona et al., 2005d)	<ul style="list-style-type: none"> • Family • Spanish/English bilingualism • Being Latin@ in the US

Phase III: Exploring Critical Consciousness

From March through May 2012, Phase III occurred. The main goal of this phase was to explore critical consciousness with participants. I met and corresponded with the media specialists multiple times in order to communicate about dual language texts checked-out by participants and to coordinate around Día activities. The purpose of Día is to celebrate reading and children. In particular, Día emphasizes culturally and linguistically diverse children and literature. I contacted the media specialist to describe Día to her and ask about her interest in participating. The purpose of this activity was to provoke interest among all of the students in books around culturally and linguistically diverse realities and children as well as to create an opportunity for book club children to voice their bilingualism and biliteracy.

The five book club sessions centered on engaging with the assistant principal and re-positioning bilingualism in the school. Table 3.6 includes the focal texts and their themes critical to book club sessions five through nine. During book club session five, participants dialogued about their feelings regarding experiences with their two languages after we read *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995). Furthermore, after perusing their previous book selections again, participants chose the focal text for the following session. The conversation during book club session five set the stage for participants to engage with the assistant principal through bilingualism.

Engaging with the assistant principal. *Pen Pals* (Bruzzone & Morton, 1998), the focus of session six and seven, contained the letters written in Spanish and English between a Latin American child and an American child. With the options to write to a relative, a friend, an author or another person of their choice, participants chose to write

Table 3.6

Focal Texts' Themes

<u>Book Club Session</u>	<u>Text</u>	<u>Theme</u>
Five	<i>Pepita Habla Dos Veces / Pepita Talks Twice</i> (Lachtman & Delange, 1995)	<ul style="list-style-type: none"> • Being Spanish/English bilingual • How language connects and/or disconnects us from people • Struggles and advantages of Spanish/English bilingualism
Six and Seven	<i>Pen Pals</i> (Bruzzone & Morton, 1998)	<ul style="list-style-type: none"> • Ways of life associated with U.S. and Latin American children
Eight	<i>Book Fiesta</i> (Mora & López, 2009)	<ul style="list-style-type: none"> • Biliteracy and literacy in multiple languages • Culturally and linguistically diverse nature of our world
Nine	<i>Gathering the Sun: An Alphabet in Spanish and English</i> (Ada & Silva, 2001)	<ul style="list-style-type: none"> • Latin@ family • Latin@ migrant farm workers and nature's beauty

a thank-you letter to the assistant principal. We discussed not only the conventions of letter writing visible in both languages in *Pen Pals* (Bruzzone & Morton, 1998), but also we considered the ways the assistant principal supported the book club like opening the school for us to meet. Each child wrote an individual English letter to the assistant principal. The parents and children formed two groups and wrote dual language letters to the assistant principal. At the end of the book club session, several focal mothers and children took the letters to the assistant principal and read the letters aloud. The mothers were able to help the children read the English and Spanish portions of the letter. The children had the opportunity to help the assistant principal with the Spanish portions of

the letters. This engagement prepared the group for celebrating bilingualism and biliteracy through Día activities at school.

Repositioning bilingualism at school. During session eight's dialogue around *Book Fiesta* (Mora & López, 2009), participants noted how their elementary school was as diverse as the children who appeared in the book's illustrations. In addition, the conversation developed into a discussion of the Accelerated Reader (AR) program at school. AR was the school's reading "enrichment" program. Children encountered the limitation of having to select school library books from within a colored "dot" or leveled reading classification, indicated on the book's spine. After selecting a book at the "appropriate" level determined by a test, a child took an AR test to earn points to meet a points goal set by the teacher. Once children met their goal, they earned various rewards. In particular, the AR reward system at school was the focus of the book club's conversation around *Book Fiesta* (Mora & López, 2009). To prepare for Día as well as to respond to *Book Fiesta* (Mora & López, 2009), the participants created two posters and displayed them in the school for the week of Día, beginning April 30th. I met with the assistant principal to select the location for displaying the posters.

The participants also decided that one parent and two second grade students, who were in the same class, would read *Book Fiesta* (Mora & López, 2009) to their class. In addition, one parent, five students, and I filmed a commercial celebrating Día that aired on the school's CCTV channel on April 30th. The media specialists worked with us to assist in technical support for the filming.

During book club session nine, the discussion around *Gathering the Sun: An Alphabet in Spanish and English* (Ada & Silva, 2001) centered upon family and dreams

regarding the future. In particular, participants discussed how families teach one another things like languages and special skills. Although this dialogue did not directly involve activities at school, participants did continue to discuss the value of bilingualism and how this advantage positions them in life. Chapter Four provides a detailed explanation of how participants re-positioned themselves at school.

Phase IV: Member Check and Closure

The data collection during this phase was “specifically aimed at facilitating closure” (Lincoln & Guba, 1985, p. 343). Phase IV included eleven weeks from June 2012 through August 2012. The last day of school was May 31, 2012. The school district did not permit research on school grounds during the last two weeks of school. I visited students on the last week of school and attended “end of the year” classroom parties with parents. One book club session occurred the last week of school at the public library branch. This phase included one semi-structured interview with the assistant principal and four mothers’ final reflections. I requested that participants provide pseudonyms for themselves during this phase of data collection (Spradley, 1980). Two emphasis characterized the phase: a) reflecting upon the book club’s spaces with participants and b) exploring the assistant principal’s perspective.

Reflecting upon the book club’s spaces. During the final book club session, parents watched and dialogued about a video containing book club session clips. Children completed crafts like a bag to hold their books, selected a book from among our focal texts, and played games. Both parents and children completed a drawing and description of what the book club meant to them as well as voted for their favorite book. Parents and I discussed the possibility of continuing the book club sessions during the

next year by considering the planning and materials needed to conduct the sessions. During final reflections, the parents viewed and discussed the video individually. Their reflections helped me consider the big ideas surrounding the book club's mediating spaces.

Exploring the assistant principal's perspective. Seeking the assistant principal's perspectives of education and bilingualism was possible through an interview (see Appendix F for the questions used during the assistant principal's interview). Her responses were important for gaining the administration's view of the participants and enabled subsequent juxtaposition of the assistant principal's perspective and the participants' views. This description created another dimension of the study. Chapter Four considers, in detail, the reflections of the participants and the assistant principal regarding the book club.

Data Analysis: The Constant Comparative Method

This section addresses the relationship between data collection and analysis as well as the constant comparative method of data analysis and the rationale for selecting this method. Marshall and Rossman (1999) assert that qualitative data analysis is a "process of bringing order, structure, and interpretation to a mass of collected data" and is a "search for general statements about relationships and underlying themes" (p. 154). I interpreted the data as I moved back and forth between data collection and analysis. By participating with and observing among participants to inquire into their bilingual experiences, I constructed interpretations. The study's analysis involved two phases, initial and final analysis.

Initial Analysis

I conducted initial data analysis during weeks 12 through 31, which occurred from January 2012 through May 2012. During this period, gathering my interpretations fostered reflection upon facilitation and planning of the book club sessions. Creating book club event maps (described previously in this chapter), reading exit slips, transcribing and translating interviews (described previously in this chapter), and writing memos in the researcher journal were the primary means of initial analysis. Thus, initial analysis served to guide book club session themes as well as the response options that created space for participants to act upon any problems posed during dialogue.

The Role of book club session recordings and event maps. The book club session recordings supported me in inquiring into book club participants' bilingual worlds and experiences, which was the inquiry's primary purpose. Reflecting upon the underlying realities of participants' dialogue during book club sessions was possible while I listened to recordings. As I considered the questions I might ask participants to facilitate discussion, I focused upon allowing my understandings of participants' realities to guide me. My instructional decisions were responsive to and based upon participants' experiences because the emphasis and facilitation of book club sessions emerged from my understanding of participants.

Final Analysis

Data analysis continued while I collected data from May 2012 through August 2012. Even after I completed active data collection, use of the constant comparative method of data analysis persisted (Glaser & Strauss, 1967; Lincoln & Guba, 1985). The constant comparative method of analysis aligns with a naturalistic paradigm through a

commitment to simultaneous data collection and interpretation (Lincoln & Guba, 1985) and the recursive nature of ethnographic research (Heath & Street, 2008). Four stages compose the constant comparative method: “(1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting theory, and (4) writing the theory” (Glaser & Strauss, 1967, p. 105).

As I participated with participants and enacted a process of visiting and re-visiting data sources, I looked for patterns (Lincoln & Guba, 1985). These patterns included, for instance: ways to learn English, reading socially or not at school and home, and parent perspective of child’s teacher. Furthermore, I looked across and within patterns to cull patterns into categories. As pattern/category identification occurred, three categories “emerge[d]” (Glaser & Strauss, 1967). The patterns helped me define the properties of the categories. Naming the properties of the categories, enabled me to define the categories (see Table 3.7). The categories I identified enabled me to address the research question. Table 3.7 displays the categories and their definitions.

Table 3.7

Category Definition Chart

<u>Category</u>	<u>Definition</u>
A. “Compartir / Sharing” Bilingualism, Biliteracy and Cultural Identity	Insights about participants’ descriptions of their ways with words and ways of life.
B. “Buen Comienzo / a Good Start”: Critical Consciousness Exploration	Insights about participants’ seeking the layers of meaning in texts, (including books, experiences, and school), responding through dialogue to text, and taking action.
C. “Lo mejor para nuestros hijos / The best for our children”: Affirming Diverse Culture and Language Realities	Parents and children explicitly identify the experience of expressing and transacting around sociocultural realities while engaging in facilitated discussion and response around texts.

Repeating numerous rounds of constant comparative analysis (Lincoln & Guba, 1985) enabled me to name categories and enumerate category definitions. Figure 3.27 displays the data source composition of all categories. The analyzed data composing the categories included:

- 77% semi-structured interview and final reflection data samples,
- 18% book club event data samples, and
- 5% field note data samples.

Thus, category composition included 95% (77% plus 18%) of analyzed data samples which came directly from the participants. During the final phase of analysis, I analyzed event maps, interview transcripts, final reflection transcripts, and field notes repetitively. Analyzing event maps occurred first.

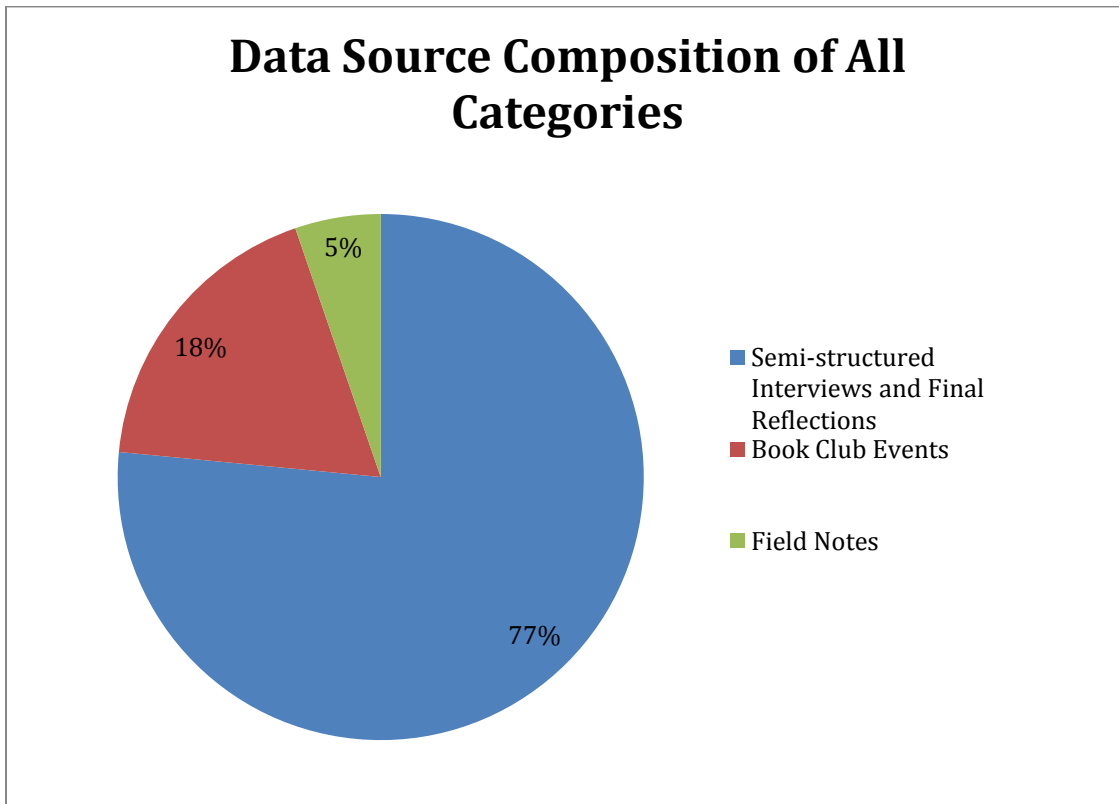


Figure 3.27. Data sources composing all the categories identified.

Event map analysis. I employed constant comparative analysis (Lincoln & Guba, 1985) to gain understanding of the incidents identified within book club session event maps. Before analyzing event maps, I determined that an event map incident could only be coded as a “critical event” if three attributes characterized the incident:

- relationship development,
- bilingual development, and
- a critical stance.

These three attributes were concepts rooted in the literature regarding bilingual literature discussions and family literacy projects (Ada, 2003; Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Keis, 2002; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011; Patrón, 1988).

These attributes acted as a three-pronged test for identifying “critical events.” Relationship development applied to incidents in which participants related to one another personally in a manner that showed shared meaning or some other form of connection. Bilingual development applied to incidents in which participants translanguaged or addressed the development of bilingualism. Taking a critical stance was relevant to incidents in which participants sought layers of meaning within the topic under discussion.

As the application of the three-pronged test occurred, patterns emerged. Assigning a color to each pattern enabled coding. Using colored pencils in the event map margin, I drew brackets to denote the dialogue relevant to the pattern and wrote the

pattern's name. As I read further event maps, I created a log of the emerging patterns and associated color. This log remained in the front of an event map binder and promoted the tracking of new patterns and previously determined patterns.

Figure 3.28 displays the first page of the event map pattern log. On the top of the page are three columns: pattern, color and location. Using the appropriate color, I recorded each pattern name, created a dot of the color, and wrote the roman numeral of the related book club session. For instance, the first pattern is “linguistic currency of bilingual learning,” written in royal blue and located in the book club session two event map. A typed electronic log with the same format remained in the researcher journal.

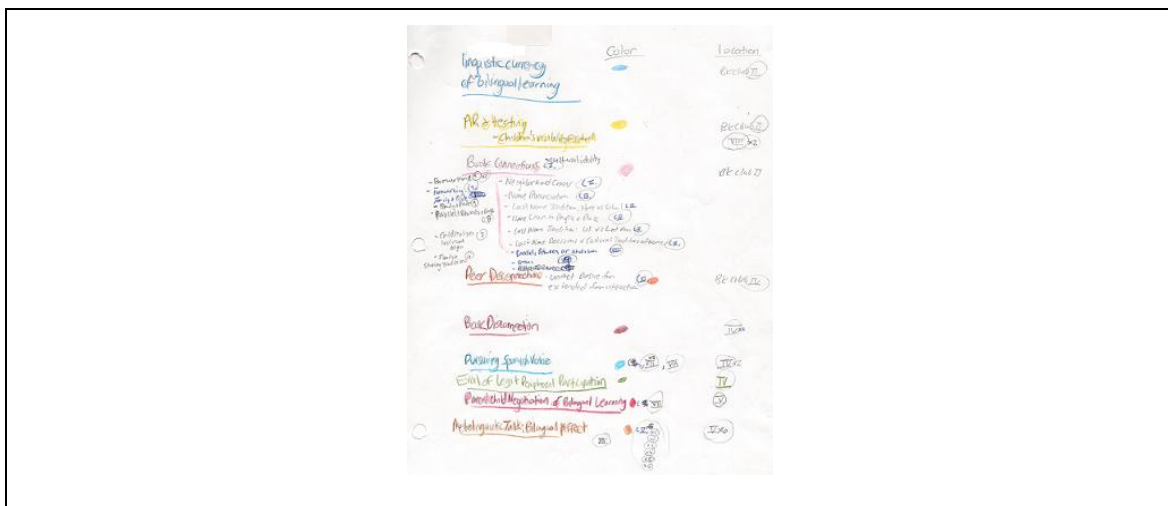


Figure 3.28. Page from event map pattern log, displaying the tracking of emerging patterns in book club session event maps.

Semi-structured interview and mother's final reflections transcript analysis.

Analyzing semi-structured interview and final reflections transcripts in light of emerging patterns and looking for new possibilities involved coding in the “researcher comments” column. In particular, parent, child, and assistant principal interview and mother's final reflections transcripts analysis allowed me to refine emerging categories. Creating an electronic pattern log (see Figure 3.29 for first page of pattern log) for each transcript

fostered the tracking of patterns within transcripts. The log included: a) an index for each pattern with a parenthetical citation noting the speaker and interview date as well as, b) the patterns and the data excerpts associated with each pattern. I assigned a font color to each log which I printed and filed with the corresponding transcript in a notebook.

Lourdes 3/8/2012 Child's Interview Analysis	
Family Knowledge of Reading and Arts/Crafts	(Lourdes 3/8/2012)
Teaching Child is a Family Affair	(Lourdes 3/8/2012)
Mom as Child's Teacher	(Lourdes 3/8/2012)
Grandparents as Teachers	(Lourdes 3/8/2012)
Mom Shares Oral Tradition At Home	(Lourdes 3/8/2012)
Bilingualism	(Lourdes 3/8/2012)
Which Language Where, Why, & With Whom?: Language Varies with Context, Purpose & Interlocutor	(Lourdes 3/8/2012)
• Purposes and Contexts for English	(Lourdes 3/8/2012)
• Speaking and Not Speaking Spanish with Classmate	
• Speaking Spanish in Book Club	
• Books in English at Home	
Benefits of Bilingualism: Opening Opportunities for Relationships	(Lourdes 3/8/2012)
Translanguaging at Home	(Lourdes 3/8/2012)
My mom calls it Spanglish: Family Terminology for Translanguaging	(Lourdes 3/8/2012)
Not Sharing Dual Language Books with a Bilingual Classmate	(Lourdes 3/8/2012)

Figure 3.29. An index on the first page of a pattern log of Lourdes' interview transcript analysis.

Category identification. After completing the pattern logs during transcript analysis, I cut all of the pattern logs (including event maps, interview and reflections transcripts pattern logs) into strips. I arranged the patterns in order to refine patterns and to identify emerging categories. The various colors and parenthetical citations I assigned to patterns enabled me to differentiate, visually, among the event map patterns and the

transcript patterns. Placing all of the patterns onto a corkboard mounted on a wall (see Figure 3.30) fostered the process of visualizing the relationships between patterns. Eighteen initial patterns emerged (see Table 3.8). As I began to determine relationships among the patterns, I grouped related patterns together. Tying colored pipe cleaners around the related patterns (see Figure 3.30), provided a means to visualize emerging categories. Using push pins enabled the positioning and re-positioning of patterns and emerging categories easily during the integration of categories and patterns (Glaser & Strauss, 1967).



Figure 3.30. A cork board where patterns and categories were integrated and displayed.

I employed several questions proposed by Boudah (2011) to integrate patterns and emerging categories:

1. Which [patterns/] categories belong together?
2. Why do they belong together?

Table 3.8

Initial Patterns from Transcripts and Event Maps

<u>Initial Pattern Number</u>	<u>Pattern Name</u>
1	Spanish
2	English
3	Translanguaging
4	Reading Ideologies
5	The Complexity of Defining Cultural Identity in the U.S. Context
6	Cultural Identity Isolation
7	Taking Action
8	Taking a Critical Stance
9	Feeling Pride in Translanguaging
10	Developing Biliteracy
11	Having a Community of Cultures that Supports Deepening Cultural Identity
12	Fostering Relationship Development
13	Family Funds of Knowledge
14	Text Transactions Expressing Book Connections
15	Text Transactions Expressing Book Disconnections
16	Identifying Marginalization
17	Responding to Marginalization
18	Education Beliefs

3. What makes them similar in some way yet still unique?
4. How do the characteristics of [patterns or] a category interact? (p. 231)

“Conflicts” in my thinking (Lincoln & Guba, 1985) arose during the comparison of patterns in their categories when the emerging categories seemed to be lacking in some way. At this juncture, as Glaser and Strauss (1967) suggest, coding halted while I wrote a memo to record my thoughts in the researcher journal. I took various actions to refine patterns (i.e., merged patterns, grouped patterns together or excluded patterns). Table 3.9 displays the synthesis process I undertook to refine patterns.

I merged patterns which possessed a similar essence. For example, the initial pattern, “Reading Ideologies,” merged with “Spanish,” “English,” and “Translanguaging.” Indeed, participants’ views and practices regarding reading involved all of their languages (e.g., English, Spanish and translanguaging). Furthermore, I grouped patterns which had common underlying elements. For instance, I grouped “Spanish,” “English,” and “Translanguaging” because these patterns were each language ideologies of participants. I excluded patterns from additional analysis if the data were not precisely associated with answering the research question. For instance, I excluded the initial patterns, “Family Funds of Knowledge” and “Education Beliefs.” Indeed, more meticulous analysis revealed that the data samples within “Family Funds of Knowledge” and “Education Beliefs” illuminated biographical information about participants. This biographical information supported me in writing participant portraits (a previous section in Chapter Three). After repeatedly applying Boudah’s (2011) questions to integrate patterns, nine patterns emerged (see Table 3.10).

Table 3.9

Synthesis of Initial Patterns from Transcripts and Event Maps

<u>Initial Pattern Number</u>	<u>Pattern Name</u>	<u>Synthesis Actions</u>
1	Spanish	Remained a pattern; Grouped with 2 and 3
2	English	Remained a pattern; Grouped with 1, and 3
3	Translanguaging	Remained a pattern; Grouped with 1 and 2
4	Reading Ideologies	Merged with 1, 2, and 3
5	The Complexity of Defining Cultural Identity in the U.S. Context	Remained a pattern; Grouped with 6
6	Cultural Identity Isolation	Remained a pattern; Grouped with 5
7	Taking Action	Merged with 8
8	Taking a Critical Stance	Merged with 7
9	Feeling Pride in Translanguaging	Remained a pattern; Grouped with 10,11, and 12
10	Developing Biliteracy	Remained a pattern; Grouped with 9,11, and 12
11	Having a Community of Cultures that Supports Deepening Cultural Identity	Remained a pattern; Grouped with 9,10, and 12
12	Fostering Relationship Development	Remained a pattern; Grouped with 9, 10, and 11
13	Family Funds of Knowledge	Excluded (transferred to portraits of participants)
14	Text Transactions Expressing Book Connections	Merged with 15
15	Text Transactions Expressing Book Disconnections	Merged with 14
16	Identifying Marginalization	Merged with 17
17	Responding to Marginalization	Merged with 16
18	Education Beliefs	Excluded (transferred to portraits of participants)

Table 3.10

Final Patterns Chart

<u>Final Pattern Number</u>	<u>Final Pattern Name</u>	<u>Initial Patterns Included</u>
1	Characterizing Bilingual & Biliterate Ideologies	1, 2, 3, and 4
2	Naming Cultural Identity	5 and 6
3	Text Transactions Expressing Connection and Disconnection with Sociocultural Realities	14 and 15
4	Identifying and Responding to Marginalization	16 and 17
5	Planning Action and Taking Action in an English-dominated Elementary School	7 and 8
6	Feeling Pride in Translanguaging	9
7	Developing Biliteracy	10
8	Having a Community of Cultures that Supports Deepening Cultural Identity	11
9	Fostering Relationship Development	12

Category refinement. To refine categories, I removed each of the final nine patterns from the corkboard and relocated them to a table. Considering every pattern and their relationships enabled category refinement and working definition creation. Hand-written memos about the preliminary definitions scanned into my researcher journal fostered category refinement. By grouping patterns together, I identified three final categories (see Table 3.11).

I only grouped patterns together which had overlapping similarities. For instance, “Characterizing Bilingual and Biliterate Ideologies” was a pattern that embodied language and literacy practices among participants. “Naming Cultural Identity” embodied participants’ cultural practices. Thus, I grouped “Characterizing Bilingual and

Table 3.11

Final Category Chart

<u>Category Name</u>	<u>Pattern Name</u>	<u>Final Patterns Included</u>
Category A: “Compartir / Sharing” Bilingualism, Biliteracy and Cultural Identity	Pattern A1: Characterizing Bilingual & Biliterate Ideologies	1
	Pattern A2: Naming Cultural Identity	2
Category B: “Buen Comienzo / A Good Start”: Critical Consciousness Exploration	Pattern B1: Text Transactions expressing Connection and Disconnection with Sociocultural Realities	3
	Pattern B2: Identifying and Responding to Marginalization	4
	Pattern B3: Planning Action and Taking Action in an English-dominated Elementary School	5
Category C: “Lo mejor para nuestros hijos / The best for our children”: Affirming Diverse Culture and Language Realities	Pattern C1: Feeling Pride in Translanguaging	6
	Pattern C2: Developing Biliteracy	7
	Pattern C3: Having a Community of Cultures that Supports Deepening Cultural Identity	8
	Pattern C4: Fostering Relationship Development	9

Biliterate Ideologies” with “Naming Cultural Identity” because they each contained data related to participants’ cultural and linguistic repertoires of practice. Next, I employed further constant comparative analysis (Lincoln & Guba, 1985) to guarantee that patterns within each category correlated. To become a final category, the category had to: a)

contain at least two patterns, and b) all patterns within the category had to correlate with the category definition. To assist myself in looking across patterns within categories, I pasted the data excerpts within each category into documents. This action produced three documents, one for every category. Looking across the patterns in each “category document” enabled me to determine how many patterns existed within each category and to refine category definitions as I read within and across categories.

Theoretical saturation. Again, I used the constant comparative method to ensure that categories were “saturated” (Lincoln & Guba, 1985). Previous reduction and refinement of categories related to the categories becoming “saturated” (Lincoln & Guba). Theoretical saturation (Strauss & Corbin, 2008) exists when any or a majority of new data collected fits within the categories that already exist. To ensure further that categories were “saturated,” I re-read field notes and revisited artifacts in light of the emerging categories. By coding additional data samples from field notes and analyzing artifacts, I identified further data which fit within the already existing categories. Moreover, analyzing data across the data sources allowed me to triangulate among data sources (parent, child and assistant principal semi-structured interview transcripts, book club session event maps, field notes, and artifacts). Thus, it was also through data triangulation that the categories became further “saturated” (Lincoln & Guba, 1985) and robust. I entered these additional data excerpts into the documents containing all of the data excerpts for each category and its patterns. This final step enabled confirmation of theoretical saturation’s existence.

The distribution of data sources across categories is evidence of the robust and “saturated” nature of the categories in one manner: all data sources comprise categories

A, B, and C (see Figure 3.30). Figure 3.30 displays the data source distribution across categories.

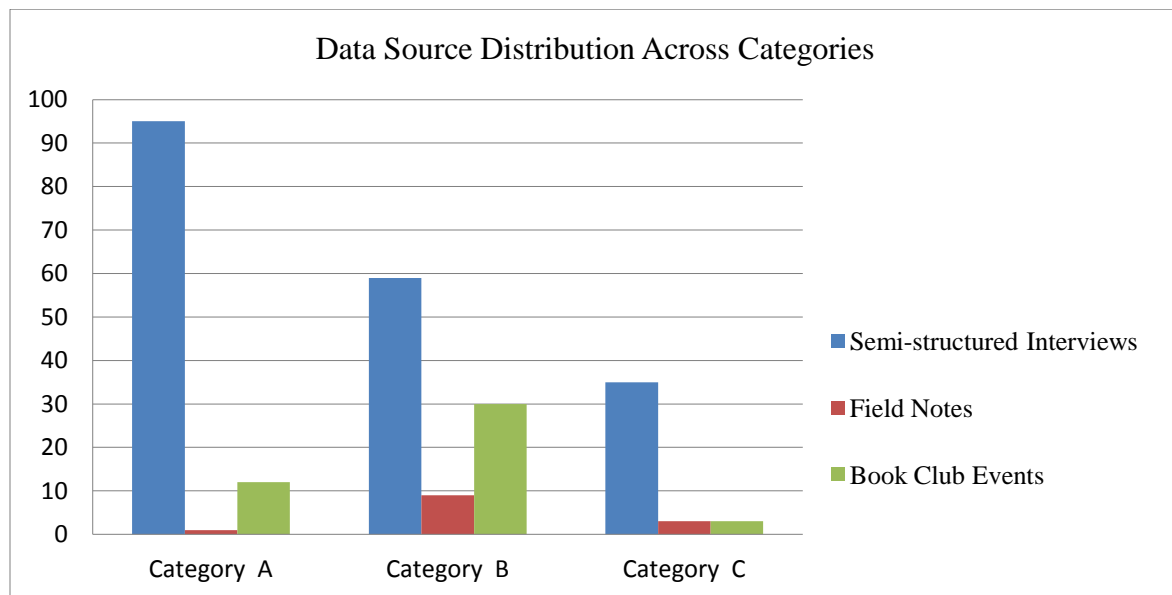


Figure 3.31. The distribution of data sources across categories.

Looking across patterns and categories to ensure theoretical saturation (Strauss & Corbin, 2008) enabled me not only to triangulate among data sources, but also to solidify an understanding of the characteristics within each category. By writing about this understanding, I created category definitions (see Table 3.7). The three categories are the focus of Chapters Four and Five.

Trustworthiness

Lincoln and Guba (1985) insist that qualitative researchers are responsible for constructing their study in such a manner that ensures credibility, dependability, and confirmability and provides enough rich detail for the reader to decide if the research is applicable to their study or transferable. Particular constructs promote the trustworthiness and credibility of data collection and analysis.

Credibility

When a researcher conducts an inquiry using data collection and analysis techniques which ensure credibility, s/he provides adequate representations of the multiple realities of participants (Lincoln & Guba, 1985). To ensure the completion of the task of establishing credibility, I designed my study to include prolonged engagement, member checking, negative case analysis, and triangulation.

Prolonged engagement. Lincoln and Guba (1985) define prolonged engagement as “the investment of sufficient time to achieve certain purposes: learning the ‘culture,’ testing for misinformation introduced by distortions either of the self or of the respondents, and building trust” (p. 301). I visited the students and the assistant principal at school multiple times during every phase of active data collection to conduct informal interviews and observations for approximately eight months from mid-October 2011 through mid-May 2012. I facilitated book club sessions twice a month from January 2012 through May 2012. This prolonged engagement enabled me to discover and understand the bias that both the participants and I had that might sneak into the data being collected (Lincoln & Guba, 1985; Padgett, 1998).

Member checking. Lincoln and Guba (1985) refer to member checking as the “most crucial technique for establishing credibility” (p. 314). A member check is the process “whereby data, analytic categories, interpretations, and conclusions are tested with members of those stake holding groups from whom the data were originally collected” (Lincoln & Guba, 1985, p. 314). Member checking occurred throughout the inquiry as I engaged in a two-step process: a) I interpreted data as well as conducted negative case analysis to notice inconsistencies within book club session event maps,

interview and final reflections transcripts, field notes, and artifacts; and b) I conducted informal interviews with participants to seek a richer understanding of the data and participant understandings of the findings. When I described Bob's portrait, I referred to a conversation in which I asked him to discuss the sadness he displayed during a book club session focused on grandparents. Our conversation is an example of the member checking activities I conducted throughout the study. Member checking also took place when participants reviewed the transcripts of their interviews during the month when their interviews occurred.

During May 2012 and June 2012, I used two primary means of member checking to test the credibility of my preliminary findings with participants: a) informal interviews with parents, the assistant principal, and children, as described above, as well as b) playing back book club session video with all parents and the assistant principal. Regarding videotape footage, I requested that the assistant principal and the mothers view video clips from six book club sessions, share their interpretations, and provide details regarding their insights. During these conversations about videotape footage, I inquired into participants' perspectives of the emerging patterns I identified within the data. For example, I asked parents if they believed that sharing dual language letters with the assistant principal was a "buen comienzo / good start," as Piguin suggested. Furthermore, after all analysis ended, I met with each parent to discuss the accuracy of my interpretations. In this manner, I ensured that the findings were accurate by verifying these finds with participants.

Negative case analysis. To conduct negative case analysis, I analyzed the data for examples/instances/units of data that did not align with the patterns and categories I

identified. I considered the reasons that these examples were outliers in order to either note new patterns and categories indicated by these examples or to revise and refine the patterns and categories previously identified.

Triangulation. Triangulation is another technique for “improving the probability that findings and interpretations will be found credible” (Lincoln & Guba, 1985, p. 305). Denzin (1978) refers to triangulation as the use of multiple and distinct data sources and data collection methods. The potential to triangulate exists because of the collection of various data types like field notes, interview transcripts, book club session transcripts, and artifacts from book club sessions. By collecting various data types, I, for instance, was able to compare an incident from one data source with another data source which contained an account of the same incident.

Thus, I pursued “contextual validation” of an incident among various data sources (Lincoln & Guba, 1985, p. 305). This occurred as I compared an incident from book club session video footage to field notes from an informal interview in which a participant and I discussed the incident captured by the video recording. For example, during book club session two, the book club participants considered the possibility of only speaking in Spanish during sessions or using Spanish and English during sessions. My field notes from session two included this observation: “[Diana] came over to me to say that she . . . was glad that we were speaking in English too because [Lourdes] would not understand if we did not” (FN 1/28/2012). During her final reflection as she watched the video clip of book club session two, Diana and I conversed about the importance of bilingualism in the book club sessions further. Analyzing the video recording, the field notes, and the final

reflection transcripts, I was able to grasp the context and meaning emerging from the book club session event.

Transferability

Lincoln and Guba (1985) relate transferability to the researcher's responsibility to "provide the data base that makes transferability judgments possible on the part of potential appliers" by suggesting "working hypotheses together with a description of the time and context in which they were found to hold" (p. 316). Lincoln and Guba (1985) assert that "the thick description" is "necessary to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility" (p. 316). Thus, I collected thick, rich, and deep data like video and audio recordings of book club sessions, audio recordings of interviews, and artifacts created by participants that provided sufficient documentation of participants' experiences so that I could write thick description of these experiences (Bogdan & Biklen, 1992). The thick rich description provides "potential appliers" (Lincoln & Guba, 1985) with enough information about the participants, context and findings for an outsider reader of this study to make a decision regarding whether the results of this study can be applied or transferred to their setting.

Dependability

To address dependability, the qualitative researcher creates an audit trail to account for the changing conditions within the phenomenon of study and the alterations in the design made based on the researcher's growing understanding of the setting (Lincoln & Guba, 1985). Through my researcher journal and organization of the various

data binders, I created an audit trail that included documentation of data collection and analysis methods and procedures.

Confirmability

Lincoln and Guba (1985) assert that confirmability relates to whether the study's findings could be confirmed by another individual. Creating an audit trail also increases the confirmability of the interpretation of data by providing evidence that the analysis actually derives from the data collected. The researcher journal, coded field notes, and the data binders addressed confirmability. This study also satisfied the standard of confirmability through inductive development of categories, conducting negative case analysis, endeavoring to supply substitute explanations for categories, detailing the analysis process through in-depth notes, and supporting findings with illustrations from the data.

Ethical Issues and Reciprocity

The ethical concerns pertinent to this study included protecting participants' anonymity and right to withdraw from the study at any time. I used the informed consent process to explain these rights to participants. Regarding the protection of anonymity, I labeled data with pseudonyms, stored data in my locked home office, and removed identifying information from the dissertation to protect participants' identities. Furthermore, I applied for human subjects' approval from the University of South Carolina during October 2011 and received notice of exempt review status. I received permission to conduct research from the local Florida school district during early October 2011.

Parents and children had an opportunity to develop further their bilingualism and relationships with one another, to interact with other children/parents around literature/stories with culturally meaningful themes and to become more familiar with dual language Latin@ children's literature. I asked participants directly about what they wanted the book club to be during interviews to ensure that the book club sessions fulfilled their expectations. For example, Piguin's response was "Y las expectativas es, las que estamos teniendo en el Círculo porque yo creo que es una motivación para un niño ver que hablen dos idiomas. / And my expectations are, what we are doing now is what I expected because I believe that it (what we are doing in the book club) is a motivation for a kid to see that they speak two languages" (Piguin 4/5/2012 L582-587). Participants' responses to these questions are the data excerpts within Chapter Four's section addressing participants' naming of the book club spaces.

Limitations and Considerations

Two primary concerns limited this study. As discussed in the positionality section, I am an outsider to the cultural and racial community of parent and child participants; however, I am an emergent bilingual learner and, thus, did not grow up in a Spanish-speaking home. My emergent bilingualism gives me awareness and sensitivity about the process of emerging in bilingualism.

Although the initial study design included the classroom teachers and I inquired into teacher interest in participation in the study, teachers were not participants. Without the participation of teachers, the study was limited in the potential impact it could have upon participating children's classroom experiences. Furthermore, without teachers' participation, the study could not support teachers in expanding their knowledge of

bilingualism, biliteracy, Latin@ children's picture books, and the culturally and linguistically diverse students participating in the study. I addressed this limitation by remaining in contact with the teachers of participating students through email. Whenever a book club session was occurring and whenever I visited students at school, I contacted teachers.

Conclusion

A qualitative methodological stance and data collection as well as constant comparative analysis enabled me to form an understanding of the conversations, interactions, and actions among participants. Furthermore, the study's methodological stance, data collection, and analysis supported me in noting connections among participants' sociocultural realities (i.e., the school, the home, being bilingual in an English-dominated context), their book club conversations, and their interactions around texts. The subsequent chapter addresses the findings that emerged from data analysis.

CHAPTER FOUR

Findings

I did not enter the study focused upon predetermined benefits which a parent-child bilingual book club might offer. Instead, I attempted to understand how a bilingual family book club might encourage understandings of cultures and bilingualism among children and parents. I created a space, El Círculo Familiar Bilingüe de Libros, in which participants could engage in dialogue and response around topics found in Latin@ children's literature written in both Spanish and English. Throughout the study, I carefully observed participants as experts of their own ways with words (Heath, 1983) and ways of life. I viewed participants as sharing meaning construction around their worlds. Specifically, I focused my inquiry upon the participants' mediation of sociocultural realities that addressed the question framing the study:

What happens when a bi-monthly bilingual family book club, involving seven emerging bilingual children and their parents, is initiated and sustained over a five month period?

Three main findings organize this chapter: 1) "Compartir / Sharing" Bilingualism, Biliteracy, and Cultural Identity; 2) "Buen Comienzo / a Good Start": Critical Consciousness Exploration; 3) "Lo Mejor para Nuestros Hijos / The Best for Our Children": Affirming Diverse Culture and Language Realities. Within each section is an explanation of a finding. The data samples provided are exemplars of data within that finding. I begin an explanation of the findings by describing Category A: "Compartir /

Sharing” Bilingualism, Biliteracy, and Cultural Identity. I open with Category A because it serves as a foundation for understanding Categories B and C. Indeed, the sharing of bilingualism, biliteracy, and cultural identity among participants enabled the exploration of critical consciousness and affirmation of cultural and linguistic diversity among children and parents.

The three findings that emerged from the analysis process (see Table 4.1) provide evidence of understandings constructed by and with the book club participants as I worked to comprehend the nature and effects of parents and children’s bilingual conversations around dual language Latin@ children’s literature. Multiple patterns compose each category (see Table 4.1). The characteristics of patterns within each category supported definition development. The definitions can be found in Table 3.8.

In Table 4.1, both the Spanish and English names constitute each of the three category’s titles. This decision was made to illuminate the nature of the “translanguaging” that was typical of our book club conversations. For example, “translanguaging” occurred when participants code-switched or “shift[ed] between” Spanish and English (García & Kleifgen, 2010, p.45). Translanguaging also occurred when one participant or another spoke only in Spanish or only in English and then one or more of the interlocutors translated to the other language. Sometimes individuals translated single words. In other instances, participants translated whole ideas. Nevertheless, translanguaging, a concept discussed at length by García (2009) and García and Kleifgen (2010), was a dominant characteristic of our book club sessions. Translanguaging, in book club sessions, was the characteristic that supported both English and Spanish language learners in stretching out their language and transactions

with children's literature. In addition, translanguaging, observed as a natural feature of open-ended bilingual discussions around dual language texts, became a way for participants to engage more deeply with ideas, as well as, build solidarity and community among participants.

Table 4.1

Categories and Patterns Chart

<u>Finding Number</u>	<u>Category Name</u>	<u>Pattern Name</u>
Finding One	(A): "Compartir / Sharing" Bilingualism, Biliteracy, and Cultural Identity	Characterizing Bilingual and Biliterate Ideologies
		Naming Cultural Identity
Finding Two	(B): "Buen Comienzo / a Good Start": Critical Consciousness Exploration	Text Transactions Expressing Connection and Disconnection with Sociocultural Realities
		Identifying and Responding to Marginalization
		Planning Action and Taking Action in an English-dominated Elementary School
Finding Three	(C): "Lo Mejor para Nuestros Hijos / The Best for Our Children": Affirming Diverse Culture and Language Realities	Feeling Pride in Translanguaging
		Developing Biliteracy
		Having a Community of Cultures that supports Deepening Cultural Identity
		Fostering Relationship Development

Finding 1: “Compartir / Sharing” Bilingualism, Biliteracy, and Cultural Identity
(Category A)

Data analysis uncovered that participants’ “compartir” or shared the realities of bilingualism, biliteracy, and cultural identity. The following data sample illustrates how participants shared bilingualism, biliteracy and cultural identity:

Chapis: *Y comparto lo que el siente porque es muy similar o que igualmente a lo que siento yo cuando recién llegue a este país yo dependía mucho de [Chicharito]. (Chapis 8/4/2012 L135-136) / I share what he feels because it is very similar or exactly like what I feel when I recently arrived in this country and depended on [Chicharito] so much. (Chapis 8/4/2012 L135-136)*

Chapis shared what her son felt as he was developing bilingualism. Although Chapis’ first language was Spanish and her second was English, her son had a different language experience. During an interview, Chapis’ son, Chicharito, explained: “I still remember the day when I was like um four or five. There um . . . My mom said I think we should start speaking Spanish right now because we, cause, we knew how to speak Spanish and we lost it, so we need to do it” (Chicharito 3/22/2012 L88-93). Thus, Chicharito “knew” Spanish, but experienced diminished (“lost”) Spanish proficiency as his English proficiency expanded. He, unlike his mother, needed to “find” his Spanish proficiency again.

Even though the process of growth or lack of development among their two languages was different, Chapis knew the journey of bilingualism that connected her son and her: it was their “bilingual connection.” Chapis’ feeling of camaraderie with

Chicharito's journey existed among an array of participants' responses to their bilingual journeys. No matter what the response to the journey (i.e., camaraderie, neutrality, or alienation) participants shared a "bilingual connection" by virtue of having had an experience around bilingual development. The "bilingual connection" is a term I use to encapsulate not only bilingual oracy and literacy, but also the accompanying cultural identity intricately interwoven with bilingualism and biliteracy.

Data analysis uncovered that participants' named language ideologies and their cultural selves and, thus, expressed *compartir* / sharing of the realities of bilingualism, biliteracy and cultural identity. Two patterns emerged within this category (see Table 4.1): a) Characterizing bilingual and biliterate ideologies, and b) naming cultural identity.

Characterizing bilingual and biliterate ideologies (pattern A1). Emerging from the data were three language ideologies. Participants characterized their bilingual and biliterate beliefs/ideologies regarding: a) Spanish, b) English and c) translanguaging. Each language ideology served what I will refer to as, a primary component of the pattern.

Spanish ideologies. Varying levels of Spanish proficiency, whether oracy and/or literacy, among participants created a unifying bond between them that produced pride and family connection. Furthermore, participants expressed expectations for the development of Spanish proficiency. In one example, both the bond created among participants around Spanish proficiency and the expectation of Spanish proficiency emerged from Chapis' reflection upon her son's Spanish oracy. In the following data sample, I italicized particularly significant portions:

Chapis: Yo veo para él es como. Hay es algo diferente como lo sentí con [mi hija]. Pero con [Chicharito] aunque va más despacito pues *tiende a hablar español* pero yo veo el esfuerzo que le pone y *a veces escucho tan bonito {soft laughter}*. (Chapis 8/4/2012 L128-130) / I see how it is for him [Chicharito]. It is different than how I felt with my [daughter]. But with [Chicharito] although he is going more slowly, *he will have to speak Spanish* but I see the effort that he gives it and *sometimes I listen (to Chicharito speaking Spanish) so beautiful {soft laughter}*. (Chapis 8/4/2012 L128-130)

During previous informal interviews, Chapis explained her daughter's life. Chapis gave birth to her daughter in Latin America and, thus, raised her in a Spanish-dominant home and community. Whereas her son lived in their Spanish-dominated home, but also grew up in an English-dominated context (i.e., school and neighborhood).

In the data sample, Chapis noted a difference in her feelings regarding her daughter's Spanish development in their home country to her experience seeing Chicharito face the challenge of Spanish oracy development in an English-dominated context. She said "he is going more slowly." Chapis asserted the expectation that Chicharito "tiende a hablar español / he will have to speak Spanish." These words were emblematic of her hope that Chicharito's Spanish proficiency would continue developing. When she said, "*a veces escucho tan bonito {soft laughter} / and sometimes I listen (to Chicharito speaking Spanish) so beautiful {soft laughter}*," Chapis communicated her sense of connection and pride toward Chicharito when he spoke Spanish.

English ideologies. Participants described English ideologies, for example, through the characterization of English proficiency along a continuum of “too much,” “just enough,” or “too little” proficiency. Various benefits and drawbacks accompanied the levels of proficiency along the English proficiency continuum.

An example of the drawbacks associated with “too little” English proficiency emerged in Piguin’s assessment of her English proficiency and how it impacted her involvement in the English-dominated Florida Elementary. In the following data sample, I italicized particularly significant portions:

Kelli: Esa estoy esperando que después del Círculo que vamos a continuar, después de ese año, de una cualquier manera, pero ah es un grupo muy agradable y ah, posiblemente podemos tener más personas y vamos a ver. / I am hoping that after the book club that we are going to continue after this year, somehow, but ah it is a nice group and maybe when can have more people. We’ll see.

Piguin: *Ponte mi sueño es a veces ir a ser voluntaria en la escuela. Pero no me siento capaz* porque no manejo el idioma, entonces yo quisiera ir a ayudar a otras personas pero *mi mi inglés como que me jala todavía. . . .* no manejo, entonces esas cosas son como que te jalan y el temor o sea de hacer, de querer de repente ayudar y hacer no. Son cosas que a uno todavía el tienes esas angustias pero a la vez quieres hacerlas. / *I dream sometimes about being a volunteer in the school but I don’t feel capable* because I don’t manage the language well. So I would like to help other people but *my English holds me back. . . .* I

don't drive so that's another thing that holds me back. Even though I want to help and do something, (I can't) because I have fear. And all these things are distressing *but at the same time you want to do it.*

(Piguin 4/5/2012 L858-873)

In this exchange, I expressed my desire to continue meeting as a book club even after the study's conclusion. Piguin, a book club mother, responded by revealing her own desire and "angustias / distress" around wanting to volunteer at Florida Elementary. Piguin stated that "mi inglés como que me jala todavía / my English holds me back," indicating the power associated with English as a tool to access her dreams to volunteer at the school. Despite the difficulty of accessing the elementary school context in English, Piguin desired to "ayudar / help." Thus, "too little" English proficiency meant feelings of social distance from other English speakers as well as feelings of being incapable of volunteering in an English-dominated school.

Translanguaging ideologies. Translanguaging is not simply code-switching, but includes "discourse modes and codes" that facilitate the expansion of understanding one's bilingual reality (García, 2009). It is synonymous, in essence, with bilingualism. The data revealed that among participants, translanguaging was a "herramienta / tool" and the development of translanguaging was a family affair.

An example of translanguaging as a "herramienta / tool" emerged in comments from Chapis, a book club mother. In the following data sample, I italicized particularly significant portions:

Chapis: *Es una herramienta porque si con el inglés te abren una puerta, con el español y el inglés te abres dos o te abres más puertas. Y puedes*

llegar a obtener un en tu trabajo una jerarquía más alta. Lógico más dinero y más nombre, entonces / *It's (bilingualism) a tool* because if with English, one door is open, then *with Spanish and English two or more doors are opened*. And you can get a job with a higher position. It means more money and also a better title. (Chapis 3/21/2012 L998-1007)

Chapis identified the capacity of Spanish and English proficiency to multiply exponentially one's access to both financial capital and career opportunities. Furthermore, she noted that the "puerta / door" to power offered by translanguaging exceeded the access to power doubly over the single "puerta / door" available through English proficiency alone. Thus, Spanish and English translanguaging is more formidable than English monolingualism.

Families' experiences of developing bilingualism together ranged from a shared symbiotic relationship of fellow sojourning to a combative undertaking. In the sample below, Carol, a book club mother, referred to the development of bilingualism as a "batalla / battle," expressing the shared family struggle of developing bilingualism together. Before providing the data sample of Carol's words, I note that Carol grew up speaking Spanish in her home country and began learning English when she moved to the U.S. as a young woman. Her children were each born in the U.S., attended English-dominated schools and had grown up in a home with her, a native Spanish-speaking emergent bilingual individual, and their father, a native English-speaking emergent bilingual person. In the following exchange between Carol and me, I italicized particularly significant portions:

Kelli: ¿Cómo se siente que .. ah su español estás desarrollando y como se siente como el desarrollo de tu de su inglés también y el inglés de ellos? ¿Como se siente? / How do you feel about ah your daughter's Spanish development? And how do you feel about how your English is developing also and the children's English? How do you feel? (Carol 2/21/2012 L250-251)

Carol: Es difícil. *Es como una batalla*. Cuando tú hablas un idioma e introduces otro idioma es como una batalla, lo tienes que *tienes que luchar* para alcanzar la victoria. Like fighting every day . . . entonces es como como una batalla es es simple definition you know? / It's difficult. *It's like a battle*. When you speak a language and introduce another language, it is like a battle. *You have to fight* in order to obtain victory. Like fighting every day. . . . Then it's like like a battle it's it's a simple definition you know? (Carol 2/21/2012 L252-257, 263)

In this exchange, I asked Carol to describe her feelings about her family's bilingual development. Carol likened her family's emerging bilingualism journey to a "batalla / battle." The warfare metaphor expressed a shared daily struggle among her and her children around translanguaging. The "every day" nature of the battle indicated the perseverance necessary among emergent bilingual individuals as they "introduce(n) otro idioma / introduce another language." The heteroglossic and complex nature of participants' language ideologies shaped participants' cultural identities and vice versa. Both language and culture supported participants in expanding understandings and the meaning of their worlds (García & Kleifgen 2010).

Naming cultural identity (pattern A2). Participants' named their cultural identity in terms of how complex it was to define one's cultural identity in a U.S. context as well as in terms of feeling isolated in myriad social contexts. The complexity of defining cultural identity in the U.S. context and the experience of cultural identity isolation are the primary components of this pattern.

The Complexity of defining cultural identity in the U.S. context. For participants, being Latin@ in the U.S. felt like being among and between worlds simultaneously which created pressure to choose how much to assimilate or not. Carol's voice was particularly strong regarding the complexity of defining cultural identity in the U.S. context. I italicized particularly significant portions of the following words from Carol, a book club mother:

Carol: Latin people sometimes don't return to their country because of not having a passport. Cuesta mucho. A veces pasa dos o tres años. *Los dos lados. Los pies en dos lados. It's half and half you know. No se puede. Hace falta esta parte. Tienes que cortar esta parte pero solo un piquito (queda).* / Latin people sometimes don't return to their country because of not having a passport. It costs so much. Sometimes two or three years pass (without being able to go home). *There are two sides. Your feet are on two sides. It's half and half you know. You can't do it. You are missing this part (of yourself). You have to cut this part out but only a little (remains).* (Carol 7/14/2012 L19-22)

Carol identified "los dos lados / there are two sides" to characterize the feeling of being between worlds within oneself and continued on to say "los pies en dos lados / your feet

are on two sides” to express existing in two worlds externally as well. Obvious complication emerged from feeling an inner and outward duality. This complexity appeared in Carol’s pronouncement “tienes que cortar esta parte / you have to cut this part out.” Carol did not express whether the Latin@ part or the U.S. influenced part was “cortar / cut out,” indicating that depending on the context and situation, one must decide which part of his/her identity must be removed. Ultimately, Carol surmised “only a little remains” which suggested a feeling of inner diminishment- a minimizing of cultural identity.

Cultural identity isolation. One result of the complexity of defining cultural identity for participants was the existence of an array of contexts in which participants felt social isolation in regard to cultural identity: feeling isolated from family, from peers and from the larger community because of one’s cultural identity. Not only did adult participants struggle with cultural identity isolation, but children did, too. The most ardent voice of cultural identity isolation was Bob’s. He repeatedly affirmed in the book club context and, according to his mother, among peers that he was an American not a Latin American. He made these pronouncements because he was born in the United States; however, when asked about how he felt within his family, he expressed isolation by virtue of his American birth. Particularly significant portions of the following exchange between Bob and me appear in italics:

Kelli: So were you born here in this city?

Bob: *Just the only of this family.*

Kelli: How does that make you feel?

Bob: *Lonely.*

Kelli: That makes you feel lonely.

Bob: Mh hmm.

Kelli: Where do you wish you were born instead of here?

Bob: *Like in [Latin America] like my mother.*

Kelli: Do you get to go to [Latin America] sometimes?

Bob: I hasn't been to [Latin America] and I was looking forward to go to [Latin America] this summer vacation but I can't because my dad has to go every day but sept Friday, Saturday, and Sunday.

Kelli: Really so dad's busy.

Bob: He never gets a break. (Bob 5/21/2012 L186-187)

Bob felt alone in his family context like “the only” in the family. Furthermore, after consistently asserting his American birth, he expressed a desire to be born “in [Latin America]” to be “like my mother.” Bob’s being in between worlds, culturally, left him searching for the identity of “belonging” at home where he wanted to be a Latin American national as well as at school among peers where he wanted to be “American” born - No matter where he went, home or school, Bob faced feelings of being “the only” one.

Finding 2: “Buen Comienzo / A Good Start”: Critical Consciousness Exploration (Category B)

Participants a) sought layers of meaning in texts like books, experiences, and school, b) responded in dialogue with one another to these texts, c) identified marginalization and d) planned and took action, specifically, at school to address marginalization. For the purpose of this study, critical consciousness refers not only to

naming marginalization and considering power structures and their impacts, but also to seeking layers of meaning by taking a critical stance.

Piguin, a book club mother, stated during an informal interview that a “buen comienzo / a good start” occurred when the children wrote, presented and read to the assistant principal dual language thank-you notes. The assistant principal was speaking to the children and helping them read the English portion of the letters, but said nothing while the children read the Spanish portion of the letters as their mothers scaffolded their Spanish reading. The following field notes include italicized words which were of particular significance:

Piguin said that it (the letter presentation to Smith) was a “*buen comienzo / a good start*” “*porque en Florida (la escuela) no hay nadie quien habla en español en la oficina*” / *because in Florida Elementary School there is no one who speaks Spanish in the office*. She shared that people shy away when they hear you speak Spanish. . . . She said that “*a veces estan lejos. No tienen el intento malo / they seem distant (when she speaks Spanish) but they don’t have ill intent.*” She said that the “intercambio de lenguas / language interchange” is very important. She feels like these exchanges like the one with Smith and the kids (recorded in the video) or with the people in the front office “*es una oportunidad de aprender más por ellos*” / *it is an opportunity for them to learn more.*” She said “*hay muchos chicos que hablan español en casa pero en la escuela solo inglés. Es más aprendizaje por el futuro por los chicos que hablan dos idiomas*” / *There are many children who speak Spanish at home but in the school there is only English. There is more opportunity for the future for children who speak two languages.*

Piguin noted the inconsistency between the presence of Spanish/English bilingual children at a school dominated by English and staffed almost entirely with monolingual English-speakers: “porque en Florida (la escuela) no hay nadie quien habla en español en la oficina / because in Florida Elementary School there is no one who speaks Spanish in the office.” Her comments reflected the critical stance she took toward the silencing of Spanish that occurred at the school by virtue of the dominance of English and presence of monolingual English-speaking staff.

The critical consciousness exploration of participants happened throughout the study, but was vividly obvious in the children’s interaction with the assistant principal. This category ultimately embodies the participants’ exploration of identifying marginalization and taking action against it, especially in the arena of education.

Three patterns emerged within this category: a) Text transactions expressing connection and disconnection with sociocultural realities, b) identifying and responding to marginalization, and c) planning action and taking action in an English-dominated elementary school. This section begins with a description of participants’ text transactions because they served as a jumping off point for naming and responding to marginalization.

Text transactions expressing connection and disconnection with sociocultural realities (pattern B1). The themes of dual language Latin@ children’s picture books supported dialogue among participants as they transacted with texts. In Chapter Three, Tables 3.6 and 3.7, provided a list of the picture books central to book club conversations. Participants’ transactions revealed either connection to or disconnection from the sociocultural realities depicted in the books. Furthermore, individuals expressed

feelings of connection or disconnection in regard to the text transactions and realities, described by other participants during dialogue.

Chapis, a book club mother, noted that understanding one word in both English and Spanish opened her son, Chicharito's, world to his familial connections. In the following data sample, Chapis' words conveyed the astounding transaction Chicharito had with George Ancona, Alma Flor Ada, and Elizabeth Campoy's *Mis Abuelos / My Grandparents* (2005d) while reading the book at home to prepare for a book club session. Italics appear in the data sample to indicate particularly significant portions of Chapis' words:

Sabes que cuando lo de los abuelos nos mandaste el libro Para que lo leyéramos en casa Y llegáramos ya con bueno. Que risa me dio ese día. O sea un día antes, la noche anterior que lo estuvimos leyendo él no sabía que los que vienen a visitarlo eran sus abuelos. Porque te va xx. Mis papas, los papas de mi esposo que vienen pues cada año. El se preguntaba como que, yo me imagino que él pensaba que “no tenía abuelos.” Porque no los llama “grandpa” y no los llama “abuelos.”

Tampoco Nosotros lo acostumbramos que les diga “Tita,” de abuelita “Tita” “Tito” de abuelito Y a mi papa, a él se llama [Luis] y le dicen [“Luchito”] entonces a él le gusta que todos lo nietos le digan [Luchito], en vez de abuelito. Entonces ah “va a venir [Luchito] y va a venir [Luchito] o Tita [Corina]” que es mi mamá. [Corina] es el nombre recortado de mi mama, “Tita” de abuelita [Corina], entonces bueno, toda la vida él escucho Tita, Tito, Tita, Tito. Pero nunca nos detuvimos a decirle: “son tus abuelos” O decirle la palabra en español decimos, pero nosotros no acostumbramos, nosotros no acostumbramos grandpa,

Grandma, no. “Va a venir mi mama, va a venir tu Tito va a venir tu Tita, te habla tu tito por teléfono, bueno”. Entonces esa noche estábamos pues leyendo el libro, entonces para que él entendiera el libro yo le empezaba a comparar con su vida de él me dice: “*a ver mama ¿Entonces ellos son mis abuelos?*” “*Si.*” “*Y porqué nadie me había dicho?*” *Estaba indignado, molesto* “Y porqué nadie me lo dijo”. “[Chicharito] ¿qué no sabías?” No. “Yo no sabía.” Digo: “[Chicharito] ella es mi mama.” “*Si pero nunca me dijiste que fuera mi abuela.*” Me daba risa pero me dio tristeza de que realmente nunca se lo expliqué detenidamente decir: “Viene tu abuelita,” *entonces ya lo importante de manejar la palabra como es:* “viene tu abuelita” / You know when you asked us to read the book about the grandparents at home so (that we would be prepared for the book club discussion) that day I laughed hard. The night before, we were reading it and [Chicharito] didn’t know that the people who have come to visit him were his grandparents. My parents or my husband’s parents come every year. I imagine that [Chicharito] was thinking that “I don’t have grandparents.” Because he didn’t call them by the (Spanish word for grandparents), “abuelos.” And we don’t even use the words “abuelos” when we speak Spanish. We used to use (an abbreviated Spanish word for grandmother) “Tita” and [for grandfather] “Tito.” And my dad, since his name is Luis, (the common Spanish nickname for Luis is) “Luchito.” And he likes all his grandkids to call him “Luchito” instead of grandfather. So (we would say to Chicharito) “Your Luchito and Tita are coming.” So all through [Chicharito’s] life, he heard, “Tito,” “Tita” (just Spanish abbreviations for grandma and grandpa), but we never told him “these are your grandparents.” But we never

used the (Spanish words for grandpa and grandma) “abuelo” and “abuela.” (I would say) “My mother is coming. Your Tito and Tita are coming,” “Your Tita is on the phone” (or something like that). So that night while we were reading the book, so he could understand what the book was saying, I started comparing his life (to the book). And he says “*Let’s see, Mama. So these are my grandparents?*” And (then I said) “Yes.” (And then he said) “*Why did no one ever tell me this?*” {laughing}. He was indignant. It bothered him. And then (he said) “And why didn’t anyone tell me?” And (I said) “You didn’t know?” And (Chicharito said) “No. I didn’t know it.” I told him “[Chicharito], this is my mother.” (And he said) “*Yes, but you never told me that she was my grandmother.*” I was laughing, but at the same time I was sad that I had never taken the time to really explain to him and tell him “Your grandmother is coming.” And so that’s the importance of really knowing (what the word means and) of using the word right (not using nicknames). (So I say now using the right word “abuelita”) “Your grandmother is coming.” (Chapis 3/21/2012 L355-406)

Chicharito’s transaction with *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) resulted in a discovery - he found family and a deeper meaning and connection to the words of his bilingualism. The dialogue between Chicharito and his mother was an example of taking a critical stance toward words by taking a deeper look into the layers of meaning. Chapis asserted the necessity of “manejar la palabra / using the right word” because knowing the Spanish and English labels’ connected to Chicharito’s bond with Tito and Tita and gave him – more. As Chapis said later in the interview, “entonces el

como que sintió una reconfortación dentro de él sentí yo / So it was like he felt comforted inside that's what I felt" (Chapis 3/21/2012 L450-451).

Identifying and responding to marginalization (pattern B2). Participants named marginalization that Latin@s, in general, faced and that they dealt with personally. Among the most significant exploration into taking a critical stance toward marginalization was the dialogue among participants about the school's AR program. The book club received special permission from the media specialist for the children's book check-out limit of one book to be raised so that the children could also have a dual language book to read at home with their mothers. Thus, at the end of book club sessions conducted in the school's library, the children selected dual language books without the colored "dot" limitations. The following exchange includes Bob's reaction to the removal of "dot" restrictions. Italics indicate particularly significant portions:

Kelli: And if you want another book to take home you can take home *Quinito Día y Noche* but you can also take home another book from the library today.

Chicharito: *Yeah can we get a a Spanish book with any kind of dot?*

Bob: *There's any kind of dot. If it's black dot, it will be harder.*

Kelli: En ese momento, Bob, puedes escoger un libro que / Right now, Bob you can choose a book that

Bob: xx un dot

Kelli: Si. Cualquier dot / Yes. Whatever dot.

Bob: *Ooohhh por fin! / Ooohhh finally!*

Kelli: Por fin. / Finally.

Bob: *Por fin. / Finally.*

Kelli: Mas como que es tu interés. Puedes escoger un libro. / More like what you are interested in. You can choose a book. (BC1 E3)

Chicharito asked for verification of the alteration in the AR structure of book selection:

“Yeah can we get a a Spanish book with any kind of dot?” Bob stated “por fin / finally” in amazement and relief to have the freedom to select a book which interested him, rather than a book labeled with a particular colored “dot.” Although children could take AR tests on dual language books, the tests were only in English. Furthermore, the dual language AR books did not necessarily have the colored “dot” assigned to the child. It is no wonder that Chicharito and Bob responded excitedly to the liberation from the stifling “dot” labeling system and book check-out restrictions.

During session eight, participants discussed *Book Fiesta* (Mora & López, 2009) which led to a consideration not only of visual literacy, but also of the AR program’s impact upon the visibility of the students’ images in the classroom and school hallways. At first we discussed the images of children from diverse cultural backgrounds in *Book Fiesta’s* (Mora & López, 2009) illustrations (see Figure 4.1). Figure 4.1 shows the cover of *Book Fiesta* (Mora & López, 2009) which includes illustrations of diverse culture children.

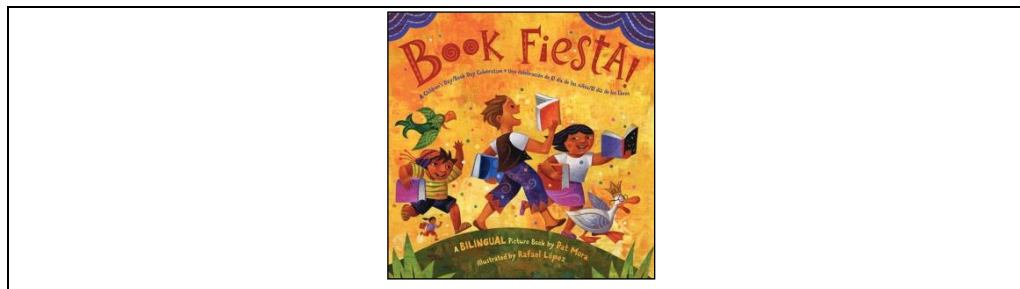


Figure 4.1. *Book Fiesta* (Mora & López, 2009) cover with illustrations of diverse culture children.

I italicized particularly significant portions of the following book club event sample:

Kelli: Piensas en tu escuela. OK. ¿Hay dibujos o fotos en tu escuela? /
You think about your school. Are there drawings or photos in your
school?

Chicharito: Si. / Yes.

Kelli: ¿Si y de que? / Yes and of what?

Lourdes: Teachers.

Kelli: Maestras. / Teachers.

Chicharito: Principals.

Jacob: Students.

Kelli: Estudiantes. / Students.

Saul: Pictures of like places with people xx.

Kelli: Yes. Es verdad. OK. Now. ¿Porque hay fotos de maestras, mapas y
principals en la escuela? Habla con tu mama o tu amigo. / That's
right. OK. Now. Why are there photos of teachers, maps and
principals in the school? Talk to your mama or your friend (on
either side of you to discuss a response to the question).

Bunny: *In their AR goals, if they made 100 points.*

Lourdes: Yeah. Yeah

Bunny: In AR goals

Lourdes: *For AR celebrations.*

Kelli: ¿Es justo que ellos aparecen aquí? Is it fair the people that there are pictures of in the book and in the school? Is it fair for everybody or just a couple of people? / Is it fair that they appear here?

Lourdes: For everybody.

Kelli: Ok en el libro. / Ok in the book.

Lourdes: For everybody.

Kelli: *Y en la escuela . . . is it fair? / And in the school . . . is it fair?*

Lourdes: Yes.

Bunny: Yes.

Kelli: *So what about the people that don't make their AR goals? Do they have their pictures in the room anywhere maybe?*

Chicharito: *No.*

Bunny: *No.*

Lourdes: Sometimes in the yearbooks.

Bunny: Yeah in the yearbooks.

Kelli: ¿Pero en la escuela, en la clase, hay fotos de ellos? / But in the school, in the classroom, are there photos of the children?

Bunny and Chicharito: No.

Lourdes: *Only if they made AR points.*

Diana: {laughs}

Kelli: Es justo. *Is it fair that those children don't have their pictures anywhere for something that they've done?*

Lourdes: *Well, they do have pictures.*

Kelli: Oh *they do have fotos?*

Lourdes: *Yeah.*

Kelli: *En la clase? / In the classroom.*

Lourdes: *Oh no.*

Diana: ¿*No?*

Lourdes: *No.*

Diana: *They don't take pictures randomly from kids?*

Lourdes: *No.*

Diana: *For other reasons?*

Lourdes: *No.*

Diana: *No. (BC8 E3)*

At the end of the exchange, Diana asked Lourdes, three times, to re-verify that children did not have their pictures displayed at school for any other reason than meeting AR goals. Lourdes guided her mother through this critical consciousness exploration as she reasserted “No” three times in response to her mother. *Book Fiesta's* (Mora & López, 2009) illustrations served as a platform for the visibility of children around reading. The illustrations presented a standard to participants about the value of children, language, reading and culture.

Planning action and taking action in an English-dominated elementary school (pattern B3). Participants decided to plan and take action in regard to marginalizing realities in their elementary school. Taking action occurred in regard not only to the AR system's marginalization of children, but also to the silencing of Spanish in an English-dominated school. To take action against the invisibility imposed by the

AR award system, participants made posters to display at school. To address the silencing of Spanish, students not only read a dual language book in class with a book club mother, but also wrote a dual language “thank you” letter to Assistant Principal Smith which they presented to her personally. In addition, the book club celebrated El Día de los Niños, Día de los Libros / Children’s Day, Book Day (Día) at school by creating a commercial that aired on the school’s CCTV morning show. The commercial showed the children speaking in both Spanish and English, a means of addressing invisibility and silencing at school. A more detailed description of the commercial appears in the Category C section of this chapter.

After responding to *Book Fiesta* (Mora & López, 2009) through dialogue during session eight, participants created posters for the school hallways to celebrate Día and the bilingual family book club. The following exchange, with particularly significant portions italicized, exemplified how the book club participants planned to use the poster to “talk back” to the invisibility of children who did not meet AR goals and to the invisibility of children’s images around the school, in general:

Kelli: Think about your poster and what it’s going to mean that you put on there. What everybody else is gonna see when they look at it.
Just like at home if there were no pictures of my baby at home, just of me and my husband, I wonder how my baby would feel.

Lourdes: *Sad.*

Diana: *Left out.*

Bob: *Left out.*

Kelli: So this is a way to make sure that *our whole family*

Chicharito: *Is in the group.*

Kelli: Yes. And that our bilingual book club - it's obvious that we're a part, an important part of Florida Elementary. Just like people that make their AR goals, people that don't make their AR goals are important too.

Chicharito: *Yeah.*

Lourdes: *Yeah.*

Bunny: *Yeah.*

Bob: *Yeah.* (BC8 E5)

Chicharito's words "in the group" captured the essence of the posters. Feeling like they were "in the group" enabled the children to share the experience of creating the posters and to address being "left out" as Diana and Bob asserted. The participants included photos of themselves, drawings of books, and words in English and in Spanish on two separate posters (see Figure 4.2). The administration allowed the book club to display the posters in the hallway.

During the closing community share, Diana admonished the children to draw their school peers' attention to the posters. Italics appear within the following sample to indicate particularly significant portions of the participants' words:

Kelli: On Monday look for your poster in the hallway by the lunchroom.

Diana: *Woohoo.* {thumbs up to Kelli}

Kelli: Es un lugar de mucho tráfico. / It's a place with a lot of traffic.

Diana: *You're gonna say "Look at my poster."* {looking at Lourdes}



Figure 4.2. The book club's Día posters in the school hallway.

Lourdes: *Whooo.* {Raising an arm in the air and holding onto edge of poster}

Kelli: Hi you guys listen up. Listen to what Diana just said. Escucha. / Listen.

Diana: *You have to say "that's my club. That's my club."* {pointing to poster and then looking at children}(BC8 E6)

Thus, at the beginning of session eight, Diana was unaware of the marginalization children faced at school (see sample of Diana's words in pattern B2) and asked her daughter repeatedly to clarify that AR limited children's visibility at school; however, by the session's end, she was rallying the children to pronounce and celebrate their visibility in the poster. Diana proclaimed to the children "You're gonna say 'Look at my poster.'" Thus, she wanted the children to take action to respond to their marginalization and was, herself, responding as she admonished the children.

Additionally, Bunny and Chicharito requested that Carol, Bunny's mother, come to their classroom to read *Book Fiesta* (Mora & López, 2009) to their class to celebrate Día (see Figure 4.3). Carol not only read the book aloud, but also asked Bunny and Chicharito to stand on either side of her to help her read. Having Carol reading to the class in Spanish and English with the support of Bunny and Chicharito was another way to address the invisibility of children's images and the silencing of Spanish at school.



Figure 4.3. Carol, Chicharito, and Bunny read *Book Fiesta* (Mora & López, 2009) to class.

During book club seven, participants discussed *Pen Pals* (Bruzzone & Morton, 1998), a dual language book which included letters exchanged by two pen pals, one who speaks Spanish and one who speaks English. To respond to the text, the book club considered writing to an author, a family member, or to the assistant principal. Participants decided to write a note to the assistant principal who had been helping the book club by opening the school up on Saturdays and re-arranging the media center furniture so that the book club could use the media center. We discussed the conventions of the letters used by the focal text's pen pals and divided into two groups. The first decision of the two small groups regarded the language of the note. Carol, a book club mother, expressed the need to take action to re-position Assistant Principal Smith as an

additional language learner, an experience that book club participants lived through constantly. Among the following participant's words, italics appear to reveal particularly significant portions:

Kelli: Well that's the thing, you could write it in both. (Spanish and English within a thank you letter to Ms. Smith)

Carol: *What about write it in Spanish and she can work some.* {smiling and looking around at group} (BC7 E4)

After the groups were working for a few minutes, Carol continued, saying:

Carol: *You guys are gonna send her in English but we gonna do it in Spanish. Yeah. So she can have a little trouble.*

Kelli: {laughing}

Carol: *We have uh trouble. She's nice person but.* (BC7 E5)

Carol said "we have uh trouble" so why not let the assistant principal "have a little trouble." Later in her final interview, Carol specified what type of "trouble" she experienced and wanted Ms. Smith to be exposed to:

Kelli: Que significa cuando dijiste que "we have a little trouble so she needs to have a little trouble too"? / What does it mean when you said that "we have a little trouble so she needs to have a little trouble too?"

Carol: It's gonna be "oh man" because she (Assistant Principal Smith) only speaks English. It's hard you know to read something all in Spanish.
(Carol 7/14/2012 L36-39)

When participants took action to re-position Ms. Smith, I recorded the presentation of the dual language letters (see Figure 4.4). Chicharito, Bunny, Bob, Carol,

and Piguin went into Ms. Smith's office after the book club session and the children, with the support of the mothers, read the letters aloud to the assistant principal. Carol's group wrote their letter primarily in Spanish and the other group wrote a note primarily in English.



Figure 4.4. Reading the Spanish thank-you letter to Assistant Principal Smith.

Upon watching the video of the exchange between the children and the assistant principal weeks after the session occurred, Carol expressed the importance of the exchange for the assistant principal. Italics appear within Carol's words to indicate particularly significant portions of the following sample:

Carol: [Sra. Smith] *Esta tratando entender las palabras. It's like somebody put a blind on her face. Her face changes when English is there like "I can do it." But if she knows both languages she doesn't have the trouble. She can smile for both (both letters, the one in English and the one in Spanish). / [Assistant Principal Smith] is trying to understand the words.*

Kelli: [Piguin] ha dicho que esta conversación fue un “buen comienzo.” Que piensas? / [Piguin] has said that this conversation was a “good start.” What do you think?

Carol: *Es cierto para ella (Sra. Smith) es como buen comienzo. / It’s definitely like a good start for her* [Ms. Assistant Principal].
(Carol 7/14/2012 L40-45)

Fighting “la batalla / the battle” of developing bilingualism constantly, Carol felt that the book club’s letters had given Assistant Principal Smith the opportunity to experience an “anda en mis zapatos / walk in my shoes” opportunity. It was a space for the parents and children to be the bilingual experts and for Ms. Smith to learn from the families.

Finding 3: “Lo Mejor para Nuestros Hijos / The Best for Our Children”:

Affirming Diverse Culture and Language Realities (Category C)

Participants identified the book club as a space for strengthening language and cultural identity development. As parents and children transacted with dual language books and one another through dialogue and response, they pursued what Piguin, a book club mother, called “lo mejor para nuestros hijos / the best for our children.” The following data sample includes italics to reveal particularly significant portions:

Kelli: ¿Cómo espera que sea el Círculo? / How do you hope the book club will be?

Piguin: Como hasta ahora, lo mismo que estamos haciendo las, *el intercambio de de conocimiento que adquiere cada persona y a parte las costumbres que todos tenemos de diferentes partes pero al final es una sola. Es este el querer lo mejor para nuestros hijos.* / Like it’s been

until now, the same things that we are doing. *The exchange of ideas that each person has acquired and besides, the cultural exchange that is different (for each person) but in the end (it is all part of one culture). It's about wanting the best for our children.* (Piguin 4/5/2012 L836-839)

Piguin professed that while participating in the book club space, parents and children created shared meaning around their diverse languages and cultures which, however “diferentes partes / different (for each person),” was unifying. Participants employed the book club space as an opportunity for “el intercambio de . . . las costumbres / cultural exchange,” according to Piguin.

Four patterns emerged within this category: a) Feeling pride in translanguaging, b) developing biliteracy, c) having a community of cultures that supports deepening cultural identity, and d) fostering relationship development. These patterns represent the four primary areas of “lo mejor para nuestros hijos / the best for our children” that participants shared around book club activities.

Pride in translanguaging (pattern C1). Participants felt that the bilingual family book club connected them to or inspired pride in their translanguaging. Piguin expressed that parents felt pride in their children’s translanguaging and that the book club fostered this association. Italics within the following sample show which portions of Piguin’s words are particularly significant

Kelli: ¿Cómo espera que sea el Círculo? / What do you hope the book club will be like?

Piguin: Entre todo lo que hemos estado, *eso es lo que yo he escuchado yo a todas de las que tienen doble idioma. Que están felices de que sus hijos hablen dos idiomas.* / Among all of us that have been (in the book club), that's *what I have heard from all of the people that speak two languages that they are happy that their kids speak two languages.*
(Piguin 4/5/2012 L834-836 and 840-844)

Piguin shared with other mothers in the book club and all bilingual people – pride and happiness in their children's bilingualism.

Diana, a book club mother, had not expected that her daughter, Lourdes, would be proud of her bilingualism until she saw a video of Lourdes with Chicharito and Bunny, among other book club participants, reciting a bilingual poem (see Figure 4.5). The children recited portions of *Book Fiesta* (Mora & López, 2009), adapted as a poem, for a commercial aired on the school's CCTV morning show in order to celebrate Día. Lourdes shouted confidently as she recited the poem, whether the Spanish or English portions. As she watched the video, Diana proclaimed “you see they get motivated. They get motivated” (Diana 6/2/2012 L114). She revealed her feelings about Lourdes' excitement when I asked her to explain further. The following data sample includes italics to indicate particularly signification portions:

Kelli: But I was so proud of her on that video of the commercial. Because it's [Lourdes] was very loud. “I've been memorizing this” (she said).

Diana: *You see she surprises me.* (Diana 6/2/2012 L137-139)

Lourdes expressed such excitement about her bilingualism being recorded and shown to the school that she “surprised” her mother.



Figure 4.5. Lourdes, Bunny, Marco, Chicharito, and Saul (counter-clockwise from bottom left) in the school television channel's studio.

Developing biliteracy (pattern C2). Participants had shared experiences around reading and responding together to texts which promoted the development of biliteracy. During our final session, participants watched video clips of various book club exchanges. Diana exclaimed “wow” as she watched a video of a session in which Chicharito described his happiness upon first reading a book in Spanish. She had a revelation about how the book club had promoted biliteracy for her daughter and the children as she listened to Chicharito. In the following exchange, italicized words reveal particularly significant portions:

Kelli: And when I heard you say that “Wow” when [Chicharito] said how it was when he read his first Spanish book, I was wondering what you were thinking when you went “wow” like that.

Diana: Cause first [Lourdes] felt the same way so that was surprising. It's weird when it motivates kids. It surprises me cause I've been trying, at least at home, with them to get to know their language and they're not interested. So you *I find it weird and su-surprising that a book club, something that um I didn't think about that. Read a book and be with*

kids, the other, with Hispanic heritage. I mean from Hispanic cultures reading them (dual language books) will motivate them to the point that they will like it. I said “I should have tried this.” And I and then “wow” was like “OK.” He feels like it’s about he read the book and now I like it. And they’re other kids reading it. It’s fun. It’s learning.

(Diana 6/2/2012 L59-68)

Diana defined the “magic recipe” for promoting biliteracy in the book club space as “read a book and be with kids, the other, with Hispanic heritage. . . . they’re other kids reading it.” Indeed sharing experiences reading and connecting around culture created, according to Diana, “fun” and “learning” together.

Having a community of cultures that supports deepening cultural identity (pattern C3). By presenting themes around cultural identity, the focal texts (see Tables 3.6 and 3.7 in Chapter Three) often related significantly to participants’ realities. During the final book club session, each participant drew an image and wrote a passage about what the bilingual family book club meant. I later compiled, copied, bound, and mailed the drawings to each family as a “recuerdo / remembrance.” Piguin’s drawing (see Figure 4.6) connected the meaning of the book club directly to *Rene Tiene Dos Apellidos / Rene has Two Last Names* (Colato-Lainez & Ramirez, 2009), session three’s focal text.

Figure 4.6 shows a tree. On the tree’s leaves are the words, “abuelos / grandparents,” “padres / parents,” and “hijos / children,” written in orange rectangles. These “family” words were all central to book club texts and discussions. Piguin wrote above the tree: “Rene tiene dos apellidos. Este libro describe la unión de dos cultura, que con el tiene se vuelve uno solo con el nacimiento de nuestros hijos en los Estados Unidos

/ *Rene Has Two Last Names*. This book describes the union between two cultures, with time it becomes one, when our children are born in the United States." Piguin's drawing showed the relationship among grandparents, parents, and children as a link between the cultures of the U.S. and Latin America.

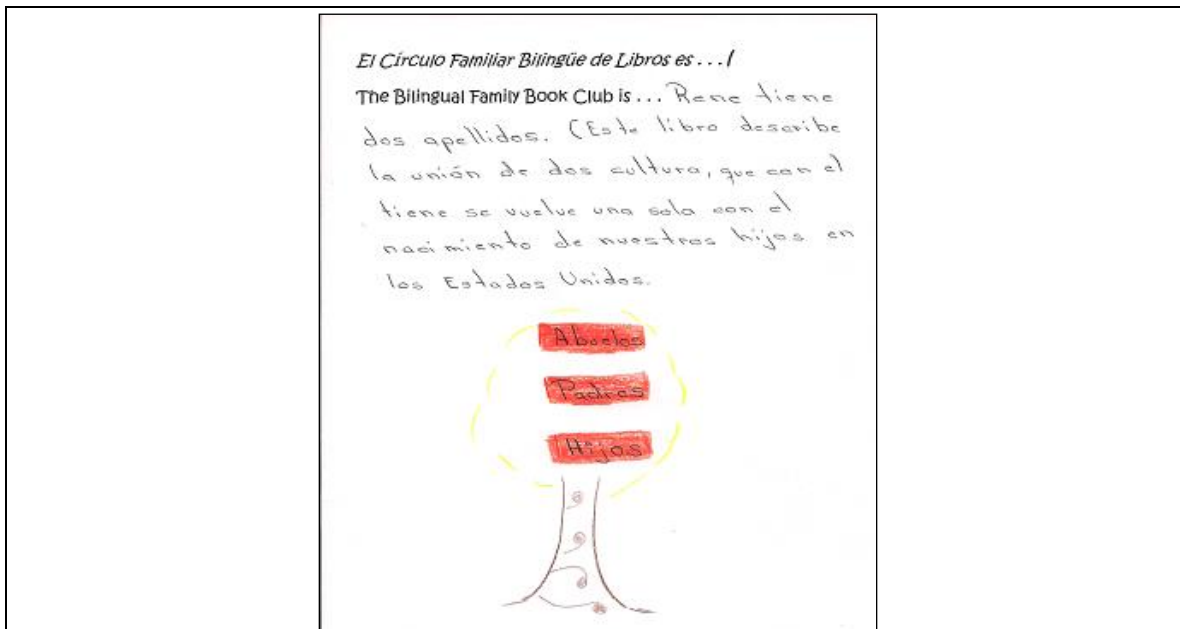


Figure 4.6. Piguin's description of the Bilingual Family Book Club as a family tree.

The metaphor of sharing culture through family connections appeared also in Diana's description of the book club as "shar(ing) like a family." Italicized words portray particularly significant portions of Diana's words in the following sample:

Kelli: ¿Cómo estamos cómo lo estamos continuando, cómo espera? / How do you hope things will be as we continue with the book club?

Diana: Como hasta ahora, que que *podamos compartir como familia*. Estamos, lo que me gusta es que también *cada uno podemos hablar de nuestra cultura. Este, so tenemos muchas culturas bien similares.* / (I hope) things go like they are now, that that *we are able to share like a family*. We are, what I like also is that *each one of us is able to speak*

about our culture. So it's like we have many cultures that are rather similar. (Diana 3/8/2012 L 659-666)

Although participants emerged from varied cultures, the book club members, according to Diana, were “able to speak about our culture.” Furthermore, Diana found that rather than dividing the group, sharing about their varied cultures, brought out the “rather similar” aspects of participants’ “many cultures.”

Fostering relationship development (pattern C4). Connections among participants around cultural identity, bilingualism, and biliteracy supported the development of relationships among participants. In particular, Lourdes and Bunny, the only girls in the book club, bonded. The following field notes excerpt describes Lourdes and Bunny’s decision to work collaboratively while responding to *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995) during session five. In the book, the protagonist, Pepita struggled with initially not liking her bilingualism and later appreciating her ability to speak two languages. Each participant had two index cards, one labeled, “Spanish,” and one labeled, “English.” Participants created a drawing with a description on the cards to express their feelings around each of their languages:

I then asked them to write down a word about how they felt about Spanish or English as Pepita had explained as well as a drawing of a time that they felt that way. . . . Bunny and Lourdes really buddied up. They actually decided to share a paper. . . . I asked Bunny to write her feeling word in Spanish and she said that she did not know any Spanish words. Then I told her that she did because I was so her those words. (FN 3/2/2012)

The girls sat side-by-side and divided both index cards down the middle: the “Spanish” feelings and the “English” feelings. Lourdes and Bunny wrote and drew on their respective halves. Figures 4.7 and 4.8 show both index cards in which Bunny wrote on the right side and Lourdes wrote on the left side.



Figure 4.7. English feelings with Lourdes’ drawing (left half) and Bunny’s drawing (right half).

Lourdes wrote “I am happy when I speak inglés” and Bunny wrote a speech bubble with “me” inside. Lourdes drew a speaking person with the speech bubble including a multiplication fact. Bunny drew a smiling individual and a television. Lourdes wrote “I speak Spanish I feel nervis” and drew a frowning face. Bunny wrote “skared I feel scared” and drew a straight-faced girl wearing a dress with a frowning face.



Figure 4.8. Spanish feelings with Lourdes drawing (left half) and Bunny’s drawing (right half).

During session five's closing community share, the girls laughed together and Lourdes spoke for Bunny when she did not answer a question. Italicized words within the following data sample indicate particularly significant portions:

Bunny: Umm I'm doing the Spanish one. Umm I feel scared when I talk in Spanish because I don't really know a lot of Spanish.

Kelli: OK.

Lourdes: I feel nervous when I talk Spanish

Kelli: You do. "Nerviosa" right? And you (Bunny) feel nervous too right? Can you (Bunny) give us an example of when you feel "nerviosa"?

Bunny: *{silent}*

Kelli: Like what did you draw on your card? Was there an example on your card you drew?

Lourdes: *She drew a dress that's sad.*

Kelli: What about you (Lourdes)?

Lourdes: When I speak English, I feel ben.

Kelli: Feliz. Sometimes you feel "nerviosa" when you speak Spanish. What are the times that you (Lourdes) feel "nerviosa" when you speak Spanish? *{silent pause}* Like what's your drawing of?

Lourdes: *{Giggling}*

Bunny: *{Giggling}*

Diana: ¿Cuando te sientes nerviosa cuando lo hablas? / When do you feel nervous when you speak Spanish?

Kelli: She has that big red face on there though with a frown. You see that face?

Lourdes and Bunny: *{giggling}*. (BC5 E5-8)

Lourdes told the group “she drew a dress that’s sad” when Bunny did not speak. The girls giggled together twice when they were asked questions. They supported one another not only as they responded on paper, but also as they shared their responses with book club participants. Before the book club, the girls had not known each other. When asked why Bunny had chosen to partner with Lourdes during the activity, she said it was because Lourdes was “fun and active” (FN 7/14/2012).

Children in the book club not only connected with each other, but the mothers benefitted from participating together. Piguin, a book club mother, referred to her participation in the book club as alleviating the cultural isolation she felt. Italicized words within the following data sample indicate particularly significant portions:

Piguin: *Y el Círculo también para mi me ayuda porque me desenvuelvo más y veo que otras personas tienen las mismas cosas que me han pasado a mi, o sea cosas que al principio son chocantes y te duelen de repente porque no te entienden; pero al final es es bonito y es bueno porque ves en tus hijos el fruto. / And the book club also has helped me because I am more relaxed and I see that other people have experienced the same things that I have.* Things that at the beginning were a shock and that hurt because maybe people don’t understand you, but at the end, *it’s nice and it’s good because you see the fruit in your children.* (Piguin 4/5/2012 L618-623)

Dialoguing with other mothers in the book club gave Piguin the sense of being a fellow sojourner with people who had “experienced the same things” as Piguin. Having in common the experience of watching her child have success or “fruto / fruit” also made Piguin feel like the book club mothers’ shared struggles were not inconsequential.

Carol, a book club mother, expressed a feeling of connection with me, the facilitator. After only two months of book club sessions, Carol and I met for her first interview. She explained her feelings about me during the interview. Italicized words within the following sample reveal particularly significant portions:

Carol: Oh quizás quizás I don't know *I love to trust you a lot* you know what I mean? It's like ah I don't know it's like *Latin people sometimes doesn't trust too much people*. You know? *Yo confío en ti*. / Oh maybe maybe I don't know I love to trust you a lot you know what I mean? It's like ah I don't know it's like Latin people sometimes doesn't trust too much people you know. *I trust in you*
(Carol 2/21/2012 L80-82, 135)

Carol expressed her trust in me in spite of traditionally tending to doubt others, saying “yo confío en ti / I trust in you.”

Likewise, the relationship between the assistant principal and the children developed further through book club activities. In particular, the children received a response postcard from the assistant principal after she read the children’s group thank you note (described in Category B) and a letter from each child. Bob, a book club student, reflected about his pride in receiving the assistant principal’s postcard. Italicized portions of Bob’s words indicate particularly significant portions of the following sample:

Bob: *And the princ Ms. Smith gave me a letter. Wanna see it?*

Kelli: Oh show me. I'd love to see it.

Bob: {Bob leaves table to get letter.} See. And here's a real live [dolphin].
{Bob points to school mascot on postcard}.

Kelli: May I read it?

Bob: Yep.

Kelli: Ok. It says here: "Dear Bob, thank you for your letter about the Spanish English book club. I am so glad that you are able to participate. It looked like fun. I hope that you have a summer filled with all kinds of books. I've enjoyed watching you grow and learn throughout the year. From, Ms. Smith" That's awesome. How did that make you feel when you got that?

Bob: *Impressive. It's exciting.*

Kelli: Yes. And so and so when did she give it to you?

Bob: No she just gave it to [my teacher].

Kelli: I am very happy for you that you wrote that letter to [Ms. Smith]. Do you remember doing that?

Bob: Mhmm. (Bob 5/21/2012 L398-423)

Bob felt "impressive" because he received the assistant principal's postcard (see Figure 4.9). He had saved it at home and showed it to me.

The assistant principal kept the children's group thank you letter posted on her office wall for months after the children gave it to her. She described the impact of the children's participation in the bilingual family book club upon the school

administration's relationship with these children. Italicized words within the following sample reveal particularly significant portions:

Kelli: So has the bilingual family book club impacted the school and the children who participated and if it has, describe that impact to me or if it hasn't, describe to me why you think it didn't?

Ms. Smith: Ok. I would um think that *it has definitely impacted the students who participated*. And do I have empirical data to back that up, no. But *I see that the students who have participated, just from my interactions with them seem to feel more comfortable here. I mean they are interacting more with me. They're interacting more with the principal. They're they seem to have more smiles on their faces. Um I think it's helped with the connection there.* (Smith 10/16/2012 L265-272)

Ms. Smith noted how book club participation made students “more comfortable,” “interacting more with” her, and smiling more. The students seemed to engage with the principal more as well. Indeed, the assistant principal asserted that participating in the bilingual family book club had helped the “connection” among the students, principal, and assistant principal.



Figure 4.9. Bob's postcard from Assistant Principal Smith.

Conclusion

The deliberate focus upon bilingualism, relationships, and cultural identity in this study of a bilingual family book club constructed a space for participants to mediate and deepen their understandings of their bilingual worlds. Throughout the five months of book club sessions and activities, the participants fleshed out and named their experiences in myriad ways and along a continuum of complexity. Data analysis produced categories that showed how texts, dialogue, and engagement among book club participants fostered language development, deepening of relationships, and critical consciousness exploration.

I remind the reader that while each category provided a glimpse into participants' translanguaging worlds and experiences in the bilingual family book club, the data samples and descriptions provided in this chapter could not convey every slight variation among participants' numerous experiences. Rather the categories' content provided an overview of participants' perspectives and the book club's activities. Furthermore, the complexity and overabundance of participants' "lived through experiences" (Rosenblatt, 1978) could not be expressed and, thus, encapsulated, during the course of a five month study. Chapter Five includes a discussion of the findings. Chapter Six contains the implications of the findings as well as future questions emerging from the study.

CHAPTER FIVE

Discussion of Findings

The goal of the study was to make Latin@ home culture and language central in a bilingual book club among students and parents. The model, shown in Chapter Two, illustrated a theoretical framework that valued and emphasized the home's cultural tools (e.g., languages, funds of knowledge, storytelling) and relied upon participants' cultures to inform the design of the *Círculo Familiar Bilingüe de Libros/Bilingual Family Book Club*. Central to the book club's framework are the theories visible in the model: a) multiliteracies, b) dynamic bilingualism, and c) literature discussion / response around Latin@ children's dual language literature. The culture and language of the home embody the multiliteracies and myriad uses of language in Latin@ homes (Guerra, 1998; López-Robertson, 2004; Moll, 1992; Moll et al., 1992; Rogoff, 2011). Latin@ children's literature expresses multiple lived through experiences of being Latin@ (Medina & Enciso, 2002; Naidoo, 2011b; Nieto, 1993a).

As emergent bilingual parents and children discussed picture books in both of their languages that were also relevant to their lives, opportunities for constructing shared meanings emerged (Ada, 1988b; Ada & Zubizarreta, 2001; Keis, 2002). Critical conversations around books also posed opportunities for multi-modal responses (Ada, 1988b, 2003; Ada & Zubizarreta, 2001; Carger, 2004; Keis, 2002). Artistic responses like drawing or filming offered ways for parents and children to deepen, extend, capture and publicly share their individual and familial understandings.

While many studies focused upon bilingual literature discussion among Latin@ emergent bilingual learners (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011) and families developing Spanish through literature discussion with parents and children in separate groups (Ada, 1988b; Keis, 2002), the present study is unique because parents and children gather into the same group for bilingual literature discussion. This chapter will highlight the power of bilingual parents and children's joint conversations, thinking and actions facilitated through transaction around dual language Latin@ children's literature. I endeavored to understand:

What happened when a bi-monthly bilingual family book club, involving seven emergent bilingual children and their parents, was initiated and sustained over a five month period?

The discussion of the three findings listed in Table 4.1 centers upon three key ideas: a) translanguaging (described in Chapter Two) supported participants' as they shared personal interpretations with one another through Spanish and English words, and, in doing so, explored their worlds, b) community developed among emergent bilingual participants around translanguaging, multiliteracies, and dialogue that happened in response around dual language Latin@ children's picture books, and c) critical consciousness emerged among participants who took action collectively to impact their realities. This study's intentional construction of a bilingual family book club brought

home and school together by creating a space for parents and children to employ, to reach beyond and to create understandings of their languages, literacies and cultures.

Translanguaging within the book club encompassed more than spoken language. This sense of translanguaging spanned and intermingled not only languages, but also literacies and cultures. Community developed among participants within this space. Being able to dialogue with one another around their full range of sociocultural linguistic repertoires enabled participants to understand one another's experiences better. Comprehending the group's myriad experiences promoted opportunities to contextualize being Latin@ in an English-dominated school and community.

Furthermore, as participants engaged with one another around texts, personal sociocultural and linguistic ideological shifts occurred for participants individually. Through dialogue and engagements participants created and shared their emerging critical perspectives, creating a collective critical reflection. The participants' critical reflection involved an evolution of thought around bilingual realities within the context of an English-dominated educational and communal context. Transactions around these perspectives united parents and children together in a common goal - considering how to make plans together to turn their evolving understandings into action. An over-arching impact emerged among the participants regarding these transformations. Both students and parents experienced an impact not only because they planned together, but also because they took action as a group in response to their ideological shifts.

The following sections will discuss the findings regarding how translanguaging, community and critical understandings within the book club facilitated emerging critical consciousness and action among participants.

Translanguaging Transactions and Tensions

Emphasizing the hybrid nature of a bilingual individual's language practices made space in the book club for translanguaging (also called “code switching” (García, 2009) and “code meshing” (Canagarajah, 2011). Translanguaging's heteroglossic essence (Bailey, 2007; Blackledge et al., 2014) relates to the combining of codes in every communication occurrence (García, Bartlett, & Kleifgen, 2007; Hornberger, 1989; Martin-Jones & Jones, 2000).

Significant Dialogue

Among the book club conversations, the dialogue described in this section most adequately illustrates the characteristics of translanguaging dialogue among participants. *El Vecindario de Quinito / Quinito's Neighborhood* (Cumpiano & Ramírez, 2009) was the book used to focus the second book club session's discussion. During the opening community share, parents, children and the facilitator engaged in a significant dialogue around which language(s), Spanish or English or both, to use within sessions. The conversation's initiator was a mother, María, who asserted her desire for the book club to speak only Spanish:

Pero más que todo porque bueno ya todos se saben el inglés. Bueno. La mayoría de los niños especialmente se hablan mucho el inglés. No sabía bueno que siempre que nos reuniremos trataremos de hablar solo español. Este círculo es para niño como español verdad. Les interesa aprender español. / But more than anything else because well the children already know English. Well. The majority of the children especially know so much English. I don't know well (whenever) we meet we should try to speak only Spanish. The circle (club) is for

children who are Spanish-speaking, right? Children who are interested in learning Spanish” (BC2 E1).

María’s words relate to the “monolingual bias” surrounding the concept of bilingualism (Cenoz & Gorter, 2011). María, viewed her Spanish as separate from her English and hoped the children might develop a “Spanish proficiency” divorced from English. María’s perspective illustrates two contradictory realities that actually relate: resistance of marginalization imposed by U.S. requirements for English-only monolingualism that silences Spanish and a finite view of bilingualism through a lens of monolingualism.

First, we hear her “raising [her voice] above the silencing of Spanish in our schools” (Cammarota & Romero, 2006). This is a silencing of culturally and linguistically diverse voices within our nation and its schools (Armario, 2013; Baker & Jones, 1998; Bartlett & García, 2011; Cammarota, 2006; Cammarota & Romero, 2006; Crawford, 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; García & Kleifgen, 2010; Ovando, 2003; Quiroz, 1997, 2001; Sanz, 2013; Valdés, 2001). Although María’s assertion expressed her desire to “talk back” to an English-dominated society, the necessity for functioning within an increasingly multilingual, globally interconnected world demands an expanding repertoire of languages from *everyone* (Blackledge et al., 2014; Cenoz & Gorter, 2011; Gándara & Contreras, 2009; García & Kleifgen, 2010). Furthermore, the centrality of translanguaging not only enabled expression of shared experiences, but also provided increased opportunities for all participants to access, expand upon and deepen the ideas sparked by the story in the book being discussed – an inextricable aspect of the social nature of learning.

Before I responded to María, I contemplated previous conversations with parents in which some parents referred to their children's inability to produce native-like pronunciation. Diana, Carol, and Piguin all noted that their children spoke Spanish with an accent that was not like "a native speaker's." The conception of bilingualism from a monolingual perspective lead to a "monolingual bias" among several parents, who, probably inadvertently, compared bilingual individuals to mythological "ideal native speakers of each of their languages" (Cenoz & Gorter, 2011). This mythology relies upon the tenet that proficiency in two languages exists as some "equal and perfect knowledge" (Grosjean, 2010). Furthermore, speaking in only Spanish or only English during sessions would have denied the participants an opportunity to employ their "total language repertoire" (Ortega, 2010) – making access to meaning-making and transactions among participants limited for multiple individuals, whether parents, facilitator, or children.

Carol defended her daughter, Bunny, and her knowledge of Spanish saying "No entiende todo pero un poco. / She doesn't understand everything but (she understands) a little bit" (BC2 E1). The children knew Spanish as Carol suggested to María. However, like all bilingual learners, the children's proficiencies in their languages varied with context, interlocutor, and purpose. Their bilingualism involved fluidity and intermingling among parts of a greater whole - "a complete communicative system" (García & Kleifgen, 2010).

With the value of translanguaging, the essence of parents' perspectives, and a hope for everyone to have "voice," I entered the dialogue: "I think that by reading the books (for sessions) like {deep breath}. Let's see. Let's ask the kids. When you read

these books kids, does it help you learn some Spanish words?” (BC2 E1). Several of the children, including Bunny and Bob said “Yes” (BC2 E1). Chicharito declared “I read the (Spanish) words” (BC2 E1), affirming his understanding of the Spanish and English in the focal text. By asking the children this question, I attempted to support them in voicing their perspective as the experts of their own experiences. Thus, the children’s affirming their understanding of the Spanish and English in the literature drew attention to the value of dual language texts, bilingual discussion, and varied translanguaging practices for supporting meaning-making among participants.

Before using a picture walk to introduce the book, *El Vecindario de Quinito / Quinito’s Neighborhood* (Cumpiano & Ramírez, 2009), that would focus our discussion that afternoon, I stated the following perspective: “If it (the club) were only in one language - all in English or todo en español - alguien no va a entender. Y lo más importante es que podemos charlar - podemos entender nosotros. / If it (the club) were only in one language – all in English or all in Spanish – someone is not going to understand. And the most important thing is to be able to chat – to be able to understand one another” (BC2 E1). As we gathered in small groups after reading the book aloud in both languages, Diana, another parent, affirmed that she was glad the book club was bilingual because her daughter, Lourdes, would not be able to access the conversation as fully and participate as easily if both languages were not present. As I listened to Diana, I knew something considerable appeared to be happening.

In a previous conversation with me, Diana expressed disapproval of certain practices associated with code-switching that her daughter used at home. Diana disliked when code-switching involved a speaker’s placing an English word in the midst of a

sentence made of Spanish words. For example, saying “voy al *market*. / I’m going to the market” was not acceptable, but “voy al *mercado*. / I’m going to the market” was accurate. However, Diana’s approval of translanguaging during this small group discussion indicated a shift toward realizing the value of translanguaging practices for enabling her daughter to understand the conversation. Diana confirmed in a subsequent conversation that she felt the book club context was a space where more “experimentation” with translanguaging was permissible – a place where the process of developing bilingualism was more important than the production of imagined uniform conventional bilingual practices.

Carol, a parent, described developing bilingualism as “la batalla / the battle” not only for herself, but as a mother supporting her children’s evolving languages. A small bilingual Latin@ population as well as English-dominated schooling in the study’s community under lied Carol’s perspective. Indeed, the school’s focus upon instructing emergent bilingual students in an ESOL pull-out model further embodied the school’s ideology: bilingualism viewed through the lens of monolingualism. Positioning translanguaging as the book club’s currency of communication created opportunities for participants to access their myriad language practices “out loud” – a significant way to debunk the “monolingual bias” that existed among book club participants (i.e., only Spanish or English must be spoken) and ultimately, to make a space for taking a critical stance toward the school’s monolingual pedagogy.

Researcher/Facilitator’s mediating racial, linguistic and cultural self. Within learning and research contexts, especially when dominant and nondominant languages and cultures converge, educator/researchers must be transparent. Around my own

experience as the emergent bilingual facilitator during the dialogue described within this section, I considered my racial, linguistic, and cultural identity. As a white English-speaker emerging in an additional language, Spanish, I facilitated the dialogue among Latin@ parents and children. The parents had grown up in homes among Spanish-speakers and were emerging in English. A majority of the children were recursive bilingual students whose Spanish, learned at home before entering English-only schools, had been suppressed, but was emerging again. A preponderance of the teachers in the children's school context were white, as I was, and were monolingual English speakers, just as I had once been. Thus, I shared the same race and the same home language, English, as many of the teachers. Teachers in this school worked in a context that was linguistically and culturally subtractive, as well as, silencing for Latin@ participants in the book club.

Like many other white English-speaking teachers who participate in language learning contexts with culturally and linguistically diverse students, I felt the “colonial shadow” (Vandrick, 2002) of my language and race looming in my consciousness. Actually, researchers have discussed “how race shapes the perceived legitimacy of languages” (Motha, 2006, p.499). I wondered how my racial identity impacted participants' perceptions of the legitimacy of both the Spanish and the English that I spoke. Although I have no clear answers, I felt the presence of this question propelled me to emphasize creating book club spaces in which parents merely had room to act as what they really are: “los padres y los familiares cercanos son los primeros y más constantes maestros de los niños / parents and close family members are their children's

first and most constant teachers” – the experts in their children’s lives (Ada & Campoy, 1999, p. 3).

Although all other participants continued to attend book club sessions after our conversation about naming “translanguaging as the currency of communication” during our book club meetings, María did not. This may have been because her ex-husband was her son’s caregiver during weekends and brought her son to subsequent book club sessions; however, she also may have been reacting to my racial, linguistic and cultural identity as expressed in my decision to structure the book club as a bilingual space. I realize that like her, I grapple with a “monolingual bias,” that makes me compare myself to a mythical bilingual person who has “equal and perfect knowledge” of each language (Grosjean, 2010).

Ironically, I had my own “monolingual bias” that lead me to wrestle with a mythological ideal bilingual. Throughout every session and the entire study (well, actually as long as I have been aware of the marginalization of Latin@s around language and culture), I have analyzed my “Spanish” in comparison to people who were raised as Spanish speakers. Within the book club, I wondered “why should I be allowed to speak in Spanish and facilitate in this bilingual context, when I do not even ‘know’ Spanish as the parents do.” To mediate this legitimate concern, I voiced it to participants, asking children and parents to give me feedback as I spoke, wrote and read Spanish.

Indeed, participants, both parents and children, pointed out a misspelled word I had written on chart paper during dialogue or an incorrect pronunciation I used. I had trouble remembering the accentuation rules for Spanish. Thus, on the chart paper, I wrote *familía* when the word has no accent over the *i*. For example, I read a character’s

name, *Hernandez*, incorrectly, making the *h* voiced instead of voiceless. This feedback from parents and children fostered an environment of emerging together in bilingualism, especially because parents and children spent a majority of the book club sessions engaged together in pairs or small groups in which parents were the facilitators. I felt more as if I simply provided a framework, a book club session, to organize engagements, not to dominate the book club, silencing Latin@ participants' racial, linguistic and cultural selves.

Carol and Chapis, two book club parents, frequently remained at the end of sessions to clean up and walk me to the parking lot. This ritual provided me with an opportunity to ask for their feedback about the balance between English and Spanish used during sessions and, therefore, my role as a white, “non-native Spanish-speaker” also. Carol continued expressing her desire to challenge the children to take risks around speaking and reading in Spanish. I responded by creating more spaces for the children to speak Spanish. Carol's comment helped me find a dual language poem for participants to read as we opened and closed sessions (see Appendix K to view the dual language poem) and to incorporate choral reading of portions of texts. Including children's literature with both Spanish and English clearly in print further equalized the power between the two languages in book club sessions. Furthermore, parents took turns reading aloud in both Spanish and English to share the texts central to the sessions. Having this collaboration with participants through conversations, engagements, and exit slips enabled me to navigate concerns around my own racial, cultural and linguistic self.

I knew that “individuals seldom have access to two languages in exactly the same contexts in every domain of interaction” (Valdés, 2005, p.414) and, thus, anyone who

speaks two languages never knows each language in regard to equal numbers and identical kinds of contexts within all possible areas of interaction.

As a participant-observer, I only knew what participants showed or said, but participants may have chosen *not* to reveal certain thoughts and feelings. I found wisdom in the words of Alma Flor Ada (2003) about reading aloud (and speaking) in two languages:

Many teachers of bilingual students hesitate to read to students in their mother tongue for fear of not doing it well. This happens frequently with bilingual teachers who are reluctant to read to their students in Spanish. If only they realized that being unable to express themselves more frequently in Spanish is not their fault! If they are Latinos or Latinas, they might well have been subjected to humiliation for speaking their own language and been denied the opportunity to master it. If they are English-speakers, they should feel proud of their efforts to learn a second language, for this is an achievement . . . in a society that has been negligent in providing everyone with the richness derived from knowing several languages. . . . Teachers who find themselves in this situation . . . can entertain two thoughts of a different kind: first, that practice will make them better readers, able to benefit their students . . . and second, that by making an effort to perform a difficult task, they are providing students with an invaluable model . . . Students who see their teacher striving to acquire a second language will feel . . . validated in their efforts to learn [an additional language, whether Spanish or English]. (p. 80)

Within this study, I spoke, wrote, and read in Spanish, in part, to emphasize the necessity for English-speaking white teachers' to pursue bilingualism.

Pride and Pedagogy

By the end of the book club, every parent and child expressed pride and increasing confidence in being bilingual. Responding to *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995) during book club session five, Chicharito described feeling “happy” when he read his first Spanish book (BC5 E3). The protagonist of the text, Pepita, a bilingual girl, tried to stop speaking Spanish, but discovered, ultimately, how valuable Spanish was to her. Not only did Chicharito have Pepita’s reality within which to contextualize his bilingual experiences, but he also was surrounded by the stories expressed by book club peers and their parents. Chapis, Chicharito’s mother, related her “satisfacción / satisfaction” about being bilingual to her ability to translate for others that she saw struggling in a store, for example: “Es una satisfacción. Que significa de hablar dos veces, uh ah hablar dos idiomas, una satisfacción. / It is satisfying. It means that I do talk twice, in uh two languages, it gives satisfaction” (Chapis 8/4/2012 L157-158).

Translanguaging between parents and children enabled the use of discursive practices around “simultaneous literacies and languages” (Creese & Blackledge, 2010). Furthermore, Chapis and her son, Chicharito, used translanguaging to “construct and participate in a flexible bilingual pedagogy . . . to keep the pedagogic task[s] moving” (Creese & Blackledge, 2010, p. 112). After reading *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995) during session five, Chicharito and Chapis responded to the text side-by-side. First as a group, the book club used chart paper to

record in both languages Pepita's feelings about being bilingual. Next, in response to the text, Chapis and Chicharito wrote personal feelings about their bilingualism.

Sitting beside Chapis, Chicharito requested his mother's help with remembering the Spanish word for "sad." Chapis used translanguaging with her son as a scaffold to support his mediation of Spanish and English: "OK. ¿Como se dice 'sad' en español? / OK. How do you say 'sad' in Spanish?" (BC5 E2). When Chicharito remained silent, Chapis pointed to the chart paper where adjectives appeared in English and Spanish. By telling her son that he needed to look at "la pizarrón / the board or chart paper," Chapis referred Chicharito to a dual language/translanguaging source to keep the "pedagogical task moving" (Creese & Blackledge, 2010). Chicharito then proposed several Spanish words that did not mean "sad" and subsequently, made no further response. With emphasis, Chapis declared "triste / sad," but did not point out the location of the word "triste / sad" on the chart paper. Chapis released the responsibility to her son for finding "triste / sad" on the chart paper only after she had already employed the dual language chart as a scaffold. Ultimately, Chicharito found "triste" on the "pizarrón / board" and began copying the word from the chart paper. Translanguaging was a form of mediation that Chapis employed as pedagogy.

Broadening or restricting pedagogy. Indeed, translanguaging pedagogy was an emphasis among participants within the confines of sessions. Conversely, the children's teachers and administrators were not present to participate and observe. The children expressed pride in their translanguaging within the book club, but what happened within their classrooms all day? If public education aims to help students function within the community, how is an emergent bilingual student being supported by the school when

s/he cannot read or write a letter to grandparents? Furthermore, how is every student being prepared to function within a culturally and linguistically diverse America?

The book club engagements did not seem to impact what happened in the classroom. Although during our interview, the assistant principal named numerous ways in which the school included the broader community context in children's learning (e.g., having visitors in the classroom, writing pen pal letters with people from other states and internationally, Skype-ing with others abroad). These practices did not promote a translanguaging pedagogy among teachers. Only one teacher among approximately twenty teachers expressed interest in participating in the study. Even this solitary educator withdrew her interest because of an excessive work load.

Conflict. Participants' feelings of pride about being bilingual and their use of translanguaging within the book club context emerged simultaneously with conflict between parents and children. For instance, Bunny felt tension about her mother, Carol, "push[ing]" her toward bilingualism. The italicized words, added by the researcher within the following conversation, emphasize Bunny's frustration:

Bunny: *My mom sometimes . . . annoys me.*

Kelli: Because why?

Bunny: Because she talks in Spanish to me. A lot. And *I don't understand her very much.* And so uhm. She always pretty much she say Spanish.

Kelli: Mhmm. Why do you think she does that?

Bunny: So I can learn.

Kelli: Mhmm. You told me once that you wanted to learn Spanish so you could speak to your grandparents and that mama [said] that it was important. Is that right?

Bunny: [Yeah.] But I don't know *now she pushes me*.

Like Bunny, Bob had conflicted feelings around bilingualism. When asked if he wanted his mother to read a dual language book aloud to his class, Bob said "Not me. I don't want my parents in the school" (BC7 E2).

While Piguin, Bob's mother, left the kitchen table where I was interviewing her to go into another room, Bob came to the table to talk with me. I inquired about what might happen if his peers knew he was bilingual. Bob responded:

Then uh I would get everybody would talk about it and then I would go why did I sh do that? Well I don't want to know then that I only tell some of my friends that I can trust them. . . . I was totally born here and I wasn't born in [Latin America]. And they um one of them would say I was not born here and I said "I did. Hello!" And then they say "No." "Yes." "No." "Yes." (Piguin 6/27/2012 L337-358)

Bob felt he could only disclose his bilingualism to people he trusted. He had a short list of people he trusted with the existence of his bilingualism: "He told me only people he trusts, me, his mom, dad and his brother or other bilinguals can know he speaks Spanish also" (FN 6/27/2012).

Translanguaging Travels

Without opportunities to translanguage, emergent bilingual participants could not have communicated and employed, as precisely, their multiliteracies during dialogue and

response around literature. In fact, seeing both languages in the literature provided participants with texts offering ample opportunity for the fluid movement between languages (Cenoz & Gorter, 2011; García, 2009; García & Flores, 2014). Participants' impactful experiences around translanguaging indicated certain opportunities existing within book club sessions. These impactful experiences included: Diana's shift toward accepting the value of translanguaging to support her daughter in accessing bilingual conversations (e.g., book club literature discussion); all the participants' expressions of pride in their bilingualism; as well as, Chicharito's and Chapis' use of translanguaging as pedagogy (Creese & Blackledge, 2010). Such experiences suggested that the book club served as: a) a chance for parents to consider adjusting their ideologies, thereby, giving their children further room to translanguage their way to expanded bilingual meaning and practices, b) a space for children to share bilingualism with their parents and peers which provided opportunities for using Spanish to communicate with an expanded sphere of interlocutors (e.g., nuclear and extended family members), c) a context including opportunities for employing translanguaging as a scaffold for learning, and d) a space in which bilingual participants' "total language repertoire" (Ortega, 2010) is valuable, legitimate, and affirmed within a wide range of communication instances.

As a condition of obtaining permission to conduct research within the school district, the researcher must publish findings, discussion, and implications on the district's website. Thus, Latin@ parents' and children's translanguaging voices will actually be disseminated to a wide community audience, some of whom are policy makers, educators, and school leadership. Perhaps the most potentially far-reaching impact of the emergent bilingual participants' linguistic, cultural and social resources and

experiences will be shaping social, political, and historical realities within the school system – emergent bilingual Latin@s with vanguard voices taking hold of their own learning within power hierarchies that have, intentionally and/or unintentionally, sanctioned marginalizing policies, resources and practices.

Developing Community

One significant impact of the converging resources of translanguaging, multiliteracies, and dialogue as well as response around literature was a sense of community that evolved among participants. Through transacting around books together a book club family formed. Participants' bi/multilingualism and experiences heavily influenced whether participants felt very connected or separated from one another's realities. Even with the connections and disconnections participants' felt with one another's worlds, a book club community developed in which participants shared a common reality: they continually mediated the linguistic and cultural dissonance surrounding who they were as Latin@ emergent bilingual individuals within an English-dominated community.

The Foundation: Forming a Book Club Family

Participants forged a community that functioned similarly to a family unit bonded around a shared meaningful experience – engaging within the book club spaces. Considering how community developed and how it functioned are vital to understanding the book club family. Each participant created a picture of the book club's meaning. Chapis, a book club mother, sketched (Figure 5.1) a house that captured the essence of “sharing” and “community” she felt in the book club. She drew a house with two windows including smiling faces within, a door with two figures holding hands in front,

and a side wall displaying a heart and an open book. The smiling face in the window has the label “alegría / happiness.” The heart connects to the words, “buenos sentimientos / good feelings.” The figures in the doorway include the label, “amigas / friends.” “Aprendizaje / learning” labels the open book.

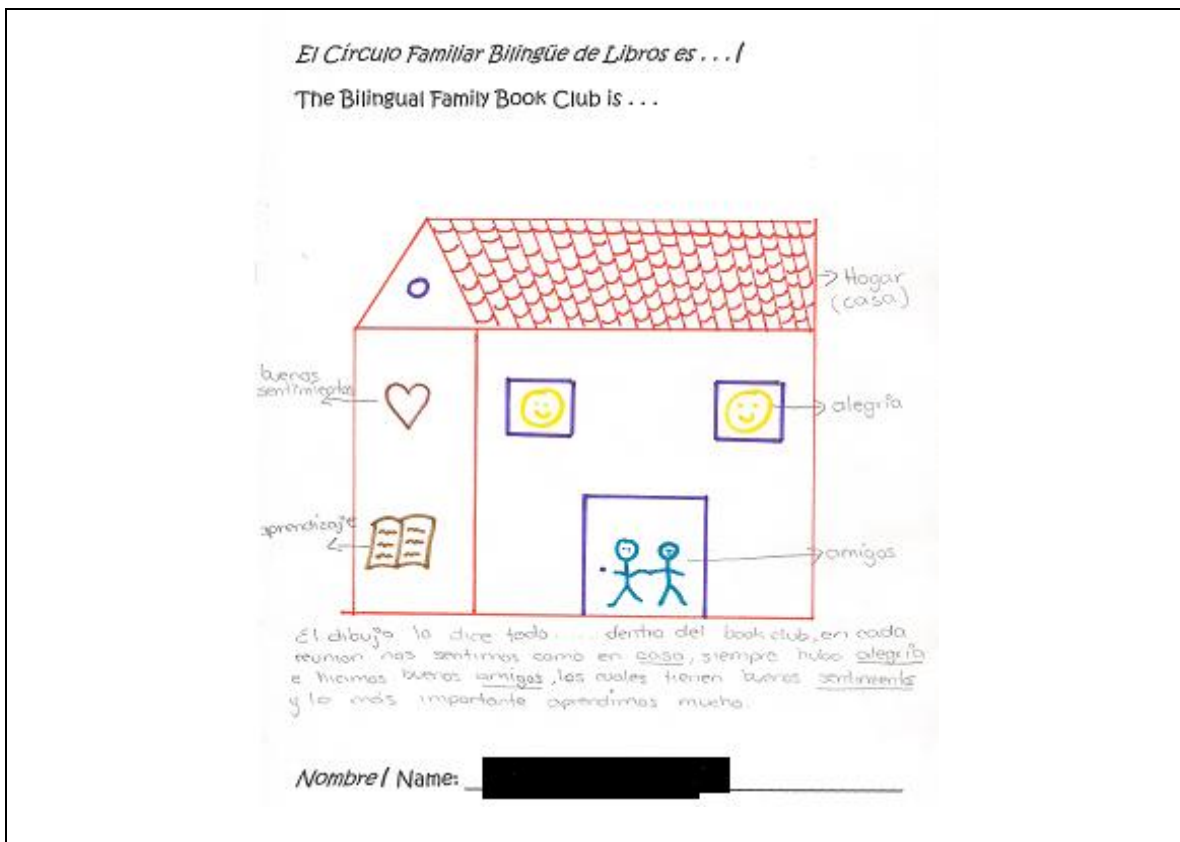


Figure 5.1. Chapis’ Response: the Bilingual Family Book Club as a “Casa / Home” Space.

Below the house, Chapis wrote (note that particular underlined words appear just as they do in the artifact):

el dibujo lo dice todo dentro del book club en cada reunión nos sentimos como en casa, siempre hubo alegría e hicimos buenas amigas, lo cuales tienen buenos sentimientos y lo más importante aprendimos mucho. / The drawing says it all. Inside the book club during every meeting, we felt like we were at home, there

was always happiness and we made good friends who had positive feelings (toward one another) and the most important thing was that we learned so much. Chapis' artifact depicts the family connection participants had within the "casa / home" space of the book club. In an English-dominated context, like the city of the present study, a bilingual family book club serves as an opportunity for isolation among bilingual individuals to be diminished. Chapis named primary characteristics of book club interactions: a "casa / home" feeling and learning, "lo más importante / the most important thing."

Beginning together. When participants met at the first book club gathering, a kick-off party, only two children and their parents already knew one another among the six families involved. During initial interviews, all of the parents expressed similar goals for their children: hope for their children to grow in their bilingualism, biliteracy, camaraderie among Latin@ bilingual students, and cultural identity. For instance, Diana, a parent, had tried teaching her child, Lourdes, Spanish, especially reading, at home, but "no era una de las cosas en las que ella estaba interesada. Prefiere hablar. / There was not one thing that she was interested in. She prefers talking" (Diana 3/8/2012 L569-571). Carol, Bunny's mother, shared: "Espero que ella aprenda más el español. . . . que sea un step, una escalera más para avanzar con ella. / I hope that she [Bunny] will learn more Spanish. . . . that it will be a step, another step to help her advance" (Carol 2/21/2012 L533-534).

Piguin wanted her son, Bob, to have an opportunity to be with children who spoke Spanish and English like him. Bob felt culturally and socially isolated by his classmates' questioning his nationality. He experienced much pressure to "prove" he was American.

Piguin recalled Bob's asking her "¿Mamá ,yo de donde soy? / Mom, Where am I from?" after he faced peers' accusations about his "tú eres de allá / being from over there" (Piguin 4/5/2012 L594, 589). She wanted the book club to help him deal with his struggle to define himself among peers, especially, in regard to being born in America into a home of emergent bilingual family members with Latin American heritage.

Chapis, Chicharito's mother, wanted her son to learn about his family and cultural traditions: "Hay que [Chicharito] siga aprendiendo y que siga este encompreniendo . . . va a seguir descubriendo cosas. / (I hope) that [Chicharito] will keep learning and understanding. . . . I know he is going to keep discovering more things (about his family and culture)" (Chapis 3/21/2012 L1131-1135). Consequently, parents' similar goals for their children supported a "shared direction" among parents from the beginning of the study. Likewise, children were in similar situations when the kick-off party occurred: experiencing English-only instruction removed from their home realities as culturally and linguistically diverse students. Having similar goals supported participants in relating to one another.

Multilingualism Duality: Fostering Isolation or Building Camaraderie

The phrase, "alma latina," coined by a parent, Carol, expressed the essence of being Latin@. Sharing experiences of being Latin@ emergent bilingual individuals, during dialogue and response around literature, enabled parents and children to consider a particular cultural identity in relation to family, school, community/U. S., and Latin American realities. Through family activities and cultivating funds of knowledge flowing through the generations, participants nurtured a "family self" not only within their households, but also within the book club (Quiroz, 2001). Likewise, the participants

dealt with how their Latin American heritage and languages interacted with their school and community/U.S. realities. Family activities were topics continuously discussed in book club conversations. The expression of cultural identity around participants' family experiences evoked a range of feelings among participants: a sense of abiding ties with Latin@ culture and relatives or of remoteness cloistering one away in separation and in an existence along an emotional/sociocultural "borderland" (Anzaldúa, 1987) - not like Latin@ families or the other. By having a space in which to consider the "in the middle" cultural identity together, participants heard one another's lived through experiences, however varied. Thus, parents and children felt less isolated within a school and community not densely populated by Latin@s and not filled with translanguaging.

Grandparents and contrasting opportunities. During session two, experiencing life with one's grandparents was the focus. The non-fiction text, *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), spotlighted in that afternoon's discussion, featured a Latin@ brother's and sister's relationships and activities with their grandparents. George Ancona's photographs vividly presented the family's life. Sebastián, the brother/grandson, narrates the experiences he, his mother, father, sister and grandparents share in the U.S. since his grandparents arrived from Colombia to live with Sebastián's family.

While reading the book aloud, the group discovered that Sebastián repairs things with his grandfather. At this juncture of the story, Chicharito, Chapis' son, reached under his chair, pulling out a wooden truck. Chapis said "Cuando su abuelo vino de [Latino America], le enseñó hacer este. Se pusieron juntos hacer cosas de madera. Mi papa es carpintero. / When his grandfather came from [Latin America], he taught (Chicharito)

how to make this (truck). They construct things from wood together. My father is a carpenter” (BC4 E1). Later in the book club, we saw a photograph in the story of Sebastián and his grandfather stuffing a Sponge Bob piñata for Sebastián’s birthday (see Figure 5.2). Again, Chicharito produced a photo of a memorable experience with his grandfather: having a Sponge Bob piñata, just like Sebastián’s, at his birthday party. Chapis revealed the most special part of Chicharito’s piñata: Chicharito’s grandfather used newspaper, flour, water and paint to construct it. Piguin, Bob’s mother, commented that Chicharito’s grandfather was quite talented.



Figure 5.2. George Ancona’s photographs in *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) with which Chicharito made a connection and with which Bob disconnected.

Chapis and Chicharito beamed as they passed the truck and photo around for everyone’s closer observation. Having family members together, like Chapis and Chicharito, voicing their shared experiences within the book club underscored cultural identity and spotlighted the multiliteracies nestled within family experiences. They partnered together to convey their family activities: Chicharito displaying artifacts and Chapis storying. Speaking slowly and fluidly as if singing a solemn song, Bob watched

the truck passing through other's hands toward him and lamented "I wish I could get one like that. I wish I could do one like that." (BC4 E1). The opportunity to create a wooden truck with your grandfather appealed to Bob perhaps because, as he would reveal after the session, he had never experienced an in-person visit with his grandfather. Chicharito's and Bob's opportunities for making memories with their grandparents differed greatly.

Later as small groups gathered to respond to *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), participants created drawings and replicas of events or items they associated with their grandparents. Across the room, I heard Bob's voice rising and falling as if declaring and moaning simultaneously. Bob, with his face down on the table, slouched in his chair beside his mother, Piguin. She leaned over patting his arm and whispering to him. He was crying and did not know what he wanted to do. His mom, Piguin, said that he did not get to see his grandparents very much and only talked to them through the internet. He felt there was not a memory to center his response around. We brainstormed about different ideas for what he could do (e.g., a computer like the one on which he and his grandparents shared video chats). His smile emerged again. Bob, his mother, and I discussed his freedom to create anything that would help him collaborate with his mother, whether it related to his grandparents directly or not.

I walked away from the encounter with more questions than answers, but knew that once again Bob was working collaboratively with his mother. A usually vivacious, talkative child. Bob's tears made the depth of his emotion evident. I determined to discuss his feelings with him in a time and place removed from the tearful moment. In a private conversation with Bob at his home later, he explained his feelings about his

grandparents. In my field notes, I wrote: “In fact he had never seen his grandparents. He said that he had sisters in [Latin America] too. His brother goes to [Latin America] but he does not” (FN 5/21/2012). Bob’s facing isolation at home and isolation at school were like being wedged in the middle of two pressing realities: other book club families’ experiences of having extended family interactions which contrasted with his reality as well as his class peer’s pressuring him to be “American” and to silence his Spanish. Reacting to the “Americanism inquisition” Bob faced from classmates, the assistant principal expressed a perspective that even further reinforced how much isolation Bob faced. Indeed, she was unaware of and perplexed by the issue of cultural identity isolation and assimilation faced by Latin@s, like Bob, in the school. This shortage of consciousness regarding Latin@ emergent bilingual students’ experiences at school relates to the wider system policy – “a monolingual [English] bias,” yet another aspect of Bob’s layered isolation.

When the assistant principal, Jane Smith, and I met to discuss the book club at the end of the study, I played a clip of the book club children’s dual language commercial before I described some of Bob’s experiences. After watching the clip, I relayed to the assistant principal the antagonism from Bob’s peers, his refusal to have his mom read in Spanish in the classroom, and his disinterest in participating in the dual language commercial along with his book club peers. The assistant principal seemed perplexed and sought to comprehend what happened for Bob:

Jane: You think it’s it a gender thing (that he didn’t want to appear in the commercial)?

Kelli: I don't know because [Chicharito] (another student who participated in the commercial) was so siked.

Jane: Where does that come from? Yeah [Chicharito] was (excited in the commercial). Where does that come from? . . . But he didn't - he's not internalizing that that's, that there are lots of Americans that speak two, three different languages.

Kelli: Well his mom said that's what the book club had done. That's what it had helped with.

Jane: Mhmm. And his temperament is such that he is a little quieter and shy, well, at least, around adults. I don't. When I see him out on the playground, he's out there having fun, but I have noticed that around adults he is little bit more quiet, a little bit more reserved - temperament wise. That's interesting.

Kelli: I thought I would share those things. Do you have any comments about any of that, like any things that make you think or?

Jane: No. I enjoyed listening to [Bob's] perspective though I mean that makes you think. . . . It's (speaking two languages) something that for you (Bob) makes (him) in [his] head different.

Kelli: Mhmm. Isolating.

Jane: Isolating. Kids don't want to feel different. (Smith 10/16/2012 L488-551)

Before our conversation, the assistant principal was unaware of Bob's feeling isolated and silencing his Spanish. This indicates that the school administration and teachers may be largely unaware of the marginalization of culturally and linguistically diverse children

in their school. Furthermore, the assistant principal, sought, during her conversation with me, to make sense of what was happening to Bob by reflecting upon possible explanations: Was it his gender? No. Was it his temperament? No. Was it not wanting to feel “different?” Perhaps. Didn’t he know that “lots of Americans” are multilingual? Yes. Intellectually, he did, but none of the adults at his school conversed with him bilingually and classroom engagements did not include translanguaging as an accepted, conventional, daily aspect of learning at school and home.

Jane Smith’s reflection showed a desire to go deeper into Bob’s worlds, but not the “answers” to Bob’s – actually, the school’s - issues. Perhaps the time is now for administrators and teachers at the school to re-conceptualize their interactions with culturally and linguistically diverse families and to develop critical racial and cultural consciousness in their school in order to address their school’s silencing of culturally and linguistically diverse students, like Bob. Such action would need to address all students’ beliefs and practices as well as the teachers’. There must be more school spaces for culturally and linguistically diverse students’ languages to be central to their learning and to be highlighted as resources among the entire school and wider community.

Unlike Bob who did not want peers to know about his Spanish-speaking during the beginning of the book club, Chicharito, Chapis’ son, indicated the importance of Spanish to him. In particular, he heralded his pride in the visibility of Spanish within the dual language books focused upon during the book club. While visiting Chicharito at school, I met him at his classroom to accompany him to the media center. The following field notes describe the classroom encounter (particularly important words appear in italics): “[Chicharito] hugged me and I gave him the book (for the next session). His

friend immediately asked ‘Who are you?’ I said ‘I am in a bilingual book club with [Chicharito] so I brought him a book.’ [Chicharito] looked at him and said “*A Spanish book.*” . . . He said it with a serious face looking right into the other boy’s eyes” (FN 3/1/2012). Furthermore, Chicharito participated in every opportunity the book club created to take his Spanish “voice” and Latin@ culture public by being in a dual language commercial played on his school’s CCTV channel, reading a dual language book aloud in his classroom with Carol and her daughter, Bunny, as well as presenting the assistant principal with a dual language letter (described in Chapter Four).

During session two, focused upon *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) (described previously within this section), Chicharito displayed the truck and a photograph of the piñata that related to his grandfather. Chicharito’s experiences with his grandfather connected him to the heritage shared among his nuclear family members and thus, impacted the connection he made with the text. How he perceived the link between his cultural identity and the story was significant because the “family self” intertwines deeply with the Latin@ “student self” (Quiroz, 2001). Placing family at the center of language and literacy engagements enables Latin@ students to mediate being Latin@ (Ada, 2003; Medina, 2006a, 2006b, 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011) in a society that is frequently hostile toward Latin@s (Sanz, 2013).

The conversations around family-focused texts made a space in the book club for

- a) anchoring learning to sharing in both languages about family memories and activities,
- b) sharing varied expressions of being Latin@ (e.g., being in frequent face-to-face contact with grandparents, living far away from grandparents without many or any personal visits, etc.), as well as
- c) highlighting the home and inter-generational

multiliteracies within a literacy engagement context. Offering one another these opportunities for sharing supported the development and expansion of cultural identity among participants. Furthermore, a validation or legitimacy emerges for emergent bilingual individuals who “voice” their life experiences (Cammarota, 2006; Cammarota & Romero, 2006; Quiroz, 2001). Dialoguing to “voice” serves as a means, for instance, by which Bob and other emergent bilingual Latin@ children may: a) build camaraderie with one another to bolster cultural identity and thus, b) support one another in refusing to silence who they are among school peers. Refusing to be silent among peers is a powerful statement within an English-dominated school/community that pressures culturally and linguistically diverse students, explicitly and implicitly, to assimilate to a mythological “all-American English-only” identity not representative of actual U.S. cultural and linguistic diversity.

Spanish among peers. Being among other emergent bilingual Latin@ peers engaged in book club dialogue offered children opportunities to re-conceptualize their bilingualism and cultural identity. Piguin, Bob’s mother, described the shift that materialized for the book club children:

Yo creo que es una motivación para un niño ver que hablen dos idiomas, así empiezan a valorar más, porque a veces en la escuela como que juegan no y entre ellos dice ah “no tú no eres de acá, tú eres de allá” / I believe that it (the book club) is a motivation for an (emergent bilingual) kid to see that they (the peers in the book club) speak two languages. That’s how they start appreciating more (being Latin@ emergent bilingual individuals) because sometimes in the school,

(the kids) may play and say “No you are not from here. You are from over there.”

(Piguin 4/5/2012 L585-589)

As Piguin suggested, children were the catalysts for one another’s moving toward affirming and expanding their cultural and linguistic identity. In fact, Chicharito and Bob, two students, impacted one another significantly regarding their Spanish language practices and ideologies.

Although Bob, in particular, silenced his Spanish among peers, he spoke in Spanish for a majority of book club sessions. In fact, he spoke Spanish within book club conversations, not only confidently, but also he spoke most often among all children participating. Thus, book club peers, like Chicharito, noticed Bob’s Spanish voice within sessions. Chicharito and Bob discussed their different Spanish proficiency levels. During session seven, a child participant, Joshua, asked Chicharito and Bob “Who’s the better Spanish speaker?” during a small group discussion. Chicharito pointed at Bob and said “Him. I’m worse.” In the middle of the study, Chicharito’s mother, Chapis revealed, within an interview, that Chicharito viewed Bob as more proficient in Spanish and felt encouraged and challenged by Bob’s Spanish voice during sessions:

Y viendo la diferencia entre por ejemplo [Bob], que habla mucho más dice “a caray pues, yo también puedo” y a lo mejor cuando menos se acuerde él va a empezar. / And he sees the difference for example between (himself) and [Bob] who speaks much more (Spanish). (Chicharito says to himself), “Oh my. (If Bob does it,) then I can too” and maybe when he won’t even realize it, (all the sudden) he is going to (start speaking Spanish more). (Chapis 3/21/2012 L1159-1161)

Through his interaction with Bob, Chicharito gleaned inspiration.

Bob, therefore, was an expert among his peers within the bilingual context of the book club. Even though in the beginning of the study, Bob did not speak Spanish with his classmates, by the end of the book club sessions, his mother reported that Bob was talking to her about wanting to teach Spanish to his classroom peers. This was - a major shift for Bob: re-envisioning his Spanish voice as positive and valuable to *everyone*:

Dice “yo voy a enseñar a mis amigos como se dice en español y como se dice en inglés.” Entonces la, lo que ha aprendido [Bob] es a querer dos idiomas. / And he says “I am going to teach my friends how you say this in Spanish and how you say this in English.” So what [Bob] has learned is to love the two languages.

(Piguin 4/5/2012 L597-607)

The significance of Bob and Chicharito’s impact upon one another around expressing and developing Spanish voice and, thus, cultural identity abides in the power of the book club’s dialogic space. Within this space, participants perceived what was possible by looking again at what was. Such “looking again” produced hope, the ultimate goal of education for critical consciousness (Freire, 1973).

Figure 5.3 contains three rectangles depicting the interaction between Bob and Chicharito within the book club context. The first rectangle, labeled *Bob*, includes a picture of Bob. The second rectangle includes the words, *dialogue and engagement*, and displays a photograph of the book club working together on responses. Chicharito’s photograph is within the third rectangle, labeled *Chicharito*. An arrow with points at both ends spans the three rectangles and symbolizes the connection between the two boys through dialogue and engagement.



Figure 5.3. Bob and Chicharito impacting one another through dialogue and engagement.

Bob and Chicharito's impact upon one another suggests that the book club is an important mechanism for creating opportunities for children to re-position, impact and encourage one another around the development of bilingualism and around perceiving the value of Spanish in their peer-oriented contexts. Through the influence the children exerted upon one another, they emancipated themselves from social constraints like the pressure to silence or stunt the growth of Spanish voice in English-dominated peer contexts like school. Furthermore, by having opportunities to express and re-conceptualize Spanish as a crucial resource, the children affirmed the power of their cultural self, "family self," and, ultimately, "student self" (Farrell, 1994) – being and speaking as Latin@ emergent bilingual individuals whatever the context and whomever the interlocutor. Unfortunately, during the time of the study, the book club did not foster relationships beyond the group into the school.

A Critical Stance, Emerging Critical Consciousness, and Action

What happened when community evolved among participants along with the opportunities to “voice” emergent bilingual realities? The essential community tools necessary for a democratic society emerged together: voice and action. The book club’s path toward action involved several developments among participants, some of which the earlier discussion addressed. Namely, taking a critical stance among participants as they sought layers of meaning within the words and worlds communicated through dialogue and within texts necessitated “critical encounters” among participants (DeNicolo, 2004). During such instances, individuals “revoic[ed]” their realities around emerging understandings that evolved as participants engaged in social, linguistic, and “cultural mediation” (DeNicolo, 2004, p.156). The community forged among participants lead them to plan and take “lovingly subversive action” (Macedo, 2012) aligned with evolving critical understandings. Ultimately, an emerging critical consciousness sprouted among participants.

Equal voice: Collaboration Among Children, Parents, and Facilitator to Determine Action

To ensure that all voices were heard, the children, parents and I collaborated. This collaboration led to action. The manner of collaboration varied, but always occurred through dialogue to promote critical spaces and action. Within dialogue, participants and I perpetually reflected critically. In fact, I used my agency to design responsive curriculum. Collaboration occurred through conferencing, making literature selections, and sharing text connections among parents, children, and me. Furthermore, my reflection upon participants’ voices enabled me to focus upon the collaborative creation

of curriculum. Curricular tools that I used to make space for and help myself to focus upon participants' voices included exit slips and video recordings of book club conversations. These tools enabled me to identify and reflect upon participants' perceptions of book club conversations and the layers of meaning within critical conversations.

As a facilitator, I used my reflection to promote responsive curriculum and facilitation. Thus, reflection enabled me to alter the questions I employed while facilitating literature discussion, to design interview questions which created space for participants to name their critical understandings, and to ensure that selected literature was relevant to participants' lives. Combining participant feedback with facilitator's reflection and responsive curriculum decisions created an environment of collaborative agency on my part and the participants'. This collaborative agency was like fuel for critical encounters. Furthermore, dialoguing to delve more and more deeply into critical encounters enabled participants and me to take action collaboratively.

Collaborative action to promote critical spaces. For the duration of the sessions, the participants and I collaborated to promote a critical space. In particular, several processes promoted "critical encounters" (DeNicolò, 2004) among participants:

- "Conferencing" between facilitator and participants frequently about the amount of English and Spanish used within the book club conversations (e.g., maintaining the possibility for all participants to access the conversation in their various languages by gauging use of "enough English/Spanish" and challenging all participants to continue developing Spanish/English oracy by using "enough English/Spanish"). Additional conferencing occurred about

general book club activities (e.g., meeting locations, opportunities to be in the classroom/school together, response options for sessions);

- Collaborating among participants and the facilitator (eight out of ten sessions) to make final text-selection decisions regarding literature to be discussed during book club sessions; and
- Perusing the school media center collection of dual language books, checking-out additional books, and talking with one another about books (e.g., making recommendations to one another about books and explaining text-to-self, text-to-text, and text-to-world connections, etc.) among all participants, particularly during sessions or visits with the children occurring in the school media center.

Conferencing collaboration. Conferencing among parents, children and the facilitator enabled the book club to gauge how much “space” Spanish and English had within interactions so that we could promote translanguaging that favored neither language over the other. Furthermore, having informal conferences together enabled the participants and the facilitator to make collaborative decisions about the activities and administration of the book club.

Consulting around translanguaging pedagogy and development. After session two as well as on other occasions, Chapis, Carol and I along with additional parents conversed about how much the children spoke in Spanish during sessions and how we could support their Spanish development during the book club (i.e., continuing to talk to one another about the risks the children were taking to speak, read and write in Spanish, and encouraging the children to ask “¿Como se dice? / How do you say?” when they

were unsure about a word). Such conversations served as “pedagogical checks” between the parents and me as we functioned like partners promoting the children’s bilingual development and attempting to create a careful balance between helping the children understand by using English to clarify what was spoken in Spanish and creating space for children to use their current Spanish proficiency to help them stretch their language growth.

Furthermore, meeting with the children at school between sessions created opportunities to address the use of both of their languages in literature discussions. During one such instance, while Chicharito and I were in the media center, we addressed one of his exit slip comments:

After we checked out the books, we sat in the library to talk. I asked [Chicharito] about his exit slip comment regarding confusion and asked if we did not speak in English enough. He said that we did not. We considered the possibility of creating a hand sign to let me know when he wanted English or just directly saying it (“I need to hear that in English”). (FN 1/20/2012)

Ensuring that neither language dominated a majority of the conversations helped all participants have an opportunity to access fully the conversation. Being able to understand one another’s meaning was crucial to promoting a space in which participants could take a critical stance. Indeed, accessing the meaning of the dialogue is the essence of pursuing and perceiving multiple dimensions within meaning.

Making text selections together. I chose the texts for literature discussions during the first and second book club sessions. Having already conversed with participants individually and during group gatherings before the first book club session, I

had some knowledge of participants' interests and linguistic and cultural repertoires. Although educators/facilitators may provide a selection of books that they feel represent their students' cultures and languages, the students/participants, themselves, must have the ultimate decision regarding the selection of books that relate to the students'/participants' cultures and experiences (Dudley-Marling, 2003). During book club session two, participants engaged in a text selection activity (see Appendix J for a description of the text selection activity). From participants' book selections, I compiled an initial text set of books that related to participants' lives. Before choosing the books to be featured in upcoming sessions, I inquired into the themes and issues within participants' lives. To discover what themes and issues were important to families, I actively listened to participants during book club sessions, reviewed participants' feedback about the sessions through reading and analyzing exit slips, engaged in informal conversations with participants and conducted interviews with parents and children. With a more informed knowledge of what mattered to participants, I chose three books from the initial text set to be the focus of book club sessions three, four, and five, respectively. Participants voted for the books which were the focus of sessions six, seven, eight and nine (see Chapter Three Tables 3.6 and 3.7 for a list of focal texts).

By collaborating with participants around final book selection, I attempted to ensure that participants would be able to relate to problem-posing themes within the literature (e.g., being seen as different because you have two last names, feeling that being bilingual is both stressful and positive). If participants connected to the text, I believed that certain questions, posed during the discussion, possessed the potential to provoke critical reflection around the book.

Relating to one another around books. Participants had opportunities outside of literature discussions and response to share their transactions with texts. These exchanges were unique spaces because they disrupted the roles participants usually assumed during book club sessions.

Connecting and sharing texts personally. During session two which centered around *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995), participants considered how they felt about reading in their languages. The children and parents also discussed their disappointment about the media center's "one book per night" check-out limit. Additionally, participants faced further limitations upon selecting texts from the media center: the book must match the student's pre-determined reading level so that the children could complete an AR comprehension test about the text. AR included earning points by taking comprehension tests based upon books children read at an independent level. Teachers used computerized testing to ascertain students' reading levels, which had a designated color. Books in the media center had a colored sticker or "dot" on their spines that represented the reading level of the book's text.

Participants wondered why the children and parents couldn't have access daily to dual language books from any reading level to share at home as well as an English-only book. The group made a decision: children and parents wanted the opportunity to check-out more books from the media center without the strict limitations upon the number and level of texts and length of use. Thus, with the media specialists' permission and the teachers' knowledge, parents and children selected books (any level and languages) at the end of sessions occurring in the school's media center (see Figure 5.4). Families could keep the books until the next session in two weeks.



Figure 5.4. Dual language Latin@ children's picture books on a media center cart, labeled *Bilingual Books, Libros*.

As we perused the dual language books at the end of a session, Carol, a mother, brought the book, *La Ultima Muñeca / The Last Doll* (Bertrand, Balestra, & Accardo, 2009) to me smiling and looking intently into my eyes. She insisted that I had to check out the book which she and her daughter, Bunny, had read. I listened to her plot summary about a doll named, Sarita, who was purchased by a godfather for his godchild, Teresa, as a present for her quinceañera / fifteenth birthday party. Sarita was Teresa's last doll because turning fifteen is traditionally a celebration among family and friends of a girl's emergence into womanhood. Carol declared she had already recommended it to Chapis whose daughter would turn fifteen in the upcoming summer.

Sharing our connections to texts outside of literature discussions and responses gave participants the opportunity to connect one-to-one around cultural traditions and shared values. For instance, *La Ultima Muñeca / The Last Doll* (Bertrand et al., 2009) connected Chapis and Carol because of its focus upon the tradition of the quinceañera

and the value placed upon family and “como familia / like family” relationships (i.e., godparents, godchildren, etc.). Sharing a text connection to the same book, Carol and Chapis created an opportunity to affirm one another’s value in cultural traditions they prized.

Additionally, sharing connections around texts with one another offered participants the platform for being experts of their own lives outside of a setting that was structured and facilitated like literature discussion and into a context that was often shared one-to-one. In Carol’s transaction with me around *La Ultima Muñeca / The Last Doll* (Bertrand et al., 2009), she imparted not only the depth of her connection to the text, but her expertise around the cultural tradition portrayed in the literature. The value of this platform for sharing text connections was, thus, an opportunity to voice cultural identity and bilingualism in a context that disrupted traditional literature discussion facilitator-participant roles.

Even within a literature discussion facilitated by an educator, like me, who focused upon spotlighting the cultural and linguistic resources of participants, I was a facilitator. In our conversation outside of the literature discussion context, I was someone who had not read a book and not experienced, personally, a cultural tradition which Carol had. Carol positioned herself as the “knower” and facilitator of “knowing” by offering me access to her experience and knowledge around the book and its content. The importance of this exchange lies in the personal voice shared between Carol and me.

Disclosing the “Dot awful truth”: Students’ insights into school sanctioned marginalization. I visited children at the school throughout the study to go with them to the media center where they could select dual language books. During these visits, I

learned from students' spontaneous disclosures about what choosing texts was really about. These visits served as critical encounters, particularly for me, because of the power of students' disclosures to reveal the critical problems children faced at school. These problems were the issues around which I promoted book club spaces for dialogue and action-planning among participants. Students' disclosures concerned the AR program. With the critical enlightenment students scaffolded for me, I prepared to discuss this issue during a book club session hoping to promote critical encounters for participants.

A recounting of Bob's spontaneous disclosure about AR book selection restrictions occurred during a visit I made to the school to go to the media center with Bob (I added italics to emphasize words Bob stressed):

I went to the school today to visit with [Bob] and to select a book. . . . While looking at the books, he said, "so I can pick *any dot* I want to." I realize that he is pleased about this. (FN 1/18/2012)

Bob's mentioning the "dot" alerted me to the constraints placed upon Bob's freedom to make text selections. At school, he could choose only books within his reading level, indicated by a colored dot on the text's binding, because AR requirements dictated this.

During another school visit, Chicharito, Bunny, and I went to the media center to select books and talk:

On the way to the library, [Chicharito] announced he had made 100% on the last (AR comprehension test he took about the) dual language book he checked out. While looking at the selection of books available for check out, [Chicharito] asked about what dot he could get. I remember that he did this last time too. I

told him that he could select what interested him. He looked for one about family. I suggested that he check the pictures and that if he thought there was too much writing it did not matter because his mom could read it with him. (FN 1/20/2012)

Chicharito's focus upon selecting a book about family revealed to me which interests he had when the AR text selection limitations were not in place. After we selected books, Bunny, Chicharito and I talked about the various dual language books they had selected and read at home with their mothers. Thus, having the freedom to select books not labeled with their "dot" gave children access to texts that they may need to share with their mothers because they could not independently decode the text.

Conversing with the students as they selected books not only revealed topics, like AR, that the book club could consider critically or "problematize" (Freire, 1973), but also gave the children opportunities to be the experts who were perfectly able to select a book without the school's or a mythical children's book expert's intervention. Conversing with students about their book selections made space for them to voice their interests and for me to draw their attention to the value of books to their lives outside of the confines of the school's AR program - opportunities through which they could experience connection with family and to consider their own interests rather than the text's "dot."

When I brought up the topic of AR during book club sessions, children enlightened their parents about the censorship and constraints imposed by the "highly prescriptive [AR] program" (Souto-Manning, 2010a, p. 112). Consequently, this critical understanding did become an issue about which participants took action to confront the silencing and invisibility of students imposed by such a prescriptive program. Later in

this section is a description of the book club's discussion of and actions regarding the issues of silencing and invisibility linked to AR.

Critical Action-Oriented Curriculum to Emphasize Responsive Facilitation and Participant Agency

As a facilitator, I employed strategies to encourage critical encounters (DeNicolo, 2004). Primarily through designing curriculum that supported taking a critical stance and created spaces for participants to consider how they wanted to influence their worlds. Selecting books with themes that related to participants' realities and designing questions for book club facilitation, interviews and other engagements, I attempted to create spaces for participants not only to take a critical stance, but to plan to take action to confront marginalization.

By reading exit slips, talking with participants outside of the book club setting, and analyzing video of book club conversations, I sought to understand participants' book club experiences. The information I gleaned from a focus upon participants' experiences led me to develop questions that were responsive to participants' knowing and wondering. I designed interview questions and additional book club activities by focusing on the potential of participants' perspectives and realities to spark evolving critical understandings that could be explored further during sessions. For example, when children frequently mentioned the need to select only books with a particular colored "dot" because of AR restrictions, I asked children, during a book club session, to describe the AR program. As the children spoke, the parents had questions they asked children in order to clarify the limitations AR actually placed upon the children's book selections.

Participants' agency was particularly apparent in the voicing of their perspectives and reflections within exit slip comments, book club conversations, interview responses, and other conversations/engagements outside of the book club setting (e.g., Carol, Diana, and other mothers did not want the book club to be a Spanish-only context and voiced their opinion during the book club session). As participants empowered themselves in dialogue and coming to critical consciousness, the book club took "lovingly subversive actions" (Macedo, 2012) like sharing the dual language letters with the assistant principal.

Kindling for the fire: Literature. Before sessions, I selected texts either on my own or from a participant generated text set. The issues in the books addressed concerns relevant to participants' lives. For example, all of the parents and children were Latin@ emergent bilingual learners living and learning in an English-dominated community and school. Thus, texts possessed themes regarding mediating bilingualism, defining cultural identity, and dealing with cultural and linguistic isolation. With the support of these themes/books, participants made book connections with and beyond their lives. Dialoguing around these themes enabled participants not only to describe experiences from their own lives, but also to consider the layers of meaning within their experiences.

Igniting the spark: Reflective facilitation and participant voice. I crafted questions around the text's story and theme before sessions to serve as a guide for my thinking. During the initial sessions, I asked questions directed more toward participants' text-to-self connections. For example, during session two which spotlighted *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995), I inquired about participants feelings about their two languages and in which situations they experienced

such feelings: When you use English/Spanish what do you feel? What are you using your language(s) to do when you have these feelings? At the beginning of the study, analyzing book club conversations captured in video recordings helped me realize that participants were comfortable discussing the facts around the literature and their personal connections with the texts; however, my facilitation was not promoting “taking a deeper look” into the power hierarchies at work within the literature’s themes and the participants’ experiences as bilingual people.

Who is invisible?: Magnifying critical encounters through analyzing illustrations and images. Therefore to adjust my facilitation, I considered Ada’s (2003) suggestions for promoting “creative dialogue” among participants (p. 84). To focus questions upon dynamically moving through and within an ever deepening analysis, Ada (1988a, 2003) proposes employing questions that progress from an efferent stance, a personal stance, a critical stance, and, ultimately, to a transforming, action-oriented stance. For instance, during session eight, centered around the text, *Book Fiesta* (Mora & López, 2009), the facilitating questions I posed were: what pictures are displayed in your house, the book and your classroom/school and what do they mean to you? Who do we put these pictures up for at home, in the book, and at school? Think about the image displayed in the book and at the school. Is displaying these particular images fair/appropriate to all or to some (if some, who)? What do we want the posters we make to show about us? Why should we hang up the posters in the school? These questions focused on the personal significance and the type of images in three spaces: in the book’s illustrations, within participants’ homes, and in the children’s classrooms and school building.

Within the conversation around *Book Fiesta* (Mora & López, 2009), participants constructed an awareness of the invisibility faced by students who did not meet their goals for AR. Teachers set “points” goals for each student. Answering questions accurately on comprehension tests about books enabled students to earn points. Students who earned enough points to meet their goal received prizes. Only students who achieved their AR goals had their photographs displayed in the classrooms, according to the children. Additionally, the students concluded that only teachers’ and principals’ photographs appeared in the school’s hallways.

Within the “enlightening” conversation around the AR system, Diana, Lourdes’ mother, became more animated than usual when she created novel understanding about the invisibility the children faced at school through the AR award system. Her “critical encounter” was particularly apparent in her conversation with her daughter whom she asked: “They (teachers and administration) don’t take pictures randomly from kids (to place in the classrooms or halls)? . . . For other reasons (than meeting AR goals)?” (BC8 ?E3). Lourdes answered “No” (BC8 E3).

What are we going to do about Día?: The Optics of visibility and voice. Before session eight dialogue around *Book Fiesta* (Mora & López, 2009), I had been carefully considering how my praxis and collaboration with participants might magnify one another. In fact, during session six, participants and I discussed El Día de los Niños, Día de los Libros / Children’s Day, Book Day (Día) (described in Chapter Four), the holiday celebrating culturally and linguistically diverse children’s literature. We also brainstormed about activities we could do together to celebrate Día at school. As participants made suggestions, I wrote them on chart paper. Among the ideas were

reading a dual language book aloud in the classroom, making a commercial to play on the school's CCTV channel, writing a piece in the school bulletin about Día, and making art work or posters. We decided which participants had interest in the varying activities and made plans to meet or communicate around accomplishing these activities.

Knowing that *Book Fiesta* (Mora & López, 2009) was a text linked to the Día celebration, I used it as the focus for session eight which occurred the week before April thirtieth, the date of the annual Día celebration. Several features of my praxis converged with participants' agency to produce a critical space during book club session eight. Before session eight, I called Carol to coordinate with her about the posters she, Lourdes, Bunny and Bob had expressed interest in creating. We decided to print copies of the covers of dual language books we had read and photographs of the book club members engaging during book club sessions. Furthermore, she did not want the posters to be created outside of a book club session. Carol wanted book club session eight to include an opportunity for all participants to create posters to hang at school for Día.

Thus, after participants dialogued about the invisibility students faced when they did not meet AR point goals, the book club responded to our critical encounters around *Book Fiesta* (Mora & López, 2009) by creating two posters. The book club included on the posters some photographs of participants during sessions, book jackets from the literature spotlighted within conversations, artwork by participants, and messages in Spanish and English. We concluded book club session eight by considering the message of *Book Fiesta* (Mora & López, 2009) which celebrates languages, books and children in its words and images. We also discussed the message of the posters. Subsequently, I

asked participants to take a critical stance around our reasons for creating and displaying the Día posters in the school hallway:

Kelli: Queremos que podemos ver quien está en la escuela. So at school we want to be able to see who's in the school just like in this book we want to be able to see who is in our world. Right? Cause that's fair. Because it only benefits certain people if you only see certain people. Just like for AR goals. Maybe there's another way that those kids could be seen.

Diana: Like sports

Lourdes: Sports.

Kelli: Estamos el Círculo Familiar Bilingüe de Libros and we want to make sure that because we're part of the school, we're seen too. / We are the Bilingual Family Book Club and we want to make sure that because we're part of the school, we're seen too. (BC8 E5)

The mother and daughter pair, Diana and Lourdes smiled and spoke more rapidly while they shared the aspects of their poster with the book club. It had artwork collaboratively created by Bunny, Lourdes, Carol and Diana.

Diana's emerging critical consciousness was evident in her encouraging the children during the end of session eight: "You have to say 'that's my club. That's my club.'" {pointing to poster and then looking at children} (BC8 E6). After hearing her mom's words, Lourdes yelled "woohoo" (BC8 E6). Diana's charge was a means of calling the children to action which possessed the potential to transform the way the school "saw" these Latin@ emergent bilingual students. In fact, Lourdes, Diana's

daughter, appeared to feel pride in her actions around making and being pictured in the poster. Not only by exclaiming “woohoo” during session eight, but also by making further comments after session nine. In my session nine field notes, I wrote about Lourdes’ revealing her positive experience of sharing her group’s Día poster with peers: “[Lourdes] showed her dad the Día poster she had made and talked about how good she felt that her friends had seen her on the poster (at school)” (FN 5/19/2012).

Noteworthy for me as a facilitator was realizing, very early in the study, the necessity of remaining flexible and responsive by going in the directions participants’ topics and realities lead us to inquire into rather than preferring my pre-designed questions or insisting on maintaining a certain time limit for each aspect of the session (i.e., opening community share, read-aloud, or response, etc.). Participants’ critical stance around AR and children’s visibility at school may never have developed as fully, if no space for dialogue around this issue existed. Consequently, participants’ agency (e.g., the participants’ ideas for celebrating Día through dual language read-aloud, a commercial and posters at school, Carol’s desire for the entire book club to create Día posters during a session) served as a “torch” participants offered one another and me to light a dialogic and action-oriented path toward critical understandings.

Fanning the flames: Reflective conversations. Participants and I had opportunities for reflective conversations while we met for interviews, final reflections, and other book club activities like visiting the school together. Identifying issues within participants’ interview responses and book club talk was invaluable to me and to participants. When I perceived the issues within participants’ realities, I was able to inquire more specifically into their critical understandings through questioning during

conversations with participants. As participants transacted with me and voiced their realities during reflective conversations, they expanded spaces for themselves to explore the layers of meaning within their critical insights.

Tell me about that: The Role of interviews, exit slips, and reflective engagements to support naming marginalization. During various conversations, parents revealed varied perspectives concerning the marginalization of their children. Some felt the school marginalized their children extensively, while others felt the marginalization was only moderate.

Their own words: Carol's and Diana's evolving voices. From her talk in the interview, within sessions, and during the final reflection, Carol, Bunny's mother, expressed her critical encounters around the silencing of Spanish at the school with increasing clarity and precision. During the initial interview, when I asked "Y cuando lees con ella ¿en qué lengua lees mucho? / And when you read with her [Bunny] what language do you read in the most often?", Carol responded

Inglés por por su, por el test que necesita en la escuela. You know? Esa es la parte que a uno no le ayuda mucho porque si fuese. No necesita ella enfocarse en en leer en inglés. Yo puedo leer en español muchos libros porque aquí hay mucho libro en español. / English for her tests that she needs to take at school. You know? That is the part that doesn't help (in learning Spanish). She does need to focus on reading in English. I could read so many books in Spanish (to her) because there are many books in Spanish here (in the public library). (Carol 2/21/2012 L291-297)

Carol's words clearly indicated how the dominance of English within the school spilled over into Bunny's home literacy activities, demanding the hours after school. Carol felt these hours could have been used to help Bunny read in Spanish more. With school materials and tests in English, Carol decided she must help Bunny read for school in English at home. Furthermore, when I posed the question, "¿Cómo te sientes que sus hijos hablan español? / How do you feel about your children speaking Spanish?", Carol explained:

Ellos no lo hablan. Solo lo entienden, pero no lo quieren hablar. . . . Entonces ellos cuando yo les hablo español es como "¿qué es eso? tú estás confusa yo no se que tu dices" ¿Si? / They (my children) do not speak Spanish. They only understand it, but they do not want to speak it. . . . So it's like when I speak Spanish to the children (they look as if they are thinking) "What is this? You are confusing us. What are you saying?" (Carol 2/21/2012 L 217-223)

Within this conversation, Carol indicated the realities at home, but did not delve into explicitly "naming" any connection between the silencing of Spanish and the invasive nature of English and Florida Elementary's English-dominated context.

During session two, the discussion around *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), described previously in this chapter, opened a space for considering language practices at home. Carol expressed further frustration with the dominance of English in her home as the book club read *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) aloud. In the text, Sebastián, the narrator, helps his grandparents study English and his grandfather describes the meanings of certain Spanish words to him. In particular, his grandfather reads with him. To make a space for participants to

share connections with the text, particularly about how language develops at home, I inquired: “So does this happen at anybody else’s house? Do you study the languages with your family like that?” (BC4 E3). Carol rolled her eyes saying, “I wish” (BC4 E3). This comment, although not elaborated upon, expressed Carol’s continued analysis of the silencing of Spanish within her children’s and her life.

Diana, another parent, had her own unique perspective of the school’s support of Latin@ emergent bilingual students. She acknowledged the school’s cooperation with the book club in her exit slip for the final session, writing:

Me siento muy contenta de que la escuela tenga programas/actividades para los niños hispanos. Es bueno que hayan cooperado con las actividades del book club.

/ I feel happy that the school has programs/activities for Hispanic children. It’s good that they have cooperated with the book clubs’ activities.

For Diana, the book club’s existence was a show of the school’s support of culturally and linguistically diverse students. Yet, like Carol, she had concerns about her daughter, Lourdes, not speaking Spanish within the school day.

What do you think and feel?: The Reflective bonfire of facilitator questions, video viewing, and participant voice. Carol and Diana particularly employed their final reflection conversations to “nail down” their critical encounters. The final reflections made space for Carol and Diana to consider the entire book club experience. I employed viewing video clips as well as reflective questioning to support participants’ deepening understandings. Of particular significance was the role of the video recordings to capture the actions book club children had taken to voice their bilingualism at school.

Carol's action: Delving deeper into previous critical encounters and taking action. Carol and I viewed video clips from various book club session recordings and dialogued about the recordings. As Carol and I watched the clip from session five, spotlighting *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995), we observed participants' discussing their feelings around speaking in Spanish and English. Carol took a decidedly critical stance toward language and the school during her final reflection. I asked Carol "Y como te sientes cuando [Bunny] habla un poco en inglés y cambia al español y regresa a inglés? / And how do you feel when [Bunny] speaks a little in English and changes to Spanish and returns to English again?" (Carol 7/14/2012 L32-33). Carol's response "named" marginalization: the home – school language divide Bunny, her daughter, faced at Florida Elementary. She commented that

Tiene que manejar los dos idiomas. It's like a little switch for a light. En casa, español and en escuela y actividades, only English. / (Bunny) has to manage her two languages. It's like a switch for a light. In the house, Spanish and at school and activities, only English." (Carol 7/14/2012 L34-35)

Carol's perspective also included her recognition of a shift in her home: Spanish was being spoken in her home. During her interview at the beginning of the study, Carol referred to how much English dominated in her home. By reading dual language books to prepare for sessions and having the opportunity to check-out additional dual language books from the school media center, by the end of the study, Carol had experienced an increase in the "voicing" of Spanish in her home context.

Carol and I also watched a video of the children's Día commercial in which several book club children recited a dual language poem, adapted from *Book Fiesta*

(Mora & López, 2009), that aired on the school's CCTV channel. I asked her to tell me what she thought about the dual language commercial. Carol named the unresponsiveness of the school in a most explicit manner when she commented about the commercial: "es bueno pero el malo es que no hay actividades en la escuela en español. / It's good, but the bad part is that there are no activities in the school in Spanish" (Carol 7/14/2012 L50).

Diana's dilemma: Wanting more bilingual space at school for Lourdes. As we conversed during her final reflection, Diana and I watched the children's Día commercial. Lourdes was with us also. Being able to dialogue with Diana while her daughter was present, offered me an opportunity to draw Diana's attention specifically to Lourdes' school experiences and offered Diana space to know what being bilingual at school was actually like for her daughter. I asked Lourdes "What did you think when uh, when your friends saw you on the commercial?" (Diana 6/2/2012 L140). Lourdes answered and began talking with her mother:

Lourdes: Um. They didn't know I was in the book club.

Diana: And that you spoke Spanish {laughing}.

Lourdes: Well they did know that.

Diana: They did know that. OK. They did know that. (Diana 6/2/2012 L141-145)

Diana's repetitious sentence ("They did know that. . . . They did know that") caught my attention. She was assuring herself and, even, a little surprised that Lourdes' peers knew Lourdes spoke Spanish. Indeed, Lourdes had brought her peers' attention to the Día

posters and to the existence of the book club, as Diana had admonished the children to do during session eight.

When Diana and I continued the conversation about the children's commercial, I wanted to draw her attention to Lourdes' pride in voicing her bilingualism upon a school-wide platform. I reflected "[Lourdes] was very loud (while reciting the poem in the commercial). 'I've been memorizing this,' (she said)" (Diana 6/2/2012 L137). Diana responded "It's like a version of her (Lourdes) and I want this version of her in school" (Diana 6/2/2012 L138-139). Without speaking in both Spanish and English regularly in school spaces, Lourdes was not the "version" of herself that she was while translanguaging in the commercial. Diana captured and communicated the dismissive nature of the school's consistent silencing of Lourdes' bilingual voice. Namely, Lourdes deserved opportunities to "voice" Spanish at school. According to Diana, a "version" of Lourdes did not exist at school. Diana deserved a school that would partner with her to make spaces for, preserve, and expand her daughter's rich linguistic and cultural resources.

Extinguishing our children's bilingualism: Schooling. Thus, the silencing of Spanish at school was a kind of marginalization that Diana and Carol, among other book club parents, knew their children lived with daily. Within this study, critical encounters in book club sessions, interview and final reflection conversations alluded consistently to the stunting of children's Spanish development through the dominance exerted by a "monolingual [English] bias" in the school and the community. The English/Spanish language divide between home and school did not mean that the two contexts were a "cultural mismatch" (Gutiérrez & Orellana, 2006) because of some cultural insufficiency

in culturally and linguistically diverse families' homes. Instead, the school failed to respond to, to draw upon, and to enrich the cultural and linguistic diversity among its students and parents.

Furthermore, there was no forum for parents to communicate their concerns about the silencing of Spanish in the school. When I interviewed the assistant principal, I relayed to her, with the parents' consent, a list of parents' suggestions, namely, the need for spaces in which children could use their Spanish at school:

Kelli: One (suggestion) was "the kids needed to have more chances to use their Spanish at school."

Jane: So do they have ideas about that?

Kelli: They liked book club and would've liked for it to keep going. And we were working on that and I think one mother was trying to work on that.

(Smith 10/16/2012 L573-583)

Neither did the book club continue after the study, nor did the assistant principal and book club parents meet.

Taking "Lovingly Subversive Action"

Realizing the school's "choke-hold" associated with the dominance of English, book club parents and children had shouldered the heaviest burden of addressing the "monolingual [English] bias." The book club took actions that were "lovingly subversive" (Macedo, 2012) to confront institutional-sponsored silencing. Such silencing relates to official and unofficial means used by educational systems to dominate "who can speak, what can and cannot be spoken, and whose discourse must be controlled" (Fine, 1991, p. 33). These actions included three primary activities: dual language letters

presented to the assistant principal, a dual language commercial in which the children recited a Spanish/English language poem, and a poster celebrating Día placed in the school hallway. Each action possessed a seemingly simple purpose, but a closer look could reveal a confrontational function.

Participants' decision to present the assistant principal with dual language letters, on the surface, provided an opportunity to thank Ms. Smith for supporting the book club; however, Carol noted that writing the letters in both languages would require the assistant principal to "work some." Thus, subversively, re-positioning Ms. Smith as a novice additional language learner was the letters' critical purpose. Within the dual language commercial, book club children recited the dual language poem which opened and closed our sessions (see Appendix K to view a copy of the poem). The airing of the commercial on the school's CCTV channel was a way to celebrate Día. From a critical perspective, the commercial was a way that the children used an existing structure within the school, the daily morning CCTV news report, to "voice" their bilingualism via a platform viewed by the entire school. Posting Día posters in the school hallway enabled the participants to display photographs of book club activities and literature as well as words in English and Spanish. Diana encouraged the children to bring their peers' attention to the Día posters as a chance to publicize their membership in a bilingual book club and to display publicly their bilingualism. Parents and children challenged the dominance of English, silencing of Spanish, and the invisibility of bilingual children.

Voicing bilingualism. By sharing dual language letters (see Figure 5.5) with the assistant principal, parents and children re-positioned themselves as bilingual experts in

the English-dominant school context. Bob, Piguin and I discussed reading the letters to the assistant principal. Piguin said,

Ella tambien vio que nosotros hablamos español pero veía que yo le yo le ayudaba a [Bob] entonces quiere decir que “a por lo menos está mamá se interesa en hablar el inglés de estar con su hijo.” / [Assistant Principal Smith] also saw that we were speaking in Spanish, but she also saw that I was helping [Bob]. (So Assistant Principal Smith was saying to herself maybe) “Oh. At least this mom is interested in speaking in English and being with her son.” (Piguin 6/27/2012 L318-321)

We also noticed Ms. Smith’s inability to help Bob read the Spanish words in the letter as well as her ability to support his decoding in English. Piguin asserted her bilingual advantage saying, “En cambio, yo si podria añadir el español con [Bob] y el inglés con [Bob]. / However, I could add in Spanish and in English with [Bob]” (Piguin 6/27/2012 L328). Bob agreed that his mother had helped him read in English and in Spanish.

Carol, Bunny’s mother, observed that as the assistant principal tried to understand the words she looked “like somebody put a blind on her face” and that “her face changes when English is there like ‘I can do it.’ But if she knows both languages she doesn’t have the trouble. She can smile for both (letters, the one in) English and the one in Spanish” (Carol 7/14/2012 L40-43). Carol was the mother who challenged participants to write the letters in Spanish and in English so that the assistant principal could “work some” and “have a little trouble” because “we have uh trouble” (BC7 E5). Having “trouble” with two languages was familiar to Carol who saw the necessity of taking “lovingly subversive action” (Macedo, 2012) to put the assistant principal in an “anda en mis zapatos / walk in my shoes” situation. When I asked the assistant principal to comment

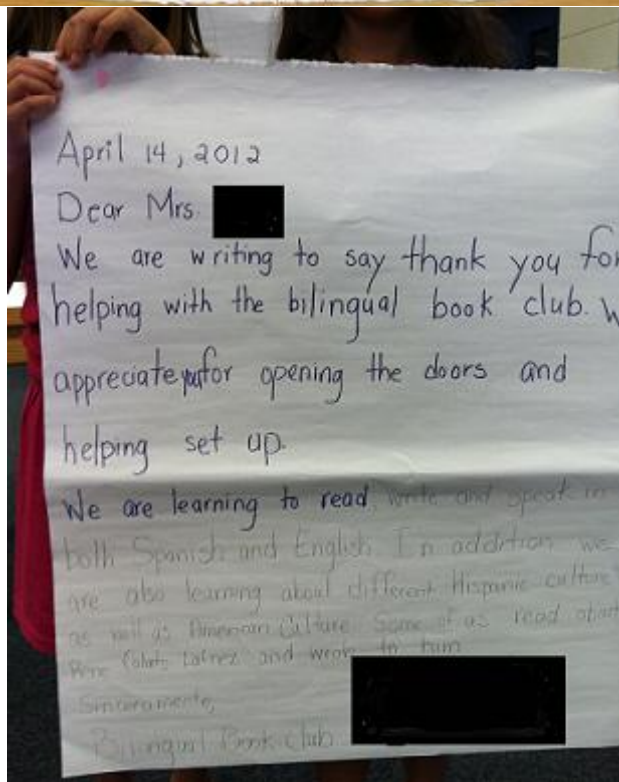
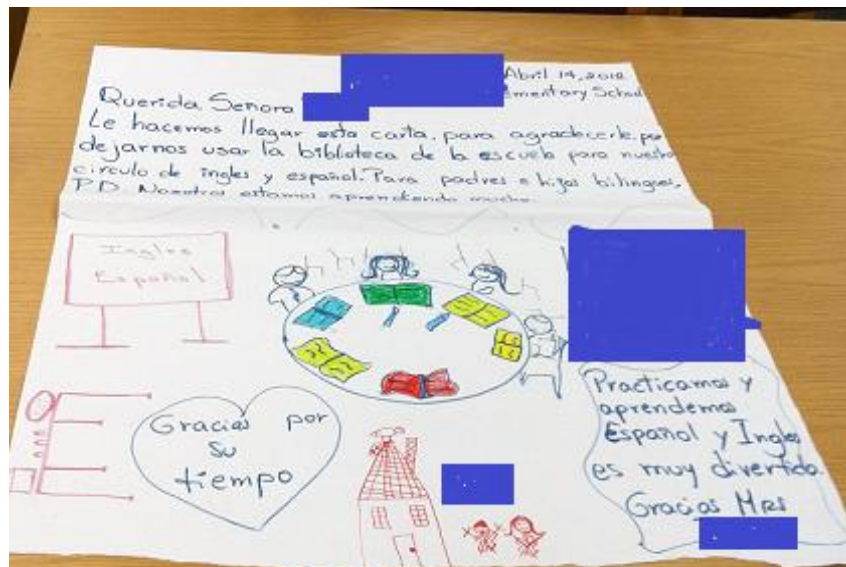


Figure 5.5. Dual language letters to Assistant Principal Smith from (pictured on top) Chapis (parent), Piguin (parent), Carol (parent), Bob (student), and Chicharito (student) as well as from (pictured on bottom) Lourdes (student), Bunny (student), Jacob (student), Saul (student), Diana (parent), and Thomas (parent).

about the book club participants' helping her have a "little trouble," she replied "I like that." Thus, a bilingual family book club possesses the potential to design engagements

among participants and the administration around bilingualism. Such interactions between the administration and bilingual families might promote reflection among administrators about the school's lack of drawing upon children's "total language repertoire" (Ortega, 2010) and about the unofficial and official ways their school system silences students' and families' bilingual voices.

Parent's power. Parent's being able to support their children in both English and Spanish during the dual language letter sharing served as a display of their bilingual advantage. A bilingual book club is a space in which parents can create opportunities: a) to give "voice" to their Spanish and bilingualism in school contexts dominated by English, and b) to position themselves as experts among monolingual English-speaking school administration.

Children's expertise. Chapis, Chicharito's mother, realized that in Ms. Smith's presence, the children acted as bilingual experts, empowered by their ability to teach the assistant principal novel information through their families' funds of language knowledge:

Y para esas [los niños] "que ah fuimos con [Assistant Principal Smith] enseñarle inglés y español." De five hundred kids que tiene el escuela, decir se sienten importantes de esos five hundred kids, twenty ten no se cuantos hay alla pueden hablar los dos idiomas. Tienen una ventaja sobre los demás compañeros. / And for them (the children how it was like) "we went to see [Assistant Principal Smith] to teach her English and Spanish." Of the five hundred kids that the school has, they, the twenty, ten, or however many kids there are at the school who speak two languages, they feel important out of the five hundred children.

They have an advantage over all of the other children at the school. (Chapis 8/4/2012 L278-281)

Chapis' insights reveal the book club's function as a vehicle for taking action to position bilingual children as having a powerful advantage. In particular, the book club, as a school-sponsored or sanctioned activity, provided participants with additional access to the administration. By arranging encounters with the administration, as El Círculo Familiar Bilingüe de Libros did through the dual language letter sharing, a book club may bring children's wealth of bilingual capital to the administration's attention and possibly, exert influence over the administration.

Administrator's opportunity for enlightenment. The assistant principal reflected upon the dual language letter reading saying,

(The children) were excited to present that to me. . . . I think from parent perspective it was exciting to see their children presenting in both Spanish and English and seeing them ah do that. I think that was exciting for them. . . . Um and then I uh also think that from the parents' perspective it was exciting and valuable to share themselves, their own culture. (Smith 10/16/2012 L324-334)

I asked the assistant principal to describe her thinking as the participants read the letters to her in Spanish and she responded,

I recognized my name. . . . Some of the words I could recognize but I think that for the kids, I think it was exciting for the kids to be able to help the assistant principal read something. . . . I felt more comfortable when they were reading the English version because I could follow along better. Because there was an element of understanding there. . . . But the Spanish one, it wasn't that I was

necessarily uncomfortable with it but because it was not my language, I was listening more to the way she was pronouncing things as opposed to the meaning . . . of what was going on. . . . [Just listening] to the sounds of it. (Smith 10/16/2012 L339-411)

The assistant principal had an opportunity to feel what being an additional language learner was like.

The participants re-positioned the assistant principal as an additional language learner by creating an opportunity for her to read and listen to a language with which she was not proficient. The assistant principal recognized the deeper indications of her experience:

So (I think that's the same way when kids) . . . or someone with a different language, learning to read in English. I would think that would be kind of be the same. Because you are just trying to figure out the sounds first. (Smith 10/16/2012 L411-416)

In fact, the assistant principal directly addressed her belief about her school's responsibility and efforts to include diverse language and culture families in the classroom. She said "we have such diverse cultures here and really tap into the families there and say 'hey, do you guys still have family over there? How can my children in my classroom learn about your family and what they do?'" (Smith 10/16/2012 L193-197). As the participants' perspectives indicated, the school did not take significant advantage of the complete linguistic and cultural repertoires of bilingual families.

Ms. Smith showed support of the children and parents in El Círculo Familiar Bilingüe de Libros in multiple manners. Her actions included opening the school for the

book club's use and helping locate a highly visible location in the school to hang the Día posters. Additionally, after receiving thank-you letters from the children, the assistant principal sent postcards to each child in response. Meeting with participants in her office to receive their dual language letters was another meaningful exchange. These dual language letters remained prominently displayed upon her office wall into the following school year.

Thus, the assistant principal was not dismissive of the book club participants. She simply was unaware of the impact of the school's marginalizing systems (i.e., English-only instruction, AR reward system) upon Latin@ emergent bilingual families. Thus, a bilingual family book club could be a tool for helping administration "come to know" the realities of bilingual children and parents in their school - to be connected to the family's home.

Inspiring hope. Chapis felt that the assistant principal might be inspired to reflect upon her monolingualism and desire to develop bilingualism:

Ellos aprendimos a nosotros como mamás y [Assistant Principal Smith] también le quedó como que el gusanito. "De qué interesante poder hablar dos lenguas." Si esos niños lo están pudiendo y las mamás también más que ellas. Los niños están aprendiendo el español y las mamás están aprendiendo inglés. Ah dicho ella "yo soy la principal y solo hablo uno." / As moms we learn and [Assistant Principal Smith] also she learns or at least something got her attention like (perhaps she thought to herself) "how interesting to be able to speak two languages. Yes, these children they are doing it and the moms are also doing it (even more than the kids). The children are learning Spanish and the moms are

learning English.” She says to herself “I am the principal and I only speak one language.” (Chapis 8/4/2012 L261-266)

Therefore parents, as Chapis indicated, “got the assistant principal’s attention” and re-positioned the assistant principal in a critical space. Indeed, within the critical space the assistant principal faced the challenges of bilingualism and may have been able to understand how her monolingualism placed her at a disadvantage in communicating with and advocating on behalf of bilingual children and families.

Diana, Lourdes’ mother, identified the *Círculo Familiar Bilingüe de Libros* as a “bridge” for Lourdes, her daughter, to develop biliteracy. The bridge metaphor does indicate the potential of the book club to build a bridge to connect the bilingual world of families with the English monolingual reality of the administration. Unfortunately, without teacher participation within sessions, participants’ actions had a limited impact, if any, upon the larger school community. Participants produced hope for themselves through their “lovingly subversive actions” around: voicing bilingualism, positioning themselves as experts, and re-positioning the assistant principal, who was prompted to think deeply about the marginalization of Latin@ emergent bilingual students at school.

Praxis and Participant Agency: The Keys to Promoting Syncretic Literacies,

Critical Understandings, and Collective Action

The praxis of the facilitator/educator/researcher structured the framework for El *Círculo Familiar Bilingüe de Libros* (see Chapter Two and Appendix B). Particularly, the elements of translanguaging, multiliteracies, and discussion and response around culturally and linguistically relevant literature framed the book club’s design. In addition, as a facilitator, I collaborated with participants to promote critical spaces

through conferencing about translanguaging practices used during sessions, working together to select texts, and sharing together about dual language books from the school media center. Practicing reflective responsive teaching by altering facilitation questions used during literature discussion and by designing particular interview questions, I ensured that my praxis promoted critical spaces among participants.

Collaborative functioning of translanguaging, multiliteracies, dialogue, and agency. All of the elements of the book club design were vital to the curriculum. Without opportunities to translanguage, emergent bilingual participants could not have communicated and employed, as precisely, their multiliteracies during dialogue and response around literature. By translanguaging, participants employed agency to share meaning with one another. Parents and children could look at both languages in the literature to move fluidly between languages (Blackledge et al., 2014; Cenoz & Gorter, 2011; García, 2009; García & Flores, 2014). Employing translanguaging and multiliteracies to dialogue and make meaning required participant agency. Furthermore, reflecting critically to look for layers of meaning within words and the world was another manifestation of agency among parents and children. One significant impact of the converging resources of translanguaging, multiliteracies, dialogue and response around literature as well as participant agency was a sense of community that evolved among participants.

Figure 5.6 displays three gears and three arrows to illustrate the interaction among translanguaging, multiliteracies and literature dialogue and response. The largest gear includes the label, *translanguaging*. The two smaller gears display two different labels: *multiliteracies* and *dialogue and response around literature*. The three arrows depict the

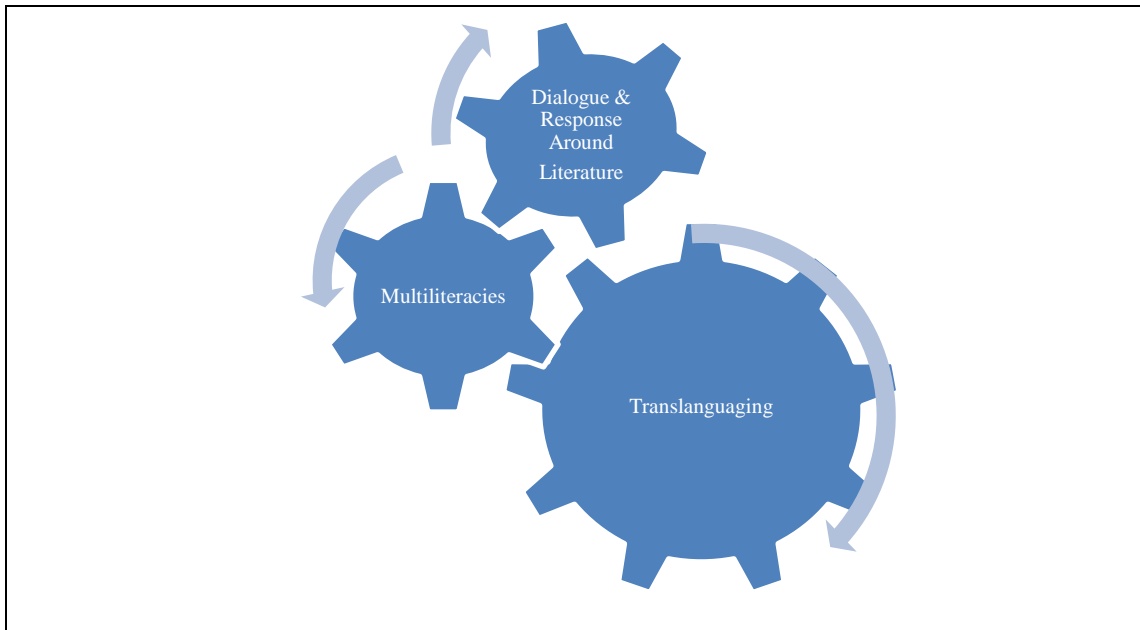


Figure 5.6. The collaborative functioning of translanguaging, multiliteracies, as well as dialogue and response around literature in the book club.

movement that happens among the three gears. This movement is due to participants' agency and the collective agency of the group. The gears' interaction occurs during transactions among participants as they draw upon translanguaging and multiliteracies in dialogue and response.

Without all three gears, the transaction would be incomplete. For instance, the children could not have created the idea to film a commercial and used their two languages to recite the poem during the commercial without: a) using biliteracy to read *Book Fiesta* (Mora & López, 2009), b) translanguaging about and responding to the book, c) bringing their multiliteracies (i.e., knowledge of the CCTV channel and studio) into their brainstorming about a way to celebrate Día, the holiday related to the literature, and d) speaking in both of their languages as they recited the dual language poem in the commercial. The gears functioned in a collaborative fashion among the children as they learned together.

The collaborative functioning of all gears among participants possessed a synergy within the book club. The synergy exerted a centripetal force among book club members pressing participants toward a collective center and forging a community, bonded through the use of multiple languages (i.e., during the commercial Bunny and Lourdes wrapped their arms around one another's shoulders when "leemos libros juntos / we read books together" was recited; Bunny, Lourdes, and Chicharito screamed the words together). A bi/multilingual lens re-frames individual's conceptions of languages enabling engagement with others through more possible communicative pathways. For instance, within the book club space, Diana could accept translanguaging as a useful and necessary bilingual practice for participants as they made meaning of conversation and texts (however, before the book club started, she found translanguaging practices unacceptable). Conceiving of communication through a bi/multilingual lens, ultimately, enables interlocutors not only to speak with each other by means of socioculturally, historically diverse/heteroglossic utterances, but also to join with one another, intimately, around communication. Since "translanguaging is . . . the only discursive practice that can include all family members . . . includ[ing] and facilitat[ing] communication with others . . . to construct deeper understandings and make sense of [our] bi/[multi]lingual worlds," participants could relate as a family through languages and varied multiliteracies (García, 2009, p. 45).

Thus, when Bunny could speak Spanish and English with her mother, Carol, she could understand the conversation and when Lourdes had the support of English and Spanish in a dual language text, she felt interest in reading in Spanish because it made sense. Translanguaging as well as multiliteracies were aspects of cultural identity that all

participants employed, individually and collectively, within the book club community. For instance, as participants wrote the dual language letters to the assistant principal, they translanguaged with one another about the conventions of letter-writing in both Spanish and English, wrote and re-read the letters in both of their languages, and drew pictures on the letters. After completing the letters, participants decided to share the letters with the assistant principal, taking turns reading portions of the letter and providing scaffolds for one another to support biliteracy (i.e., Piguin provided a hint for her son, Bob, about the correct pronunciation of a word which he had pronounced incorrectly as he read the letter to the assistant principal).

Book club syncretism. The process of developing syncretic literacies (see Figure 5.7) involved participants translanguaging to bring their multiliteracies (i.e., knowledge of Latin American countries, knowledge of Florida panhandle neighborhoods, understanding of AR, biliteracy, etc.) to bear upon their transactions with texts. During these critical encounters with one another, words, and the world, parents, children and the facilitator named critical understandings (i.e., children's images are not visible at school unless the children meet AR goals; children do not have translanguaging spaces at school, but they should; being bilingual is an advantage that the assistant principal does not have, etc.).

Figure 5.7 displays a circle created by three arrows connecting three images. The arrows depict the unbroken cycle of interaction and conversation among book club participants. The image on the northwest side of the circle includes the three collaboratively functioning gears (*translanguaging, multiliteracies, discussion and response around literature*) portrayed earlier in Figure 5.6. With their multiliteracies,

participants transacted with not only texts, but translanguaged during dialogue with one another and responded to literature. On the northeastern part of the circle are the words, *collaborative community*, upon a photograph of participants working together on responses. Interacting around literature with themes and languages relevant to participants' homes supported participants in forming a collaborative community. Within the book club community, participants had space for voicing their bilingualism and experienced cultural identity affirmation from literature images and themes as well as from one another's stories.

The image on the south of the circle is a series of five spherical images layered upon one another with the words, *critical encounters*, above the images. The issues of cultural identity and struggles around bilingualism within the literature beckoned participants to attend to their experiences around culture and language. By employing their own agency to voice their experiences, participants, with the support of responsive facilitation, sparked critical understandings during dialogue. These instances were critical encounters for book club participants (i.e., the parents' and children's naming of the invisibility and silencing faced by bilingual children at school in relation to the AR program). From the smallest to largest, the images include: a) a photograph of the book club working collaboratively on responses to literature, b) Chapis' family portrait including herself, Chicharito, her husband and her daughter wearing their martial arts uniforms that she created as a response during the first book club session, c) a map of Florida, d) the U.S. flag, and e) the world.

The smallest image, a photograph of the book club interacting, is the most basic area within which participants related and made meaning – the book club context.

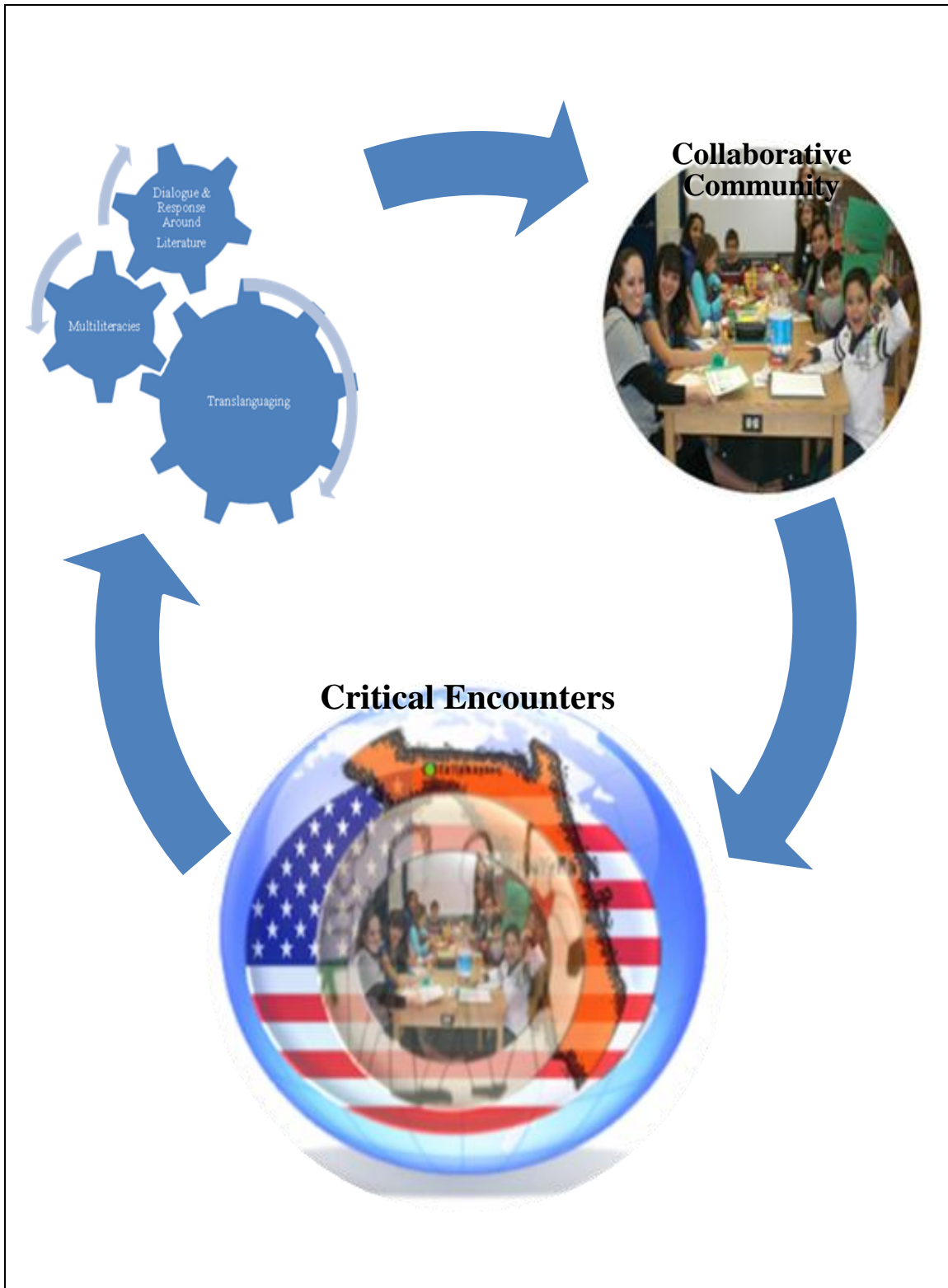


Figure 5.7. The Process of syncretic literacy development in book club spaces.

Chapis' family portrait symbolizes the wider context of various family worlds converging, as participants made meaning in the book club using the tools of their multiliteracies. The map of Florida represents the community realities like schooling, government and other institutions impacting each family. The U.S. flag conveys the national context influencing community realities like national anti-immigrant sentiment that pervades our nation (Sanz, 2013). Finally, the globe represents the realities beyond the U.S. that envelop each context nestled within it (i.e., the book club, the families, Florida, etc.). These contexts all symbolize the layers of meaning within every word spoken by, read by, written by, and thought about by humans. With two languages, various birth nations, as well as multiliteracies constructed and reconstructed across nations and generations, book club families mediated their identities and navigated meaning. Critical understandings occurred for participants because they peered into, constructed and re-constructed the layers of meaning within their worlds. The constructing activities of participants around literacies, meaning, and words supported them in developing novel literacies (syncretic literacies) through their collaboration during dialogue and response to literature.

Lo hicimos juntos / We did it together: Collective action. Empowered to take action around critical understandings, participants employed their syncretic literacies to plan to use their multiliteracies in novel-fashions. For instance, children and parents combined their knowledge of letter writing conventions in Spanish and English to write letters for the purpose of re-positioning the assistant principal as an additional language learner and the parents and children as rich in linguistic and cultural repertoires of practice.

Figure 5.8 displays an iceberg with two sections. The iceberg's summit includes the label, *iceberg peak: collective action*. The words, *underlying the surface water: syncretic literacies and critical understandings*, appear on the lower half of the iceberg. I borrow the common underlying proficiencies of a bilingual individual's two languages (see Cummins (1980, 1981) for more information about the common underlying proficiencies theory). Although an iceberg is visible above water, its foundation lies beneath the water.

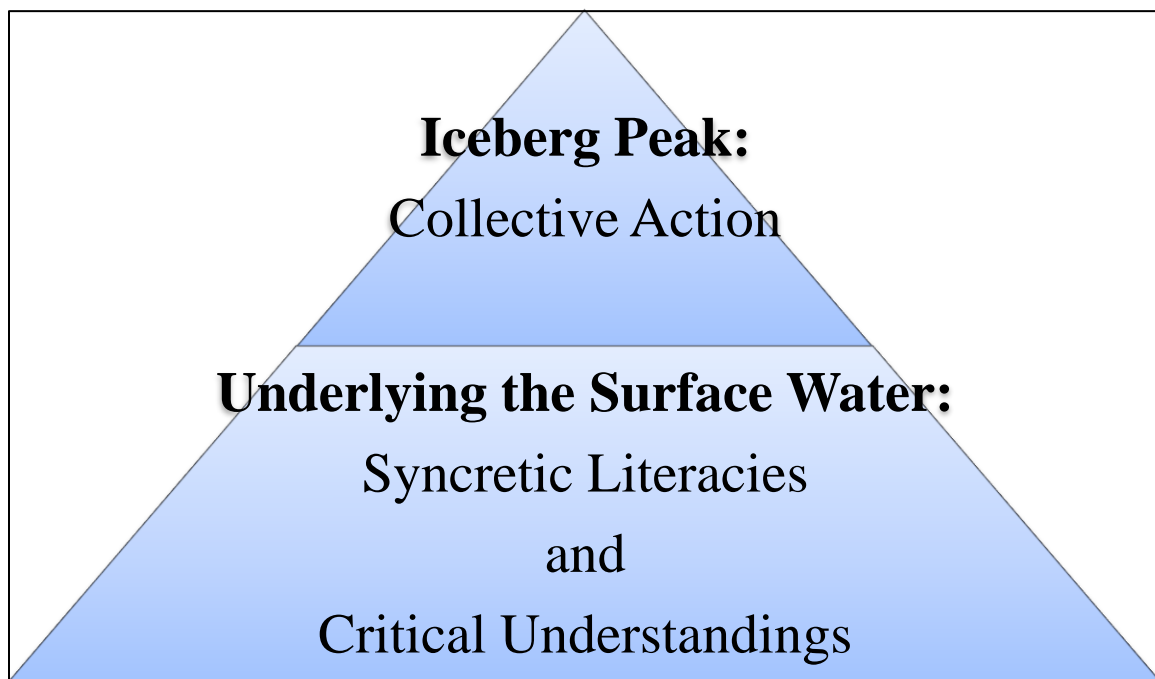


Figure 5.8. The image of an iceberg demonstrates how critical understandings and syncretic literacies underlie collective action.

The iceberg summit in Figure 5.8 depicts the book club's collective action. Indeed, participants' collective actions were the only aspect of the book club visible to the community surrounding the book club. These actions included the dual language letters participants shared with the assistant principal, the dual language CCTV image of the iceberg from Cummins (1980, 1981) who used two icebergs to display the

commercial, and the Día posters. The most critical aspect of employing multiliteracies and translanguaging dialogue around culturally relevant issues in books and bilingual realities was the agency participants took to collaborate in dialogue and in acting. Thus, the book club spaces only promoted critical understanding and action among participants because parents, children, and the facilitator *collectively* collaborated and engaged with one another.

Conclusion

Participants' shared, accessed, and altered understanding through translanguaging to "name" their realities and the marginalization they faced. Culturally and linguistically relevant literature, dialogue and response, and the facilitator served as curricular tools within the book club to support meaning-making and taking a critical stance. Infused with the sociocultural layers upon layers of meaning inherent in participants' utterances (Bakhtin, 1981), dialogue among participants acted as a catalyst and created opportunities for participants to employ their multiliteracies as they learned. The grouping of parents and children together in bilingual discussion was the most unique feature of the study. Learning side-by-side enabled parents and children to impact one another's understanding of their bilingual realities and to work in conjunction around their varied multiliteracies and linguistic and cultural repertoires.

Parents, children and the facilitator collaborated together within the book club space to take a critical stance toward being Latin@ and bilingual within an English-dominated school and community. During this process, a community developed among participants as they created syncretic literacies that supported a metamorphic process of critical reflection as well as individual and collective action. Ultimately, participants'

“lovingly subversive actions” (Macedo, 2012) were manifestations of their emerging critical consciousness.

The final chapter not only addresses the implications of the findings that may be helpful to administrators, educators, media specialists, and Latin@ emergent bilingual parents and children, but also reveals the significance of the research and questions for future research.

CHAPTER SIX

Implications, Significance of the Study, and Conclusion

The findings of this study enliven how taking a critical sociocultural stance involves all languages as resources for learning. When all of students' languages are central to learning contexts, then bilingualism, biliteracy and cultural identity serve as connections among learners and contextualize learning around students' homes. Educators must prioritize getting to know their students and children's families, have a bi/multilingual lens, support students in taking a critical stance and taking action, as well as focus upon designing curriculum collaboratively with students and families around children's complete linguistic and cultural repertoires. Creating democratic learning environments for taking a critical stance includes opportunities for dialoguing around issues relevant to culturally and linguistically diverse students' lives. Children's literature portrays such relevant issues and is a tool for sparking critical encounters with the world and words.

In this chapter, I suggest practices useful for administrators, teachers, parents, and media specialists related to adopting a bi/multilingual lens, designing critical spaces, and creating collaborative curriculum and contexts essential for all students' learning. To address the most pressing implications that the study's findings enable me to suggest, I took a critical stance toward the engagements and tools used in the book club to reflect upon ideas for educators and parents scaffolding children's and one another's learning.

Implications

This study emphasized social justice and social practice as pillars of a holistic dynamic bilingual learning context, El Círculo Familiar Bilingüe de Libros. To tackle the “monolingual [English] bias” that dominates U.S. education (Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; Ovando, 2003) and the failure of U.S. schooling to promote positive academic outcomes for Latin@ students (Cammarota, 2006; Gándara & Contreras, 2009; Muñoz & García, 2010; Quiroz, 2001; Ream et al., 2009; Valdés, 2001), this study explored one way to transform bilingual education practices surrounding emergent bilingual Latin@ children by developing a family book club. To pursue movement toward a bi/multilingual lens in schooling, I inquired into what could happen when Latin@ emergent bilingual children, their parents, and an emergent bilingual facilitator/researcher dialogued and responded to culturally relevant dual language picture books within a bilingual family book club setting.

Creating a Critical Sociocultural Stance: Languages, Plural, Lead Learning

In U.S. schools, in particular, a translanguaging space in which students identify themselves around their cultural and linguistic identities serves as an opportunity to mediate the struggles and benefits of cultural and linguistic diversity. Within our burgeoning culturally and linguistically diverse population of children, *culturally* and *linguistically diverse* could actually be only a partial identifier of American children. A more accurate name, considering the sheer number of our culturally and linguistically diverse students (García & Kleifgen, 2010), is culturally and linguistically diverse *majority*. Indeed, a majority of our children are culturally and linguistically diverse (García & Kleifgen, 2010). If schools actually want culturally and linguistically diverse

children, in particular Latin@s, to learn, then our children must have spaces to mediate the struggles and benefits around being bi/multilingual (DeNicolo, 2004, 2010; DeNicolo and Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina & Martínez-Roldán, 2011). Yet as our nation's cultural and linguistic diversity burgeons, a "monolingual [English] bias" shrinks the possibilities of learning by demanding a single language of instruction and assuming a monolingual lens. Our population is simply too multilingual *not to learn* when we consider that language (actually, *languages*), and therefore, its social, cultural heteroglossia, leads learning (Bakhtin, 1981; Freire, 1970; Todorov, 1984).

Within this study, the words of Chapis, Carol and Bob typified the findings around the theme, "Compartir / sharing bilingualism, biliteracy and cultural identity." Chapis declared about bilingualism: "Es una herramienta. / It's (bilingualism is) a tool" (Chapis 3/21/2012 L998). Carol described the development of bilingualism as "una batalla, lo tienes que tienes que luchar. / A battle, you have to fight" (Carol 2/21/2012 L254-255). Bob expressed that he was "just the only one of (his) family" to be born in the U.S., which made him feel "lonely" (Bob 5/21/2012 L186). Bob also faced peers who chastised him about not being "American." Thus, Bob felt isolated at home and at school because he was neither completely "native-born Latin American" within his family context, nor entirely "culturally and linguistically monolingual English-speaking Eurocentric American," in the eyes of peers at school.

The bilingual family book club was a translanguaging space for sharing the various meanings of being bilingual in the U.S and for using bilingualism and cultures as

tools to battle through the isolation many emergent bilingual children feel. Having an opportunity to translanguage in order to communicate the meaning of these bilingual realities was valuable for book club participants because language leads learning (Halliday, 1969, 1969/2002; Vygotsky, 1978, 1981; Wells, 1994) – not simply a particular or single language but language as a system of communication and meaning-making, whatever symbols and sounds compose the surface structure of the language (i.e., different symbols make up “abuelos” or “grandparents.” Moreover, varied sounds can be heard when people speak the words, “abuelos” and “grandparents.” However, both words help people organize their communication about who certain people in their lives are and what kind of connection exists with particular individuals in their world). Thus, using languages anywhere (including the bilingual family book club) involves *all* of the historical, social, and cultural significance embedded and reflected within words (Bakhtin, 1981; Freire & Macedo, 1987; Todorov, 1984).

Therefore U.S. teachers, administrators and media specialists must, when considering the staggering failure of our schools to support LEB students in achieving academically (Gándara & Contreras, 2009; García & Kleifgen, 2010; Ream et al., 2009), create translanguage spaces at school in which children bring their complete cultural and linguistic resources to academic learning contexts. Multiple actions make the creation of translanguage spaces possible:

- Educators must gain understanding of the nature of bilingualism and how to structure learning contexts that will enable children to use all their languages simultaneously. They gain this knowledge through reading and

discussing professional literature about bilingualism and bilingual education as well as talking with bilingual parents and educators;

- Schools should bring culturally and linguistically diverse authors/illustrators of, for example Latin@ children's literature, to talk to faculty and students about their works as well as make opportunities for faculty and students to discuss literature and create their own responses to the authors'/illustrators' works.

A bi/multilingual lens: Broadening knowledge and conversing about bilingualism. In order to perceive students' translanguageing as valuable and, what is more, to create spaces for translanguageing, teachers and administrators must first understand the nature of bilingualism such as Cummins' (1980, 1981) concept of the common underlying proficiency (CUP). The CUP explains the transfer of home language skills to the additional language and describes how the home language provides the basis, cognitively and linguistically, for acquiring an additional language. An understanding of bilingualism helps administrators and teachers create a bi/multilingual lens that will contribute to educators' teaching stance. Supporting teachers and administrators in developing a bi/multilingual lens must happen as they are pursuing training in higher education. For instance, teacher education and principal preparation programs must be designed around acknowledging the cognitive, social, cultural and global benefits of bilingualism.

Furthermore, administrators and teachers must be encouraged to take a critical stance toward power structures embedded within schools. This understanding must be undergirded by an emphasis upon taking action. When administrators and teachers

decide to take action to confront inequities in schools' power structures, then they can overturn those structures. Understanding that all people's socialization, either counters or pathologizes the experience of schooling, will help administrators and teachers understand not only the power structures embedded in our schools, but also why various children experience school as they do.

Heath (1983), for example, shed light upon how white teachers' stance toward knowledge failed to recognize the knowing of culturally and linguistically diverse students. Heath's work revealed a bias toward an efferent transaction with texts among white teachers that was also held by other white families in a community. The culturally and linguistically diverse families in the same community prized divergent thinking. Thus, culturally and linguistically diverse students frequently experienced aesthetic transactions with literature. Without this understanding of culturally and linguistically diverse students, the white teachers could not perceive and understand the value and meaning of these students' transactions with texts. When teachers and administrators can comprehend how "stance" or "mindset" impacts their own actions and students', then they can begin to know the importance of a bi/multilingual lens toward languages, students, words, and the world. A bi/multilingual lens, for example, can help teachers know how a school's structure reinforces inequity around language in the classroom which will help educators take steps toward acting to create more equitable language learning environments at school. Administrators might also begin examining their school's stance toward languages by studying the position statements of various professional organizations like the National Council of Teachers of English and ensuring that the school's curriculum aligns with the position statements of such groups.

Table 6.1 includes professional resources suitable for expanding educators' knowledge of translanguageing and creating spaces for translanguageing in the classroom. These resources can support administrators and teachers in developing a bi/multilingual stance because they foreground the value of bilingualism for expanding individuals' functioning in the world and in their families. Among the sources in Table 6.1, García (2009) and Baker (2011), for instance, helped me, and likewise would support an educator, to understand the basic theories underlying additional language acquisition, the history of teaching an additional language, current methods/practices of bilingual educators, and global language policy issues. As educators, read this literature, they should talk together in discussion groups. Inviting a bilingual teacher and/or parent to participate in the conversations would help teachers deepen their understanding of bilingualism and constructing translanguageing spaces.

For instance, conversing with emergent bilingual parents during the study enabled me to learn from the mothers, Chapis and Piguin, what it was like to ask their sons, Chicharito and Bob, for help with translating Spanish into English and vice versa. This helped me comprehend more deeply the level of translation skills Chapis and Piguin's sons brought to every bilingual conversation and dual language text we shared in the book club. Furthermore, this knowledge also made me aware of the collaborative relationship the boys had with their mothers around translanguageing. With this understanding, I had an example directly pertinent to what I had read in professional literature: emergent bilingual children bring translanguageing skills to learning contexts, in part because they often serve as translators for their families. Hence, I applied this understanding to structure book club sessions around ensuring parents and children had

opportunities to share what they were reading in pairs (i.e., During the reading aloud of texts, parents and children had opportunities to turn to one another to discuss a page we had just read and/or to talk about anything in the story that did or didn't remind them of their own lives, etc. In this manner, children and parents had opportunities to translanguage together as they did outside of the book club and to scaffold one another's learning.)

Table 6.1

Professional Resources Regarding Bilingualism, Translanguaging, and Bilingual Learning Contexts

<p><u>References</u></p> <p>Baker, C. (2011). <i>Foundations of Bilingual Education and Bilingualism</i> (5th ed.). Clevedon, UK: Multilingual Matters Ltd.</p> <p>Cenoz, J. & Gorter, D. (2011). A Holistic approach to multilingual education: Introduction. <i>The Modern Language Journal</i>, 95 (iii), 339-343.</p> <p>Creese, A. & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A Pedagogy for learning and teaching. <i>The Modern Language Journal</i>, 94 (i), 103-115.</p> <p>Freeman, D. E., & Freeman, Y. S. (2004). <i>Essential linguistics: What you Need to Know to Teach Reading, ESL, Spelling, Phonics and Grammar</i>. Portsmouth, NH: Heinemann.</p> <p>Freeman, Y. S., & Freeman, D. E. (2006). <i>Teaching Reading and Writing in Spanish and English in Bilingual and Dual Language Classrooms</i> (2nd ed.). Portsmouth, NH: Heinemann.</p> <p>García, O. (2009). <i>Bilingual Education in the 21st century: A Global Perspective</i>. Malden, MA: Wiley-Blackwell.</p> <p>García, O. & Kleifgen, J. (2010). <i>Educating Emergent Bilinguals: Policies, Programs, and Practices for English Language Learners</i>. New York, NY: Teachers College Press.</p> <p>May, S. (Ed). (2014). <i>The Multilingual Turn: Implications for SLA, TESOL, and Bilingual Education</i>. New York, NY: Routledge.</p>

Furthermore, schools can encourage the engaging of administrators, researchers, or teachers with parents as co-leaders of book clubs. Schools must see parents as cultural experts and access that expertise. One way to access parents' expertise is to call upon parents to translate for faculty and staff conversing with culturally and linguistically diverse children and parents. For instance, bilingual parents' names can be kept on a list at the front desk so that staff may contact parents for translation assistance.

Drawing upon the power of Latin@ authors' and illustrators' sharing books and spoken words. Whether regarding teachers' learning with students or administrators' learning with faculty, designing particular experiences to make space for translanguaging should include meeting authors and illustrators and creating books. Such an adventure would embrace: author/illustrator visits, classroom/group activities around reading, as well as responding to readings by, for example, creating bilingual books and celebrating the student/faculty reading responses/created texts. To understand more about how such a series worked within a Latin@ family literacy project, educators and administrators would benefit from reading Keis (2002). His study documented how author visits, read-alouds, literature discussion, and parents and children creating texts together impacted Latin@ emergent bilingual parents and children.

Author/Illustrator visits. An administrator/educator's reason for creating a visiting authors/illustrators series, must be to center learning around bilingualism and students' cultural practices portrayed in children's literature. I suggest that any author or illustrator invited by a school should meet several criteria: a) be a culturally and linguistically diverse author or illustrator of culturally and linguistically diverse literature that authentically and accurately portrays culturally and linguistically diverse students

(see Appendix A for a discussion of such portrayals of Latin@s in children's literature), b) have prior experience speaking to children in schools or small groups, and c) be willing to and experienced with talking with teachers and parents about how culturally and linguistically diverse literature impacted his or her life as an author/illustrator, how she or he is inspired to create, how her or his published works are useful to teachers, parents and children in the classroom and at home, and how to promote children's role as the protagonist of their own lives. Additionally, including storytellers among the authors is a valuable way to emphasize the value of storying within the home, a practice common among linguistically and culturally diverse families (Heath, 1983; López-Robertson, 2004, 2012).

Latin@ children's picture book authors and illustrators reading their books aloud to students and storytellers sharing their tales enables children to see leaders whose work accurately portrays Latin@ realities and children. Within the book club, whenever participants saw their realities within books, they were able to connect to one another around mediating such realities as well as to employ translanguaging to make such connections. Thus, by not only reading, responding to, and discussing the literature, but also by meeting the authors and illustrators, emergent bilingual children will have opportunities to mediate the challenges and benefits of bilingualism with one another. Seeing her or his own languages and cultures employed by an author/illustrator to share their books as well supports the spotlighting of a linguistically and culturally diverse student's life in print. Thus, faculty and students may observe the experiences of culturally and linguistically diverse students as the focus of books. Such a representation

in print lends itself to expressing the legitimacy and power of the cultures and languages portrayed within literature.

Furthermore, accurate representation of culturally and linguistically diverse students' lives supports cultural identity affirmation (Ada, 2003; Almerico, 2003; Mathis, 2002; Norton, 1991; Roethler, 1998; Tiedt & Tiedt, 1999); however, viewing over generalizations (i.e., salsa and chips, fiestas) impacts the identity of Latin@s negatively (Ada, 2003; Barrera & Garza de Cortes, 1997; Barry, 1998; Nieto, 1993aRoethler, 1998) and serves to support prejudice any student may harbor toward culturally and linguistically diverse people (Carrasquillo, 1994). Great power for affirming and broadening cultural identity is tied not only to seeing oneself in and hearing oneself in the languages used by a teacher/author/illustrator, but also in seeing oneself depicted and reading one's various languages in literature (Ada, 2003; Almerico, 2003; Barrera & Garza de Cortes, 1997; Barry, 1998; Carrasquillo, 1994; Mathis, 2002; Nieto, 1993b; Norton, 1991; Roethler, 1998; Tiedt & Tiedt, 1999). (See Appendix A for accurate portrayals and Appendix K for inaccurate portrayals of Latin@s in children's literature).

Seeing and hearing oneself in authors and in books about influential Latin@s.

Within this study, parents and children responded to texts like *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & DeLange, 1995) which expressed bilingual children's experiences and which were selected by participants to focus book club conversations. *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & DeLange, 1995) portrays a Latin@ bilingual girl, Pepita, who struggles with having to speak "twice" or communicate in both Spanish and English. However, after Pepita decides only to speak English, she is unable to communicate with a new Spanish-speaking student in her

classroom when the teacher introduces Pepita to the new girl. Furthermore, Pepita commands her dog in English to stop running away, yet she watches her dog charging toward a busy street because the dog only responds to commands spoken in Spanish. After these experiences, Pepita decides that she will “talk twice” again.

When the book club translanguage to discuss this book, participants’ had a chance to express feelings both positive and negative about experiences in which participants employed their two languages. Participants also noted connections / disconnections with one another’s experiences which enabled parents and children to take a critical stance or to perceive the varied layers of meaning within bilingual experiences. Educators, preparing for an author visit, should use literature positively portraying bilingual individuals who employed their cultural and linguistic resources as powerful tools in their lives. Discussing and responding to such literature sparks conversations for emergent bilingual students to name dilemmas around managing their affective responses toward being bilingual as well as their languages themselves in various situations. Hence, not only would emergent bilingual students benefit, but also monolingual teachers and students could expand the layers of meaning they bring to literature and their lives by being exposed to the experiences of emergent bilingual students.

A Latin@ author like Monica Brown who writes several biographical picture books that exemplify the power and impact of Latin@s’ contributions to the world through art and literature would be an excellent author for children to meet. Her work contributes to making powerful Latin@s visible in children’s literature. Recalling the power of Pepita’s bilingual experiences in *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995) for sparking book club conversations to mediate being

bilingual, books like *Me Llamo Gabito: La Vida de Gabriel García Márquez / My Name is Gabito: The Life of Gabriel García Márquez* (Brown & Colón, 2007), *Me Llamo Gabriela: La Vida de Gabriela / My Name is Gabriela: The Life of Gabriela Mistral* (Brown & Parra, 2005), and *Me Llamo Celia: La Vida de Celia Cruz / My Name is Celia: Life of Celia Cruz* (Brown & López, 2004) are biographical literature portraying influential Latin@s. Employing such literature and translanguage conversation about the literature would offer children a way to prepare for an author visit, to help children mediate being bilingual, and expand faculty and students' perspectives of Latin@ cultures.

Storying to transact with literature and hearing Latin@ storytellers. Within the book club sessions, parents and children frequently employed storying and translanguage to share their connections to the text. For instance, around *El Vecindario de Quinito / Quinito's Neighborhood* (Cumpiano & Ramírez, 2009), Chapis, Diana and Carol told stories about visiting people and stores in their childhood neighborhoods as they transacted with the literature and one another. These three mothers translanguage to ensure that their children could access the conversation. Thus, reading books by and having performances by storytellers, like Carmen Tafolla, would offer students opportunities to story as they discussed literature and to experience story-telling by an author. Carmen Tofalla (2009) wrote *What Can You Do with a Paleta? / ¿Que Puedes Hacer Con una Paleta?* which is an excellent book for reading aloud in the classroom. Tofalla shares her tales, often using props, costumes, gesturing, and various voices in a dramatic fashion when she conducts presentations.

Discussing Latin@ sociocultural realities portrayed in books and meeting authors. Furthermore, the participants in the book club, like, second-graders, Bob and Chicharito, expressed disconnection and connection with the experiences of two children and their grandparents portrayed in George Ancona's *Mis Abuelos / My Grandparents* (2005d). During book club discussion about *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), Chicharito excitedly displayed a wooden truck he made with his grandfather. Yet Bob cried while responding to *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) with his mother because he had never met his grandparents in person.

Thus, Bob and Chicharito addressed familial sociocultural realities in each of their lives as they transacted with *Mis Abuelos / My Grandparents* (Ancona et al., 2005d) and book club participants. In addition to *Mis Abuelos / My Grandparents*, Ancona, Ada and Campoy (2005d) wrote multiple titles all employing Ancona's photography in a non-fiction series, *Somos Latinos*. This dual language series features Latin@ children and their families living in the U.S. to portray myriad sociocultural experiences within actual Latin@ children's lives.

These books should be utilized by teachers as the center of literature discussions to support LEB students in considering issues about which they can write their own books. Furthermore, reading the *Somos Latinos / We are Latinos* series would help students prepare for an author visit from Ancona, Ada and Campoy. Conducting literature discussions focused upon the series, *Somos Latinos / We are Latinos*, would support LEB students in mediating their familial, community and cultural realities. Among the titles of *Somos Latinos / We are Latinos* are: *Mis Fiestas / My Celebrations* (Ancona et al., 2005f), *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), *Mis*

Juegos / My Games (Ancona et al., 2005g), *Mis Comidas / My Foods* (Ancona et al., 2005e), *Mi Barrio/ My Neighborhood* (Ancona et al., 2005a), *Mi Escuela / My School* (Ancona et al., 2005b), *Mi Familia / My Family* (Ancona et al., 2005c), and *Mis Quehaceres / My Chores* (Ancona et al., 2005h).

Creating and sharing original literature. After reading and discussing texts as well as meeting authors/illustrators, students/faculty should work together to illustrate and write their own books. Certainly, including one's complete linguistic repertoire in the literature is critical.

Involving family is a way to make home central to learning. Faculty/students should write and illustrate works with their families. Creating books together, parents and children have the opportunity to use translanguaging to scaffold one another's writing, for example. Furthermore, monolingual teachers cannot use translanguaging as pedagogy to help students keep a writing or reading task going. However, parents and children constructing books together scaffold one another's learning through translanguaging. During author/illustrator visits, children should have an opportunity to share their own compositions inspired by the words of the visitor. In order to make the books public, conducting a student/faculty book signing, author/illustrator readings, or a book release night in which students/faculty may share their books among peers and with family. If the books can be borrowed and enjoyed by the school, this would provide further opportunity for making student/faculty voices heard and public/visible in the school context.

Translanguaging totally. To make space for translanguaging throughout the school, administrators should look critically at the school's materials as well as

school/home communication. Collaborating with the media specialist is one way administrators must ensure that the languages and cultures of students are present in the media center's collection. Students and faculty should be involved in the process as well. Conducting interviews among themselves, students/faculty will help individuals inquire into whether the languages and translanguaging of students' homes are present in the media center's collection. If children interview their guardians about whether they see their languages and cultures portrayed (at all) and represented authentically, then students should have an opportunity to share their family's insights with educators. If after school programs exist for students, then staff should support translanguaging to help with homework and extend knowledge of languages by playing games or conducting other activities in Spanish.

Administrators, media specialists and teachers must also read professional resources about evaluating cultural and linguistic authenticity in children's literature. Several helpful professional sources for evaluating the cultural and linguistic authenticity within Latin@ children's picture books appear in Table 6.2 (see Appendix L for a list of additional professional sources for evaluating Latin@ children's literature).

Another space for translanguaging is within the school newsletter, website, school office, hallways, signage, Parent Teacher Organization (PTO) news and announcements, and CCTV channel, etc. Requesting help from bilingual parents to write articles for the newsletter in their two languages or to translate various signs, website content, and PTO documents would enable the school to call upon the resources of families. Even during any CCTV programming conducted by the school, educators should seek the help of bilingual parents and children at the school to translanguage. Such visual/print and

Table 6.2

Professional Resources for Examining and Evaluating Latin@ Children's Picture Books

<p><u>References</u></p> <p>Ada, A. F. (2003). <i>A Magical encounter: Latino children's literature in the classroom</i> (2nd ed.). Boston: Allyn and Bacon.</p> <p>Allen, V. G. (1994). Selecting materials for the reading instruction of ESL children. In K. Spangenberg-Urbschat, & R. Pritchard (Eds.), <i>Kids come in all languages: Reading instruction for ESL students</i> (pp. 108-131). Newark, DE: International Reading Association.</p> <p>Almerico, G. M. (2003). Identifying Award Winning Hispanic Children's Books for the Elementary Curriculum. <i>Journal of Early Education and Family Review</i>, 10(4), 30-34.</p> <p>Boutte, G. S. (2002). The critical literacy process: Guidelines for examining books. <i>Childhood Education</i>, 78(3), 147-152.</p> <p>Carrasquillo, A. L. (1994). A rationale for Hispanic representation in instructional materials. <i>The Journal of Educational Issues of Language Minority Students</i>, 14(4), 115-126.</p> <p>Dudley-Marling, C. (2003). "I'm not from Pakistan": Multicultural literature and the problem of representation. In D. L. Fox, & K. G. Short (Eds.), <i>Stories matter: The complexity of cultural authenticity in children's literature</i> (pp. 304-318). Urbana, IL: National Council of Teachers of English.</p> <p>Fox, D. L. & Short, K. G. (Eds.). (2003). <i>Stories matter: The complexity of cultural authenticity in children's literature</i>. Urbana, IL: National Council of Teachers of English.</p> <p>Italiano, G. (1993). Reading Latin America: Issues in the evaluation of Latino children's books in Spanish and English. In B. Hearne & R. Sutton (Eds.), <i>Evaluating children's books: A critical look: Aesthetic, social and political aspects of analyzing and using children's books</i> (pp. 119-132). Urbana-Champaign: University of Illinois, Graduate School of Library and Information Science.</p> <p>Naidoo, J. (Ed). (2011a). <i>Celebrating cuentos: Promoting Latino children's literature and literacy in classrooms and libraries</i>. Santa Barbara, CA: ABC-CIO, LLC.</p>

audible presence of translanguage reinforces the powerful place of translanguage in the school and speaks about who is heard and seen.

Blazing a trail. If educators and administrators may not translanguage in the school because of restrictive English-only policies within their districts, then they should consider creative alternatives.

Bilingual family book clubs. Administrators, educators, and/or parents could create bilingual family book clubs after school or on weekends (see Appendix B for the theoretical basis of, Appendix E for the format of, and Appendix M for tips to create a bilingual family book club). In an English-dominated school, creating a bilingual family book club is a way to ensure that children and parents actually have legitimate options for using their linguistic and cultural resources around school activities. Furthermore, book clubs make spaces for all students and teachers, whatever their language repertoires, to expand their knowledge of language and one another.

Dual language texts. Whether book clubs are permissible in a school, teachers should still stock their classrooms with dual language books around which students have a chance to translanguage. Literature discussion and response around dual language literature offers limitless possibilities for students to translanguage. Among the body of Latin@ children's literature, three notable awards exist for outstanding Latin@ literature for children and/or young adults in Spanish and/or English which have websites:

Américas Literary Award, <http://claspprograms.org/americasaward>; Pura Belpré Award, <http://www.ala.org/alsc/awardsgrants/bookmedia/belpremedal>; Tomás Rivera Mexican-American Children's Book Award, <http://riverabookaward.org>. The Américas Literary Award, the Pura Belpré Award, and the Tomás Rivera Mexican-American Children's

Book Award websites display past and present winners. Such websites are helpful guides regarding Latin@ children and young adults' literature. Ada (2003) discusses a plethora of creative ways for using Latin@ children's literature in classrooms. Likewise, Naidoo (2011a) edits a text that offers suggestions for everyone from media specialists to families about selecting and engaging around Latin@ children's literature.

Everyday opportunities. Bilingual parents, in particular, possess power for supporting translanguage spaces for their children everyday. For instance, as older and younger siblings work together on homework in both of their languages and read dual language books together opportunities for translanguage are numerous. In English-dominated communities and schools, feeling isolated around bilingualism must be addressed through networking with other bilingual friends and family members to support one another. Teachers and administrators must facilitate networking by designating regular gatherings, formal or informal, to discuss the advantages and struggles of being bilingual in particular settings. Translanguage will naturally occur.

Implementing bilingual family book clubs is one way to support networking among parents while also creating translanguage spaces for children. Furthermore, parents have power to influence teachers by speaking to them in both languages and seeking opportunities to read aloud in the classroom or to assist with class activities. Chapis, a mother in this study, even used her volunteering in the classroom for parties and board game days to teach students Spanish and English words. During parties, she brought traditional candies from her country and told each child the Spanish name for the sweets. As she assisted children in a board game, she used a rhyme in Spanish to help the

children determine which player would be first. The children repeated the rhyme with her each time a new round of the board game started.

Mediating Critical Steps Between Worlds

Having conversations around literature is, a vital tool for students like Latin@s who live “between worlds” and must mediate, for example, the connections between their two worlds as well as the disconnections. Teachers can have conversations around dual language literature also to understand the “between worlds” experiences of Latin@s. Consequently, U.S. teachers, administrators and media specialists should make it an instructional priority to craft spaces that include dialogue and response around literature with culturally relevant themes to support LEB learners and all students in taking a critical stance toward issues impacting their lives. Teachers must also form their own book clubs to take a critical stance toward dual language children’s literature. The theme, “buen comienzo / a good start: critical consciousness exploration,” involved findings including the voices of Chapis and her son, Chicharito.

As Chapis and Chicharito discussed *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), Chicharito connected the nicknames he used for his grandparents with a word that was new to him - the Spanish word for grandparents, “abuelos.” The words “Tito” and “Tita,” which he used to refer to his grandparents, related to the words in Spanish and English for *abuelos / grandparent*. As his mother scaffolded his exploration of these words, Chicharito asked Chapis, “*a ver mama ¿Entonces ellos son mis abuelos? / Let’s see, Mama. So these [people who come to see us are called] . . . my grandparents?*” (Chapis 3/21/2012 L392-394). Chicharito made the connection between the words *abuelos / grandparents*. This conversation embodied the necessity of taking a critical

stance toward words, in particular, for emergent bilingual individuals. Chicharito and Chapis' experience demonstrates the effectiveness of taking a critical stance during literature discussion for promoting critical encounters around words and sociocultural realities.

Since my findings and others show that book club conversations create a space for students to take a critical stance (Bomer & Bomer, 2001; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; García, 2009; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011; Vasquez, 2004), such conversations are an instructional tool suited perfectly for exploring the themes of culturally and linguistically authentic literature that portrays bilingual realities (e.g., the value of bilingualism and the oppression faced by culturally and linguistically diverse students around having their bilingualism silenced).

To help students push their thinking in these instructional settings, educators should further support students by cultivating questions and facilitating dialogue that fosters critical conversations. Such questions must include “whom do we hear and see in this literature?; who is invisible and not heard in this literature?; is the presence or absence of certain languages/people/realities in this literature fair?; how do the presence and absence of these things connect or disconnect to our school community and the larger community?; what should we do to address what we have discovered about our school and larger community?”

Therefore, when the tools of dialogue and response around culturally relevant literature exist alongside skilled facilitation and participant agency, students and teachers

develop critical consciousness together that can lead to taking action. Certainly, ensuring access to culturally relevant literature for families and children is also a responsibility of schools. When parents like Chapis have access to books such as *Mis Abuelos / My Grandparents* (Ancona et al., 2005d), they have an opportunity to share instructional materials related to classroom learning that may connect to families' cultural and linguistic practices. Furthermore, when parents support children in taking a critical stance in dialogue and response to books together at home, they scaffold their child's and their own mediation of cultural identity (whether educators do or do not foster critical spaces for transacting with books at school).

Year-round critical encounters. The assistant principal in this study pointed out:

Our older classes, all of them do like a heritage month where . . . each month they spotlight a certain heritage from the students in the class whether it's from Korean heritage and whether it's Asian. . . we have a population. We have Arabic. We have Indian. We have Korean. We have Latin American. We have a ton of different groups that are represented here. So it's great to be able to have the opportunity to share that with the whole group. (Smith 10/16/2012, L50-55)

An aspect of Assistant Principal Smith's thinking is particularly astute: "it's great to be able to have the opportunity to share [a ton of different cultures] with the whole group." Although focusing on a "culture of the month" is a common feature of our society (e.g., the U.S. celebrates national heritage months such as African American, Asian-Pacific American, American Indian), it's not the most comprehensive, fluid, integrated method for actually making students' languages and cultures an explicit part of our classrooms

throughout every day. Furthermore, a critical sociocultural approach to learning helps learners pursue the layers of meaning, socially, culturally, politically, etc. in knowledge. Making culturally and linguistically diverse realities the center of curriculum is about a critical sociocultural lens or stance permeating educators' thinking, instructional planning, and interactions. How can the interrelated nature of sociocultural realities be inquired into when cultures are focused upon as compartmentalized, "one-at-a-time" realities?

Van Dongen (2005) notes the negative impact of the "culture of the month" approach schools often adopt:

In order to meet some important needs and to make sure minority literature is visible and available, multicultural literature has often quite appropriately been defined in the United State as literature by and/or about African Americans, Latinos, Hispanics, Asians or American Indians. In so doing, however, at times I have found contexts in which such multicultural literature is devalued as literature and deemed as only appropriate for minority readers. I have particularly observed this in elementary school contexts in which minority population numbers are either a very high percentage or a very low percentage of the school population. Such multicultural literature should be part of the literary experience of all readers. (Van Dongen, 2005, p. 158)

Indeed, Florida Elementary, the school of students participating in this study, had a small percentage of culturally and linguistically diverse students, including Latin@s (even though the cultural diversity among the student population was robust). Focusing the book club around Latin@ children's literature was a "buen comienzo / good start" for

Latin@ families at the school, but what about all of the children in the school? How can culturally and linguistically relevant children's literature, particularly Latin@ children's picture books, be part of the daily lives of an entire student body throughout the year?

Everyday is a "Día" day. I propose adopting an "our cultures and languages all year throughout everyday" approach. The Día celebration occurs April 30th every year and possesses a framework that aligns seamlessly with the goal of daily celebrating all children, their cultures, languages, literacies and literature. Pat Mora, a Chicana author, started this literacy initiative. The American Library Association (ALA) now promotes Día also. On the website, <http://dia.ala.org>, power point presentations from previous Día conferences are available for media specialists, parents, schools, and teachers. In addition, a guide for starting and conducting a bilingual Día book club appears.

Administrators should attend a Día conference and return to share with faculty or ask teachers to do likewise. Furthermore, administrators must seek relationships with public libraries to have a community partner with whom to plan. Patterson and Naidoo (2011) provide ideas and a guide to on-line resources for beginning a Día emphasis/celebration to last throughout the year.

Connecting with student and family experiences. When schools, parents, children and media specialists want to embrace a year round emphasis upon children's homes and multiliteracies, they spend the year planning for the April 30th Día celebration (Patterson & Naidoo, 2011). Such preparations should include inviting authors and illustrators of multicultural children's literature to the school (described previously in this chapter), asking parents to read aloud in their languages within classrooms, and fundraising to buy more books for the media center/classrooms. When administrators and faculty make

home visits (a topic I address further in this chapter), they learn about families, particularly the cultural ways of knowing present in their lives. Ultimately, educators must center instruction around these cultural repertoires of practice from students' homes.

For instance, Chapis and Piguin's families have expertise in cooking food, dancing, and observing traditional customs particular to their regions/countries. Inviting parents to the classrooms to share this knowledge while including literature in the engagements would be a means for all children's understanding to expand, to position parents as experts, as well as to facilitate communication between the parents and faculty.

Many parents work and cannot attend school activities during the day, teachers and administrators must create other opportunities for collaborating with parents by, for example, meeting parents to video or audio record a parent discussing or displaying a practice from their family. For example, Chapis' family performed a dance called, *el danza de los viejitos* / the dance of the elderly to celebrate at her daughter's quinceañera (see Appendix M for a description and image of the dance). The costumes and choreography designed by Chapis were central to the dance which included cousins, aunts, uncles, grandparents, godparents, and family friends. Chapis could be asked to send the video-recording of the dance to school with her son, Chicharito.

Children, like Chicharito, can share a video sent by a parent and lead the class through practicing the choreography and making costumes along with learning the Spanish words for the activities/costume elements. The teacher should make a connection to Chicharito's family practice by sharing a book about quinceañera's like *La Ultima Muñeca / The Last Doll* (Bertrand et al., 2009). Hence, the administrator should include faculty in observing the video and discussing the instructional planning of

Chicharito's teacher in order to brainstorm about ways they should all draw upon students'/families' practices.

During this study, Lourdes, a second grade girl participating in the book club with her mother, Diana, discussed the student-initiated and lead book club in which she participated at school:

Kelli: So is there anybody you read with at school?

Lourdes: I usually like sit in a group with my um friends. We have like this club. It's called the [Sparkle] Club. . . . And every time we have like a [Sparkle] meeting it's usually in the playground sometimes it's at lunch." (Lourdes 3/8/2012 L139-147)

Lourdes' teacher permitted her students to conduct this club as long as everyone in the classroom was welcomed to participate. Teachers and media specialists should explore with children how to start their own book clubs built around literature containing the languages and cultures of the school's student body, support the students in publicizing their club at school to encourage other classes to conduct their own gatherings around books, and make space in the classroom for book club members to up-date the class on the books that they read, etc.

Creating a class book club newsletter is a way in which students have a chance to communicate with their families about their book club participation. The newsletters should be written in the languages of the children's home as well as English and include titles read by the club, languages and cultures the club is exploring. Whatever the particulars, administrators need to work collaboratively with faculty and families to create a "Día" context every day. Accordingly, even teachers must form book clubs

around exploring culturally and linguistically diverse children's and youth literature which is relevant to their school's student population.

Educators' sowing and cultivating critical seeds. To cultivate a critical stance among students, an educator must also develop a personal critical stance. I address methods useful to educators for enhancing a personal critical stance as well as for developing skills and practices useful for coaching students around looking for layers of meaning in their ways with words and ways of life. In particular, I emphasize practices involved in scaffolding conversation and response around culturally and linguistically relevant literature.

Part of enlarging a critical stance involves educators' knowledge of issues and practices relevant to students'/families' cultures. Educators' knowledge of their students' cultures certainly impacts their relationships and interactions with students and their families (Heath, 1983; Kibler, 1996). Indeed, understanding a student's cultural ways of knowing and learning enables an educator: a) to contextualize their observations of students (Gutiérrez & Rogoff, 2003; Heath, 1983), b) to prepare to infuse their interactions with students and students' families with "sightedness" instead of cultural, linguistic and "color blindness" (Delpit, 2006; Heath, 1983; Tatum, 2007), c) to engage students in instruction around "building bridges between [students'] existing knowledge and experiences" and novel understanding (Huerta & Brittain, 2010, p. 388), and d) to examine the cultural authenticity of instructional resources (Allen, 1994; Barrera, 1992; Barrera et al., 1993; Dudley-Marling, 2003; Kibler, 1996) in order to employ resources which affirm rather than erode cultural identity.

Several inquiries will expand educators' familiarity with their students' cultures and languages:

- Selecting and reading culturally authentic resources like culturally and linguistically diverse literature,
- Learning about the languages, races, and cultures of students as well as an educator reflecting upon her or his own cultural and racial identity,
- Designing instruction around culturally authentic resources like culturally and linguistically diverse literature that promotes taking a critical stance,
- Making spaces for students to choose their own representation from a variety of literature,
- Learning about the educational history and methods of language and literacy instruction surrounding students' cultures and languages,
- Conversing with other professionals in order to deepen knowledge as well as to develop clear articulation of one's understandings in order to communicate clearly with administrators, teachers, and parents, and
- Attending conferences focusing upon humanizing and critical pedagogies as well as culturally and linguistically authentic instructional resources and literature (i.e., National Association of Bilingual Education Conference, <http://www.nabe.org/Conference>, National Latino Children's Literature Conference, <http://www.latinochildlitconf.org>, *The Journal of Latinos and Education*, and *International Journal of Bilingual Education and Bilingualism*).

Reading and reflecting to gain insight. Reading professional literature is one way to stretch knowledge and expand educators' perspectives of the world. Moreover,

reflecting upon the reading and personal, textual, and sociocultural layers of the texts helps educators engage in pursuing critical encounters. Such critical encounters are exactly what educators must endeavor to support their students in experiencing.

Gathering with other teachers in study groups/book studies for conversation is one means for asking reflective questions about professional literature that will help educators take a critical stance. Table 6.3 depicts a list of professional readings as well as questions for reflection. Educators must also seek information on websites. For example, the Pew Hispanic Research Center (<http://www.pewhispanic.org>) and the League of United Latin America Citizens (<http://lulac.org>) are useful websites for understanding the issues facing Latin@s in the U.S.

Reading about the educational history of Latin@s in the U.S. will help educators consider the historical context in which their school functions and perhaps even the perspectives of schooling held by culturally and linguistically diverse parents and children who have been in U.S. public schools for generations. Table 6.4 displays resources particularly focused upon the educational history and experiences of Latin@s in the U.S. as well as questions that promote reflection.

Table 6.3

Professional Readings about Learning, Language, Race, and Culture

<u>Texts</u>	<u>Questions for Reflection</u>
<p>Arzubiaga, A., & Adair, J. (2010). Misrepresentations of language and culture, language and culture as proxies for marginalization: Debunking the arguments. In E. G. Murillo, Jr. et al. (Eds.), <i>Handbook of Latinos and education: Theory, research, and practice</i> (pp. 301-308). New York, NY: Routledge.</p> <p>Delpit, L. (2006). <i>Other people's children: Cultural conflict in the classroom</i>. New York: The New Press.</p> <p>Gregory, E., Long, S., & Volk, D. (Eds.). (2004b). <i>Many pathways to literacy: Young children learning with siblings, grandparents, peers and communities</i>. New York: RoutledgeFalmer.</p> <p>Nieto, S. (1999). <i>The Light in their eyes: Creating multicultural learning communities</i> (10th anniversary edition). New York: Teachers College Press.</p> <p>Pérez, B. (Ed.). (2004a). <i>Sociocultural contexts of language and literacy</i>. London: Lawrence Erlbaum Associates.</p> <p>Reyes-de la Luz, M. (Ed.). (2011). <i>Words were all we had: Becoming biliterate against the odds</i>. New York, NY: Teachers College Press</p> <p>Tatum, B. D. (2007). <i>Can we talk about race? And other conversations in an era of school resegregation</i>. Boston: Beacon Press.</p> <p>Valdés, G. (2001). <i>Learning and not learning English: Latino students in American schools</i>. New York: Teachers College Press.</p>	<ul style="list-style-type: none"> • What was the reading's focus? • What information was new to you? • What concepts were unclear and why? • In regard to language, culture and race, what were the author's views and reasons for these views? • Considering who you are, did the author's views align/conflict with your perspectives of language, race and culture? • What in the text do you need to learn more about? Where can you obtain the information needed? • Which students and families do these concepts remind you of? Why? • How can you put into practice or use in the classroom this reading, particularly regarding your students' cultures and languages?

Table 6.4

Professional Readings about Latin@s and U.S. Education

<u>Texts</u>	<u>Questions for Reflection</u>
<p>Elenes, C. A. & Delgado Bernal, D. (2010). Latina/o education and the reciprocal relationship between theory and practice: Four theories informed by the experiential knowledge of marginalized communities. In E. G. Murillo, Jr. et al. (Eds.), <i>Handbook of Latinos and education: Theory, research, and practice</i> (pp. 63-89). New York, NY: Routledge.</p>	<ul style="list-style-type: none"> • What was the perspective of Latin@s and bilingualism expressed in the book? • What did you discover about U.S. language and political policies toward Latin@s? • What do you need deeper understanding of and where can you seek that knowledge?
<p>Gándara, P., & Contreras, F. (2009). <i>The Latino education crisis: The Consequences of failed social policies</i>. Cambridge, MA: Harvard University Press.</p>	<ul style="list-style-type: none"> • In regard to the relationship among U.S. education's linguistic, cultural and racial policies and Latin@s, what were the author's views? What reasons did the author provide for these views?
<p>García, O. & Torres-Guevara, R. (2010). Monoglossic ideologies and language policies in the education of U.S. Latinas/os. In E. G. Murillo, Jr. et al. (Eds.), <i>Handbook of Latinos and education: Theory, research, and practice</i> (pp. 182-193). New York, NY: Routledge.</p>	<ul style="list-style-type: none"> • Considering who you are, did the author's views align / conflict with your perspectives of education and Latin@s?
<p>Ream, R. & Vazquez, L. (2011). Overview of Latino children and U.S. public education. In J. C. Naidoo (Ed.), <i>Celebrating cuentos: Promoting Latino children's literature and literacy in classrooms and libraries</i> (pp. 3-18). Santa Barbara, CA: ABC-CLIO, LLC.</p>	<ul style="list-style-type: none"> • How can you use what you read to understand Latin@ students and their families with a more critical view?
<p>San Miguel, G. & Donato, R. (2010). Latino education in twentieth-century America: A Brief history. In E. G. Murillo, Jr. et al. (Eds.), <i>Handbook of Latinos and education: Theory, research, and practice</i> (pp. 27-62). New York, NY: Routledge.</p>	

To record valuable portions of the readings and insights, teachers should employ an electronic reading journal. Creating an electronic document enables one to return to recorded information to search easily. Table 6.5 provides a possible reading journal format, containing 6 columns labeled from left to right: *Reading reference*, *page number*, *author's ideas/theories*, *relationship to my teaching and learning experiences*, *relationship to books/articles/authors read previously*, and *questions/need more information*.

Background reading about students' cultures is crucial to selecting literature and instructional texts upon which to focus instruction. In particular, I consider Latin@ cultures and children's literature. Studying the cultures represented in texts before engaging students during instruction as well as reading further to prepare for future classroom experiences (Barrera & Garza de Cortes, 1997; Nathenson-Mejía & Escamilla, 2003) are all part of "background reading" (Hecker & Jerrolds, 1995; Italiano, 1993; Kibler, 1996; Van Dongen, 2005) that helps teachers discover the layers of meaning in children's literature and the realities they portray. Italiano (1993) insists "there is no better way to evaluate Latino children's books than to become familiar with Latino culture" (p. 127).

Table 6.5

Reading Journal Format

<u>Reading Reference</u>	<u>Page Number</u>	<u>Author's Ideas/theories</u>	<u>Relationship to my Teaching and Learning Experiences</u>	<u>Relationship to Books/articles/authors Read Previously</u>	<u>Questions/ Need More Information</u>

Indeed, it is “important for these stories to be presented within their historical, social, and geographical context to avoid the potential of reinforcing stereotypes” (Pérez-Stable (1997) as cited in Smolen and Ortiz-Castro, 2000, p. 567). Several texts will help teachers learn about Puerto Rican, Cuban, Mexican and other Latin@ communities in the U.S. Table 6.6 displays a list of professional readings about Latin@ cultures which will enhance teachers’ background knowledge. Moreover, media specialists must particularly evaluate the texts in the media center and select new books by carefully examining literature for accurate portrayals of the cultures and languages of children in the school (see Appendix L for a list of professional readings regarding evaluating Latin@ children’s literature). Any of the readings suggested in Tables 6.2, 6.3, and 6.5 should be central to professional development in which administrators learn with faculty.

Facilitating literature discussion: Knowing what and how to ask. As teachers learn about their students’ and additional cultures, they are preparing themselves to facilitate literature discussions around culturally and linguistically relevant literature as well as leading themselves to learn from children about who they are. By knowing about students’ realities, teachers should make available to students in the classroom texts which address relevant issues, expand all students’ understanding, and affirm cultural identity among students. After students indicate which texts actually apply to their lives, teachers have a text set around which to center discussion. Dialogue around literature enables students to have individual as well as shared transactions with the text. For instance, during session nine, focused upon, *Gathering the Sun: An Alphabet in Spanish and English* (Ada & Silva, 2001), I posed questions about particular pages like one in which Simón Silva depicted men and women in the field harvesting (see Figure 6.1).

Table 6.6

Professional Reading Regarding Latin@ Cultures

<u>Latin@ Community</u>	<u>Resource</u>
Cuban American	Gonzalez-Pando, M. (1998). <i>The Cuban Americans</i> . Westport, CT: Greenwood Press. Hijuelos, O., Hoobler, D., & Hoobler, T. (1998). <i>The Cuban Family Album</i> . New York, NY: Oxford University Press.
Mexican American	Acuña, R. (2010). <i>Occupied America: A History of Chicanos</i> (7 th ed.). New York, NY: Pearson. García, A. M. (2002). <i>The Mexicans in America</i> . Westport, CT: Greenwood. Guerra, J. C. (1998). <i>Close to Home: Oral and literacy practices in a transnational Mexican community</i> . New York: Teachers College Press. Hoobler, D., & Hoobler, T. (1998). <i>The Mexican American Family Album</i> . New York, NY: Oxford University Press. Martínez, E. C. (1994). <i>Coming to America: The Mexican American Experience</i> . Brookfield, CT: Millbrook Press. Morey, J., & Dunn, W. (1997). <i>Famous Mexican Americans</i> London: Puffin Books.
Puerto Rican American	Duany, J. (2002). <i>The Puerto Rican nation on the move: Identities on the island and in the United States</i> . Chapel Hill, NC: University of North Carolina Press. Pérez y González, M. (2000). <i>Puerto Ricans in the United States</i> . Westport, CT: Greenwood Press. Santiago, E. (2006). <i>When I was Puerto Rican: A Memoir</i> . Cambridge, MA: Da Capo Press.
Migrant farm workers	Atkin, S. B. (2000). <i>Voices from the Fields: Children of Migrant Farm Workers Tell Their Stories</i> (1993). New York, NY: Little, Brown & Company.
Latin@ communities in the U.S.	Castañeda, A. I., & Meléndez, A. G. (Eds.). (2006). <i>Recovering the U.S. Hispanic Literary Heritage</i> (Vol. VI). Houston, TX: Arte Público Press. MacDonald, V. M., & Carrillo, J. F. (2010). The United States of Latinos. In E. G. Murillo, Jr. et al. (Eds.), <i>Handbook of Latinos and Education: Theory, Research, and Practice</i> (pp. 8-26). New York, NY: Routledge. Tienda, M., & Mitchell, F. (Eds.). (2006). <i>Hispanics and the future of America</i> . Washington, D.C.: The National Academies Press.

Ada's (2003) Creative Reading framework (described in Chapter Two) supported me in designing questions which helped participants move from personal/factual/efferent connections to aesthetic responses and ultimately, to taking a critical stance. Regarding Silva's illustration in Figure 6.1, I asked students to consider the experiences of migrant farm workers:

- What are the people in the field doing? Who are the people? What are they picking? How might the workers be feeling?
- Have you ever picked your own food? Do you know anyone who harvests their own food? If so, tell us about this.
- Do you think about the people who pick the food you eat?
- How would you feel if you were one of the workers in this picture?
- If the farm workers did not pick food, what would happen? Who would benefit if they did not?
- Who do we not see in this illustration? How are farm workers like those in the illustration treated? For instance, what is the pay like for farm working? Are there benefits for farm workers and rules to be sure they are protected by laws?

Teachers should ask students to gather in pairs or small groups to discuss such a series of questions.

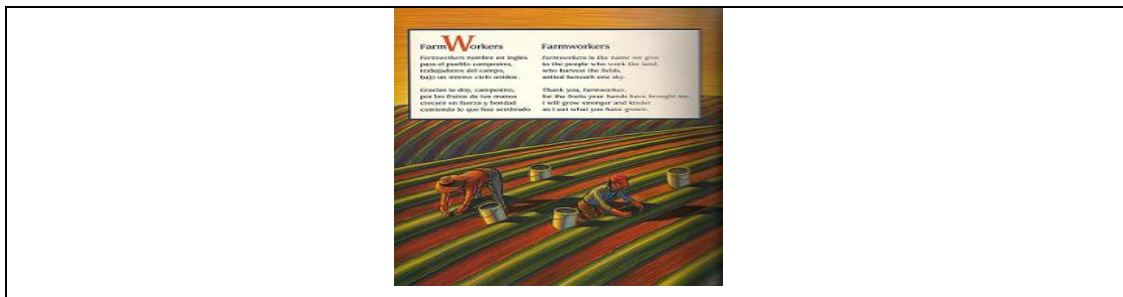


Figure 6.1. Simón Silva's illustration in *Gathering the Sun* (Ada & Silva, 2001).

As participants in this study discussed the illustration (see Figure 6.1) from *Gathering the Sun: An Alphabet in Spanish and English* (Ada & Silva, 2001), Lourdes, Diana's daughter, sought the layers of meaning in the contributions of farm workers:

Kelli: Have you ever thought about the people that picked your food before?

Lourdes: Mhmm. They do something good for nature and they plant things and they give people the food they need from nature.

Kelli: Yeah. It's hard work isn't it? How would you feel if you did that?

Lourdes: I would feel really proud of me working for other people.

Kelli: And how would you handle the difficulties . . . ?

Lourdes: It would be tough of doing it. But at least I'm doing something for my parents and for the people that I love and for friends.

Kelli: What if these workers stopped doing their work? What would happen for us?

Lourdes: We would have to do that -what they do and it would be tough because we don't know how to do it. (BC9 E5)

Lourdes reached beyond her own experiences, imagining the life of migrant farm workers who "do something good for nature" and "give people the food they need from nature."

As the exchange continued, we discussed César Chávez's role and the use of strikes during the farm workers' movement. Indeed, Ada and Silva (2001) dedicated *Gathering the Sun: An Alphabet in Spanish and English* to César Chávez. Lourdes took a critical stance to reflect upon the financial strain of a strike and the justice farm workers acted to obtain:

Kelli: And so they went on something called a strike, huelga. Do you know what a strike is?

Lourdes: Mhmm.

Kelli: Tell me what a strike is.

Lourdes: Like when you don't get paid what you supposed to get paid, they go you go like on strike. You go against that person the sometimes they uh they fire you and then they say "Fine. I'll pay you the right." (BC9 E5)

Educators, for example, must engage with students in a study around the theme of farm workers by reading several other texts as well as searching on the internet for information about the battle for labor and human rights waged by farm workers.

Particularly crucial is the book, *Lado a Lado: La Historia de Dolores Huerta y César Chávez / Side by Side: The Story of Dolores Huerta and César Chávez* (Brown & Cepeda, 2010) featuring the partnership between Dolores Huerta and César Chávez.

Making *Lado a Lado: La Historia de Dolores Huerta y César Chávez / Side by Side: The Story of Dolores Huerta and César Chávez* (Brown & Cepeda, 2010) available to students, teachers have an opportunity to focus upon Latin@ women's roles in the farm workers' movement.

Professional resources about taking a critical stance in classroom spaces are useful to teachers for facilitating critical conversations around literature and promoting critical spaces within the classroom. Table 6.7 depicts professional resources devoted either to theory and practice or studies focusing on critical literacy.

Table 6.7

Professional Resources for Taking a Critical Stance in Classroom Spaces

<u>Area</u>	<u>Resources</u>
Theory and Practice	Ada, A. F. & Zubizarreta, R. (2001). Parent narratives: The cultural bridge between Latino parents and their children. In M. L. Reyes & J. J. Halcon (Eds.), <i>The best for our children: Critical perspectives on literacy for Latino students</i> (pp.229-244). New York: Teachers College Press.
	Bomer, R. & Bomer, K. (2001). <i>For a better world: Reading and writing for social action</i> . Portsmouth, NH: Heinemann.
	Freire, P. (1970). <i>Pedagogy of the oppressed</i> . New York: Seabury Press/Continuum.
	Freire, P. (1973). <i>Education for critical consciousness</i> . New York: Continuum Publishing Company.
	Freire, P., & Macedo, D. (1987). <i>Literacy: Reading the word and the world</i> . South Hadley, MA: Bergin and Garvey.
	Rivera, J. & Poplin, M. (1995). Multicultural, critical, feminine, and constructive pedagogies seen through the lives of youth: A call for the re-envisioning of these and beyond: Toward a pedagogy for the next generation. In C. Sleeter and P. McLaren (Eds.), <i>Multicultural education, critical pedagogy, and the politics of difference</i> , (pp. 300-338). New York: State University of New York.
	Vasquez, V. (2000). Language stories and critical literacy lessons. <i>Talking Points</i> , 11(2), 5-7.
	Vasquez, V. (2004). <i>Negotiating critical literacies with young children</i> . Mahwah, New Jersey: Lawrence Erlbaum Associates.
Research	Ada, A. F. (1988b). The Pájaro Valley experience: Working with Spanish-speaking parents. In T. Skutnabb-Kangas, & J. Cummins (Eds.), <i>Minority education: From shame to struggle</i> (pp. 223-238). Clevedon: Multilingual Matters.
	Gutiérrez, K. D. (2008). Developing a sociocritical literacy in the third space. <i>Reading Research Quarterly</i> , 43(2), 148-164.
	Keis, R. B. (2002). <i>Developing authorship in Latino parents: A case study of the Libros Y Familias Program</i> . Unpublished doctoral dissertation, University of San Francisco.
	Medina, C., Bradburry, K., & Pearson, S. (2005). Los poetas. In I.D. Soto & B.B. Swadener (Eds.), <i>Power & voice in research with children</i> (pp. 203-214). New York: Peter Lang.

Building Community Through Emphasizing Literature, Action, and Collaboration

Educators must make learning spaces at school for children to talk about Latin@ children's literature. Discussing such literature helps children learn Spanish words and to supports children in seeing themselves in Latin@ characters, portrayed accurately and authentically. Furthermore, teachers must create opportunities to join other educators in discussion about Latin@ children's literature. To counter discrimination against culturally and linguistically diverse children, cultural and linguistic diversity must be "public" throughout the school. Educators must accomplish this through creating opportunities for students to make displays (i.e., posters, photograph collages) with students from all cultures and languages represented among students.

Educators should spotlight translanguaging by creating dual language newsletters with children and instruction that encourages students to use all of their languages. Teachers must encourage class discussions about the value of seeing oneself and one's languages in literature. Developing an authentic community supports educators in fostering a participatory relationship with parents. In an authentic community, teachers and parents work together to design curriculum. For instance, teachers and parents should decide jointly which holidays and heroes to focus upon at school. Deciding together what the focus of school cultural and linguistic celebrations will be, enables educators to avoid establishing only the "appearance" of community. Such a masquerading of cultural and linguistic diversity developed through emphasizing "the culture of the month" is avoidable. When teachers and parents collaborate so that a democratic school environment can grow, the "culture of the month" approach does not exist. Furthermore, when educators seek help from parents to translate at school for

meetings, for the CCTV stations and within school newsletters, teachers nurture authentic community at school.

The theme, “Lo mejor para nuestros hijos / the best for our children” concerned the affirmation of diverse culture and language realities experienced among participants like Piguin, Diana, Carol and Bob. Piguin, a book club mother, noted that book club parents “están felices de que sus hijos hablen dos idiomas. / They are happy that their kids speak two languages” (Piguin 4/5/2012 L844). The parents shared a pride in their children’s bilingualism. Diana, Lourdes’ mother, reflected upon the connection among children sharing books together, developing biliteracy, and feeling pride in bilingualism: “Read a book and be with kids . . . with Hispanic heritage. . . . reading them will motivate them to the point that they will like it” (Diana 6/2/2012 L64-66).

For Piguin, the meaning she made in the book club through dialoguing and responding around literature was an opportunity to experience a movement toward wholeness even in her “in between worlds” reality. Dialogue around the book, *René Tiene Dos Apellidos / René has Two Last Names* (Colato-Lainez & Ramirez, 2009), particularly played a role in Piguin’s thinking. Piguin wrote that the book club’s meaning for her was synonymous with the significance of *René Tiene Dos Apellidos / René has Two Last Names* (Colato-Lainez & Ramirez, 2009). In this book, René, a boy, faced school peers who mocked his cultural tradition of maintaining two last names, when the peers only had a single last name. René refused to assimilate, telling his peers that his two last names connected him to his family’s ways of life and ways with words. Ultimately, René asserted that keeping his two last names at school enabled him to maintain his home/family identity even within a monolingual context. Piguin wrote

about the shared meaning between the book club and *René Tiene Dos Apellidos / René has Two Last Names* (Colato-Lainez & Ramirez, 2009) “Este libro [*René Tiene Dos Apellidos*] describe la unión de dos cultura, que con el tiene se vuelve uno solo. / This book [*René has Two Last Names* (Colato-Lainez & Ramirez, 2009)] describes the union between two cultures, with time it becomes one.”

Likewise, Diana garnered a complete feeling within the book club context, indicating that the participants’ interactions molded the group into a family in which Diana belonged; however, her sensation of being whole was not in relation to feeling “in between” a monolingual Eurocentric world and a bilingual Latin@ reality, like Piguin expressed. Diana’s fullness related to mediating her “ways of being Latin@” among a conglomeration of expressions of being Latin@. The commonalities among these expressions of Latin@ identity and the dialogic space available for discussing these cultural ways fashioned a family feeling for Diana: “*podamos compartir como familia . . . cada uno podemos hablar de nuestra cultura. . . . tenemos muchas culturas bien similares. / We are able to share like a family . . . each one of us is able to speak about our culture. . . .we have many cultures that are rather similar*” (Diana 3/8/2012 L 659-666).

LEB participants not only felt connected to one another around being Latin@, but Carol and Bob had experiences that connected them to people linked with the study who were not Latin@. Carol expressed a “confianza / trust” in me, the facilitator, that is regarded among Latin@s as the essence of relationship (Barlett & García, 2011): “I love to trust you a lot. . . .like Latin people sometimes doesn't trust too much people you know? Yo confío en ti. / I trust in you (Carol 2/21/2012 L80-82, 135). When Bob,

Piguin's son, received a postcard from Assistant Principal Smith, he felt "*Impressive*" and said "*It's exciting*" (Bob 5/21/2012 L415).

Each participant's reflections indicated the personal individualized connections various participants felt toward one another. The book club family was a community constructed of such connections. Participants formed these ties because a) the diversity of participants' cultural and linguistic realities were the theme of literature as well as conversations and responses around books and b) cultural and linguistic diversity were the purpose and goal of the book club. For instance, a translanguaging context made space for participants to use their "total language repertoire" (Ortega, 2010). Likewise, literature at the center of book club conversations portrayed multiple expressions of living and speaking as a Latin@ in the U.S.

When linguistically and culturally diverse parents and children have space in schools to use the words and the practices developed through a sociohistorical process of learning (Gutiérrez & Rogoff, 2003), then the educators, who structure instructional spaces, communicate the legitimacy of families' practices. Frequently, bilingual/bicultural parents face omission from the major decisions regarding their children's U.S. schooling (Pearl, 2011); however, this is marginalizing and not aligned with the actual involvement of bilingual/bicultural parents in their children's education. Research clearly proves that bilingual/bicultural parents are both focused upon and participating in their children's education (Macedo, 2006).

Indeed, one of the significant ways that LEB students have an opportunity to employ their full range of cultural and linguistic repertoires as the resources they are, involves schools emphasizing the continued growth of these repertoires as well as

ensuring that educators pursue help from parents/families. Educators must seek assistance from parents/families to teach children because families are a primary network through which children develop cultural and linguistic repertoires. When teachers genuinely pursue learning from and about students and making families' resources central at school, then children have more opportunity to achieve academically and to function as an educated citizenry (Pearl, 2011). Thus, book clubs embody the kind of democratic learning contexts in which a focus upon and employment of cultural and linguistic diversity equalize the encouragement students feel from the school and, thereby, increase the likelihood that children will achieve what they desire. Furthermore, the book club's critical sociocultural approach to learning democratizes the learning context. Democratizing the classroom occurs by ensuring the identification of and confrontation with issues around the unequal distribution of power between U.S. schoolings' insistence upon a monolingual "mono-cultural" lens and the actual ways with words and of life that culturally and linguistically diverse families help their children bring with them into schools (which eventually English-only schools strip them of by subtracting their home language from their school days).

School/home collaboration: Building relationships and trust. Additive schooling/learning contexts involve teachers engaging with LEB children and their families with an "approach based on *confianza* / trust" (Bartlett & García, 2011). Once *confianza* / trust establishes through *personalismo* / individual relationship and collaboration around curriculum design, "reciprocal relationships" can develop (Bartlett & García, 2011). Such relationships possess "authentic caring" (Noddings, 1984; Valenzuela, 1999) forged in "*confianza* / trust" (Moll & Greenberg, 1990). Thus, both

personalismo / individual relationships and confianza / trust are central to effective partnerships among Latin@s and educators and also to relationships valued within Latin@ cultures, in general (Bartlett & García, 2011; McCaleb, 1992; Moll & Greenberg, 1990; Valenzuela, 1999). In particular, relationships between students and teachers characterized by confianza / trust buttress LEB students' mediation of the defenselessness they feel around cultural identity isolation. This is especially true if LEB students have recently arrived in the U.S. (Bartlett & García, 2011).

Participants like Piguin, Diana, and Carol expressed a sense of personalismo / individual relationships because they had opportunities to be and speak in the book club like they can at home in their casual conversations around the dinner table with friends and family. Moreover, Carol revealed her sense of confianza / trust or mutual trust with me (“yo confío en ti / I trust in you”) because of the personalismo / individual relationship we were developing. Carol and I interacted around how much Spanish and English communication to use in the book club sessions to best support the children's bilingual development, which books would apply to her life, how the book club posters celebrating Día would be created, and where we would meet to let our children play in the park together. Bob felt “impressive” or recognized by Assistant Principal Smith's postcard because it was in response to a personal note he had written. They were engaging in individualized interaction. He simply had opportunities to be involved in intimate meaningful communication around his cultural and linguistic resources with the assistant principal. Bob's interactions with Assistant Principal Smith occurred not only while exchanging letters with her, but also while he read a dual language letter to the assistant principal in her office with his mom and book club peers.

Promoting democratic classrooms: Participatory parent/educator interaction.

Knowing the crucial role of “confianza” in relationships between LEB parents and educators, teachers should pursue interaction with parents that is not simply collaborative. For LEB parents, “such confianza is attained through the involvement of teachers and other school personnel in existing community networks” which means that schools interact with parents in a participatory manner (Rodríguez-Brown, 2010). Teachers and administrators must not transmit to parents a demand to use exclusively the cultural practices of the school around learning; however, it is incumbent upon educators to realize that parents must use their own ways with words and ways of life to “support their children’s learning through new repertoires while using their cultural ways of sharing knowledge with their children at home,” and thus, “creat[e] continuity in learning at home and school and . . . support their children’s school success” (Rodríguez-Brown, 2010, p. 353). “Bicultural parent engagement” in a learning context is what promotes a democratic classroom, school, or book club (Pearl, 2011). Such a critical learning environment counters discrimination toward and exclusion of parents and thus, is a key feature in parents’ feeling that a democratic space exists to engage within a school context. When educators ensure the equalizing of ways of knowing, of life and with words within a learning context, then a democratic learning space is possible in which families, children and educators collaborate to design curriculum and make decisions.

Developing a critical teaching stance: Expanding cultural, racial, and linguistic consciousness. Within such a culturally and linguistically diverse nation it is only possible for educators to design curriculum with students and parents, when educators understand themselves, their students, their communities, and larger institutional systems

in terms of cultural and racial realities. Whatever a teacher's cultural and racial background, the issues of culture and race and associated power hierarchies are ever-present and pervasive in learning, language and society, at large (Freire, 1970, 1973). Considering reflective questions around race and culture will help teachers "name" their beliefs and further develop racial and cultural consciousness. Furthermore, such inquiry brings to the surface issues around deficit perspectives and bias teachers may hold toward students.

Considering racial and cultural identity is imperative for educators. Answering Milner's (2007) questions about racial and cultural identity helped me as I conducted research to prioritize racial and cultural issues in my thinking while I learned about myself and with participants. Therefore, my experience taught me that educators must answer questions like Milner's (2007) to address and explore their racial and cultural identity. Table 6.8 contains some of Milner's questions which promote an initial reflection among teachers into racial and cultural consciousness (see Appendix N for a complete list of Milner's questions). Once areas of concern have been identified, these issues serve as starting points for professional reading about culture and race (see Table 6.3) and conversations with colleagues about these issues.

To understand the issues regarding race, culture, and language in English-dominated schools that frequently favor the Discourses of an imagined Eurocentric monolingual norm, teachers must read professional literature (see Table 6.4). In particular, reading about the "monolingual [English] bias" which pervades U.S. schools (Crawford 1999, 2000a, 2000b, 2004; Gándara & Contreras, 2009; Ovando, 2003) will help teachers understand the potential dangers of this bias. Educators must understand

the damage to children's school success leveled by a "monolingual bias." This damage includes, for example, the loss of a home language.

Table 6.8

Reflective Questions Regarding Cultural and Racial Consciousness
(adapted from Milner, 2007 p. 395, 397)

<u>Realm of Race and Culture</u>	<u>Questions</u>
Researching the Self	<ul style="list-style-type: none"> • In what ways do my racial and cultural backgrounds influence how I experience the world, what I emphasize in my [classroom], and how I evaluate and interpret others and their experiences? How do I know? • How do I negotiate and balance my racial and cultural selves in society and in my [teaching]? How do I know? • What racialized and cultural experiences have shaped my [instructional] decisions, practices, approaches, epistemologies, and agendas?
Researching the Self in Relation to Others	<ul style="list-style-type: none"> • What do my [students] believe about race and culture in society and education, and how do they and I attend to the intensions inherent in my and their convictions and beliefs about race and culture in the [learning] process? Why? How do I know? • How do I negotiate and balance my own interests and [instructional] agendas with those of my [students'], which may be inconsistent with or diverge from mine? How do I know?
Shifting from Self to System	<ul style="list-style-type: none"> • What is known socially, institutionally, and historically about the community and [students in the classroom/school]? In other words, what does the research literature reveal about the community and [students in the classroom/school]? And in particular, what do people from the indigenous racial and cultural group write about the community and [students in the classroom/school]? Why? How do I know? • What systematic and organizational barriers and structures shape the community and [students'] experiences, locally and more broadly? How do I know?

For instance, to prepare for learning with students and ensuring that cultural and linguistic diversity are the center of learning, teachers will need to make their beliefs explicit (Donnelly et al., 2005). An educator within classrooms of linguistically and culturally diverse students, in particular, must discover any bias toward monolingualism and lack of understanding about bi/multilingualism. Reflection upon an educators' literacy and language experiences will enable them to perceive their perspective of language and literacy as well as to make their beliefs explicit. To investigate who one is as a teacher and learner, Laman (2007) proposes writing a literacy history which teachers continue returning to throughout their practice. As new understandings emerge, educators revisit the history to up-date it. Conferring with family and friends will help teachers remember their experiences also. The following questions provide a foundation to promote reflection (Laman, 2007):

- What is your current definition of reading/writing/literacy?
- What do you recall about your earliest reading/writing experiences at home?
- What do you recall about your earliest reading/writing experiences at school?
- How did you learn to read and write?
- Do you read/write for pleasure? If yes, what kind of reading and writing do you do for pleasure? If no, what experiences may have discouraged reading and writing for pleasure?
- What languages do you speak?

- What situations have you been in where your literacy was challenged? (i.e., traveling in a foreign country, taking a new means of travel like a subway in a large city like New York or a train system like Amtrak?)
- Did your family have and pass on favorite stories through storytelling? If so, what do you remember about those stories?
- Have you ever published any of your writing or read for a large audience?
- What do you recall about your family's literacy practices?
- How do you believe children learn to read and write?
- Describe what your ideal literacy classroom looks like.

Making home visits and conversing as a school family. Similarly, educators must make home visits and opportunities for casual conversations with families a natural and essential part of being an educator. A teacher must conduct home visits throughout the year to expand their knowledge of family members as well as of their students. In addition to learning more about students/families, educators should also expand their cultural and racial consciousness through placing themselves in a context in which educators' home culture and language are not dominant. Home visits are a critical part of getting to know students and their families, especially among Latin@s (Moll & González, 1994). If families do not wish to meet in their home, then teachers should join families at a park. The initial visit should not include a pre-conceived list of questions. Teachers must focus upon entering the experience as ethnographers, noticing:

- What do you see, hear, and feel?
- What is it like to be in the family environment of your student?

- If you cannot speak the student's home language, what does that feel like?
What do you pay attention to in order to understand what people are saying?
- What knowledge and relationships do family members seem to share?
- What are the similarities between the learning happening in your classroom and the learning happening at home and what are the variations?
- What does this experience tell you about what going to your classroom or the school is like for students and students' family members?
- What classroom changes or instructional plans do you need to make to contextualize learning, even more, around the cultural and linguistic resources of your students' family?
- With which colleague or administrator will you share your insights?

During this study, I visited the home of at least three participants and joined with all participants in local parks to play and meet family members; however, attending birthday parties and religious services with participants was the most profoundly impactful way that I positioned myself as an “outsider” among participants within their family's linguistic and cultural context. To help Chapis and Chicharito's family prepare for a large birthday party (i.e., approximately one hundred people from Latin America and the U.S. attended), I went to the party location the day before to help arrange tables and decorate. As the only Caucasian born in a monolingual English-speaking family, I immediately thought about how I “stood out” and wondered how book club children felt at school among monolingual English speaking peers, for instance. This opportunity

enabled me to perceive new layers of meaning regarding the value of the book club for creating a space for camaraderie around sharing bilingualism, cultural identity, and biliteracy, for example, among bilingual peers and parents.

Chapis welcomed me and explained who I was to the twenty cousins, aunts, uncles and grandparents preparing for the party. Even though I could communicate in Spanish with Chapis' family as we arranged tables, I could not stop thinking about how I wasn't a "family member." Their laughter and play wrestling as we worked reminded me that I had no past shared experiences with the group. Attending to people's Spanish proved difficult also because I was anxious (i.e., my affective filter was impacted, which is common among additional language learners in emotionally charged settings (Krashen, 1985). Without many personal connections, except to Chapis and Chicharito, I felt disconnected and divorced from the social comfort I enjoyed constantly in almost every setting within my daily life. Chapis' previous conversation with me about not wanting to go to social gatherings where strangers would only speak English came to mind. I also recalled Piguin, another book club parent, expressing her feelings of alienation at the elementary school when trying to talk to English-speaking staff and faculty.

Once I left the context, I had time to reflect upon the relationships among family members, the distances aunts and uncles traveled to be present for the party, and the traditional dances and foods the family was preparing for the celebration. This reality gave me deeper insight into Chapis and Chicharito's pride in their bilingualism and cultures. Reading about emergent bilingual culturally and linguistically diverse students' and families' feelings of isolation in English-dominated school contexts cannot impact teachers enough. Intentionally re-positioning themselves as the cultural and linguistic

“outsider” will propel, in the best way, monolingual English-speaking educators or any teachers into deeper cultural and racial consciousness.

When teachers leave home visits, they must consider what they do not understand and find out more about these topics. For instance, in order to consider how learning at home happens throughout the generations of a family and how children from various cultures make meaning that develops in unique cultural contexts rather than uniform spaces, read more about learning at home among culturally and linguistically diverse families. Several authors discuss how ways of learning and knowing at home are actually culturally unique (see Gutiérrez & Rogoff, 2003; Rogoff, 2011).

Employing self-reflection and taking new actions. The school attended by book club participants had predominantly white staff. Privileges exist around being a white English-speaker (Kumaravadivelu, 2003; Pennycook, 2001). Turner-Nash (2012) engaged in race talk with white preservice teachers to support them in expanding a) their understanding around racism in teaching and the U.S., in general, and b) their knowledge and practice of creating culturally relevant classroom structures and curriculum. Making an investigation of racial and linguistic bias central to teachers’ learning about themselves includes discomfort and sustained effort (Boutte & Jackson, 2013; Turner Nash, 2012). As an educator/researcher, I find that such discomfort results from the distance I sense between where I am in my racial and cultural consciousness and where I want to be. Boutte and Jackson (2013) suggest adamantly that we are all learners in terms of our cultural and racial consciousness. Thus, knowing that I still have “room to grow” is part of all learning. I challenge educators, like me, to make this dissonance a constant

companion without judgment being assigned to it. Guilt is not effective, but reflective action is (Boutte & Jackson, 2013).

As a fellow sojourner with educators, I know that such dissonance around cultural and racial consciousness keeps an educator involved with seeking critical insights and taking ever-increasingly reflective actions. These insights and actions must be central to a teacher's continued journey as a lifelong learner. The common classroom tool for accessing prior knowledge, setting learning goals, and reflecting upon expanded knowledge, the KWL chart (what I Know, What I Want to know, and what I Learned) comes to mind. Whenever I consider my own bias and growth around my cultural and racial identity, I organize my thinking with a version of the KWL chart. An additional aspect of my thinking (see Table 6.9), involves "what I Todavía / Still Need to Learn" is part of the chart. Completing such a chart enables teachers to see in a simple format, the growth of their racial and cultural consciousness as well as the areas where room for growth remains.

Fostering democratic learning communities. Creating curriculum with parents and children, collaborating among teachers and administrators, and gathering as a school family should be actions occurring in schools endeavoring to build a community. When relationships and trust exist among parents, educators and students, collaborating together to create curriculum and make decisions about schooling are manifestations of the connections within the learning community. Likewise creating opportunities for talking to one another apart from creating curriculum and making decisions also occurs. Such opportunities for conversation must exist to continue the growth of individualized relationships and trust.

Table 6.9

Example of KWL Chart Regarding Cultural and Racial Identity/Consciousness

<u>What I Know</u>	<u>What I Want to Know</u>	<u>What I Learned</u>	<u>What I Todavía / Still Need to Learn</u>
<ul style="list-style-type: none"> • I am an emergent bilingual. • Facilitating a book club • Although within the book club, I am culturally and linguistically nondominant, in the larger context of the school and community, it's the reverse. These realities cannot be separated from the book club or me no matter where book club sessions occur. 	<ul style="list-style-type: none"> • How am I going to be a facilitator, who is at times facilitating discussions, without creating a colonizing impact through my use of English during book club interactions 	<ul style="list-style-type: none"> • Make the risks/fears explicit to participants and myself (i.e., share with parents about my concern regarding using too much English during book club sessions, ask parents and children to form pairs so they have opportunities to scaffold one another's learning, and I participate side-by-side with participants during activities, etc.). 	<ul style="list-style-type: none"> • Continue emergence as Spanish-speaker • Attend conferences around bilingual education, materials and issues • Develop a global perspective of multilingual practices • Position myself among Latin@ friends on purpose whether I am in group as culturally and linguistically nondominant or not • Continue professional reading around Latin@ issues of race, power, and language around world

One hundred literacies classroom. A “one hundred literacies classroom” is an engagement that involves educators supporting students’ in creating one hundred profiles of people in their lives, including themselves. This engagement emerges from the implications regarding the necessity for educators, parents and children to collaborate to create curriculum, build personal relationships, and to establish trust in order to create a

democratic learning community. In particular, such a learning community emphasizes involving parents in decisions about their children's educations and ensures that LEB students, in particular, have access to the most support possible for achieving academic success. As in the book club, collaboration and intentional reflection by an educator/facilitator to design a collaborative curriculum must facilitate critical reflection and taking action. Collaboration is about being open to students'/participants' ideas for kinds of action. For example, asking participants "ok. So what should we do?" This inquiry sets up a dialogue centered upon participants' agency and critical thinking. In turn, actions that the group takes "fit" the action that participants want to take in their particular world/school/community. The co-construction of curriculum is particularly important between teachers and bilingual children/families. By co-constructing curriculum with students, the teacher employs the cultures, languages and family worlds of students as strengths to help bilingual students grow and discover what more they want to learn. Furthermore, all students will benefit from expanding their own understanding of the world as they learn with and from bilingual peers.

Even though a teacher should provide a general instructional framework like literature discussion or interviewing, an educator must make space for students to interact and dialogue around their own meanings. The profiles students create in the "one hundred literacies" experience should include individuals' views about and experiences with languages and literacies. Together students and educators should: a) design questions for interviews or areas of interest students might consider as well as decide how to capture the ideas in the interview (i.e., tape record and make notes later while re-listening to the recording, taking brief notes during the conversation, etc.), b) brainstorm

about multi-modal means for depicting and communicating people's literacies (e.g., photographing, making drawings, creating videos, collecting artifacts), and c) discuss a list of people, including one another, whom students might profile and make final decisions about which individuals every student will "research." Students should also have an opportunity to go home to talk with their families about various ideas for creating profiles and share these suggestions with the class.

The profiles children create along with any artifacts should be culled to create an audit trail (Vasquez, 2004) of the class' learning around the "one hundred literacies" experience. The audit trail is a visual record of learning posted in the classroom. For instance, any artwork, photographs and student writing connected to the person whose literacies and languages are being profiled, will appear on the classroom walls.

Constructing an audit trail emphasizes an unfolding, over time, of shared learning among students, and thus, promotes community. Moreover, profiling the many linguistic and cultural resources of the children and their families will serve to spotlight student learning and the languages and multiliteracies of the home.

After the one hundred profiles are displayed in the audit trail, the teacher must create a space for taking a critical stance through dialogue about the experience.

Facilitating a discussion among students, the teacher must conduct a class gathering so students have a chance to share the profiles they created, discussing what the profiles reveal about the resources individuals have, and considering what students want to do with the understanding they have gained through creating the profiles and dialoguing about their significance together. For example, if students want to create books about what they discovered, then educators should facilitate the sharing of the students' works

with other classes or create a classroom documentary about the project. Another possibility could be to bring books from the school media center into the classroom and to student homes to evaluate the literature. Students might look with one another and their families to examine whether the literacies of their homes are reflected in the books and/or if any stereotypes or bias appears in the books that diminishes the literacies of their homes. Teachers must make an opportunity for students to create a report of their findings to share with the media specialist and administrators. The only parameters upon taking action might be that students should consider how they will use what they have learned to address any issues that they discovered as they undertook creating profiles and to offer their knowledge to the school community.

When teachers know their students/families and choose to collaborate with students/families, they are prepared to and must design curriculum together. At every possible opportunity, the teacher must perceive the issues students are identifying and ask students to consider the action they want to take. For example, I noted that the book club participants spoke about AR frequently, so I asked them more about the program and its impact in their lives. When we were planning to celebrate Día, I asked students to describe what they would like to do. This process lead to the participants' decisions to write letters to the assistant principal, make a dual language commercial, and create posters to make students visible at school. To learn more about families' lives, administrators should ask teachers to describe the profiles students created of their families.

Gathering as a school family. To be involved with families' lives and to express focused interest upon getting to know parents, administrators must organize family

conversation nights during which school families and teachers/administrators just come together to talk. Teachers and families should bring food. These gatherings do not have to be held at school if a community center or library branch meeting room is more comfortable for families or easier to access. The possibilities for such gatherings are endless (i.e., play games together in various languages, have a theme for the night that is chosen with children and their parents, create opportunities for children to share the profiles they have created of their families, etc.) Kaiser (2005) points out the importance of inviting Latin@ families to school-sponsored events only through personal contact like a phone call or a face-to-face conversation. This method of personal contact is more likely to ensure that Latin@ parents see that the school is reaching out to families personally because it emphasizes the importance of personalismo / personal relationships among Latin@ cultures.

Why Would America Help Students Be Less and Have Less?

Why would the U.S. determine to support students in being less themselves and possessing fewer means in terms of learning resources by neglecting and, even, forbidding practices like translanguaging and the use of tools such as culturally and linguistically relevant literature among children and families in schools? The only way for U.S. schools, communities, educators or children to avoid being stripped of access to and the application of the vast linguistic and cultural repertoires among our students and within our nation as a whole involves ensuring that students' home languages and cultural repertoires of practice are the axis of pedagogy (Ada, 2003; Gándara & Contreras, 2009; Ladson-Billings, 2006; Nieto, 1999, 2009). Without transforming our nation's monolingual bias, the "Latin@ education crisis" (Gándara & Contreras, 2009)

will continue expanding its current detrimental impact. Further crisis looms when we, as Americans, stick with divorcing our students and, in the near future, our nation, from ways of using language, of knowing and of being that could serve to enhance the U.S. education system at home and globally. No benefit, whether economic, social or political, lies in being a monolingual, mono-cultural society while the world around us communicates and moves about globally.

Significance of the Study

I began this qualitative study without the intention of creating over-arching assertions about how a bilingual family book club would impact parents, students and a school. Instead, I endeavored to make contributions to the larger body of analogous research upon literature discussions among bilingual learners around culturally relevant literature. Saldaña (2009), in fact, made a “clarion call” for bilingual family book clubs to be formed. Considering the lack of research around children and parents learning together in a bilingual literature discussion (for studies in which children and parents are *not* together in bilingual literature discussion, see Ada, 1988b; Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Keis, 2002; Lohfink & Loya, 2010; López-Robertson, 2003, 2004, 2012; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005; Medina & Martínez-Roldán, 2011; Patrón, 1988), organizing and facilitating a bilingual family book club was, in my opinion, the best way for me to answer Saldaña’s (2009) call, to shed light on the impacts of the “monolingual [English] bias,” and to expand what is known about bilingual parents and children dialoguing around and responding together to culturally relevant dual language literature.

On a personal level, this research enabled me to deepen my own experiences among bilingual learners – a journey that began originally in 2000. This study also enabled me to expand my understanding of bilingual individuals within the Florida Panhandle, particularly, where I now reside. Additionally, the present research enabled me to continue interacting with bilingual parents and children in one elementary school where I volunteered as a bilingual mentor from 2010 through 2012.

Hopefully, my findings present data that other educators with bi/multilingual lens will reflect upon as they engage with families and children in learning contexts. I desire for this research to encourage schools a) to employ a multilingual lens, making space for bi/multilingual families and children to translanguage at school with faculty and administration, b) to conduct bilingual family book clubs and other co-constructed curriculum around cultural and linguistic diversity in their facilities and c) to encourage administrators, teachers and media specialists to network with bilingual families in order to expand what educators know about their students, to create collaborative curriculum, and particularly, to start bilingual family book clubs. Additionally, I hope that the research challenges schools, particularly teachers, administrators, and media specialists to re-assess the use of AR programs among students, particularly bilingual learners, and to review their book collections with families and students to find out whether children see themselves and their languages in their school's books. I expect that such assessment will lead schools and teachers to revise their AR programs, as Souto-Manning (2010a) suggests in her work.

This study's significance further lies in its giving voice to the bilingual words and experiences of emergent bilingual parents and children who function within English-

dominated communities and schools. As the study revealed, children and parents alike faced the silencing of their bilingualism, particularly their Spanish. As Ada (1993) wrote “the importance of the mother tongue and its maintenance” supports the “relationship between parents and children and children’s ties to their cultural communities of origins” (p. 158). Furthermore, parents, grandparents and the entire family have the “right . . . to be able to fully communicate with [their] children [grandchildren, cousins, aunts, and uncles]” and children have “the need . . . to engage in meaningful communication at home” (Ada, p.160).

The value of research centered upon Latin@ emergent bilingual individuals’ voices is particularly significant when one considers the silencing of Spanish voice faced by not only the participants in this study, but Latin@s in the U.S., particularly in our schools (Camarota, 2006; Camarota & Romero, 2006; Gándara & Contreras, 2009; Quiroz, 2001). As Freire (1970/2003) asserts “within the word, we find two dimensions, reflection and action” (p. 87). Enacting a critical pedagogy within educational research requires a focus upon participants’ words because the reflection and action embedded in words compel educators and participants toward transformative action (Kincheloe, 2008). These actions support the emancipation of the self by the self (Kincheloe, 2008).

As a researcher who is an emergent bilingual learner, my participation with emergent bilingual parents and children in this study focused upon supporting participants in a) taking a critical stance toward bilingualism, literacies, and school language policy, b) making space in a school for the connection between parent and child around language, culture and family relationships, c) positioning children as the experts of their own experiences, and d) seeing children and family’s multiliteracies, cultures and

languages as inseparable from and as rich resources for learning. This study seeks to herald the voices of Latin@ emergent bilingual parents and their children as well as to bring awareness to schools that may not recognize the ways, whether official or unofficial, and the extent to which their structures/systems silence the languages of their students' homes and make Latin@ families' cultural and linguistic identities invisible (or, at best, only occasionally visible) within the curriculum and the school, in general.

Questions for Future Research

As well as contributing to the knowledge base regarding literature discussions among emergent bilingual learners around dual language culturally relevant texts, this study proposes questions for further inquiry, regarding: the voicing of bilingualism, affirmation of cultural identity, schoolings' role in developing a bi/multilingual lens, and educators' responsibility in making curriculum/classrooms collaborative and culturally and linguistically relevant to all students' lives.

The Voicing of Bilingualism and Affirmation of Cultural Identity

The following questions consider bilingualism and cultural identity expansion among emergent bilingual students and their families:

- What are the ways by which parents and children participating in a bilingual family book club support the development of bilingualism and cultural identity among family members, not directly participating in the book club sessions?
- How do various families, participating in bilingual family book club sessions, support bilingualism and cultural identity as a community within a bilingual family book club?

- How does participation in a bilingual family book club impact children's and parents' language ideologies?
- What kinds of mediation among bilingual family book club participants support taking a critical stance toward language, literacy, and learning?
- How might parents: a) establish bilingual family book clubs that include parents, children and teachers, and b) train other parents to be book club facilitators?
- How does students' participation in a bilingual family book club impact their functioning within the classroom and among peers?
- How do parents participating in a bilingual family book club use dual language culturally relevant children's literature at home to support the development of bilingualism, biliteracy, and cultural identity?
- How did the participation of male caregivers/fathers in the bilingual family book club impact participants, particularly children?
- How does participation in a bilingual family book club impact a family's interaction with extended family around bilingualism, biliteracy, and cultural identity?
- How can a bilingual family book club act as an agent of change in an English-dominated school, particularly in regard to diminishing the power/priority difference between English language practices (the favored language of U.S. schooling) and Spanish as well as translanguageing practices?

Schoolings' Role in Developing Collaboratively Created Curriculum Centered around a Bi/multilingual Lens and Students' Homes

The subsequent questions consider how schools create collaborative curriculum and promote learning contexts that make emergent bilingual individuals' multiliteracies, languages, and families central:

- Why has the school district within the study not completed the creation of a Parent Leadership Council for parents of students classified as LEP by the district? What impact has the lack of a Parent Leadership Council had upon parents and their children?
- How can schools support teachers in engaging more with culturally and linguistically diverse families in learning contexts?
- How can a relationship between school administration, bilingual parents and children impact teachers' perspectives of their students, including their beliefs about cultural and linguistic diversity among students?
- How could bilingual family book club participation be used as a vehicle for promoting bilingualism and biliteracy and expanding students' understanding of the world if students, whatever their language background, participated?
- How could bilingual family book club participation promote the development of bilingualism and biliteracy among monolingual English-speaking teachers?

- Which entity (i.e., public library branch, spiritual institution like a church, mosque or synagogue, or a public school) is most suited for offering spaces for and leading bilingual family book clubs?

Conclusion

Considering the complexity of relationships, bilingualism, biliteracy, cultural identity, and critical consciousness development, a need exists for educators to understand how to use instructional frameworks like literature discussion among families to create spaces for learning among emergent bilingual individuals. Such understanding emerges from inquiring into the ways with words and of life among emergent bilingual families as they engage in holistic dynamic bilingual instructional contexts. I aimed to use this study to broadcast the words and experiences of emergent bilingual families' translanguaging, making meaning, and taking action together. This inquiry describes the experiences of a bilingual family book club including parents and their children and illuminates how they mediated the complexity of translanguaging and developing biliteracy, relationships, cultural identity, and a critical stance together as they responded to dual language Latin@ children's literature. During the study, parents, children and the researcher/facilitator constructed deepening layers of meaning around cultural/racial/critical consciousness, bilingualism, and biliteracy. The findings address the sharing, critical consciousness exploration, mediation, and action that participants employed in the book club to expand bilingualism, biliteracy, relationships and cultural identity. The findings suggest that if families' languages and cultural identities are not going to be silenced and/or invisible, then schools must address how they not only stop the silencing of children's home realities in their learning, but also support the

development of family multilingual critical collaborative learning spaces. Lastly, the study elucidates the value of and need for continued research into the use of bilingual family learning contexts by educators and families to promote translanguaging, critical consciousness expansion, and transformative action in public schools.

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APPENDIX A

Authentic and Accurate Portrayals of Latin@s in Children's Literature and Helpful Resources

Accurate, Authentic Portrayals of Latin@s in Children's Picture Books

Table A1 displays the characteristics of literature containing accurate, authentic portrayals of Latin@s in children's picture books. As diverse as Latin@ communities are, certain common features of identity link communities (Barrera & Garza de Cortes, 1997; Carrasquillo, 1994; Gracia, 2000) like the Spanish language, a "colonial history associated with the role of Spain in America," a mixture of races including "Spanish, African, and Indian ancestry," "pride in being a part of a broader Hispanic culture and heritage," (Carrasquillo, 1994, p. 121) and strong ties to family and extended family relationships (Ada, 2003; Carrasquillo, 1994; Hecker & Jerrolds, 1995; Nieto, 1993a) as well as common values like spirituality (Italiano, 1993; Medina & Enciso, 2002; Nieto, 1993a). Presenting the diversity of Latin@ communities' experiences requires inclusion of both positive and difficult aspects of contemporary realities (Ada, 2003; Carrasquillo, 1994, Hecker & Jerrolds, 1995; Kibler, 1996; Nieto, 1993a) for example, "social issues concerning Latin[@]s" like "heritage language and bilingualism," "identity," and "poverty and in-group struggles" exemplify "real" experiences among Latin@s (Ada, 2003, p. 50-52). *Side by Side: The Story of Dolores Huerta and Cesar Chavez / Lado a Lado: La Historia de Dolores Huerta y César Chávez* (Brown & Cepeda, 2010) focuses on the struggles and victories regarding Latin@ workers' rights.

Table A.1

Accurate, Authentic Portrayals of Latin@s in Children's Picture Books

<u>Accurate, Authentic Portrayals</u>	<u>Reference</u>
Diversity of community	Carrasquillo, 1994; Ada, 2003
Shared identity of community	Carrasquillo, 1994; Barrera & Garza de Cortes, 1997; Gracia, 2000
Avoidance of stereotypes	Italiano, 1993
Realistic Representation	Ada, 2003; Carrasquillo, 1994; Hecker & Jerrolds, 1995; Kibler, 1996; Nieto, 1993a
Multiple perspectives of an issue or of the community	Carrasquillo, 1994; Kibler, 1996
Accuracy of language use	Carrasquillo, 1994; Barrera & Garza de Cortes, 1997
Visibility of Latinas/os	Carrasquillo, 1994
Experiences of contemporary life	Carrasquillo, 1994
Perspective of global nature	Kibler, 1996
Cultural diversity of U.S.	Barrera, Liguori, & Salas, 1993
Solid craft of text	Kibler, 1996

Furthermore, the cultural diversity of the entire U.S. should be present in literature used in the classroom (Barrera et al., 1993) because a perspective of a global nature enables students to see “the world as an interdependent system” (Kibler, 1996, p. 257). A global view emerges, for example, in the varied perspectives of an issue or of the community (Carrasquillo, 1994; Kibler, 1996) provided in literature. Including multiple perspectives allows literature to avoid the pitfall of Anglo superiority because these

perspectives present the views of Latin@ communities as well as address multiple cultures' insights.

Furthermore, educators may read Latin@ young adult and children's literature to prepare to engage students in activities like literature discussions (Italiano, 1993).

Reading a variety of forms of children's literature including the oral traditions and the written word familiarizes educators with a variety of literature from which students may select (Allen, 1994; Barrera, 1992; Barrera et. al, 1993; Italiano, 1993). Folklore is an effective representation of diverse oral traditions among Latin@ communities (Italiano, 1993). Seeing the history behind the metaphors and the tales enlightens the perspective teachers develop.

For instance, when educators comprehend the paradoxes in Latin@ literature like the Encounter, the weeping woman / la llorona and Aztlan, they confront "a stunning cultural historical observation that continues to ripple throughout the Americas and underlies the psyche of the Hispanic world. . . . the Spanish/European encounter with the Western Hemisphere" (Van Dongen, 2005, p. 161). La llorona / the weeping woman is a tale that embodies the "significance of the *Encounter*" and depicts the "paradox of life and death" through its various versions (Van Dongen, 2005, p. 162). *La Llorona / The Weeping Woman: A Hispanic Legend* (Hayes, Hill, & Pennypacker, 2011) retells this folktale. *Celebrating Cuentos: Promoting Latino Children's Literature and Literacy in Classrooms and Libraries* (Naidoo, 2011a) provides an extensive list of folktales. An awareness of the elements and themes of culturally and linguistically authentic portrayals of Latin@s.

Table A2 lists books that focus on stories, experiences, families and children related to Cuba, Cuban American, Costa Rican, Puerto Rican, Puerto Rican American, Mexican, Mexican American, and various Latin@ cultures. Although this is a brief list of literature, teachers may also refer to *Celebrating Cuentos: Promoting Latino Children's Literature and Literacy in Classrooms and Libraries* (Naidoo, 2011a) which provides a broad list of titles about all Latin@ communities. *A Magical Encounter: Latino Children's Literature in the Classroom* (Ada, 2003) lists Latin@ literature for children and adolescents in dual language, as well as Spanish or English versions, folksingers, illustrators, folklore based in oral traditions, poetry, songs, plays and dramatic games. Furthermore, the Center for the Study of Books in Spanish for Children and Adolescents at California State University in San Marcos which may be accessed through the World Wide Web site (<http://www2.csusm.edu/csb/English/>). The former director of the center, Isabel Schon, is referred to by Nieto (1993a) as “an authority on Latino literature for children and young adults” and has “compiled evaluations and annotations of books with Latino themes” (p. 175).

Accurate, Authentic Themes Related to the Portrayal of Latin@s in Children's Picture Books and Instructional Materials

Table A3 displays the themes of literature expressing accurate, authentic portrayals of Latin@s. Central to the literature of adult Latin@ writers are themes like border, home, and language (Medina & Enciso, 2002). The border theme relates to Latin@s negotiation of cultural and linguistic identity and medication of multiple sociocultural worlds that Latin@s experience in the US, in particular. Navigation of life

Table A.2

Latin@ Children's Literature Particular to Various Latin@ Communities

<u>Latin@ Communities</u>	<u>Titles</u>
Puerto Rican and Puerto Rican American	<i>El Bronx Remembered: A Novella and Stories</i> (Mohr, 1986) <i>Felita</i> (Mohr & Cruz, 1999) <i>Going Home</i> (Bunting & Diaz, 1986) <i>Yagua Days</i> (Martel & Pinckney, 1976) <i>The Golden Flower: A Taino Myth from Puerto Rico</i> (Jaffe & Sánchez, 1996) <i>The Song of El Coquí and other Tales of Puerto Rico</i> (Mohr & Martorell, 1995) <i>Kikirikí / Quiquiriquí</i> (DeAnda, Lechan, & Hernandez, 2004) <u><i>Estrellita se despide de su isla / Estrellita Says Good-bye to Her Island</i></u> (Caraballo & Torrecilla, 2002)
Costa Rican	<i>El Regalo de Fernando / Fernando's Gift</i> (Keister, 2001)
Cuban & Cuban American	<i>Dreaming in Cuban</i> (García, 1992) <i>El Gallo de Bodas / The Bossy Gallito</i> (González & Delacre, 1994)
Mexican & Mexican American	<i>The Tree that Rains: The Flood Myth of the Huichol Indians of Mexico</i> (Bernhard & Bernhard, 1994) <i>Baseball in April and Other Stories</i> (Soto, 2000), <i>Pacific Crossing</i> (Soto, 2003) <i>Hello, Amigos!</i> (Brown & Ortiz, 1992) <i>Hector lives in the U.S. Now: The Story of a Mexican-American Child</i> (Hewett, 1990) <i>I Speak English for my Mom</i> (Stanek & Friedman, 1989) <i>The Moldonado Miracle</i> (Taylor, 2003)
Migrant farm workers	<i>Cesar Chávez La lucha por la justicia. / Cesar Chávez The Struggle for Justice</i> (del Castillo & Accardo, 2002) <i>Esperanza Rising</i> (Muñoz-Ryan, 2002) <i>Breaking Through</i> (Jimenez, 2002)
Various Latin@ communities	<i>Arroz con Leche: Un Poema para Cocinar / Rice Pudding: A Cooking Poem</i> (Argueta & Vilela, 2010) <i>My Name is María Isabel</i> (Ada & Thompson, 1995) <i>Fiesta U.S.A.</i> (Ancona, 1995) <i>Golden Tales: Myths, Legends, and Folktales from Latin America</i> (Delacre, 1996), <i>The Rooster who Went to his Uncle's Wedding: A Latin American Folktale</i> (Ada & Kuchera, 1993). <i>Hairs / Pelitos</i> (Cisneros & Ybanez, 1997)

between realities serves as a metaphor for borders. Border crossing narratives form a unique genre in Latin@ literature. These stories reveal “concerns with identity, citizenship, exploitations, and economic security” (Medina & Enciso, 2002, p. 38). The home theme involves the questions about where “home” is for Latin@s born and raised in the U.S. who experience life in both a U.S. context and in their parents’ country of origin (Medina & Enciso, 2002). Literature centered around the theme of home makes space for readers, in particular, Latin@s, to “name” home (e.g., *From North to South/ Del Norte al Sur* (Laínez & Cepeda, 2010), *My Diary from Here to There / Mi Diario de Aqui*

Table A.3

Accurate, Authentic Themes Related to the Portrayal of Latin@ in Children’s Picture Books and Instructional Materials

<u>Accurate, Authentic Themes</u>	<u>Reference</u>
<i>Border</i>	Medina & Enciso, 2002
<i>Home</i>	Medina & Enciso, 2002
<i>Language</i>	Medina & Enciso, 2002
<i>Spirituality</i>	Medina & Enciso, 2002
<i>Growing up</i>	Nieto, 1993a
<i>Confronting the advantages and disadvantages of difference</i>	Nieto, 1993a
<i>Learning to accept and respect oneself and others</i>	Nieto, 1993a
<i>Developing pride in and a sense of responsibility to one’s community</i>	Nieto, 1993a
<i>Posing the difficulty of life</i>	Nieto, 1993a
<i>Valuing family</i>	Nieto, 1993a

Hasta Allá (Pérez & González, 2002), and *Estrellita se Despide de su Isla / Estrellita Says Good-bye to Her Island* (Caraballo & Torrecilla, 2002).

The language theme concerns Latin@s realities as bilingual individuals and Spanish-speakers. Medina and Enciso (2002) share that “Latino/a authors writing for children use language as a theme . . . focusing on the relationship between language and identity, language and politics, and language and power” (p. 43). This theme emerges in books like:

- *I am René, the Boy / Soy René, el Niño* (Laínez & Ramírez, 2005)
- *René has Two Last Names / René Tiene Dos Apellidos* (Laínez & Ramírez, 2009)
- *Pepita Habla Dos Veces / Pepita Talks Twice* (Lachtman & Delange, 1995).

Thus, authors must carefully and precisely use Spanish in texts. An additional element of this theme is name change which involves the relationship between identity and language and “is part of the history of ‘being different’ in a society that sets a pre-defined norm for the ways language, and therefore, names, should sound” (Medina & Enciso. 2002, p. 44).

APPENDIX B

Literatura Infantil y Familiar Model and El Círculo Familiar Bilingüe de Libros Designs

An Overview of Literatura Infantil y Familiar model, the Pajaro Valley Experience, and Transformative Education

Regarding family dialogue around Latino children's picture books, Alma Flor Ada (1988b) documents her establishing the Literatura Infantil y Familiar model and its use in the Pajaro Valley. This experience involves Spanish mother-tongue parents and children a) conducting literature discussions in separate groups of parents and children involving parallel activities employing bilingual facilitators, the linguistic context of Spanish and Spanish edition Latino children's picture books, b) parents and children responding to literature at home together, and c) parents and children sharing their writings from home with a larger group. The project is an expression of critical pedagogy principles in combination with a sociocultural approach to language, literacy and learning. Ada's philosophy of Transformative Family Literacy or Transformative Education is the model's theoretical frame (Ada, 2003; Ada & Zubizarreta, 2001; Zubizarreta, 1998).

The tenets of Transformative Education, based upon Freire's (1970) theories, include the beliefs the education must be: (a) "based on a concept of social reality in the making, a never-ending work in process," (b) "joyful and empowering," (c) "humane," (d) based on "multicultural and antibias" foundation," (e) "liberating," (f)

“constructivist,” (g) “rooted in critical theory,” (h) “an expression of critical pedagogy,” (i) promoting “aesthetic experiences,” (j) “sustained by feminist/womanist theory,” (k) “multicultural,” and (l) based on “the principles and values of bilingual education” (Ada, 2003, p. 5-8). According to Ada and Zubizarreta (2001), the *Literatura Infantil y Familiar* model functions through and promotes the bonds already shared by parents and children. The following principles are the foundation of *Proyecto Literatura Infantil y Familiar* programs (Ada & Zubizarreta, 2001): (a) parents are their children’s initial and most lasting teachers; (b) parent’s mother tongue supports children’s oral language development as well as cognitive development; (c) parents are essential elements of children’s emotional and social growth and development; (d) parents who relate to the pleasure and relevance of reading are more likely to read with their children; (e) children’s picture books are accessible not only to parents, but also to children; (f) as parents and children are encouraged to share their own responses to picture books and life experiences, their personal growth is supported.

In 1986, Ada initiated the Pajaro Valley experience in California based upon Transformative Education’s tenets and principles and the *Literatura Infantil y Familiar* model. The Migrant Program and the Pajaro Valley School District supported the project. The bilingual teachers from the school district met with Mexican parents and children to read, discuss, write about and share their writing about Latino children’s picture books. The aim was to support “parents’ involvement in children’s education,” “to encourage parents’ consciousness of the importance of their role and their opportunities and responsibilities with regard to their children’s future,” and “to help parents recover their sense of dignity and self-identity” (Ada, 1988b, p. 224). Parents

were mainly from “Mexican peasant origins” and “had very little schooling” (Ada, 1988b, p. 224).

Before the first meeting, program personnel contacted parents personally by phone and through written invitation. The first meeting involved a discussion with the parents about their value as their child’s first teacher and about the resource of their home language and culture which supports their children’s academic development.

Suggestions were also made regarding implementation of the principles shared during the discussion. After the initial discussion, modeling of ways to read picture books occurred. The demonstration involved dramatization and examples of discussing illustrations. The reading of five picture books among parents and facilitators occurred before dialogue about the story and division into five separate groups, each focusing on one of the books.

Parents’ self-selected their group and, at least initially, bilingual facilitators led discussion. Ada’s Creative Reading Methodology (Ada, 1988a, 2003), which will be addressed further in a later consideration of book club facilitation, provides the framework for the questioning used by facilitators during discussions. Like Transformative Family Literacy, this methodology finds its roots in Freirean (Ada, 1988a, 2003) perspectives of literacy regarding relating to the text by making self-to-text connections and thinking critically and reflecting about the issues which emerge. The use of the home language in the literature and by the facilitators promoted discussion and dialogue. After the discussion, facilitators emphasized the value of engaging with their children and a book nightly. Also, the parents received a copy of the focal book from their group, a copy of the discussion questions based on the Creative Reading Methodology, which could serve as a support for subsequent discussions with their

children at home, a collection of possible activities connected to the text, and a blank book to be used at home for the children to author their stories. To address any concerns parents may have regarding their reading and writing skills, the suggested activities involved retelling a personally-created story from the illustrations or permitting the children to read the story aloud to the parent. The parents met monthly in a group in the library while the children experienced parallel literacy activities in another room. The children and parents rejoined to share with the group the family writing they had done at home.

El Círculo Familiar Bilingüe de Libros Design

The Círculo Familiar Bilingüe de Libros / Bilingual Family Book Club emerged from combining various aspects of the following research and theory from the field:

- The book club, a conceptual framework for structuring literacy instruction described by Raphael, Florio-Ruane, and George (2001)
- The Literatura Infantil y Familiar Model as exemplified in the Pájaro Valley Experience (Ada, 1988b, 2003; Ada & Zubizarreta, 2001; Zubizarreta, 1998)
- Bilingual literature circles among Latin@ students (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a; 2006b; 2010; Medina et al., 2005).

The book club framework (Raphael et al., 2001) includes: opening community share, reading, writing, book clubs / literature discussion, and closing community share.

Although this study employed similar names (i.e., opening community share, literature

discussion) for its various sections, the *Círculo Familiar Bilingüe de Libros* did not adopt the transmission teacher-centered and more prescriptive aspects of the book club framework.

Instead the *Círculo Familiar Bilingüe de Libros* theoretically aligned with *Literatura Infantil y Familiar* model based in Transformative Education principles (Ada, 2003; Ada & Zubizarreta, 2001; Zubizarreta, 1998). Furthermore, the *Círculo Familiar Bilingüe de Libros* adopted the dynamic translanguaging context manifested in various dialogic and discursive practices in bilingual literature circles among Latin@ students (Carger, 2004; DeNicolo, 2004, 2010; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Lohfink & Loya, 2010; López-Robertson, 2003, 2004; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999; Medina, 2006a, 2006b, 2010; Medina et al., 2005). Table B1 displays the components of the *Círculo Familiar Bilingüe de Libros*, including participant combinations, language context of literature activities, and sequence of instructional components.

Table B.1

El Círculo Familiar Bilingüe de Libros Components

<u>Features</u>	<u>Bilingual Family Book Club Design</u>
Participants	Bilingual facilitator Emergent bilingual parents Emergent bilingual children Monolingual English-speaking classroom teacher
Language Context of Literature Activities	Spanish and English read-aloud, bilingual discussion and response around dual language or Spanish and English editions of Latin@ children's picture books
Combination of Participants	Parents and children participate jointly
Sequence of Instructional Components	Opening community share (whole group) Reading text aloud (whole group) Literature discussion (whole group and small group) Multi-modal response (small group) Closing community share (whole group)

APPENDIX C

Informed Consent

Consentimiento Informado de Padres y Hijos/ Parent and Child Informed Consent
Dear Parents,

I am a graduate student in the Language and Literacy Education Program at the University of South Carolina. I am writing to invite you to participate in a project, the Bilingual Family Book Club. One purpose of this project is to support developing relationships between bilingual families and English-speaking teachers. Another purpose is to develop English and Spanish-speaking skills among the families and the teachers. This project will serve as the basis for writing a dissertation.

If you choose to participate in this project, you and your child, _____, will be asked to talk with me and to attend a book club meeting twice a month. I will talk with you and your child about your family, the special knowledge that your family has, your experiences as a bilingual, and school activities. I will tape record one of the talks we have with you and one of the talks with your child. I will record our talks so that I can listen to them later carefully, write down what is said, and share a written-copy of the words with you and your child. The book club will meet from January through May. The book club meeting will last for one and a half hours. Together we will decide on the best day of the week and time for the book clubs to meet. The school will allow us to use the library for book club meetings after school. We will read and discuss bilingual Latino children's picture books. We might also write or draw pictures to respond to the books. I will tape record and video record our book club meetings. After the book club, I will listen to the tapes and write down parts of our discussion. I will study the parts of our discussion to understand bilingualism better. We will also watch videotapes together to help everyone better understand what we are learning. I will collect your and your child's writings and drawings to help me understand your responses to the books.

You may decide to withdraw from this study at any time and no portion of the interviews or book clubs including your dialogue will be used. You also will have the right to remain anonymous in the study.

If you are interested in being a part of this project, please sign the form below and return it to me as soon as possible. If you have any questions, please call me, Kelli, at 706-284-5535 or 850-329-6129. After I receive your form, I will contact you personally to answer any questions you may have and arrange a time and a place for our first interview. We will also talk about your schedule so that I can plan the dates and times of the book club meetings.

Sincerely,
Kelli Criss

Child and Parent Consent to Participate

If you are interested in participating in the project described above, please complete this form and return it to me in the envelope provided. I will contact you to make the necessary arrangements for our first meeting.

PARENT SIGNATURE: _____

PARENT NAME: _____

CHILD'S NAME: _____

DATE: _____

ADDRESS: _____

TELEPHONE: _____

Best Time to Reach Me: _____

Any additional comments you would like to make:

Consentimiento Informado de Padres y Hijos/ Parent and Child Informed Consent

Queridas Padres,

Soy una estudiante de doctorad en el programa de educación en lenguaje y lectura en la Universidad de Carolina del Sur. Quisiera invitarle a participar en un proyecto que se llama, el Círculo Familiar Bilingüe De Libros. Un propósito de este proyecto es apoyar las relaciones entre las familias bilingües y maestras de habla inglés. Otro propósito es desarrollar habilidades de inglés y español entre las familias y las maestras. Este proyecto servirá como la base para escribir mi disertación.

Si usted decide participar en este proyecto a usted y a su hijo, _____, se les pedirá hablar conmigo y asistir a una reunión del círculo dos veces por mes. Hablaré con usted y su hijo sobre su familia, los conocimientos especiales de su familia, sus experiencias como persona bilingüe, y sobre las actividades escolares. Grabaré sobre cintas solo una de las conversaciones que tenga con usted y con su hijo(a). Grabaré nuestras conversaciones para que yo las pueda escuchar después más cuidadosamente, y pueda anotar lo que se dijo y compartir con usted una copia transcrita. El círculo se reunirá de Enero a Mayo. Las reuniones durarán una hora y media. Juntos vamos a determinar el mejor día de la semana y la hora para las reuniones. La escuela nos permitirá usar la biblioteca para las reuniones después de la escuela. Leeremos y discutiremos literatura bilingüe infantil Latina. Escribiéremos y dibujáramos cuadros para responder a la literatura. Grabaré sobre cinta y video nuestras reuniones del círculo. Después de las reuniones, escucharé las cintas y escribiré parte de nuestras conversaciones. Estudiaré partes de nuestra conversación para entender mejor lo que es ser bilingüe. También juntos miraremos cintas de video para que podamos entender mejor lo que estamos aprendiendo. Colectaré los dibujos y escritos de usted y de su hijo(a) para ayudarme a entender sus respuestas a la literatura.

Puede abandonar el estudio en cualquier momento y ninguna parte de las entrevistas o reuniones del círculo incluyendo su diálogo será incluido en el estudio. Asimismo, usted tiene el derecho de permanecer anónimo en el estudio.

Si usted tiene interés en participar en este estudio, por favor firme el formulario de abajo y regrésela a la maestra de su niño antes del _____. Si tiene interés, puede contactarme con cualquier pregunta que tenga 706-284-5535 o 850-329-6129.

Después de recibir su formulario, le contactaré personalmente para responder a cualquier pregunta y arreglar la hora y el lugar para nuestra primera entrevista. Asimismo hablaremos de su horario para que yo pueda planear las fechas y las horas de las reuniones del círculo.

Sinceramente,
Kelli

Consentimiento para Participar

Si usted tiene interés en participar en este proyecto, por favor complete esta forma y regrésemela en el sobre incluido. Le contactaré pronto para organizar nuestra primera reunión.

Firma del Padre/Madre: _____

Nombre del Padre/Madre: _____

Nombre de Hijo(a): _____

Fecha: _____

Dirección: _____

Teléfono: _____

La mejor hora para contactarme: _____

Cualquier comentario adicional que le gustaría añadir.

Teacher Informed Consent

Dear Teacher,

I am a graduate student in the Language and Literacy Education Program at the University of South Carolina. I am writing to invite you to participate in a research project, the Bilingual Family Book Club. This research project is part of my doctoral dissertation. The purpose of this project is to support relationships between bilingual families and English-speaking teachers. The purpose is also to develop English and Spanish-speaking skills among the families and the teachers.

If you choose to participate in this project, you will be asked to attend a book club meeting twice a month. The book club will meet from October through May. The book club meeting will last for one and a half hours. I will talk with you, other parents and teachers participating in the book club to get advice from you about the best day of the week and time for the book club to meet. The school will allow us to use the library for book club meetings after school is over or on the weekend. We will read and discuss bilingual Latino children's picture books. We will also write or draw pictures to respond to the books. I will tape record and video record our book club meetings. After the book club, I will listen to the tapes and write down parts of our discussion. I will also collect your writings and drawings to help me understand your responses to the books. The school district has agreed to give you continuing education credits for every hour you participate in the book club.

I would also like to meet with you to interview twice. These interviews will happen once during October or November and once during May. The interviews will last an hour. During the interview, I will ask you about your teacher training and experiences, your experiences with your bilingual students and their parents, and your literacy instruction practices. This interview will take place in a location that you select and at a time that works best for you. I will tape record the interviews. After the interviews, I will listen to the tapes and write down all of our discussion. I will give you a type written copy of our conversations which you can change, add to, or edit in any way. No portion of our conversation will be included in the study without your approval.

I will also attend your class during language arts block once a week to observe. I will observe from the middle of September until the middle of May. While I observe, I will make notes about what you and the children are saying to each other and about any books or other materials you are using.

You may also decide to withdraw from this study at any time and no portion of the interviews or book clubs including your dialogue will be used. You also will have the right to remain anonymous in the study.

If you are interested in being a part of this project, please sign the form below and return it to me as soon as possible. If you have any questions, please call me, Kelli, at 706-284-5535 or 850-329-6129. If you are interested and return the form below, I will contact you personally to answer any questions you may have and arrange a time and a place for our first interview. We will also talk about your schedule so that I can plan the dates and times of the book club meetings.

Sincerely,
Kelli Criss

Teacher Consent to Participate

If you are interested in participating in the project described above, please complete this form and return it to me in the envelope provided. I will contact you to make the necessary arrangements for our first meeting.

TEACHER SIGNATURE: _____

TEACHER NAME: _____

DATE: _____

ADDRESS: _____

EMAIL ADDRESS: _____

TELEPHONE: _____

Best Time to Reach Me: _____

Any additional comments you would like to make:

APPENDIX D

“Me and My Family Box/ Caja Mía y de Mi Familia” Explanation

Me and My Family Box (adapted from Long, 2002)

To our first book club meeting, we will all bring Me and My Family boxes. We will share our boxes with the book club to help us get to know one another. Parents and children may make a box together or may each make a box separately.

A Me and My Family Box is a collection of things that help tell the stories of your life:

- who you are,
- what you love,
- what you dislike,
- what excites you,
- what your family memories are.

A Me and My Family Box does not have to be an actual box. It can be a bag or a basket or a backpack or a shoebox. Fill it with things that will help to tell the story of YOU and YOUR FAMILY. Examples of things you might put in your Me and My Family Box include:

- things that make you laugh
- things that make you cry,
- things from long ago,
- things remind you of your hopes for the future,
- things that are precious to you,
- things from the region where you grew up.

Think about how each item in your Me and My Family Box represents something important about you and your family.

See You Soon,
Kelli

La Caja Mía y de Mi Familia

(adoptado de Long, (2002))

A la primera reunión del círculo, traeremos las Cajas de Mí y Mi Familia. Compartiremos las cajas en el círculo para ayudarnos a conocernos mejor. Los padres y hijos pueden hacer una caja juntos o pueden hacer dos cajas individuales.

Una Caja de Mí y Mi Familia es una colección de cosas que nos ayudan a decir la historia de nuestra vida:

- quién eres
- qué te gusta
- qué no te gusta
- qué te emociona
- cuáles son los recuerdos de tu familia.

Una Caja Mía y de Mi Familia no tiene que ser una caja real. Puede ser una bolsa o una cesta o una mochila o una caja de zapatos. Llénala con cosas que te ayuden a decir la historia de TÍ o de TU FAMILIA. Algunos ejemplos de cosas que puedas poner en la caja puede incluir:

- cosas que te hacen reír
- cosas que te hacen llorar
- cosas de tiempos pasados
- cosas que representan tus sueños y esperanzas para el futuro
- cosas que son preciosas para ti
- cosas de la región donde creciste

Piensa como cada objeto en la Caja de Mí y Mi Familia representa algo importante de tí y tu familia.

Hasta Muy Pronto,
Kelli

APPENDIX E

Sample El Círculo Familiar Bilingüe de Libros Session Schedule

Each book club included an opening community share, a read-aloud, a literature discussion, multi-modal response, and a closing community share. Each book club session was approximately one and half hours; however, if participants desired to take longer for any portion of the club, we did. This meant that some book club sessions were two hours. Table E.1 displays the activities and the general time allotments for each activity. Adopting time allotments supported facilitator organization and preparation more than any fixed requirements that controlled whole group behavior. For instance, as the facilitator, I usually noted the time when a majority of participants were present and engaged in conversation for at least five minutes before asking participants to begin previewing the book.

All participants sat in a circle of chairs during the opening and closing community share and the read-aloud. We started book club sessions by reading aloud/reciting a dual language poem (for a copy of the poem see Appendix P). To preview the text, we conducted a “picture walk” (Clay, 1991, 1993; Fountas & Pinnell, 1996). A picture walk (Clay, 1991; Fountas & Pinnell, 1996) preview invites participants to attend to the pictures and to voice their predictions about the characters and plot. Questions or prompts included: “talk about what you see in the illustrations – colors, people, etc.”;

Table E.1

Book Club Session Schedule

<u>Amount of Time</u>	<u>Activity</u>
15 minutes	Opening Community Share: <ul style="list-style-type: none"> • Participant Networking • Preview Text
60 minutes	Read-Aloud
	Discussion
	Multi-Modal Responses
15 minutes	Closing Community Share: <ul style="list-style-type: none"> • Small Group Accounts • Exit Slips • Participant Networking

“What do the pages make you feel?”; “What do you think is going to happen?”; “Does the story remind you of anything, anyone or any other book?” During session two’s picture walk, Bob noted that rain could not be multi-colored as José Ramírez depicted in *Quinito Día y Noche / Quinito Day and Night* (Cumpiano & Ramírez, 2008). Carol reminded him that if he used his imagination he could see such rain. Thus, the purpose of the picture walk was not only discuss the text and illustrations, but to talk to one another. Furthermore, children’s transactions with picture book illustrations support the development of schema and identity (Arizpe & Styles, 2003; Roethler, 1998).

The read-aloud of the focal literature, discussion, and multi-modal response encompassed an hour of the session. The book was read aloud in Spanish first and English second by parents, the facilitator and the children in some combination whether participants read chorally or one parent read each language, etc. As a whole group, we

discussed the book in Spanish and English. We used the “think-pair-share” practice (Serafini, 2004) to facilitate conversation. To foster conversation in this manner, initially, I requested that participants pair-up with someone near or next to them like a parent with their child. Next, participants concentrated on some aspect of the book we had agreed to consider like a part of the book that they connected with. Then, participants turned to their partner to discuss their ideas.

After discussing the literature, I suggested several options for response to the literature, writing them on chart paper and requested that participants brainstorm to come up with more response options which also were recorded on the chart paper. Participants chose, for example, to make a family tree, to create an item that reminded them of an experience with their grandparents, or created a poster with photographs, drawings and Spanish and English writing. Before separating into small groups, participants decided which response they planned to do. Participants separated into smaller groups for which the facilitator created groupings or asked participants to initiate their own groupings. In these small groups, response to the literature occurred. Participants moved to tables to conduct this activity. Each response group had art supplies like lunch-sized paper bags, construction paper, cotton balls, yarn, markers, pom-poms, crayons, pipe cleaners, modeling clay, glue sticks, scissors, and tape.

The closing community share lasted for approximately fifteen minutes. During the closing community share, participants reconvened as a whole group. Participants shared their ideas from their “pair talk” or their response. After the whole group discussion, we read aloud/ recited a dual language poem (see Appendix P for a copy of the poem). I asked participants to fill out an exit slip (see Appendix H for an exit slip

form). Participants placed their completed exit slip into their folder and to left their folder with me. We began clean up. We also had farewell conversations and networking before leaving. Kaiser (2005) in her review of the Pájaro Valley experience (Ada, 1988b) reports that parents' having the opportunity to interact socially with other parents during the sessions offers parents the chance to form "a sense of community" with each other (Kaiser, 2005, p. 44).

APPENDIX F

Interview Protocols

Parent Standard Interview Protocol

Tell me about your family./¿Dígame de su familia?

1. What are some of your favorite family activities?/
¿Cuáles son algunas de sus actividades familiares favoritas?
2. What sort of special knowledge and skills do the members of your household have?/
¿Qué conocimientos especiales y habilidades tienen los miembros de su familia?
3. What would you like for me to know about you and your child?/ ¿Qué quisiera que yo supiera sobre usted y su hijo(a)?

What does being bilingual mean to you?/ ¿Qué significa para usted ser bilingüe?

4. What does being a Spanish-speaker mean to you within an English dominant society?/ ¿Qué significa para usted ser hispanohablante en una sociedad dominada por el inglés?
5. How do you feel about your children speaking Spanish?/ ¿Cómo se siente que sus hijos hablen español?
6. How do you feel about your children speaking English?/ ¿Cómo se siente que sus hijos hablen inglés?
7. What kind of reading and writing activities do you like to do at home? In what language do you prefer to do these activities?/ ¿Qué tipo de actividades de lectura y escritura le gusta hacer en casa? ¿En qué lenguaje prefiere hacer estas actividades?

What are your experiences like with schools and education?/ ¿Cuáles son sus experiencias de la escuela y la educación?

8. Tell me about any experiences you have had learning English./ Dígame sobre algunas experiencias ha tenido al aprender inglés.

9. Tell me about your experiences with your child's school and teacher./ Dígame sobre sus experiencias con la escuela y la maestra/o de su hijo(a)?

**Talk to me about your expectations for the bilingual family book club./
Hábleme sobre sus expectativas para el círculo familiar bilingüe de libros?**

10. What are some important memories about your own schooling?/ ¿Cuáles son algunos recuerdos importantes de su educación?
11. What do you hope the book club will be like?/ ¿Cómo espera que sea el círculo?

**What are your final thoughts for our conversation?/ Cuáles son sus
pensamientos finales para nuestra conversación?**

12. Do you have anything else you'd like for me to know?/ ¿Tiene cualquier cosa más que quiere decirme?

Child Standard Interview Protocol

Tell me about your family./ ¿Dígame de su familia?

1. Who are your family members?/ ¿Quiénes son los miembros de tu familia?
2. What special things do people in your family know how to do?/ ¿Qué cosas especiales saben hacer las personas en su familia?
3. How does your family teach you how to do these special things?/ ¿Como su familia te enseña hacer estas cosas especiales?
4. Do people tell you stories at home? If so, who?/ ¿Las personas en casa te cuentan historias? ¿Si ellos lo hacen, quien de ellos?
5. Are you from Florida or another place?/ ¿Eres de Florida o de otro lugar?

How do you feel about knowing two languages?/ ¿Cómo te sientes de saber dos idiomas?

6. What language do you like to use at home?/ ¿Qué idioma prefieres usar en la casa?
7. What language do you like to use at school?/ ¿Qué idioma prefieres usar en la escuela?
8. What language do you like to read and write in?/ ¿En qué idioma prefieres leer y escribir?

Tell me about reading books./ Dime a cerca de leer libros.

9. What are some of your favorite books?/ ¿Cuáles son algunos de tus libros favoritos?
10. When do you like to read at home and with whom?/ ¿Cuándo prefieres leer en la casa y con quién?
11. When do you like to read at school and with whom?/ ¿Cuándo prefieres leer en la escuela y con quién?
12. Do you have any books at home that are yours?/ ¿Tienes libros en la casa que son tuyos?

13. What language are the books at home written in?/ ¿En qué idioma están escrito los libros de tu casa?

Tell me about going to the library./ Dime acerca de la biblioteca.

14. Do you go to the library at school?/ ¿Vas a la biblioteca de la escuela?

15. Do you go to public library outside of the school?/ ¿Vas a la biblioteca afuera de la escuela?

Assistant Principal Interview Protocol

What is your perspective of bilingualism?

1. How do you feel about bilingual education?
2. What are ways in which you support the bilingualism of Spanish-speaking children in your school?
3. What are some of the ways that you feel this school and/or district makes space for individuals who speak two languages?

What is your school's interaction with bilingual parents and students like?

4. How does the school include and support parents and students who speak two languages?
5. What sort of spaces exist for teachers/administrators to interact with parents and children who speak two languages?

What is your school's approach to learning in a culturally diverse nation?

6. How does your school help all children think about what they are learning in the broader context of their community and the world?

Tell me about your perspective of Accelerated Reading Program?

7. What are your personal feelings about AR?
8. Have you ever thought about the possibility that AR might restrict kids in finding books that they can and want to read?

Tell me about the bilingual family book club.

9. Has the bilingual family book club impacted the school and the children who participated? If so, please describe that impact.

APPENDIX G

Transcription Conventions

- [] Brackets indicate the use of a pseudonym inserted for a person or place .
(i.e. [Chapis] replaces participant's actual name; [Florida Elementary] replaces school's actual name, etc.)
- Each ellipsis point indicates a second-length pause.
(i.e. "I think . . she is here." in which two ellipsis points indicate a two second pause)
- XXXX Inaudible speech
- { } Curly brackets indicate nonverbal communication or movements.
(i.e. {looks at her mother}, {places hands on son's back}, etc.)

APPENDIX H

Pensamientos Finales / Exit Slip

1. ¿Qué nueva información aprendí hoy? /
What did I learn during our meeting today that was new?

2. ¿Qué preguntas nuevas tengo? /
What new questions do I have?

3. ¿Cómo fue la conversación hoy? /
How do I think the conversation went today?

4. ¿Qué fue difícil o confuso hoy?/
What was difficult or confusing today?

APPENDIX I

Description of El Círculo Familiar Bilingüe de Libros for a Florida Elementary Faculty Meeting

Bilingual Family Book Club/ Círculo Familiar Bilingüe De Libros

Benefits:

- Teachers receive Continuing Education Credits for their participation, learn more about children in their classrooms, learn more Spanish, and explore dual language Latino children's literature.
- Parents will further develop bilingualism, develop relationships with their child's teacher, observe their children interacting with other children around literature, and become more familiar with dual language Latino children's literature.
- Children will further develop bilingualism, experience literature discussion around culturally meaningful topics, learn how to converse about books/stories, and increase their familiarity with dual language Latino children's picture books.

Who:

- 3-5 Florida Elementary 2nd & 3rd grade bilingual students and their parent(s)
- 2 Florida Elementary teacher(s) from 2nd & 3rd grade
- 1 Bilingual Facilitator

What:

- Book club involving:
 - Reading aloud of Spanish/English bilingual books
 - Group discussion
 - Written and drawn responses to the books

When

- Twice per month from January – May 2012
- One and a half hours per session
- Late afternoon or weekend meeting time so that parents may attend with their children

Where:

- Florida Elementary Media Center
- Family Homes

Meeting Schedule:

- 15 minutes Greeting
 - Parent, Facilitator, and Teacher Conversation/ Networking
- 60 minutes Read Aloud
 - Group Discussion
 - Written and Drawn Responses
- 15 minutes Planning for Future Meeting and Farewell

Questions/¿Preguntas???? Need more information/ ¿Quieres mas información????

Contact Kelli Criss

xxx-xxx-xxxx

222@nowhere.net

APPENDIX J

Process of Participant and Facilitator Collaboration to Select Texts for Literature Discussions

During book club session two, participants engaged in a text selection activity. Participants formed two groups composed of both parents and children. I gave each participant group twenty to thirty dual language Latin@ children's picture books to peruse. Each group perused the books, reached a consensus about the five to ten books that interested them, and recorded their selections on the back of one of their exit slips. From participants' book selections, I compiled an initial text set of books that related to participants' lives. Before choosing the books to be featured in upcoming sessions, I inquired into the themes and issues within participants' lives. To discover what themes and issues are important to families, I actively listened to participants during book club sessions, reviewed participants' feedback about the sessions through reviewing exit slips and through engaging in informal conversations with participants. From this initial text set, I chose four books to be the focus of book club sessions three, four, and five, respectively. During book club session five, I read aloud the titles of books' participants selected which we had not yet read. Participants voted for the books which were the focus of sessions six, seven, eight and nine.

APPENDIX K

Inaccurate, Inauthentic Portrayals of Latin@s in Children's Picture Books and Instructional Materials

Existing not only in picture books, but also in instructional materials, inaccurate, inauthentic portrayals of Latin@s relate to prejudice and bias that undergird the stereotypes and themes in inaccurate, inauthentic portrayals. Carrasquillo (1994) describes a stereotype as

An affective attitude and an uncritical judgment; . . . a prejudiced outlook. . . . Stereotyping establishes social distance and social boundaries. . . . a process of defining a group in terms of what it does not do, and it always involves prejudging as well as describing. Some of the characteristics often ascribed to Hispanics are stereotypes assigned by the dominant culture. . . . represent[ing] the negative side of the dominant culture's values, that is, what the dominant group sees as lacking in the group that has been stereotyped. (p. 117)

Carrasquillo's (1994) study of these "unquestioned truths" leads him to outline many of the areas of bias and stereotypes outlined in Table K.1.

Particularly "over-arching" stereotypes promote misperceptions of Latin@s ways of life, family relationships, and professional roles. Narrow descriptions of Latin@s, particularly Mexican-Americans, in biased materials as a "readily identifiable group within a narrow band of society (partly via emphasis on migrants and immigrants, two segments of the Mexican American population, but not its whole)"

Table K.1

Inaccurate, Inauthentic Portrayals of Latin@s in Picture Books

<u>Inaccurate, Inauthentic Portrayals</u>	<u>Reference</u>
Unimportance of time	Carrasquillo, 1994
Machismo among Latin@ males	Carrasquillo, 1994
Shy individuals	Bulletin of the Council on Interracial Books for Children [CIBC], 1975; Carrasquillo, 1994
Low self-image	Carrasquillo, 1994
“People of color” label	Carrasquillo, 1994
Socially and economically “disadvantaged”	Carrasquillo, 1994
Possess lower intelligence than other cultures	Carrasquillo, 1994
Parents are uninterested in their children’s education	Carrasquillo, 1994; Nieto, 1993a
Speak limited English or only Spanish	Carrasquillo, 1994
Sexism	Carrasquillo, 1994; CIBC, 1975; Hecker & Jerrolds, 1995; Nieto, 1982a, 1982b; Nilsson, 2005
An exotic/ foreign culture	Barrera & Garza de Cortes, 1997; Nieto, 1993a
Narrowly defined as migrants or immigrants only	Barrera & Garza de Cortes, 1997
Invisibility of Latin@s not visible or included at all in text)	Barrera, Quiroa, & West-Williams, 1999; Barrera et al., 1993; CIBC, 1975; Kibler, 1996; Nieto, 1993a
Diminished family importance	Nieto, 1993a
Suited for hard labor	Barrera & Garza de Cortes, 1997; CIBC, 1975
Festive	Barrera & Garza de Cortes, 1997
Overly connected to the past	Barrera & Garza de Cortes, 1997

(Barrera & Garza de Cortes, 1997, p. 135). Depicting Latin@s through only “superficial aspects of culture” (Nieto, 1993a) or as a “people of color” (Carrasquillo, 1994) exemplifies a narrow perspective of Latin@s (e.g., depicting Latin@s celebrating holidays and eating foods that are “foreign” (Barrera & Garza de Cortes, 1997) in a socially, economically, and educationally “disadvantaged” (Carrasquillo, 1994) situation or setting). More exclusionary than any of the myriad narrow portrayals of Latin@s is the marginalizing absence of Latin@ presence in literature (Barrera et al, 1993; Kibler, 1996; Nieto, 1993a). These stereotypes underlie the inaccurate, inauthentic themes found in literature.

Inaccurate, Inauthentic Themes Related to the Portrayal of Latin@s in Children’s Picture Books

Table K.2 lists the inaccurate, inauthentic themes regarding the portrayals of Latin@s in children’s literature. A “myth of Anglo superiority” permeates Latin@ children’s literature (Barrera & Garza de Cortes, 1997; Kibler, 1996) and has also been called the “cultural superiority myth” (Moore & MacCann, 1987), the ““white savior’ theme” (Barrera et al., 1993), or the “myth of U.S. opportunity” (Barrera & Garza de Cortes, 1997). Presenting Latin@ characters as helpless and in need of a white rescuer implies that the Anglo culture possesses the power to save the weaker Latin@. The “No English, no hope” theme (Barrera et al., 1993) relates closely to the superiority myth through the common implication that English, and thus, the Anglo culture speaking English, are superior. Furthermore, this theme implies that culturally and linguistically diverse populations and whatever languages they employ are not powerful for accessing power.

Table K.2

Inaccurate, Inauthentic Themes Related to the Portrayal of Latin@s in Children's Picture Books

<u>Inaccurate, Inauthentic Themes</u>	<u>Reference</u>
Ethnocentrism	Barrera et al., 1993; Barrera & Garza de Cortes, 1997; CIBC, 1975; Hecker & Jerrolds, 1995; Kibler, 1996; Moore & MacCann, 1987; Nieto, 1993a
"No English, no hope"	Barrera et al., 1993
"Overloading"	Barrera et al., 1993; Barrera & Garza de Cortes, 1997
"Typecasting"	Barrera & Garza de Cortes, 1997; Smolen & Ortiz-Castro, 2000
Romanticism	Barrera & Garza de Cortes, 1997

"Overloading" (Barrera & Garza de Cortes, 1997; Barrera et al., 1993) involves using a plethora of stereotypical symbols or traditions and customs when representing Latin@s in literature instead of building a story around individual aspects of experiences (Barrera & Garza de Cortes, 1997). Barrera et al. (1993) adequately describe this theme as limiting "different ethnic experiences . . . to a string of cultural holidays, customs, and related aspects" (pp. 211-212). Latin@ characters are "typecast" in limited stereotypical roles like criminals, prostitutes or good guys/bad guys in literature (Barrera & Garza de Cortes, 1997; Smolen & Castro, 2000). On the other end of the spectrum are overly romantic portrayals of Latin@ life (Barrera & Garza de Cortes, 1997) which are too rosy, negating the realistic problems.

APPENDIX L

Resources for Examining and Evaluating Latin@ Children's Picture Books

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APPENDIX M

Tips for Creating a Bilingual Family Book Club

Addressing Procedural Concerns

Several basic decisions and materials are necessary for establishing and sustaining a bilingual family book club. Materials needed include: books, paper, writing and drawing materials (i.e., crayons, markers, pencils, pens), scissors, glue, drinks and snacks.

Providing a list of these materials in Spanish and English is important, especially when asking families to provide their own materials (Appendix Q includes a document with all of the materials and questions in English and Spanish). Additionally, multiple procedural decisions support the functioning of the book club. The following questions and considerations can help regarding procedures and logistics that must be addressed when forming and sustaining a bilingual family book club.

How many people will participate in the book club? Saldaña (2009) suggests that “three or four kids” and their “accompanying parents” participate in a bilingual family book club (p. 29). In this study, six students and their accompanying parents participated, creating a book club of 12-13 people, depending upon attendance.

What will be the cultural, linguistic, gender, and age make-up of book club students? If the participants will only be emergent bilingual families, then they may be contacted in several ways. As within the study, the researcher had permission from the school system to access the school’s list of families who spoke diverse languages at home. A teacher would have the same access; however, a parent may need to ask the

administration to send home a flyer with students from such homes, asking interested parents to contact the book club's organizers. Also, if emergent bilingual parents already know one another in the school or the community, then they could simply contact one another.

If participants will be emergent bilingual and monolingual, then parents and teachers must decide what percentage of the participants must be emergent bilingual. The issues surrounding the dominance of English in dual language programs appear throughout studies (Gándara & Contreras, 2009). Therefore, the organizers can read the articles to consider carefully what aspects of the club should exist to prevent English from dominating (i.e., bilingual facilitator, dual language books, etc.). Furthermore, this study had two female students and five male students who were second and third graders. Although having an equal number of male and female students would have been ideal, I observed no overt difficulties created by having more males than females in the book club. If possible, having students within at least a grade of one another tends to make selecting text options easier.

How will the group select and obtain books? Suggestions for selecting literature, provided for administrators, educators and media specialists previously in this chapter, are useful for anyone selecting books for a bilingual family book club. The most critical aspect of book selection is that all participants collaborate. For example, the *Círculo Familiar Bilingüe de Libros* used several steps to select books: a) the facilitator/researcher provided a selection of books, b) participants divided into two groups to scan approximately sixty dual language Latin@ children's literature texts and to vote on their twenty favorite texts and c) either the participants or the facilitator

selected the books from among participants' favorites that were central to the session. In addition, a book club must decide whether all families will have a copy of the text, books will be shared by pairs, or a single copy will be read aloud. This study included texts for each family which the researcher borrowed from the public library and school media center, or purchased through on-line websites like <http://www.amazon.com>, <http://www.barnesandnoble.com>, and <http://www.delsolbooks.com>.

The year before the study began, I wrote a grant with two second grade teachers to purchase more Spanish / English dual language books, particularly, Latin@ children's picture books, for the school media center. If participants live in a city with multiple public library branches, they may be able to request multiple copies of the same book. For example, our local public library branch did not usually allow a single borrower to request multiple copies of the same text; however, I requested that the librarian over-ride that policy so that I could obtain multiple copies for book club sessions, some of which occurred in the public library branch. The public library media specialist also provided applications for any book club participants who wished to receive a library card and additional Spanish only and dual language texts for participants to peruse and check-out. The school media specialist also allowed the book club to borrow copies from the school.

Will books be read by parents and children at home before the session or will families read the literature for the first time during book club sessions? This study's participants preferred reading the books at home before the session, a practice employed by other educators conducting bilingual literature circles (Fain, 2003; López-Robertson, 2004). Through reading and re-reading books, children have the opportunity to become increasingly familiar with the flow of language(s), to learn new vocabulary in Spanish

and English, and/or revisit concepts that were discussed (Freeman & Freeman, 2006; García, 2009) during book club sessions or at home. Also, by sharing books at home, the entire family may participate in the read-aloud experience whether all family members participate in the book club sessions or not.

How can the group encourage members to bring texts (i.e., books, photographs, letters) from home to share with the group? To encourage participants to bring texts from their own lives, particular engagements must make space for focusing upon texts from home. For example, a session can focus upon *Cuadros de Familia / Family Pictures* (Garza, 2005) which portrays a family through the illustrations of Garza. When preparing for book club sessions, a facilitator may spend the end of a session foregrounding the topic for the upcoming discussion by displaying a text from his or her own home like photographs (i.e., a letter from a friend or family member, an article from the newspaper, a recording of a song). For the book club session, participants can bring in photographs of their own families to write stories about their families. Photographs may be part of the stories or participants may illustrate pictures that look like their photos.

How will facilitator(s) receive member feedback? During this study, exit slips were a framework for participants to communicate with the facilitator each session (see Appendix H for an example of an exit slip). Parents and children completed exit slips. Such exit slips may also be part of beginning a session, (Donnelly et al., 2005). Using exit slips in this manner includes asking participants to formulate questions about what they want to discover during the book club session, writing the responses to their questions throughout the session, and sharing the slips with the facilitator when the

session ends. This enables participants to set personal intentions for what they want to know which prepares individuals also to think about how they may dialogue during session in order to obtain the information and insight they desire. Furthermore, exit slips enabled the facilitator to understand participants' experiences during sessions and to consider which participants to follow up with after the session in order to facilitate future sessions in a way that best supports participants. Thus, exit slips are not only for linking participants and facilitator during the session, but for setting a direction to continue pursuing communication between facilitator and participants between book club sessions.

How often will the sessions occur, where, and for how long as well as how will meeting dates be selected and the schedule be communicated to participants? Kaiser (2005) asserts the importance of organizing a Latin@ family literacy project thoroughly, including a consistent schedule of activities. Although the book club was not a literacy project, Kaiser's recommendation was valid for this study. The "kick-off" party served as an opportunity to decide upon a session schedule. Before the "kick-off" party, I had already surveyed participants about days of the week and times of the day they preferred. Considering school holidays, the assistant principal's availability to open the school for our uses, and participant preferences, I created a tentative schedule of meeting dates. This schedule included two meetings per month from January through the beginning of June. At the "kick-off" party, I brought a copy of the tentative schedule to all participants and made final decisions about the schedule. Furthermore, participants completed a contact sheet with their contact information and recommendations about their availability to receive calls, texts, or emails.

After participants and I conferred, I shared the schedule with the assistant principal to consider which dates she would be available to open the school. Depending on the availability of the school's media center space, I scheduled some sessions at the school and some at the public library's community meeting room. Typically, we met Friday after 5:30 or Saturdays between 2:00 and 3:00. I mailed/mailed participants a copy of the schedule including dates, times and session locations. Throughout the study, we made alterations in the book club session times/dates depending on events that arose for participants. To reflect schedule changes, I either created a new schedule to give to participants or called all participants to inform them of the alteration.

Collaborating with participants around their family's schedules is very important for the book club to really be a community. At the final book club session, participants and I discussed how the schedule functioned. Participants decided that they would prefer a yearlong book club that met only once a month.

How can interest in participating be encouraged as well as continued attendance at book club sessions be promoted? A description of the process for inquiring into families' interest in participating appears in Chapter Three. To promote interest in a club or project engaging Latin@ emergent bilingual families and students, recruitment must occur through "personal contact [with families] such as home visits and phone calls; fliers and notes may be helpful reminders once Latino families are involved . . . but do not work for initial recruitment" (Kaiser, 2005). Furthermore, asking participants to inquire about neighbors and friends' interest in participating as well as including extended family members in activities supports participation. Within this study, participants had friends and family who wanted to become be part of the book

club. Siblings came to book club sessions often and participated in the same fashion as the rest of their family.

On several occasions when Chapis could not attend a session, her son Chicharito, attended sessions with Bunny and her mom, Carol. Thus, a book club family served as a “back-up caregiver” for another family when needed. Parent participants reminded one another of sessions, but children also did not let their parents forget. During the week of a book club session, I took several steps to promote session attendance: a) went to the school to visit with students in the media center and gave them the book for the following session or left the book in the teacher’s box, b) created and sent in the mail a four-by-six card, reminding participants of the session location, date, and time, and/or c) called, texted or emailed participants to remind them about the session.

How will facilitator(s) be selected? To enable the group to benefit from the complete cultural and linguistic repertoires of all participants, I suggest having a primary facilitator who is a parent who supports all parents in facilitating. Kaiser (2005) found that parents’ participation in the leadership of such bilingual family literacy experiences is critical. Participants might either vote for a primary facilitator from among parents who volunteer to facilitate or make a rotating schedule on a rotating basis (i.e., for a quarter or a semester) of facilitators among all of the parents who volunteer. For instance, if Carol is the book club’s primary facilitator, she may call other parents before a book club session to ask parents to prepare to facilitate a portion of the session like the opening community share, the read-aloud, the literature discussion or the response, etc. Another option might be for Carol to arrange for a different parent to facilitate an entire

book club session as a co-facilitator with Carol. Participants should consider methods that create opportunities for all parents to facilitate book club sessions in some fashion.

Facilitators may also ask children to participate as facilitators of certain portions of the book club session. For an entirely child facilitated book club session, the primary facilitator could support the children in making and implementing plans to facilitate.

Will there not only be facilitator(s), but also an organizer to attend to administrative tasks like contacting participants and setting up the room/location in which the sessions occur? Book club parents in the study recommended that two people lead a book club of twelve to thirteen people. The numerous administrative tasks around scheduling meetings, securing locations and texts as well as communicating with participants are time-consuming.

How will the book club include/have a relationship with the school and the community? Including teachers and administrators in the book club is an excellent way to include the school. As a researcher in the study's context, I found that teachers neither chose to participate in the book club sessions, nor to have a bi-weekly dialogue with me about the book club's sessions and about how their students participating in the book club seemed to be impacted by book club participation. School districts and universities that started family literature programs like the Pájaro Valley Experience (Ada, 1988b; Keis, 2002) found that teacher participation was gained by:

- Inviting but not requiring teacher participation in the implementation stages of the project
- Providing participating teachers with a stipend

- Building staff support by developing a successful program that demonstrates to teachers clear benefit for student
 - Incorporating the project into the school curriculum and the school's yearly improvement plan
 - Providing additional resources to teachers through project development.
- (Kaiser, 2005, p.301)

The Libros y Familias / Books and Families program included author visits as a central component of including the larger community context (Keis, 2002).

Facilitating a Book Club

Anyone facilitating a book club should prepare in the same manner suggested to educators in the previous section concerning administrators and educators:

- Know your own funds of knowledge and literacy history
- Reflect upon and evaluate your cultural and racial identity
- Read professional literature about language, race, culture, Latin@s' experiences with U.S. education, as well as examining and evaluating Latin@ children's picture books
- Learn about participants' multiliteracies, cultural and linguistic history, and translanguaging practices
- Visit with participants outside of the book club setting
- Evaluate and read culturally and linguistically authentic literature
- Read professional works about promoting a critical space through facilitation of literature discussions and engagements around responding to literature like: *A Magical encounter: Latino children's literature in the*

classroom (Ada, 2003), *For a Better World: Reading and Writing for Social Action* (Bomer & Bomer, 2001). *Language Stories and Critical Literacy Lessons* (Vasquez, 2000), *Negotiating Critical Literacies with Young Children* (Vasquez, 2004), and *Celebrating Cuentos: Promoting Latino Children's Literature and Literacy in Classrooms and Libraries* (Naidoo, 2011a)

Partner with all participants. To ensure that neither English nor Spanish dominates the book club conversations by consulting with other participants about their perspectives of the role each language is playing in the book club sessions, review exit slips, and follow-up with participants about any issues they address in the exit slips. Discussing translanguaging listening, speaking and reading strategies are helpful in promoting not only a democratic environment for discussion, but also for creating equality of opportunity for participation in the conversation. In this study, we discussed:

- Providing easily accessible phrases and employing them repeatedly (i.e., Facilitator says “When you want to ask what someone thinks, you can say ‘¿Que piensas?’ and when they answer you, they may say ‘Pienso ____.’” Subsequently when facilitator addresses someone, s/he employs these phrases.)
- Listen or look for the words you know instead of trying to translate every word into the language you feel more comfortable
- Making space for parents and children to translate for one another
- Reminding participants to use any notes written in their folders or on a larger shared space like chart paper, smart board, or dry erase board

- Referring to the literature to point out cognates or words that participants may be seeking.

Building a Book Club Community: Employing Ceremonies, Rituals, Rites, Celebrations, Talk, Play, and Routines

Shared experiences among participants have the potential to build community and to have fun together. Chapis and Diana discussed how much fun sharing the book club with their children was and how much this “fun” helped their children develop biliteracy and build connections to book club peers. Chapis also identified the feeling of home among book club participants. Engagements create space for participants to share their personal, family and cultural self are crucial to creating a community. If teachers participate in the book club, the opportunity for parents and teachers to talk with one another can produce increased comfort in communication between the family and the teacher (Kaiser, 2005). Certain activities promote shared experiences that develop community among learners (Kaiser, 2005; Mills & Donnelly, 2001; Peterson, 1992). Some of the opportunities to engage together during this study included:

- Making the first book club session a “kick-off” party and the final book club session a “grand finale” celebration with food and crafts.
- Facilitator and children joining together to film a commercial together and visiting one another in the media center
- Giving birthday cards which participants signed and having cake
- Beginning and ending the book club with “community share” in which the whole group talked

- Including networking opportunities for parents while participants are gathering in the meeting location
- Gathering outside of sessions at playgrounds or the library
- Creating posters together to celebrate Día and publicize the book club at school
- Maintaining participant folders for each child and accompanying parent in which materials like notebook, pens, and poems may remain and bringing the folders to each session
- Facilitator and parents joining together to volunteer when classroom parties occurred
- Opening and closing sessions by reciting / yelling a dual language poem while playing instruments like a tambourine, cymbal, maracas, and drums as well as asking a different child to lead the group through each version (English or Spanish) of the poem
- Creating “Me and My Family Box / La Caja Mía y de Mi Familia” (adapted from Long, 2002) boxes at home and discussing them during the first session
- Sharing read aloud opportunities when children and parents take turns reading aloud during sessions
- Asking families to prepare their favorite food and bring it to the session
- Making a contact list and communicating between sessions through text, email, or calls using translanguaging
- Sitting in a circle during discussion and together in groups during all

- Setting up and / or cleaning up the chairs, tables, food, and materials together

Ultimamente / Ultimately

Kaiser (2005) who studied *Literatura Infantil y Familiar* model Latin@ family literacy projects determined that two-way dialogue among facilitators and participants, collaboration in planning among organizers and the community, and making the languages and multiliteracies of the home central were the key features of thriving literacy endeavors among bilingual facilitators, Latin@ emergent bilingual parents and children and educators. Critical to making multiliteracies central to a book club session is including bilingual facilitator(s) (Kaiser, 2005), a holistic dynamic bilingual context (Ada, 1988b; DeNicolo, 2004; DeNicolo & Franquiz, 2006; Fain, 2003, 2008; Keis, 2002; Lohfink & Loya, 2010; López-Robertson, 2003, 2004; Martínez-Roldán, 2000, 2005; Martínez-Roldán & López-Robertson, 1999), and dual language materials and literature (Kaiser, 2005). Don't forget that bilingual family book clubs are about family, translanguageing, transacting with literature, developing relationships, affirming cultural and linguistic identity, taking a critical stance and, as all participants in this study asserted, having fun.

APPENDIX N

Danza Popular: “Danza de Los Viejitos”

Una de las danzas más conocidas en nuestro país es la del “Los Viejitos” (Dallal, 1979). En esta danza, ejecutada con un fino sentido de humor, los danzantes van ataviados con el traje peculiar de los campesinos de esa zona (mira Figure N.1), que consiste en camisa de manta blanca y calzones del mismo material con la parte baja finamente bordada; llevan mascararas de pasta de caña de maíz, madera o barro con facciones sonrientes de ancianos desdentados pero, pero con el color de la piel rozagante y son rozado de la juventud.

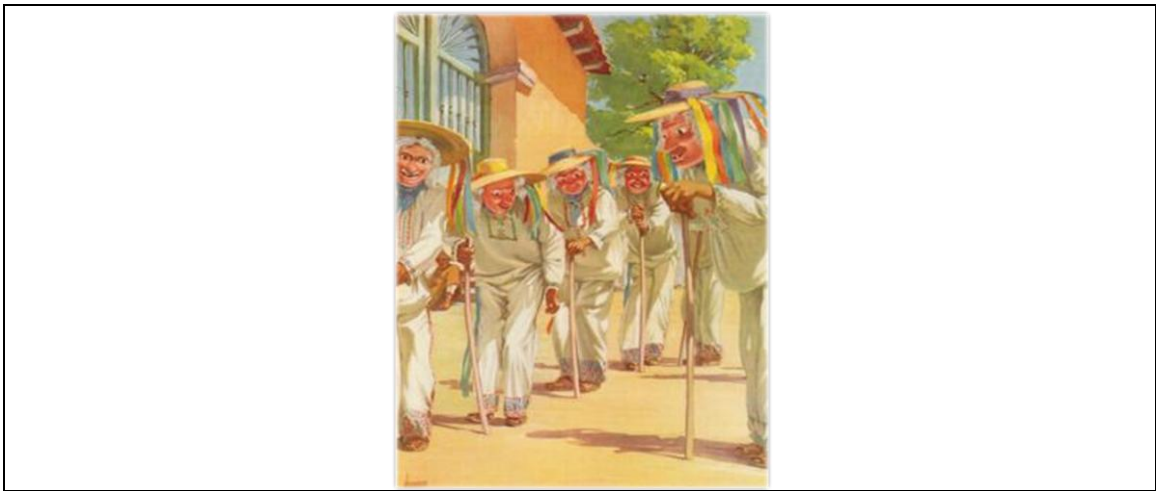


Figure N.1. Arte de la “Danza de Los Viejitos.”

Al danzar, sus movimientos de viejos achacosos y encorvados se transforman de pronto en alarde de vigor y agilidad, en estruendosos zapateados que contrastan con

ataques de tos, temblores que provocan caídas y jocosos intentos de sus compañeros por revivir al accidentado.

Esta versión donde ha perdido su significado prehispánico, dice que al nacer Cristo y al llegar de todas partes del mundo los fieles a adorarlo con ricos regalos, los viejos del lugar, no teniendo otra cosa que darle, idearon ofrecerle toda la riqueza de su larga vida expresada en una danza. Cuando el niño Dios los vio, complacido les dedicó una sonrisa.

Popular Dance: “Dance of the Elderly”

One of the most widely known dances in our country is “the Dance of the Elderly.” In this dance, executed with a fine sense of humor, the dancers are dressed in the costume particular to farmers in that area (see figure N.1). The costume consists of a white cotton shirt and trousers of the same material with a finely embroidered hem. Dancers wear masks made of dough from corn stalks, wood or clay pieces. The mask shows a toothless elderly grin. In contrast, the mask displays the pinkish ruddy skin color of youth.

During the dance, the dancers’ movements are old, infirmed, and bent. Suddenly, they change to show strength and agility through the dance. This footwork occurs with loud coughing, tremors that lead to falls, and hilarious attempts by their companions to revive the victims.

This version of the dance says that when Christ was born faithful people came from all over the world to worship Christ with rich gifts. The old people of the region, having nothing else to give, decided to offer the richness of their long life expressed in a dance. When the Christ Child saw this, He was pleased and smiled.

APPENDIX O

Milner (2007) Questions for Considering Cultural and Racial Consciousness

Table O.1

Reflective Questions Regarding Researching the Self
(adapted from Milner, 2007 p. 395, 397)

<u>Realm of Race and Culture</u>	<u>Questions</u>
Researching the Self	<ul style="list-style-type: none"> • What is my racial and cultural heritage? How do I know? • In what ways do my racial and cultural backgrounds influence how I experience the world, what I emphasize in my [classroom], and how I evaluate and interpret others and their experiences? How do I know? • How do I negotiate and balance my racial and cultural selves in society and in my [teaching]? How do I know? • What do I believe about race and culture in society and education, and how do I attend to my own convictions and beliefs about race and culture in my [teaching]? Why? How do I know? • What is the historical landscape of my racial and cultural identity and heritage? How do I know? • What are and have been the contextual nuances and realities that help shape my racial and cultural ways of knowing, both past and present? How do I know? • What racialized and cultural experiences have shaped my [instructional] decisions, practices, approaches, epistemologies, and agendas?

Table O.2

Reflective Questions Regarding Researching the Self in Relation to Others and Shifting from Self to System (adapted from Milner, 2007 p. 395, 397)

<u>Realm of Race and Culture</u>	<u>Questions</u>
Researching the Self in Relation to Others	<ul style="list-style-type: none"> • What are the cultural and racial heritage and the historical landscape of the [students in the class and the school]? How do I know? • In what ways do my [students'] racial and cultural backgrounds influence how they experience the world? How do I know? • What do my [students] believe about race and culture in society and education, and how do they and I attend to the intensions inherent in my and their convictions and beliefs about race and culture in the [learning] process? Why? How do I know? • How do I negotiate and balance my own interests and [instructional] agendas with those of my [students'], which may be inconsistent with or diverge from mine? How do I know? • What are and have been some social, political, historical, and contextual nuances and realities that have shaped my [students'] racial and cultural ways or systems of knowing, both past and present? How consistent and inconsistent are these realities with mine? How do I know?
Shifting from Self to System	<ul style="list-style-type: none"> • What is the contextual nature of race, racism, and culture in this [classroom and school]? In other words, what do race, racism, and culture mean in the community [in the classroom / school] and in the broader community? How do I know? • What is known socially, institutionally, and historically about the community and [students in the classroom / school]? In other words, what does the research literature reveal about the community and [students in the classroom / school]? And in particular, what do people from the indigenous racial and cultural group write about the community and [students in the classroom / school]? Why? How do I know? • What systematic and organizational barriers and structures shape the community and [students'] experiences, locally and more broadly? How do I know?

APPENDIX P

Book Fiesta Poem

Adaptado de (Mora & López, 2009) / Adapted from (Mora & López, 2009)

Nos vamos a divertir
con nuestros libros favoritos.
¡Tun, tun!

Leemos en inglés y en español.
Leemos solitos o con un amigo
y leemos en la biblioteca también.

Nuestras familias nos cuentan cuentos
mientras escuchamos y jugamos.
Leemos libros juntos.

Let's have fun today
reading our favorite books.
Toon! Toon!

We read in English and in Spanish.
We read by ourselves or we read with a friend,
and we read in the library too.

Our families tell us stories
while we listen and play.
We read books together.

APPENDIX Q

Book Club Materials

Cosas Que Necesitas / Things That You Need:

- Libros / books
- Hojas / paper
- Materias de escribir y dibujar / Writing and drawing materials-crayons, markers, pencils, pens
- Tijeras / scissors
- Cola / Glue
- Bebidas y tapas / Drinks and snacks