If You Experience Sexual Harassment, You Must Report It... Right?

Alejandra Mabel Rosales, University of New Mexico

Poem: Shhhh!

Donna Druery, Texas A&M University

Poem: A Baby Boomer’s Journey on the Path to Gender Equity

Sheri Williams, University of New Mexico

Language Ideology, Policy, and Planning in Peru
by S. M. Coronel-Molina

Yuliana Kenfield, University of New Mexico
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Understanding Intersectionality to Promote Social Justice in Educational Leadership: Review of JCEL Cases

Ericka Roland
University of South Florida

Abstract
This qualitative study examined how intersectionality is treated in the Journal of Cases in Educational Leadership’s (JCEL) 2016 special issue. Guided by intersectionality and intersectional pedagogy framework, a qualitative content analysis (QCA) was conducted on all parts of six pedagogical cases. There were three major findings: (1) an additive approach was taken; (2) there was an unclear connection between theory and practice; and (3) there was minimal attention given to the role of agency in social justice leadership. Pedagogical cases rooted in the theoretical framework of intersectionality prompts social justice leadership that uncovers structural and systemic power relations to enact socially just practices and policies.

Keywords: Intersectionality, pedagogical cases, social justice leadership

Introduction
Intersectionality, as conceptualized by Kimberlé Crenshaw (1989, 1991), is an analytical tool for exposing interlocking structural systems of dominance and subordination such as racism, classism, sexism, and ableism. It offers a way of thinking about social identities and their relationship to power, which can be applied to teaching and learning as a form of critical pedagogy. Similar to its applications in research and law, intersectional pedagogy is focused on analyzing uneven power relations as a result of interlocking oppressions. Pedagogy rooted in critical theory is focused on power as it affects knowledge, realities, and relationships (Crabtree, Sapp, and Licona 2009). Although intersectionality has various definitions and narratives attached to it, for the purpose of this study I view intersectionality as a way to expose uneven power relations associated with interlocking structural oppressions in order to support social justice. Viewed in this way, intersectionality moves beyond an additive approach and theorizing about identity development to the analyzing of inequitable power dynamics.

Educational settings serve as arenas where inequities and injustices can be produced and reproduced, for instance, by privileging some social identities while marginalizing others (Collins & Bilge, 2016; Quantz, Cambron-McCabe, Dantley, & Hachem, 2016; Santamaria, 2014; Simkins, 2005). In such settings, educational leadership can be used in the service of creating equitable and just educational systems by influencing policy, educational culture, instruction, and day-to-day operations that affect identities,
opportunities, histories, and characterizations of people and issues that further affect how they are considered and treated across contexts. As a result of the noted influence of educational leadership, there has been an increase in scholarship focused on how it can contribute to the amelioration of social and institutional inequities (Bogotch, 2000; Boske, 2015; Boske & Diem, 2012; Dantley & Tillman, 2010; Diem & Carpenter, 2012; Furman, 2012; Gooden & Dantley, 2012; Jean-Marie, Normore, & Brooks, 2009; Young, 2015), for instance, by bridging educational leadership theory and practice with critical theory or theories (Bogotch, 2000).

Developing the capacity to understand, analyze, and resolve complex educational issues and how people are affected is essential for social justice leadership (Furman, 2012), and can be honed or heightened through pedagogical cases alluding to systems of power and how they are organized within and across structural, cultural, and interpersonal domains. To that end, intersectionality can support educational leadership, theoretically and practically, through the attainment of political skill and decision-making strategies that can be used to intervene in hegemonic systems that undermine social justice (Case, 2017). Scanlan and Theoharis (2016) argued that as the student population evolves to include more heterogeneous identities, school leadership working to promote social justice needs to address various forces of marginalization experienced by those whose identity stems from multiple, marginalized social locations. These authors co-edited the 2016 special issue of the Journal of Cases in Educational Leadership (JCEL) to address intersectionality. In doing so, they sought to advance the work of social justice leadership theory and practice by highlighting various contexts within pedagogical cases that illustrate the intersectionality of oppressions and/or would benefit from analysis using intersectionality.

The purpose of this essay is to examine how six pedagogical cases in the 2016 special issue of the JCEL used intersectionality. Namely, I sought to understand how intersectionality was being defined in relations to social justice leadership. To focus my analysis, I paid particular attention to the pedagogical aspect of each case: the narrative, teaching notes, reading list, discussion questions, and activities. Pedagogical cases can promote students’ and instructors’ understanding of how intersectionality can be used analytically in the development of social justice leadership. Opportunities to understand and use intersectionality can be integrated into complex cases to support problem solving, analytical thinking, and decision making where there is ambiguity about what constitutes inequity, equity, justice, injustice, social change and social stasis.

I begin with a brief literature review of educational leadership for social justice. This literature review provides context for how social justice is addressed in the field of educational leadership. Then, I describe the conceptual framework, based on intersectionality and intersectional pedagogy, and the qualitative content analysis (QCA) approach that led to three major findings: (1) an additive approach was taken; (2) there was an unclear connection between theory and practice; and (3) there was minimal attention given to the role of agency in social justice leadership. To conclude, I discuss and suggest how these cases can be used in understanding intersectionality in preparing educational leaders that challenge unjust structures, policies, and practice through the use of power analysis and social justice strategies. This article expands the literature on understanding how critical theory and practice through pedagogy connect to the
development of educational leaders’ ability to enact practices that challenge social inequities.

Literature Review

Social justice and social justice leadership within educational leadership has been conceptualized in various ways (Berkovich, 2014; Dantley & Green, 2015; DeMatthews & Mawhinney, 2014; Furman, 2012; Jean-Marie, Normore, & Brooks, 2009; Lewis, 2016). However, Dantley and Green (2015) contend the critical addition of social justice to the construct of educational leadership needs to be central to creating equitable educational systems for all students regardless of social identity differences. Furman (2012) and Theoharis (2007) posited social justice is often focused on the educational inequities of marginalized groups. Therefore, social justice leadership involves the recognition of inequities within educational opportunities and outcomes of marginalized groups while suggesting actions towards eliminating social injustices (DeMatthews & Mawhinney, 2014; Dantley & Green, 2015; Furman, 2012; Lewis, 2016; Rivera-McCutchen, 2014; Theoharis, 2007).

DeMatthews and Mawhinney (2014) offered a conceptual framework that highlights a critical inquiry component of educational leadership. This framework includes “mak[ing] issue of, and generat[ing] solutions to social inequality and marginalization due to race, class, gender, disability, sexual orientation, and other forms of diversity” (p. 845). In a study of four principals who demonstrated a social justice orientation, Rivera-McCutchen (2014) found that the principals’ actions were rooted in critical reflection, analysis of systemic structures, collaboration of multiple voices, open, value-laden communication, and decision making. This meant these principals were able to analyze issues from various perspectives to enact anti-oppressive practices. However, Rivera-McCutchen (2014) noted the lack of impact educational leadership preparation had on the evolution of the principals’ social justice orientations. In other words, these principals were self-taught on social justice issues related to their leadership orientation.

As the United States K-12 population diversifies, and the culture of accountability continues to permeate U.S. educational systems, educational leadership programs are tasked with preparing leaders who challenge traditional schooling that enacts marginalizing practices and policies (Hernandez & McKenzie, 2010; Zembylas, 2010). Scholars have provided preparation programs with social justice centered curriculum and pedagogy that engages students in critical reflection for consciousness-raising, knowledge around unequal power relations, and capacity for critical praxis (Brown, 2004; Capper, Theoharis, and Sebastian, 2006; Trujillo & Cooper, 2014). Diem and Carpenter (2012) added that to prepare educational leaders for social justice leadership, the preparation programs’ curriculum must be rigorous and critical with opportunities for graduate students to challenge their ideologies and biases around social inequality through intentional analysis of their lived experiences, social institution, and strategies for social change. Through preparation programs, educational leaders grapple with how they and the wider society contribute historically and contemporarily to the marginalization of people
Dantley and Green (2015) wrote that “we must embrace the fact that educational leadership programs are fertile ground for instilling these notions of radicalism and the prophetic” around social justice (p. 830).

The idea of social justice incorporated with educational leadership often becomes more of a catchphrase than a practice that transforms educational systems for equity (Dantley & Green, 2015; North, 2008). Educational leadership programs can adopt and employ the social justice language and miss opportunities for making meaning and disrupting power relations that result in privilege and oppression (Dantley & Green, 2015). For example, educational leadership preparation programs with a social justice orientation are committed to moving beyond neoliberal practices to a practice of deconstructing power relations that result in oppression.

In Ironies and Limitations of Educational Leadership of Social Justice, Capper and Young (2014) argued that educational leadership scholarship around social justice focuses mainly on one social identity versus the intersection of identities. These authors suggested that an intersectional approach highlights how interlocking identities cannot be addressed separately because these identities affect one another. For example, race and gender becomes racialized gender. Therefore, Capper and Young assert the need for “more work to extend thinking across student differences and their intersecting identities is needed” (p. 160).

Graduate students and instructors should be encouraged to avoid a single-dimension approach to understanding individuals and groups realities, and focus on social locations that facilitate an analysis of structural power with respect to privilege and oppression. Taking an intersectional approach to social justice leadership allows students in educational leadership preparation programs to become open to different lived experiences, the perspectives of others, intentions to create social change, and rights-based activism (Curtin, Stewart, and Cole, 2015). It is important for leaders who operate within a social justice leadership orientation to understand and be able to analyze how and to what extent challenging social inequities addresses the wide range of student differences and their intersections.

Conceptual Framework

Drawing from intersectionality as an analytic (Collins & Bilge, 2016; Crenshaw, 1989, 1991) and a pedagogical tool (Case, 2017), the JCEL’s 2016 special issue was analyzed on how intersectionality is being used in relation to social justice leadership. Intersectionality theory is inspired by critical race theory and Black feminism, which both challenge the power dynamics of various social locations where structural inequities are created and provide opportunities for social action (Crenshaw, 1991). In other words, intersectionality is grounded in critical inquiry and praxis that provide a platform to analyze and address social inequality. Scholars are exploring how intersectionality can be utilized as a pedagogical tool that addresses identity, as well as structural and political inequality, and provide strategies for social action through theory and practice (Case, 2016; Case & Rios, 2016; Esposito & Happel, 2012; Hall, 2016; Pliner & Banks, 2012).
Intersectionality as a pedagogical tool can be used in terms of blending theory with practice for capacity-building to enact socially just decision-making. This pedagogical approach centers on using critical pedagogy to uncover invisible intersections, understanding privilege, analyzing power, promoting reflection for instructors and students, promote social justice, and infuse intersectionality throughout the curriculum. Ultimately, an intersectional pedagogy framework invites the instructor and students to move beyond individual lived experiences to deconstructing structural identity politics that create privilege and oppression, thus providing strategies for disrupting systemic inequities (Case, 2016; Case & Rios, 2016; Pliner, Banks, & Tapscott, 2012; Naples, 2016; Rivera, 2016). Teaching strategies within an intersectional pedagogical approach incorporate counter-stories and knowledge production from marginalized voices that challenge dominant epistemology and ontology by having students explore interlocking identities and structural systems that create privilege and oppression. Additionally, these teaching strategies prompt students and instructors to critically reflect, as well as to consider their positionality in relation to privilege, oppression of interlocking identities, and social structures (Case & Rios, 2016; Hall, 2016; Grzanka, 2016; Rivera, 2016). To ground this study within intersectionality and intersectional pedagogy conceptual framework, there is a focus on the elements of complexity of identities (e.g. Black, women, and Christian), unveiling power (e.g. racism and sexism), and social justice. Thus, pedagogical cases with an intersectional theoretical framework provide learning opportunities to connect theory and practice, which I address further in the following sections.

Methodology

I conducted a qualitative content analysis guided by the conceptual framework combining intersectionality and intersectional pedagogy to answer the research question, How is intersectionality used within the pedagogical cases in the JCEL’s special issue? Due to the flexible nature of content analysis, the process of this method is open to interpretation and manipulation. Therefore, researchers should use an analytic construct through existing theories, the experience or knowledge of experts, or previous research to inference text to answer the research question (Krippendorff, 2004). According to Schreier (2012) qualitative content analysis is a flexible research method that assists with interpretation of textual data to determine patterns, frequency, and relationship of words.

Data Sources and Collection

The Journal of Cases in Educational Leadership (JCEL) is a peer-reviewed journal providing pedagogical cases that guide curriculum and pedagogy in educational leadership preparation programs. The journal provides a wide range of cases relevant to the preparation and practice of educational leadership. Cases in JCEL include case narratives, literature reviews, discussion questions, teaching notes, and activities focused on topics related to educational leadership. Within pedagogical cases, the narrative, reading list, and teaching notes, frame the questions and activities of each case. “The journal (JCEL) strives to produce cases
in the finest tradition of case studies: cases that are rich in context and complexity and that provide a good vehicle for classroom discussion by illuminating the qualities of good educational leadership” (Fossey & Crow, 2011, p. 6).

Fossey and Crow note four elements that make a good pedagogical case: context, complexity, ambiguity, and relevance. Case studies as a pedagogical tool for learning and teaching encourage students to apply curriculum context to real world situations for the development of problem solving, analytical thinking, decision-making, and ways of coping with ambiguity. JCEL cases can be a valuable pedagogical tool across disciplines, curricula, and levels of knowledge, which opens the possibility of educational social change to various contexts and spaces, such as policy, economics, media, and justice system.

In the first case, “The ‘Affirmative Action Hire’: Leading Inclusively in Diverse Religious Communities,” Marshall and Marsh tell the story of a new Black woman principal who wants to lead inclusively by including people of all religious and non-religious belief. Horsford and Powell guide us through a leadership challenge facing district officials receiving negative media coverage for the overrepresentation of poor, Black, and Latino males in its alternative high school in the second case. Meanwhile, in case three, Fleig offered a narrative on racial identity development of a white principal to understand his Whiteness and privilege and how his actions not only marginalized students of color but also students who are lesbian, gay, bisexual, transgender, queer/questioning, and asexual/romantic. (LGBTQA). Further amplifying the intersections of race, disability, and access, Theoharis and Causton’s case bring forth the role and challenges of leadership in moving a school in a more inclusive direction for students with disabilities. In the fifth case, Zisselsberger and Collins focus on the intersections of race, ethnicity, and language to describe a K-8 elementary school administration decision to transition into a fully bilingual school. In the last case in this special issue, “The Changing Colors of Maple Hills: Intersections of Culture, Race, Language, and Exceptionality in a Rural Farming Community,” Scanlan describes how one immigrant mother begins asking questions of to school leadership on their assumptions and practices regarding how student support services are delivered.

Data Analysis

Given that my selected conceptual framework was based on intersectionality and intersectional pedagogy, which supports critical analysis in the examination of the complexity of identities, unveiling power, and social justice, my a priori codes were terms indicating race, gender, sexual orientation, gender expression, ethnicity, class, and other social identities. However, in order to be considered, there had to be more than one identity category together (e.g. poor white transgender boy). I searched for words such as intersectionality, intersection, complex, and interlocking that indicated the use of the theory, as well as terms suggesting the practice of unveiling power—for example, domination, oppression, and “-isms” (racism, sexism, etc.). Although such suffixes suggest power relations, further analysis of the text was needed, in order to rule out terms unrelated to social power dynamics, such as prism or mechanism. Lastly, to identify strategies for social justice, I looked for words
indicating social change, social justice, decision-making, change, and activism, as well as action words (e.g., address, conversation, act, etc.). This approach assisted me with making meaning of the narrative, teaching notes, reading list, discussion questions, and activities by assisting with paying close attention to word choices, frequency of words, word order, and structure.

In this approach, inferences were subsequently made about the messages within the texts, the writer(s), and the audience. I carried out a content analysis on the narrative, teaching notes, reading list, discussion questions, and activities of all six cases in the JCEL’s special issue. I included the case narrative, teaching notes, and reading list with the analysis because these elements frame the discussion questions and activities that helped achieve the case goals. Once the data were collected, a coding scheme was employed to identify emerging themes. During each phase of analysis, preliminary codes and sub codes were identified and examined based on the overall purpose and question guiding this study. The use of open and axial coding was used to arrange the codes and connect emergent themes to those prevalent from the conceptual framework and literature (Saldaña, 2016).

Limitations

The following limitations should be noted. This review is limited to six cases in the Journal of Cases in Educational Leadership’s (JCEL) 2016 special issue, which restricted the sample size. Although JCEL offers other pedagogical cases that reference intersectionality, I excluded these cases to focus on the special issue. A larger sample size of pedagogical cases in and out of JCEL would provide a deeper understanding of how intersectionality as pedagogy is used in the field of educational leadership to connect critical theory with engaging socially just practices. According to Agosto and Roland (2018), a small sample is not uncommon in studies with concepts recently introduced into the field of educational leadership.

Findings

The purpose of this study was to analyze how intersectionality was used in the six cases in the JCEL 2016 special issue. Through the guided and circular process of analysis using the conceptual framework of intersectionality and intersectional pedagogy three major findings emerged: (1) an additive approach was taken; (2) there was an unclear connection between theory and practice; and (3) there was minimal attention given to the role of agency in social justice leadership.

Additive Approach

An additive approach treats marginalized identities separately, causing one to be viewed as primary, while the others are treated as secondary (e.g., Black + Boy + Poor). This approach implies that people can experience their social locations or positionalities in the social structure separately and independently. The single-axis approach threatens to erase some lived experiences and limits the power analysis of privilege and oppression (Case, 2017).
Most of the six cases used an additive approach to explore intersectionality within discussion questions and activities in which authors dealt with a single identity marker. Although the narrative in case three presented the intersection of sexual orientation, race, and class, the interlocking of identities and its power relationship did not translate in other elements of the case. For example, the questions and activities in case three focused heavily on LGBTQA issues without the inclusion of social identities that intersect sexual orientation or gender expression such as class or race. One of the activities in case three included a LGBTQA equity audit with questions such as: “How and to what extent does your school’s curriculum integrate lesbian, gay, bisexual, transgender, intersex, and questioning (LGBTQA) history, events, and/or persons across it?” (p. 37). While some of the discussion questions did have the word “intersections,” they seem to suggest there was a primary identity that other identities intersect. For example, one of the questions in case three asked, “How can studying Critical Race Theory advance the social justice identity across all intersections?”

Similarly, case six did not offer discussion questions centering intersectionality. Instead the focused was on service delivery for students and staff management. For example, question one asked, “As this case suggests, some aspects of service delivery can be formalized whereas other aspects left informal. What are advantages and disadvantages of each?” (p. 68). Moreover, the case presented interlocking identities as identifiers rather than expose the power relationship. For instance, Aryan, the student in case six, is described as the boy from India, and the teacher’s aide, Helen, as White, native English speaking, working or middle class, and Protestant Christian. These descriptions of identity, do not promote readers’ understanding of the actors’ social locations or the power dynamics within their immediate contexts.

However, the discussion questions and activities of case one challenged the additive approach in that the authors asked participants to critically reflect on how the complexity of social identities is treated within the narrative. For example, the authors asked questions such as, “How [could] the principal...approach and/or frame a conversation that acknowledges intersectionality and interlocking systems of oppression?” (p. 13). This can prompt participants to critically think about privilege, oppression, and the ways these power relations play out in schools and communities, as well as to connect the complexity of identities to power relations that create privilege and oppression. Moreover, one of the activities in case one included an autoethnography that encouraged readers to reflect on their social identities and positionalities within their personal, social, and professional life. For example, prompts in the activity included: “How have your race, class status, gender, sexuality, religious affiliation, and ability shaped your life experiences?” and “How have your race, class status, gender, sexuality, religious affiliation, and ability informed your educational opportunities?” (p. 14). In the second activity in case one, the authors’ ability to hold together the social identities and social locations (race, gender, and religion) was lost. For instance, the authors state that the purpose of the equity audit is to “[create] a strong motive for students to engage with their schools and with each other in difficult conversations about inequities that surface around, for example, race, religion, or gender” (p. 14). A key word to take
note of is the use of “or” instead of “and” that would indicate the interlocking of social identities and oppressions.

An additive approach limited the cases to an institutionalization of intersectionality, which is a checklist that assists students in learning about intersectional work at the basic level to recognize interlocking identities, but not analyze the complexities, power relations, or appropriate action to dismantle unjust structures (Naples, 2016). Attempting to use intersectionality as an analytical tool for the development of social justice leadership through an additive approach is problematic that limits decision-making for social change through the focus on single issues of oppression. Thus, a clear understanding of intersectionality to practice could assist in avoiding an additive approach.

**Unclear Connection Between Theory and Practice**

The development of critical consciousness is essential for preparing leaders who have a deeper awareness of social structures, practices, and policies that result in oppression, exclusion, and marginalization in order to enact social justice practice (Collins & Bilge, 2016). The use of critical theory to inform leadership practice can support the development of critical consciousness. However, these cases did not provide a clear opportunity to understand or engage intersectionality. For example, none of the cases in the special issue provided a theoretical foundation for intersectionality. Theoretical explanations of intersectionality could have been provided in the context of the case, teaching notes, reading list, discussion questions, or activities. Meanwhile, educational leadership literature in the cases was used to frame the various elements of the cases to highlight specific practices of injustices, but did not specifically engage intersectionality. For example, case 4 included the following literature as part of the background for the extension activity focused on inclusive service delivery: “As Frattura and Capper (2007) argue, ‘Oppression in our society is perpetuated through our schools by the ‘slotting and blocking’ of students with differing needs into self-contained programs and separate schools for their perceived own good’ (p. xxvii)” (p. 47). Only case one provided a theoretical foundation for intersectionality. Citing Crenshaw (1991) in the teaching notes, Marshall and Marsh (2016) wrote,

> Bringing the concept of intersectionality to prominence, Crenshaw (1991) has argued that ‘through an awareness of intersectionality, we can better acknowledge and ground the differences among us and negotiate the means by which these differences will find expression in constructing group politics’ (p. 1299). (p. 12)

Although this quote provided some context of the critical theory, this single quote from Crenshaw could cause a misreading of intersectionality as simply and singly concerned with identity politics, which can lead those new to intersectionality with the impression that analyzing of structural inequities is apart from consideration of social differences among individuals within and across groups.

None of the other cases cite seminal literature on intersectionality that would help readers (learners) to understand its historical, political, philosophical, or...
theoretical foundations. Instead, the cases often referenced educational leadership literature to frame the particular issue. For example, the teaching notes in case 6 provided literature on educational leadership and equitable service delivery that frames the discussion questions. Therefore, the questions of “Why are perspectives from community-based organizations not woven into this case? What does this suggest about the patterns of communication that predominate in school communities? What are some implications of this for school leaders in areas facing dramatic demographic transformations?” becomes situated in service delivery instead of structural inequity at the intersections of oppressions (p. 68).

Meanwhile, case five offered suggested readings that “may support school administrators as they navigate the tensions between the three tenets of quality schooling of culturally and linguistically diverse students” (p. 58). None of the readings in case six included intersectionality. The lack of acknowledgment of resources around various scholarly works on intersectionality is antithetical to the purpose of the special issue to connect theory and practice. The cases did not connect the theory of intersectionality throughout the different elements of a case. Due to the various interpretations of intersectionality, understanding how the authors in this collection used intersectionality to promote social justice is crucial.

**Minimal Attention Given to the Role of Agency in Social Justice Leadership**

Intersectionality is a critical framework of liberation. Collins and Bilge (2016) wrote that intersectionality is “not simply to provide more complex and comprehensive analyses of how and why social inequalities persist, but also to engage questions of social justice” (p. 202). Social justice in intersectionality is the challenge of social inequities with action to create a just society. Most of the six cases dealt with social action from the perspective of the leader needing to enact new protocol, policies, and systems. For example, case five focused on opportunities for professional development practices led by the educational leader to honor the languages and identities of their students. For instance, one of the discussion questions asked, “What supports might the principal, leadership team, and the teachers need to develop effective practices that honor the languages and identities of the students and the community that the school serves?” (p. 59). This question is rooted in group recognition rather than the transformation of culture, policies, and practices that oppress some identities. In other words, social justice becomes a surface neoliberal intervention that only recognizes differences rather than an opportunity to challenge systemic and internalized oppressive practices or policies. In case 4, questions about how to resolve the situation of a Black boy in special education being shuffled around loses its critical stance with questions that center on just fixing this Black boy’s experience, but not challenging the practices of the school. For example, one of the questions asked, “What were the issues with Reynolds special education and the former service delivery? What made me uncomfortable? How did race, disability, and class intersect at Reynolds?” (p. 47). While this case draws readers to analyze power in relation to intersecting identities, it does not prompt readers to consider action beyond the student’s individual experience.
Although leaders taking responsibility for social change is positive, all of the cases neglected the agency of students and staff members whose social location and standpoints resulted in their oppression. In case two, the narrative highlights the role of the Black and Latina women teachers who performed “other mothering” to male students of color in order to counter the environment of negativity; however, none of the discussion questions asked about how these teachers’ social location could be used as a strategy of resistance to disrupt the school to prison pipeline. Instead, the discussion questions focused on what visual social identity markers should the principal possess to address the needs of the students. Thus, intersectionality is reduced to identity politics, which requires readers to only grapple with identity without considering structural manifestation of oppression.

Intersectionality centers social justice from various social locations. Without the input or understanding of resistance from the people whose experiences of injustices we seek to alleviate, we risk reproducing structures that reinforce oppression through different means. For example, in case two the community is an important stakeholder in disrupting the school to prison pipeline in the alternative school, but there is limited engagement that prompts the readers to consider a partnership with the community for social change. This presents a tension on who can practice social justice leadership that challenges social inequities. Addressing this tension not only shifts social action from within individual leadership responsibility to a collective leadership responsibility, but also takes into account the complexity of identities, power relations, and organizational structures that leaders are also subject to. In other words, leaders are not mere outsiders but are part of structures and power relations that privilege some identities while oppressing others.

Discussion

Pedagogical cases are one way to link theory with practice for the development of social justice leadership. The JCEL’s 2016 special issue centering on intersectionality examined in this review revealed that the use of intersectionality in educational leadership pedagogical cases is underdeveloped. What is glaringly evident throughout the cases is that intersectionality is situated in the institutionalization of intersectionality that limits the analytical tool to personal experiences and a surface exploration of interlocking oppressions (Naples, 2017). In other words, the cases focused action on addressing symptoms of social inequities rather than disrupting structural injustice. For instance, in case four (the poor Black boy in special education) the readers were asked to understand the student’s experience, but neglected to engage the reader in considering why poor Black boys are overrepresented in special education. This was a missed opportunity to engage readers in examining the role that the intersection of racism and classism play in special education practices. Thus, social justice leadership becomes ineffective in disrupting the status quo and avoiding neoliberal ideology of social transformation in education practice and policies. The literature indicates that social justice has become more of a catchphrase than a practice that transforms educational systems for equity (Dantley & Green, 2015; North, 2008).
Throughout the cases, intersectionality became about identity or identity politics, with the readers being asked to consider how identities are visible in various educational contexts. In this regard, Crenshaw (1991) argued that intersectionality is not “some new totalizing theory of identity,” but rather an analytical tool for making sense of structural power relations (p. 1244). The focus on individual’s interlocking identities without the analysis of uneven power relations that result in oppression minimizes the significance of the structural oppression experiences of marginalized groups. This focus is evident in the introduction to the special issue though Scanlan and Theoharis (2016) claimed that “in these cases, school leaders wrestle with how discrete dimensions of identity— including race and ethnicity, cultural and linguistic identity, socioeconomic status, sexual orientation, gender, religion, exceptionality— interact within schools” (p. 4). This description of intersectionality serves as the only definition of intersectionality in the special issue. Without a clear understanding on how the authors in each case interpret intersectionality, readers could miss key concepts while engaging with the case or must rely on previous knowledge or supplementary materials. King (2010) notes that intersectionality as a framework has been flexible in academia, but has failed to acknowledge the women of color who theorized a lens to examine interlocking identities in the context of structural power relations that result in oppression and privilege.

Pedagogical cases can also connect theory to practice within educational leadership preparation programs. This approach breaks down the compartmentalization of theory and practice that leaves university curriculum and coursework disconnected from the day-to-day experiences of school leaders. Intersectionality is a theoretical framework that not only makes room for new knowledge, but demands social action that addresses power relations that result in oppression through the analysis of power and the commitment to social action (Collins & Bilge, 2016). This theoretical framework provides analytical opportunities for critical inquiry and praxis not only in practice, but also in the leadership preparation classroom. The use of pedagogical cases around intersectionality offers opportunities for community building within leadership preparation classrooms through dialogical education. In understanding the relationship between intersectionality and critical education, Collins and Bilge (2016) note, dialogical education provides space for students and instructors to talk and listen to people who have different points of view, which can assist with developing analytical skills that examine social issues from various spaces, levels, and forms. Therefore, the JCEL’s 2016 special issue centering on intersectionality offers the field of educational leadership an opening to considering and creating pedagogical cases using intersectionality.

**Recommendations**

The 2016 JCEL special issue centering on intersectionality provides a potential framework for how to use a collection of cases to blend theory and practice. Moreover, the special issue could be used to create more pedagogical cases that further intersectionality for social justice leadership. Below are recommendations for how these cases may be used in leadership preparation courses. Ultimately, how
the cases are used depends on curriculum content, as well as the knowledge that participants and instructors have on intersectionality. If these cases are an introduction to intersectionality, I would suggest only using case one to present intersectionality as a theory and educational leadership for social justice practice with supplemental readings on the critical theory. For students who are aware of intersectionality or have other curriculum content that addresses this framework, I would suggest cases one through five. The use of these cases allows students to use case one as a guide to engage with the other cases. For advanced students who have studied intersectionality from multiple perspectives and disciplines, I would suggest case six. This case treats intersectionality as a theory of difference, but could provide opportunities for students to create and expand the case elements to demonstrate their comprehensive knowledge of intersectionality beyond identity politics.

Future pedagogical cases that center intersectionality and social justice leadership should avoid an additive approach and identity politics. Such a focus on uneven power can be achieved through discussion questions and activities that include prompts for the readers to grapple with analyzing uneven power relations at the intersection of multiple social locations for social justice. For example, potential questions could be: “What are the specific identities that overlap or intersect that have shaped how you understand social injustice?” “What could be the cause of the disproportionate number of poor, Asian boys being pushed out of school?” “How might your actions be different if you were in her place, given your positionality?” These questions could engage students on the various dimensions of power dynamics. The discussion questions and activities should provoke students to consider social action on various levels and spaces. This can be achieved by asking students to think about the multiple actors involved in the educational setting and what role each person can play for a collective movement. For example, in case two, intersectionality can be used to analyze the experiences and power relations of the women teachers, school leadership, community partners, and the students.

In addition, the inclusion of theoretical scholarship of intersectionality within the discussion questions and activities could provide students with a clear direction for analysis and reflection. For example, Kimberlé Crenshaw (1991) conceptualizes intersectionality through the “account of multiple grounds of identity when considering how the social world is constructed” (p. 1245). This quotation invites the question: What are some of the nuances that come up in the case study around multilingualism, ethnicity, and race, and how do these ideologies impact schooling? The inclusion of theoretical scholarship can also be applied to the suggested readings and case context. The narrative, literature review, and suggested readings should include work on intersectionality and its use across disciplines. A clear understanding of how intersectionality is being defined can influence how readers use the critical theory to consider social justice leadership. Moreover, it is important for the narrative to hold the interlocking of social locations and oppressions together (e.g., girl + Muslim), to provide readers with a context to engaging with the other elements of the case. It is important to note that pedagogical cases allow for readers and instructors with varying degrees of knowledge about intersectionality to engage
with the theory to understand various educational contexts that serve as sites of structural inequities.

**Conclusion**

Intersectionality as an analytical tool can bring awareness to interlocking social oppressions and disrupt power relations to create a political praxis that furthers social justice (Dhamoon, 2010; King, 2015). Therefore, future pedagogical cases should include more information about intersectionality or encourage course instructors to provide the background context of this analytical framework. These cases could serve as a transformative pedagogical tool; however, participants must have foundational language and knowledge of this framework to engage in analysis that uncovers structural and systemic power relations. Although the *JCEL*’s 2016 special issue introduces intersectionality as a tool of social justice practice within educational leadership pedagogical cases, this important work needs to be expanded. It is critical for educators/administrators to understand intersectionality as a tool to uncover social inequality within the educational system. This approach allows educational leaders with a social justice orientation to be critical of social divisions. Without an understanding of how social inequities work together to create unjust structures, education will continue to be a site for the production and reproduction of social injustices.

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Penning Her Way to Power: Feminism and Writing in Women’s EFL Classrooms in Saudi Arabia

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Abstract

In this literature review, I highlight the need for investing in the second-language (L2) writing classroom as a platform for critical literacy. Namely, I hone in on the context of L2 women writers in Saudi Arabia. As I argue for a feminist pedagogy for teaching L2 writing in this context, I emphasize writing as a tool of “languaging,” define feminism, and explain the significance of critical literacy in relation to education, women’s rights, and waves of social change in Saudi Arabia. Moreover, situating this paper in the field of composition, I survey the development of concepts relevant to empowerment through writing in feminist first-language (L1) composition, in feminist L2 composition, and in research on Saudi ESL writers and/or learners. Finally, I explain the gap that this literature leaves unaddressed and propose directions for further research.

Keywords: L2 writing, feminist pedagogy, critical literacy, women in Saudi, Saudi education

Introduction

Humanity has at times borne a long and persistent history of social inequity against women. Many women worldwide have had to endure gender-biased restrictions on their social roles, access to financial resources, physicality, appearances, and language use (to mention a few). Destructing and deconstructing such patriarchal molds, feminism emerged from a sense of human conscience and social responsibility to validate and advocate for the lives of women. Aware of the historical conflicts among Western feminists regarding whether and how to define feminism (Offen, 1988), I define feminism here in simple and basic terms that speak to my experiences and aspirations as a woman and educator in the Saudi context. To me, feminism is the advocacy for equal treatment, agency, and responsibilities for both men and women; that is, it is the affirmation that no gender should overtly or covertly control the social and familial rights, liberties, roles, and/or choices of the other.

The marriage of feminism, in this sense, and writing can be a promising investment for our societies. This is because, while literacy can be a form of power, writing—in particular—can be a magnificent tool for meaning making and self-discovery—a venue for critical consciousness and thus informed self-voice. In other words, writing can be a
powerful exercise of “languaging,” which is the use of language “as a way of cognising [sic], making sense of the world,” and “becoming conscious of oneself” (Lankiewicz & Wąsikiewicz, 2014, p. 2).

In this literature review, I speak for the need for feminist composition in my own context—female L2 writing classrooms in Saudi Arabia. I consciously choose to refer to “women in Saudi Arabia,” rather than “Saudi women,” as not to abet the citizenship privilege, which often renders non-White foreign women in the country particularly susceptible to racist, classist, or sexist discrimination and consigns their feminist liberties to oblivion. It is noteworthy, however, that the focus on women learners here is due to gender segregation in most contexts of Saudi education; otherwise, feminist consciousness is just as valuable in the context of the male classroom, which is the target of my future research. Moreover, although this inquiry addresses adult English as a Second Language (ESL) education, much of the pedagogical exigency explained here apply to girls alongside women in Saudi Arabia. To situate this need, the following sections explain the context of women, education, and social change in Saudi Arabia and review related scholarship and milestones in this area of research.

**Education, Women, and Social Change in Saudi Arabia**

Education in Saudi Arabia can be best described as instrumentalist. As Macedo (1993) explains, the instrumentalist approach to education relies on a what Paolo Freire termed a “banking model” (1970), in which teachers accept the status quo and students are expected to mechanically gain literacy skills and reproduce knowledge without critical reflection. Echoing this definition, students in Saudi public schools usually have to memorize information and regurgitate it in tests that use true/false or fill-in-the-blank questions. Such tests are the most common method of assessment, while writing is implemented in a significantly limited scope: Students write to describe nature or a trip, rather than to argue for a cause or explore new frontiers. This de-voicing of students is further reflected in authoritarian and teacher-centered teaching styles, such as teachers’ reliance on lecturing without the incorporation of critical student discussions.

Proponents of this instrumentalist approach applaud it for putting politics aside and focusing on the objective transmission of knowledge, rather than the transformation of a complex social reality. Nonetheless, putting politics aside is a political act in and of itself. Macedo (1993) points out that “the very act of viewing education as neutral and devoid of politics is, in fact, a political act” since it “maintain[s] schools as sites for cultural reproduction and indoctrination” (p. 5), thus serving existent religious, political, and social powers. Indeed, perpetuating social inequities through education is reductive to the agencies of both male and female students in the context of a non-democratic government. Yet, the bitter consequences compound for women as a gender minority within the general non-voting sociopolitical minority.

Although many of us try to look on the brighter side, if not even sugarcoat realities and disguise them as choices, women in Saudi Arabia usually have to endure many gender-biased restrictions. Some of these restrictions are officially
established while others are tacitly agreed upon in the society as they might be diversely derived from certain religious interpretations, Arab traditions, and/or tribal values. This imbalance of power between the genders is reflected in, for instance, dress-code discrimination, gender roles (e.g., what jobs women can/cannot have), freedom of transportation, family law, common ideologies about honor and female morality/sexuality, and so on. The implications of such restrictions on women in Saudi Arabia are sometimes resonant of those faced by their counterparts in other Muslim and/or Middle-Eastern countries. Yet, in the case of women in Saudi Arabia, the pressure might compound as the land they represent is thought to be the cradle of Islam. While many women claim that they choose to embrace some or all of these aspects of gender-based discrimination, not every choice is informed and thus empowering; many choices are mere results of the all-too-common instrumentalist approach to education that, as explained in this section, leads to power-serving social reproduction, rather than independent self-voice.

The implementation of a feminist pedagogy in the L2 writing classrooms of Saudi Arabia is possibly timelier today than ever, for we see both wounds and hopes on the horizon. As media outlets celebrate news of allowing women to drive and loosening the grip of male guardianship in the kingdom, it is important to note that the revoking of these restrictions is only partial: The official de-establishment of these restrictions does not always guarantee the overcoming of social ideologies at the root, which continue to be normalized and even valorized.

Still, with both the ongoing rises and falls of the so-called Arab Spring, a wave of grassroots consciousness, calling for equity and social justice, wakes up Arab youth. This hunger for social change is often unveiled through social media outlets. Although not fully free of control, such outlets can sometimes provide opportunities for Arab youth to voice themselves and pursue social change. This can especially hold true for many women who can feel finally safe to opine freely under social media pseudonyms (as in the top-trending hashtag that translates as “I am my own guardian,” which many women in Saudi Arabia participated in to rebel against the male guardianship system). The opportunities for voice on social media alongside the rebellion against authoritarian regimes in neighboring countries are not the only invitations for social transformation in Saudi Arabia. In fact, the decline in the Saudi economy is another factor that might erode at the roots of a rentier system, in which the state trades voices of the individuals for petrodollars; individuals are expected to appreciate the generous oil-funded gifts of the paternal state, such as fully covered scholarships and subsidies for studying abroad, in place of political representation and full-fledged social liberties. “Furthermore, as oil has afforded opportunities for more Saudis to cross the borders for education, especially in 2015 (Al-Ghabri, 2017), many of the women who were privileged enough to be allowed to join this experience have often come back to their homeland with refreshed visions of a better life for women in their country. These factors beckon educators to set the stage for feminist critical literacy in women’s (and girls’) classrooms in Saudi Arabia.

Highlighting a gap and promoting possibilities for an educational inspiration in women’s English as a Foreign Language (EFL) classrooms in Saudi Arabia, the
following section maps out some routes that have already been paved by feminist compositionists and other researchers who gave attention to relevant areas of inquiry.

**Feminist Composition: Some Answers, Many Questions**

The three upcoming sub-sections trace the development of concepts of feminist empowerment in L1 (first-language) feminist composition and L2 (second-language) feminist pedagogies (as L2 literature focuses more on holistic classroom pedagogies than on composition practices). I also survey literature on Saudi ESL writers/learners and illustrate a significant gap in current research: feminist critical literacy in women’s L2 writing classrooms in Saudi Arabia.

**Feminism in L1 composition.** In the 1960s and the 1970s, feminist activism flourished in the United States. Feminists at that time worked diligently to reinstate women’s belief in themselves and secure equality, especially in the workplace. Those feminists realized that attaining women’s rights in the public domain is inseparable from attaining women’s rights in the private, personal domain, e.g., issues involving sexuality, body image, and childcare. Thus, feminist consciousness-raising groups underlined the value of women’s personal narratives in uncovering sexism and fighting against it (Walters, 2005). Inspired by these magnificent historical efforts, feminism emerged in composition studies during the 1970s to anchor women’s independence and their personal life experiences through classroom pedagogies.

For example, in her canonical article, “Identity and Expression: A Writing Course for Women,” Howe (1971), a leader of the contemporary feminist movement, shares her experience in teaching a writing course designed for women. This course aimed to empower women through specific learning strategies while focusing on female identity development. Women read relevant texts on critical female issues in society and wrote reflections on their identities. In addition, to break the passive and dependent attitudes that women had been acculturated into, Howe (1971) fostered an atmosphere of collaboration and connectedness, rather than patriarchal competitiveness and hierarchy. Women decided on the readings and chose their own deadlines and writing topics; they directed the discussions, received notes instead of grades on their writings, and were free to follow the writing processes that were unique to them.

In the same vein, Howe (1971) implemented women’s personal narratives, identity self-reflection assignments, and women’s choice of women-related writing topics. Kirsch and Sullivan (1992) use the term “proactive feminist pedagogy” (p. 40), which echoes Howe’s narrative-based practices in the composition classroom. Proactive feminist pedagogy “generates its problematics from the perspective of women's experiences” and “recuperates … women's experiences, perceptions, and meanings, as the starting point of inquiry or as the key datum” (Kirsch & Sullivan, 1992, p. 40). Following Howe’s (1971) footsteps, other feminist scholars adopted proactive feminist pedagogy, including Annas (1985), who encouraged giving voice to “women’s experience in content and form” (p. 370), and Rich (1979), who
emphasized the need to believe “in the value of women’s experience, traditions, and principles” in the writing classroom (p. 240).

On the other hand, “reactive feminist pedagogy” in L1 composition “focuses on received knowledge … and re-examines [it] in the light of feminist theory to uncover male bias and androcentricism” (Kirsch & Sullivan, 1992, p. 40). This approach is incorporated in the work of Howe (1971) as she invited her students to critically examine relevant literature on women’s issues. Scholars who similarly espouse this approach include Greenbaum (2002), who points to the scrutiny of media as integral to the emancipatory pedagogy in the L1 composition classroom. L1 writers’ participation in a community of their choice, where they can both reflect on their own experiences and observe the lives of others, can be an example of a reactive-proactive approach. Greenbaum (2002) guided students in critical ethnographic research of an unfamiliar community (e.g., women as housewives, secretaries, factory workers, single parents, wives of alcoholics and abusers.). The experience was supported with readings and critical analysis of this community’s representation in popular culture. The writer points out that writers’ conscious participation in an unfamiliar community can facilitate an ensuing criticality about power dynamics within and between groups; this awareness can, in turn, be transferrable to how students view power dynamics between genders, thus developing feminist consciousness.

In addition to the independent classroom environment, proactive practices, reactive practices, and the reactive/proactive ones, advocating equal deference for feminine styles of writing has also been a main concern for L1 feminist compositionists. Gendered differences within the writing classroom is reflected in the works of many feminist compositionists, such as Bridwell-Bowles (1995), DeRuiter (1996), and—most significantly—Flynn (1988). As a pre-eminent social activist, feminist, and compositionist, Flynn (1988) demanded equal consideration in composition pedagogy for women’s approaches to writing in a world where male perspectives are the standard. To advocate that, she referred to scholarship in psychology and sociology to show that men and women are different in their relational attitudes, as well as their moral and intellectual growth. She analyzed samples of student writings showing how they reflect these differences and emphasized that teachers should be able to accommodate these differences in student writing.

Nevertheless, other scholars questioned this emphasis on differences as it could veer into essentialization. Looser (1993) claims that it is limiting for students when we emphasize and, thus, possibly essentialize feminine and masculine differences in writing (e.g., establishing co-operative or personal writing as feminine discourse that male students might feel guilty to engage in). Instead of arguing for eliminating the discussion of these differences, Looser suggests that composition teachers should help students understand that such outlining of gender differences is meant for advocating equality when considering composition styles, rather than for limiting their choices or making them feel ashamed for adopting a so-called masculine or feminine style of writing.
Other scholars seem to focus on these differences as feminist but not necessarily feminine. For instance, feminist scholars such as Caywood and Overing (1987) encourage collaboration in the classroom as a feminist way of empowerment. The rationale for conceptualizing collaboration as such lies in Bruffee’s (as cited in Trimbur, 1989) consideration of it as the seed for “participatory democracy,” which “occurs along with free universities, grass-roots organizing, the consciousness-raising groups of women’s liberation, [and] the anti-war movement …” (p. 605). Meanwhile, other writers such as Ashton-Jones (1995), problematize this feminist glorification of collaboration, since gender power dynamics can still be reproduced even within students’ collaborative groups.

In a louder rebellion against the essentialization of differences, confrontational and oppositional styles in L1 composition are positioned in favor of feminism, as exemplified in the works of hooks (1989), Jarratt (1991), and Greenbaum (2002). For instance, Greenbaum (2002) expands on this proposition in a chapter interestingly titled, “‘Bitch’ Pedagogy: Agonistic Discourse and the Politics of Resistance.” Departing from the essentialist view of the female style as maternal, nurturing, cooperative, and nonconfrontational, this chapter advances feminist pedagogy in the writing classroom as unabashedly confrontational. The term “bitch pedagogy” stems from the fact that the word “bitch” has come connotatively to mean whatever can be threatening to patriarchy: “Female sensuality, even carnality, even infidelity, have been supplanted as what men primarily fear and despise in women. Judging by the contemporary colorations of the word bitch, what men primarily fear and despise in women is power” (p. 54) and the challenging of authority.

Feminist pedagogies in the L2 classroom. The important role of feminism in transforming the ESL classroom has been vocally and powerfully advocated in the works of Vandrick (1994, 1995, 1998). Vandrick is a trailblazer in laying out different theoretical principles and general hands-on practices, such as introducing women’s issues and citing women authors (Vandrick, 1994), which ESL teachers can draw on to promote feminism in the ESL classroom. Similar to Vandrick’s writings, most of the literature in L2 feminist research often taps into the literature offered by L1 feminist compositionists. For example, researchers’ discussions about collaboration and de-centralizing the teacher’s authority have transferred into the realm of L2 teaching in the name of feminism (e.g., Mackie, 1999).

Thus, empirical examples of feminist work with ESL writers often replicate general, familiar themes. Schenke (1996), for instance, followed the footsteps of Howe’s (1971) proactive pedagogy by implementing “memory work” (p. 156)—i.e., personal narrative—and the reactive pedagogy by asking her ESL students in Canada to analyze gender in Western media and literature. The writer just recommends providing paraphrased feminist reading materials for students to accommodate their linguistic resources. She also recommends not imposing Western feminist theory on ESL students uncritically; still, handling many of students’ specific cultures is a blind spot in feminist ESL research.
Just like feminism, gender in general has often been one of the most controversial topics in the field of second language teaching (Casanave & Yamashiro, 1996; Pennycook, 2001). Prominent scholars in L2 research have explored different aspects of gender as a complex, hybrid, dynamic identity, which is inseparable from learner’s access and privilege/disadvantage and is thus influential in the language learning process (Norton, 2000). Inspired by this critical perspective, Norton and Pavlenko (2004a) compile case studies of ESL practitioners who fostered feminist ESL classrooms in diverse contexts (e.g., the US, China, and Japan). As evident across those diverse case studies, feminist ESL teachers always draw on students’ personal experiences and realities because that would ensure students’ engagement:

[W]e emphasize that feminist curricular innovation is not equivalent to traditional ‘thinking up’ of new programs and classes. Rather than working with a fully predetermined and decontextualized curriculum, critical TESOL educators organize and reorganize the curriculum around the needs and lived experiences of particular populations, be they young Japanese women, unemployed Latina immigrants, or male college students in Malaysia. (Norton & Pavlenko, 2004b, p. 507)

Indeed, this takeaway from Norton and Pavlenko’s (2004a & b) research is a further indicator of the need to develop contextualized feminist practices that interact critically and responsively with the contexts of EFL women writers in Saudi Arabia. However, enacting feminism in the ESL classroom is not always easy for teachers—it is a political stance that evokes questions, dilemmas, and responsibilities in the professional lives of teachers. Hafernik, Messerschmitt and Vandrick (2002) explore the complex ethical issues that come along when enacting a feminist pedagogy, and they remind us that political concerns that teachers are passionate about should never trump over students’ learning and progress, which I find significant to constantly remember in my advocacy for feminism among my EFL students in Saudi Arabia. Since teachers can be role models for their students, feminist teachers’ identities in and of themselves raises key questions regarding issues such as teacher dress codes (Vandrick, 2017).

Challenging sexism in the ESL classroom is one well-trodden area of L2 research that combats the patriarchy. For instance, Sunderland (1994) reminds teachers to give sufficient attention to female students in the ESL classroom and encourage male students to be supportive of the voices of their female peers. Moreover, Cohen (1994) points out that teachers should look out for aspects of sexism that can contribute to the silencing of female ESL students in the basic writing classroom, including the power dynamics between these women and their male counterparts who share the same cultural background. Similarly, Vandrick (1997) provides insights into ensuring an environment of equity within the mixed ESL classroom.

Sexism in ESL textbooks has also been addressed in the pursuit of equity in the ESL classroom. Researchers such as Hartman and Judd (1978), Porreca (1984), and Sunderland (1994) sparked the conversation about different dimensions of sexism in the textbooks that are used in the second language classroom. Such researchers point out patterns of female exclusion or stereotyping in ESL textbooks and how ESL
teachers should handle them critically when teaching second language learners. For instance, sexism in ESL textbooks is usually normalized through visual representations, assignment of gender roles, turn-taking in conversations, or issues of gender-biased language (e.g., as using “man” to refer to the human race). Analyses of the sexism in ESL textbooks continued to be widely adapted across specific contexts, such as English language textbooks in Germany (Hellinger, 1980), Japan (Sakita, 1995), Australia and China (Lee & Collins, 2010), Iran (Amini & Birjandi, 2012; Hall, 2014) and the Philippines (Tarrayo, 2014).

Beyond the scope of sexism and gender, feminist pedagogy in the ESL classroom is demonstrated in a dedication to supporting any students who are racially, ethnically, or linguistically marginalized. Reflecting this facet of feminist pedagogy, Lukkarila (2012) utilized three classroom practices, “the ‘campfire’ discussion circle; the public writing forum; and the parts-before-whole instructional approach” (p. 76) to help ESL students, as linguistic and sometimes racio-linguistic minorities, break through the psychological barriers that hinder their learning of academic writing as an Anglo-American genre.

Another significant takeaway from empirical ESL research is that it is never too early to invest in some adapted form of critical literacy (including feminist pedagogy), even with beginning ESL learners. Lau (2010) comes to this conclusion after narrating her successful critical literacy experience in the ESL classroom. In her study, she helped her beginning ESL students in Canada dissect the simple story of Cinderella through a feminist lens (discussing, for example, how the story plays on gender ideologies by portraying women’s ultimate goal as merely marrying a rich man and portraying the man as the heroic savior of the victimized woman). Then, she helped them re-write this story. The writer clarifies that the students’ “limited proficiency level was not the greatest barrier.” Instead, Lau encountered difficulty primarily in assisting the ESL learners in “break[ing] out of their usual passive role” (p. 168), which the learners were able to do with the instructor’s affirmation and support. Knowing that language learning should not be an obstacle to critical consciousness when the proper support and adaptation of strategies are provided is, indeed, a motive for furthering the research on localized approaches to feminism in different levels of the female ESL writing classroom in Saudi Arabia.

Closely focusing on the EFL context, Yoshihara’s (2017) book is a timely addition and a hallmark resource. The writer provides extended insights on the struggles and progressions that feminist EFL teachers experience in the Japanese context. More specifically, she examines the compatibility between the beliefs, identities, and classroom practices of 6 EFL teachers who identify as feminists in Japan. Using her data, she revisits the definition of feminism in TESOL in light of post-structural feminism. Since mainly “[t]he feminist teachers in [her] study often situate themselves in conflicts,” the writer reaches that feminist pedagogy in TESOL should shift towards the deconstruction of oppositional binaries—including “voice/silence, egalitarian/authoritarian, safety/unsafety, empowerer/empowered, and rationality/affectivity” (p. 110). Yoshihara’s work is a reminder of the complexity that underlies the feminist EFL classroom. This complexity can be easy to forget when examining non-Western EFL contexts, especially the Saudi context,
which is often essentialized as representative of the negative sides of the binaries that Yoshihara lists.

However, the Saudi context is different from Yoshihara’s in some significant ways. As early as 1970, social uprisings in Japan led to *Uman Ribu*, the woman’s liberation movement that contributed to the evolution of feminism in Japan (Shigematsu, 2012). Meanwhile, although many women on social media have been advocating for women’s social rights, such as women’s driving, Saudi Arabia has not experienced historical, large-scale, and organized feminist movements women’s liberation. In fact, the tight fist of religious and sociopolitical authorities, which is vividly present in the public memory and identity, has often stifled any propagation of uncompromising feminist thought in Saudi Arabia, labeling it as anti-Islamic and chaos-causing. Thus, considering the issues raised by the particular contours of the Saudi context, we are still left with questions regarding how to empower women in the EFL classroom and support them to be active social agents in pursuing their human rights. We are also left wondering how to do so in culturally responsive ways and with special attention to the transformative tool of writing.

**Empowerment of L2 Saudi writers/learners.** As ESL classrooms have been an answer to Saudi students’ need to simply catch up with globalization and speak the world’s *lingua franca*, the concern has been how to transfer, rather than transform, knowledge. In other words, the emphasis in ESL research has usually been on how to transfer native-level language skills to ESL Saudi students, rather than on how to help these students transform their self-perception and roles in society through the labors of language. In line with this emphasis, English writing for Saudi ESL students has often been perceived as a goal, rather than as a means to a more meaningful end. Researchers have focused on the question of how to help Saudi ESL students with learning to write—as in Saba’s (2013) study, in which the goal is Saudi students’ learning to write appropriately in academia. Meanwhile, research offers little in response to the question of how to help Saudi ESL students with writing to learn about, think through, scrutinize, and positively transform themselves, their ideologies, their social roles, their society, and the world.

Instead, setting “good” writing as the ultimate goal has resulted in an emphasis on the patterns of error that Saudi ESL writers tend to make—a theme that can be traced even in relatively recent research (e.g., Abu Rass, 2011). The focus on error leaves the creative and transformative potentiality of ESL Saudi writers without due recognition. The focus on learning to write as a goal and the ensuing focus on error can definitely be a useful, if not necessary, theme that many ESL Saudi writers, especially in beginning and intermediate levels, need. However, there’s a need to couple this theme with an acknowledgement of the transformative capacity of ESL writing. To do otherwise is to undermine students’ capacity to develop critical literacy—i.e., to reflect on their social roles in social issues—which current literature has failed to consider. Even when glimmers of a more transformative vision of Saudi ESL learners loom on the research horizon, obstacles cloud the view. Strategies to teach critical thinking and self-voice in the writing classroom are a case in point. Those strategies, which are essential for critical social change, have
been examined in the Saudi context but only with a focus on male students, as in the work of Barnawi (2011). Meanwhile, the more pronounced restriction on females’ utilization of such skills in the Saudi context has been overlooked. Al-Muhaidib (2011) gives us a chance to learn more about the women in this context. The researcher empowers Saudi women by acknowledging their preferred styles of learning English as a second language—namely a preference for learning the language through visual aids, rather than kinesthetic and auditory ones. Nonetheless, the goal that the researcher sets for these women is that they learn the language through convenient means. However, through such a limited focus in researching L2 Saudi women, we do not get to explore Saudi women’s laboring with language to achieve other more profound goals, such as investing in critical thinking, self-voice, and—eventually—social action.

Exploring uncharted territories, Alharbi (2018) redefines the goals and questions of Saudi second-language writing through a brave and critical poststructuralist lens. Alharbi moves beyond the conversation of error, skills, and learning preferences and explores Saudis’ second-language writing as a battlefield where identities, ideologies, and power structures are constantly shaped and re-shaped. More specifically, Alharbi examines the concept of “voice” in the academic writing of both Saudi men and women studying in graduate programs in the US and how it is influenced by the institutional practices in both these students’ home country and their new context abroad. Alharbi’s work on the concept of “voice” opens up a powerful and unique conversation that feminist researchers and women themselves can further problematize and build on.

With more Saudi women crossing borders as international students (especially since the Saudi economy reached its latest peak), Saudi women’s view of their relationship to language has been growing and attempts to negotiate local and global perspectives on gender rights have started to emerge. The one study that seems to be part of this evolution is Al Sweel’s (2013) The Impact of English as a Second Language on Saudi Women’s Roles and Identities. This work does acknowledge the power of language in changing society through its exploration of how the spread of English as a second language has influenced Saudi women’s roles and identities in society. She explains how English as a second language—with the different worldview it brings along—encourages Saudi women to re-visit their culturally inherited values and beliefs regarding gender roles.

Nevertheless, as much as it fascinates me, this study still leaves a gap—maybe even a wound. After the writer points out the tension that ESL Saudi women face between the feminist gender values that the English language exposes them to and the ones held in their society, she seeks to explain “Islamic feminism” as the ultimate culturally appropriate resolution for this tension—as an ideal for empowering women in this context. The writer defines the so-called “Islamic feminism” (Al Sweel, 2013, p. 210) as the celebration of the human rights that Islam gives to women and as the re-interpretation of Islam’s attitudes towards women in ways that are compatible with feminist values.

Presenting “Islamic feminism” as the culturally responsive resolution to the tension in gender values in the Saudi context might be problematic in significant
ways. While the writer claims that Islamic feminism is a way for “embracing cultural knowledge as power” (Al Sweel, 2013, p. 71), the emphasis on this concept silences the voices of marginalized, often in-the-closet non-Muslim and ex-Muslim ESL Saudi women, who are probably already in fear of revealing their own non-conformist identities and non-Islamic gender values. Indeed, it pressures them into submissively seeking harmony with the Muslim hegemony. This representation of “Islamic feminism” as culturally responsive is problematic, since it may only serve to reinforce the Islamic hegemonic power, many authorities of which have systematically oppressed women in the first place. I believe that teachers can be culturally responsive without having to empower hegemonic forces and without suppressing any minorities among women.

The works in this section obviously leave behind another minority: non-Saudi students in EFL classroom in Saudi Arabia. Namely, non-Saudi women who live in the country under the sponsorship of privileged male or female Saudi citizens are often pushed to the margin in dialogues of women rights and the EFL experience in Saudi Arabia. In the Saudi context, these women undergo much of the institutional and cultural patriarchal practices and ideologies that Saudi women face, and sometimes they even have to navigate even more challenges (think of Asian maids who are sometimes objectified as temptresses for males in a household and thus forced by their female Saudi sponsors to wear the hijab all day). A genuine practice of teaching for social justice leaves no woman in the shadows of another.

The literature surveyed here shows how current research on learners/writers in the Saudi ESL writing classroom leaves us curious as to how to transcend the focus on error; the perception of writing only as an end; the view of women as merely language learners, rather than social agents; and the reproduction of hegemony in the name of feminism. In fact, even the silence in this vein of research can say volumes regarding the context of this inquiry. Many Saudi graduate students that I talk to, indeed, admit that, in their research projects, they approach critical social justice issues—including the advocacy for women’s rights—in their country very carefully, since they fear consequences from their cultural missions abroad or in the job market back home. Moreover, questioning the existing power structures in Saudi Arabia can result in serious penalties, including arrest—and for a woman, the consequences could even be more dire. Women insiders often witness how, if a woman in Saudi challenges religious powers or social norms, she can be branded immoral, impious, unworthy of ethical treatment, or even promiscuous. These judgements stem from the fact that the norms and powers that she challenges are usually perceived in the society as a means of regulating women’s decorum, sexuality, and morality. Any blemish in a woman’s morality (or piety, for this matter) can sometimes result in alienation and defamation, as women are often perceived primarily as the bearers of children and as responsible for acculturating children into these conventions of morality. Women are thus sometimes condemned to silence as they are held to certain standards of morality—more specifically, the society’s framing of morality. It can be a vicious cycle. Social injustice silences, and silences feed into social injustice. Therefore, it is time that we talk about taking a step forward.
Unveiling Hope: Critical Literacy in Saudi Women’s EFL Classrooms

Framing my hope within current academic discourses, I examined in this literature review trends in feminist L1 composition, including rhetorics of difference, opposition, collaboration, and reactive/interactive pedagogies. I then examined research in feminist L2 pedagogies, which reassures us that it is never too early to embed critical literacy in our classrooms and emphasizes the significance of tailoring feminist pedagogies according to specific contexts. After that, I explained how available research on Saudi L2 learners seems to 1) reduce the goals of Saudi ESL writing classrooms to better writing (rather than social justice); 2) tackle empowering aspects of writing (such as voice and critical thinking) mostly in the context of male Saudi writers; and 3) appease religious hegemonies in discussions of gender issues.

Extending my hope beyond current academic discourses, I advocate viewing and investigating women’s EFL classrooms in Saudi Arabia as fertile fields for critical literacy—believing in these powerful women as seeds for social transformation and a better future for the female community in the country. This proposal for critical literacy is an acknowledgement of the mission of education at its fullest potential: to help students read both the word and the world (Freire, 1985). It is also an acknowledgement of students’ capability to meaningfully impact the world around them, which is the antithesis of what hegemonic religious, cultural, and sociopolitical powers want women students to believe. In fact, critical literacy is embodied in the principle that all texts—including the ones that naturalize certain patterns in women’s lives—are subject not only to scrutiny but also to re-invention (Janks, 2005). As a woman and an educator in the Saudi context, critical literacy reads “hope.”

But soon, the questions follow: How can we adapt the literature from L1 feminist composition and L2 feminist pedagogies to accommodate the Saudi context? How can we ensure safety when the physical/emotional consequences for having second thoughts regarding women’s place in the Saudi hegemonies can be dire? How can we ensure that feminist thought is handled in this context critically and holistically, rather than butchered and trivialized? How can we create space and form for critical literacy within anti-feminist pre-packaged curricula and rigid institutionalized policies in Saudi education? How can we introduce women in the Saudi context to feminism without disregarding their cultural funds of knowledge, compromising feminist values, or endorsing Western colonial thought? How can we still support the development of women’s L2 learning despite all these tensions? The questions in this context abound, but so do the reasons for hope.

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An Instructional Approach to Exploring Poverty and Immigration: Three Children’s Books that Pack a Punch

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Abstract

Contemporary children’s literature can be used as an instructional approach to examine a variety of critical issues that are presented in multicultural education and culturally responsive teaching college courses. The author discusses the benefits of using children’s literature to examine poverty and immigration; his recommendations for selecting the right books and stories; and his experiences using three children’s books: Walk with Me (2017), Two White Rabbits (2015), and Jimmy the Greatest! (2015), all created by the same author and illustrator, Jairo Buitrago and Rafael Yockteng. Each book is carefully reviewed, and followed by a sample of critical thinking questions used to raise college students’ awareness of matters that impact the lives of children they will serve.

Keywords: Children’s literature, immigration, poverty, instructional approach

Introduction

Contemporary children’s literature covers a breadth of topics that directly and indirectly honor the culture and life experiences of children who are considered among the most marginalized and disenfranchised groups living in our society (Keis, 2006). In my teacher education classes, children’s literature has proven a tremendous asset for teaching about social justice issues, since it offers a non-threatening way to explore deep issues and question our values, beliefs, attitudes, and behaviors about ourselves and others. As Kies points out, “Literature is a medium for questioning behavior, for the discovery of alternatives, and for finding hope for new beginnings and reexamined attitudes” (p. 14). More importantly, children’s literature allows my students to explore issues from multiple perspectives and world views, which they will undoubtedly encounter throughout their career (Kies; Dunkerly-Bean, Bean, Sunday, & Summers, 2017).

In this article, I orient readers to how I use children’s books as tools to challenge my future teachers’ understanding of the sociopolitical context of diversity while demonstrating the plight of children who live in our local communities. I find that others who work to advance social justice for all people can use children’s literature to examine social class, poverty, immigration, and so forth through the lens of inequity, privilege, and the dynamics found in the lives of children we serve. I have chosen three books to...
spotlight—*Jimmy the Greatest!* (2010), *Two White Rabbits* (2015) and *Walk with Me* (2017)—all from the same author and illustrator, Jairo Buitrago and Rafael Yockteng. Praised as “poignant,” “important,” and “timely,” these stories are packed with powerful yet subtle messages.

**The Benefits of Children’s Literature**

Children’s literature can be instrumental in debunking myths and stereotypes (Masko & Bloem, 2017) and sparking empathy and action (Wheeler, 2008). From *Esquivel: Space-Age Sound Artist* (Wood & Tonatiuh, 2016), for example, readers can learn how Mexican music comes in varied forms of expressions, not just the mariachi music they might hear in a Tex-Mex restaurant or the top 40 songs on a Spanish radio station. From *Maybe Something Beautiful: How Art Transformed a Neighborhood* (Campoy, Howell, & Lopez, 2016) readers can see the beauty in murals created by a real San Diego community who transformed their neighborhood from “gray and drab” to “a place of beauty.” And, from *Ada’s Violin: The Story of the Recycled Orchestra of Paraguay* (Hood & Comport, 2016) readers can witness an impoverished community mobilized by hope to succeed at making instruments and music from recycled trash. I like to point out that these books present a culture with strengths and assets, one that is replete with a broad and deep knowledge base and valuable social networks, rather than one that is disadvantaged, inferior, or in need of fixing (Reyes, 2007; Bahruth, 2007; Rueba, 1999).

Not just for children, children’s books can be used across grade levels from kindergarten to graduate school. Even the simplest story can be used in a graduate seminar to examine sociopolitical issues (Pohan, 2017), as demonstrated in *The Real Story of the Three Little Pigs* (Scieszka, 1989). To draw attention to dominant culture ideals, a teacher could explore the image of the brick house while raising a question such as, “What kinds of ideas might be drawn about people who tend to build and live in straw houses when we hear the story of the three pigs?” Considered a better house than the one built from straw and sticks, the brick house is built by a pig who is smart and hardworking. The other homes are built by pigs who are not. People in the West tend to build brick homes; straw homes are built by non-European cultures. Another concept worth exploring in Scieszka’s retelling of the three pigs story is the characterization of law enforcement. The policeman guarding the prison where the wolf is incarcerated is a pig, and it can be inferred that the wolf was apprehended (and tried) by pigs since “The Daily Pig” reports -- through a headline – that the wolf is “Big and Bad.” Students can explore the idea of how different the story could be if the police (and the judicial system) had included wolves (Pohan). In this political climate where some communities are distrusting of law enforcement, a teacher could ask, “How might some communities regard police who encounter alleged criminals who do not share their race or ethnic heritage?”
Recommendations for Choosing the Right Books

Before turning to the work of Buitrago and Yockteng, it is important to point out that care and deliberation should be spent in choosing the right books for each lesson. I select books that challenge my students to analyze stories and pictures critically (O’Neil, 2010). In other words, the stories offer opportunities for my students to reflect on their own and others’ positionalities, particularly the role they have in children’s lives (e.g., students can be provoked with a question such as, “How does your stance on immigration affect a child who is undocumented?”) and to think about how others exist or survive in our society (e.g., some children’s books lend themselves to asking questions such as, “What emotional experiences might a brother of a child with autism have?”) (O’Neil, 2010). I prefer stories with people (rather than animals) to give my students an accurate and humanistic account of how some children live in this country (Davidman & Davidman, 2000). I also look for children’s books that:

1) Are inclusive and reflect the changing times of our society (Miller-Lachmann & Taylor, 1995). In other words, I am considerate of populations that are often overlooked. I am amazed at the number of books that are now available about children with disabilities, children who are LGBT (or have parents who are), children whose parents have declining health, etc., which I can use to draw attention to children whose circumstances have been ignored for much of our history.

2) Represent diverse groups of people (Miller-Lachmann & Taylor). I look for characters who are portrayed positively so that my students have an affirming understanding of people who may not look, live, and behave like them (Kim & Augsburger, 2017).

3) Address how children are affected by the social class of their families (Fu & Stremmel, 1999). “With nearly one fifth of this nation’s children living in poverty,” Fu and Stremmel point out, “social class as it affects that lives of children must be brought into the foreground of our democratic conversations” (p. 107). Children’s books like Maddi’s Fridge (Brandt & Vogel, 2014), the Last Stop on Market Street (De la Pena & Robinson, 2015), and Those Shoes (Boelts & Jones, 2009) can be used to discuss the issues that abound on social class, including how children who live in the lower classes are often marginalized by the dominant culture. Inevitably, these discussions can lead to the best ways to help children succeed in school when they may be malnourished, stressed, affected by turmoil in their immediate surroundings, or facing health problems (Reed & Bhat, 2014).

4) Present children with unique circumstances and address them accordingly (Bush, 2008). In other words, the text should invite readers to get to know the character(s) to fully understand their individual circumstances so that readers keep from developing stereotypes. O’Neil (2010) emphasizes, “When we develop behavioral expectations for a particular group, we limit the potential for growth and individual experience for these individuals” (p. 47). After reading the stories, teachers should steer students away from tendencies to generalize or sentimentalize, such as “All children like the character in the story have sad, lived experiences,” or “How sad that similar
children live the way they do.” Instead, readers should explore the assets that the children in the story, by asking, “What capital does this child have that I could tap in my instruction? What can I do so that he is successful in my classroom? What are the best ways to meet his needs?”

5) Explore an alternative point of view or outcome on a real issue (O’Neil, 2010). O’Neil suggests that the story should question “the validity of conventional mores and (leave) much of the meaning up to the reader” (p. 43). Upon reading the book, I want my students to reflect on questions such as, “Why do I think about this topic in this way? How has society shaped my thinking about this topic? How does my thinking (and people who think similarly) affect others?” Through this process of self-reflection, I expect that my students will develop new understandings and ways of thinking about the topic, which can expand their sense of justice and equity (O’Neil). As an example, I have had students explain how they have given very little thought to what young immigrants might experience when they are separated from their relatives by the U.S. border. But upon reading Dear Primo: A Letter to My Cousin (Tonatiuh, 2010), their proverbial eyes were opened to what immigrant children might go through when they live apart from their loved ones, and how they must yearn for continual communication to maintain the bond of their relationships.

6) Are enjoyable and engaging (Kim & Augsburger). My students are motivated to learn about a topic when the text is fun, and the illustrations are appealing, such as Radiant Child: The Story of Young Artist Jean-Michel Basquiat (Steptoe, 2016), the story of artist Jean-Michel Basquiat. The book is beautifully illustrated and crafted and easily draws in readers. I like to point out a one two-page spread where Steptoe explains how Jean-Michel’s heart breaks because his mother’s mind is not well, she can no longer live at home, and his family is broken. Here, I like to raise questions, such as, “How might a parent’s mental illness affect their child’s performance at school? How would you help such a child succeed in your classroom? How is mental illness regarded in our society? Why do we have these beliefs about mental illness?”

**Springboards for Class Discussions**

As I was planning for an upcoming semester, I thought about how to expose my students to children’s books that would be rich in content, beautifully illustrated, and complete with narratives of characters who live through issues that may not be all that important to groups that my college students belong to (Smith-Buster, 2016). As alluded earlier, the books I was searching for had to stimulate my students to think about (or rethink) (O’Neil, 2010) two issues that are important in the lives of children in our community: poverty and immigration. The books that I found, and subsequently used, are titled, Walk with Me, Two White Rabbits, and Jimmy the Greatest!

*Walk with Me.* The most recent of these three children’s book is Walk with Me (Buitrago, & Yocksteng, 2017). The story is translated from Spanish, but some of
the original words remain in the illustrations (e.g., signs, billboards, etc.). This story is simple and shorter than many children’s books. In fact, only a few sentences are found within the 12 double-page spreads. On the first spread, we find the protagonist – a girl without a name – who seems mature and older-looking for her age. She befriends a lion (a statue mounted to its base) who has come to life through her imagination. She offers him a flower and invites him to accompany her through her afterschool reality: He listens to her as she walks to pick up her younger brother from daycare; roars behind her at the market associate who no longer offers the family store credit; sits at the kitchen table in her barren apartment as she prepares the family meal; and waits for her mother’s return from the factory where she works. When the lion leaves at bedtime, she asks him to return when she needs him. At the story’s close, readers see that the girl, her mother, and her brother are sleeping on one mattress. The girl rolls over to the nightstand where there is a photograph of her family at a happier time; the photo includes her father who happens to have a thick mane of hair. The flower she offered the lion is now in front of the photo.

The text is straightforward in that the illustrations and the storyline convey a protagonist whose unfortunate circumstances are exacerbated by poverty. We find her living in a modest home with a range of chores to do – chores meant for adults; shopping at a bodega with a line of credit that has been suspended; greeting her mother who seems low-spirited; and longing for her father – that caregiver in the truest sense of the word who can nurture, support, protect, listen, among other qualities known to optimize children’s development. The imaginary lion is unmistakably the surrogate.

Using this book to introduce the topics of social class and poverty is less threatening than jumping right in to a discussion that can quickly grow heated. As an opening activity to stimulate a class discussion, I begin with critical thinking questions such as:

- What are some beliefs you have about people who live in poverty? Where do these beliefs come from? How have they been validated throughout your life?
- How does poverty manifest in the community that you serve (e.g., observe, teach, volunteer, work)?
- What are the root causes of poverty?
- What are the different social classes in the community where you live?
- What are the inequalities among them?
- How might poverty differ between urban, suburban, rural communities?
- What should we keep in mind as we teach children who live in social class different than ours?
- How do we keep from creating stereotypes about people from lower social classes?

I vary how I present the book and the questions to the class. At times, I start with the questions after the students have read an article or a book chapter devoted to matters associated with diversity, equity, and multicultural education. Other times we read the book in class and examine the text and the illustrations for meaning.
Naturally, I allow the students to raise questions in their aim to clarify, analyze, or draw attention to aspects of the story (Fox, 2007). To augment the discussion, I have my students comment on what they learn from their peers’ observations. A rewarding feature is that my students unfailingly raise commentary on an illustration (or aspect of it) that I may have missed that unexpectedly contributes to the topic at hand. I follow the reading with more questions, for example:

- What emotions does the main character experience? (Pohan, 2000)
- What emotions did you experience as you read the story?
- What did you learn from the reading the story (or from comments your colleagues made)?
- What did you find most interesting from the discussion or story?
- What is Buitrago’s purpose in telling this story?
- What inferences and conclusions can you make about the character, setting, or series of events? (Pohen)
- How does the story clarify your understanding of poverty? (Masko & Bloem, 2017)
- How do your beliefs about poverty influence your behaviors? (Pohan, 2000)

**Two White Rabbits.** In *Two White Rabbits* (Buitrago, & Yocksteng, 2015) readers again find simple sentences and phrases (and sometimes just illustrations, which speak volumes) throughout the 23 double-page spread. Here, the story is reminiscent of the journey that so many desperate immigrants make from their homelands to the U.S. The protagonists – a father and his young daughter – are traveling to the U.S. border, presumably from Central America. There is no mention of a mother or a reason for the travel. Readers can only infer it is to escape their hardships for a better life in the states. As the girl shares what she sees on their perilous journey, neither she nor her father seem terribly dejected, which is important to point out because readers intuitively know that the father is staying strong for his daughter’s sake, keeping any look of fear, worry, and anxiety at bay. Only one time do readers notice anguish in the father—when he is counting his money near the end of the story.

The illustrations depict a girl who trusts her father wholeheartedly and entertains herself as they travel. While there is no direct mention of their “guide” (i.e., the human smugglers known as “coyotes” who help migrants cross the border), readers see how they meet up with a tawny coyote who orients their travel across river borders, onto a moving cargo train (best known as “La Bestia,” the beast) that migrants ride atop and risk physical dangers and death as they travel north through villages, and so forth. The most heartbreaking part of the story is when father and daughter are riding atop of the train, and the girl is making the most of the trip counting clouds, playing with her stuffed rabbit, personifying the clouds, and sleeping out the journey. In keeping with the title, *Two White Rabbits*, a boy gives the young girl a box of two white rabbits. In one double-page spread, we find the young girl asking the rabbits, “Where are we going?” One rabbit shrugs its shoulder. In the following spreads, the rabbits are let loose in the cargo bed of a truck and eventually let go on arid grounds within steps of the U.S. border wall. The two
white rabbits have come to symbolize the girl and her father – never quite free and perpetually constrained.

This book comes at a good time considering that immigration is undoubtedly a contentious topic in this political climate. To incite a revealing discussion on immigration, especially the immigration of undocumented youth, I start with these questions:

- What are some beliefs you have about modern-day immigration in this country? Where do these beliefs come from? How have they been validated throughout your life?
- How do issues of immigration manifest in the community that you serve (e.g., observe, teach, volunteer, work)?
- Why would a migrant leave their homeland to begin a new life in a foreign country?
- What emotions are the two characters experiencing? (Pohan, 2000)
- Why would a parent send their child unaccompanied to cross into the U.S.?
- What obstacles do migrants encounter on their journey and once they arrive in the U.S.?
- What biases do Americans have about undocumented immigrants?
- In what ways are we affected by undocumented immigrants in our community?
- How does the story challenge stereotypes about immigrants? (Masko & Bloem, 2017)
- What inferences and conclusions can you make about the character, setting, or series of events? (Pohen)
- What could be an alternative immigration story to the story we just read?

In the past, to bring this story to life, I have complemented the discussion by showing parts of the documentary, Which Way Home (Documentress Films, 2009), which follows the journey of unaccompanied child migrants. Since the film is engaging and leaves viewers concerned and wondering about the children’s lives, I follow with adaptations to the questions above but underscore with questions such as:

- How has your idea of immigration changed since watching clips from the documentary?
- How does what you have learned fit with what you already know?
- What is the most important thing you learned from the story, the documentary, or your classmates?

**Jimmy the Greatest!** In Jimmy the Greatest! (Buitrago, & Yocksteng, 2010), Buitrago and Yocksteng present the life of a boy who lives in a remote, sparsely populated village in Latin America, which is comprised of a small church and a meager gym. The boy, Jimmy, begins boxing training after he is spotted by the gym’s owner, Don Apolinar. Don Apolinar gives Jimmy a box filled with books and newspaper clippings about Muhammad Ali, which inspires him to become the finest boxer in the humble village. Jimmy, too, begins to speak in a style akin to Muhammad Ali. Soon, Don Apolinar decides the time has come to leave the village.
to pursue better opportunities, boxing and work. Some might intuit that Don Apolinar is leaving because he trusts that Jimmy is able to take over for him. In the pages that ensue, readers witness Jimmy growing into a man; a man who maintains the gym, creates a library, and more importantly embraces the life he has set for himself in the village that others abandon. By the end of the story, the village has grown and acquired electricity, but much of it is left unchanged.

The book indirectly honors the very people who choose to stay behind and live in their home country (town) no matter how dull, boring, and inactive it may seem, rather than be enticed to leave. Jimmy chooses to stay and, in effect, improve it as much as he is able. In one of the final pages, the author writes how people often leave towns like Jimmy’s, “[b]ut for now, Jimmy is staying.” Here, readers can decide for themselves whether he’s firmly rooted and will stay, or if he’s destined to leave like others. A heartfelt moment in the story is when young Jimmy promises his mother a new icebox when he becomes a boxer. In the second to the last double-page spread, readers witness Jimmy bringing his mother a blue two-door refrigerator.

I am drawn to this story because of a unique perspective on the issue of immigration. With Jimmy the Greatest!, students’ attention can be directed to the lives of the persons who choose not to leave their country (or are left behind by their parents or spouse). The main takeaway is focused on what the lives must be like for those who stay. I ask questions such as:

- What are some of the benefits/drawbacks of staying (or being left) behind?
- What happens to the children whose parents leave them behind? Even though they may have regular contact with parents and receive their financial support, how must they feel for having been left behind? What emotions must they endure when they learn they have siblings born in a country that is unfamiliar to them?
- What happens to the friends and relatives who stay? How do you think they regard persons who leave and persons who stay?

**Follow-up Activities**

Since I want my students to continue to reflect on poverty and immigration long after our discussions, I use a variety of follow-up activities, such as interactive journals in which the students are assigned to reflect on critical thinking questions like those presented above. (To make it more personalized, they could reflect on the times in their lives when they were most affected by poverty or immigration, believed they were marginalized by others, or others did not seem to care that they were experiencing discord). Then, they trade their journals and respond to each other’s reflections. (Alternatively, students can write and respond to a class blog.)

I always try to assign an activity that involves art, such as drawing, as a way for students to express their emotions and unleash their creative potential. “The act of drawing is a dynamic, cognitive, social and expressive event involving both interpretation and translation of thought into symbolic, material form,” Dunkerly-
Bean, Bean, Sunday, and Summers (2017) explain, and “drawing becomes a space where (students) attend to the complexities of knowing familiar and everyday perception, where they experiment with ideas about the self, and where they invent and reinvent their understanding of rules that govern social and just behavior “ (p. 681). Writing a poem or song, taking a photo, or creating a digital film about poverty or immigration that represents what they learned can be just as effective. Not to mention, they can write their own version of a children’s book that shares their perspective on the topic.

Field trips to agencies that support persons affected by poverty and immigration can prove beneficial, eye-opening, and popular, as can having guest speakers. A service learning project could also provide students with a meaningful understanding of these two topics, while concurrently meeting the needs of the community (Masko & Bloem, 2017).

**Summary**

Children’s books can be used to explore a wide-range of topics. While they may seem intended for children in the primary grades, they can be used in university classrooms to examine issues of multiculturalism in non-threatening ways. Contemporary children’s books can help readers debunk myths and stereotypes, spark empathy and action, and show how cultures in this country are replete with strengths and assets. To help students better understand cultural assumptions, attitudes, and values in our diverse society, the books should be inclusive, represent diverse groups of people, and explore an alternative point of view. Buitrago and Yockteng offer three thought-provoking books that, through interpersonal exchange and reflection, can help strengthen student understanding of poverty and immigration in the lives of children.

**References**


Author

David Campos is a professor of education at University of the Incarnate Word in San Antonio, Texas, where he teaches undergraduate and graduate courses in special education, culturally responsive teaching, and instructional design and delivery. He has written books on LGBT youth, childhood health and wellness, and the schooling of Latinos.
If You Experience Sexual Harassment, You Must Report It… Right?

Alejandra Mabel Rosales
University of New Mexico

I can pinpoint the exact moment the harassment began, but I still cannot understand why I did not speak up sooner. It happened during my first week in the biomedical research lab. I was taken off guard when my perpetrator walked up to me, glanced at the experiment that I had been working on, and said, “That looks like shit.” Not only did he deride my work, but he also commented on my physical appearance. “You could easily be a trophy wife to a doctor instead of trying to get into medical school,” he told me matter-of-factly one day. I tried to convince myself that the harassment would stop and that my worth as a woman and as a scientist would no longer be questioned. But when my perpetrator and I were alone in the lab, and he brought up the topic of pornography, I knew that I was not only being naïve in shrugging off his derogatory remarks, but also undermining my own self-worth. How could this have happened? I asked myself. How could this have happened to me?

I belonged in that lab just as much as he did. Still, he was a graduate student, while I had just finished my undergraduate career; in the workplace hierarchy of the research lab, he outranked me. Taking advantage of his status, he oversaw every aspect of my 40-hour work week. Meanwhile, my mentor—a female research scientist whom I greatly admired—was busy trying to secure more funding to keep the new lab afloat. I rarely saw her since she was either writing grants or attending meetings. If I wanted to talk to her, I had to schedule an appointment with the lab technician, the only other person that was working in the lab besides my perpetrator. The female lab technician and my perpetrator were a strange pair with a twisted sense of humor. Together, the two would jokingly insinuate that my good grades were the result of sleeping with my professors. Needless to say, I found no humor in their remarks and soon became emotionally drained.

At the National Scientific Conference for underrepresented students in STEM, I finally reached a breaking point. Listening to the stories of various accomplished female scientists who received support from male colleagues throughout their careers, my eyes welled up with tears. I did not have to put up with the harassment that I was experiencing. I would not allow myself to be humiliated any longer. I had to speak up.

“Hija, you know this is not right,” my mother said to me over the phone, as I confided the details of the past months in the lab. I missed her and my father dearly. My parents lived in another state, and my separation from them had never felt so acute. “You have to speak up, but know that we support whatever decision you make,” my mother continued. “We love you and we are here for you.”

Encouraged by my parents’ words, I met with my mentor to share the harassment I was experiencing in her lab. But all I could do was sob as I struggled to put words together. I
noticed, however, that she appeared surprised by my revelations, and eventually she began to cry, too. We had had a conversation about sexual harassment in research earlier that year, so she looked horrified as she learned of the incidents that had occurred under her own supervision. Later, I would recall this exchange as the only genuine moment we shared.

Initially, I did not question the events that followed. I was transferred to another lab temporarily, at my mentor’s suggestion, and my perpetrator remained in her lab. I was also given a few days of personal leave. Upon my return, my mentor asked to meet with me because she had information that was “off the record.” That information, which I will not divulge, led me to believe that maybe I was not the first to hear demeaning comments from my perpetrator. I was also reassigned to data analysis.

Once a week, my mentor met with me to review the progress of my work. During these meetings, she would bring up the name of my perpetrator, mentioning that he appeared apologetic. She also pointed out that his father was a professor emeritus at the university. I couldn’t understand why she was telling me these things. Then, suddenly, two weeks passed without any contact between us; she wouldn’t respond to any of my e-mails. Confused at first, my choice became clear: I needed to find a new lab to join permanently. I sent my mentor an email, informing her of this decision and expressing my appreciation for everything that she had done for me; despite all that had transpired between us, I had been raised to be kind and grateful. To my surprise, my mentor quickly replied, noting that she understood and supported my decision to leave her lab. Her silence the past two weeks, it appeared, was calculated. She no longer wanted me as a mentee, but rather than tell me this directly, she withdrew, leaving me with no other option than to find a position elsewhere. Colleagues in the department also informed me that the reason circulating as to why I was no longer working in the lab was “it just didn’t work out with her.”

Determined to re-claim my voice and my dignity, I filed a sexual harassment charge against my perpetrator. Although I was a young Hispanic woman with no institutional ties and my perpetrator was a white male and the son of an esteemed professor at the university, I remained confident that justice would be served. The investigation process lasted a grueling nine months—at which point, it was determined that my perpetrator was not guilty because there was “not enough evidence.” In response, I wrote a letter detailing my fears about my perpetrator who, left unaccountable for his actions, was now given free rein to continue to harass other young women like myself. I also wondered about whether or not I should have pursued justice. It’s not surprising that women stay silent; it was traumatic for me to re-live these events and then, at the end of the day, to realize I went through all of it for nothing.

The reality is that there are many young women like myself in the scientific field who are experiencing sexual harassment from white men who believe they are entitled to say and do anything they want. I remember the “uplifting” words that I received during this process: “Well, this is the first of many cases of sexual harassment that you’ll experience, so you just have to learn to deal with it.” Really? Should we just “deal” with it? Should we just play dead? It isn’t easy to rise above difficult circumstances and speak out against sexual harassment, but we cannot remain silent.
Eventually, I found a new lab, a lab full of wonderful women who literally picked up my broken pieces and slowly put me back together. It took a while, but I began to trust again. I discovered that a true mentor works relentlessly to earn that title by supporting you both personally and professionally. My current mentor has done just that. I am not sure if she knows the extent of how damaged I was when I first started, but she selflessly took me under her wing and made me believe in myself. My mentor helped me see that I did nothing wrong and that I couldn’t let what happened define me. She helped me to channel my rage and sadness into something positive: my work and my future goals.

Having spoken to numerous women in STEM who have experienced sexual harassment, I see that the greater problem is the lack of women supporting each other in this male-dominated field. Had my previous mentor, and maybe even the lab technician, taken a moment to reflect and truly understand what I went through, things might have turned out differently for me. But by pretending that nothing had happened and dismissing the emotional and psychological pain that I had experienced, they attempted to silence me. My case took place long before the #MeToo Movement, but I am a firm believer that the more women that come forward, the more likely that sexual harassment in academia will no longer be normalized. The young, brilliant female scientists in STEM need you—me, all of us—to step forward and demand that our voices be heard.

Acknowledgement

I dedicate this to my mother, father, and little brother, who have provided me with their endless love and support.

Author

Alejandra Mabel Rosales holds a B.S. in biology and a B.A. in French with a minor in biochemistry from the University of Nevada, Reno. She recently completed an NIH-funded post-baccalaureate program, FlyBase PREP at the University of New Mexico where she conducted research on epithelial ovarian cancer. She looks forward to moving to Guadalajara, Jalisco, Mexico, where she will begin medical school in the fall. Alejandra believes that by sharing her story, more women will empower one another, and she hopes that more Hispanic women will pursue careers in STEM-related fields.
Shhhh!

Donna Druery
Texas A&M University

Listen! Be quiet! Put bubbles in your mouth! Do not talk while I speak!
I am here as the link between the past and the present while I teach.
My sins, my transgressions, I won’t tell the truth about my full history,
As I teach the lies, the distorted truth, and evil malcontents and mystery.

You see, you will only receive part of the truth, if any at all,
While I present my Anglo culture as the beginning point and yours as the fall.
Civilization, culture, class, your life intertwined with mine is all well and good,
Yet, because I must cover my ancestor’s faults, this knowledge will not bring me sainthood.

My knowledge, my truth, my fears, my hopes, my dreams, all lie upon your back.
If you knew the truth of your history-and mine-would you protest or counter-attack?
My real fear is that I am afraid that all you ‘restless natives’ will ban together,
And realize your lives, our lives, are intertwined like the multi-hued birds of a feather.

When you read, study, and write your true history, you will soon recognize the truth:
Africa is the cradle of ALL civilization, Indigenous were in America before Columbus in 1492;
Egyptians had created Math notations before a lost Columbus stumbled into the Americas,
While the quick cash crop of tobacco created and separated the low, middle, and high esotericas.

You will learn that slavery existed, and still exists, across every race and continent;
Yet the slavery from the souls and bodies of Black folk creates this continued malcontent.
Shhh! They say, “Do not protest – either vocally, silently, physically, or by taking a knee.”
I say, “Study to show thyself approved, a workman that need not be ashamed of your own history.”

Author

Donna M. Druery is a Ph.D. student in Educational Administration at Texas A&M University. Donna holds multiple certifications in: School Superintendency, Principal, English Language Arts teacher, College Teaching as well as a certificate in Nonprofit Management from the George Bush School of Government & Public Service. Donna earned her M.Ed. in Educational Administration from Sam Houston State University and her B.A. in English with double minors in Business Administration and Speech Communication at Texas A&M University, and an A.A. in Business Administration at Blinn College.
A Baby Boomer’s Journey on the Path to Gender Equity

Sheri Williams
University of New Mexico

My childhood began in a converted garage home, I kept to myself and was told not to roam
Grandma’s pots and pans were my toys, the balls and bats were for the boys
Grandfather was always shushing me, ‘don’t speak until spoken to’ was his decree
Grew up watching sitcoms like Father Knows Best, my Dad saw this fatherly rule as his quest
I was labeled in school as working-class poor, and dismissed as the ‘weaker sex’ in the folklore
They said girls didn’t need sports before Title IX, so twirling a baton occupied my time
Like many girls born in the baby boomer age, rigid gender roles kept me in a narrow cage.

The Sputnik moment gave my school a wakeup call, we were measured with IQ tests that sorted some from all
I was placed in the gifted education path, and split off from my friends of color in math
By ‘57 separate but equal schools were abolished, yet my school kept us tracked and divided
My young mind had no answer for this toxin, crossing the boundaries was not an option.

College was not expected by my Dad, ‘just marry and have kids’ was the current fad
There was no money to put me through college, but I wouldn’t let finances stop me from knowledge
When government subsidies for education were in my reach, off to college I went and prepared to teach
I hoped to be a first-generation college grad, even though few 60’s women were admitted on that launch pad.

I didn’t need college to see sexism in my life, but the collegiate sisterhood gave me the courage to resist the strife
Feminist studies had not arrived on the scene, so the women’s movement kept us keen
We read the Kinsey Report in our dorm room, we knew the sexual revolution was coming soon
We burned our bras and took the pill, sexual freedom was on our playbill
Suffragettes had made it possible for women to vote, I cast my first for Humphrey in the minority-blue coat
But access to the voting booth didn’t bring income equality, my first paycheck fell far below parity.
Married at 27 and expecting my first child, was let go from my teaching job and this got me riled
Incensed that pregnant women were excluded from teaching, I dared to defy the 70’s ‘old boy’ leeching
I freed my silenced voice and marched to the chief’s office, saying ‘sending me home will bring you no profit’
When Supreme Court ruled ‘pregnancy doesn’t disable women from work’, my boss had to take me back under this legal quirk
The arguments would continue to fester and foam, while the males sang their cheap refrain ‘a woman’s place is in the home’

I pushed to move up the ladder to school chief, even though jobs for ‘token females’ were far between and predictably brief
Advanced to Superintendent of Schools in ‘94 and put a crack in the glass ceiling, but the male club kept up with their sexist squealing
Asked the commissioner to stop the harassment, and make sure we few women leaders were shown respect and fair judgment.

I stand on the shoulders of women who spoke out without kneeling, they gave me the resolve to press for justice and healing
My journey from childhood to college and career is still unfolding, with hope that modern feminists will end the sexism that seems so unyielding
Took a faculty job in 2013 to widen my impact and range, preparing the next generation of school leaders for change
While my life has been peppered by dominance and rule, I trust next-gen women to strive and refuel
My dream is they will eliminate the ‘isms of sex, class and race, and socially-just practices will appear in their place
I won’t give up working for equity and access, this is my pledge as a woman of persistence and praxis.

Author

Sheri Williams is an Assistant Professor in the College of Education at the University of New Mexico. Her teaching and scholarship is focused on preparing next-generation leaders for change. She collaborates with university scholars and community partners to address the complex issues of social justice leadership. Prior to coming to UNM, she served for 24 continuous years as a building principal and superintendent of schools in rural and urban districts in Colorado and New Mexico. She earned her doctorate in educational psychology at Oklahoma State University and holds a post-doctoral certificate in executive leadership from the University of Colorado.
Language Ideology, Policy, and Planning in Peru

Yuliana H. Kenfield
University of New Mexico

If you’re curious about modern policy and ideologies towards indigenous Andean languages, Serafin M. Coronel-Molina’s Language Ideology, Policy, and Planning in Peru offers a solid analysis of the efforts involved in maintaining and revitalizing Quechua, an official language of Peru. The Andeans of Latin America have spoken sixteen variations of the Quechuan language family since pre-colonial times, and Quechua remains a vital lingua franca for over one-third of the modern Peruvian population. Born in the Quechuan city of Huancayo, Coronel-Molina is an associate professor at Indiana University, Bloomington, with extensive research in Quechuan linguistics. Using ethnography of communication to frame his observations about language ideologies, he addresses the actions of the High Academy of the Quechua Language (HAQL) Cusco, Peru.

Coronel-Molina sets the scene by providing an overview of current policies and initiatives for the revitalization and maintenance of the Quechuan languages in Peru, activities that have evolved before and since Spanish colonization. He outlines archival evidence to illustrate numerous sociocultural and historical scenarios that have endangered present-day forms of Peruvian Quechua. Presenting official documentation about its foundation and by-laws, Coronel-Molina introduces the High Academy of the Quechua Language (HAQL) and highlights two of its major ideologies: the purism of Qosqo-Collao Quechua and the Inkanismo. From his perspective, these ideologies of the Academy explain both the failures and potential opportunities for revitalizing the Quechuan languages. Coronel-Molina delineates how the essentialist Quechuan purist and Inkanismo ideologies are rooted in the Inka past of HAQL members and how they hinder the HAQL’s ability to preserve and sustain all the dialects present in the numerous Quechuan communities of the Andean world. While HAQL members see the Inkanismo as an important movement which strengthened the Andean peoples’ identity and self-esteem, Coronel-Molina believes Inkanismo offers modern Andean people only a fantasy that impedes concrete actions for revitalizing their Quechuan languages.

After examining historical and modern ideologies about Quechua, Coronel-Molina provides an analysis of the Corpus and Status Planning of the HAQL, particularly its work expanding domains of use for Quechua. He emphasizes its critical role in raising the status of the entire Quechua language family to a single dialect or sociolect. Coronel-Molina also provides rich, representative examples of HAQL’s practices, penning critical comments regarding status planning. In particular, he critiques the Inka-centered ideology of the HAQL through its participation in the theatrical performance of Inti Raymi, the
Inka’s festival for the sun, as a strategy for raising the status of Quechua. Coronel-Molina sees this strategy as useless because it focuses only on historical customs while excluding contemporary Quechuan culture. Moreover, he posits that the planning efforts of the HAQL depict primarily the Cusco sociopolitical region, omitting national and regional inputs. He follows these critiques with his own illustrations of the Quechua writing systems (an important inclusion that may interest grammarians and linguists). Coronel-Molina examines and exemplifies the differences between the Quechuan five-vowel alphabet writing system developed by the HAQL and the Quechuan three-vowel alphabet system that several other linguists advocate. (Cerron-Palomino, 1980; Hornberger, 1995; Krogel, 2010) For Coronel-Molina, HAQL’s sole use of the five-vowel written Quechua earmarks their regionalist-centric ideology.

Summing up his outlook, Coronel-Molina focuses on the pedagogical strategies applied by the HAQL. He not only describes in detail HAQL’s curriculum and teaching goals, he also includes his own observations of the teacher-student interactions during Quechua lessons. For him, the prevailing teacher-centered instructional approach was a major stumbling block, since it inhibited student engagement. Coronel-Molina also points out the shortcomings due to HAQL’s lack of a permanent location; as a result, some sessions would take place in different venues, many of which were not conducive to learning.

His final recommendation to the Academy: be open to work with outside experts and collaborate with other institutions that share the goal of maintaining and revitalizing the Quechua languages. From his viewpoint, the HAQL members isolated themselves to serve their own circle in the urban city of Cusco and excluded the rural Quechuan communities in Peru. His final chapter summarizes his own recommendations to the HAQL and again illustrates his evaluative stand that HAQL’s ideology seems not to reflect an ethnographic approach.

The key strength of this book is that it encourages readers to reflect on diaglossic creations, the use of one language variation over a second language variation which, in this case, was caused by HAQL’s ideological bias. This diaglossic phenomenon is rooted in HAQL members’ historical pride in their Inkan ancestors, a pride which creates an imaginary divide between the Quechua spoken by the Inka and that spoken by current indigenous speakers. Coronel-Molina examines the negative implications of positioning the Qhapaq Simi or Inka Quechua as the purest Quechua dialect by the Academy members in stating, “…in insisting on the superiority of their Inca Quechua sociolect instead of recognizing the value spoken by the people, they [HAQL members] create dichotomies between … pure or authentic and corrupted or distorted language” (p.125). Coronel-Molina’s discussion on its poor community-outreach practices could also help explain the disconnection with the indigenous Quechua communities of Peru and the HAQL.

In his effort to illustrate the ideological stands of the HAQL, Coronel-Molina makes an important note about the sociopolitical aspects of this indigenous region of Cusco (e.g., neo-indigenismo, a movement in Latin America which seeks inclusion of indigenous peoples in social and political participation). He provides the sociocultural context to help the reader understand the resistance of the HAQL to outside linguistic expertise. Further, he offers some hints helping readers understand HAQL’s resistance to outside
help by the Academy’s rejection of suggestions for standardizing the written Quechua
system in Peru.

Coronel-Molina’s analysis of the research data seem to reflect more of an evaluative
approach to research than an ethnographic approach to understanding. For example, he
introduces very prescriptive research questions from his study: What expectations does
the public have of the HAQL, and how do these affect its activities in the three spheres of
language planning? What kinds of projects does the HAQL carry out, and with whom
does it collaborate to achieve them? In what ways, if any, does it work with other regional
and international branches of the Academy, local schools and top-down institutions, such
as government planning agencies and non-government organizations? These questions
do not reflect an interest in understanding how the HQLA goes about language policy and
planning; rather they set an evaluative tone about whether the HQLA meets the
expectations of the scholar from a purely linguistic viewpoint. Coronel-Molina states that
the goal of his ethnographic study was “to understand the contribution to Quechua
language planning, maintenance and revitalization made by the HQLA” (p. 4). However,
throughout the book, he frames the practices of the HQLA without presenting their
perspective or letting HQLA members illustrate their realities and their own reasoning. He
repeatedly presents a dichotomous choice: Should we or should we not value the
contributions of the Academy? This leaves me with the sense that this work was an
evaluative one and not a deeply descriptive one.

In sum, Language Ideology, Policy and Planning in Peru will be useful for linguistic
scholars, language maintenance researchers, and language academy leaders, especially in
Andean countries and Latin America, a region of keen emphasis not only on the language
policy, planning, and pedagogy of Quechua, but also on the politics of language. In
developing language policy and planning of endangered languages, Coronel-Molina has
opened a discussion of critical relations between language academies and their purist
language ideologies—a discussion which can give birth to forms of double diaglossia. If
we extend this discussion, we can begin to critically self-analyze our micro- and macro-
linguistic practices, practices that might be exclusionary to speech communities that we
want to serve.

Author

Yuliana Kenfield recently obtained her Ph.D. in Language, Literacy, and Sociocultural
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