

TESOL in Action
Winter 2011
Vol. 23 Issue 1
A publication of Georgia TESOL



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Dear GATESOL-ers,

This is a very special, though slim, issue and well worth the wait. First, a little background. The Georgia TESOL annual conference 2010 with the theme *Beyond Borders: Teaching, Learning, and Reaching* was held October 8-9, at the Atlanta Hyatt Regency. Many of you attended but due to economically strained times many of our members were unable to be there. So we bring you the most visible parts of the conference proceedings: the plenary speeches.

Our two keynote speakers, Dr. Greg Mejyes and Dr. Linda Harklau, interpreted borders in different ways and provided two different viewpoints of TESOL and English Language Learners. Dr. Greg Mejyes' address highlighted the place and importance of TESOL in the world, the power inherent in teaching English, and the connection between culture and language, providing a forceful argument for culturally relevant pedagogy. Dr. Harklau extends our borders beyond the K-12 classroom, providing perspectives and suggestions of helping our ELLs ready for higher education and college admissions, a process they know little about, and which will hopefully be available even though the DREAM Act is not under active consideration at this point. Those of you who attended the plenaries – I am sure you will be pleased to re-visit these ideas. Those who were not fortunate enough to listen to the speakers – Join us now and be part of the 2010 conference.

Finally, let me apologize. It has been a long time since we have had an issue of *TESOL in Action*. (No, it is not called *TESOL Inaction*!) For the past year and more, the board has been busy working out the details of the editorial team, and attempting to put in place co-editors, one each from the K-12 setting and an institution of higher education. I represent the latter. We are still looking for a co-editor. If you are able and willing, please get in touch with me or any of the board members. We need you!

Yours in TESOL



Hema Ramanathan

English beyond Our Borders: Reflections on the Risks, Rewards, and Responsibilities of TESOL¹

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Dear Colleagues,

In the spirit of *Beyond Borders: Teaching, Learning, and Reaching*, I propose to take a wide-angle perspective, a broad look at TESOL from the world “beyond.” For some, a concern with English beyond our borders may appear too far from home, too vague, intangible, or esoteric for professionals whose daily task is to serve school-aged students locally. Yet unwittingly perhaps, TESOL professionals everywhere take part in a sociolinguistic reality of historic proportions. The premise of this presentation is that to see ESOL² in the wider context of Global English, or World English is *essential* to development of those attitudes, opportunities, curricula and policies that enable TESOL professionals to intentionally impact students, schools, and communities in support of a 21st-century society at once more ethical and united.

You are invited, therefore, to inwardly leave your classrooms, schools, and administrative buildings, to put down the rubrics, assessments, and responses to intervention, to cast temporarily aside the familiar jargon – LEP, IEP, E(L)L, PSC, ESP³, etc. – pass the straights of SIOP, the cliffs of NCLB, and the heights of NT3⁴... to take a brief excursion to the realm of World English. Our tour of "English Beyond Our Borders" will begin with a brief survey of English in the world, followed by a look at some issues arising; from there stop at the question of language and culture,

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1. Teaching of English to Speakers of Other Languages
 2. English for Speakers of Other Languages
 3. Respectively: Limited English Proficiency (Learners), Intensive English Program (me), English (Language) Learner(s), Professional Standards Commission, English for Specific Purposes.
 4. Respectively: Sheltered Instruction Observation Protocol, the U.S. No Child Left Behind Act of 2001, Race To The Top (also “R2T,” “RTTT” or “RTT”) funding by the Education Recovery Act, (part of the 2009 American Recovery and Reinvestment Act.)

pass by the risks of World English, drop in on the TESOL profession, visit critical-pedagogical questions, review cultural strategies, and touch upon intercultural competence, finally returning to our point of departure – possibly with more questions than before but also with a suggestion or two as to where next to look for answers.

English in the World

Let us leave the United States and other traditional power centers of Kachru's well-known "inner circle" of English – North America, the British Isles, Australia/New Zealand, etc. – the up to 400 million inhabitants of which have been enjoying such global societal, and by extension cultural, dominance in recent centuries. Let us consider, the estimated 300 million speakers in "outer circle" countries, many of whom inhabit Africa and Central and South Asia, where the language, though exogenous in ethno-historical terms, holds a privileged and established position in society. Beyond that, let us visualize the speakers, projected to be up to one billion in number, of the so-called "expanding circle" states – predominantly in Asia and Europe – where as a lingua franca and/or foreign language English is consummately prevalent.

Only an approximate quarter of those who speak English in the world are thought to do so natively, most of them concentrated in a handful of countries. In proportion to the world population their numbers are dwindling. By comparison, the number of mother-tongue speakers of Chinese, is approximately three times as large. On the other hand, the impact of English becomes clearer when one considers its gigantic number of second- and foreign-language speakers. Whether officially or by default English enjoys a global status far exceeding that of any current or previous international language. Regular use of English is documented in well over 100 of non-English mother-tongue countries, where it has mostly become the second or foreign language of choice, often dislodging past post-colonial favorites. Thus, along with the unique geographical spread of its regular speakers,

reportedly some 1.5 billion in number, English even surpasses the total native speakers of what is inaccurately termed “Chinese,” that group of mutually unintelligible tongues, united by a common border, that are often referred to as “dialects” by native speakers of the dominant “language” Mandarin.

World English, however, is more than a demographic “game of numbers.” The status of a language, sociolinguists and sociologists of language have long agreed, depends on more than its number of speakers, native or otherwise. Greatly relevant is also who these speakers are in society, i.e. their extra-linguistic status, influence, and prestige. When we speak, for instance, of English, French, Latin, or Arabic as international languages, we speak not of their esthetic, grammatical, or lexical supremacy — nor of a particular function they may fulfill, such as the language of border-crossing religion or of world class literary work. Rather, we should look holistically at the overall societal impact of their speakers, i.e. their educational, military, economic, ethno-racial, legal, religious, political, and cultural status. The greater the general power and influence of its speakers, the greater the likelihood of a language gaining international standing. No exception to this rule, English is its prime example, with British colonial expansion laying the foundation and U.S. hegemony further fueling its present “super-language,” also called hyper-central-language, position in recent centuries. English was alien to the British Isles at the time of the Roman conquest in the first centuries AD. As the language developed from the combined speech varieties of a few Germanic tribes and grew larger in vocabulary and stronger in resilience over the centuries, bending without breaking under the weight of a remarkably tortuous history, English became the first-ever veritably global language.

Issues Arising

The worldwide success of English as a first, second, and foreign language illustrates that humanity values the rewards of a global medium of communication such as TESOL professionals disseminate. However, the unprecedented existence of a planetary lingua franca should give us pause. The power of English speakers has wide-ranging sociopolitical – including educational – implications. Despite the tendency of educators to emphasize the value of teaching to the individual student rather than to society as a whole, education is doubtless a preeminent tool for shaping human collectivity. Particularly in “democracies” – a term used loosely across the globe – it is considered an essential ingredient of social policy. The educators of English should not participate blindly in its global spread. Rather than unreflectively promoting our chosen professional language, it behooves us, as the de facto members of the Global English “sales team,” to recognize the risks and rewards of the “product” we bring to market. We should evaluate the impact of World English, guard against potential nefarious effects, and aspire to use our knowledge, skill, and position for a greater good we seek to co-define.

To this end, a host of probing questions presents itself. For instance:

Are English-based power centers of recent centuries more, less, or equally imperialist in nature – albeit in different ways – as those who brought Latin, Spanish, French, etc. before them?

The apologists of World English cast it as the language of post-modernity, material progress, and Western-style political economy. Could it also be the harbinger of cultural imposition, social displacement, and economic disparity in the world?

- Is the rise of anti-US sentiment in the world reported in recent years likely to influence students’ attitudes towards ESOL and if so how and what could be the TESOL profession’s most constructive response?
- Does World English create more just, peaceful, and “ecological” ethno-cultural relations or

could the “progress” its teachers seek to bring undermine local memory, knowledge, and identity in many societies, thus contributing to the loss of cultural “biodiversity” worldwide and to a more uniform, less complex, and culturally less resource-rich world?

- Are TESOL professionals in a position to assess the risks along with the rewards of World English with relative objectivity? Or do pedagogical pressures, cultural biases, and a focus away from the socio-political impact of education conspire to reduce the likelihood thereof?

Regardless of our response, as promoters of a linguistic commodity with unprecedented global market share, it would not do to participate in the momentous boom of World English without considering its “environmental impact” or without probing its potential for monopolistic tendencies. As educators, we owe as much to ourselves, to our students, and to society.

Language and Culture

Some claim that World English has been spreading in non-imperialist ways in the past century or so. They depict English as the language of global inclusion and cultural neutrality and point to regional varieties of English in the world, so-called “Englishes,” as evidence. To declare English language of efficiency, commerce, democracy, or *Pax Americana*, however, is to speak to values regarding modernism and globalization. To speak of social values is to speak of culture, that set of group-defining traits – some physical, some socio-institutional, others attitudinal – that make groups and societies unique in character. Without disregarding individual choices, humans intuitively acquire most of their knowledge and identity from the groups or societies that shape them. Cultural values are transferred by groups to its individual members who largely absorb them subconsciously. Culture and its values shape our inner and outer experience of the world, through a subliminal process that has been called *enculturation* – whereas through *socialization* members are said to consciously transmit group know-how.

Culture acts on three levels simultaneously. Physically it establishes a group's particular link to the natural environment and to human physiology. Socially, culture is reflected in group-defining collective traits, such as ceremonies, institutions, economic activities and the like. However, it is the third aspect of culture, its ideation – comprised of values, worldview, perceptions of others and such – that is arguably the most significant. The ideational dimension of culture is of special interest to TESOL professionals, since their teaching outcomes depend on the ability to facilitate learning at the nexus of cross-cultural diversity. Though hidden, this inner aspect of culture gives meaning to the aspects, actions, and experiences that uniquely define the group into to which we grow as members. In the ideational sense, however, culture also presents a triple threat to our ability to relate to others: while it acts as a conduit for absorbing the attitudes of our in-group, it also constitutes a barrier that shapes our view of others in-group-particular ways and largely prevents us from recognizing this conflict because of the subconscious way in which it operates. Intuitively, the ideational prism of in-group membership also constitutes a “prison” for relating to others.

In part due to the subconscious nature of language, many – including many educators – see language as an “objective” tool for communication about physical, social, and ideational realities. According to this view, we teach the words and rules of a standard language to foreign and non-mainstream individuals so that they may add it to their own language varieties, or replace one with the other if they wish. It all appears harmless, admirable even. Though language does serve the function of communication in this narrow sense, it also does considerably more. Through our language or dialect we learn to make meaning of our inner and outer world as social beings. It has long been thought, therefore, that linguistic differences do much to construct social meaning differently, each language variety reflective of differences unique to each group's outlook, experience, and identity.

Though British colonial policies were arguably more tolerant of local cultural diversity some other powers, and while the United States is undoubtedly a young country with immigrants from around the world, the alleged cultural neutrality of English remains a surprising claim in light of the above triple ethnocentric role of culture. It is difficult to imagine World English being “neutral” to any but speakers of English, especially those from Inner Circle societies who, looking out into the world through their own cultural prism, attaching to World English the reflection of their own values, and however subconsciously attribute to them universality and “neutrality.” To the extent that those from traditional English-speaking societies place cultural value on objectivity and pragmatism, their view of, and justification for, World English would reflect this. Claims of the “neutrality” of English could thus be explained by its very use, i.e. by the particularity of the culturally-based world view to which it attaches combined with the intuitive tendency to justify a culture based on its own value set. Speakers of English would not be the first to exhibit such circular ethno-linguistic thinking.

In search of the universal properties of human language attempts have been made unsuccessfully to separate linguistic form from social reality entirely. Because of its unique and inextricable link to the cognition of the individual and the properties of the collectivity, language does much to capture and develop our deepest experience as members of distinct meaning-giving groups or “human aggregates.” In educational contexts, the cultural and communicative aspects of natural language cannot be meaningfully disaggregated. We cannot disconnect language teaching from cultural politics. The answer to the question as to what inter-group attitudes and power relations have to do with gerunds and participles is that they are as indivisible as language and thought, as language and culture, as a language, its speakers, and their relationship to others. It is for these reasons that TESOL professionals should consider the social-psychological aspects and

implications of the language they propagate. Regardless of their motivations, ideologies, or abilities, educators are individuals like others constrained by the predilections of their own enculturation. By espousing the illusion of teaching only grammar and vocabulary teachers *de facto* diminish themselves from empowered actors to disempowered stagehands, while World English, a play of global proportions, goes on.

Risks of Global English

Though they may fear the onward march of Global English inevitable, there are those who regard it with a jaundiced eye. In lieu of a level playing field of “Englishes,” they argue that Global English contributes to the creation and maintenance of societal inequalities in the world. They accuse English of serving as a vehicle for neo-imperialism and neo-colonialism and consider that claims of the neutrality of English range from naïve, via self-serving, to cynical. Inner-Circle countries, they claim, aided by “center of the periphery” privileged members of Outer and Expanding Circle societies, transmit their cultural values, impose their economic agendas, and promote their socio-political priorities in part through the all-pervasive means of English. Increasingly frequent are suggestions that English has a marginalizing, or even a fatal, influence on lesser languages, especially non-official ones, and their speakers. Authors warn against the worldwide loss of linguistic diversity. Efforts to stem this tide are made by scholars and policy makers alike. Inasmuch as a language is a key to a particular culture and worldview, some fear that language loss impoverishes and debilitates humankind like the loss of a species in nature. That the ascendancy of English co-occurs with language death does not necessarily imply that one leads to another. Observationally, the question as to whether English effectuates the hostile takeover of less-

dominant languages or coexists with the linguistic traditions of less powerful communities remains a compelling one.

English in Africa, for instance, has famously been described as a "cultural bomb" causing the mass destruction of local linguistic traditions by Kenyan author Ngugi wa Thiong'o. He charges English speakers, especially from English power centers, and their governments with cultural colonialism as intangible as it is destructive. Not all Africans would agree. Language-attitude data from the Republic of Guinea shows English enjoying immense popularity, with powerful connotations of economic opportunity and emancipation from the country's francophone colonial past. Guineans of all walks of life, religions, regions, and ethnic groups overwhelmingly regard English as a welcome tool for achieving greater international connectedness, efficiency, and both personal and societal economic well-being. Evidence thereof is found in the success of private schools that emphasize English competency compared to public schools that traditionally perform poorly in this subject.

In the absence of conditions of cultural repression, or foreign-language travel both protracted and profound, we tend to be as unaware of the cost of language shift, or even language loss, as we are of the value of its maintenance. By contrast, the worldly rewards English speakers have brought in the past few centuries can appear concrete and desirable; little wonder that popular sentiment favors English worldwide. Scholars of language and society, on the other hand, are often troubled by the rate language attrition is attested today and by the loss of linguistic diversity this forebodes, co-occurring as it does with the ascendancy of English and of occidental socio-cultural influence. They appear caught in a paradox: language death is lamented, but its relation to World English largely ignored. The advantage of local languages to support local development is much understudied – though there is increasing international evidence to supporting the relative benefit of mother-tongue

instruction for achieving positive educational outcomes across the curriculum. Studies aimed at critically assessing the language-ecological impact of World English are equally rare. Could it be that many of these scholars, English-medium as they often are, are also caught in the intellectually stifling circularity of culturally-based predisposition in favor of English?

In our planet, where cultural differences seem to grow larger as physical distances grow smaller, occasions abound for conflict and confrontation over language, and over other main pillars of culture such as race, ethnicity and religion. We seem caught in the tension between dominance on the one hand and diversity on the other. As an internationalist of color – though often privileged, never in the ethno-cultural mainstream – my own perspective has been naturally shaped along a vertical axis of cultural difference as well as a horizontal axis of power disparity between cultural groups. In this doubtlessly “minority” view, such conflict, though systemic and at times violently endemic in the world, can be reduced relative to the benefits of cultural diversity. All depends on how tensions between the twin demands of globalization and diversity are negotiated.

This is where our role as language educators becomes relevant. Post-colonial societies such as ours are often very culturally diverse. Since language is inextricably linked to culture and social organization, the questions of what language to teach, what content to teach, and how to teach it are matters of cultural politics by default. Whether in the classroom or beyond, the competent use of a language is a socio-cultural act. A-cultural approaches to language teaching – reading, writing, listening, and speaking – are mere subsets of the overall pedagogical equation. The common practice of organizing instructional content into rubrics of selected culturally-embedded “standards” begs profoundly societal questions. Whose knowledge and culture is being taught? What tests, texts, and discourses are being validated? How is language variation dealt with? What kind(s) of communication is rewarded? Ultimately, just as the societal embeddedness of language makes

teaching just language impossible, so does “just teaching” it prove illusory. In cross-cultural and international terms, the question is more complex.

TESOL

To its credit, the TESOL profession has not been oblivious to these matters – as attested by its debates on the value of cultural pluralism, the call for cultural competence, the use of local languages, the socio-political awareness of teachers, the merit of bilingual education, the validity of non-standard discourse, and the need for inclusive language policies. Thoughtful and well-intended as such debates are they have done little to resolve structural ambiguity between the pursuit of a-cultural TESOL outcomes on the one hand and rhetoric in favor of ethno-linguistic diversity on the other. Negotiations with the educational establishment beyond TESOL have generally been insufficiently fruitful, despite the indisputability of internationalization and the lip service paid to critical thinking as an educational goal. Apparently, in matters of culture critical thinking remains counter-intuitive. In the end, most TESOL professionals feel they have little choice but to concentrate on achieving student success without much regard for the geo-cultural politics underlying the curriculum. A certain intercultural ambiguity may also be at issue as the field remains dominated by Western educators. The profession mostly comprises competent speakers whose success is based on internalized prestige-group values. TESOL theorists, moreover, are overwhelmingly Anglophones and thus, with few exceptions, less equipped to evaluate, formulate, or promulgate the interests of speakers of other languages in relation to World English, for the aforementioned cultural reasons.

To teach English without awareness of its global linguistic, extra-linguistic, and educational dimensions is to however implicitly support the inequities of the cultural marketplace. Whence can TESOL professionals draw inspiration to reflect on how responsibly to teach so cross-culturally

powerful a language as English? Unlike the Sociology of Language, traditional Sociolinguistics stops well short of the political and anthropological context in which it operates. Neither does Applied Linguistics define itself as an applied social science. Perhaps globally aware teachers of English could “quadrangulate” their field from sociological, linguistic, and applied positions simultaneously. As educators, we should certainly ask ourselves toward what vision of society we are teaching. Should we relate TESOL to broader social and cultural realities – and if so how? How do we include speakers of non-standard varieties of English? Is English attached to a universally valid cultural super-standard or does it merely reflect a particular ethno-linguistic tradition? Have we learned to question our own ethnocentrism or do we secretly wish to conquer the world with our professional language? Are we qualified to teach culture and justly incorporate foreign cultural content into the TESOL curriculum or do we simply perpetuate sociolinguistic privilege in doing so? Is mainstreaming students the same as transmitting the tools of success or do second-language learners require learning outcomes specific to their cultural situation? Are we naïve as to the cultural risk and protective factors faced by ESOL students – and if so is this likely to cause them harm? Do we impose cultural dominance in the name of progress or are we facilitating empowerment, promoting pluralism, and galvanizing society?

Critical Pedagogy

The contributions of critical pedagogues speak to such questions. In lieu of education that claims to transmit socio-culturally neutral content they portray schools as fora for raising the social awareness of individual students and for negotiating and redefining structural inequities in society. With a focus on our educational institutions, pedagogical relationships, and curricula, they envision a role for education as key to change toward greater equality, empowerment, and inclusion – rather than teaching for the economic, political, and/or cultural status quo. On the other hand, given its

roots in Marxist theory, it is not surprising that critical pedagogy has its detractors, who favor a more laissez-faire approach to the cultural marketplace. Yet critical pedagogy may offer a platform for teachers of English to connect their professional practice to the perspectives of first- and second-language English speakers, who often hail from non-dominant backgrounds. It is through a critical-pedagogical lens that we can possibly construct a TESOL practice that connects awareness of the colossal power of World English to teaching for equitable social change.

“English beyond our borders” is arguably a useful viewpoint from which to develop understanding of the interconnectedness of language and culture and to practice the education of inclusion broadly defined. Global English, for example, provides inroads into the ideological underpinnings of the TESOL curriculum, and into its tendency to validate certain ideological paradigms, forms of communication, values, discursive strategies, and speech varieties over others. Global English offers a relevant platform for TESOL professionals to deepen appreciation of the role of educators as socio-political change agents for a more just and thus stable social and international order. Global English is a fertile ground on which not only to teach narrow applied linguistic questions of correctness, grammaticality, and style but also to practice professional engagement for social inclusion, intercultural understanding, and global competence. Are TESOL professionals prepared to take on the broader dimensions of English as an international language? Do we, as its educators, accept our part in its true reality? If so, how are we to proceed?

Cultural Strategies

Much has been said about the risks of a *deficit perspective* in education, i.e. the approach to students that defines them by what they lack as opposed to what they possess. Whatever the deficit in question – language, dialect, income, color, class, behavior, cognition, community, etc. – such factors have increasingly been used to explain educational achievement gaps between different

ethno-cultural groups in society. To the extent that deficit perspective theory applies, it undermines the environment needed for student success and fails to take advantage of culture-specific meaning as opportunities for learning. Among other things, it causes undue stress on the students' socio-cultural identity by placing it in unfavorable light, damaging the relationship between the student and the teacher, the curriculum, and the school. Whether by "blaming the victim" or seeing "the problem" as one of the students' social context, a deficit view more or less tacitly places the burden of proof on characteristics attributed to students. Rooted as it is in ethnocentrism of an ideational nature, it can neither be resolved nor refuted by cognitive means alone. A more profound response is needed, especially where English is both as medium and subject matter of the issue in English-medium societies. The issue is not whether certain facts about the lives of others can be measured or observed; they can. Nor is the question whether certain universals about the human condition and about human groups and societies exist, such that dominant perceptions of minority realities could prove categorically illusory; human universals exist and mainstream perceptions of others are likely to have however tenuous a grounding in reality. Rather, the crux of the question is to what extent deficit perceptions inherently prevent educators from doing *justice* to students' realities and possibilities for learning. In light of the subconscious role of culturally-determined biases can dominant-language educators with deficit views achieve the level of objective, or at least inter-subjective, skill to engage in pedagogically effective and socio-culturally empowering ways the challenges, resources, perceptions, values, support systems, learning styles, and abilities of non-dominant students?

A contrasting learning theory, dubbed the *transformational perspective*, sees non-mainstream students as possessing "funds of knowledge," referring to the social-cultural backgrounds they bring to school. This non-deficit approach recommends that teachers learn about minority students'

backgrounds to elicit curricular content, in hopes of leveling the cross-cultural classroom dynamic, rendering the curriculum more meaningful, relating better to families, and ultimately raise levels of learning. Drawing less from critical pedagogy – considered by some less practicable in pre-tertiary settings – than from applied anthropology, funds of knowledge approaches to pedagogy aim to capitalize on students’ cultural histories in open-ended, constructivist ways. Funds of Knowledge pedagogy is rooted in ethnographic evidence and acknowledges the role of differing cultural perspectives. It offers a significant theoretical opening towards curricular inclusion of wide-angle English “beyond our borders” concerns. The two-way communication between teacher and student that underlies the transformational approach offers a relevant response to the deficit perspective and the prospect of intercultural dialogue through the teaching and learning of English. On the other hand, the model raises questions – such as:

- Is it feasible for teachers to gain funds of knowledge in ESOL classrooms that are often highly diverse culturally and continually shifting in their demographic make-up?
- Given that most teachers are not ethnographers, could the approach, paradoxically, lend itself to harmful stereotyping of diverse students?
- Is relying on learning from students an exercise in equality or exploitation, given the imbalance of power inherent in the teacher-learner relationship?
- Does the approach take into consideration that students’ culturally-embedded attitudes towards the learning process could be cross-purposes with the approach itself?
- Is it inherently pro-dominance for a TESOL curriculum to be designed for benign inclusion while avoiding macro-social power issues associated with Global English?
- Are teachers, generally untrained to meaningfully question their intercultural and

international ideologies in a position to raise probing and self-searching questions?

- To what outcome does the approach aspire most: the safety of a feel-good classroom experience, the risk of intercultural empowerment, or the putative neutrality of standardized test scores?

Teacher education programs have increasingly been placing stock in a related approach, that of *Culturally Responsive Pedagogy* (CRP). With its emphasis on “cultural support,” learner centeredness, and student achievement it seems primed to appeal to constituencies across the transformative-centrist-traditional spectrum. Its interest in heritage, adaptation to different learning styles, and the connection between school and community also make this model cogently conceived. Professional interest may be further attracted by its aim of openness to different ethno-cultural vantage points. CRP doubtlessly reflects a more inclusive view of curriculum and a more educationally realistic sense of the diverse classroom than a traditional dominant one.

However intriguing in itself, the ability of CRP to support a TESOL practice for linguistic competence in a broader intercultural and international societal sense is open to debate. CRP stops short of assisting teachers to recognize their own cultural attitudes towards the subject matter, the pedagogical exchange, or the broader community, societal, and international context in which they, and the language, operate. Given what we know of the relation between educator attitudes and student learner outcomes, how can educators with untested or untrained cultural attitudes be relied on to “support” the cultural rights and needs of foreign and minority students, in the context of the legalities of immigration, the challenges of nation-building, the English only movement, ethno-linguistic disparities in society, the global dominance of English-speaking people and societies, and a local core curriculum often defined a-culturally? Whereas CRP encourages educators to “explore” and “reflect” on their own cultural biases, such biases cannot effectively be auto-identified, or self-confronted. Cultural attitudes cannot

simultaneously be both instrument and object of such scrutiny. In view of the mostly hidden influence of culture, how can educators “support” the culture of the Other without gaining a sense of the impact of their own cultural programming? How are ESOL teachers to acquire a multi-angle grasp of the world of realities and perspectives that co-determine the subject matter they teach? Intercultural competency training for teachers has been missing from the equation. In the absence thereof teachers risk being under-equipped to avoid the aforementioned dangers of the transformative, funds of knowledge, and even deficit perspective approaches.

Intercultural Competence

It has been suggested that teachers need to learn all they can about their students’ cultures. There is no objection to seeking culture-specific knowledge. However, for educators to pursue all relevant cultural knowledge about the background of each member of their ever-changing body of students is unrealistic at best. They need not act as cultural encyclopedias. Moreover, calls for learning about other cultures encourage the notion that cross-cultural issues can be addressed by researching names, dates, statistics and other such instances of what is called “objective culture” about others. Though it may seem relevant, reasonable and attractive, information “about” others avoids having to call one’s proper perspective into question. As discussed, the greatest intercultural challenge is the perceptual circularity of one’s own cultural conditioning, which is what intercultural competence seeks mainly to address. Educators in general and TESOL professionals in particular need access to culture-general knowledge, skills, and dispositions, i.e. to meta- or intercultural insights – including regarding one’s own values and worldview – that act as a master-key to negotiating the interplay between cultures. In the Context of Global English, we need *Intercultural Competency for TESOL*. It is of crucial importance that TESOL educators be engaged in a process of intercultural competency development, in order to achieve the awareness, and self-awareness, to

validate and negotiate divergent socio-cultural perspectives, to empower members of distinct groups, and practice educational inclusion writ large. To live up to our mandate as facilitators of learning globally-relevant curricular content in an increasingly complex world, we must better recognize and understand how dynamics such as prejudice, chauvinism, minority-mainstream tensions, value conflicts, and educational sociology of language relate to our discipline. We should question, for example, where on the intercultural attitude continuum of ethnocentrism versus ethno-relativism we find ourselves. To meaningfully link curriculum to the views, interests, needs, and rights of children “from beyond” requires grounding in inter- or meta-cultural dynamics that includes an exploration of one’s own world view. Such intercultural learning, research shows, takes place beyond the purview of our own cognition and includes affective levels of knowing. As yet often lacking from our teacher education or in-service professional development programs, intercultural competency training in this vein is an urgent necessity.

How, when, and where can we develop intercultural competency? For teachers, their classrooms are particularly unsuited to the requisite cognitive dissonance and cultural soul-searching since it is there that they control the information flow, project their values, and validate their existing knowledge. Beyond the educational context, the usefulness of informal interpersonal communication, cross-cultural fiction and international films has been evoked. However, it is in-person training that is likely to beget the most reliable, predictable, and profound results. External facilitators can appropriately stimulate co-investigation of the sensitive issues of discovery, discomfort, identity and worldview that define effective intercultural training programs. In so sensitive, complex, and subconscious a subject matter as intercultural competency, the most productive balance of comfort and challenge can be realized through skilled training.

Summary and Conclusion

Against the backdrop of concerns about the dynamics of dominance, disparity, and social Darwinism – as opposed to the goal of intercultural ecology - in teaching human history's first world language, the premise here is that in today's world TESOL cannot be justly, effectively, or responsibly practiced without regard for intercultural dynamics, international perspectives, or disparities in schools, communities, and beyond. To educate for a more just society and international order requires us – especially in view of the omnipresence of English – to come to grips with the interplay of language, culture, and power and to appreciate how these relate to equity, community, heritage, and identity in our heterogeneous world. To this end, an outline of the worldwide impact of Global English was offered and perspectives on both its risks and rewards were discussed. The three-partite nature of culture and its relation to language were touched upon next, with a view to what extent cultural conditioning and linguistic practice can undermine our ability to effectively serve ESOL students from diverse cultures, classes, and countries. Since it is normal, left to our own devices, not to wish or be able to see beyond the reality we have grown to know, TESOL professionals are likely to mistake their subject and perceptions for neutral, a-cultural, or universal – especially given their global dominance. Having acknowledged the TESOL profession's ambiguous recognition of some of the issues at hand, the relevance of a critical pedagogical stance was considered. The underlying question was whether it is not only culturally naïve, but pedagogically ineffective, and socio-politically unjust and thus short-sighted not to engage in a Global English pedagogy that seeks to address and redresses power issues in classrooms, communities, and society at large. The subsequent discussion of deficit perspective theory, funds of knowledge theory, and culturally-responsive pedagogy revolved around the issue of whether TESOL professionals are able, by training, to realize learning success for all students, to narrow the achievement gap, reduce social disparities, and contribute to just and sustainable diverse society. Despite the helpfulness of the

models discussed, for TESOL educators to contribute competently to the success of students of all background additional intercultural competency skills are needed. These include teachers' own intercultural attitudes, their culture-specific insights, and, above all, culture-general skills and understanding. To this end, intercultural competency training was strongly suggested, to guide the process of challenging one's largely subconscious cultural value set and safely leave one's cultural comfort zone.

It should be said that TESOL professionals did not create the web of international and intercultural relations in which World English so uniquely operates; nor do they influence this web macro-socially. Generally, they do not set state- or country-wide educational policies, nor are they always in a position to challenge the curriculum. However, as the prime deliverers of English, they remain in a position to significantly affect curricular outcomes "on the ground" – including in the context of local educational rubrics and standards, general as these are in nature. Rather than by the standards themselves, teachers are more likely to be constrained by their culturally-bounded interpretations thereof. Armed with additional skills in intercultural competency as defined above, with an understanding of the cultural embeddedness of their own views and assumptions, with a more skilled, as opposed to an uncritical "politically correct" approach to the multiplicity of students' cultural vantage points, TESOL professionals can discover and create myriad teaching and learning moments in their classrooms along both the axes of cultural difference and of disparity between cultural groups. In so doing, they would contribute to a more just, stable, and inclusive community and society.

The teaching of English is a noble calling and a supremely valuable cause. The world clearly demands a *lingua franca*. Worldwide, the educational content of which teachers are the prime deliverers is an eminently popular one, whether in terms of curriculum, policy, sociology, or global

relations. Teachers of English to Speakers of Other Languages participate in a sociolinguistic enterprise the scope of which is unprecedented in the annals of humankind. Just as humanity inhabits different yet comparable spaces of physical culture, so too are the social and ideational distinctions between cultures far from complete – causing some to posit the existence of a universal cultural substrate. Moreover, despite the legitimacy and primacy of culture, and the reality of the extra-linguistic dominance of English speakers, in the long run English may prove to be the language, *par excellence*, of trans-cultural change and movement towards universality. For now, however, international and intercultural equity, communication, and inclusion – rather than blind dominance - are the keys to a better future.

The foregoing reflections on responsibilities that accompany the risks and rewards of World English, was far from Luddite in motivation. Neither the existence nor the legitimacy of Global English was in question. The purpose was to examine how and why a global perspective on TESOL could contribute to its education for just, ethical, and sustainable personal, cultural, and international dynamics. World English presents educators with clear evidence of the vast socio-cultural dimensions of their chosen field and with many related unresolved questions. These questions can be ignored at the risk of increasing cultural dominance, societal inequality, intercultural tension, and educational disparity and social exclusion. On the other hand, World English can be embraced as a 21st-century pedagogical resource for the innovative pursuit of intercultural justice, inclusion, and equality. Given educators' crucial role in this development, it would not do to turn away. Ultimately, it is in the classroom where a broader awareness, a more forward-looking set of goals, a more critical, applied sociolinguistic TESOL stance, even if unofficial, can ultimately contribute to a more harmonious world. It was in this spirit that I had the privilege of reflecting with you on TESOL from the perspective of Global English. Thank you kindly.

Beyond High School: Preparing Immigrant Students for College

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Nationally, one in five children in the U.S. is now the child of immigrants (Capps et al., 2005) and in coming years these youth will increasingly bear the burden of economic growth in Georgia and the rest of the U.S. (Bureau of Labor Statistics, 2004). This new immigration is taking place at the same time as profound changes in our society and economy. For one thing, globalization is eliminating unskilled jobs in manufacturing and agriculture (Bureau of Labor Statistics, 2004); (Kirsch, Braun, Yamamoto, & Sum, 2007). At the same time, 46% of our nation's job growth in coming years will be in areas that demand a college education such as computer technology, healthcare, and education. College-going not only benefits our society but also has positive effects on the individual--college educated people are likely to be wealthier and even healthier than those who do not go to college (Leonhardt, 2005). It is therefore a matter of no small national and state urgency to get more English learners and language minority students into college.

My research over the past twenty years has focused on immigrant high school students' preparation for college. In this article, I provide a short synopsis of lessons I have learned about what schools and educators can do to get more immigrant students ready for college. First, I discuss how schools can help students navigate course tracking and get them into college preparatory courses. Next I look briefly at academic literacy skills needed for college preparation. I then turn to preparing students for the culture of college work. Finally I argue that we need to work harder to foster immigrant students' participation in social and extracurricular activities.

Course Placement and Tracking

No matter how we talk about it or what names or euphemisms we use for it, the fact is that – tracking—grouping students accordingly to their ability or how well they are doing in school—is a fact of life in American schools. Immigrant students are placed in low track classes more often than other students and once they are placed in a lower track, it is difficult to move back up. So if schools wish to foster college going in immigrant students, they need to be proactive to counter a system that does not generally work in immigrant students’ favor. Here are several recommendations.

First, talk explicitly about tracking with students. There is a tendency in schools to be a little squeamish about talking about tracking with students and families. Perhaps it is because it goes against an American ethic of equal treatment. Perhaps we worry that students will be discouraged by low track placement. However, not talking about tracking does not make it go away. It only takes information and choices away from immigrant students and gives unfair advantages to students and families who are more familiar with the American schooling system. In my research, I have found that immigrant students often have no idea that decisions are being made for them, by teachers, by counselors, and even by the computer, about the track they are in . Educators need to be frank with English language learners and their families about what tracks they are currently in, recommendations for course placement, and why. This is especially important in the transition from middle school to high school where the most consequential placement decisions are often made.

Second, assign an educator to review ESOL students’ course placements. Schools rely on a hodgepodge of homeroom teacher choices, previous teacher recommendations, standardized test scores, and computer-generated scheduling to decide students’ courses. Immigrants can get lost in this patchwork system. English learners may be placed on the basis of standardized test scores that do not reflect their abilities because of limited English proficiency . Also, computers and educators can and do make mistakes that put college-bound students in non-college preparatory courses. While middle class American parents are likely to catch these mistakes and seek out a guidance counselor, in my experience many immigrant students and

families are reluctant to do so. Another reason to have a designated educator work with immigrant students' schedules is that mainstream teachers vary considerably in their willingness and ability to work with English learners (Harklau, 2000; Reeves, 2004). In all, then, if we truly wish to boost English learners' college potential and preparation, students need a well-informed and sympathetic teacher or counselor to help them with course placements and hand schedule when necessary. At many schools this role is already taken informally by an ESOL teacher.

A third recommendation is to make information on course choices and college requirements more accessible. When I talk with teachers and counselors, they inevitably tell me that students at their school get plentiful information about college going and the courses that they need to take. However, when I talk with students at the same school, they seldom recall receiving this information. One problem is that the information is frequently relayed only in spoken form during assemblies, announcements, or during a counselor's visit with a homeroom class. Information about local school courses and college requirements needs to be *written down*, and it needs to be given to *every* student *every* year. The glossy brochures sent to schools by the College Board or the state university system about course requirements tend to be too generic to make sense to immigrant students. One good idea from a high school that I visited in Georgia is to publish an annual newspaper with information about all the courses being offered the following year, along with information about college entrance requirements, high school and college paperwork, and application deadlines. Local businesses can sponsor it through advertising. Even better would be to translate this annual newspaper into immigrant students' home languages.

Schools that are serious about sending more immigrant students to college must also seek out speakers and recruiters from local colleges who speak immigrants' home languages, and who can meet with college-bound students and their families to talk about course requirements and address questions parents might have. While some immigrant communities spread college information through church and other social networks, other newcomers may have little access to information about how college admissions works in the U.S. For example, they may know that their children need good grades in high school, but they may not

realize that courses vary in academic rigor (e.g., honors and advanced placement), or that extracurricular activities can play a significant role in college admission and scholarships. In Georgia, organizations including MALDEF, the Hispanic Scholarship Fund, and migrant agencies have been important in delivering college information to Latino parents.

Finally, schools can foster cohorts of college-bound English learners. Research tells us that like other adolescents, English learners' peer group is a primary source of information about school course placement and college aspirations (Bankston & Zhou, 1997; Harklau, 2006; Suárez-Orozco & Suárez-Orozco, 1995). (Bankston & Zhou, 1997). Schools can help these students by actively cultivating a college-bound immigrant peer cohort. Well-established models for this tactic include the Gates Foundation's Early College High Schools (Huebner & Corbett, 2004), AVID (Fashola & Slavin, 2001), and the Puente Project (<http://www.puente.net>). Research shows that even students from families without any background in American higher education can become effective peer mentors and sources of information about school in a cohort program (Stanton-Salazar, 2004).

Developing Academic Literacy Skills for College

Research on English learners in college tells us that they can have a lot of trouble with language demands of college work. From my experience, there are three specific areas that college bound immigrant students need and may be overlooked by K-12 educators: reading strategy and speed instruction; writing timed essays and writing from sources; and discourse-level instruction on vocabulary and grammar.

Research tells us that English learners in college have trouble *reading and studying from textbooks* (Allison, 2008; Spack, 1997). They are required to read much more than high school students, and they are expected to develop a deeper mastery of the content (Harklau, 2001). Yet very few mainstream teachers in middle or high school actively teach reading skills and strategies (Meltzer & Hamann, 2005; Roe, Stoodt, & Burns, 2004). Content-area teachers, particularly in English and social studies, need to explicitly teach things like pre-reading strategies (for example, predicting the content of a reading from titles and pictures) so

students can draw on their existing knowledge of the world and of academic texts to understand what they're reading. Students also need to learn how to skim and scan when they need to find specific information. Finally, they need to develop strategies for organizing the ideas in extended text reading, whether it's through outlines or other forms of graphic organizers. While these are skills that *all* students need to hone for college, they are especially important for English learners. Anecdotally, while I have found that highlighting can be a very helpful tool for English learners to cope with college reading, they are rarely taught how to use it in high school.

While *learning how to write timed essays* may not be considered the most intellectually redeeming activity, it has nevertheless become an indispensable skill for college bound students. Timed essays are a part of many high stakes standardized tests including high school graduation examinations, the SAT and ACT, and college composition placement and exit tests. Since English learners tend to be slower writers and less fluid writers than monolinguals (Harklau & Pinnow, 2008), it is especially important for them to get explicit instruction and copious practice in this genre.

Students in college will often be expected to *write research papers from sources* (Spack, 1997), yet many high school students have this experience only once or twice in their entire high school career. While all students have to develop the ability to quote and paraphrase appropriately from sources, English learners might also need focused instruction on how to avoid plagiarism (Pennycook, 1996). Immigrant students may also be less conversant than peers with internet-based research and need focused instruction on distinguishing the quality of sources on the web.

English learners getting ready for college also need *principled instruction on vocabulary*. Surveys of English learners consistently show that they find vocabulary to be the most challenging aspect of English. While bilinguals' *combined* vocabularies in English and their native language may be significantly larger than monolingual lexicons, studies show that bilingual college students have significantly smaller *English* vocabularies than monolinguals (Hinkel, 2002). While English classes often include vocabulary instruction, it

may not be chosen in any systematic fashion. One way that teachers can assure that they are choosing the most useful vocabulary for college bound students is to look at SAT preparation books. Another way is to choose the most frequently occurring words in academic vocabulary lists or corpora. Studies also suggest that English learners need help not only with individual words, but with learning word families (e.g., *excess-excessive- exceed, able-ability*).

Studies find that the *grammar* taught in mainstream English classes may not be particularly useful to bilingual students from non-English language backgrounds. They tend to make different types of errors than English monolinguals—for example, verb tense choice or subject-verb agreement (Hinkel, 2002). English classrooms also focus on putting names on rules that native speakers already know intuitively, while English learners need grammar that really explains the rules and what is possible or not possible. Schleppegrell (2004) advocates that mainstream teachers be trained in using Hallidayan systemic functional linguistics so that they can show students the linguistic “building blocks”—grammar and vocabulary—that make a good explanation or argument in a history text, or a good cause and effect argument in a science lab report. The approach takes the emphasis off of individual grammatical errors, and puts it on give students with the language they need to express and manipulate complex ideas in academic writing.

Preparing English Learners for the Culture of College Work

In TESOL we tend to focus primarily on our students’ academic language development. While that is certainly necessary for students to get to college, it’s not sufficient. If we’re really serious about getting immigrant students ready for college, we also need to prepare them for a very different academic culture and expectations. This means preparing students to study independently, and to develop note-taking and test-taking skills.

In K12 schools, most learning takes place in the classroom. Teachers closely monitor students’ out of class learning and keep them on task by checking routine homework assignments such as math problem sets and giving frequent tests. In college, on the other hand, students spend much less time in the classroom. They

also have fewer assignments, tests, and deadlines. However, new college students may not realize that they are expected to spend much more time outside of class studying. They also don't realize that each test they take will cover more material and that they will be required to memorize more than they ever had in high school. Also, students who are used to teachers monitoring their work may be shocked to find that they need to monitor their own academic progress and seek out professor or tutors themselves if they're having trouble.

All college-bound students *need to learn to study independently, structure their own learning, and to meet deadlines*. However, English learners especially need study skills and time management strategies because they often need more time than monolinguals to read (Leki & Carson, 1997). For example, teachers might ask students to create a study schedule for final exams or write a contract for completing stages of a project. Because immigrant college students tend to stay close to home and be commuter students, they also need to accustom their families to their need for out of class study time and space.

English learners, like other college-bound students, also need to find how they learn best (Allgood, Risko, Alvarez, & Fairbanks, 2000). It might be helpful to give them a learning styles inventory or to have them keep a journal about their study preferences such as whether they learn best through visual or oral/aural means, what kinds of lighting and seating helps them study, and whether they learn better with or without peers.

Note-taking is also an under-rated and under-taught college preparatory skill. In many high school classrooms, teacher lectures and powerpoints are what Donna Alvermann has termed an “auxiliary” approach to communicating subject matter (1996). In other words, teachers tend to use lectures to review and reinforce the same material presented in assigned reading. In college, on the other hand, teacher lectures add supplemental terms, concepts, and examples. Students are responsible for learning new material from BOTH the text and lectures and integrating them. While note-taking in high school classrooms usually just means copying verbatim what teachers write on the board, in handouts, or powerpoints, in college most of the lecture content may only be presented orally. This change poses challenges to many new college students, but it can

be especially challenging for English language learners (Harklau, 2001). Students need practice developing independent note-taking skills and studying from their notes. High school teachers can model self-questioning and summary strategies that students can use to make and study from notes. They can also teach students a variety of graphic organizer formats to help them make notes and see relationships among concepts. English learners may need additional help developing compensatory strategies for listening comprehension such as forming study groups.

Finally, for better or worse, multiple choice and fill in the blank tests increasingly dominate student—and teacher—lives at both the high school and college level. Immigrant students *need explicit instruction on tactics and strategies for studying for and taking multiple choice and other discrete item tests*, whether it is for high school graduation tests, the SAT, or just large introductory college classes. Also, I have found that teachers are increasingly reluctant to give students back their original tests because of concerns over test security. However, that means that students need to be taught to be assertive about finding out what they got wrong on tests to help them study for further tests in the same subject area.

Fostering the Participation of Immigrants in the Social Life of the School

From their founding at the beginning of the 20th century, the purpose of public secondary schools has not just been to teach content, but also to socialize youth into civic and social values in American society like leadership, democracy, and teamwork. Schools have a legal mandate to pay attention to the academic needs of English learners. However, they are much less likely to take proactive steps to integrate newcomers into the social life of the school. Research strongly suggests that students' academic success is dependent on their sense of belonging in the school community (Gibson, Bejinez, Hidalgo, & Rolon, 2004; Valenzuela, 1999). So what do schools need to do here?

One thing is to *be aware of the multiple forms of popular culture and youth cultures circulating at school*. In theory, popular culture has little to do with classroom instruction. However, because teenagers are the main consumers of popular culture, most middle and high school activities end up peppered with references to movie and television characters, sports figures, popular music, advertising, hobbies, and the like.

English learners, as newcomers to American society, may not understand referents to pop culture that come into the classroom. So classroom activities or extracurricular activities that include these sorts of references may be well received by American-born students but may inadvertently exclude and alienate immigrant students (Zuengler, 2004). Conversely, schools often fail to recognize or incorporate immigrants' interests or their own popular cultures into school sponsored extracurricular activities. A prominent example is the predominance of football and homecoming week in Georgia high schools, while soccer is treated as an afterthought even though it has a much greater following internationally. Schools that aim to be inclusive and develop civic participation and leadership in college-bound immigrants need to take a proactive stance and give parity to clubs, sports, or other activities that give immigrant students an active role and voice.

Another recommendation is to *help educators realize that there is diversity among immigrant students*. While we all work with preconceptions and notions of our students, immigrants are especially likely to be “typecast” or seen only in terms of their ethnicity or English learner status (Harklau, 2000). In particular, mainstream educators need to realize that even students from the same country at their school may have very different backgrounds in terms of social class, family education, ethnicity, generational status, and language background, and that those differences can lead to differences in academic performance. Teachers may also need to be alerted to tensions among students that they might accidentally ignite in class discussions or small group work.

Schools also need to *eliminate barriers to immigrant participation in extracurricular participation*. One barrier is financial. As school budgets have been squeezed, students have asked to bear more and more of the expense for extracurricular activities. Like other low-income families, working class immigrant families may be unable to buy their children costly special clothes and uniforms for a sports teams, or to rent a musical instrument for band. In addition, teenagers from such families may need to work after school to supplement the family income. In suburban and rural areas, transportation is also a major issue and many immigrant students do not have any option other than the school bus. In my experience, immigrant students will rarely raise these issues at school or ask for help. They will simply decide not to participate based on the cost.

Schools need to be proactive and anticipate potential obstacles to low income students' participation in extracurricular activities at the school. This may include club fund-raising, limits on how much any club or activity requires students to spend, going to local businesses to sponsor team activities, or organizing carpools.

Finally, while Georgia lacks the history of some places with educating students in their home languages, research has amply shown that schools need to *make a place for multiple cultures and languages in school*. Like American society, schools are a little schizophrenic about multilingualism. We provide foreign language classes for English monolingual students, and we even give them Advanced Placement college credit for them. At the same time, English learners who are often much more proficient bilinguals tend to be judged only on how well they speak English. Yet the research shows that the students who value home language skills and work on bilingualism as part of schooling are the ones who tend to do best academically in the long run (Thomas & Collier, 2002; Valenzuela, 1999). While it is truly exciting to see dual language programs and heritage language programs emerging in Georgia, there are not nearly enough of them yet. Just as important, we need many more educators from immigrant backgrounds in the schools who have gone to college themselves and understand the path that students need to take.

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