



The Bilingual Review

VOL. XXXV • NO 2 • October 2023

La Revista Bilingüe

OPEN-ACCESS, PEER-REVIEWED/ACCESO ABIERTO, JURADO PROFESIONAL

“Aman Tanto a Mi Hija que Hasta Vienen a Visitarla en Mi Casa” Teaching and Learning from Home Visits with Emergent Bilingual Families

**Luz A. Murillo Benjumea, PhD
Texas State University**

**Lizbeth Cano
Lockhart ISD**

**Reyna Albertina Guevara
Del Valle ISD**

Introduction

This paper describes a collaborative project of home visits with bilingual families whose children attend a public elementary school in central Texas. By highlighting the importance of knowledge held by immigrant families, we seek to create a counternarrative to persistent deficit ideologies about Spanish-speaking children and immigrant families commonly heard in schools and universities in Texas and across the United States. These ideologies are all-too familiar to bilingual educators. They are exemplified in comments directed to Albertina, a first-grade teacher working with bilingual students and families. As she prepared for a family literacy workshop, the school principal told her, “Please tell the parents to speak in complete sentences to their children.” This example of unsolicited linguistic advice to tell bilingual families how they should talk with their children illustrates two taken-for-granted, monolingual assumptions we wish to challenge: (1) the presumed linguistic “unfitness” of bilingual parents as language models, and (2) the school’s right to reach into the home with the intent of remediating or “fixing” the language of bilingual households in the name of academic success.

About 75 percent of emergent bilingual children attending U.S. schools were born in the United States (Butvilofsky et al., 2017). Spanish is the primary home language of most children growing up in bi-/multilingual households and communities. These rich language environments (Martinez, 2018) offer linguistic resources and cultural practices that teachers can use to help children develop reading and writing skills in Spanish and English simultaneously (Marks et al., 2022). Historically, however, bilingual children have been defined as “at risk” (Arellano et al., 2018), and the education they receive continues to be grounded in negative ideologies about

bilingual families, their languages, and their abilities to learn (MacSwan, 2022). These deficit perspectives about bilingual children and families are embedded in educational policies, curriculum, materials, and instruction, and they are amplified in the current anti-immigrant political climate.

The harmful effects of deficit views of Latinx children and families in U.S. schools have been exposed by education researchers for at least 30 years (Harry & Klingner, 2022; Noguerón-Liu, 2020; Foley, 1997; Flores et al., 1991). Scholars have conducted powerful research (García & Otheguy, 2017; Valencia, 2000) demonstrating that Latina/o children are brilliant and calling on educators and researchers to teach towards biliteracy as an expression of that brilliance. Similarly, researchers have shown the importance of asset-based family-school connections for children's learning (Smith & Murillo, 2015; Baquedano-López et al., 2013; Yosso, 2005).

In this paper, we tell the story of our work to engage new bilingual teachers in the biliterate lives of families. We draw on Lizbeth's and Albertina's school experiences as emergent bilingual learners to ask how the academic trajectories of bilingual children can be improved when their teachers value and cultivate family knowledge. Thinking critically and working collaboratively, we wanted to create zones of possibilities for bilingual teachers and families to support the development of children's "academic" biliteracy.

La Raza Elementary School

Our collaboration is based at La Raza Elementary School (all names except those of the authors are pseudonyms), located in a rural community in central Texas. The school opened in 2016 and was named after a White teacher who worked at the district for thirty-nine years. According to the school's founding principal, at that time, the school district did not have attendance zones based on neighborhood location (P. Rocha, personal communication, November 3, 2022). To attract public support for a bond issue to finance construction of the new school, the district created attendance zone boundaries, meaning that all primary grade children in the community would attend La Raza Elementary rather than one of the district's urban campuses. As a result, La Raza has the highest minority student enrollment (95%) in the district, as well as the highest percentage of emergent bilingual students (66%) and of economically disadvantaged students (87.7%) (<https://txschools.gov/?view=school&id=028902106&tab=overview&lng=en>). The student population can be attributed to local education policies that concentrate Spanish-speaking students in this rural school setting. According to the National Center for Education Statistics (NCES), La Raza ranked in the bottom 50% of all Texas elementary schools for academic achievement in reading and math for the 2018-19 school year. Under Texas's system of evaluating schools using an A-F grading system based on results of the state-mandated STARR test, La Raza was consistently graded as an "F" school. Although, the school received a "B" in 2022.

La Raza is attended primarily by children of immigrant families who have moved from the greater Austin area in search of affordable housing. Rising housing costs are forcing many immigrant families to seek homes in nearby rural communities. With few jobs available in the immediate community, many parents continue to work in Austin as construction workers, landscapers, cooks, dishwashers, house cleaners, and in other types of physical labor. Family economies also rely upon growing vegetables and raising animals for food or sale, and on informal, family-owned businesses. Most students in Lizbeth's and Albertina's classrooms are children of

immigrants from Mexico, Guatemala, and El Salvador, and many maintain strong connections to families and friends in their country of origin. As we will see, children's engagement with and knowledge of practices related to informal economies is an important source of funds of knowledge (González et al., 2005).

Las autoras/Quienes somos

Lizbeth

The daughter of a single mother, Lizbeth grew up in a close extended family. Her mother worked two (and sometimes three) jobs to provide for Lizbeth and her siblings while taking care of them by spending time with them at the park, the local library, and buying books and reading to them at every opportunity. Entering school in central Texas, Lizbeth became familiar with terms such as ESL, ELL, and at-risk, terms through which she was always defined. While exploring her family's language and literacy history, Lizbeth learned that her mother had also been identified as an ESL student in the same school district. Another experience they shared was being punished for speaking Spanish in school. In eighth grade, one of Lizbeth's teachers imposed a "fine" for students who violated her prohibition on speaking Spanish in class. The punishment consisted of "*escribir una plana de la oración que ella quisiera*." Lizbeth recalls one occasion on which she had to fill three pages with the sentence "I will not speak Spanish in class." She also remembers questioning why she was forced to remain in ESL classes in the ninth grade while her friends moved to mainstream instruction.

Like her mother a generation earlier, Lizbeth and her Spanish-speaking classmates were subjected to ideologies that defined them as "inherently deficient and in need of remediation" (Flores & Lewis, 2022, p. 258). In addition to formal labels like "English Learner," Lizbeth recalls assumptions about the association between Latinx students and gang membership ("brown trouble makers"), practices of detention and suspension, and harassment from school administrators concerning her religious practices. When Lizbeth was asked why she wanted to be a bilingual teacher, her response was clear: "I always wanted to be a teacher and I want to treat my students well. I want my students to be treated differently and taught well because I didn't have good experiences in K-12." As a result of her experiences, Lizbeth understood the importance of working respectfully with students and families, saying "*me identifico mucho con las familias, el lenguaje, las costumbres y prácticas religiosas de mi propia familia*."

As a new teacher, Lizbeth soon discovered the persistence of deficit views of bilingual families. For example, an aide who was helping in the classroom while a mother was delivering the morning snack told her, "You can tell how these kids are being raised just by looking at their clothes. *Hay unos niños que los mandan bien mugrosos* and you just know they will need help." That same year, she was told by a veteran art teacher, a monolingual speaker of English, that her "Bilingual students have a lot of language barriers... They just don't understand." As a bilingual teacher in her third year of teaching kindergarten, Lizbeth has personal knowledge of three generations of negative views about bilingual children and families—her mother's, her own, and now those of her students. She teaches and writes *con la esperanza de que no habrá una cuarta generación de discriminación*.

Albertina

Albertina came to the United States in 2010, soon after graduating from high school in El Salvador. Upon the family's arrival in Houston, Albertina's parents registered her at their local high school, where she was asked to retake three years of high school in order to receive a U.S. diploma. Being so much older than her classmates made Albertina feel ashamed. From the first day in high school until her graduation, she was defined only as a student who did not know English and who, in the eyes of her teachers, would always struggle as a result (Smith, 2021). In ESL classes, very little was taught; students mostly completed worksheets with numbers and colors, activities that seemed designed to condemn emergent bilinguals to "perpetually underperforming" (Flores & Lewis, 2022, pp. 265-266). She encountered teachers and counselors who said "poor Albertina" when they could not understand her or did not try to. These educators were enacting what Flores and Rosa (2015) describe as the White listening subject, someone who hears speakers of minoritized languages as always deficient and impossible to understand.

Despite difficulties communicating with teachers and school personnel, Albertina tried to leave the ESL program in hopes of receiving more rigorous instruction. Although her school counselors did not think she could go to college, Albertina was determined to pursue a degree in bilingual education and become a bilingual teacher. One of her goals as a pre-service teacher was to teach Latino children well so they would not go through the same negative school experiences she did. As a teacher, Albertina has made every effort to help her students to love reading and writing. "*Soy un lector y un escritor*" has become a mantra in her classroom, and the pride she takes in immersing her students in reading and writing has extended to other classrooms and to her students' families.

Luz

Luz is an educational anthropologist and a biliteracy researcher. Born and educated in Colombia, she has worked with bilingual teachers and families in Colombia, Mexico, Guatemala, and the U.S. At the university where Lizbeth and Albertina studied bilingual/biliteracy education, Luz teaches courses in reading and biliteracy and mentors future and practicing bilingual teachers. As an immigrant and bilingual person, she has written about the many strengths of immigrant families (Murillo, 2012, 2021), as well as the linguisticism that seems ever-present in U.S. schools (Murillo & Smith, 2011). Her scholarship also explores the ways anti-immigrant, anti-bilingual ideologies are enacted and reproduced through teacher preparation programs. Although universities are often looked to by public school teachers as sources of knowledge and best practices, Luz has experienced monolingual ideologies and deficit perspectives about Spanish-speaking students similar to those described by Lizbeth and Albertina. She recalls, for example, an external review of the bilingual/biliteracy education program which cited the "well-known correlation between bilingualism and low academic achievement." When Luz and colleagues asked the reviewers to provide evidence for this false claim or to remove it from their review, their protest was ignored. While teaching a reading course at a Texas university on the border with Mexico, Luz was told by her college dean that she could not assign bilingual children's books because "reading in Texas is

only in English.” Helping future and practicing teachers learn to navigate monolingual ideologies and policies is central to her work with bilingual teachers.

Theoretical framework

To create a counternarrative to the deficit ideologies working against emergent bilingual children, their families, and communities, we draw on theories of organic intellectualism and epistemic disobedience. These lenses frame our work with bilingual students and families, and we used them to analyze our findings.

Organic intellectuals

In his classic work *Prison notebooks*, Antonio Gramsci (1971) proposed the idea that since everybody has and uses an intellect, all people can be intellectuals, including those who are not considered intellectuals by social function. Gramsci argued that the practices in daily life, common to all social groups and social classes, require intellectual work to enact and perform. According to this theory, intellectual work is done by managers, gardeners, construction workers, house cleaners, cooks, as well as by professors and teachers, technicians and scientists, lawyers, doctors, etc. (Burke, 1999). Gramsci described two types of intellectuals: “traditional intellectuals,” those regarded as “autonomous and independent” (Burke, 1999) and with more formal education, and “organic intellectuals,” who are produced by the educational system to perform a function for the dominant social group. Gramsci further observed that immigrant groups “emigrate abroad and assimilate the culture and historical experience of the most advanced countries... without breaking their sentimental and historical links with their own people (Gramsci, 1971, pp. 19-20). Following these ideas, we assert that immigrant families display different forms of agency and produce tools for survival through their participation in local and international networks. These types of agency are developed in response to a “complex of marginal physical localities and regions, isolated from institutions, integrated into exploitive economies, unprotected in health, poorly represented politically, undereducated, and suffering from multiple social maladies” (Vélez-Ibáñez, 2004, pp. 2-3).

Thus, we consider bilingual families to be intellectuals, people who use their knowledge about the world to “make it” despite adverse economic conditions and in the face of dominant structures and practices that do not support bilingualism/biliteracy or favor the education of their children. Most of the families we visited could be considered “organic intellectuals” in that they had fewer years of formal education than the teachers and were employed primarily in low-wage jobs involving physical labor in White-owned companies and homes. As (im)migrants, they hold specialized forms of knowledge from their communities and countries of origin, including ideas about education, literacy, and how to engage with schools and teachers (Smith et al., 2009). As bi-/multilinguals, they know how to use specific forms of language and literacy that monolinguals do not, and their ways of knowing are learned by children at home. By understanding immigrant bilingual families as organic intellectuals, skillful teachers can welcome and build upon this knowledge.

Epistemic disobedience

Given the deficit ideologies associated with Latinx, immigrant, and Spanish-speaking households, we believe bringing the literacy practices of bilingual families into schools requires actions of epistemic disobedience, our second theoretical lens. Mignolo (2009) describes epistemic disobedience as the intellectual action needed to separate ourselves from “colonial thinking,” internalized and unquestioned ways of perceiving and presenting the world, including beliefs about who holds knowledge and who does not. This theory posits that all forms of knowledge are situated in relations of power and domination (Mignolo, 2010). Because university and school classrooms are primary sites for transmitting, assessing, and perpetuating what are considered legitimate forms of knowledge, epistemic disobedience theory can help teachers reject deficit ideologies and monolingual thinking and learn to teach in ways that respect bilingual immigrant families as producers of valuable forms of knowledge.

Our collaboration at La Raza Elementary invoked the potential of epistemic disobedience on at least two levels. Regarding the literacy education of emergent bilingual children, incorporating bilingual family literacies and knowledges into instruction can be perceived as disrupting or challenging “what counts as knowledge and meaning making” (Dominguez, 2021, p. 553). Lessons, activities, and texts based on ideas coming from bilingual families might be seen as distractions from the official curriculum, as irrelevant to learning more valued forms of knowledge, or even as harmful to children’s academic achievement. Bilingual teachers who want to teach using what families know are thus required to use multiple “skillsets” (Dominguez, 2021): how to learn about bilingual family knowledge; how to incorporate that knowledge into instruction; and how to present and, if necessary, defend these pedagogies as legitimate and effective for engaging emergent bilingual children.

On another level, teacher education programs are also sites for practicing epistemic disobedience. Beyond and in addition to state standards for teacher certification, prospective teachers need to learn decolonial pedagogies that reject deficit thinking about emergent bilinguals that cause children to feel “stuck and misunderstood in classrooms” (García et al., 2021, p. 206). Because most bilingual teachers in Texas and the U.S. are Latinas who experienced negative language ideologies and deficit-oriented curriculum as children (Petrón et al., 2019), specialized healing forms of instruction are needed to enable teachers to appreciate the complex linguistic knowledge children bring from home into the school and to use this knowledge in support of children’s biliteracy development and content area learning. Our project was grounded in the belief that home visits can play vital roles in the work of revaluing family knowledge in teacher preparation and development.

Methods

In keeping with our theoretical framework, we sought an approach to conducting and researching home visits with emergent bilingual children and their families that felt “respectful, ethical, sympathetic and useful” to our participants (Smith, 2007, p. 9). We wanted to observe and talk with bilingual families in such a way that they felt comfortable in opening their homes to us. For these reasons, we used an ethnographic case study approach (Dyson & Genishi, 2005) to collect

data during home visits. During their pre-service bilingual teacher preparation at the local university, Lizbeth and Albertina conducted case studies of children's biliteracy development in courses they studied with Luz. We have extended our collaboration over the past five years, as Lizbeth and Albertina, now certified bilingual teachers, mentor bilingual pre-service teachers by welcoming them into their classrooms at La Raza Elementary. Each semester we teach future bilingual teachers to design and conduct home visits as part of a biliteracy case study. We accompany the novice teachers on school-authorized home visits with multilingual families, help them connect their observations to the theories and research-based instructional practices we are studying, and mentor them as they practice the asset-based pedagogies we hope they will use in their future classrooms.

In preparation for home visits, the pre-service teachers explore and select bilingual books to read with children and design learning activities related to the books. For example, after reading books about corn (*La leyenda del maíz* by Esther Jacob; *Hablando con Madre Tierra* by Jorge Argueta, and *La raza del maíz* by José & Kelly Carlos), students planted corn seeds and observed and recorded their growth. While reading books about piñatas (*Magda's piñata magic* by Becky Chavarria-Chairez), children and future teachers made piñatas together and played the game *lotería* with families after reading *Lotería* by René Colato Laínez. During one home visit, students read *The bakery lady/La señora de la panadería* (Torrecilla & Mora, 2001) while baking and eating cupcakes. With parents and children, the teacher and mentors designed math activities to calculate time and money spent in the process of baking. Using the experience of a father who works as a landscaper, Albertina and the university mentor designed a thematic unit using the book *Growing an artist: The story of a landscaper and his son* (Parra, 2022).

After each visit, teachers and pre-service teachers took notes to document the multiple ways children and their families read and wrote in their daily lives. After each home visit, we debriefed by discussing what we had learned from the families and planned how to incorporate this new knowledge into classroom instruction.

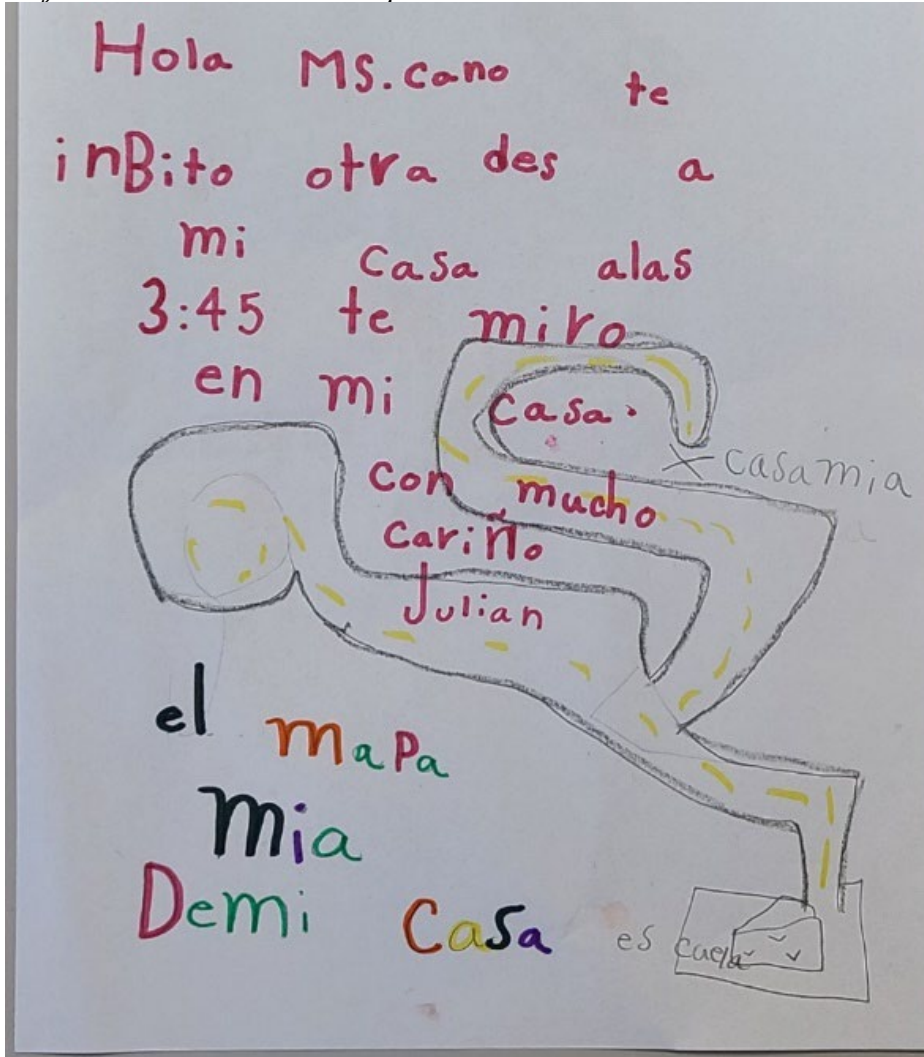
Findings

By visiting bilingual families, we learned a great deal about children's lives and about the contexts in and purposes for which their families use language and literacy at home. In this section, we present examples from home visits with the families of Alejandro, a kindergarten student, and Maritza, a first grader.

Alejandro was a quiet student in Lizbeth's classroom at the beginning of the school year, but he was quick to enjoy the books in the classroom library. A book about Cesar Chávez made a particular impression on Alejandro, sparking his interest in walkouts and protests. He began to write banners and letters related to protests such as "*No comer uvas envenenadas*" y "*Si se puede.*" In the spring, Alejandro wrote a letter to his teacher and a university mentor inviting them to his house. The letter said: "*Hola Mrs. Cano te invito otra vez a mi casa, a las 3:45 te miro en mi casa. Con mucho cariño, Alejandro,*" accompanied by a hand drawn map showing his house and the school, labeled "*El mapa mio de mi casa,*" shown in Figure 1.

Figure 1

Alejandro's invitation and map



After checking with Alejandro's parents, Lizbeth accepted the invitation and learned about the literacy practices Alejandro participated in at home. For example, in a corner of the dining room, his parents had placed a child-sized table chair where Alejandro spent time writing, drawing, reading, and practicing the Bible passages he used as an altar boy in the Catholic church his family attended. Alejandro's mother, Señora Cristina, showed Lizbeth a video of him singing at church dressed as Juan Diego, the Indigenous man to whom, according to Mexican Catholic tradition, the Virgen de Guadalupe appeared to on December 12, 1531, now celebrated as el Día de La Virgen. During their visit, Alejandro painted a picture of everyone present, including Lizbeth, the student mentora, and his relatives. He also introduced Lizbeth and his mentora to the family pets and farm animals he was helping raise. Most impressive for Lizbeth was how the family, with help from relatives, had been building little by little "la casa de sus sueños." As the parents shared how Alejandro's mother designed the house and all the struggles they have experienced while building it, Alejandro said "¿Pero si se puede, verdad, Pa?" The following day Alejandro wrote Lizbeth a

“thank you” letter, which included the picture he had painted. In class, he shared how the visit went and wrote about it in his interactive dialogue journal.

A second example comes from home visits with the family of Albertina’s first grade student, Maritza. The family invited Albertina to attend a posada, a religious tradition celebrated in many Mexican households. At a posada, participants sing the traditional song “Pidiendo posada” as they enact the roles of Joseph and Mary seeking shelter in Bethlehem before the birth of Jesus, while others play the parts of innkeepers who deny and eventually grant them shelter (Murillo, 2012). Maritza’s abuelas had come from Mexico to Texas to organize the posada, and one was introduced to Albertina as the “*abuelita que borda*.” The posada took place during the COVID-19 pandemic and before vaccines were available in her city. This abuelita described to Albertina the scary pandemic condition in Mexico and her difficulty in making the decision to travel to be with her family. She compared the pandemic to an earlier plague described in Dante’s *Divine Comedy*, which she read in school as a child:

“Yo pienso que alguien nos tiró el COVID para tratar de deshacerse de muchos de nosotros. Hace muchos años leí la Divina Comedia de Dante y ahí nos cuenta que en Venecia habían tirado un virus de una enfermedad que no se cura como castigo a los que no se salvaron y terminaron en el infierno.”

Two final examples come from family interactions at the school. To help families feel part of the school community, the Principal created a monthly “Coffee with the Principal” event for parents to ask questions and express their ideas about their children’s education. At one meeting Señora Ramírez, the mother of a student in Albertina’s first grade classroom, described being visited by the teacher and future teachers. She told the Principal and other parents in attendance, “*Aman tanto a mi hija que hasta vienen a visitarla en mi casa.*” She went on to say how the home visit experience had led her to seek Albertina’s advice on the best ways to support her daughter’s learning at home and how to gain confidence in becoming an active helper in the classroom. Sra. Ramirez’s comment that the teachers love her daughter so much that they come to visit is a powerful counternarrative to the idea that teachers are disconnected from the families they serve.

Families who received home visits also connected with the pre-service teachers who mentored their children at La Raza Elementary. One mother wrote a letter thanking the mentoras:

“Hola Buenos días señoritas mentoras. Quiero agradecerles que hayan tenido un bonito gesto al venir a nuestra casa junto con su maestra a convivir con mi hijo. Es algo muy especial que a mi hijo lo hizo sentir. Mi hijo está muy contento con sus mentoras que mucho habla de ustedes que muy bonito. Muchas gracias por ser parte de la vida de mi hijo y espero vuelvan pronto.”

These examples show that family members understand how important it is that teachers and future teachers visit their homes. All the events described above constitute knowledge situated and constructed by immigrant families and contribute to the development of biliteracy by the children attending the classes of Lizbeth and Albertina.

Discussion

Emilia Ferreiro invites literacy educators and researchers to “reflect on the kinds of practices through which children are introduced into literacy” (Ferreiro, 1990, p. 24). Although children from all backgrounds bring knowledge about literacy to school, this knowledge is not

treated equally, with negative consequences for bilingual and immigrant students. As we have shown, this misconception ignores the rich language and literacy practices that emergent bilingual children and their families are constructing and using in their homes and their communities.

Based on their own school experiences and teacher preparation, Albertina and Lizbeth made connecting with families a key feature of their pedagogy. As McIntyre et al. (2001) point out, “parents may also be discounted as key sources of information because they are viewed through the same ‘deficit’ lens that is turned on their children” (p. 118). Indeed, as we began planning for home visits, some school administrators and teachers at La Raza Elementary questioned the academic value of what parents and families know. Some commented that it could be dangerous to visit family homes, and others expressed that home visits should be postponed until the district had developed clear guidelines on how to conduct home visits. Another concern expressed by teachers was that participation in extra-curricular work without financial compensation contributed to a general lack of respect for teachers as professionals.

Our experiences with home visits have disproved many of these misconceptions and concerns. Families have participated enthusiastically, welcoming the teachers and their children’s mentors into their homes and coming to school to teach children about food preparation, parents’ jobs, songs, and cultural artifacts from Mexico and Latin America. After a home visit, parents seem to be more comfortable visiting classrooms and attending and speaking freely during monthly “Coffee with the Principal” meetings. The goal of our collaboration was to provide a space for future teachers to learn from bilingual families and learn to see the forms of knowledge and literacy practices children are immersed in at home. Initially, we envisioned home visits as a starting point for helping teachers redefine “local households as repositories of important social and intellectual resources for teaching” (Gonzalez et al., 1993, p. 2). The positive response from families suggests that home visits are also helping them see La Raza Elementary as a school that values what they know.

Our project was based on the idea that parents and families, no less than teachers, administrators, or professors, are intellectuals. Using Gramsci’s theory of the organic intellectual, we found a remarkable range of knowledge and skills held by the families we visited. We learned that bilingual and immigrant families use forms of knowledge, including knowledge about language and literacy, that are useful in the world and that monolinguals and non-immigrants may not understand. Based on our findings, we propose that when educators participate in home visits in order to learn from families, they are practicing a kind of epistemic disobedience sorely needed to challenge and counter persistent deficit views of emergent bilingual children and their families.

Conclusion

In this paper, we shared findings from a collaborative project in which classroom teachers, pre-service teachers, and a university researcher visited the homes of bilingual families. By serving as a counternarrative to persistent and harmful deficit perspectives about emergent bilingual children and their families, home visits have helped us teach children more effectively, improve school-family engagement, and prepared new bilingual teachers to teach with academic rigor and cultural accommodation.

References

- Arellano, A., Cintrón, J., Flores, B., & Berta-Ávila, M. (2015). Teaching for critical consciousness: Topics, themes, frameworks, and instructional activities. In A. Valenzuela (Ed.), *Growing critically conscious teachers: A social justice curriculum for educators*. (pp. 39-66). Teachers College Press.
- Baquedano-López, P., Alexander, R.A., & Hernández, S. (2013). Equity issues in parental and community involvement in schools: What teacher educators need to know. *Review of Research in Education*, 37, 149-182.
- Burke, B. (1999, 2005). *Antonio Gramsci, schooling and education*. Infed.org.
<http://www.infed.org/thinkers/et-gram.htm>
- Butvilofsky, S., Hopewell, S., Escamill, C., & Sparrow, W. (2017). Shifting deficit paradigms of Latino emergent bilingual students' literacy achievement: Documenting biliteracy trajectories. *Journal of Latinos and Education*, 16(2), 85-97.
<https://doi.org/10.1080/15348431.2016.1205987>
- Dominguez, M. (2021). Cultivating epistemic disobedience: Exploring the possibilities of a decolonial practice-based teacher education. *Journal of Teaching Education*, 72(5), 551-563.
<https://doi.org/10.1177/00224871209781>
- Dyson, A. H., & Genishi, C. (2005). *On the case: Approaches to language and literary research*. Teachers College Press.
- Ferreiro, E. (1990). Literacy development: Psychogenesis. In Y.M. Goodman (Ed.), *How children construct literacy: Piagetian perspectives* (pp. 12-25). International Reading Association.
- Flores, N., & Lewis, M. (2022). False positives, reentry programs, and long term English learners: Undoing dichotomous frames in U.S. language education policy. *Equity & Excellence in Education*, 55(3), 257-269. <https://doi.org/10.1080/10665684.2022.2047408>
- Flores, N. and Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review*, 85, 149-171.
- Flores, B., Tefft, P., & Díaz, E. (1991). Transforming deficit myths about learning, language, and culture. *Language Arts* 68(5), 369-379.
- Foley, D. (1997). Deficit thinking models based on culture: The anthropological protest. In R. Valencia (Ed.), *The evolution of deficit thinking: Educational thought and Practice* (pp. 113-131). The Falmer Press.
- Gramsci, A. (1997). *Selections from the prison notebooks*. International Publishers.
- García, O., Flores, N., Seltzer, K, Li, W. Otheguy, R., & Rosa, J. (2021). Rejecting abyssal thinking in the language and education of racialized bilinguals: A manifesto. *Critical Inquiry in Language Studies*, 18(3), 203-228.
<https://doi.org/10.1080/15427587.2021.1935957>
- Garcia, O., & Kleifgen, J.A. (2019). Translanguaging and literacies. *Reading Research Quarterly*, 55(4), 553-571. <https://doi.org/10.1002/rrq.286>
- García, O., & Otheguy, R. (2017). Interrogating the language gap of young bilingual and bidialectal students. *International Multilingual Research Journal*, 11(1), 52-65.
- González, N., Moll, L.C., & Amanti, C. (2005). (Eds.). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. Lawrence Erlbaum Associates.
- Gonzalez, N., Moll, L.C., Floyd-Tenery, M., Rivera, A., Rendon, P., Gonzales, R., & Amanti, C.

- (1993). Teacher research on funds of knowledge: Learning from households. *UC Berkeley: Center for Research on Education, Diversity and Excellence*.
<https://escholarship.org/uc/item/5tm6x7cm>
- Harry, B., & Klingler, J. (2022). *Why are so many students of color in special education?* Teachers College Press.
- MacSwan, J. (2022). (Ed.). *Multilingual perspectives on translanguaging*. Multilingual Matters.
- McIntyre, E., Rosebery, A., & González, N (Eds.). (2001). *Classroom diversity: Connecting curriculum to students' lives*. Heinemann.
- Marks, R., Satterfield, T., & Kovelman, I. (2022). Integrated multilingualism and bilingual reading development. In J. McSwan (Ed.), *Multilingual perspectives on translanguaging* (201-226). Multilingual Matters.
- Martinez, J.A. (2018). Beyond the English learner label: Recognizing the richness of bi/multilingual students' linguistic repertoires. *Reading Teacher*, 71(5), 515–22.
- Mignolo, W. (2009). Epistemic disobedience, independent thought, and decolonial freedom. *Theory, Culture & Society*, 27(7), 159-181. <https://doi.org/10.1177/0263276409349275>
- Mignolo, W. (2011). Geopolitics of sensing and knowing: On (de)coloniality, border thinking and epistemic disobedience. *Postcolonial Studies*, 14(3), 273-283.
<https://doi.org/10.1080/136887902011.613105>
- Murillo, L.A. (2012). Learning from bilingual families literacies. *Language Arts*, 90(1),18-29.
- Murillo, L.A. (2021). “Your children are having too much fun”: Teaching literacy with radical Hope. In T. Kinard & G.S. Canella (Eds.), *Childhoods in more just worlds. An international handbook*, (pp. 155-174). Myers Education Press.
- Murillo, L.A., & Smith, P.H. (2011). “I will never forget that”: Lasting effects of language discrimination on language-minority children and families in Colombia and on the U.S.-Mexico border. *Childhood Education*, 87(3), 147-153.
- Noguerón, L. (2020). Expanding the knowledge base in literacy instruction and assessment: Biliteracy and translanguaging perspectives from families, communities, and classrooms. *Reading Research Quarterly*, 55(1), 307-318.
<https://doi.org/10.1002/rrq.348>
- Petrón, M.A., Ates, B., & Berg, H. (2019). “You just sit there and be quiet”: Latina/o bilingual educators in Texas. *Journal of Latinos and Education*.
<https://doi.org/10.1080/15348431.2019.1622115>
- Smith, L.T. (2008). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books LTD & University of Otago Press.
- Smith, P.H. (2022). ~~Struggling~~ learners: Reflections on reclaiming a good word gone bad. *Language Arts*, 100(2), 144-148.
- Smith, P.H. & Murillo, L.A. (2015). Theorizing translanguaging and multilingual literacies through human capital theory. *International Multilingual Research Journal*, 9(1), 59-73
<https://doi.org/10.1080/19313152.2014.985149>
- Smith, P.H., Murillo, L.A., & Jimenez, R. (2009). The social construction of literacy in a Mexican community: Coming soon to your school? In J. Scott, D. Straker, & L. Katz (Eds.), *Affirming students' right to their own language. Bridging language policies and pedagogical practices* (303-318). NCTE-Routledge.
- Valencia, R. (2000). Inequalities in schooling of minority students in Texas: Historical and contemporary conditions. *Hispanic Journal of Behavioral Sciences*, 22(4), 445-459.

- Vélez-Ibáñez, C. (2004). Regions of refuge in the United States: Issues, problems, and concerns for the future of Mexican-origin populations in the United States. *The Society of Applied Anthropology* 63(1), 1-20.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race, Ethnicity, and Education*, 8(1), 69–91.
<https://doi.org/10.1080/1361332052000341006>