

Navigating and Responding to Raciolinguistic Ideologies:
Refugee and Immigrant Students' Literacy Practices Across Contexts

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Abstract

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Drawing on critical race theory scholarship and literacy studies with a focus on translingual and transnational, this dissertation argues that the dominant ideology of literacy needs to be understood at the intersections of language and race. In an antiracist and public scholarship framework, this study offers a portrait of literacy practices across contexts by four college students from the diasporic Burmese community in Duwamish (Greater Seattle). Through interview conversations, self-talk reflections, writing samples across contexts, and counterstory artifacts produced for a community exhibit at a local Asian Pacific American museum, this study examines how multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology. The findings present that the ways participant collaborators (the term used for students

in this study) mentally and socio-emotionally navigate the White monolingual English ideology is entangled with their metacognitive awareness of and relationship to their intersectional identities, of which the most salient are transnational refugee and immigrant identity, racial identity construct, and multilingual college student identity. In experiencing and engaging specifically with the dominant ideology of literacy, participant collaborators show a range of different metacognitive relationships from compliance and internationalization to recognizing raciolinguistic oppression as is and engaging in conscious resistance of the stock stories of the ideology. Participant collaborators hold these multiple competing critical reflections, stock stories and assumptions, ways of knowing and processing as part of their literacy metacognition. This study offers implications for examining the intersections of race, language, and literacy as well as for writing and literacy pedagogy in order to make our pedagogical efforts be more antiracist and translingual.

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we are here in the first place and how much our day-to-day life can feel nourishing and in the spirit of community if we see each other in our full, complex dimensions beyond the categories of teachers, students, and colleagues. I also would like to thank Nancy Bou Ayash, one of my advising committee members, for teaching me about translingual scholarship ever since the very first class I took when I began graduate school. Thanks also to Leilani Nishime, my GSR and advisor for the certificate of public scholarship program, for the opportunity to learn from you and work with you in thinking through what public scholarship means to me. Thanks to Juan Guerra who stepped in on behalf of Anis for my dissertation defense—thank you for supporting me as my entrance advisor when I started grad school. Your presence at my defense makes it a full circle for me as a complete celebration at the end. Many thanks to Candice Rai with whom I had a great opportunity to learn from and work together in the Expository Writing Program. My gratitude for your many forms of support beyond the capacity that we have known each other, Candice. Thanks also to Ali Dahmer for scheduling the details and hosting my dissertation defense on Zoom—your support and excellent program management is so appreciated. Although I felt diminished about a Zoom defense at first, it turned out to be a great gathering with advisors, friends, and family—thank you for sharing that moment with me.

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DEDICATION

ဤစာတမ်းကို မြန်မာပြည်မှ နိုင်ငံရေးဒုက္ခသည်များ၊ နိုင်ငံရေးစီးပွားရေးအကြောင်းများကြောင့်
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Chapter 1

Literacy as Mediated by White, Monolingual English Ideology

To my question of what it means to be a multilingual person in the U.S., Olive, one of my participant collaborators¹, reflects:

I think being a multilingual I'm more aware of people of color and their experiences because I know I'm from a refugee background and I speak languages besides English. I think it makes me more sensitive and more accepting. If I hear about another minority group going through a problem, because I speak another language and also, I'm from a minority background, I feel like I understand people's struggles better.

To Olive, being a multilingual in the U.S. is rooted in her migration history to the country, her identity of having been a refugee, and the "languages besides English" that she brought to her new life in the U.S. After living in a refugee camp on the border of Burma and Thailand for several years, Olive's family, a group of Karen ethnic minorities of Burma, was able to move and settle in the U.S. when Olive was 9 years old. She recounts her first experience of going to school in the U.S. as starting the fourth grade and finding herself in an English as a Second Language (ESL) class, making friends with peers from Mexico, Somalia, and Turkey.

The history of the term 'multilingual' in the U.S. is closely correlated with categorizing racialized immigrants or people of color through i) the monolingual English-only ideology and its movement that attempts to subsume the new immigrants and their language resources since the early twentieth century (Blanton, 2005; Garcia, 2009; Kloss, 1998; Ricento, 2005); and ii)

¹ I use the term 'participant collaborator' to describe the students who participated in this dissertation study because of the collaborative methodology we used in interviewing and practicing community literacy in the last stage of the research process in which students created counterstories to contribute to a community museum exhibit about Burmese American immigrant identity. I conceived the students' role as more than merely participating and answering questions in this study, and thus, the term 'participant collaborator' seems appropriate to signal toward the multiple roles that the students actively played in this study. Please see chapter 2 for a more detailed discussion of this term and the roles of the participant collaborators.

institutionalized education and assessment of the immigrant students in K-12 and higher education through terms such as “multilingual learners”, “English language learners (ELL)”, “English as a second language learners (ESL)”, “long-term English learners”, “heritage language learners”, and “Standard English learners”, whereby a disproportionate number of them are students of color bringing a rich diversity of languages to the U.S. The latest demographic data from the U.S. department of education describe that in the 2014-15 academic year, more than 75 percent of English Learners (ELs) were Hispanic or Latino, and the second largest group of EL students were Asian at 11 percent (National Center for Education Statistics). Flores and Rosa (2015) and Rosa (2016), for example, problematize the various institutional categorizations of multilingual students by demonstrating that those categories are often not based on students’ empirical language practices but on measures of how much multilingual students of color can inhabit and enact linguistic codes of appropriateness by white speaking subjects. Given these long-enduring historical and contemporary patterns of conflating multilinguals with being racialized in the U.S., it’s not surprising that Olive attributes her multilingual identity to being metacognitively “aware of people of color and their experiences” and the way she builds a sense of solidarity with them through shared understandings of experiencing language and race based marginalization.

On the note of being aware of one’s racialized experience and multilinguality as different from the mythical norm of an idealized monolingual English speaker, Jasmyn (another participant collaborator) elaborates on more specific instances of how she navigates her literacy practices across contexts of college and church community:

Our university has quite a bit of diversity, but the majority of students are white. When I’m in a classroom and there’s only a few people of Asian or other ethnicities, I just

unconsciously feel a bit quieter and withdrawn. But when I'm in a classroom with more people like me, like Asian or brown people, I feel more relaxed and open. For example, when I go to church where the majority is Chin people [Jasmyn's ethnicity], I'm one of the worship leaders. In that space, I talk a lot and open up to people [At Jasmyn's church, people use both English and Chin languages]. I just feel more like myself. Compared to microeconomics class, for example, 70-80% of them are White Americans and some of them are from Greek life. When I compare myself to being in that class and to being at the church, I'm like two different people--my behaviors are totally different.

Being in a college classroom where she notices herself as a racial minority (and also a linguistic minority), Jasmyn observes that the social environment plays a role in influencing her literacy uptake and experiencing a limited sense of agency in the way she practices literacy in a White and English-dominant space. Jasmyn's reflection points to a concept called "critical mass" which has been described as a visible level of representation of racially minoritized students in critical race theory and education studies. When a critical mass does not exist, racially minoritized students often experience a lesser sense of social belonging, marginalization, and a lower rate of retention in college (Etzkowitz et al., 1994; Hagedorn, Cepeda, and McLain, 2007). Critically reflecting on her experiences across the said college classroom and her community church space, Jasmyn notices that she finds herself more agentive and confident to use her literate repertoires fluidly and translingually with her church members.

These two snapshots from Olive and Jasmyn's experiences of being multilingual students of color should draw our attention to how multilingual students are often navigating not only the language differences and ideologies across contexts but simultaneously also racial dynamics and racialized experiences in the larger context of the U.S. that has historically had intertwined

politics of multilinguality and race. It makes us more attentive to the significance of race and racialized experiences in multilingual realities. In other words, it signals a need to situate multilingual identity and its accompanied literate experiences within the critical examination of dominant racial ideologies in the U.S. In collaborating and learning with a small group of multilingual students from my local Burmese community, my dissertation study addresses some of the underlying questions in literacy and composition studies: How can we critically theorize the dominant ideologies of literacy and language? How can we better understand these ideologies by studying the intersections of language and race? How do multilingual people practice literacy across contexts while navigating the dominant ideologies? Thus, fundamentally, how can literacy be better understood and redefined in the context of critically investigating issues of power?

My project in part builds upon the recent shift in literacy and composition studies which examines the movement of literacy practices across the artificial national borders and perceived language and cultural boundaries (See for example: Canagarajah, 2013; Lorimer-Leonard, 2013; Meyers, 2014; Lorimer-Leonard, Vieira & Young, 2015; Pandey, 2015; Vieira, 2016; Nordquist, 2017). As a potential contribution, my study takes up the call for research to more critically examine the multifaceted and intersectional nature of the dominant ideologies of literacy. Kynard (2013), for example, has critiqued that literacy studies need more work in studying literacy “from the perspectives of interrogating deep political and ideological shifts that have left structured inequalities and violence firmly in place, especially in reference to, but not solely based on, race” (p. 64). Building on the work of critical race theory scholars, Prendergast (2003) has also long advocated for studying how “literacy as White property” has persisted with the changing social and educational contexts. In addition to examining the monolingual English ideology, my project

takes up the challenge of studying how English monolingualism is intertwined with the ideology of literacy as White property and how this multifaceted dominant ideology manifests in the context of multilingual students of color practicing literacy across different spaces of home, school, community, work, and so forth.

In terms of how multilingual students of color navigate and respond to the dominant ideologies of literacy, I build on the work of scholars such as Mangelsdorf (2010) and Kells (2012). Working with immigrant students who speak Spanish, English, and other languages, both Mangelsdorf (2010) and Kells (2012) found that the students have complicated relationships to the language ideologies, internalizing notions of language inferiority at times and other times resisting the dominant ideologies through translanguaging practices. Through collaborative interviewing and investigating students' metacognitive narratives about literacy, my study contributes to this scholarship through more critical understandings of how multilingual students of color in my research build different relationships over time to the language- and-race intersecting ideologies of literacy. In addition to examining how participant collaborators build different relationships to literacy's language and racial ideologies, my study also examines how these relationships shape participants' literacy work. In studying the mobility of literacy practices, Horner (2013) urges scholars to "find ways to focus on the labor of these groups [students from linguistically marginalized groups] as they continuously rework, and thereby renew, literacy, texts, practices, and contexts—whether deemed "academic" or otherwise" (p. 6). Through collaboratively learning with the students in my study how they construct and continuously labor on literacy texts across different contexts, helping mentor them to create counterstory artifacts that respond to the dominant ideologies of literacy, and witnessing their composing process in action, my study foregrounds the language and literacy laboring of the

students across contexts and attempts to redefine literacy grounded in this multi-contextual understanding. Bringing together these threads of building on and contributing to literacy and composition studies, my overall research question is: How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology?

This chapter serves as a theoretical framework for my dissertation study. I begin with an overview of how literacy has been conceptualized over time according to monolingual ideology and how literacy has recently been revised as translingual, bringing language and literacy together in order to better understand the movement of literacy practices. I unpack the ways monolingual ideology has been theorized in this work and some scholars' critiques for more work yet to be done in order to more robustly examine monolingual ideology. After establishing the languaged and raced intersections of the dominant ideology that my study examines, I turn to the recent shift toward studying literacy as movement and look at how those studies have challenged the monolingual ideology and helped us understand the translingual and mobile nature of literacy. Building on this work, I argue that we need to study how raciolinguistic ideologies are navigated and challenged in literacy practices across contexts. In studying literacy across contexts with my participant collaborators, because of the explicit examination of the raciolinguistic dominant ideology, I develop the theoretical constructs involved in this study drawing on critical race studies and translingual studies.

Theorizing Literacy

A crucial re-working of literacy began with Brian Street's (1993) account of how the dominant "autonomous" model had inaccurately defined, taught, and distributed literacy to the detriment of disguising the social purposes and uses of literacy: "The exponents of an

‘autonomous’ model of literacy conceptualize literacy in technical terms, treating it as independent of social context, an autonomous variable whose consequences for society and cognition can be derived from its intrinsic character” (p. 5). As an epistemic critique of the autonomous model, Brian Street rewrites the definition of literacy, centering the social and cultural dimensions of literacy: literacy practices are “ideological” because they are “inextricably linked to cultural and power structures in society” (Street, 1993, p. 7). Street (1993, 1995) asserts that literacy can only be understood in its sociocultural context and therefore, there are always not one but multiple literacies. In redefining literacy as a social practice situated in cultural and political contexts, Street denied that Western characteristics of literacy should be held as the universal norm or be granted a superior status. Because literacy practices are always socially mediated, Street also warns that control of access to literacy is often a ground for maintaining privilege and domination of certain social groups.

In the early, formative period of New Literacy Studies, Gee (1989) also agreed with Street’s focus on “social” and claimed that “any socially useful definition of “literacy” must be couched in terms of the notion of Discourse” (p. 9). Gee defines “Discourse” as having two interrelated spheres: primary Discourse such as social literacies found in one’s close-knit family circle and secondary Discourse, which he highlights as largely socially impactful, as communicative practices of social institutions in the public sphere. Building on the field’s understanding of literacy as always plural and further underlining the temporal and spatial aspects of literacy, Brandt (2001) characterizes literacy as social movement and writes, “As changes in literacy have speeded up over the course of the twentieth century, literate ability has become more and more defined as an ability to position and reposition oneself amid the flux” (p. 104). Along a similar line of thinking that considers the literate act of repositioning, Guerra

(1998) defines literacy as communicative practice that is situated in one's "personal and social circumstances" and hence, that "everyone is considered literate in certain situations and not in others" (p. 58). Guerra goes on to suggest that the goal of literacy practice is to "develop one's ability to engage in a variety of social practices that require us to operate in a plethora of settings and genres to fulfill different needs and goals" (p. 58). Brandt and Guerra's definitions of literacy underscore the importance of rhetorical positioning, translation, and movement across varying social contexts. As a more comprehensive definition in *New Literacy Studies*, Paul Prior and Jodi Shipka (2003) later write:

Literate activity is about nothing less than ways of being in the world, forms of life. It is about histories (multiple, complexly interanimating trajectories and domains of activity), about the (re)formation of persons and social worlds, about affect and emotion, will and attention. It is about representational practices, complex, multifarious chains of transformations in and across representational states and media. (p. 181-82)

As a far-reaching definition of literacy that underscores the interconnectivity of literate lives and activities, Prior and Shipka accentuate as many possible dimensions of literacy such as embodied, historical, socioemotional, representational, and multi-faceted.

Even with such holistic and multi-dimensional efforts of theorizing literacy, the role of language in literacy practices had not been given enough attention until the changes in sociocultural landscapes and relations of late modernity involving (im)migration patterns, transnational economic and sociopolitical relationships, and an increasing reliance on digital networks and communications. Such changes of late modernity began to make more visible the intermingling of languages and semiotic resources in literacy practices (Canagarajah, 2013; Bazerman, 2013). In developing and advocating for a biliteracy framework, Hornberger and

Skilton-Sylvester (2000) critiqued that the traditional power relations of the autonomous model have defined literacy as monolingual and decontextualized. However, the terms ‘bilingual’, ‘biliteracy’ or ‘multilingual literacies’, as scholars such as Horner, Lu, Royster, Trimbur, Canagarajah, and Bou Ayash (2019) have critiqued, promote an additive form of seemingly multilingual literacies that still wrongly operate on the monolingualist conceptions of language as stable, bounded, and internally uniform.

Thus, to address the problems of having defined literacy from the monolingual ideology since modernity, scholars have increasingly revised and re-defined literacy as “translingual”, meaning “all acts of communication and literacy as involving a shuttling between languages and a negotiation of diverse linguistic resources for situated construction of meaning” (Canagarajah, 2013, p. 1). Garcia and Wei (2009) developed a similar term called “translanguaging” drawing on ways of learning, communicating, knowing, and being that historically marginalized people embody and practice for liberation. Drawing on workplace communicative practices in which people of different backgrounds negotiate identity, language and literacy as emergent from contexts of interaction, Otsuji and Pennycook (2010) also developed the term “metrolingualism”, contributing to the collective effort to move more toward the trans-direction of literacy practices that do not get fixated in the monolingual English ideology.

Despite the newness of the term “translingual”, Canagarajah (2013) reminds us that “translingual literacies are not about fashioning a new kind of literacy,” but about retheorizing “the practices and processes that already characterize communicative activity in diverse communities to both affirm them and develop them further” (p. 2). Building on the work of rejecting the definition of literacy from the monolingual ideology, my dissertation study defines literacy as always already translingual communicative activities that are emergent and co-

constructed among literacy users; practiced and negotiated in tensions with the dominant ideology of literacy which involves the dimensions of English monolingualism and White hegemony. In the following section, I first give an account of theorizing efforts on the dominant ideology of literacy and then critique why we still need more work on rigorously understanding the ideology from the intersections of language, literacy and race.

Unpacking and Critiquing the Dominant Ideology

To begin understanding how race factors into the ideologies of literacy, we need to first examine the ways literacy is tied to the monolingual ideology. In historically tracing the development of monolingualism, the monolingual paradigm has been described as being built upon a set of interconnected propositions that were developed in Western Europe around the eighteenth century, one of which crystallizes monolingualism's view on language as one language equivalent to one community which uniformly belongs to one place, also known as the Herderian triad (Blommaert, 2010; Canagarajah, 2013). The monolingual ideal of one language for one community served the projects of nation-state formation, industrialization, structuralism, and colonization and imperialism (Trimbur, 2006; Canagarajah, 2013). In composition and literacy studies, as an effort toward reaching a holistic and multi-dimensional understanding of the monolingual ideology, Watson and Shapiro (2018) synthesized the different disciplinary conversations of monolingualism as “1) standard language ideology 2) tacit English-only policies 3) the myth of linguistic homogeneity and 4) the myth of linguistic uniformity, stability, and separateness.”

As a broad and robust definition of standard language ideology, Lippi-Green (2012) defines it as “a bias toward an abstract, idealized homogenous language, which is imposed and maintained by dominant institutions and which has as its model the written language, but which

is drawn primarily from the spoken language of the upper middle class” (p. 67). This standard language ideology for an imagined monolingual society translates to language and literacy education as institutional and programmatic efforts on “placing a premium on language correctness, native-like fluency, and mastery of standardized language usages and rules, all of which are symbolically constructed as in every student’s best interests personally, academically, and professionally” (Bou Ayash, 2019, p. 28). In tacit English-only policies, the monolingual ideology reifies itself as ideal, already default, and inevitable, expanding its use to contexts of literacy education, national interest and security, and official cross-cultural communications (Wible, 2009). Even as an international lingua franca, monolingual English has often been justified as “more efficient as a shared resource for meaning-making by everyone at the global level” (Canagarajah, 2012, p. 24). One of the ideological beliefs in using English as an international language of mass communication is the archetype of native speakers, which is often ideally racialized and imagined as White monolingual educated speakers from Eurocentric wealthy countries based on the legacy of colonialism and continuing imperialism (Canagarajah, 2012) and its associated “center-periphery model” (Richardson, 2010, p. 97). Closely co-constituting the tacit English-only policies, the myth of linguistic homogeneity in the U.S. composition and literacy education persists as “the tacit and widespread acceptance of the dominant image of composition students as native speakers of a privileged variety of English” (Matsuda, 2006, p. 638). Contrary to the increasing visibility of multilingual international students and immigrant students, these student groups are often treated as cultural outsiders or English language learners who need to be taught the Standard Written English (or Edited American English) variety for the implicit purposes of assimilating to the monolingual ideals (Matsuda, 2006; Arnold, 2016). The final dimension of the monolingual ideology that Watson

and Shapiro (2018) discuss is the “myth of linguistic uniformity, stability, and separateness” that asserts languages as “whole and static codes with inherent structures that have been and will always be internal to a given language and its use.” This wrong conceptualization of language can lead to a seemingly better “accommodationist” perspective that treats each codified set of language practices as appropriate only to a specifically designated social setting, such as home language, street language, academic language, business language, and so forth (Horner et al., 2011, p. 306).

As the latest and significant effort of re-theorizing language and literacy against the monolingual ideology, translingualism has generated widespread and recurring conversations around sociolinguistic diversity and differences in composition and literacy studies in the last decade. Lu and Horner (2013) define translingualism as “an alternative conception of language” that “recognizes difference *as* the norm, to be found not only in utterances that dominant ideology has marked as different, but also in utterances that dominant definitions of language, language relations, and language users would identify as “standard”” (p. 585). A translingual approach moves beyond the problematics of assimilationist perspectives and fully “addresses the synergy, treating languages as always in contact and mutually influencing each other, with emergent meanings and grammars” in spatio-temporal relations (Canagarajah, 2013, p. 41). What’s crucial is that a translingual approach makes a paradigm shift by “disrupt[ing] the kind of systematicity and internalization embedded in traditional structuralist assumptions about language as an autonomous system preexisting its performance” (Bou Ayash, 2019, p. 36). This shift toward translingual literacy practices marks a departure from previous notions of viewing non-standard language varieties and dialects as inherently other-ed and thus, different and deviant from the norm of Standard English (or Standard Written English), and firmly establishes

that language difference is indeed the always-already norm of sociolinguistic reality in the classrooms and the U.S. society at large. As a pedagogical orientation, translingual scholars call for the increasing importance of cultivating among students “a disposition of openness and inquiry toward language and language differences, not as a matter of the number and variety of languages and language varieties one can claim to know,” but as a qualitative and semiodiverse inquiry toward meanings that are co-constructed among literacy users in changing contexts (Lu & Horner, 2013, p. 585).

Rethorizing language and literacy as “translingual” has made significant strides toward dismantling the monolingual ideology, and understandably, there are still some areas of translingual approach that some scholars have critiqued in order to veer translingual efforts from unintentionally perpetuating sociolinguistic oppression. As a broader critique of the monolingual ideology, translingual scholars pointed out in their earlier scholarship that monolingualism enables the projects of building national identity through language, nation-state formations, as well as settler colonialism, and global capitalism leading to the reification of a monolithic, uniform English as an international lingua franca (Horner & Lu, 2007; Horner & Trimbur, 2002). However, some of these critical perspectives on power, linguistic coloniality, and its ties to racial hierarchies present in the monolingual ideology have not been carried over to the recent efforts of theorizing and studying translingual literacies, and especially the calls for giving attention to students’ laboring across language difference. Gilyard (2016), for example, has critiqued that “translingualists are clear about the fact that we all differ as language users from each other and in relation to a perceived standard”; however, what is “often elided” is the “recognition that we don’t all differ from said standard in the same way” (p. 286). Building on Gilyard’s critique, Watson and Shapiro (2018) have also reminded to not unintentionally downplay the “political

project translanguaging offers for communicators drawing on non-standardized varieties” and instead to focus on the “material realities of language difference.” Although language difference is the norm of reality in classrooms, there have always been unequal amounts of laboring toward communicating across difference by students of racialized and multilingual identities, compared to students who are perceived as monolingual and White. By not giving substantial attention to the historical differences and disproportionate power that students of dominant groups and marginalized students have, translanguaging without a racial analysis risks being taken up as a colorblind White liberal approach that those of dominant power can valorize and “make a mockery of the project by mimicking sound bites of translanguaging without the pointed critique of English monolingualism” (Thu, Malcolm, Rai, & Bawarshi, forthcoming in 2020).

In composition, literacy and related studies, there have been critiques of the monolingual ideology from the lens of power, race, and coloniality. For example, Ellen Cushman (2016) has critiqued that “[t]he primacy of English in composition studies and classrooms at its very heart maintains an imperialist legacy that dehumanizes everyone in different and differing ways” (p. 236). Scholars such as Lippi-Green (2012), Greenfield (2011), Inoue (2015), Milroy (1991), and Villanueva (1993) have critiqued how monolingual English as the standard language ideology serves as a proxy for maintaining structural racism in writing and literacy education at large. Mangelsdorf (2010) has also critiqued similarly: “So many people who speak non-standard forms of ‘English’ or languages other than ‘English’ are not white, these manifestations of the standard language ideology, for some, serve as coded expressions of racism” (p. 117).

Connecting to these efforts of critical analysis on language and power and also building on the work of retheorizing literacy as translingual, my dissertation study redefines and brings a more

robust understanding of the dominant ideology of literacy at the intersections of language, literacy and race.

As preliminary work needed before theorizing the dominant ideology in a more multi-dimensional and rigorous way, we have to first historicize our understanding that literacy education in the U.S. was paved on racist colonial violence of forcibly placing Native Americans in boarding schools and eradicating their “tribal identity and culture, replacing them with the knowledge and values of white civilization” (Lyons, 2000, p. 449). Within the slavery systems of African Americans, it was “a crime to teach enslaved people to read or write” (Prendergast, 2003, p. 16), and in the post-slavery education systems, black people were given a restricted, second-class literacy education controlled by discriminatory literacy tests and social oppression of Black English as inferior, incorrect, and lacking value. Later in the post *Brown v. Board* (1950) education system, despite a social win for desegregating schools, the landmark decision did not spur structural changes in the educational systems but rather left intact literacy education centered around achieving the discursive and linguistic traits of whiteness. Learning to speak and write in dominant White language norms opened the doors for students of color and offered them “the opportunity to be educated among Whites,” but required them to abandon their various home dialects and languages in order to assimilate into the invisibilized ideals of “literacy as White property” (Prendergast, 2003, p. 20). Domestic policies of literacy education in the U.S. have been closely intertwined with the globalization of English as the legacy of Eurocentric colonialism. As coloniality lives on after the end of formal colonialism, “Whiteness has become linked to ownership of English, throwing into question the claim to the language of those not perceived as or coded as White” (Motha, 2014, p. 38). The ideology of literacy as White property both in the U.S. and abroad has shaped the mobility of languages and literacy repertoires of the

migrants and immigrants. The U.S. government has historically created and enforced policies around literacy tests and instruction that intertwine immigration, citizenship, and literacy to alleviate national anxieties over what immigrants, especially those of color, bring to the country. Literacy education, in this case, has been largely designed to reproduce idealized immigrant citizens who are mainstream English speaking, economically productive, and socially compliant (Wan, 2014). This historical account makes it clear that defining literacy and institutionalizing the culture of literacy learning and education has always been closely intertwined with efforts to uphold the structures of racial hierarchies.

With this historicized understanding of literacy in mind, I build an integrated theoretical framework of language, literacy and race, by drawing on critical race theory (CRT) scholarship to extrapolate the anti-racist insights of critical race studies to literacy research and pedagogy. In doing so, my dissertation study extends the research on translingual literacies from a lens of racial equity and social justice. As an effort to map the central tenets of CRT, Carbado (2011) synthesizes that CRT recognizes race as a social construct and racism as a structural issue as opposed to a problem that can be attributed to the failures of individuals and particular institutions to treat people equally. Applying this tenet to my theoretical framework in this study, I examine the ways structural racism is constructed and reinforced through language and dominant discourses, and identify the dominant ideology of literacy as not only monolingual English, but also Whiteness-centered. In arguing for a critical race theory of education, Ladson-Billings and Tate IV (1995), two of the well-known critical race theory scholars, describe another central proposition that “race continues to be a significant factor in determining [educational] inequity in the U.S.” (p. 12). Class- and gender-based explanations as stand-alone variables do not explain all of the differences in educational achievements between white

students and students of color. Instead, CRT scholars such as Carbado (2011) emphasize that “racism interacts with other social forces” such as “patriarchy, classism, homophobia, etc.” (p. 34). On this central proposition, Crenshaw (1991) has further developed “intersectionality” as a theoretical and analytic tool to better account for the interlocking power structures of racism, sexism, and other forms of oppression. My study takes up intersectionality as a lens to examine how multilingual students of color navigate and respond to the dominant ideology of literacy through reflecting on their intersectional identities and enacting that knowledge in their literacy practices across contexts.

Ladson-Billings and Tate IV (1995) also discuss two other central tenets of CRT: “U.S. society is based on property rights”; and “the intersection of race and property creates an analytic tool through which we can understand social inequity” (p. 12). Building on these tenets, Prendergast (2003) has argued that literacy remains in place as White property despite the advances of the civil rights movement because equal education was defined in the first place as “the opportunity to be educated among Whites” in the *Brown v. Board of education* (p. 20), and as further injury to this structural injustice, “once previously segregated racialized groups were granted relief in one literacy environment, that environment was denigrated to lower its value” through the rhetoric of “literacy crisis” during the 1970s and later (p. 21-41). Taking up these CRT tenets and Prendergast’s historicized argument, my dissertation study examines how the notion of literacy as White property continues to manifest in the different iterations of the dominant ideology that procure the value of Standard English, social hierarchies of accent, and boundaries between native and non-native or multilingual speakers. As further theoretical investigation on these iterations of literacy as White property, I draw on the raciolinguistic framework (Rosa and Flores, 2017; Flores and Rosa, 2015) which illuminates on the five key

components: i) historical and contemporary colonial co-naturalizations of race and language; (ii) perceptions of racial and linguistic difference; (iii) regimentations of racial and linguistic categories; (iv) racial and linguistic intersections and assemblages; and (v) contestations of racial and linguistic power formations. I will describe each of these raciolinguistic perspectives in more detail later in this chapter where relevant. The key insight of the raciolinguistic framework is that “efforts to legitimize racially stigmatized linguistic practices are fundamentally limited in their capacity to unsettle the inequities that they seek to disrupt” because the underlying structural racism would always find a culprit to stigmatize and disadvantage the social practices of the marginalized groups (Rosa and Flores, 2017, p. 622). Instead of limited efforts on justifying why the literacy practices of multilingual people of color are legitimate, raciolinguistic scholars’ argument for making a theoretical intervention in critically understanding the dominant ideologies provides further reasoning for why I am building a theoretical framework at the intersections of language, literacy and race. As a final tenet of the CRT that I draw on, Delgado (1989) and many other CRT scholars have made visible that voices of color have been wrongfully excluded from many dominant knowledge formations of scholarship and that these voices are precisely valuable because they arise from the lived experiences of marginalization. In my dissertation study, I take up this tenet of making experiential and embodied knowledge by helping mentor the participant collaborators to craft “counterstory” artifacts that question the White and monolingual English ideology of literacy. I will further describe the theoretical framing of counterstory later in this chapter along with delineating the complete set of my research questions.

Studying Literacy as Movement

Now that I have presented an account of the CRT tenets that I draw on in building the theoretical framework at the intersections of language, literacy and race, I'd like to turn to describing a recent shift of studying literacy as movement and the mobility of literacy practices in the contexts of (im)migration and transnational relations. In what follows, I look at how the scholarship on retheorizing literacy as movement has challenged the monolingual ideology and helped us understand the translingual and mobile nature of literacy as well as its contingent and fraught relations. Building on this work, I argue that we also need to study how the dominant raciolinguistic ideologies, i.e, White and monolingual English, are navigated and responded to in varying relationships by literacy users across contexts. I then describe a full outline of the theoretical constructs based on the understanding of the White and monolingual English ideology of literacy and how these constructs lead to the way I form my complete set of research questions.

Especially in the recent decades of composition and literacy scholarship, there have been a noticeably increasing number of studies that examine how literacy moves across contexts and under what conditions. Scholars have studied the various ways and to varying degrees people move with, re-appropriate, and reproduce their literacy repertoires in the contexts of transnational migration (Lorimer-Leonard 2013, 2014, 2017; Meyers 2014; Scenters-Zapico 2013), educational mobility of immigrant or international students (Nordquist 2017, Alvarez 2017, Fraiberg, Wang and You 2017), and literacies of immigrants and multilinguals (Garcia 2009; Lam & Warriner 2012; Pandey 2015, Vieira 2016, Wan 2014). The special issue 3.3 of *Literacy in Composition Studies*, for example, devotes itself to studies that examine literacy practices mediated by multiplicities of transnational movement. The increasingly trafficked

forms of migration, immigration, transnational relations, and globalization have provided exigence for these studies to explore how migrants and immigrants move literacy repertoires with them, repurpose and adapt them in new local contexts, as well as learn and labor on new literacies in those contexts.

Studying how migrants and immigrants practice and revise their literacy repertoires in transnational contexts calls for expanding and rethinking the historically well-known concepts such as literacy sponsorship (Brandt 1998). Brandt defines literacy sponsors as “any agents, local or distant, concrete or abstract, who enable, support, teach, model, as well as recruit, regulate, suppress, or withhold literacy— and gain advantage by it in some way” (p. 167). Brandt’s study was based on her investigation of 20th century monolingual or English-dominant literacies in mainstream U.S. communities. Building on Brandt’s work and Hawisher and Selfe’s work of electronic literacy gateways, John Scenters-Zapico (2013) argues that those who cross an international border and use multiple languages and literacies in countries they traverse often have multiple transnational and translingual literacy sponsors and gateways that cross-pollinate schooling, work, family, languages, and social experiences.

As further support to the literacy scholars’ historical finding that there are wrongly assumed links between literacy and socioeconomic mobility, Susan Meyers (2014) demonstrates in her ethnographic study of migrant students from Mexico to the U.S. that literacy education does not have relevant value to the citizens of a rural, non-wage labor economy, but can improve one’s cultural capital because illiteracy may bring forth social judgment and shame in general. Meyers defines one of the ideologies of the autonomous model of literacy as “literacy contract” which is a tacit and at times explicit belief that if people participate in the activities and value systems of the institution of public education, there will be rewards in the form of socioeconomic

mobility. Meyers' ethnography questions the entrenched beliefs of literacy contract and its "means to an end" approach in the public education system and calls for a shift in orientation of literacy education that "negates the contract culture that has dominated our approach to education for decades" (p. 158).

Similar to Meyers' argument that literacy education does not always serve the needs of diverse students from different socioeconomic and cultural histories, Gregorio Hernandez-Zamora (2010) argues that the normative education system often fails especially students of marginalized identities by defining literacy education for them instead of empowering students to define it for themselves. In his critical ethnographic accounts of 8 Mexicans who range in their political ideologies and ways that they use literacy, Hernandez-Zamora defines literacy as a practice of voice and citizenship and presents a key finding that poor people have had to defy official education models that restrict their sense of intelligence, agency and competence and instead, engage in community-based forms of education in order to become literate and self-empowered. As Meyers (2014) critiques the public education's literacy as means-to-the same ends approach, Hernandez-Zamora (2010) also argues for re-inventing educational frameworks that "reconstruct and reinvent cultural roots, local economies, native wisdom, and students' potential as learners, thinkers, and creators" (p. 199).

In studying how Mexican immigrant students' literacy learning in school is mediated by their family values and narratives, Steven Alvarez (2017) builds on two key concepts of literacy learning and practice called "immigrant bargain" and "language brokering" that are particularly salient to immigrant students and their families in how they view the importance of academic learning. Immigrant bargain is a term coined by Robert C. Smith (2005), a sociologist, to capture a sense of hope that immigrant parents place on their children's education and better

socioeconomic futures, in reciprocity for the material and socioemotional sacrifices that the parents undertook in migration and immigration. Alvarez depicts immigrant bargain as an intergenerational narrative that helps shape the second-generation immigrant students' views on literacy education and their development of multilingual, hybrid literacy repertoires drawing on practices in both school and family. In portraying students' literacy practices that are not fully seen as a resource in schools, Alvarez identifies translanguaging events, called language brokering, where the students do the labor of translation and interpretation for their parents on important communicative tasks. Alvarez suggests that academic literacy pedagogy can better reflect and draw on students' everyday literacy practices of language brokering, translation, and translanguaging.

Isawari Pandey's study (2015) also examines the movement of literacies by a South Asian immigrant community in a mid-south city after 9/11. By studying the multitude of ways that immigrants adapt, recreate and recirculate literacy in the processes of relocating, preserving one's culture, and resituating and negotiating in a new sociocultural context, Pandey argues that literacy has a migratory nature of its own that is more multidirectional internally and externally than the geographical movements of literacy users. Different from the autonomous model's assertion that literacy can be acquired once and for all as value-free practices and applied universally, Pandey's study sheds light on the nature of literacies as often "unsettled and unsettling" (26). Literacies are often in motion as "complex sets of practices and values open to multiple adaptations and negotiations" (10). Addressing both local and trans-contextual aspects of literacy, Pandey describe that the migration of bodies and literacies are called forth by "a complex web of local-global and internal-external forces" in which the mobile bodies "not only

leave their footprints behind but also carry deep impressions of their “roots” that they work to repurpose and re-practice in relation to different power structures found in a new place (p. 5-7).

In studying how a group of multilingual women migrants move their literacy repertoires with them as they re-situate themselves in various professional and social contexts of a new country, Lorimer-Leonard (2017) critiques composition and literacy scholars’ treatment of literacy and language as “stable tool-like resources” which doesn’t critically examine when and how writers are able to draw on them or not (p. 7). Lorimer-Leonard redefines literacy repertoires as “the complex cluster of... literate strategies developed across the lifespan” which includes “users’ metalinguistic understandings and language ideologies that condition what they do with these practices in communicative situations” (p. 7). In looking at how the multilingual women attempt to move their literacy repertoires, Lorimer-Leonard (2017) uncovers three forms of relational movement—fluidity: successful practice of particular literacies when institutional social and economic values do not come in conflict with those of the writer; fixity: stalled, stuck, hidden, or elusive form of movement led by a mismatch between the institutional values and those of the writer; and friction: an institutionally manipulated form of movement that initially allows one’s literacy repertoires but also shape them to specific ends that the institution desires. Lorimer-Leonard’s analysis of these relational and complex forms of literacy movement account for the agentic role of institutional ideologies and values that mediate the trajectories and degrees of movement of writers’ literacy repertoires.

Following students from different tracks of high school through their transitional time after high school, Brice Nordquist’s ethnographic study (2017) presents a parallel approach to Lorimer-Leonard’s study (2017) on researching how people move their literacy repertoires across contexts and institutional boundaries. Drawing on Blommaert’s “sociolinguistics of

mobility,” Nordquist proposes to study literacy as not in place or context, but always in motion. The concept of literacy in motion, as Nordquist explains, requires us to approach schools, classrooms, students, and ourselves as “complexes of mobility” that are constituted and connected across time and space through perpetual and entangled material, representational, and embodied beings. Nordquist describes that studying literacy this way helps us better understand how students’ “mobile literacies” reproduce, maintain, and resist material places and social relations across lines of race, ethnicity, class, gender, language, and so forth (p. 132-33). As an important implication, Nordquist argues that by understanding how their literacies are mobile and traceable, students can metacognitively reflect how their own literacy practices both assimilate to and resist dominant values of literacy at different times.

These studies on literacy across contexts primarily taught us about the mobility of literacy—literacy does move in various forms of ebbs and flows with varying degrees and fluidity relational to the social power dynamics. The trans-turn of studying literacy as movement and retheorizing literacy as translingual and mobile has challenged the monolingual ideology in theoretical and empirical terms by demonstrating that literacy practices permeate and rework language boundaries that are demarcated as fixed and stable in the monolingual ideology. Literacy practices are emergent and co-constructed among literacy users in negotiation with the different language repertoires as well as the power structures around race, language, socioeconomic class, gender, and other social relations. Building on my previous discussions of why the dominant ideology of literacy needs to be understood at the intersections of language, literacy, and race, I argue that there is a need for more studies that examine how multilingual students of color produce translingual literacies in varying relations to the dominant ideology of literacy that is both languaged and raced. My dissertation study addresses what Kynard (2013)

points out as the need to examine literacy from the perspectives of interrogating the “still dominant White center” in literacy and composition studies. In studying with multilingual women writers, Lorimer-Leonard (2017) observes that the writers practice literacy in accordance with “metalinguistic understandings and language ideologies that *condition* what one does with literacy practices in communicative situations” (p. 7). It is important to examine how marginalized student populations understand and navigate the ideologies they encounter across different contexts of using literacy in order to tell a more complex and complete story of mobilities, frictions and obstacles involved in the movement of literacy. Studies that examine how literacy users, especially those who are marginalized in race, language, class, gender, and other aspects, navigate the dominant ideologies as they practice literacy across contexts have important implications for better understanding the kinds of labor, negotiation, and performativity that literacy users do in their practices as well as the co-constructions of agency among literacy users with asymmetrical relations of power.

Defining Theoretical Constructs and Research Questions

In what follows, I first delineate the historical and ongoing dominant narrative constructs of the White monolingual English ideology that are named as stock stories and explain that my research examines how participant collaborators navigate those stock stories in their metacognitive narratives and literacy practices. I then lay out my research inquiry into specific sub-research questions and describe the theoretical constructs that are salient such as metacognitive relationships, intersectionality, language identity, rhetorical attunement, and counterstory.

Drawing on both critical race theory and a translingual paradigm, I identify the dominant ideology as White and monolingual English and frame its narratives and discourses as “stock

stories” (Delgado, 1989; Martinez, 2014). Stock stories are narratives that people in dominant power craft and sediment in society so that the narratives explain away and justify the status quo of social relations across lines of race, language, class, gender, and other social categories (Delgado 1989). Those who buy into the stock stories often insist that “their version of events is indeed reality,” and any stories that question these normative narratives are labeled as “biased, self-interested, and ultimately not credible” (Martinez, 2014, p. 38). In the context of understanding the dominant ideology of literacy as White and monolingual English, stock stories can be traced back to historical co-naturalizations of race and language in the colonial era (Rosa & Flores, 2017). European colonial agents viewed the indigenous languages of non-European populations as primitive and less evolved and consequentially, non-European communities as subhuman and inferior to Europeans. Colonizers believed in a stock story that the only way colonized people can further develop their humanity is by learning and mastering the language of Europeans, succumbing to Christianity, and adopting the European ways of life. In the formally post-colonial era, however, the dominant stock stories transform to a partially positive narrative of framing indigenous languages as “repositories of exotic worldviews” that are actually marked and translated as “antimodern communicative forms that hinder” economic and global development (Rosa & Flores, 2017, p. 625).

In the contemporary context of English as an international lingua franca, well-circulated stock stories of the White monolingual English ideology are often recognizable in narratives that promote Standard (Written) English, native/non-native binaries, and accent hierarchies. “Speak English if you are in America” has been a classic narrative that is frequently deployed as a raciolinguistic tool to suppress translingual and specifically non-English literacy practices and denigrate multilingual people in various public spaces. In transnational contexts of English

language teaching, there are still widespread beliefs in language teaching industries of many countries that “native-speaker” teachers are more desirable and compensated more compared to “non-native” teachers, many of whom are racialized (Canagarajah 1999; Shuck 2006). Stock stories like these that promote English-only or White nativist middle-class English are exerted by the white colonial gaze that ignores the historical and contemporary multilingual reality of the U.S. and complexities of language identities that defy native/non-native binaries. Even when racialized subjects engage in “language practices that would likely be legitimized or even prized were they produced by white speaking subjects,” they are still perpetually perceived and interpreted as linguistically deficient (Rosa & Flores, 2017, p. 628). Such racialized language perception is a product of the White monolingual English ideology of literacy over sedimented spatiotemporal relations. Flores and Rosa (2015) and Rosa and Flores (2017) argue for the need to more critically understand and intervene in the linguistic interpretations of white listening and speaking subjects and more broadly, perceptions of racial and linguistic difference. In line with one of the CRT tenets I discussed earlier that racism is a structural issue, white speaking and listening subject positions should be understood as subjectivity of whiteness that can be “situationally inhabited both by individuals recognized as white and nonwhite” as well as “nonhuman entities such as institutions, policies, and technologies associated with linguistic profiling” (Rosa & Flores, 2017, p. 628).

Stock stories of White monolingual English ideology of literacy also lie in regimentations of racial and linguistic categories which jointly construct linguistic and racial forms as “mutually recognizable” entities as “named languages/varieties and racial categories” (Rosa & Flores, 2017, p. 631). Rosa and Flores discuss the formation of language varieties such as African American English or Chicano English and linguistic appropriations based on stereotypes such as

Mock Spanish and Mock Asian as regimentations to investigate further. Another example would be narratives around accent hierarchies that often perpetuate the notions that British, French, and other European accents are considered attractive and desirable whereas accents of Asian, Latinx and African or Black speakers are regarded as barriers to overcome in communication. In theorizing the dominant ideology of literacy as White and monolingual English in my study, delineating the stock stories around Standard (Written) English, native/non-native binaries, and accent hierarchies serves as theoretical and analytic measures to examine how my participant collaborators navigate and respond to the stock stories they encounter and the dominant ideology at large. In their metacognitive narratives around literacy practices and experiences, I will look at how participant collaborators make sense of, negotiate with, and resist the stock stories of the White monolingual English ideology.

My main research question, as stated earlier, is: How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology? A key idea embedded in this research inquiry is the need to examine how multilingual students of color relate to the dominant ideology of literacy consciously and unconsciously through their literacy practices. I frame more concretely: What kinds of metacognitive relationships do students have with the dominant ideology in emergent moments? In educational theory, metacognition means “knowledge of one's knowledge, processes, and cognitive and affective states as well as the ability to consciously and deliberately monitor and regulate one's knowledge, processes, and cognitive and affective states” (Hacker, 1998, p. 11). In composition studies, Beaufort (2007) has called metacognition as “reflection-in-action” and “vigilant attentiveness” to one’s writing process (p. 152). Translating these understandings of metacognition to my dissertation study, I focus on

‘metacognitive relationships’ that the participant collaborators have with the dominant ideology of literacy in intellectual, socioemotional, and practice-based capacities. Specifically, I explore these inquiries: In what ways are the participant collaborators aware of the dominant ideology of literacy that intertwines language and racial hierarchies? What are the stock stories that the participant collaborators encounter and what are the kinds of reflective narratives that they use to talk about the dominant ideology as they understand it? How do the participant collaborators practice literacy across contexts in a range of explicit and implicit relations to the dominant ideology? How do they draw on their translingual literacy repertoires in negotiation with and/or against the stock stories of the dominant ideology? How do they practice agency in laboring on their literacy practices in tensions with the dominant ideology?

In order to examine how participant collaborators navigate the White monolingual English ideology of literacy, i.e. their metacognitive relationships with the ideology, I begin my inquiry from exploring what kind of narratives participant collaborators use to talk about their ‘intersectional identity’. As theorized by Crenshaw (1991, 2013), intersectionality is the awareness of one’s lived experience over simultaneous axes of social identities such as race, class and gender within systems of oppression. Intersectional identity is thus part of one’s metacognitive experience and serves as an entry to explore in what ways participant collaborators are aware of the dominant ideology of literacy and how they respond to the stock stories of the ideology through reflective narratives. As a salient thread of intersectionality, language identity is an analytic construct to examine what it means for participant collaborators to be a multilingual person living in the U.S. in the context of transnational diaspora in varying tensions with the dominant ideology of literacy. Positioning participant collaborators’ language identity and larger, holistic intersectional identities as the entry to explore my main research

question, I can then explore further what are the kinds of narratives participant collaborators use to talk about their literacy practices and how they practice literacy across contexts of home, school, work, community, and digital spaces. Closely related to language identity, part of my research looks into the participant collaborators' literacy practices that serve to maintain their sense of identity around the ability and regularity to use familial heritage languages. Cognizant of the translingual scholars' warning to not treat even the minority heritage languages as stable and uniform entities and commodities as would be defined from the monolingual ideology (Horner & Alvarez, 2019; Lu & Horner, 2013), I focus on participant collaborators' metacognitive narratives on how they develop and labor on a practice of using their familial heritage languages in tensions with the White monolingual English ideology. As all of my participant collaborators are 1.5 generation refugees and immigrants, their rhetorical capacity to use familial heritage languages, which are ethnic minority languages in Burma, plays an important role in how they build their language and immigrant identities and their overall intersectional identity in a transnational diaspora.

Especially for multilingual people, their embodied practices of communicating across difference over spatiotemporal relations have cultivated a disposition among them what literacy scholars have termed as "rhetorical dexterity" (Carter, 2008), "rhetorical attunement" (Lorimer-Leonard, 2014), or "rhetorical sensibility" (Guerra, 2016) which counter the monolingualist attitudes of conforming to a language standard. Lorimer-Leonard (2014) defines rhetorical attunement as "an ear for, or a tuning toward, difference or multiplicity" that "invites the negotiation of meaning across difference" in communicative acts (p. 228). Emphasizing the sociopolitical ideologies that multilingual students often have to navigate, Guerra (2016) defines rhetorical sensibility as developing "a full quiver of the rhetorical and semiotic resources they

[students] need to have at their disposal” in order to effectively address the challenges of complex communicative occasions. As part of the inquiry into the participant collaborators’ literacy practices across daily contexts that they navigate, my study examines how participant collaborators show different kinds of rhetorical attunement and resourcefulness as they move across spaces and situate themselves in a literate activity. As a larger implication, my study delves into what rhetorical attunement means for how participant collaborators navigate and respond to the White monolingual English ideology of literacy.

Because multilingual students of color often have to conform to English-only or English-dominant literacy practices in academic spaces, my dissertation study also explores how participant collaborators practice literacy in social and community contexts outside of academic and school settings. While scholars have studied students’ out-of-school and community literacy practices to examine the relationships between literacies taught at school and literacies practiced in other contexts and how students can bridge these literacy repertoires, Hull and Schultz (2002) offer a thoughtful critique that we do not put up a false dichotomy between school and community literacies that “relegates all good things to out-of-school contexts and everything repressive to school” (p. 3). Horner (2013) also warns that we need to be critically mindful about how we conceptualize spaces of literacy studies because over-deterministic “spatialization can contribute to fetishizing specific “local” practices and contexts as in themselves producing specific effects” (p. 5). With these critical considerations in mind, I look at the metacognitive narratives of participant collaborators for how they talk about their literacy practices in spaces such as family, ethnic refugee and immigrant community, church space, etc. as well as the ways they practice rhetorical attunement across all the contexts they navigate on a regular basis.

One crucial contribution in the framing of participant collaborators' literacy practices in social and community contexts is that this dissertation study helps create a rhetorical space for participant collaborators to craft "counterstories" that question and resist the White monolingual English ideology of literacy as an empirical critique of the stock stories I discussed earlier. Originally developed by CRT scholars such as Delgado (1989), counterstory as a storytelling method "serves to expose, analyze and challenge stock stories" of the dominant ideology and helps "to strengthen traditions of social, political, and cultural survival and resistance" (Martinez, 2014, p. 38). In my dissertation study, I was able to incorporate counterstorytelling through a collaborative effort of community engagement and public scholarship. As a member of the diasporic community of Burma in the Greater Seattle and member of the board of directors of our community's non-profit organization called the Northwest Communities of Burma (NWCB), I was fortunate to have an opportunity to work with my community members in curating a museum exhibit called "Woven Together: Stories of Burma/Myanmar" at the Wing Luke Museum of the Asian Pacific American Experience in Seattle's Chinatown/International District. We were able to agree and arrange in advance that my participant collaborators would create counterstory artifacts that contribute to both my dissertation research and the community exhibit that runs for a year starting December 2019. During my research process, three of my participant collaborators were able to complete their counterstories and showcased their photo essay, poem, and comic sketch in the exhibit that reflect on their multilingual identity and critique different aspects of the White monolingual English ideology.

Synthesizing and weaving together the above theoretical constructs, I delineate my complete set of research questions as follows:

How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology?

1. What kinds of metacognitive relationships do students have with the White, monolingual English ideology in emergent moments?
 - a. What are the kinds of narratives students use to talk about their intersectional identity?
 - b. What are the kinds of narratives students use to talk about their language identity?
 - c. What are the kinds of narratives students use to talk about maintaining their familial heritage language(s)?
 - d. What are the kinds of narratives students use to talk about the dominant ideology?
2. How do students practice literacy across contexts in varying tensions with the dominant ideology?
 - a. What are the kinds of narratives students use to talk about their literacy practices?
 - b. How do students practice rhetorical attunement across contexts?
 - c. How do students practice literacy in social and community contexts outside of academic spaces?

Conclusion

In this chapter, I have drawn on the translingual scholarship and studies that examine literacy as movement. Rethorizing literacy as translingual and mobile is a great contribution to better understand the nature of literacy practices in the contemporary contexts of (im)migration and dynamic transnational relations. Drawing on the CRT scholarship and raciolinguistic framework (Rosa and Flores, 2017; Flores and Rosa, 2015), I have argued that literacy as

translingual and mobile also needs to be understood at the intersections of language and race because of the historical and ongoing intertwined oppression of language and race toward multilingual communities of color in the U.S. I have then defined the dominant ideology of literacy as White and monolingual English and developed theoretical constructs to examine how multilingual students of color practice literacy across contexts in varying relationships with the White, monolingual English ideology.

In the next chapter, I will outline how I developed an anti-racist methodology that incorporates public scholarship in examining the students' metacognitive relationships with the dominant ideology and their literacy practices across contexts that respond to the ideology.

Chapter 2

Methodology of Antiracist and Public Scholarship

In chapter 1, drawing on the scholarship of critical race theory and studies on raciolinguistics, translingualism and literacy as movement, I argued that literacy, retheorized as translingual and mobile, should be recognized as mediated not merely by the monolingual ideology but by the raciolinguistic White and monolingual English dominant paradigm. I continue to explore in this chapter what it means to challenge and begin to dismantle this dominant ideology of literacy in the way I study and learn with multilingual students of color on their literacy practices across contexts. In literacy research, scholars have studied literacy practices most often via ethnographic methodologies, which include observations of literacy practices and interactions with participants through various forms of teaching and learning, qualitative interviews, artifact analysis, and analysis of personal or sociopolitical history. For example, in the studies on mobility of literacy practices, Hernandez-Zamora (2010), Meyers (2014), Pandey (2015), Alvarez (2017), Lorimer-Leonard (2017), Fraiberg, Wang and You (2017), and Nordquist (2017) all used some variations of ethnographic methodology. To account for transnational relationships of the research sites in their study of Chinese international students' literacy practices, Fraiberg, Wang and You (2017) drew on Latour's actor-network theory and employed ethnographic tracing of "localizing the global, redistributing the local, and connecting sites" in their ethnographic observations of the students and their literate activities. Nordquist (2017) has also urged for a mobile ethnographic approach that uses mapping methods drawn from geography and migration studies. In these efforts to study the sociopolitical trajectories of literacy movements and especially in literacy research that moves toward social equity and justice, I argue that there also needs to be more collective labor on critically reflecting

and building methodological frameworks that are explicitly anti-racist and decolonial that question and resist Eurocentric assumptions and practices of conducting and disseminating research which have been described as “epistemological racism” (Scheurich and Young, 2002, p. 51). In the scholarship on decolonizing research, Tuck and Yang (2014) have also argued that “the relationship of research to other human ways of knowing” in the Western academy “resembles a colonizing formation, acquiring, claiming, absorbing, consuming” (“Axiom III” section, para 3). I resist these colonial and commodified relationships of research in how I build more equitable research relationships with the participant collaborators.

As stated in chapter 1, my research question examines: How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology? In order to make visible and critique the dominant ideology of literacy that is often normalized in assumptions and practices of literacy in institutional cultures and public imagination, I outline below an antiracist methodological framework that would help examine how multilingual students of color navigate, negotiate with, and resist the dominant ideology of literacy. I will discuss how my methodological framework is built with the tenets of an antiracist epistemology informed by critical race studies. Within these tenets, I also discuss my project’s inclusion of practicing public scholarship as an action-oriented way to disrupt the dominant ideology of literacy with my participant collaborators. I will then describe the study context of how I formed my research community building on existing relationships I have within the local diasporic Burmese community. Next, in the discussion of my study design, I use the term “data engagement” as a counter-effort to traditional extractionist forms of research, in describing the multifaceted forms of research I engaged with participant collaborators: oral histories, interview conversations, self-

talk reflections, writing samples across contexts, and counterstory artifacts. I then describe the multiple levels of data analysis and interpretation and end with a concluding discussion on my methodological framework.

Tenets of Antiracist Methodology

Ontologies and epistemologies of academic research are “deeply interwoven within the social histories of particular civilizations and within particular groups within those civilizations” (Scheurich and Young, 2002, p. 59). Embedded in its own historical and social experiences, the dominant group of the Western academy theorizes and constructs “the world” or “the Real” by making its own community the center of the universe (Said, 1979; Gordon et al., 1990; Collins, 1991; Banks, 1993). Many of the scholars who are credited and respected for their contributions to positivism, postpositivisms, constructivisms, the critical tradition, and postmodernisms/poststructuralisms have been white, speaking and writing from their social histories. Research epistemologies that underlie many disciplines including literacy and composition studies then have unsurprisingly tended to exclude or ignore ways of knowing and learning in indigenous, formerly colonized and enslaved, or racialized communities of color. Through traditional methods of classification, definition, data extraction, interpretation, and representation, research at times becomes a “colonizing method of claiming sovereignty and ownership over knowledges” of marginalized communities (Salomon, 2015, p. 188; Tuhiwai Smith, 1999). Epistemological racism allows for researchers to elicit narratives of pain and trauma from historically oppressed communities and perform erasure by unwittingly imposing hopeful narratives and interpretations of progress into the much unchanged conditions of structural racism in the academy and society at large (Vizenor, 1993; Tuck, 2009, 2010; Youngblood & Mazzei, 2009). It is therefore crucial to practice critical reflexivity in reassessing

our disciplinary epistemology and come to a more robust understanding of the dominant ideology of literacy and language from an anti-racist perspective, as I have argued in chapter 1. Especially in my study that critiques that the dominant ideology needs to be understood as an intertwined entanglement of race, language and literacy, I need to not just talk the talk but walk the walk by enacting my theoretical argument into action in the way I do research and work with my participant collaborators.

In building an anti-racist methodological framework, I again draw on the critical race theory (CRT) studies and specifically, antiracist scholarship that is emerging across the humanities and social sciences. Ibram Kendi (2019), a leading author on antiracist practices and founding director of the Antiracist Research and Policy Center at American University, defines antiracism as “locating the roots of problems in power and policies” instead of placing responsibility on the “cultures” of marginalized communities and “confronting [and changing] racial inequities” (p. 9). As the first tenet of an antiracist methodological framework, it is important to center historically marginalized and racialized people in our research by making visible their lived experiences and the “simultaneity of [their] oppressions” (Brewer, 1993, p. 16). In line with Crenshaw’s (1991, 2003) theory of intersectionality, antiracist research must rest on the understanding of interlocking oppressions, “imbrications of race, gender, sexuality, and class identities as evidence of the complexities of our lived experiences,” and differential privileges (Sefa Dei, 2005, p. 13). Centering marginalized people in research means that we see people we do research with as more than research “subjects” to study, but as theorists and knowledge makers of their everyday lived experiences and practices. Traditional views of research in the Western academy would see participants as subjects “whose choice for inclusion had to be matched or randomly selected or justified in some way,” but feminist and equity-

oriented views of research would see them as “participants (with the researchers) in a study who would need understanding, voice, and power” (Sullivan and Porter, 1997, p. 30). In my dissertation project, I describe the students who participated in the study as “participant collaborators” rather than the traditional terms “research subjects” or “participants”. The language of using “participant collaborators” connotes their active involvement that goes beyond traditional forms of research participation in which people may merely answer predetermined or semi-structured questions of researchers and play little role in the processes of knowledge making and communicating the research. In my study, just as I have multiple roles as a Burmese community member, former teacher and mentor of the students, students also have multiple active roles as participants, co-researchers and co-writers in collaboratively conducting the research processes and creating the counterstory artifacts that communicate to a public audience.

In centering the multifaceted lived experiences of historically marginalized people, researchers need to exercise critical reflexivity of their positionality in relation to their research communities. As Sefa Dei (2005) argued, antiracist research is “not about becoming located or situated in another’s lived experiences but is rather an opportunity for the researcher to critically engage his or her own experience as part of the knowledge search” (p. 2). As a member of the diasporic Burmese community in the Puget Sound region stewarded by Coast Salish peoples, I used this dissertation study as a means to further build meaningful relationships with multilingual students of color in my community and critically reflect on what would be my roles as a scholar-teacher and community member in contributing to the goals of community empowerment and social change. As part of practicing critical reflexivity as researchers, antiracist methodologies that we develop should make a clear break from liberal multiculturalism or “the smile of diversity” as Ahmed (2012) calls it. In academic research and university

administration in the recent years, there has been a heightened discourse around diversity, equity and inclusion (DEI); however, if structural racism built into the institutional practices around research, teaching and administration is being purposely rectified is a different reality (Ahmed, 2012). Antiracist research should be thoughtfully designed so as to address the structural problems of inequities in research communities, instead of recommending research conclusions on individual and interpersonal notions of empathy and sensitivity which often have limited capacity for making cultural and institutional shifts.

Practicing critical reflexivity as antiracist researchers also helps us rethink the ethics and politics of collaboration with our research participants. As a counter-effort to the colonizing methods of research, genuine collaboration in antiracist research means working on a shared, collective vision based on mutual respect and open dialogue among all the research partners (Sefa Dei, 2005; Lincoln and Gonzalez, 2008). Jolivette (2015) argues that there should be three fundamental considerations to ethics of collaboration: 1) research processes should be defined as a collective endeavor and a shared knowledge creation process between researchers and community partners; 2) knowledge produced by the community members and traditional knowledge keepers must be acknowledged and have an important role in co-constructing the arguments of the research; 3) only research that is responsive to the social, legal, economic, cultural, and political policy needs as identified by community experts should be conducted (p. 1). Through active involvement of the research communities, power in research is then more horizontally distributed by seeking to build and sustain reciprocal relationships between academic researchers and community participants and by yielding to the specific needs of local communities. These ethics of collaboration should help antiracist researchers to be reflexive and revisionist of their everyday research practices that make a departure from forms of coercion, co-

optation, control, or tokenizing and reach a new politics of transparency and accountability (Sefa Dei, 2005). In designing my dissertation study, I turned inward to my own local Burmese community by organically building on the past collaborations and mutual trust and relationships I already have with community members. My former efforts of conducting an ethnographic study at a literacy learning center fell through which presented a fortunate opportunity for me to rethink my assumptions of doing research and see possibilities of collaborative knowledge making which would benefit my Burmese community of refugee and immigrant students who are under-represented in literacy research. Because of my status as a community insider who speaks both Burmese and English and have shared cultural understandings with participant collaborators, I was able to check in frequently and responsively with participant collaborators and incorporate their ideas into the research design and implementation processes as well as help attain proper compensation for their time, energy and labor invested in the project. Instead of the traditional term “data collection”, I use the term “data engagement” which more accurately describes the collaborations involved in the research processes and counters the notions of extractionist use of research.

For the processes of knowledge making, representation and distribution, antiracist research should challenge the traditional and unidirectional flow of knowledge making in the academy: flow of knowledge from research “subjects” to the academic “expert” and then to an epistemic community of scholarly audience behind paywalls of academic publications and databases (Gonzalez and Lincoln, 2006). There should instead be multidirectional means of knowledge making and distributing where fruits of research materialize as community literacies and there are opportunities for community members to co-author or co-present the research findings with academics in appropriate contexts. As Sefa Dei (2005) has argued, antiracist

research should open up new lines of communication and dissemination of research that benefit the local communities and not just academic circles. In my dissertation study, as the participant collaborators are college students, I discussed with them before starting the research process that they are always welcome to observe and learn more about academic research protocols and co-author or co-present the research findings with me if these collaborations would benefit their academic careers. I also incorporated a public scholarship endeavor in my study as a way to open up community access to the participant collaborators' work and help facilitate a community literacy and representation. Relating to challenging the unidirectional flow of knowledge in academic research, the final tenet of antiracist research methodology I draw on is using multidirectional knowledge making to challenge and repair injustices. Antiracist research should be not reactive but proactive and action-oriented in some ways to directly address the social oppression that the research communities have faced (Habermas, 1987; Rymes et al., 2005; Souto-Manning, 2014; Salomon, 2015). Efforts of using research knowledge to challenge systemic inequities have been described as community-based research (Flower, 2008; Grabill, 2012), activist research (Mitchell and Wiley, 2008; Blythe, 2012), or public scholarship (Ang, 2006; Hale, 2008; Ganz, 2011; Bartha and Burgett, 2015).

In traditional academic research, we often hold space for participants to answer research questions and contribute with narratives about their experiences on the topic of investigation. In my dissertation study, however, I have used public scholarship as a tangible part of an antiracist methodology, whereby I help create space for participant collaborators to metacognitively reflect on their experiences of being multilingual students of color in the contexts of social oppressions around language and race as well as to craft counterstory narratives that navigate and challenge the dominant ideologies of literacy. While I was in the early phase of designing my project, the

Northwest Communities of Burma (NWCB), a local non-profit organization where I serve on the board of directors, started planning with the Wing Luke Museum to collaborate on a museum exhibit about diasporic Burmese American identity and culture. Along with other NWCB colleagues and members from the local Burmese community, I agreed to serve on the community advisory council of the museum to help build content for the exhibit and also as a text writer at a later stage of exhibit implementation. Leveraging this opportune timing between my dissertation study and the exhibit project, I discussed with the community members and participant collaborators, and we agreed to contribute research artifacts such as counterstories from the dissertation project to the community exhibit where participant collaborators would have a larger public audience to showcase their work. While public scholarship might be defined by some as a way to disseminate research findings to a wider audience outside of academic contexts, I conceptualize and practice it in my study as reciprocal and multidirectional ways of knowledge making with my research community in order to challenge the structural inequities around literacy practices. Ellison and Eatman (2008), for example, argue that public scholarship should encompass “different forms of making knowledge about, for, and with diverse publics and communities” in scholarly or creative activities (p. iv). Such a framework of public scholarship situated in antiracist research principles would allow for academics to contribute their labor in tangible projects that materially benefit the communities of their interest and also amend the academic practices of knowledge making within the university to be more socially equitable.

Study Context

The impetus of this study owes to my wishes to do community engagement with fellow diasporic people of Burma through my academic research and also to push boundaries on the reachability of academic scholarship to public audiences. As an academic woman of color who

practices being an anti-racist researcher and equity-minded teacher, creating forms of knowledge to build community as well as to contribute to academic scholarship is my “both-and” goal and practice. Through the methodology of antiracist and public scholarship, I join literacy and composition scholars who have conducted various forms of community engagement and argue that there are potentials and opportunities for opening up the scope of publicly engaged academic scholarship as ways for academics to participate in grassroots community engagement, social activism, and public policies. In literacy and composition studies, there has been a “public turn” that can be seen in the efforts of service learning pedagogy, community literacy, researching inside and outside classrooms, and analysis and interventions of public rhetorics and discourse (see, for example, Deans 2000; Isaacs and Jackson, 2001; Weisser, 2002; Hull and Schultz, 2002; Nystrand and Duffy, 2003; Matheiu, 2005; Edbauer, 2005; Keller and Weisser, 2007; Flower, 2008; Kirsch and Rohan, 2008; Deans, 2010; Ryder, 2011; Rai, 2016). My study in collaboration with a public museum institution is a different form of public-turning academic research in literacy and composition scholarship which situates community literacy (by way of helping curate a museum exhibit) in antiracist and social justice-oriented methodology.

When I moved to Duwamish (Seattle) in 2014 for graduate school, I started looking for a local Burmese community in order to stay connected to my diasporic identity and community wherever I am. Luckily I got connected to a local non-profit organization called the Northwest Communities of Burma (NWCBC) founded by a community leader whose family was the very first group of people from Burma to have migrated as Karen ethnic minority refugees and settle in the local area. As Burma had been seized by a military regime since the 1960s, there have been waves of migration of ethnic minorities from Burma as political refugees and immigration of dominant ethnic peoples of Burma to the U.S. for seeking better economic and educational

opportunities. Through participating and volunteering at the NWCB community events and events hosted by a local Burmese Buddhist monastery, I started getting to know the community more broadly and developed relationships with the 1.5 and 2nd generation² refugee and immigrant youth as well as their parents and family members. I became friends with people who immigrated from my hometown, Yangon, and also people of ethnic minorities such as Karen, Karenni, Chin and Rohingya with whom I didn't often cross paths when I lived in Burma. Because of the government oppression of ethno-linguistic minorities and geographic separation between the economic center of urban cities where I was from and ethnic minority states, I only had partial and stereotypical knowledge about various ethnic peoples of Burma when I lived there. I had an opportunity to deepen my relationships with the community members when I volunteered as a lead-teacher in the NWCB summer school program in 2015 and 2016. Students ranged from as young as fourth grade to middle-schoolers to seniors in high school. I taught English reading and writing literacies that promote critical reading and discussion and writing skills for both academic and personal purposes. Through working with students from different ethnic minority backgrounds who shared a commonality of having moved to the U.S. as refugees, I learned about their first-hand stories on fleeing their villages in Burma as political refugees and going to makeshift schools inside the refugee camps alongside the border of Burma and Thailand. While recognizing that I came to the U.S. as an international student with relative privileges, I related to the students' narratives of their early struggles in the U.S. as linguistic minorities and new immigrants who had to find whatever ways they could to stay in school, become more adept and confident in using English and better understand the unspoken social and

² '1.5 generation' broadly refers to those who immigrate to a new country before or during their early teenage years. '2nd generation' generally refers to the U.S. born children of foreign-born parents who are '1st generation' immigrants. Please see Rumbaut (2004), "Ages, Life Stages, and Generational Cohorts: Decomposing the Immigrant First and Second Generations in the United States" for more details.

cultural norms in the U.S. I also learned about resilient efforts of students' families and the larger community to maintain speaking and using their heritage languages as well as challenges students still go through as multilingual or "non-native" English speaking students in K-12 and higher education.

Though I had to discontinue my volunteering as a summer school teacher in 2017 for a financial need to seek a paid job elsewhere, I kept serving on the NWCB board of directors and also as an officer at the Burma/Myanmar Student Association (B/MSA) at my university. I participated as a mentor for the youth at occasional community events such as college admissions essay workshop and career planning talks. Since there is a NWCB facebook group for youth and young adults, we kept in touch there by sharing resources on educational and career advancement and community building. Older community members and volunteers would also introduce me to college students in the community that I had not met, and I would share some relevant resources and stayed connected with them. In early 2017, the Wing Luke Museum of the Asian Pacific American Experience in the international district of Duwamish (Seattle) began partnering with the NWCB for a two-year long museum exhibit project on Burmese American identity and immigrant stories. Here, I describe our community process of exhibit planning because it sets up some of the context for my dissertation study and how I was able to include an antiracist and public scholarship practice in the study. In anti-oppressive research, Brown and Strega (2015) argue that research should take place only with authentic relationships between academics and potential research communities. Part of the reason for writing this narrative about the study context is also to document and critically reflect on my experience of developing a research purpose and methodology out of social engagement and sustained relationships I have with the Burmese community members.

Two years prior to 2017, we at the NWCB submitted an exhibit proposal to the Wing Luke since the museum at the time did not have any Burmese or Burmese American stories in their exhibits. When we started the partnership in 2017, we followed the museum's community-based exhibition model which forms a community advisory council (CAC) of twelve to fifteen local members of a community in question who are willing to volunteer their time and participate in the exhibit curation process. The CAC members and a team of museum staff work together throughout the process of exhibit development and design, outreach, publicity and marketing, education and public programming, and exhibit installation. Such a collaborative model between the community and the museum ensures a process of sharing expertise and knowledge by placing the CAC members in decision-making positions regarding the exhibit directions and content development while the museum staff provide input and discuss with the CAC members to coordinate the exhibit design aspects, use of different media, advertising and public programming.

Our CAC group was comprised of the NWCB board of directors including me and other local community members who were interested and able to join the group. The CAC held regular meetings and events from mid-2017 to late 2019 until the exhibit opened to public in December 2019. In 2017, The CAC started community monthly conversations where we discussed general themes and stories that we wanted to develop as content for the exhibit. As an overall objective, we wanted to co-produce an exhibit with the Wing that tells the story of the Burmese-American hyphenated and in-between identity in all its complexities and multiple perspectives. Since Burma is a racio-ethnically diverse place with an official record of more than 135 ethnic groups who speak over 100 languages, our two main goals for the exhibit were: 1) to include representations of multiple voices and stories from the community across many ethnic groups of

Burma who reside in the local Duwamish (Seattle) and 2) to tell the stories across generations from the youth, their parents and grandparents regarding their different experiences of being a Burmese in the diaspora or being a Burmese American. The exhibit planned to cover the history of Burma and Burmese people's migration and immigration to the U.S., linguistic and cultural diversity of Burmese ethnic groups, food, arts and culture, politics in Burma, and challenges and contributions of Burmese Americans to the Pacific Northwest and the U.S.

Through in-person connections and Facebook group channels we had via the NWCB, the CAC members including me started collecting photos of community events, artifacts and memorabilia from community members such as traditional clothing and handicraft. Since we decided that we wanted to tell intergenerational stories and use the exhibit as an opportunity for the 1.5 and 2nd generation youth to listen to their elders' stories of migration and learn more about their familial and cultural history, we recruited about twenty high school and college students in the community who are interested to conduct oral history interviews with elders in their families. The Wing Luke provided oral history training sessions in which students learned about the benefits of oral history research, learned to use the audio equipment and practiced with their peers for how to be good interviewers and listeners. Throughout the oral history research process, each adult in the CAC was paired with a student who was conducting an oral history so that we could serve as individual mentors for guiding students through the processes of generating interview questions, conducting the interview, translating and transcribing interviews, and helping troubleshoot any issues that came up. After the first round of oral history interviews were completed, we hosted a community presentation in which we showed some pop-up exhibit panels with the content we had developed thus far as a model for what the actual exhibit would

look like, and students who already conducted oral histories led a discussion on what that experience was like and helped recruit more youth interviewers for oral histories.

While engaging in these processes of exhibit development, I started thinking about what I wanted to do for my dissertation study in autumn 2018. In conceptualizing my research design, I had a fixed idea that I needed a physical research site such as a writing classroom to observe and interview students and teachers either at my institution or elsewhere. Since I have always tried to do community engagement and social justice related work as part of my graduate school endeavors and wanted to include that element of my work in the dissertation study, I thought through different possibilities of research which included working with a writing classroom that serves linguistically minorized students at my institution, working with a community literacy center that could potentially incorporate some work of public scholarship, or with students from my own local Burmese community. But I prematurely ruled out working with my Burmese community students because of not having a single, coherent research site—students live in different cities in the local region and go to different four-year universities and two-year community colleges, and I thought it might be unrealistic to try to organize a research project around students' different educational circumstances and everyday schedules. After some consideration, I decided to choose a research site outside of my institution which was a community literacy center that serves adult learner students who are recent refugees and immigrants trying to learn English or preparing to attain GED certificates. I started volunteering as a co-teacher in a GED prep course at the center in hopes of forming relationships with the students and conducting my dissertation research with them. However, because of changes in the leadership at the center and bureaucratic processes involved, my plans of doing research there

eventually fell through which set me back to square one and helped me sit in a moment of pause and critical reflection to rethink my assumptions and purposes of doing this research.

Engaging with scholarship on the importance of antiracist and decolonial research helped me realize that there is more need for racially minoritized scholars to be working with their own communities for the reasons of building more equitable research relationships and less hierarchical, more relational practice of power in knowledge making. Scholarship on anti-oppressive research frameworks suggests that researchers who share lived experiences of social identity and positionalities with research communities are better positioned to be telling stories that capture the full complexities of those communities (Smith 1992, 1987; Barron, 2000; Okolie, 2005). In this context, minority researchers can design more grounded research questions and processes because of a deeper understanding of social issues that are salient to the communities (Collins, 1991; Stanfield and Dennis, 1993). Since antiracist research is about empowerment and emancipation of the historically oppressed peoples, minority researchers studying and learning with their own communities poses an ideal scenario of equity-oriented research and praxis for critically examining the communities' relationships to the dominant ideologies and systems and making visible and advocating for practices of resistance and freedom from the dominant powers. These realizations drawn from the antiracist scholarship helped me revisit a possibility of doing research with multilingual students of color from the local Burmese community with whom I share language and cultural understandings and racially minoritized experiences in the U.S. I came to a realization that research site does not necessarily have to be a physical space but is actually a social construction of how I would navigate and design as a researcher. I figured that if I develop an in-depth case-study research with a small

group of students, although they might not be geographically situated in one place, it would still be a viable scope of research that I could manage and sustain.

Through the use of the Facebook youth group and in-person recruiting (which I describe in detail in the Study Design and Data Engagement section), I was able to form a research group with four college students from the community: Jasmyn, La Meh, Olive, and Zadie³ who are all ethnic minorities from Burma and moved to the U.S. with their families as political asylee refugees when they were quite young as children or early teens. Turning inward to myself and communities I belong to and critically reflecting on how I would build a research community from the perspectives of research ethics and rhetorical situatedness helped me design a research project that works in line with antiracist research principles. It was a kairotic opportunity that the timeline of my dissertation research overlapped to some degree with the period of our exhibit development with the Wing Luke. Simultaneously working on my research design and collaborating on the exhibit planning with the CAC helped me leverage this connection and led me to propose to the CAC that my dissertation research would contribute some of the research artifacts to the exhibit with the agreement of the participant collaborators. Because of the nature of storytelling for visibility and resistance of marginalized people, we decided to contribute the participant collaborators' counterstories (which I have discussed in chapter 1) into the exhibit. The CAC members enthusiastically agreed since we wanted to promote the stories and voices of the youth in the community as much as possible in the exhibit. The rhetorical situation of producing counterstories becomes more authentic for the participant collaborators now that they are not just crafting stories for very specific academic research but to reach a public audience at a museum which includes both our community members at large and a general audience who is

³ These are their pseudonyms that the students either chose themselves or allowed me to choose.

interested in stories of people of Burma. Since two of the participant collaborators, La Meh and Zadie, participated earlier in oral history research for the exhibit, we also decided to include those oral histories that they interviewed, translated and transcribed in the dissertation research. It was ideal to include their work as active co-researchers in the project which is in sync with the conceptualization of “participant collaborators” and the tenets of collaborating and knowledge making from multiple vantage points in an antiracist research study. In the following section, I discuss the details of my study design and concrete forms of data engagement.

Study Design and Data Engagement

I. Research Community and Positionality

Grabill (2012) discusses that what constitutes a “research community” is a conceptual and pragmatic problem because “communities don’t exist ready-formed and discoverable” (p. 213). Building on my discussion earlier about how I formed my research community through mishaps and critical reflections, I have taken as an important lesson that a research community should be developed as a construct unique to rhetorically situated goals of taking up a particular project based on the needs emerged from scholarly conversations of a discipline and other commitments of a researcher. In addition, the notion of “discovering” a research community might underlie unwitting assumptions of colonial research methods. As a reconceptualization of my research community as a construct specifically for this dissertation study, I have made a diagram below to illustrate how my research community grew out of community relationships and partnerships. The bidirectional arrows of the diagram speak to relational and collaborative power dynamics among the people and groups that are involved in this research. The top left and right ovals also describe the scholarly and public audiences that this study is accountable to as

well as academic conversations and community literacy practices that our study draws from and contributes to.

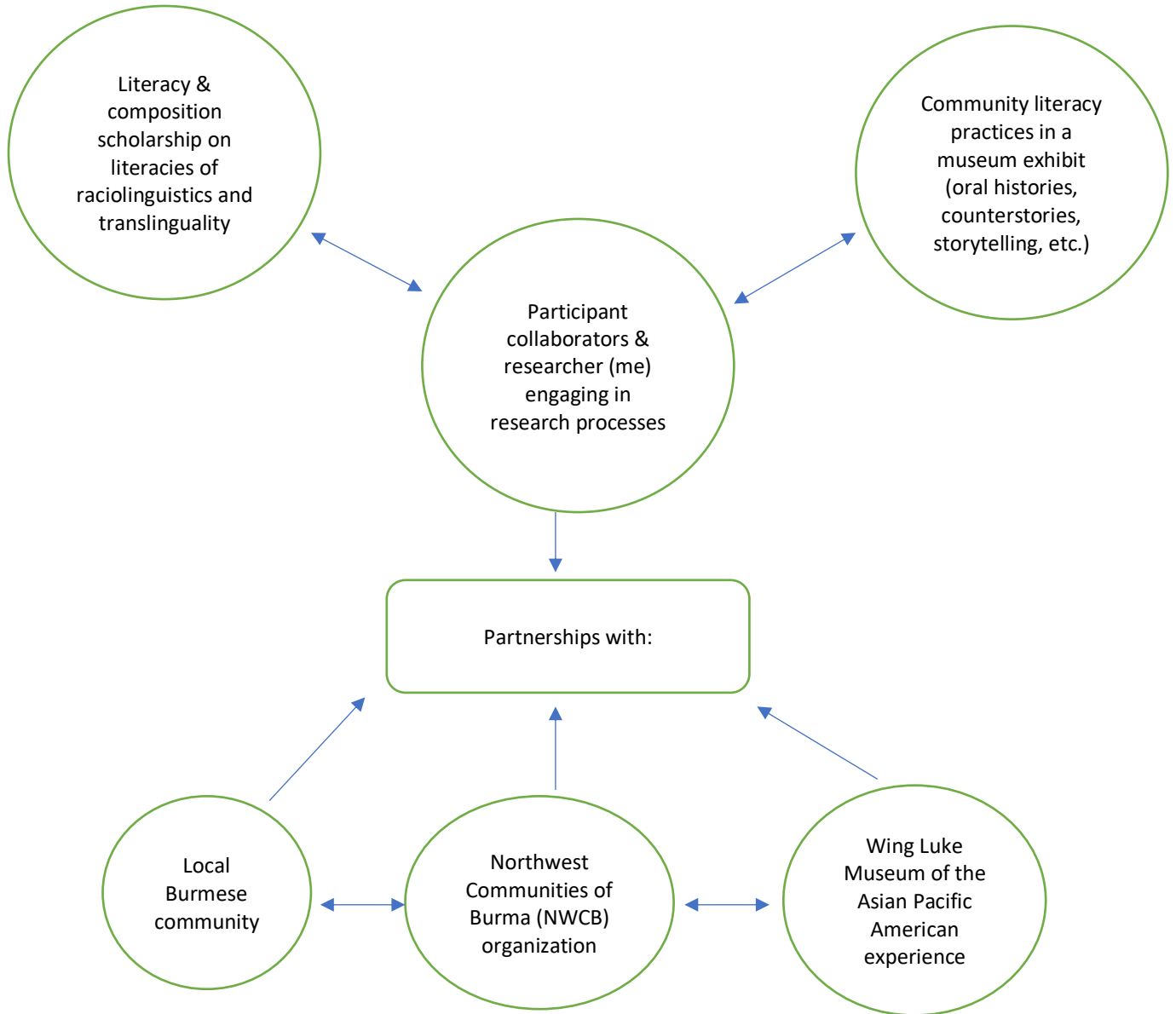


Figure 2.1: Research community and its relationships in multiple forms of knowledge making

In learning and working with a research community within an antiracist research framework, a critical examination of researcher positionality is important to nurture the integrity of relationships among the researcher, participant collaborators, and community partners. Brown

and Strega (2015) describe that “critical reflexivity” on researcher positionality as “an ongoing process rather than an event” (p. 9). Critically practicing ethical researcher positionality is an “active and ongoing analysis of how positionality and ideology are shaping decisions, relationships, and interpretations, rather than a static, formulaic declaration of who we are or what we believe” (Brown and Strega, 2015, p. 9). Instead of one-off declarations about researcher positionality, we are required to continually engage with these critical questions as part of an antiracist methodology:

- 1) Why are you engaging in this research project? Whose lives will it impact? How and why will these lives be impacted?
- 2) Who will you collaborate with to engage in this research? How will these relationships be established? When and how throughout this process will you talk about race, gender, sexuality, and other relationships between identity and power?
- 3) What are your political goals for this research project? What contributions can you make toward these political goals in addition to your research?
- 4) How have your emotions shaped how and what you research? What emotions are produced through your research, in the researchers and in the participants? How are these individual emotions linked to wider circulations of public feeling? How have your emotions shifted throughout the research process?
- 5) After the research has been completed, what are your ongoing commitments to the political goals you identified as important in this research? What are your ongoing commitments to your participants and collaborators? (Diaz-Strong et al., 2014)

I have addressed some of the above questions around why I am engaging in this research study and who I am collaborating with earlier in this chapter as well as in chapter 1. But I remain in

reflexivity to this set of questions and keep returning to them in later stages of the project and especially when I critically reflect on the project in the Conclusion chapter. In terms of the “political goals” for this project, I want to clarify that antiracist research should not be politically “neutral”. As Kendi (2019) argues, “there is no neutrality in the racism struggle” (p. 9). To develop academic research that moves toward social equity and justice, it is not enough to be non-racist, but we have to be proactive and antiracist in our theory and praxis. Antiracist studies at times have been criticized as being a “partisan” discourse and for unapologetically being political (Sefa Dei, 2002, 2005). But the real issue for the antiracist scholarship is to continually strive for the production of critical knowledge and praxis that dismantle the systems of oppression. For this dissertation study, my political goals are to contribute insights on understanding the dominant ideology of literacy better from an antiracist lens; to help create space for participant collaborators to critically reflect on how they navigate, negotiate with, and resist the dominant ideology; and to practice public scholarship by way of helping develop storytelling for the community exhibit that is complex, celebratory and critical.

As a Burmese-Chinese mixed-race person who grew up in a relatively middle-class family and in the largest metropolitan city in Burma, I was quite insulated from and ignorant about the sociopolitical struggles that ethnic minorities had to go through in remote states and villages. Even though my participant collaborators and I share a considerable degree of cultural background and common language of Burmese, I can understand only intellectually and thus not fully about their experiences of having been political refugees and how that shapes their intersectional identities and literacy practices in the U.S. I also realize that completing this research study to its end and developing the outcomes have more important material stakes to me as a PhD candidate than to my participant collaborators. As a way to hold self-accountability, I

practice a commitment to critical listening and reflection in learning and working with my participant collaborators. As Brown and Strega (2015) thoughtfully argue, “A good audio recorder, camera, or other technology can help to capture the details of the data, but it is the act of truly listening that propels the research forward” (p. 29). For all of the research processes involved, I strived to do my part to enable genuine collaborations with the participant collaborators by practicing flexibility and frequent check-ins to ask for feedback and see how the research as a whole is impacting each of the participant collaborators and what changes needed to be made. I put care and thought into making sure that the research processes did not become a burden to the participant collaborators but more of an engaging collaborative project from which they could benefit academically and socially. For our research relationships to be more materially equitable, I designed my data engagement methods to be reasonable amount of time spent for the participant collaborators, provided financial compensation out of my own funds, and co-wrote a grant application with the exhibit staff at the Wing Luke museum so that the museum could also provide financial compensation for the participant collaborators’ work on counterstory artifacts. I also offered mentoring support on some of the participant collaborators’ internship applications and college transfer applications. Through a critical exercise of my researcher positionality, I have experienced the research processes to be “an emergent, unfolding process, rather than a trip to a predetermined destination” (Brown and Strega, 2015, p. 29). I have learned that antiracist research methods are often primarily relationship work to build solidarity and empowerment toward critical knowledge making in tensions with the dominant ideologies.

II. Research Design

As I discussed in chapter 1, my overarching research question primarily concerns with how participant collaborators practice literacy across contexts in varying metacognitive relationships with the White monolingual English ideology of literacy within intellectual, socioemotional, and practice-based capacities. Under this holistic framework, my research examines how participant collaborators' navigation and practice of literacy is entangled with their metacognitive awareness of and relationships with the dominant ideology of literacy. In order to understand a full picture of how literacy practices of multilingual students of color are mediated by the White monolingual English ideology and how the students explicitly or implicitly navigate the ideological relations in the process of practicing literacy, I needed to examine both the metacognitive narratives and literacy practices in action by the participant collaborators. As mentioned in chapter 1, I developed these two parts of my research question into more specific sub-questions to help me with data engagement:

- What kinds of metacognitive relationships do students have with the White, monolingual English ideology in emergent moments?
 - a) What are the kinds of narratives students use to talk about their intersectional identity?
 - b) What are the kinds of narratives students use to talk about their language identity?
 - c) What are the kinds of narratives students use to talk about maintaining their familial heritage language(s)?
 - d) What are the kinds of narratives students use to talk about the dominant ideology?
- How do students practice literacy across contexts in varying tensions with the dominant ideology?
 - a) What are the kinds of narratives students use to talk about their literacy practices?

- b) How do students practice rhetorical attunement across contexts?
- c) How do students practice literacy in social and community contexts outside of academic spaces?

I use narrative inquiry as an overall antiracist and public scholarship methodology most relevant for the research goals. In order to examine how participant collaborators form metacognitive relationships with the dominant ideology of literacy, narrative inquiry provides an insightful window because narratives show individuals' attempts to recognize and manage problems or resolve tensions or dilemmas, with a reflection on reconciling anomalies, contradictions, or departures from the norms (Plummer, 1995; Riessman, 1994; Kimpson, 2005). For a research study like mine that investigates the full range of literacy experiences and practices, narrative inquiry is particularly apt to "capture the 'whole story' and present [the subject matter] holistically in all its complexity and richness" (Webster and Mertova, 2007, p. 10-11). For my study design of a qualitative case-study research with a small group of participant collaborators, narrative inquiry has also been recommended as an especially fitting framework (Addison, 2012; Journet, 2012). With a multi-method approach toward narrative inquiry, I used multiple rounds of interview conversations, self-talk reflections, oral histories, and analysis of writing samples across contexts and counterstories that participant collaborators created. I delineate each of this narrative inquiry method below shortly.

In recruiting participant collaborators, I relied on my existing community relationships and the use of social media among the youth in the local Burmese community. On a Facebook group created by the NWCB specifically for refugee and immigrant youth in our local community, I posted a brief description of my research study and a call for participant collaborators (See the Appendix 1: Recruiting student co-researcher participants). In the

description, I explained what the study is about, why this study matters, what participants would gain as benefits from the study, and protection of confidentiality and privacy in the study. La Meh, an incoming first year college student, and Olive, a junior college student, responded to my post showing interest in participating. They both attended the NWCB summer school and knew me personally as their former teacher. Olive referred me to her friend, Zadie, also a junior college student but at a different university, as someone who would be potentially interested. Since Zadie was also one of my former students in summer school, I contacted her directly explaining about the study, and she agreed to participate and meet to start the research process. Later, a community friend of mine introduced me to Jasmyn, a second-year college student, whom I didn't know before but was interested to learn more about my study and participate in the project as preparation for future academic research in her major. It took me about a month to recruit different people and come to a final group of four participant collaborators: Jasmyn, La Meh, Olive, and Zadie. I met with them individually to further explain in detail about the study and answer their questions. We reviewed the project timeline and processes involved and discussed any questions or issues that came up (See the Appendix 4: Research Project Timeline). We also discussed what kind of different roles and benefits that participant collaborators could expect from the project such as learning about academic research activities like the IRB approval process and practicing public scholarship through crafting counterstories for the community exhibit (See the Appendix 3: Memo for Participant Collaborators). After all of these discussions, participant collaborators gave their formal signed consent (See the Appendix 2: Consent Form). I give a detailed account of each student's profile story in the next chapter since it would serve as helpful context for the reader before delving into the chapters on data analysis and findings.

The following table overviews my multi-method data engagement as to the kinds of metacognitive narratives and literacy practices that participant collaborators produced and the frequency involved in these data engagement. As I mentioned earlier, oral histories were originally conducted for the community exhibit at the Wing Luke Museum, and I attained the official permission of the participant collaborators and the museum to include the oral histories as part of the data analysis as well as to acknowledge the co-researcher roles of the participant collaborators.

Type of Data	Total	How	Notes
Interview conversations	Three per individual	Audio recordings & interview notes	In-person and via phone
Self-talk reflections	Five per individual	Audio, video, or written	
Oral histories	Two	Audio records	*Only Zadie and La Meh did the oral histories with their family elders
Writing samples	Three-Four per individual	Academic texts, creative writing texts, social media texts	
Counterstory artifacts	Three	Poem, Comic Strip, Photo essay	*Jasmyn wasn't able to finish her artifact due to competing school projects and work.

Table 2.2: Data Engagement Overview

Interviews

In traditional forms of research, interviewing as a method is often described as a structured or semi-structured question and answer type interview in which the interviewer mostly asks questions and does not get involved in co-constructive knowledge making such as sharing their relevant experiences or using an interventive approach to get participants to think critically

about their narratives and the interview questions. This form of interview in which the interviewer mostly collects information, stories and experiences of the participants has been discussed as an “extractionist” interview framework (Briggs, 2007; Selfe and Hawisher, 2012). Such a framework seems to rest on an assumption that the interviewer’s job is mostly to bring out answers and meanings that a participant already has inside their cognitive mind which Briggs describes as the “inner expression ideology” of the extractionist interview. As a shift from a seemingly neutral and extractionist form of interviewing, the interview method I used draws on social constructionist theories (Selfe and Hawisher, 2012) and antiracist practices of interviewing that cultivate critical reflection (Okolie, 2005; Cuadraz and Uttal, 1999) and story sharing and exchange which fosters a sense of mutual collaborative conversations (Heliker, 2009; Hayman et al., 2011). In agreement with the scholarship on antiracist research, conducting an interview from a social constructionist approach as part of the feminist epistemology is “a process not of extracting information but of sharing knowledge” and leveling the power dynamics involved in researcher-participant relationships (Selfe and Hawisher, 2012, p. 36). In a narrative inquiry study informed by social constructionist theories, Sandhu (2016) also uses a similar interview methodology that is “not to reach some ‘truth’ outside of the interview situation, but rather to see how within the context of the interview both the participants and the researcher collaboratively created a particular meaning” (p. 90).

Within this co-constructive interview approach, story-sharing can take the form of “reciprocal exchange of relevant stories between the participant and researcher” for the purposes of creating a more interpersonally meaningful mutual conversation (Hayman et al., 2011, p. 285). Especially when working with historically marginalized communities, it makes a difference when the researcher intentionally and strategically shares their own relevant experiences and

stories which builds rapport and a sense of trusting relationship for people who might otherwise do not feel comfortable enough to talk about the issues of power and oppression. In addition, for minoritized researchers like me, practicing story-sharing helps to name and narrate our own lived experiences of oppression in the service of promoting consciousness raising for participant collaborators and encouraging them to critically reflect on their experiences (Sefa Dei, 2005). In helping my participant collaborators co-construct their narratives, I shared some of my own experiences and thoughts on being a multilingual and racialized person when it was relevant or when they directly asked me to share my experiences. On the topics of native/non-native binary, accent hierarchy, the notion of Standard English, and so forth (See Appendix 5: Interview Topics/Questions—A General Guide), I shared my experiences of how these constructs affected me as a multilingual student while being careful that I was not influencing the participant collaborators to construct a particular kind of narrative. Story-sharing in interviewing from the perspectives of antiracist research and social constructionist theories then promotes more of a genuine sense of collaborative knowledge making and reflecting between the researcher and participant collaborators which disrupts hierarchical power relations and can lead to more authentic and rich data/conversations.

Besides story-sharing as an intentional interview and conversation-making strategy, I also draw on Okolie (2005)'s interventive in-depth interviewing developed on the principles of antiracist and anti-capitalist research. Building on Karl Marx's approach that frames survey questions in ways that serves the purposes of listening to workers' experiences and raising consciousness about inequitable working conditions, Okolie (2005) advocates for an antiracist version of interventive and in-depth interviewing in which the researcher intervenes at the participants' interpretation of their experiences, especially self-disempowered interpretations, by

mirroring back to the interviewee with their narratives re-framed in a theoretically informed manner and within the patterns of sociohistorical and political contexts. Such form of re-framing the interviewee's narratives probes the interviewee to rethink assumptions behind their interpretations of lived experiences: Who might be social and individual authorities (example: educational systems and teachers) that have sponsored those interpretations? Does this interpretation/claim tell a complete story of lived experiences? To whose interests is this interpretation serving (the interviewee themselves or the dominant ideology)? Such interventive in-depth interviewing is closely related to the kind of peer-centered conversational tutoring that I practiced in writing center spaces. Drawing on the Socratic method, the first step in writing center tutoring conversations is often to reflect and mirror back to the student how I as a tutor have understood their argument and ideas. Following this line of active listening, questioning and reflecting, the student writer and the tutor make a collaborative conversation to help the writer figure out how best to articulate and organize their ideas.

Building on the antiracist framework of interventive, in-depth interviewing and my repertoire of writing center tutoring discourses, I often encouraged the participant collaborators to critically reflect on or see from a different perspective on some of their metacognitive narratives which I interpret as subscribing to the stock stories of the White, monolingual English ideology. For example, when participant collaborators made statements during the interviews such as "My grammar is awful, and I'm not a good writer," or "I still have an accent which sometimes makes it hard for people to understand me," I intervened by asking how they know their grammar is "awful" and if there was anybody who had told so to them. With my former students I taught in the NWCB summer school, I remembered the quality of their writing and reminded them that I as a teacher thought that their writing in the summer school essay contest

was clearly and persuasively written without obstacles of understanding in grammar or syntax. Through such interviewing dialogue, I helped my participant collaborators critically reflect on some of their metacognitive narratives and what kind of impacts those narratives have on them as multilingual writers. Okolie (2005) argues that if the research we produce helps us understand merely the consequences of oppression, that is inadequate and does not fulfill the goals of antiracist principles. Instead, we have to develop research methodologies that help us understand “causes of oppression, *how* oppression works, how it is perpetrated” (p. 260). Taking up this call for antiracist research production, the interview method I practiced through framing questions from an antiracist lens, story-sharing, and interventive probing helped me gain insights on the two main aspects of my research question: what kinds of metacognitive relationships participant collaborators have with the White, monolingual English ideology and how they practice literacy across contexts in varying tensions with the dominant ideology.

Regarding the interview processes we engaged, each participant collaborator and I met in person for an hour-long conversation soon after getting their formal consent. Since students live in different places such as their university dorms and family homes in cities south of Duwamish (Seattle), I arranged to do most of the work of commuting on my part and met at the places of convenience for the participant collaborators. The first interview served as a conversation on their literacy history that covers an overview of the participant collaborators’ literacy learning before moving to the U.S., literacy learning and practices as refugees and immigrants in the U.S., and their general thoughts on being multilingual people of color in the U.S. In the second interview, we had a more in-depth conversation on the participant collaborators’ experiences of language politics in Burma and the U.S. such as instances of language discrimination and self and community empowerment through using language in certain ways, literacy practices across

contexts in the U.S., and their racialized identities in the U.S. as Southeast Asian people of color. Upon reviewing the interview notes with each participant collaborator, we had a third round of interview conversation delving further into the intersections of language and race as well as following up on interesting specific issues that came up in the second interview. For these interview conversations, I wrote an interview guide for myself which includes topics and framings that address specific aspects of my research question: construction of racial and language identities, use of translingual literacies across contexts, navigating and responding to the dominant ideology, etc. (See Appendix 5: Interview Topics/Questions—A General Guide). During the interviews, I employed story-sharing and interventive interviewing whenever relevant to make the conversation more critically reflective. To give enough time to process each conversation both for me and the participant collaborators, the second and third interviews were scheduled several weeks apart from each other during which students were completing self-talk reflections which I describe below.

Self-Talk Reflections

Besides our mutual interview conversations, I also requested the participant collaborators to do several self-talk reflections in their own time so that they can construct metacognitive narratives independently on specific topics of the research question by drawing on relevant particular instances from lived experiences. I designed the self-reflection prompts for participant collaborators to observe their movement of literacy practices and reflect on them once every week in a medium of their choice: video, audio, or written. The reflection entries were 2-4 minutes long or a paragraph length on average. I hoped that these self-reflection entries gave participant collaborators a more reflective, critical eye and authority in voicing observations of their literacy practices and constructing narratives.

There were five self-talk reflections in total that cover the topics of: 1) a specific instance of translating a literacy repertoire from one context to another; 2) an interesting instance of practicing translation or code-meshing (translanguaging); 3) a reflection on one's perceived accent and observation of how people perceive and engage with one's accent; 4) an example of literacy practice which is socially meaningful in some ways about relations between language and race, or language and other aspects of intersectional identity; and 5) a reflection on a photograph that tells the story of being a multilingual and immigrant student of color (See the complete prompts in the Appendix 7: Self-Talk Reflection Prompts). I developed these reflection prompts to access the participant collaborators' specific narrative constructions on key aspects of my research questions mentioned in chapter 1: practicing literacy across contexts and rhetorical attunement involved in such acts; literacy practices in social and community contexts outside of academic spaces; reflecting on one's intersectional identity in different ways; and how participant collaborators navigate and respond to the dominant ideology through a personal identity construction such as one's perceived accent.

Oral Histories

As I mentioned earlier in the Study Context section, my dissertation study incorporates the oral history research for the community exhibit conducted by La Meh and Zadie to further make relevant use of their contribution in this project and recognize their multiple active roles as participant collaborators. I attained formal permission both from these participant collaborators and the Wing Luke Museum to use the oral histories of La Meh and Zadie in this dissertation research (See the Appendix 6: Oral History Interview Waiver). As a mentor for the youth who were involved in the oral history research process, I also discussed with Jasmyn and Olive about the availability of the training guides and resources from the museum to let them know that they

could do oral history interviews with their family elders if they had the time and interest. However, because of their full schedules in college, part-time work, and other responsibilities, Jasymn and Olive decided not to do the oral history research aspect. For the oral histories by La Meh and Zadie, La Meh interviewed her mother, and Zadie interviewed her grandfather. I incorporated these oral history data in order to understand more deeply about the participant collaborators' literacy practices in social and community contexts and specifically, the intergenerational background stories of where La Meh and Zadie come from. La Meh and Zadie conducted the interviews in their family heritage languages of Shan and Karenni and translated the transcriptions into English.

As Dayton-Wood et al. (2012) discuss, oral history as a community research process allows for the youth to learn more about the intertwined personal and sociopolitical history of their families and bridge more intergenerational understandings between the youth and their family elders. La Meh and Zadie engaged with their interviewees on the topics of what life was like back in Burma, what was their village environment like and what the elders did as a living, what kind of cultural practices such as festivals they had in Burma, how they came to the U.S. and felt about restarting their lives in the U.S., what the elders liked to do for fun and hobbies in Burma and the U.S., and what kind of advice they had for La Meh, Zadie and their siblings as the future generation. Through learning about oral history research and producing these interviews, participant collaborators and other youth who participated in the research learned important skills such as developing interview questions, active and critical listening, cultivating an interview atmosphere to be comfortable and engaging, translating, and transcribing. More broadly, we hoped the youth researchers for oral history developed “a more nuanced understanding of the ways in which history is documented and preserved for future generations” (Dayton-Wood et al.,

2012, p. 77). In the dissertation research, I used the oral histories mostly as background info and family history that helps me get to know each participant collaborator on a deeper level. I especially weaved in the relevant aspects of participant collaborators that I learned from oral histories into how I constructed a profile narrative for each of them in chapter 3.

Writing Samples Across Contexts

In order to address one of the key aspects of my research question which is to examine how participant collaborators practice literacy across academic, social, community, and digital contexts, I asked for each participant collaborator's writing samples that range from academic texts to texts from everyday contexts such as social media and personal communication. Each of the participant collaborators generously shared with me a wide range of their writing: personal narrative essays, research papers written for composition classes, disciplinary-specific writings such as philosophy papers, papers written for their specialized majors, personal statement essays for college admissions or transfer, posts written on social media such as Facebook that reflect on topics of identity and social issues, and creative arts and writing such as drawings and poems. As evidences of how participant collaborators practice literacy across contexts, the writing samples helped me look at the points of connections and divergences across how participant collaborators write their academic texts and everyday, non-academic texts of personal, social, and community writing. The writing samples also serve as accompanying data for me to look at how participant collaborators' metacognitive narratives from interviews and self-talk reflections take presence or get occluded in the context of producing multiple genres of texts they have written and what those points of continuity or discontinuity from metacognitive narratives to practices in texts mean as implications. As a form of the talk-around-texts method developed by Ivanic (1998) and later adapted by Lillis and Curry (2010), I discussed with the

participant collaborators about both the contextual info and text-specific issues across the writing samples. We discussed about their motivations and goals behind writing the texts, how they navigated the writing processes and challenges involved, and how they performed their social, language, and other intersectional identities in the texts. Through those conversations about their writing processes and decisions, I was able to learn more about some specific aspects of my research question: how participant collaborators practice rhetorical attunement as they read communicative contexts differently and how they develop and practice agency across those contexts.

Counterstories

As the final step of the research process, I discussed with the participant collaborators how to create artifacts of their choice that function as counterstories to the White, monolingual English ideology of literacy. As mentioned in chapter 1, counterstory as a practice emerges from antiracist concepts as a way to respond to the dominant stock stories and narratives that perpetuate social inequities of the status quo. Counterstories of the participant collaborators help address one of the key aspects of the research question which examines how they practice literacy in varying tensions and relationships with the dominant ideology. Specifically, their counterstories serve as literacies of resistance that directly address the White, monolingual English ideology. In the initial brainstorming meetings with the participant collaborators, we discussed the concepts of stock stories and counterstories and the goals and implications of creating the counterstories for the community exhibit open to a public audience (See Appendix 8: Counterstory Artifact Brainstorming Prompt). We discussed with concrete examples that stock stories such as “Speak English if you are in America” or notions of accent hierarchy permeate everyday discourses and further perpetuate English-only policies and raciolinguistic attitudes that

undermine the literacy practices of multilingual people of color. As for a concrete example of a counterstory, we watched the spoken word performance (TED talk) called “Three Ways to Speak English” by Jamila Lyiscott, an education scholar and speaker. Using my pedagogical skills as a teacher and the interventive conversational approach discussed earlier (Okolie, 2005), I helped the participant collaborators discuss what specific raciolinguistic narratives that Lyiscott responds to in her spoken word poem, how she constructs counter-narratives, and why they are effective and powerful as a narrative act of resistance. Drawing on Lyiscott as an inspiration, I helped the participant collaborators brainstorm the kind of genre they might want to create and the overall message of their counterstory.

Over a series of weekly meetings, La Meh decided on creating a poem, Zadi a comic sketch, Olive a photo essay, and Jasmyn a collage story. They took about 2-3 months creating these artifacts during which I met with them regularly to provide feedback and helped look for resources as they needed such as drawing and arts materials kindly provided by the museum. It turned out that Jasmyn was not able to complete her artifact due to her competing demands from school and internship. Zadi, La Meh, and Olive all finished their artifacts: Zadi’s comic sketch responds to the raciolinguistic English-only attitudes that are imposed on multilingual communities of color; La Meh’s poem, dedicated to her younger generation in the community, addresses the issue of language loss in immigrant communities as a consequence of the dominant ideology; Olive’s photo essay implicitly responds to the stock stories around multilingual immigrants and reflects on a typical day in her life as a first-generation college student from the Burmese diaspora. Once the participant collaborators completed the drafts of their counterstories, we either met in person or discussed via phone about revision suggestions. After they sent me the final versions of their counterstories, I forwarded them to the exhibit director at the Wing Luke

and helped follow up with the participant collaborators on some final details about printing the counterstories as exhibit panels. For the narrative arc of the exhibit as a whole, the community advisory council (CAC) decided on the four main themes about the Burmese identity in the diaspora: 1) history of Burma 2) diversity within Burma 3) diversity and challenges in the U.S. and 4) Where do we go from here? We decided that the last section that looks toward the future of the community would include content about community activities and civic engagement that centers around advocacy and education for youth. As naturally fitting into this theme, we also decided that the participant collaborators' counterstories would be housed in the "Where do we go from here?" section. In the dissertation research, I analyzed the counterstories as example literacy practices from social and community contexts and as specific texts where participant collaborators are situated in a rhetorical space to explicitly and critically think about how they navigate and relate to the dominant ideology of literacy.

Data Analysis

In line with the tenet of co-constructive knowledge making in my antiracist and public scholarship methodology, I use a combination of grounded theory and narrative analysis in developing multiple levels of data engagement and interpretations. I used the constructivist approach to grounded theory (Charmaz, 2006, 2014; Bryant and Charmaz, 2019) for the data engagement of interviews, self-talk reflections, and writing samples whereas I used narrative analysis (Frank, 2012; Katriel, 2012) for interpreting oral histories and counterstories. While fragmentation of data and multiple iterations of coding processes is a theoretically and methodologically sound approach to the data of interviews, self-reflections, and writing samples, I wanted to maintain the integrity and individual perspectives of narratives in oral histories and counterstories. One of the critiques of using grounded theory on narrative and story-driven data

is that the breakdown of the data and iterative coding procedures can produce simplified representations of complex stories (Bailey and Jackson, 2003; Denzin and Lincoln, 2005; Thomas and James, 2006). To offset these potential risks of using grounded theory, the combined approach of constructivist grounded theory and narrative analysis has been recommended as theoretically commensurable and methodologically complementary (Lal et al., 2012; Riessman, 2009). There have been many studies that successfully combine the analytical methods of narrative inquiry and grounded theory to rigorously understand the dynamic nature of core categories emerged in a grounded theory analysis from a more abstract and coherent level of storyline (See for example: Bailey and Jackson, 2003, 2005; Drew, 2005, 2007; Floersch et al., 2010).

In a constructivist approach to grounded theory, Charmaz (2006) describes the grounded theory as “flexible, heuristic strategies rather than as formulaic procedures” which are shaped by the epistemological and theoretical framework of the research (p. 510). From initial open codes to focused coding, axial coding, etc., each step of the analytic process performs an iterative construction of knowledge toward refinement and interrelation of concepts. For the data engagement of interviews, self-talk reflections, and writing samples, my initial coding categories were informed by the smallest level of concrete, measurable research questions. For each sub-research question, I looked for instances that address the question and developed initial or open codes. As illustrated in the table 2.3 below, for the smallest sub-question “What are the kinds of narratives students use to talk about their intersectional identity”, I first grouped together responses that address one similar aspect of the indexes that construct an intersectional identity, in this example in the table, transnational identity. Re-reading the responses in mind with the topic of describing transnational identity of participant collaborators, I pulled out the descriptive

codes from each participant collaborator’s narrative. In this case, I took note of the codes “mixed emotions, feel very privileged, to be getting, get to, get to go to, don’t have to worry, opportunities” as pertinent indicators of how Olive (initial ‘O’) is making a narrative on intersectional privilege: her complicated feelings of conflict about her educational and social mobility in the U.S. relative to the lack of such opportunities for her friends back in the refugee camp. For Zadie (initial ‘Z’), I pulled out the descriptive indicators “changed, everything has changed, a lot of opportunities, a lot of pressure and stress, the other way around back home...” as codes for how she is making a narrative about positive and negative aspects of her migration and transnational identity. I also color-coded differently for each participant collaborator so that patterns within each person and across all of the participant collaborators can be observed in my analysis.

Overarching Research Question: How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology?			
First main question: 1. What kinds of metacognitive relationships do students have with the White, monolingual English ideology in emergent moments?			
Sub-question: 1a. What are the kinds of narratives students use to talk about their intersectional identity?			
Indicators/characteristics: (codes)	Examples/excerpts (coding)	Which dataset?	Analysis/comments

<p>“mixed emotions” “feel very privileged”; “to be getting”; “get to”; “get to go to”; “don’t have to worry”; “opportunities”</p> <p>“changed”; “everything has changed”; “a lot of opportunities”; “a lot of pressure and stress” “the other way around back home...”</p>	<p>TOPIC: Describing transnational identity</p> <p>O: Mixed emotions like my friends are still in the camp. I didn't have a lot of contact with them for those 10 yrs. But when I went back, it's a little cheesy but we picked right up where we left off. It seemed like I was very comfortable with them even though I haven't seen them for 10 yrs. Yeah mixed emotions because I feel very privileged to be getting a higher education here and seeing my friends and people I love having to get little education.</p> <p>In terms of opportunities, yeah I'm very privileged. I get to live in a place where I don't have to worry about food. I get to go to school for free. So I feel very privileged. Not having to worry about things that my friends have to. There are talks in the camp that they might send the refugees back to Burma. So people are more than stressed out about that.</p> <p>Z: A lot has changed in terms of education, health, way of life, cultural differences, everything. I feel like everything has changed. Here there's a lot of opportunities but also there's a lot of pressure and stress. Back at home I feel like it's the other way around even though we don't have a lot of opportunities and resources. I feel like life was simpler and not a lot of stress going on. Part of it, I think, is I was still young and so didn't face the stress. But I feel like even if I were still there right now, I probably would face less stress than here.</p>	<p>I. r 1</p>	<p>Intersectional privilege owing to the transnational mobility and unequal opportunities in the U.S. and the refugee camps</p>
<p>Refugee identity: “have to move”; “not because of choice”; “came from”; “specific”; “exact”; “getting out of”; “becoming a citizen”; “being a part of a country”; “tell our story”; “plays a huge role in life”</p> <p>Immigrant identity: “move from one place to another”; “short answer”</p>	<p>LM: A long time ago when I first arrived here, I'd tell people I came from a refugee camp, and so I thought that I was a refugee. But now that I heard more about immigration and immigrant peoples, I feel like the word 'immigrant' describes people who move from one place to another. If I'm trying to be very specific, I say I came from a refugee camp. Just as a short answer, I say I'm an immigrant who moved from Thailand to here. But if I try to tell them exactly where I was from, I just say I'm from a refugee camp in Thailand and then I moved here.</p> <p>J: When people ask me whether I'm an immigrant, I just say I'm a refugee because to me, they sound like two different things. For refugees, we had to go through the whole UNHCR process--telling them our story. "Immigrant" sounds like you don't have to do that process. You just come here. So I just describe myself as a refugee. It plays such a huge role in my life. So I like to point it out.</p>	<p>I. r 1</p>	<p>Social meanings and distinctions between refugee and immigrant identities and why that difference is important</p>

Table 2.3: Initial Coding: An example coding at a sub-question level

Moving from initial codes to a more focused level of developing coding categories, I compared and organized the initial codes to look for emerging patterns and themes within and across participant collaborators. For example, in perusing the participant collaborators’ reflections and descriptions on their transnational identity, emerging themes that I noted are grappling with differences and transitions between refugee and immigrant identities, living with in an in-between consciousness owing to multiple places of belonging, and intersectional privilege. Those larger patterns were developed as focused coding categories (See table 2.4 below as an example excerpt of my coding scheme). I also wrote analytical memos during this process to begin to form grounded narratives about interpreting the data. After iterations of moving back and forth between initial codes and focused coding categories, I was able to develop the summative, final concepts of each sub-research question to present as a narrative of data findings and interpretations.

Overarching Research Question: How do multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology?	
First main question: 1. What kinds of metacognitive relationships do students have with the White, monolingual English ideology in emergent moments?	
Sub-question: 1a. What are the kinds of narratives students use to talk about their intersectional identity?	
Coding Categories:	Notes on meanings/interpretations
Transnational identity	Making sense of the ‘refugee’ identity and coming to terms with it; diff b/t refugee & immigrant identities; in-between consciousness; intersectional privilege
Being a multilingual in the U.S.	History of how this identity was developed; general cross-context notions
Being a multilingual college student	How identities of immigration, language, race, socioeconomic class come together in college
Racial and ethnic hybridity/plurality	Awareness of one’s racial/ethnic communities in Burma and the U.S.; translations and changes
Aptitudes that are mediated by cultural values	Remaking of one’s cultural identity and practices; changing attitudes and practices in the new context of U.S.
Intersections of language, race, culture	Concrete instances of language, race, and culture coming together
Constituting/constructing one’s racial identity	Fitting or not fitting into sub-groups or large racial groups; Intersections of race and citizenship
Gender; growing up as women	Shifts in beliefs about gender from previous cultural context to the new; effects on other intersectional identities

Table 2.4: Focused Coding: An excerpt of the coding scheme

For narrative analysis on oral histories and counterstories, I developed a set of analytic questions drawing on dialogical narrative analysis (Frank, 2012; Katriel, 2012):

- What multiple voices/narratives can be read/heard in each narrative account: how do those voices merge, and when do they contest each other?
- What are the stock stories that emerge in narrative accounts and how do they get referenced?
- What are the counter-narratives that emerge as responses to stock stories? How do the counter-narratives connect to and build on each other?
- Why is a participant collaborator choosing to tell a particular story among other possibilities? What are the reasons for related rhetorical decisions?
- What stakes does a participant collaborator have in constructing a story?

I mostly used oral histories that participant collaborators conducted with their family elders as background info and family history to construct narratives about participant collaborators' profiles that I wrote in chapter 3. I took note of some important themes and narratives that emerge in the oral histories, especially the ones that connect to participant collaborators' metacognitive narratives and literacy practices. For counterstories, I examine how the stock stories are brought up; how the stock stories and counterstory narratives are juxtaposed and connected to each other through narrative tensions and contestations; how the counterstory narratives challenge and undo the stock stories; and the rhetorical effects of a counterstory as a whole. Since I helped mentor the participant collaborators throughout their composing process of counterstories, I also had memos and notes about why each participant collaborator decided to tell a certain counterstory in a certain genre and what the story means personally to each of them

as significance, stakes, and implications. Based on all of these analytic notes and observations, I will present interpretive analysis and findings of counterstories in chapter 5.

Conclusion

This chapter describes my antiracist methodological framework that incorporates public scholarship as an actionable way of practicing antiracist and community-engaged research. Drawing on the tenets of an antiracist epistemology informed by critical race scholarship, my study centers the experiences and practices of language and literacy by multilingual students of color and demonstrates different forms of collaborative and more equitable knowledge making through rethinking the traditional methods of data collection as collaborative data engagement and developing research relationships with participant collaborators built upon my prior engagement in the community and the ways I designed the research methods with critical reflexivity on my academic/researcher positionality. I used narrative inquiry as an overall antiracist and public scholarship methodology with a multi-method approach which includes multiple rounds of interview conversations, self-talk reflections, oral histories, and analysis of writing samples across contexts and counterstories that participant collaborators created. With the inclusion of practicing public scholarship as a method to disrupt the dominant ideology of literacy with my participant collaborators, their counterstories showcased in the community exhibit generated new knowledge and new forms of literacy practices for community empowerment in the local diasporic Burmese community. I hope that my study contributes knowledge and raises critical questions for other researchers on how to do antiracist research and practice public scholarship in writing and literacy research. The next chapter presents profile stories of each participant collaborator in order for the reader to better understand the themes and

findings across participant collaborators' metacognitive narratives and literacy practices, which are discussed in chapters 4 and 5.

Chapter 3

Profile Stories of Participant Collaborators

This chapter introduces who participant collaborators are and how I developed relationships with each of them in our diasporic Burmese community. I present a profile narrative of who each participant collaborator is holistically—their biographical story, educational background and future aspirations—and narratives of their intersectional identities: how race, ethnicity, class, gender, language, and immigration map onto each other in shaping the literacy experiences and practices of participant collaborators. These holistic stories I hope provide necessary context that better informs the data findings presented in the next chapter. Below, I present an overview of the participant collaborators’ demographic info.

Pseudo nym	Age	Places lived before U.S.	Years in U.S.	Ethnic Identity	Language Repertoire	College Year	Residence	Academic Study
Jasmyn	19	Burma, Malaysia	9	Chin Burmese	Falam, Hakha, Burmese, English	Second year	College Dorm	Psychology
La Meh	19	Thai-Burma border	10	Karenni & Shan	Karenni, Shan, Burmese, English	First year	College Dorm	Environmental Studies
Olive	20	Thai-Burma border	13	Karen	Karen, Burmese, English	Junior	Commuter	Global Health and International Relations
Zadie	21	Thai-Burma border	11	Karenni	Karenni, Burmese, English	Junior	Commuter	Education

Table 3.1 Overview of Participant Collaborators

Jasmyn

Jasmyn and I did not know each other in the local Burmese community up until I started recruiting potential participant collaborators for this research project. A community friend of mine who was attending the same university Jasmyn does informed me that she had met a Chin⁴ ethnic student in one of her social science classes and that the student might be interested to participate in my research. Upon getting her contact information from my friend, I emailed Jasmyn and briefly described my project inviting a face-to-face or phone conversation if she was interested further. Jasmyn emailed me back with an enthusiastic interest and said she had been wanting to participate in a research project to observe how an academic research study is conducted. She also mentioned that my research topic is a perfect fit for her because she majors in Psychology and had just started taking a neuroscience class in which Jasmyn was learning about how bi- or multilingualism affects brain development. We met soon at her university and went over the full research description of my project in person. I answered Jasmyn's questions about my research and the details of her participation in the project, and we finished up the consent process pretty quickly. As we later started our interview conversations and conducted the rest of the research processes, I got to know Jasmyn pretty well not only as a student but also as a fellow community member and friend. Even though she could not finish the final part of our research of creating a counterstory, we remained in touch through community events and social media.

Jasmyn identifies as a Chin-Burmese American, and she was born and raised in a village called Tlang Zar in the Chin state located in western Burma. Tlang Zar is a very small village with about 70 households where people make a living through farming. Jasmyn learned from her

⁴ Chin peoples are considered an ethnic minority group in Burma and have different sub-ethnicity groups under the umbrella 'Chin'.

parents that her family had a farm several miles away from their home, and her parents worked very hard as farmers despite the harsh weather conditions. Jasmyn recalls that her parents also mentioned how they had to endure economic and social policies of the Burmese military regime that had direct negative impact on the Chin ethnic minorities many of whom were Christians and did not fit into the majority Buddhist ideals of Burma. Jasmyn's parents did not want to continue raising her in a place of hardships in many aspects even though the Chin state was their homeland. When Jasmyn was 8, her family moved to Malaysia as UNHCR refugees and lived in Loke Yew, Malaysia for about 4 years with other refugee families. In December 2011, they were able to relocate to Duwamish (Seattle).

When Jasmyn lived in Tlang Zar village, she went to school there until fourth grade and learned the basics of Burmese and English languages. After she moved to Malaysia, she resumed going to school at an educational program for refugee children and youth. She met many new friends at that school who are also of Chin ethnicities, and they were able to continue using and learning their Chin languages such as Falam and Hakha at the school. Jasmyn cherishes her friendships with them and continues to keep in touch with them at annual reunion events held in different cities across the U.S. organized by Chin community leaders for diasporic Chin communities. When Jasmyn moved to the U.S., she started going to school at 7th grade and remembered feeling like she had to re-learn the English language all over again. At the beginning, she had a hard time communicating with her teachers and making new friends. Jasmyn recalled times when she was made fun of for her then accent by her classmates and felt she could not fit in the new social environment. She spent her lunch breaks alone in the library learning to read teen novels and trying to have a better grasp of the language. Someone gifted to

her family a large Chin-English bilingual dictionary, and Jasmyn often used the dictionary to learn new vocabulary words in English.

Her transition towards using English as part of her repertoire was a difficult and lonely experience, but Jasmyn was later able to fully recognize herself as a multilingual in the context of the U.S. and embrace her language identity as something she is proud of especially in the dominant monolingual English culture of the U.S. Jasmyn takes pride in that she is able to help her parents with translation and interpretation whenever they need. She also continues to thrive in her church community where she speaks her heritage languages with other Chin refugees and immigrants, and maintains close-knit relationships with others in the diasporic Chin communities across the U.S.

When reflecting on her intersectional identity, Jasmyn recounts how she used to feel ashamed about her refugee identity and felt that she had to hide it in some way, but as she grows up more, Jasmyn is able to appreciate the path that her family took as political refugees and overcame many obstacles along the way to get to where she is now as a college student who is receiving a good education, something that was next to impossible back in the Chin state of Burma. In college, Jasmyn met many classmates and new friends from a wide range of different backgrounds. She recalls one time, she disclosed to a close friend that she moved to the U.S. as a refugee, and that friend from a privileged and wealthy background was simply shocked to hear that and didn't know how to react to it. To many of her new friends in college, Jasmyn is the very first person of a refugee background that they have met and formed a relationship with.

Jasmyn describes herself as coming from a culturally rich history because of her lived experiences in Burma, Malaysia, and the U.S. As an ethnic minority person of color who is actively maintaining her cultural traditions and practices in the U.S., Jasmyn takes an interest in

learning about different cultures and took courses in cultural anthropology and cultural psychology. Her college learning journey has expanded her world view in many ways, and she has interesting insights on how her college environment has provided opportunities for Jasmyn to question her faith and engage with it more critically and deeply. The university Jasmyn goes to is known as a liberal environment whereas she describes herself as having come from a religiously conservative Christian background.

College has been an exploratory time that opens up enriching new learning and experiences for Jasmyn. During her first year of college, Jasmyn recalls having self-doubts and not knowing how to manage her time well. But in her second year, she learned to build a structured schedule and started participating in extracurricular activities that challenged her to get out of a comfort zone and try new things. Also in her sophomore year, Jasmyn attended a conference for Southeast Asian students where they learned more about their identities and histories of Southeast Asian countries where students come from. She attributes the event as the first time Jasmyn acknowledged herself as a racial minority in a positive and empowering way. She began to realize that the Asian identity marker does not always accurately represent the complexities of Southeast Asian students like her. In college, Jasmyn also started participating in an outreach program called the Dream Project where she mentors high school students from under-resourced backgrounds with their college application efforts. Jasmyn describes herself as an emotional and sensitive person and can empathize easily with the students that she mentors because of commonalities in their stories. Because she enjoyed her mentoring experience in the Dream Project, she also participated as a mentor for pre-school children of color at Jump Start program in the Seattle Public Schools.

Jasmyn reflects that her journey of coming a long way from being a former refugee and her college learning experiences have cultivated a growth mindset in her to practice resilience and perseverance.

La Meh

La Meh was one of my former students when I taught at the summer school, organized by the Northwest Communities of Burma (NWCBC) non-profit organization, for the first time in 2016. During the summer school, I got to know her as an introverted and cheerful student who often came to school with her sister and cousin and was one of the most diligent students. I also observed that La Meh is one of the youths who consistently participates in community building events and efforts for youth members and the intergenerational community at large. I remembered her as a good writer since she wrote a thoughtful essay for an essay contest at the summer school, winning the first prize. After the summer school ended, we kept in touch through participating in different community events and cultural celebrations. When I started recruiting participant collaborators through the NWCBC Facebook group for refugee and immigrant youth, La Meh replied to my post indicating her interest in the dissertation study. Throughout the research processes, I got to know better her life story and aspirations.

La Meh was born and raised in a refugee camp alongside the border of Burma and Thailand. She heard stories from her family elders about how they had to flee their actual village in Burma because of all kinds of mistreatment by the Burmese military soldiers. In her oral history research with her mom, La Meh learned that the village her family comes from is in the Shan State located in the northeastern part of Burma. In a small village, La Meh's parents made a living through farming and growing rice. After her parents fled to the refugee camp, they were able to resettle in the U.S. when La Meh was 9 years old. La Meh thinks it's a bit funny that she

thought the refugee camp was just a normal village since she was born and grew up there for most of her entire childhood. Only after relocating to the U.S. and seeing how her family had to restart their life here, La Meh realized that the place she called home before was a refugee camp. La Meh reminisces that she still clearly remembers what her life was like in the refugee camp and reflects that now she is at a point where she has spent half of her life back there and the other half in the U.S. She very much lives in an in-between identity and mentions that she wouldn't describe herself as an American even though she is formally a U.S. citizen now. Compared to her younger siblings and cousins who were either brought to the U.S. as toddlers or born here, La Meh remembers a lot more about her family's background stories and experiences they had in the refugee camp.

Adding more to her in-between sense of transnational identity, La Meh is of Shan and Karenni mixed ethnicity. She learned Shan and Karenni languages as her simultaneous first languages from her parents and family elders like grandparents. During her life in the refugee camp, La Meh went to school there until fourth grade. After she moved to the U.S., she had to re-take the fourth grade because of not meeting the age requirement at the new school. At the beginning of her transition to education in the U.S., La Meh mentions she only knew very basic words and expressions in English. As the time passed, La Meh not only became competent in English, but she also learned more languages such as Spanish and Burmese. La Meh took Spanish classes in high school out of her interest, and interestingly, she learned Burmese from other youth members in the local Burmese community. Before moving to the U.S., La Meh describes that she understood just a bit of Burmese listening to her parents because they would speak in Burmese sometimes with other community members in the refugee camp. In the diasporic Burmese community here, because many ethnic minority groups have different first

languages, Burmese became a common language of diaspora for La Meh and other youths to use to communicate and build relationships.

As a 1.5 generation of her immigrant family, La Meh takes pride in speaking her heritage languages well, Shan and Karenni. In her oral history research, La Meh asked her mother what she wants to tell the future generation, and her mother says, “Speak our language often, so we don’t forget who we are.” La Meh takes this advice to heart and often tries to teach Shan and Karenni to her younger siblings and cousins to whom English is becoming a dominant language as they grow up longer here. Between La Meh’s heritage languages, Karenni has a sizable speech community among the local Burmese population, but there are very few Shan speakers to connect with outside of La Meh’s family. Because Shan is an endangered language in the diasporic community of Burmese refugees and immigrants in the Puget Sound region, La Meh makes it an intentional practice to speak Shan with her parents and grandparents. She hopes that she can continue to speak it throughout the rest of her life.

La Meh went to a high school in a small but growing city south of Duwamish (Seattle). Though she enjoyed the extracurricular activities and social environment in high school, La Meh started realizing in sophomore year that she needed more rigorous academic preparation. So, she began the Running Start program in junior year and attended a local community college. One thing that is very impressive about La Meh is that she takes her time to explore what she wants to do rather than following a well-worn path. In the local Burmese community, many of the female students are studying nursing in college because nursing is a field of study with good career prospects, and also because one of their older friends in the community studied nursing and found it to be a viable path as a profession. Instead of following this popular route in the community, La Meh took introductory courses in different disciplines and wanted to find out

what she would be genuinely interested in. She stumbled upon environmental studies and had an opportunity to do informational interviews with some professionals working in the field. The interdisciplinary nature and urgent importance of the field especially in the age of climate change drew La Meh's interest, and she started taking more courses on environmental studies. La Meh is now officially applying to be an environmental studies major, which is something that no one in our local Burmese community has delved into. La Meh has mentioned to me in our casual conversations that she wants other youths in our community to choose an academic study or a career path not because there has been an example already that is easy to follow but because they have invested in exploring their own interests and aspirations.

La Meh is also one of the youths who consistently and actively participate in community building initiatives and events for the 1.5 and 2nd generation of our local Burmese community. Now that many of the youths in the community are in college and starting to be independent adults, La Meh is proud that organizing and planning for cultural celebrations and other events often revolves around the youths to take leadership and collaborate in different roles. Because our diasporic Burmese community has different ethnic groups such as Karen, Karenni, Chin, etc., youths in each group lead their ethnic cultural celebrations and invite an exchange of time, energy and collaboration from others in different ethnic groups. La Meh is proud to be a part of collective organizing and mutual help among the youths. Since she is an active member and leader in the youth community, La Meh instills her sense of community responsibility in different endeavors and literacy practices across contexts. For example, in her environmental studies internship, La Meh was able to create some initiatives that bring about more sustainability awareness in our local Burmese community.

Olive

After moving to Duwamish (Seattle), I got to know Olive as a community member through various events that we participated in for the local Burmese refugee and immigrant community at large. When I taught the NWCB summer school in 2017, Olive came to participate in our summer book club, and we read the Burmese and English books of the autobiography by Malala. When I posted my study information on the youth Facebook group, Olive replied to my post saying she would like to participate in the project and gain some experience in academic research.

Olive is of Karen ethnicity and grew up in one of the refugee camps alongside the border of Burma and Thailand. Her family was able to migrate to the U.S. when she was 9 in late 2007. Similar to La Meh, Olive has lived half of her life in the refugee camp and the other half in Duwamish (Seattle). She is now a senior college student studying Global Health and International Relations as a double-major. Olive is the eldest of her siblings and identifies strongly as a first-generation college student because of having to balance her full-time college studies and family responsibilities as the eldest daughter.

While living in the refugee camp, Olive went to school there until completing her third grade. Olive had a good opportunity to learn the subjects in her first language, Karen, and learned how to read and write in Karen well. Some of the Karen adults who also had to flee as refugees became teachers at the school program inside the refugee camp. Olive was grateful for her early childhood education that taught her to be able to learn and express herself well in her heritage language of Karen to this day. Olive mentions that she knows some of the community members who immigrated to the U.S. at a similar age like her, but they can't speak Karen anymore. Olive feels proud of herself to be able to maintain her identity as a Karen speaker, but

she also feels a bit disheartened about the language loss she sees in our diasporic community. After resettling in the U.S., Olive began her fourth grade in an ESL class with other immigrant students from different countries. Olive felt like she was able to pick up English pretty quickly and enjoyed reading and writing as one of her favorite things to do in school. Like La Meh, Olive also learned the Burmese language from other refugee and immigrant youths in the Burmese community who arrived earlier to the U.S. Her parents can also speak Burmese to some degree which helped Olive to learn Burmese further. For many youths in our local community, Burmese language continues to be used and maintained as our common language of diaspora across different ethnic groups we have.

Similar to La Meh who is also a 1.5 generation immigrant, Olive locates herself in an in-between, hybrid space of belonging. She reflects that she feels more American when she is in the Karen community, but feels more like a newer immigrant when she interacts in the larger Asian American community. Though feeling like she doesn't fully belong in either community can be uncomfortable at times, Olive reflects that what's really important to her is that she doesn't forget where she comes from or who she is just because she has to find a way to fit into the notion of a melting pot in the U.S.

Although all of the participant collaborators in my study are first-generation college students because their parents did not get an opportunity to go to college for economic and political reasons, Olive seems to identify the most with being a first-generation student and wrote in her counterstory photo essay about how she navigates her daily life across school and family contexts as a first-generation student. Her sense of identity of being first-generation is grounded in being the eldest daughter who takes care of her family members and deciding to stay at home and commute to college for a long trip every day. Olive shares that commuting to college which

is an hour train ride away from her home is challenging and time-consuming, and she regrets that she is not able to fully take advantage of campus resources and college activities. Olive describes herself as a full-time student and full-time family assistant because she helps look after some of her family members who have chronic health conditions. Also, as a first-generation student, Olive had to navigate how to be a successful college student all on her own without being able to ask for advice from her parents or other people in her close circle. Olive recalls that choosing a major was a lengthy struggle because she wanted to balance choosing a discipline out of her interests but also something that she can practically use to materially and financially support her family.

As Olive became more sophisticated in navigating her challenging college life as a first-generation student, she managed to take advantage of enriching learning opportunities. As someone who is always interested in communicating across differences of language and culture, Olive was able to participate in a summer study-abroad program in Greece after finishing her junior year. In her senior year, Olive also participated in the Study of the U.S Institute (SUSI) ambassador program in which she was a host student to a university student from Zimbabwe who is an aspiring social worker in her community. They made friends and learned from each other about advocating for their respective communities in different ways. Participating in such international exchange programs further inspires Olive to pursue a career along the line of international solidarity and advocacy work. As part of her career aspirations, Olive mentions that she wants to participate in efforts on youth empowerment and education for the refugee and migrant youths at the Thai-Burma border. Or she wants to work at an international support organization like the UN. After becoming a U.S. citizen, Olive decided to go visit the refugee camp that she came from in 2017 and 2019 to keep in touch with her friends who remain in the

camp and volunteer at local non-profit organizations that provide services for healthcare and education to the refugee and migrant youths.

Like La Meh, Olive is also one of the consistently active youths who is committed to participating in community building events in her Karen community and also the local Burmese community at large. At her church, Olive often takes on a leadership role for youth activities which plays an important role in maintaining her language and cultural identity. At an annual international cultural festival, one of the biggest events at her university, Olive acted as one of the main organizers to bring a Karen youth group to perform a traditional dance for the first time at the festival. Olive is also the first student in our local Burmese community to have attended the SouthEast Asian Students for Organizing (SEASON) Conference at the UCLA in February 2020. Because many people across the U.S. are practicing social distancing due to covid-19 pandemic at the time of writing, Olive plans to share with the rest of the youth community about what she learned from the conference on advocacy work and coalition building after we all can restore a sense of normalcy and start gathering in groups again at some point in the future.

Zadie

Zadie was also one of my former students at the NWCB summer school in 2017. Zadie had participated in the summer school with another volunteer teacher a couple years before 2017, and the NWCB community leaders introduced Zadie to me as one of the best writers from the previous summer schools. I got to know Zadie as one of the most thoughtful and conscientious students who is rather quiet and helpful to her classmates. When I posted the dissertation study info on the NWCB youth Facebook group, Olive re-connected me and Zadie because Olive thought that Zadie would also be interested to participate in the research study. In our first meeting to discuss the project details, Zadie was very willing to become a participant

collaborator in my research because studying literacy practices relates to her interest in academic research and becoming a teacher one day.

Like Olive, Zadio is the eldest daughter in her family and has two younger brothers who grew up in the U.S. while Zadio was born in a refugee camp on the border of Burma and Thailand. Zadio mentions that she lived there for 11 years, and her family moved to two different camps before migrating to the U.S. in 2009. Zadio still has some members of her extended family living inside Burma as well as in the refugee camps. Zadio attended school in her refugee camp until fourth grade and learned Karenni, English, and Burmese, with Burmese language being the medium of instruction at the school. Zadio is of Karenni ethnicity, and her first language is Karenni. She felt the most competent in Karenni and learned some foundations of English and Burmese before moving to the U.S. As a literacy memory that was influential to her, Zadio recalls that she didn't have access to many storybooks as a child growing up in the refugee camp. But as a Catholic Christian, Zadio had two Bibles written in Burmese and Karenni, and she remembers reading the stories in the Karenni Bible and sharing those stories with her friends back then. After moving to the U.S. Zadio resumed school at fifth grade and struggled with learning English for daily survival and academic learning. Especially in early years of having resettled in the U.S., Zadio recalls that she felt people looked at her and her family as less than because they were still learning how to be resourceful in speaking and using English.

As Zadio becomes more competent in using English over time, she was able to start helping out her family members, neighbors, and extended family in other cities with translation and interpretation between English and Karenni. Zadio also teaches Karenni to her two younger brothers whenever they are willing to learn. She was also able to learn and use more of Burmese language with other refugee and immigrant community members who do not speak Karenni.

Reflecting on her language and literacy practices now, Zadi finds that code-mixing of Karenni, English, and Burmese is often a natural practice for her to communicate fully of her ideas and across language difference in our diasporic Burmese community.

In transitioning to the U.S. educational culture, Zadi finds discussion-based and collaborative learning that promotes critical thinking to be challenging but also rewarding. After completing high school, Zadi attended a community college because she was uncertain about going to a four-year university. But after two years of community college, Zadi decided to transfer to a four-year university and majors in Education since she finds teaching and educational administration to be her areas of interest. Recently, Zadi volunteered as a tutor and classroom assistant in an adult ESL course offered at a local high school. There were some people from the local Burmese community who attended the course, and they find Zadi to be a great resource since she was able to provide translations for them in the class. As many students in that class were just starting to learn English, Zadi learned that they could still communicate a lot with nonverbal gestures and facial expressions. She felt proud that she was able to teach basic skills of reading and writing to fellow refugees and immigrants.

Zadi also participates often in community building and cultural events in our local Burmese community. As she enjoys visual arts and draws sketches, some of her artworks were featured in previous community events. Zadi is also active in her Karenni community and helps organize cultural and religious events for youths. She enjoys participating in cultural performances and traditional Karenni singing for events because these kinds of participation help Zadi maintain a strong sense of Karenni identity and belonging in the diaspora. In college, Zadi also volunteered and made connections in student groups for Southeast Asian ancestry and Asian Americans at large.

When Zadio participated in the oral history research for the community exhibit at the Wing Luke Museum, she interviewed her grandfather and learned details about his life that she didn't know before. Her grandfather worked as a logger in the Karenni State of Burma and shared memories of fleeing their village because of repeated acts of violence by the Burmese military soldiers. Zadio considers her oral history interview to be a special moment of learning about her grandfather and helping document important historical memories in her family.

On how her life has changed after moving to the U.S., Zadio reflects that life was simpler and less stressful in the refugee camp even though they didn't have many resources or opportunities. Life in the U.S. has offered her much more opportunities, but Zadio feels it's also complicated and demanding especially because she wants to honor her parents' sacrifices of migrating and restarting their lives here for her and her younger siblings. Such common desire of immigrant children working hard to honor their parents' sacrifices has been described as a narrative of "immigrant bargain" (Smith, 2005; Alvarez, 2017). Because of this intergenerational understanding and promise she has with her parents, Zadio continues to work hard in college and pursues higher education on behalf of her parents and grandparents who did not have an opportunity to do so.

Conclusion

Although participant collaborators come from different ethnic minority groups of Burma, Jasmyn, La Meh, Olive, and Zadio all identify as 1.5 generation immigrants inhabiting in-between social positions between their parents and the second-generation of younger siblings and youth in the diasporic Burmese community. All of the participant collaborators actively practice translingual literacies through their multilingual identity and lead different personal and professional aspirations in life. The next chapter presents data findings and discussions on

participant collaborators' metacognitive relationships with the White monolingual English ideology.

Chapter 4

Ways of Knowing: Navigating the White Monolingual English Ideology

As presented in chapters 1 and 2, the overarching research inquiry of my dissertation explores how multilingual immigrant students of color practice literacy across different spaces they inhabit in varying conscious and subconscious relationships with, in tensions and negotiations with and/or against the White monolingual English ideology in language and literacy. In unpacking this complex question, as discussed in chapter 1, my study first examines conscious and subconscious relationships with the dominant ideology through studying the metacognitive narratives of the participant collaborators. We can gain insights into the relationships participant collaborators have with the dominant ideology over time through their metacognitive reflections. As discussed in chapter 1, drawing on Hacker (1998) and Beaufort (2007), I use “metacognitive relationships” as a summative term for how the participant collaborators mentally and socio-emotionally navigate and relate to the different aspects of the dominant ideology. By analyzing and interpreting the interview data and the participant collaborators’ self-talk reflections, this chapter presents the similarities, differences, conflicts, and contradictions in how the participant collaborators reflect on and respond to the dominant stock stories about language and literacy based on their lived experiences as multilingual and racialized young college students. Gaining insights into the participant collaborators’ metacognitive relationships with the dominant ideology would help us better understand how they practice literacy across different contexts, which will be discussed in the next chapter. In this chapter, I present first about participant collaborators’ metacognitive relationships to their intersectional identities which serve as the ground to observe how they navigate the dominant social hierarchies and their accompanying White monolingual English ideology of literacy. To

hone in on participant collaborators' metacognitive narratives on their language and literacy practices, I then discuss how they construct their language identities in relation to the most salient aspects of their intersectional identities and maintain using their heritage languages in the diaspora. In light of these metacognitive relationships, the final section of the chapter presents findings on how participant collaborators experience and engage specifically with the White monolingual English ideology. The discussions of these findings as a whole tell a complex story of how participant collaborators as multilingual students of color navigate and negotiate with the dominant ideology of literacy in a range of different ways from implicit compliance and acknowledgement of marginalization to conscious critique and resistance of the dominant narratives.

4.1 Metacognitive understandings of intersectional identity

In order to understand how the participant collaborators understand and navigate the dominant ideologies on language and literacy, it is necessary to learn first how students explore and metacognitively make sense of their social positions and identities, in other words, their intersectional identities. In the critical race theory (CRT) scholarship, Kimberlé Crenshaw (1991) developed the term “intersectional identity” to fill in a conceptually crucial gap that both discourses of feminism and antiracism then were missing in accurately representing the multifaceted experiences of women of color. Intersectionality as a theoretical and analytic tool helped illuminate the simultaneously interlocking power structures of racism and sexism that shape the experiences of women of color in issues such as employment discrimination and domestic violence. As a larger implication, intersectional identity has been theorized as an indispensable analytic tool to metacognitively make sense of one's complex matrix of privileged and marginalized identities on the social indexes of race, ethnicity, socioeconomic class, gender,

sexuality, (dis)ability, religious or spiritual affiliation, language, citizenship, and others. In this dissertation study, the participant collaborators' overall awareness and metacognitive understanding of their intersectional identities became a precursor in further delving into their reflections on language and literacy, relationships to the dominant ideology, and various ways they practice literacy across spaces. In other words, different ways participant collaborators co-construct their intersectional identities in the context of their social realities are entangled with and help illuminate the kinds of metacognitive relationships they have with the dominant ideology of literacy.

Transnational refugee and immigrant identities

In describing the narratives the participant collaborators use to talk about their intersectional identities, I will first present the findings on how they make sense of their transnational refugee and immigrant identity because their transnational movement of being refugees formerly and immigrants later becomes a fundamental ground that has shaped their language identity, racial and ethnic identity, socioeconomic class, spaces and communities that they now traverse, and other aspects of their intersectional identity. As described in chapter three, the families of the four participant collaborators sought political asylum and migrated to the U.S. as refugees when the participant collaborators were only young children or teenagers. La Meh's narrative shows how she has made sense of her transnational journey and refugee identity over time:

When I first came here, I didn't know that I was a refugee. I knew that I was an immigrant because obviously I moved here. I moved from a different country to the U.S. But I didn't really understand the term called 'refugee'. When I got to understand it a bit better, it was clear to me then that I was in a refugee camp. Being in the camp, getting out

of it and coming here, and becoming a citizen is something that I'm proud of. Finally being a part of a country is something that I'm proud of.

La Meh's account speaks to the physically and socio-emotionally intense process of moving and migrating as a refugee especially for young children. As discussed in chapter 3, La Meh mistakenly believed that the refugee camp she was living in was a normal village. Only after moving to the U.S., she began to understand why her family called themselves refugees and what the process of being recognized as a political refugee constitutes. It took some time for La Meh to process and understand the distinctions between being a refugee and immigrant. Citizenship, something that is a pre-determined category by birth that many people take for granted, is a series of struggle and accomplishment for refugees like La Meh. Citizenship as a social identity and belonging--"finally being a part of a country"—seems to play a crucial role for the participant collaborators' sense of safety and well-being. The change of identity marker from refugee to citizen helps La Meh consciously situate herself better as a legitimate literacy user in the new context of the social and educational practices of the U.S.

On the process of being refugees formerly and now being immigrant permanent residents or citizens, participant collaborators have interesting varying ways of building their transnational identity and presenting themselves through a strategic use of multiple narratives. For La Meh and Zadie, they have a similar approach of presenting a short versus long answer depending on the context of who they are speaking to, the length of interaction, and the listener's interest and familiarity with Burma. La Meh explains, "Usually I identify both as a refugee and immigrant. If someone asked me more details about myself, I'd tell them about my refugee life in Burma but then if it were a short interaction, I'd tell them I'm an immigrant." Zadie describes similarly: "When I introduce myself to people, if I'm trying to be specific, I'd say I came from a refugee

camp in Thailand and then I moved here. But just as a short answer, I'd say I'm an immigrant.”

As La Meh and Zadie understand their transnational movement as refugees to be non-linear and highly complex, they practice what literacy scholars have termed as “rhetorical dexterity” (Carter, 2008), “rhetorical attunement” (Lorimer-Leonard, 2014), or “rhetorical sensibility” (Guerra, 2016) that exhibits an understanding of literate practices as contingent and emergent through communicating across difference. La Meh and Zadie strategically employ flexible self-representational narratives depending on how they read the context and the audience. In the context of the U.S. undergirded by the White monolingual English ideology, identity constructions of being refugee and immigrant are often stereotyped, misunderstood, and negatively stigmatized. As we will discuss later, the ways La Meh and Zadie practice metacognition rhetorically and strategically to construct different self-representational narratives indicates that their metacognitive awareness of and relationship to their refugee and immigrant identities are entangled with the ways they consciously and unconsciously navigate the dominant ideology.

In contrast to La Meh and Zadie’s strategic vacillation between refugee and immigrant identities, for Jasmyn and Olive their refugee identity seems to take more precedence. Jasmyn explains:

When people ask me whether I'm an immigrant, I just say I'm a refugee because to me, they [being a refugee and/or an immigrant] sound like two different things. For refugees, we had to go through the whole UNHCR process--telling them our story. Being an immigrant sounds like you don't have to do that process. You just come here. So, I just describe myself as a refugee. It plays such a huge role in my life. So, I like to point it out.

Jasmyn underscores the importance of the process of creating a narrative for why they needed to move and seek safety as refugees and making that narrative legible and accepted by the governmental authorities. This series of languaging and laboring through the multiple hoops of getting recognized as a refugee is a key process that is easily forgotten and overlooked in the larger public discourse around accepting and helping refugees resettle. Olive also highlights a more precarious and vulnerable position that refugees are in compared to immigrants in general: “I think they [the use of the terms ‘refugee’ and ‘immigrant’] are kind of similar, but refugees have to move *not because of choice, but because they have to* for their safety [emphasis added]. Because I came here with a refugee status, so I identify as a refugee.” By foregrounding the socio-politically disadvantaged position of refugees, their lack of privilege of choice, and their languaging labor, Jasmyn and Olive show an intentionally strategic use of literacy in presenting themselves which can be politically impactful, adding to the larger understanding of who refugees are without relying on harmful stereotypes. It is also indicative of their literacy metacognition: the way the participant collaborators reflect on, regulate strategically, and represent themselves to others in ways that are consistent with their understandings of transnational identity.

In keeping with the concept of intersectionality, participant collaborators also reflect on the privileges and disadvantages they make sense of from their transnational refugee and/or immigrant identity. When Olive went back to the refugee camp as a U.S. citizen a few years ago, she reflects on the trip: “I had mixed emotions because my friends are still in the camp. I feel very privileged to be getting a higher education here and seeing my friends and people I love back there not having a good opportunity for education makes me feel both privileged and sad.” Transnational mobility as a U.S. citizen which allows Olive to be able to go back to her former

home help ground her new reality in the U.S. and help her realize the stakes of an opportunity to attain higher education. For Zadie who is the eldest among her siblings, her refugee and immigrant identity sets a tone of intergenerational responsibility: “Now that we got out of the refugee camp and got here, I feel like there's a lot of expectations that I have to do better for my family or my parents since they sacrificed a lot of things coming here for me and my younger siblings.” For both Olive and Zadie, constructing reflective and critical narratives on their transnational refugee and immigrant identity help build a sense of communal and familial responsibility that help to hold themselves accountable for their endeavors in literacy education. Their metacognitive capacity to reflect on privileges, disadvantages, and in-between complexities that come with their transnational identity, as we will see, also helps Olive and Zadie navigate the literate activity systems and the dominant ideology in critical and intentional ways.

Racial identity construction

For all of the participant collaborators, explicitly and implicitly constructing their racial identity is a whole new social process of redefining oneself to go through only after migrating to the U.S. Back in the refugee camp where the participant collaborators spent much of their childhood, most people there were all various ethnic minorities fleeing from Burma, so people identified as their ethnicities such as Karen, Karenni, Shan, sub-groups of Chin, and so forth. But in the U.S. which has a fundamental history of power and violence that structures race and racial identities, the participant collaborators now have to learn about how they are racially perceived by others, especially those of the dominant group, how they want to define their racial identity and position themselves in the new socio-political and cultural context, and how race formations can at times destabilize and shift across cultural and social boundaries. Participant collaborators

describe complicated and conflicting responses to whether and to what extent they identify with the term ‘Asian’ or ‘Asian American’. Consistent with La Meh’s previous take on giving an appropriately strategic response in regard to her transnational refugee and immigrant identity depending on the audience, she explains how she tells people about her racial identity:

Whenever people ask me what race or ethnicity I identify myself as, I just say I’m Asian, and that’s like the most basic term I can go with. And if they want to learn more, I would say I’m from Southeast Asia. And if they want to learn even more, I’d say I’m from Burma, and they would ask me where Burma is, and that’s where the conversation often stops. But sometimes if that person knows where Burma is, I would just tell them my story pretty much—that I’m a refugee from the Thai-Burma border.

The homogenizing use of the term ‘Asian American’ or ‘Asian’ in the U.S. began during the 1950s and 60s along with a stock story of being labeled ‘model minority’ by the White dominant ideology (Kim, 1999). Although the term ‘Asian American’ can serve unifying purposes for solidarity building and political resistance, the overgeneralizing use of the term ‘Asian American’ becomes problematic because it makes invisible the “diverse histories, immigration patterns, and cultures” that come from a whole continent of “over twenty-five different racial/ethnic groups” (Siu, 1996; Escueta and O’Brien, 1995). For example, there are significant differences in educational opportunities and achievements and socioeconomic wealth among East Asians who immigrate from relatively more developed countries and Southeast Asians who immigrate from war-torn and economically struggling countries. The way La Meh constructs her racial identity starting from ‘Asian’ as the “most basic term” and explaining the layers underneath demonstrates the depth and complexities of racialized experiences that people of Asian descent face in the U.S. La Meh’s different narratives of presenting her racial identity

shows her metacognitive understanding that she needs to negotiate with the dominant racial categories of the U.S. that do not often speak truth to racial minorities like La Meh.

On a similar note, Zadie also talks about the insufficiency of the term ‘Asian American’ to describe herself:

You know how sometimes when you fill out forms and you have to answer what your race is, and there's not a lot of options to choose from, what I would do is I'd always say I'm Asian American but I don't know if that's the right term for me. But recently I noticed some forms have more descriptions of racial groups like Nepalese, Burmese, Vietnamese, smaller groups of Asian. So now I would circle Burmese. I think people start to notice that Asian groups are diverse and can be very different.

Zadie evokes the problematics of aggregate data that lumps together all Asians and Pacific Islanders (API). Scholars of Asian American studies in ethnic studies, political science, education, and sociology have been advocating for Asian American and Pacific Islander (AAPI) data disaggregation movement in the recent decade because aggregate data produces harmful effects of masking disparities in education, health, and economic outcomes among heterogeneous ethnic groups of AAPIs and reproduces a stereotypical image of Asian Americans as educationally accomplished and economically successful in line with the stock story of model minority (Teranishi et al, 2014). As important implications, the erasure of social disparities and cultural diversity among Asian Americans through aggregate data only reinforces the trope of model minority that valorizes against other minority groups of Blacks and Latinx “in the service of a larger racial agenda that promotes white dominance” (Buena Vista, Jayakumar, and Misa-Escalante, 2009). La Meh and Zadie’s responses indicate the complex problematics of using the term ‘Asian’ or ‘Asian American’ uncritically either through a simplistic identity label or

aggregate data. The way Zadie explains her struggle of choosing the “correct” box for her racial identity shows her metacognitive awareness that she has no choice but to co-construct her racial identity and narrative in tensions and negotiations with the dominant ways of thinking about who Asians and Asian Americans are in the U.S. In addition, Zadie shares her thoughts on the popularized term ‘model minority’ originated in 1966:

I don’t think that [the supposed meaning of model minority] is necessarily true. It depends on the background of each group--some groups might be more privileged than others. Some groups like East Asians have better opportunities. For example, I read in my education class that Southeast Asian students like Cambodians, Laotians, Vietnamese, and Burmese experience educational challenges and inequalities.

Zadie’s response signifies the importance of understanding Asian American groups from the lens of racialized intersectionality and making visible the different privileges and disadvantages that Asian American groups have so that their disparities can be systematically and responsibly addressed. Otherwise, groups such as Southeast Asians that the participant collaborators identify with fall behind and struggle because they are not given policy considerations and supported with resources. Given her struggle with constructing a racial identity within the boundaries of the dominant discourses, Zadie also seems metacognitively aware that educational activity systems in the U.S. are not designed to properly address the inequities that racially and linguistically minoritized Southeast Asian students like her experience.

Olive also discusses her struggle of finding her racial identity and critiques who gets to be visible as Asian Americans:

When I came here, I didn't know about Asian Americans which is a whole new identity for me. When I entered college, I observed and thought my Southeast Asian people think

highly of East Asian students. And also, from the way 'Asian' identity is largely known, I was kind of upset---why are only East Asian people considered to be Asian Americans? East Asian students are more academically successful, so I think that's why they [Southeast Asian students] think highly of them. But I think everyone should be proud of themselves and their abilities.

Similar to La Meh and Zadie, Olive speaks to the troubles of not seeing herself as neatly fitting under the umbrella of "Asian American" racial identity and points out the harms of internalized inferiority that she observes among some Southeast Asian students. Olive instead describes how she would like to accurately identify herself as: "I identify more as a Karen American. I think what's important to me is that I don't forget about where I'm from just because I'm in this like the melting pot that people talk about here." Olive discusses the importance of remembering and carrying on one's cultural traditions and teachings in a way that does not tokenize a cultural identity but honors one's ancestors, history and struggles so that people who live in a transnational diaspora can stay grounded in the larger historical context they come from. Her response also hints at the problematics of "melting pot" as another dominant narrative that establishes an image of neoliberal multiculturalism which functions to keep the structural racism and oppression unchecked. The way Olive tells the story of how she encountered a new racial identity of Asian Americans in the U.S. and how she sees conflicts and disparities in this racial marker and narrative shows a critically astute level of metacognitive awareness through which Olive is able to reject the dominant ideology that she has to find a way to fit into a given racial category.

Both La Meh and Olive describe an in-between identity and consciousness as immigrants who spent their childhood on the other side of the world and now have lived the other half of their lives in the U.S. For example, Olive explains:

I am a first-generation in terms of when my family immigrated. So, I don't think I would identify myself as an Asian American. But then I took an Asian American study class during my first year, and I learned about 1.5 generation Asian American identity which I think most closely describes me. I do feel that when I'm in the Karen community, I feel more American. And when I'm in the Asian American community, I feel more like an immigrant. I don't feel like I fully belong in either community.

Olive's articulation of her in-between identity is a familiar process of immigrants in the U.S. constructing and negotiating one's racial and cultural identity between shifting positions of foreign and American, and cultural insider and outsider (Buenvista, Jayakumar, and Misa-Escalante, 2009; Lee, 2015). For people of Asian descent who are additionally subject to the valorizing label of model minority, their experience of constantly being in a socially liminal position can manifest as "racial melancholia" and "racial dissociation" as indicated by Olive's affective state of not fully belonging in either community (Eng and Han, 2018). On the other hand, Olive's reflection also shows that she has a critical sense of racial literacy that allows her to think against the grain of the dominant ideology and inhabit an albeit difficult state of not having a complete notion of belonging to a community.

Multilingual college student identity

Another intersectional identity construction I gave close attention to is how participant collaborators experience the multilingual college student identity which sets the ground for understanding their literacy practices and how they are linked to language and racial identity as

well as other aspects of their intersectional identity. Zadie elaborates on the complexities of her multilingual identity in the college literate environment:

Being a multilingual college student, I think it helps me in some ways, but in some ways it doesn't so much. Karenni, my first language, is not a common second language here. People rarely know what it is and haven't even heard of it. I'm often the only person who speak Karenni at my college, and seeing other students who share a first language like Vietnamese--they have their own group to study together and help each other out. So I find that it would be helpful to have students who share my first language. And I guess the downside of speaking another language is that sometimes people think that I don't know a lot because it [multilinguality] shows I'm coming from a different background that have fewer opportunities and resources. So sometimes I think they look down on me.

Zadie recognizes the benefits of learning with and studying with peers who share a heritage language, but she laments the lack of linguistic community for her to communicate more translingually in her first language which could help with how she navigates the English-only academic studies in college. Zadie also discusses additional marginalization she experiences because of the negative associations with multilingual identity that some of her peers might subscribe to, specifically for the kind of multilingual identity from racially and culturally minoritized backgrounds. Flores and Rosa (2015), for example, demonstrate through their formulation of raciolinguistic ideologies that there is a double standard since when white speaking subjects perform multilingual practices, they are seen to have impressive sociolinguistic capital; however, for racialized speaking subjects who engage in translingual practices, they are often misjudged as likely to be deficient in Standard English practices. Here, Zadie shows a

complicated and at times contradictory metacognitive relationship with her multilingual college student identity.

In English-only learning environments that have often been the norm for higher education settings, multilingual students of color are more likely to notice the dominant norm of White monolingual English practices that are often reinforced as if it is a natural and inevitable standard, therefore making it invisible and hard to challenge. Jasmyn discusses what she notices about her different embodied experiences in a college classroom versus an explicitly translingual church space for her community:

Our university has quite a bit of diversity, but the majority of students are white. When I'm in a classroom and there's only a few people of Asian or other ethnicities, I just unconsciously feel a bit quieter and withdrawn. But when I'm in a classroom with more people like me, like Asian or brown people, I feel more relaxed and open. For example, when I go to church where the majority is Chin people [Jasmyn's ethnicity], I'm one of the worship leaders. In that space, I talk a lot and open up to people [At Jasmyn's church, people use English and Chin languages]. I just feel more like myself. Compared to microeconomics class, for example, 70-80% of them are White Americans and some of them are from Greek life. When I compare myself to being in that class and to being at the church, I'm like two different people--my behaviors are totally different.

By the student demographics, Jasmyn's university is considered a Predominantly White Institution (PWI) with over 40% of the student population identified as Caucasian. As scholars in education studies have argued, a lack of a critical mass of minority student representation often results in minoritized students experiencing isolation and marginalization (Laden and Hagedorn, 2000; Hagedorn, Cepeda, and McLain, 2007). Such social atmosphere in a college classroom

lessens Jasmyn's sense of agency, and she ends up practicing literacy in a limited capacity, distancing away from the norm of White monolingual English standard. The fact that she feels more like her complete self at the church communal space and her ability to interact with people and practice more of her literate repertoires confidently indicates a contrast between the hidden values of these two spaces: White middle-class monolingual English in higher education versus translingual sensibility and competence at her church community. Even though Jasmyn is not explicitly naming the raciolinguistic ideology here, critically reflecting on the differences between her socio-emotional states at church and university classroom shows how she has an implicitly problematic relationship with the White monolingual English ideology.

On the other hand, La Meh and Olive discuss the value of a different 'story' that they bring to the table as multilingual students of color. La Meh describes:

Being here [at the university], I feel like I have to represent my community and where I come from and tell my stories when it's relevant because I know how powerful that is. People often say, "Oh I didn't know about X and Y, I learned something from you" because of who I am and where I am from.

Since heritage languages are closely connected to one's culture and community, La Meh seems to view her multilingual student identity as invoking her membership of transnational refugee and immigrant community of Burma and her sense of responsibility to represent her community well through rhetorically effective literate actions of storytelling and sharing. As a multilingual person of color who lives in an in-between consciousness between her Shan-Karenni culture and the American mainstream culture, La Meh believes in the power of storytelling and learning across social differences. La Meh seems to carry a metacognitive awareness of representation through storytelling in how she performs her multilingual college student identity. Similarly,

Olive also shares her belief in the importance of storytelling and discusses the strengths that come with her multilingual college student identity:

I think the fact that I'm a multilingual and come from a different background than my classmates, I think I have more of a story to share. I think that benefits me and makes me more unique. In class discussions, I can offer a different perspective when it's relevant because of my multilingual and cultural background.

Here, Olive metacognitively reflects on her thought process of how her multilingual identity is linked to her ability to offer different perspectives from a minoritized cultural and language context that does not fit into the mainstream norms of the U.S. Olive seems to find strength in a unique point of view she has developed over time due to her multilingual and transnational identities. Through reflecting on her multilingual identity construction over time, Olive recognizes the rewards of contributing to the literate activities in a college classroom from her own perspective drawing on lived experiences and experiential knowledge. La Meh and Olive's take on being able to tell a different story as a multilingual college student presents a contrast from Jasmyn's earlier discussion about her experiencing isolation and limiting her literate activities in a White-dominant classroom. However, I argue that these contrasting responses are equally valid ways of navigating and relating to the systemic culture of White monolingual English educational environment. These responses are not to be considered as fixed orientations or dispositions within the participant collaborators, but that the participant collaborators rhetorically and strategically enact these metacognitive narratives about their language identity in flux with their evolving sense of agency across different social contexts.

On a future-oriented note, Olive describes her aspirations around being a multilingual college student and how she connects it to career opportunities after college:

When you're multilingual, you would have better opportunities, I think. The more languages you know, the more people you'll affect. If you're going into workforce that involves helping people, if you're multilingual, you're likely to be more effective in helping people.

Olive has mentioned in our interview conversations that she aspires one day to work in the social and public sector, perhaps at an organization like the UN or working with an organization along the Thai-Burma border for educational and social empowerment of the refugee youth there. In certain industries such as healthcare, education, and social services, it is true that multilingual identity is treated as an asset in hiring practices and workplace performance. We can understand this contradiction of manipulating multilingual labor in the economy as part of the White monolingual English hegemony. There is “a duality between neoliberal pluralism [in language and literacy] and neoliberal desire for English” dominance in the multilingual market which “resonates with a legacy of colonial discourse of the superiority of whiteness and modernity” (Motha, 2014; Kubota, 2016). However, in localized contexts, it is very much viable for people like Olive to perform her multilinguality at work in ways that positively impact social interactions and relationships. Olive’s aspirations of helping people through her multilingual practices seem to extend from her earlier metacognitive narrative about having an interesting story to share as a multilingual.

4.2 Constructing Language identity

As I described in chapter 1, this research study builds on an integrated theoretical framework of critical race scholarship which includes raciolinguistic understandings and translingual literacies. As such, I conceptualize language identity as one of the many aspects of intersectional identity, a key concept of critical race scholarship, which I presented its findings in

the above Section 4.1. However, the notion of language identity deserves a specific discussion on its relevant findings here because it serves as more of a direct window to observe the metacognitive relationships participant collaborators have with the dominant ideologies of language and literacy. The general notion of ‘identity’ has been understood as “how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future” (Norton, 1997, p. 410). To use the sociologist Charles Cooley’s term, I conceptualize ‘language identity’ as a “multi-dimensional looking glass self” which conveys 1) what it means for participant collaborators to be a multilingual person in the time and space of transnational diaspora grounded in the U.S.; 2) participant collaborators’ socio-emotions and social relationships attributed to their multilingual identity; and 3) how they navigate and negotiate with and/or against the dominant ideologies of language and literacy in order to maintain the integrity and cohesiveness of all of their literacy repertoires.

As language identity is intrinsically tied with her transnational consciousness in which refugee identity takes more precedence for Jasmyn, she reflects on the process of coming to terms with her multilingual identity: “At first it was really hard--trying to adapt to the English language especially, but later on I meet people who only speak one language and think to myself that I feel proud of speaking multiple languages.” Despite challenges and obstacles she had to overcome as a refugee student who was an English as a second language (ESL) learner, Jasmyn settles on sentiments of pride and satisfaction on her multilingual identity especially in comparison with monolingual speakers. Similar to how she reached to a point of proudly identifying with her family’s journey of surviving as refugees, Jasmyn transformed her language identity from an initial sense of isolation to a more agentic awareness of how capable she is as a

multilingual. For many multilingual people, being able to access multiple knowledge systems of different languages and communicate in complex repertoires across languages is a self-evident accomplishment and benefit that is, however, not often acknowledged as valuable and accessible in the hegemony of White monolingual English practices. For La Meh who speaks Shan, Karenni, English, some Burmese, and some amount of Spanish, she describes her language identity with enthusiastic positivity and empowerment:

To me being a multilingual person means that I am like a gateway to different communities. Just being able to connect with a different community and transition to another different community and trying to learn from them and work with them--it's really enjoyable. I think it's an honor to be a multilingual person because there's a lot of culture and practices in a community and being able to be a part of that is amazing.

As a mixed-ethnic Shan and Karenni person even within the local Burmese community, La Meh is accustomed to move across Shan and Karenni sub-communities and form points of connection with people and translate across differences. Such fluid movement across spaces and communities mirrors the previous discussions of how La Meh constantly attunes to and negotiates with others in strategically representing herself on transnational and racial identities. Here, La Meh's use of the term "gateway" to describe herself as a multilingual person who can traverse across different linguistic communities works against the notion of the monolingual ideology that posits languages as separate islands that have clear and distinct boundaries. From the way she talks about 'connecting with' and 'transitioning to and fro' of different linguistic communities, La Meh seems to view language difference as natural and normal, and a resource to tap into and learn from, as opposed to language difference as a source of deficit and tension as would be presumed by the White monolingual English ideology. Her emphasis on 'being a part

of a community' and building social relationships through language also resists the dominant ideological notion of language as a neutral and commodified tool to be used utilitarianly.

As another way of viewing language identity as inherently social, Olive gives an account of how she sees her language identity as linked to race and dominant power structures:

I think being a multilingual I'm more aware of people of color and their experiences because I know I'm from a refugee background and I speak languages besides English. I think it makes me more sensitive and more accepting. If I hear about another minority group going through a problem, because I speak another language and also, I'm from a minority background, I feel like I understand people's struggles better.

Olive seems to view her language identity as a way of mapping onto her metacognitive awareness of structural predicaments and social positions that people of color, many of whom are multilingual and multi-dialectal, experience in the U.S. In her previous metacognitive reflections on how she views her transnational and racial identities, Olive has also been critical of the dominant ideology by making her refugee identity more visible and questioning the generalizing category of Asian Americans. It seems that language and race are inextricably connected for Olive in ways of understanding that multilingual people of color experience structural oppression and under-representation. Through her lived experiences of being a multilingual in the U.S., Olive has developed over time the dispositions of being more attuned to and willing to understand the experiences of minorities in the U.S. whose language and literacy practices do not easily fit into the hegemony of White monolingual English.

As part of extrapolating their language identity, La Meh and Zadie also discuss how positively they feel about some of their concrete practices as multilinguals such as translation and interpretation. La Meh describes, "I felt especially proud of being a multilingual when I had

to translate for other people—just being able to explain and help with what people need.” Her sense of pride goes along with what La Meh shares earlier about representing her multilingual identity through storytelling. As Zadie discussed before about how her sense of intergenerational responsibility as the eldest daughter in her family plays an important role in her life, she connects it to her translation efforts:

Since my parents moved here when they’re older, it’s hard for them to learn English. So, there are times where they need a lot of help with translation in different places like the hospital. I try my best to help them understand what the doctor says or when an important mail comes in. I think they feel a bit less stressed that I’m able to help them more now, compared to when I was younger.

The White monolingual English hegemony often demands that people who move and immigrate to the U.S. should learn at least to communicate in the dominant language of English. However, Zadie’s response shows an example of why older immigrants may face a variety of structural barriers in learning the English language—correlation between age and language learning, challenges in prior school education, not having enough access to time and resources to invest in language learning, and other reasons. When raciolinguistic ideologies in the U.S. shut out opportunities for language diversity and difference to be the norm and instead dictate a certain variety of English to be the communicative standard, people who do not fit into this language ideal because of structural barriers fall behind and perpetually find themselves socially and linguistically marginalized. As I discussed earlier, Zadie has mixed feelings about how she does not often have opportunities in an academic setting to make use of her multilingual identity. However, her transnational refugee and immigrant identity is strongly tied with her sense of duty as the eldest daughter to honor her parents’ sacrifices. In social and community contexts outside

of her academic education, being able to help her parents through translation and her multilingual practices is a source of relief and pride for Zadie that complicates how she feels about her language identity.

4.3 Maintaining heritage languages in the diaspora

One of the most visible effects of how the White monolingual English ideology impacts refugee and immigrant communities is the widespread loss of heritage, minority languages within a few generations across different racialized communities (Cohen and Wickens, 2015; Rumbaut and Massey, 2013; Alba et al., 2002). For example, a statistical study by Rumbaut and Massey (2013) shows that heritage languages of immigrants across different race and ethnicities persist somewhat into the second generation, but fade to a vestige in the third generation and disappear by the fourth. The pattern of gradually losing heritage languages and having to assimilate to English-dominant language and literacy practices is a recurring area of challenge that participant collaborators worry about in how they are actively constructing their language identity. For example, La Meh gives a reflective account on how her multilingual practices have changed over time especially with participating in the U.S. society that normalizes the predominance of English:

Growing up, I really spoke both Shan and Karenni simultaneously and switched back and forth. But then coming here, I started speaking more and more in English, and I started to lose my languages in bits and pieces. And I know I want to preserve my languages and keep on speaking them so that I don't forget my culture.

As La Meh has to situate herself in the increasingly English-dominant education system from K-12 to university, she finds fewer opportunities to speak her heritage languages, Shan and Karenni. La Meh regrets that she at times experiences some amnesia of Shan and Karenni

language and literacy practices. As discussed earlier, La Meh takes pride in being a multilingual by representing her community through language and story sharing. Here, La Meh also remembers and carries her mother's teaching of "speak our language often, so we don't forget who we are" (discussed in chapter 3) as her desire as well for preservation of self and cultural knowledges through language. La Meh's awareness of language identity that goes against the grain of the dominant ideology and intergenerational sense of responsibility for language motivates her to keep using her heritage languages and maintain a sense of cultural identity that is very closely associated with heritage language and literacy practices.

Living in the diasporic Burmese community, La Meh describes how she manages to continue using her heritage languages, Shan and Karenni:

For Shan, I speak it with my grandparents and also my parents. And sometimes my siblings--if they want to speak in Shan. It's a language that I don't want to forget because it's a language spoken by a very small minority of people here. So, it's a language I want to keep with me throughout my life. And for Karenni, there's a community of Karenni speakers here. So, I've been able to speak it here, and I try to connect with them and be a part of the community.

As discussed in chapter 3, the diasporic Burmese community in Duwamish (Seattle) has very few people of Shan ethnicity which makes the Shan speech community few and far between for La Meh to connect with. Because Shan language is even more endangered compared to other heritage languages we have in the local Burmese community, La Meh intentionally speaks Shan with her grandparents and parents since they are the only people who can help La Meh maintain using the language. For Karenni language, because there is a sizable speech community of Karenni refugees and immigrants here, La Meh has been able to be a part of that community and

use the Karenni language through participating in social and cultural events. La Meh's description here of how she is actively trying to keep speaking and using her heritage languages serves as substance for her earlier narrative about how she wants to "preserve [her] languages" so she "[doesn't] forget [her] culture". Considering what was discussed earlier about La Meh's take on her language identity as a form of important representation of her community and a culturally and intergenerationally significant practice, the way La Meh here reflects on how she maintains using her heritage languages and her worry over potentially losing her ability to use these languages shows she is consciously resisting the White monolingual English ideology and the literacy practices it promotes. In maintaining cultural traditions and community building among the Karenni people, La Meh mentions that 1.5 and 2nd generation youth are often in charge of organizing, planning and performing in annual cultural celebrations. La Meh actively gets involved in the processes of organizing these community events which allows her to keep using the Karenni language with other youth speakers. Because the 1.5 and 2nd generation youth speak English and Karenni, La Meh also explains in our interview conversations that they naturally code-mesh these languages they commonly have and communicate translingually by making meanings across fluid boundaries of the languages. She explains with this description, "When we are together doing event planning and rehearsing our traditional dances together and things like that, we tend to use English and Karenni back and forth and pretty fluidly. When we forget words or phrases in Karenni, we definitely use English to help fill those gaps" (interview data). Translingual code-meshed literacy practices and using English to assist her communication in Karenni help La Meh maintain a sense of competence and preserved memory of her heritage language and helps her consciously resist the White monolingual English ideology.

Similarly, Jasmyn describes how she is able to maintain speaking her Chin heritage languages in her family, church community, and diasporic Burmese community:

My parents speak English only a little. So, I use my Chin tlangzar dialect at home, and we use Falam language at church. We used to go to church that uses Hakha, another Chin language. But people who speak Hakha and Falam don't actually understand each other since they're very different languages. But it was easier for me and my family because our village was between the two cities that used Hakha and Falam, and our local dialect was like that too. It was easy for us to switch between the languages.

Even before moving to the U.S., Jasmyn was accustomed to using language translingually across porous boundaries and communicating across difference among the Chin languages and dialects.

In the diasporic Burmese community in Duwamish (Seattle), Jasmyn continues to use her heritage Chin languages in community building within church context and connecting with other Chin groups across the U.S. As previously discussed, Jasmyn feels more empowered and more like her complete self in translingual community spaces like her church, so maintaining her community relationships through using her heritage languages is something very important to Jasmyn.

For Olive whose heritage language is Karen, she mentions that she continues to speak it in her home and community space with her parents, sisters, grandparents, Karen neighbors, and members of her church community. As an important aspect of navigating the dominant ideology of language and literacy, Olive reflects on her ability to maintain speaking her heritage language:

I feel a lot of pride in being able to speak Karen because I know there are people who immigrated to the U.S. at a similar age when I immigrated, but they can't speak Karen

anymore. I'm kind of surprised and disappointed, and personally I feel proud to be able to speak both languages, Karen and English.

The socio-emotional states that Olive mention here on being surprised and disappointed to see other Karen youth who immigrated around the same time not be able to speak the Karen language anymore indicate Olive's sense of grief over generational language loss. As mentioned earlier, Olive believes that her multilingual lived experiences contribute to her having a story to share and a unique point of view. Olive's sense of pride in being a multilingual who speak both English and Karen and the ability to maintain an identity of speaking her heritage language show how Olive consciously navigates the White monolingual English ideology in productive tensions.

Living in the diaspora, on the other hand, has also brought new opportunities to forge a common language for mutual understanding and community building among the local Burmese refugees and immigrants. All of the participant collaborators described that they learned how to communicate in Burmese language more effectively with real speech communities after migrating to the U.S. For example, La Meh describes how she has learned the Burmese language in the U.S.:

Back in the [refugee] camp I didn't really speak Burmese or have a chance to speak it. But I did watch the Burmese movies and learned the language in school. Coming here gave me the opportunity to try out speaking and learning Burmese. When I later have friends at school who are from our refugee community, but we didn't share our first language, we would communicate in Burmese.

Ethnic minority groups in Burma have different first languages, but many of them had to learn Burmese in school or use it as an official language of communication in public. La Meh learned

the formal basics of Burmese in school at the refugee camp and relocating to the U.S. presents an opportunity for her to learn the language from other diasporic community members and use it as a common heritage language of communication across the different ethnic groups in the local Burmese community. Even though there are few opportunities for participant collaborators to use their heritage languages and diasporic communal language like Burmese in academic school contexts, all of them continue to use their multilingual language and literacy practices in ways that are enriching to their identity and role of membership in families and communities. As 1.5 refugee and immigrant generation, participant collaborators actively resist the sociopolitical pattern of language loss among immigrant groups and subvert the White monolingual English ideology through their community-centered, translingual language and literacy practices.

4.4: Navigating the raciolinguistic ideologies

Building on participant collaborators' metacognitive understandings of their intersectional identity, the ways they construct their language identity, and how they maintain using their heritage languages while living in a diasporic community, this section presents findings on how participant collaborators experience and engage specifically with the White monolingual English ideology through mentally and socio-emotionally navigating and responding to the dominant ideology's stock stories. Adding onto participant collaborators' metacognitive narratives discussed in the earlier sections, the findings here contribute to a more complete picture of how participant collaborators develop varying metacognitive relationships with the dominant ideology of literacy. As I argued in chapter 1 that the dominant ideology of literacy needs to be understood at the intersections of language and race and explained in chapter 2 that my antiracist methodological framework looks at how participant collaborators recognize and respond to the stock stories of the dominant ideology and develop counter-narratives and

counterstory literacy practices in resisting the dominant ideology, my data analysis in this section hones in on participant collaborators' metacognitive awareness of race and especially the intersections of language and race, different ways participant collaborators respond to the stock stories of the White monolingual English ideology, and their different ways of knowing that show resistance of the dominant ideology. Based on data analysis and findings, I present here the most significant patterns of participant collaborators' metacognitive relationships with the dominant ideology: 1) awareness of racism and intersections of language and race; 2) participating in the status quo; 3) internalizations: unexamined or questioning; 4) experiencing and recognizing marginalization; and 5) ways of knowing for resistance.

Awareness of racism and intersections of language and race

Participants seem to understand racism as anti-blackness at the core, judging someone on the basis of their skin color, and mistreatment or discrimination of people of color. As Jasmyn describes, "With racism, the first thing [that] comes to mind is black people and people of color because they're the ones that actually have to suffer." La Meh similarly states that "black people seem to be the most racially discriminated group in the U.S." As non-black southeast Asians, participant collaborators categorize themselves as part of an umbrella social group of people of color who would be subject to racism, but they seem to conceptually understand racism as anti-black at its core. Their responses indicate that their awareness of racism as a social ill seem to be most noticeably at an interpersonal level rather than describing racism as institutional or structural. Jasmyn elaborates, "It's really just easy to judge someone when you don't know them. Sometimes it gets better if you know each other a little more in depth, but then you know, it takes time."

The intersection of language and race seems most tangibly understood by participant collaborators when they talk about viral moments of social interactions they see on social media where there is some variation of a white person demanding or harassing a multilingual person of color to “speak English or go back to where they come from.” Zadie describes a video shared on Snapchat in which a white, male lawyer from New York berated employees at a restaurant for speaking in Spanish and threatened to report them to Immigration and Customs Enforcement (ICE) to get them kicked out of “his country” (CBS News; CNN video)⁵. Zadie questions this incident of language discrimination, “With that logic, if all of us have to go back to the origin of where we come from, it's not even their [white people's] country to begin with. Native people have their own languages, right?” Zadie points out the historical inaccuracy of a commonly stated trope of “speak English or go back” and explains why it is wrong to assume that non-English languages in the U.S. have less validity, public presence, or belonging compared to English. With an accurate understanding of the U.S. history, if we do go back far enough, it only further dismantles the white and monolingual ideological trope because indigenous peoples of North America have always had numerous languages belonging to different tribes and thus, multilingual societies which is the original state of how people have lived in language contact rather than forcible monolanguaging.

Relating to such viral incidents of language and race discrimination, Zadie recalls some of her negative experiences on communicating in public spaces in the U.S. soon after she migrated:

⁵ CBS news: <https://www.cbsnews.com/news/nyc-lawyer-aaron-schlossberg-who-went-on-racist-rant-against-spanish-speaking-workers-apologizes-fresh-kitchen/>
CNN video: https://www.youtube.com/watch?v=GJ8s_W3R-T0

When I was new to the country and I didn't really understand English as much, I feel like I saw a lot of discrimination against me and my family. I first came to the U.S. in 2009. Part of it was I hadn't adapted to this country yet. And I didn't know how to speak the language well back then. I noticed a lot more discrimination. For example, my family received WIC⁶, and one time, we were trying to get milk and cereal at a store. When we didn't know how to read and tried to get help in the store, people were kind of not wanting to help us or just simply ignored us.

Zadie's narrative highlights a common form of marginalization that intersects race, language/literacy, and socioeconomic class. Zadie learned from those early moments of being treated differently that literacy in public spaces in the U.S. is underscored by knowing a certain level of English to simply get by. Although Zadie mentions that she has never experienced an explicit case of discrimination based on language and/or race like in the viral incidents, she sees those social media reports as part of a continuum of different ways that oppression on language and race permeate the everyday discourses: who gets to demand others to speak English and who is often on the receiving end of such discriminatory rhetoric. Seeing those social media incidents helps Zadie empathize with other multilingual people of color who are subject to raciolinguistic ideologies.

Consistent with participant collaborators' understanding about racism occurring most noticeably on an interpersonal level, all of them mention as an overall pattern that acts of racism and racialized language discrimination happen because of people's ignorance, fear of difference, making wrong assumptions, and not being educated about the multilingual history and reality of the U.S. as a society. Participant collaborators' metacognitive processing of race and racism

⁶ WIC is a federal assistance program called Special Supplemental Nutrition Program for Women, Infants, and Children.

transfers to how they navigate and respond to the interpersonal events of confronting raciolinguistic ideologies. In our interview conversations when talking about a series of public incidents recorded on social media where someone, often a white person, would assume upon hearing a person speak in a non-English language that they do not speak English, Olive conjectures that “that person might just be ignorant. They're assuming the wrong thing.” In a similar statement to these viral moments on social media, La Meh discusses:

People saying that (“Speak English or go back”)—most people who said it are usually White Americans and they’re not really knowledgeable about the diversity of languages the country has. They just think that oh immigrants are coming here and they're taking all our jobs and our places and stuff. But in reality, immigrants are really helping out with the economy, and so, they are just saying their opinions as if that’s truth. I just think that those people are really ignorant, and they probably don't want to learn about what’s actually true. But I think educating each other is still helpful.

La Meh’s response shows her awareness on the ways social interactions of racialized language discrimination are tied up with the discourse of immigration and the country’s changing racio-social landscape: how some white Americans associate hearing non-English languages in public spaces with the increasing visibility of different races/ethnicities and cultures in urban spaces and respond to it with a demand that others assimilate and speak English so that they do not have to give up the comfort of living in an English-dominant environment. The National Population Projections of the 2010 Census estimate that the race/ethnicity makeup of the U.S. will become the majority aggregate of racial minorities in 2045 (United States Census Bureau). Towards the trajectory of white racial group becoming a minority, English-only monolingual sentiments and statements are a form of social backlash coming from the dominant group’s fear that they would

lose power going from the demographic majority to a minority status, that they might lose jobs to new immigrants, or give up their privilege or part of their social positions they feel they are entitled to. Non-English language suppression or discrimination gets used as a discursive tool of oppression to put immigrants and refugees “in their place” so that the status quo of social hierarchy and structural racism that has been benefitting the dominant groups does not get shaken up. As Olive and La Meh mentioned, they interpret these backlash responses and navigate the dominant ideology as coming from a place of ignorance, fear, and unwillingness to learn about the multilingual reality of the U.S.

On the topic of how the discourse of whiteness has a wrong conflation of associating people who speak Spanish or other languages with being “illegal” immigrants, Olive speaks:

O: I think they think that English is the official language here and so they assume that if you speak in Spanish, you might be an “illegal” immigrant.

S (me): Yeah that's really interesting because formally in the U.S., there's no official language. People think that English has to be some kind of mandatory language here.

Where do you think that idea comes from?

O: I think it comes from colonization. Because Europeans got here first before immigrants of color came in, they think English should be official. It's them imposing their language ideals and beliefs onto people who are here after them.

Olive traces the rhetoric of English-only statements to the history of European colonialism in North America: how structural racism has been interlaced with and built upon the architecture of conquering the land of Native Americans and building a new social hierarchy in which the white European settlers get to be the dominant group in power. As Maldonado-Torres (2007) points out, “coloniality survives colonialism” and its ideology is maintained in “books, in the criteria

for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience” (p. 243). Language racism manifests as a tool to keep the structures of coloniality as the status quo. The way that Olive navigates the dominant ideology of language and literacy shows her historical thinking to connect the current forms of raciolinguistic hierarchies with the past forms of colonization and their legacy.

Reflecting on connections between language and racial/ethnic identity, Jasmyn mentioned that she only recently learned and thought about possible connections between the two because of what she had learned in cultural anthropology and psychology classes. She described how she started thinking about intrinsic relations between language and culture and how language is not merely a communication tool but an integral part of a cultural history and identity. While Jasmyn mentions earlier that she feels more empowered in translingual community spaces like her church, her college education and academic learning helps Jasmyn to think more metacognitively about how categories such as language, race and cultural identity might be inextricably linked to each other to form the dominant social relations. Describing an understanding of how language relates to race, Jasmyn claims, “What’s a language without race? What’s race without language? It goes both ways.” Jasmyn shows a metacognitive understanding of the co-naturalizations of language and race that Rosa and Flores (2015, 2017) theorize.

Participating in the Status Quo

In navigating the pervasive monolingual English culture in the U.S., participant collaborators overall mention that they feel they have no choice but to assimilate to the often English-only norm in the K-16 education system at large. La Meh describes, “In schools, they teach everything in English except for language learning classes. Even if you try to communicate

in different languages, it doesn't really work because you're required to communicate in English and that culture prioritizes English.” La Meh reflects on the experience of being subsumed into the English-dominant culture of academic learning in the U.S. and points out that any effort of enacting a multilingual identity or communicating translingually is next to impossible especially in the context of higher education where English-dominant literacy is taught as the language of advanced education and professionalization. Zadie also talks about a very similar experience, “In school, I have to speak English and write everything in English. Even in language learning classes, we still use English to learn other languages. So when you don't know a lot of English, people view you as less than. There's a lot of burden on those individuals to have to learn to use English. Otherwise they can't fit well into the society.” Zadie’s account indicates her understanding of the relationships between language use and social judgment, or language use and social identity. For multilingual students of color like Zadie, English-only or English-dominant education socializes them to buy into the dominant ideology because being literate in White monolingual English practices would grant them access to educational and economic opportunities and “fit well” in the U.S. society. Zadie is aware that the normative culture of education places the material, mental and socio-emotional burden on multilingual students of color who have to navigate and address the institutional demands of rendering themselves legible in English-dominant systems of communication. It creates a perpetual sense of segregation between participant collaborators’ translingual practices in community contexts and English-dominant literacies that they have to adopt in academic education.

As an example of being subject to English-only policy and practices, Zadie recounts her early school experiences where she was not allowed to use her first language:

When I was in middle school, I was still new to the country and would try to speak to my friends in Burmese at school to ask each other about stuff we didn't understand and help each other. But the teacher caught us speaking in Burmese and reminded us to use English. She said we needed to speak in English because we were at school and also that class was an English language learning (ELL) class. It [being reminded to speak in English only] continued in high school too.

Zadie's narrative shows how immigrant student populations are taught the value systems of the White monolingual English ideology: English language learner students including Zadie were socialized into a monolingualist conception that learning of one language needs to be done in strictly demarcated boundaries and that allowing the learning processes to be in contact with the student's first language is a wrong way of learning. Collaborative learning between students who use their first or heritage language is prohibited which leaves students to submit themselves to a hierarchical mode of learning from the teacher in order to become competent in academic literacies. It also sends a message to students like Zadie that non-English languages need to be socially separated from English for sociopolitical reasons. The learning environment is not designed for multilingual students of color to explore their full language and literacy repertoires. Although Zadie articulates earlier her metacognitive awareness of the White monolingual English ideology in response to the "Speak English, or go back" statements, Zadie may not make a connection here that being forbidden to use her heritage language in school as a policy is underwritten by the same ideology. Because the teacher's disapproval of students using heritage or first languages is concealed in the reasoning that it was an English language learning (ELL) class, it may not be directly apparent to Zadie and other multilingual students of color that these kinds of policy enforcements unwittingly add to upholding the larger ideology of keeping the

U.S. educational environments monolingual English which maintains the dominant image, cultural and linguistic practices of the school communities as racially white as well. Academic socialization over time that promotes raciolinguistic ideologies by nature of institutional and normative practices leads to students' understanding that their participation in the status quo of dominant literacy practices is inevitable and perpetually required.

Outside of school and academic space, participant collaborators describe that the pressure to conform to English use still exists, but there is also more freedom and opportunities to use their first languages or practice translanguaging. As an extension of having to use English as the dominant language most of the time at school, La Meh mentions that there is a feeling of "because you're in America, you have to speak English, or else you won't be able to live here." La Meh seems well aware that socioeconomic mobility and even geographic movement would be quite limited if new immigrants cannot participate in the English-dominant culture of public life in the U.S. On the other hand, Zadié finds her social environment to be not as limiting as school in terms of language use. She describes, "Outside of school, I always use code-mixing of my languages. I don't notice a lot of pressure of being forced to speak English only. It depends on the space. Whoever is around, I think." While being able to use language translingually in contexts outside of school is freeing for Zadié to practice all of her literacy repertoires without restrictions, it also marks divisions between legible literacy practices in academic contexts and other social, community and digital spaces.

On language use in writing, participant collaborators discuss their experience of having to conform to a monolithic standard of written English in academic contexts. Zadié points out, "African American students have their African American English (AAE), and they can speak it to some extent at school. But I notice they can't really use it in their writing." Here, Zadié

connects her own experience of not being able to fully use her translingual repertoires to the social stigma that African American students often face in using AAE in their academic writing. Participant collaborators' responses on how they feel about writing indicate a common misperception among students that writing is equivalent to having good, or "correct" grammar which is often imagined as decontextualized and monolithic grammatical knowledge that students tend to think of as they either have it or they don't. Jasmyn discloses:

J: My writing sucks. I have really poor writing skills.

S: Why do you think that?

J: Well, feedback from teachers. Grammar is not my biggest strength.

Olive also mentions a similar concern, "I feel pressured to have good grammar when I write. This is not a really good reason, but I don't want people to judge me. Like you're in college, and why is your grammar still awful? (laughs) I feel pressured to write in correct grammar." As we commonly know in teaching writing, students from linguistically minoritized backgrounds such as multilingual students of color who are refugees or immigrants, or international students often have been told by teachers, peers, and school systems that their grammar needs to be more legible and "correct" to satisfy the ideals of White monolingual English normative practices. Through widespread stock stories in academic socialization such as the simplistic binary notions of native/non-native speaker and arbitrary construct of Standard English, multilingual students of color often have been made to believe that their perceived proficiency in English grammar should be a constant source of anxiety and academic weakness. Although Jasmyn and Olive have shown in earlier discussions that they have a macro understanding of intersections between language and race and the links between coloniality and language policies and attitudes, their responses here indicate that they might not be applying their larger ideological understanding to

literacy practices in school of idealizing the Standard English grammar in which the notion of mythical Standard English encapsulates the whiteness-driven monolingual practices and makes the dominant ideology effectively invisible. Jasmyn and Olive's responses here when it comes to their self-assessment of writing competence show that their literacy metacognition functions on a deeply entrenched assumption that their grammatical competence perpetually would not measure up to the standards of good, correct language use.

On reflecting how language can change and fluctuate, Zadie mentions, "Language changes according to contexts. Sometimes a word means something in one context but have an entirely different meaning in another context. So that's very interesting to me." Other participant collaborators also made similar observations about semiodiversity of language across different contexts and boundaries. Even though participant collaborators understand that language changes in meaning rhetorically across contexts, they do not seem to metacognitively transfer such context-responsive view to reflect on what good writing means as a whole and what it entails more than conforming to grammatical correctness of Standard English. Participant collaborators' literacy metacognition of seeing their grammar as perpetually insufficient indicates an unexamined compliance to being judged from a structural position of whiteness, a significant part of the dominant ideology of literacy (Flores and Rosa, 2015; Rosa and Flores, 2017).

As a significant pattern in their metacognitive relationships with the White monolingual English ideology, participant collaborators reflect on the ways they have been academically socialized and feel that they are always required to comply with English-only or English-dominant literacy practices in academic systems. Academic learning environments that uphold the White monolingual English ideology further entrench divisions between academic literacies that participant collaborators are allowed to practice and translingual literacy practices that they

naturally engage in social and community contexts. Their literacy metacognition is in part affected by the dominant ideology which contributes to mistaken assumptions and misconceptions about what good writing means and participant collaborators' metacognitive self-assessment of who they are as writers and their potentials.

Internalizations: Unexamined or Questioning

In understanding the metacognitive relationships participant collaborators have with the White monolingual English ideology, their internalizations of raciolinguistic social constructs indicate the sedimented effects of the ideology over how participant collaborators perceive their own and others' literacy practices in certain limiting ways from the gaze of the dominant ideology and in turn, how those perceptions shape their literacy activities and related social interactions with others. This section describes findings on some of the internalizations of the ideology that participant collaborators used to believe in but now explicitly question, as well as other ongoing internalized beliefs that participant collaborators have not consciously examined for themselves. All of the participants recalled some anecdotal experiences where they themselves either ignored or did not treat with respect in some way someone else because of their language use. Zadie describes her evolving understanding of the differences in the way she regards "American students" and peers from her own community:

I used to think so highly of American students but not my own people. One of my friends whose Vietnamese and speaks Vietnamese—he has a heavy accent, and whenever he tried to speak English, it sounded funny to us, and we would giggle a bit. At that time, it came off as us looking down on him.

Accent hierarchies, what sounds normal and "right", or what sounds funny and socially acceptable to mock are stock stories of the dominant ideology that maintain disparities between

racial and linguistic differences. As Zadie regrets over how she might have hurt her friend's feelings by mocking his accent, Zadie's reflection shows that when multilingual students of color themselves buy into the dominant ideology, they also reproduce ideologically problematic ways of thinking and acting and pass them onto others.

One of the stock stories of the White monolingual English ideology is the idea of what counts as "proper English" and aspiring to attain such language use. One of the common arguments made in debates around equitable and inclusive writing pedagogy is that despite efforts on reconceptualizing language and literacy, students still need to be taught Standard Written English, the "language of power and prestige" (Elbow, 1999, p. 358) in order for them to succeed in normative academic, business and professional literacy lifeworlds. Describing what might be "proper English", La Meh says, "I feel like it's spoken by the native speakers who grew up here and know what they are saying and having confidence to always complete their sentences fully." La Meh's statement reveals her assumption that the notion of proper English is often explicitly and implicitly associated with the language of "native speakers" which is an identity often thought of as fixed and indisputable, as in those who have been speaking English since birth. The way La Meh talked about proper English shows that the way we think of language and language users is often tied up with social identities and positions such as race, nationality, geographic origin, racialized and/or gendered dispositions, and so forth. Although when reflecting on her intersectional identity, La Meh employs strategic and varied metacognitive self-representations on her transnational and racial identities and sees her multilingual identity as a "gateway" to different communities, La Meh's literacy assumptions on proper English as a property of native speakers seems limited and reproduced by the White monolingual English ideology. Her literacy metacognition here seems like La Meh is

internalizing a stock story of the dominant ideology that proper English literacy would always be dictated by those considered as native speakers in fixed identity constructs into which she cannot cross as a multilingual person of color. Her fluid intersectional identity comes up against the fixed ideals of proper English and native speakers which is a stock story of the dominant ideology that La Meh has unwittingly bought into over time. Both of these notions coexist metacognitively in implicit tension with each other for La Meh.

On the other hand, Jasmyn discusses a different idea of what might be proper English: “Honestly, I think proper English changes quite a bit across contexts. I used to think proper English is like being very well-spoken and highly educated, but now I think what’s proper language changes from one context to another.” Jasmyn’s response is the kind of critical thinking and talking about potentially problematic notions such as proper English that equity-oriented writing teachers would applaud for. Jasmyn discusses earlier that she experiences a split in how she feels withdrawn and less empowered in White-dominant academic spaces and how she feels more like herself in translingual community spaces. Jasmyn, here, shows a shift in her literacy metacognition toward a translingual perspective that she understands now that what is considered ‘proper’ in language use is socially and contextually defined.

One of the interesting findings about participants’ internalized beliefs that subscribe to the White monolingual English ideology is that some of the unexamined internalization converges around the notions of accent, accented speech, and social identities associated with having an accent. On having an accent owing to being a non-native English speaker, Zadie reflects:

There are both positive and negative sides to it. The positive thing is it shows that I can speak another language besides English, and people might think that I’m from another

country or grew up in a different background. The negative side would be that when I try to pronounce something, my pronunciation isn't as clear, so it's hard for people to understand me.

Zadie shows a balanced way of thinking about her accent in regard to positive and negative aspects and attributes a positive view of her multilingual and multicultural background to her perceived accent. Her metacognitive reflection on both positives and negatives is consistent with what she discusses earlier about how her multilingual identity sometimes helps in her best interests and sometimes does not. However, from the way she talks about how it can be hard for some people to understand her because of her pronunciation, Zadie seems to internalize the idea that accented speech of a multilingual person of color has shortcomings by default and as a result, unwittingly disregards the role of a listener to share the communicative labor so that there is mutual intelligibility. La Meh also shares a similar description of how she feels about her accent:

Sometimes I think people perceive me based on my accent and sometimes they wouldn't understand because my accent may have been getting in the way which can give me a bit of self-doubt and insecurity in terms of how I speak. I can get a little self-conscious most of the time because of my accent, but other than that, I try not to hide my accent and just help in general people to understand me better.

Research in linguistics and sociolinguistics has argued that there is no such thing as an unaccented speech in reality (Lippi-Green, 2012; Harrison, 2014). However, how we perceive accents is a reflection of socio-racial hierarchy and inequalities on whose accent is considered most desirable in power and whose is deemed not quite right (Rosa and Flores, 2017; Ramjattan, 2019). Earlier on her intersectional identity, La Meh has metacognitive relationships to her

transnational and racial identities in varied, context-responsive, and strategic stances. Reflecting on her concrete literacy practices, some of La Meh's literacy metacognition such as her earlier response on proper English and now on her accent shows how she internalizes some aspects of the White monolingual English ideology and grapples with tensions between her translingual reality and those stock story conceptions. It is a metacognitive practice in the right direction that La Meh does not try to hide her accent, but the fact that she feels that her accent is more of a barrier in communication rather than a natural part of her speech shows an internalized belief that multilingual accents do not fit into the norm of everyday language use.

Describing what kind of people have an accent, La Meh mentions that "people who didn't grow up here have an accent; they could have strong accents when speaking English." On a follow-up question of whether there are people who do not have an accent, La Meh revises her earlier statement, "I think everybody has some sort of accent. There's always gonna be an accent even like a native English accent, or southern U.S. accent." What La Meh says reflects a common social belief of perpetually creating a social hierarchy around accents of native speakers and accents of immigrants and migrants who are often multilingual people of color. Accent is not socially perceived as a natural speech pattern but as the degree and distance to the most normative and desirable accent, which is imagined as a native accent, often racialized as White, or not having an accent at all. Such socially common narratives that participant collaborators convey contribute uncritically to the dominant ideology of literacy.

La Meh, Olive, and Zadié all talk about a similar theme of striving for a native speaker accent in the past but later coming to terms with their own multilingual accent. Zadié describes, "Sometimes to improve the way I sound in English, I tried to imitate the TV characters' ways of speaking and voice. But now that I've lived here longer and I go to college here, I

don't care that much anymore. I just speak normally, and I don't put too much pressure on it anymore.

As she has had more lived experiences in the U.S. environment and situated herself for the long term, Zadie seems to be more comfortable in her own skin and how she presents herself through the English language. La Meh also speaks a similar sentiment:

I used to try to sound like a native speaker. I feel like there are pros and cons of doing that I mean it's good that you're trying to fit into the society, but I also think that being your unique self as authentically as you is actually more important than trying to fit in.

La Meh reveals a change in her perspective that not being afraid to express one's identity is more important than assimilating to social expectations and standards. Olive offers an in-depth reflection of how she has come to have a more empowered perspective on her accent:

Well I used to care a lot about what other people think and how I sound. I didn't want to sound like an immigrant person, I think. I wanted to sound like I was born here and grew up here. I unconsciously associated people who speak without an accent with being better for some reason. It was *a bias* I had and *an expectation* I put on myself. But now that I'm in college, I don't really care about my pronunciation anymore (laughs). I learned over the time that everyone makes mistakes when they speak—grammar-wise and also sometimes pronunciation. I feel like as long as I get my point or message across when I'm speaking, that's what matters. As I'm getting more mature and educated, I slowly learn to accept that I will have an accent because everyone has an accent, and everyone sounds different when they speak.

Olive's response shows how she was able to critically process an internalized misconception about her accent and see that there is a hierarchical division between sounding like an immigrant

versus sounding like someone who is from here or a native speaker. Olive is able to distinguish that because she internalized this bias against immigrants, she also put it on herself as an expectation to measure up to. Her learning over time helps her reach a more translingual-oriented understanding that everyone has an accent and sounds different which is normal sociolinguistic diversity in reality. In a similar vein, Jasmyn recounts a piece of advice from a mentor and how she is able to subside her concerns around pronunciation and accent:

I honestly think accent is something everybody has because in JumpStart, we were teaching pre-school and elementary students. And I was talking to my lead about how I sometimes don't have correct pronunciations. He said, "It's okay". He was like, "There's no such thing as one correct way to pronounce things because we all come from different places."

Jasmyn's mentor encourages that she shifts her view of accent from a judgmental notion as good or bad to a constructivist notion of accent as being grounded in places and people we have grown up with. By normalizing that accent is not a particular speech pattern only found in non-native or multilingual speakers but one that all language users have, Jasmyn is able to liberate herself from false standards and focus her energy on teaching children in JumpStart. As Jasmyn reflected earlier on how proper English changes depending on the context, she learns over time to undo some of the problematic constructs of the White monolingual English ideology by metacognitively reflecting on her academic education and interactions with other translingual-minded speakers.

As a form of a changing relationship to the dominant ideology of literacy, participant collaborators at times subscribe to the stock stories of proper English and accent hierarchies, but at the same time, they also show changes in their perspective and literacy metacognition, such as

in the way participant collaborators perceive their own accent over time, by revising their thinking to be more translingual-oriented.

Experiencing and Recognizing Marginalization

As an unsurprising part of navigating the Whiteness-centered and monolingual ideology, participant collaborators recount moments from their lived experiences where they recognized instances of marginalization on race, language, or an intersection of the two. They describe varied ways of responding to and making sense of those moments of marginalization. On being treated differently because of perceived race/ethnicity, Zadie recounts:

Sometimes when I hear a lot of racial stereotypes or encountering somebody being racist towards me, I just let it go or just don't take it personally anymore as before because I hear similar stories from other people of color too, and racism happens too often in the U.S. So, I take it as a normal thing even though that's unfortunate.

Zadie uses a strategy of understanding racially oppressive incidents in a broader context.

Because she is able to relate to similar experiences that other people of color face, Zadie is able to see those occurrences on the whole as a social problem rather than her individual problem.

Such understanding can lead to empowerment and resistance against the systemic inequities, but there is also a danger to thinking of racism as *normal* and as a result, one might see it as an undefeatable part of everyday life that has to be navigated around. In contrast, La Meh talks about a different way of responding:

La Meh: I'm not sure if I remember much. I try to block out those memories where I may have been treated differently.

Sumyat: So you're saying that there's a vague feeling that you were treated differently but maybe because you tried not to pay attention to it after it happened, now you are not able to recall the details?

La Meh: Yeah

Suppression of memories around marginalization may be an intentional or unintentional tactic that La Meh uses, like many others from historically disadvantaged identities, to deal with oppressive trauma and be able to move on with one's life. However, suppression of those memories might not allow for a full recognition of how oppression took place and a critical understanding of the power dynamics involved. La Meh's literacy metacognition might not be well evoked here to process the negative memories and regulate what to leave behind and what reflections and lessons to take into the future.

In an academic context, Zadie in particular recounts her experience of marginalization in group work:

In college when we do group activities where we have to communicate with each other, because I don't feel too confident with my English communication skills, I don't share a lot or speak up quite often. So, whenever I try to speak, sometimes some students in my group don't really take my ideas well or seriously, compared to other students. I feel like in those instances I'm being ignored. Maybe because of the way I speak, or I don't share a lot, they might think that my opinion is not that important. Maybe they don't like the way I respond, I'm not sure.

We often see in studies with language-minoritized and multilingual speakers that their literacy practices that do not fit into the mainstream ideals often risk not being taken seriously and not shared an appropriate communicative labor (Lippi-Green, 2012). Reflecting on her racial identity

construction, Zadie struggles to choose the most appropriate racial category on official forms and stays in a liminal space of not being certain how she would identify racially. On her multilingual identity, Zadie also expresses mixed feelings about how often she is able to make full use of her translingual repertoires. This contingent way of relating to her language identity seems to be reinforced by how her contributions are well accepted (or not) by her classmates in group work. In line with Zadie's earlier comment on how she was able to relate to the experiences of other people of color, she describes another group-work instance as a witness:

I kind of saw that happened with another student too. He's an Indian American and speaks with an accent. Unlike me, he talks a lot, but for some reason my group doesn't like his ideas, and they don't tend to take his ideas and put them into discussion. They tend to just listen to him talk, ignore it and move on, compared to the students who speak English more clearly, I guess. Even though their reaction is not right or wrong, I do see that there seems to be more collaboration among students who are native speakers. Compared to non-native speakers like us, our ideas are kind of left out of discussion. I see that pattern in social interactions too—students who are native speakers don't often socialize with students who have strong accents.

Speaking from her view of being in a socially othered position as a non-native speaker, Zadie reads these social interactions in group work that it does not matter how much one contributes to the group discussion, it is still possible to be ignored or not engaged seriously because of a language-minoritized status. As difficult as it is to not be treated equally in a group, Zadie's observation here relates to her earlier reflection about how she saw many people including her being subject to racism and therefore, understanding racial discrimination as a larger social problem. By observing another student with a marked accent also not being engaged as seriously,

Zadie is able to frame unequal power dynamics in group work that she experiences as part of a larger socio-cultural issue of the divide between native-speaker and so-called non-native speaker students. Zadie's accounts on these social interactions in school group work show an instance of how difficult and disempowering it can be for multilingual students of color like Zadie to have to constantly navigate the White monolingual English ideology in a marginalized position. Zadie's metacognitive reflection, here, on interpreting these literacy events as one manifestation of how race and language work together as a structural problem allows her to put this collective problem in its place without consciously internalizing it or taking personal responsibility for it.

Ways of Knowing for Resistance

While participant collaborators show varied ways of being involved with and navigating the dominant ideology out of normative participation, internalized beliefs of raciolinguistics, or being subject to marginalization, all of the participant collaborators also speak out against aspects of the ideology they find illogical and harmful. In one instance of our interview conversation, Olive finds a parallel between the English-dominant ideology in the U.S. and the Burmese-dominant language ideology that she finds in the former homeland of Burma:

It's true that Burmese is the main language in Burma, but there are a lot of ethnic minorities who can't use their languages. From my perspective I just want people to speak their own language and be proud of it so that they won't forget the language. So that Burmese is not just the dominant language, but other languages are appreciated as well.

All of the participant collaborators mentioned the suppression of ethnic minorities' languages in Burma as one of the many aspects of interconnected social and political oppression they faced before their families fled their respective villages and moved to the refugee camps. They

recognize that language suppression is inextricably tied to the racial oppression and political dominance over ethnic minorities in Burma. It is evident in that participant collaborators did not have any opportunities to formally learn and use their ethnic languages in schools inside Burma until they attended a different school at the refugee camp taught by teachers who were often ethnic minorities. Through voicing her dissent of the language ideology in Burma, Olive highlights the importance of a sense of ownership and pride over one's language and the ability to maintain it for the long term without forgetting. Olive's statement shows her wish to see a future of Burma that accepts and embraces a translingual reality in which all languages of people of the country are on an equitable standing and are in contact with one another destabilizing the linguistic hierarchies which would in turn foster interethnic relationships and understanding.

On the stock stories and attitudes seen in public that demands an English-only practice, Jasmyn and Zadie have different reactions and arguments against them. Jasmyn speaks, "I just don't understand why people would be so against speaking another language. I think I only see the positive side of being a multilingual. I just don't understand why they would be that way. They should think of it as a beautiful thing." As Jasmyn reflected before that she sees her refugee identity as taking more precedence and feels more empowered and complete in translingual community spaces like her church, Jasmyn's response here shows that the stance of being against multilingual practices is not understandable and seems illogical to her. To people who have been multilingual for a long time, it can be hard to fathom why some people would actively suppress multilingual or translingual practices in social and public spaces. However, considering "Speak English" statements in the context of historically longstanding raciolinguistic ideologies spread transnationally via colonialism and white supremacy and locally via white nationalism in the U.S., we can understand those English-only attitudes not as an isolated, localized pattern, but as a

symptom and manifestation of the systems of oppression safeguarding the language of those in positions of power. As a different response from Jasmyn, Zadie makes an extensive comment relating back to historical circumstances:

Different tribes (Indigenous peoples of North America) have their own languages. They were here first. So, it just doesn't make sense how people now want to demand English as the only language to speak. To me, people can speak whatever language they are comfortable with and should not be forced to speak the dominant language. It wouldn't be good for the next generation because they might easily lose their language if they're being forced to speak just one language. They would forget the history of where they come from and their culture.

Zadie draws attention to the ill logic of the English-only ideology by reminding about the historical amnesia of stolen land, genocide, and extermination of indigenous languages from Native Americans. To Zadie, the purpose of language is not conformity or forced unification under one language, but to align with one's identity and familial, cultural heritage. As Zadie's transnational identity is tied to her sense of intergenerational responsibility as the eldest daughter in her family, Zadie's response here shows her metacognitive thinking about cross-generational effects related to language and literacy. She expresses concern for the future generations that if they were to assimilate to the White monolingual English practices, they would forget what makes them who they are socio-culturally and historically. When a heritage language is dismissed and lost, the next generations would also lose access to the cultural knowledge systems of their ancestors. As a way of enacting her intergenerational duty, Zadie shows her metacognitive thinking for resistance by drawing on a historical analysis of how the U.S. society has always been multilingual even before colonization of indigenous peoples.

Conclusion

This chapter explores the first part of my research inquiry: what kinds of metacognitive relationships do participant collaborators have with the White monolingual English ideology in emergent moments? Participant collaborators' mental and socio-emotional navigation of the White monolingual English ideology is entangled with their metacognitive awareness of and relationship to their intersectional identities, which were discussed in dimensions of their transnational refugee and immigrant identities, racial identity construction, and multilingual college student identity. While La Meh and Zadie strategically employ flexible self-representations of identifying as either refugee or immigrant depending on their reading of the social context and audience, Jasmyn and Olive prefer presenting themselves as refugees for their transnational identity because the refugee identity holds significant personal history and meanings for them. On their racial identity construction while living in the diaspora, participant collaborators do not see themselves represented in the Asian American identity and treat it mostly as a generalized identity marker; instead, participant collaborators identify more strongly with being Southeast Asians in the U.S. and in-between, ambiguous racial identity of not fully belonging to their ethnic diasporic community or the larger Asian American community. Participant collaborators link their multilingual college student identity to their racialized identity and experiences and have both positive and negative experiences about how they can perform their multilinguality in different social spaces. As a recurring pattern, participant collaborators practice their literacy metacognition in strategically rhetorical, context-responsive and flexible ways that are consistent with their understandings of intersectional identities. The ways that participant collaborators construct their language identity over time and maintain using their heritage languages as 1.5 generation immigrants in the diaspora are also inextricably linked with

their metacognitive reflections on intersectional identities. Participant collaborators' construction of language identity over time are rooted in their histories of how they learned English as refugees and immigrants. Participant collaborators also manage to maintain using their heritage languages in order to fulfill their intergenerational sense of responsibility and prevent further language loss and also to strengthen their relationships and ties with their families and ethnic communities through language and cultural identity.

In experiencing and engaging specifically with the dominant ideology of literacy, participant collaborators show a range of different metacognitive relationships from compliance and internationalization to recognizing raciolinguistic oppression as is and conscious resistance of the stock stories of the ideology. In academic education, participant collaborators feel that they have to assimilate to the English-only or English-dominant academic literacy practices and comply with the separation from their translingual literacies in social and community contexts. While they have some unexamined internalizations of the ideology that they have started to question, participant collaborators also consciously acknowledge some of the literacy-based interactions they experience as a social product of the dominant ideology and resist the stock stories of English-only attitudes and practices in their metacognitive narratives. The findings as a whole in this chapter show that participant collaborators hold multiple competing critical reflections, stock stories and assumptions, ways of knowing and processing as part of their literacy metacognition. As a result, they also have varied degrees of control over these multiple parts of their literacy metacognition and their relationship to the dominant ideology depending on how they critically (or not) examine the manifestations of the White monolingual English ideology as social contexts change. Building on these findings, the next chapter discusses how

participant collaborators use literacy repertoires and practice different forms of literacy across contexts.

Chapter 5

Translingual and Culturally Sustaining Literacy Practices Across Contexts

In the previous chapter, I presented findings on the first part of my research inquiry: 1) the range of metacognitive relationships participant collaborators have with the White monolingual English ideology, and 2) similarities, differences, conflicts, and contradictions in how the participant collaborators reflect on and respond to the dominant stock stories about language and literacy based on their lived experiences as multilingual and racialized young college students. Building on these discussions, this chapter addresses the second part of my overarching research question: How do students practice literacy across contexts in varying tensions with the dominant ideology? Findings in this chapter hone in on the range of rhetorical strategies participant collaborators use to practice literacy across different spatio-temporal contexts of home, school, work, community, and spaces of social media. Participant collaborators' metacognitive relationships with the dominant ideology are interrelated with and sometimes simultaneously occur with the various strategies and means the participant collaborators use to participate in literate activities. Building on the findings on participant collaborators' metacognitive relationships with the dominant ideology discussed in chapter 4, the purpose of this chapter is to show their literacy practices in action and explore how they use literacy repertoires translingually and respond to the varying exigencies of communicative contexts as well as the different manifestations of the White monolingual English ideology.

Drawing on the interview data, participant collaborators' self-talk reflections, writing samples across contexts, and their composing processes of counterstory artifacts, the first section of this chapter explores the research sub-question: What are the kinds of narratives students use to talk about their literacy practices? The previous set of sub-research questions that I addressed

in chapter 4 largely explore participant collaborators' metacognitive narratives on their intersectional identities and relationships with the dominant ideology. In order to understand the participant collaborators' literacy practices in action through different artifacts of writing across contexts in this chapter, the first sub-question here explores participant collaborators' metacognitive narratives on the ideas around literacy and literacy practices: how participant collaborators generally think about their literacy practices, and the values and assumptions they bring to in their metacognitive reflections about literacy as a whole. Building on the discussions in the first section, the second section of this chapter moves onto discussing the sub-research question: How do students practice rhetorical attunement across contexts? Finally, the chapter concludes with a discussion on selected examples of participant collaborators' literacy practices across contexts and their counterstory artifacts showcased in the community exhibit. The final section addresses the sub-research question: How do students practice literacy in social and community contexts outside of academic spaces?

5.1 Making sense of literacy practices across contexts

Before looking at the participant collaborators' literacy practices in action, I present in this section findings on the kinds of narratives participant collaborators use to generally talk about their literacy practices across contexts: their overall feelings and thoughts about the notion of literacy and important memories about literacy; how and why they value certain literacy practices such as storytelling, translating, and code-mixing; reflections on literacy practices promoted by college learning; and reflections on translingual literacies across language and discourse differences. In what follows, I connect back to the metacognitive narratives discussed in chapter 4 by explaining how literacy practices tied to participant collaborators' multilingual and intergenerational immigrant identity as well as their negotiation with the dominant ideology

help shape the narratives they construct about their literacy values and complexities and conflicts participant collaborators see in their literacy practices across contexts.

For example, Olive reflects on the notion of literacy and what it means to her personally: I've always been fond of languages. I like reading and writing a lot. Maybe because I speak Karen to begin with, I remember I would always score high like in the 90s for Karen language tests. I think I'm also pretty good at English, but not in Burmese. Even though the Burmese alphabet is similar to Karen's, it was hard for me somehow.

For Olive, the overall notion of literacy is inherently tied to multilingual communication that she is well-versed in. She describes herself as someone who appreciates the communicative and expressive capacities of literacy. From the description of how she is “fond of languages” and “like[s] reading and writing a lot”, Olive shows a socio-emotionally close relationship with the act of literacy and literate practices across contexts. She attributes her fondness of languages and literacy partially to her academic success in literacy learning since her early years of schooling experience. From the way Olive instantly compares her perceived literate competency across languages that she knows, Olive shows how attuned she is to her perceived similarities and differences across the way she practices literacy in multiple languages. The way that Olive talks about her literacy practices reflects the nature of literacy, especially for multilinguals, as translingual in that literacy does not exist in each language entity with stable boundaries (Canagarajah, 2013) and that literacy is non-compartmentalized, fluid, and heteroglossic (Lin and Li, 2015).

Reflecting on her academic literacies, Olive discusses her preferred inclination for reading and writing: “I think my favorite subject in high school was English literature because I'm more of a feeler. I express myself in reading and writing. I express myself better in writing

[than in speaking]. So, I really like literature and poetry.” As discussed earlier, Olive connects her affective relationship with literacy, especially reading and writing, to how she feels more comfortable and articulate in certain subjects such as literature. She is also the only one who has a regular writing habit among all of the participant collaborators: “I try to journal on a daily basis about my feelings, what I'm doing, what's going on in my mind, etc. Science and math are pretty hard. I enjoy them, but they are not for me.” Writing made as a personal literacy practice serves as a medium for Olive to do metacognitive reflections about her everyday lived experiences.

Reflecting on what literacy means to her personally, La Meh discusses why she values storytelling:

I feel like storytelling is important because it's the space to preserve my culture and language and pass on to the next generation because I know that my brother and cousins—they don't know much about our culture because they basically grew up here, and English is like their main language now. They understand our [heritage] languages but trying to speak them is difficult for them.

Storytelling is a literate act that is close to the heart of how La Meh identifies as a multilingual college student. In chapter 4, La Meh discussed being a multilingual means that she feels a responsibility to represent her community at her large university through storytelling when it's relevant. Here, La Meh argues for the importance of storytelling within her own family as well. La Meh describes the younger generation in her family, her brother and cousins, as the “second generation” of her extended family's immigration journey who were either born in the U.S. or moved to the U.S. when they were only toddlers. The case of her younger family members knowing English mostly and not being able to be literately communicative in their heritage languages speaks to a larger and far too common story of language use and literacy among

immigrant communities in the U.S. So much so that the U.S. has been described as a "graveyard" for languages "because of its historical ability to absorb immigrants by the millions and extinguish their mother tongues within a few generations" (Portes and Rum, 2006). It is a valid fear and a source of conflict for immigrant families to anticipate and worry that their younger family members would not maintain the heritage languages for any number of reasons.

As an antidote, La Meh mentions that she practices storytelling in a range of informal and formal ways through which she tries to connect with her second-generation family members and pass on cultural and socio-linguistic memories so that the younger generation can learn about the histories of where they come from and who they are in the collective sense of language and culture. During a follow-up email exchange after our interview conversations, La Meh talks about a specific example of how she used storytelling in relation to nurturing cultural and language literacy among her siblings. When La Meh, her brother, and younger cousins were looking through a family photo album, they came across a picture of their extended family participating in a Burmese new year Thingyan water festival at the refugee camp. La Meh's siblings were curious about the photo where people are splashing water at each other and enjoying the festival. La Meh used that opportunity to explain to her younger siblings about the cultural significance of the festival and taught them some related words in their heritage languages, Shan and Karenni, by translingually code-mixing English, Shan, and Karenni. La Meh sees those moments of storytelling as an important linkage between different generations of her family for the purposes of remembering and maintaining cultural and language identities of her family. As mentioned in chapter 4 that La Meh sees her multilingual identity as a gateway to different communities, she extends that sense of gateway to building her familial role as a storyteller to fulfill her intergenerational responsibility as an older sibling.

As a multilingual college student who moved from a very different educational environment and has been successfully navigating the learning environment of the U.S. higher education, La Meh reflects on literacy practices that she has been engaging in college:

College learning is really interesting because I was used to looking at learning as here's a textbook, if you understand it, then it's done. But I learned there's more to that--more collaborative and discussion-based learning and really understanding the learning concepts. I had to switch from how I was used to learning to changing it to the U.S. way of learning.

La Meh completed primary school at a temporary school back in the refugee camp and describes her learning there as a learning-to-understand-and-absorb model where students are taught to achieve a thorough understanding and digestion of a textbook as the learning outcome. In the U.S., however, she has had to unlearn the assumption of learning only to understand and becomes metacognitively more aware of a learning-to-engage model where she has to work with peers and collaborate on sharing and engaging with ideas and problem-solving. As an elaboration of such academic literacies based on active learning, La Meh reflects on cross-disciplinary learning experiences from a lens of language difference:

For my marine bio class, the way the class is structured is that we would learn materials outside of class, and in class, we would have discussions with our classmates about what we learned and get into discussing the details. I find that meaningful because language we use in that class is almost like a different language because the subject is marine biology which has its own terms and different ways of describing the world. Whereas in a math class, there's like all these formulas and equations which is its own language. How this is socially meaningful is that the way we discuss the material in the marine bio class

is like every day talk that people would do and in order to really learn the subject, it helps to teach it to each other. We can see for ourselves whether we fully understand the concepts.

On reflecting the way she practices literacy differently in academics, La Meh recognizes the different language and discourses of disciplines such as marine biology and mathematics and finds learning through such language difference to be ‘meaningful’ because it opens up “different ways of describing the world.” Here, La Meh emphasizes the importance of creating new knowledge through “semiodiversity (the diversity of meanings)” to use Pennycook’s terms (Pennycook, 2008). She also discusses the important role of translating the disciplinary language of marine biology into everyday, informal language that is readily understandable through spoken communication among her peers in the class. Engaging in such active translation and collaboration with peers helps La Meh independently and metacognitively reflect on her learning process. As someone who often engages in translational practices of her heritage languages and English in family and community contexts, La Meh seems to appreciate the translational discourse used to assist her disciplinary learning in the school context.

Zadie also reflects on literacy practices that she finds interesting and fruitful in the U.S. college learning environment. She specifically discusses learning about history and compares it to lack of such historical learning in Burma:

I think, for me, it's interesting because there's a lot of history about the U.S. that I'm learning. I learned some history in high school, but it wasn't really in depth. So, in some college classes about history, I was able to learn different perspectives and aspects of histories that I missed. I learned about the history of Southeast Asia and the U.S. and how those histories are connected to each other. I find that the teacher gives space for students

to share their opinions about those historical events, and I was able to listen and find out different points of view from different students and how they don't all agree on what exactly happened in history. Compared to where I come from, we didn't have a history class like that, or I didn't make it to that level because I only made it to grade 4, and then I moved here. But back in Burma in general, you don't really have an opinion--I mean you do have it, but *you don't really get to share it* [emphasis added].

As an immigrant who is spending more of her adult life in the U.S. and simultaneously living in the diaspora of Burma, Zadie sees her historical learning in college as eye-opening and filling in the gaps of knowledge that she missed due to lack of such emphasis on historical learning and discussion in educational environments of Burma and the high school environment that she experienced in the U.S. Zadie seems to see it as important that she has been learning about the interconnected histories of Southeast Asia and the U.S. as a way to more critically understand the history and politics that have shaped the trajectories of her ancestors and her own transnational intersectional identity, which was discussed in chapter 4. Comparing the kind of discussion and debate-based discourse encouraged in her college history classes and a contrary form of actively shutting down such discourse about history in Burma, Zadie makes an insightful reflection that students in Burma, which was under the military dictatorship for more than four decades, might appear to have no opinions about history, but more accurately, students have been conditioned not to share and critically engage with opinions about history in an educational environment that teaches apathy and fear on learning more about historical relations and getting involved in current politics so as not to question the totalitarian government. It's also notable that Zadie sees her historical literacy as important in helping her navigate life in the U.S. For example, as discussed in chapter 4, when Zadie discussed "Speak English, or go back" statements that she

saw on social media which are driven by the White monolingual English ideology, she pointed out the historical ignorance of such statements by saying that these rhetorics have no logical bearing because Native Americans have historically always had diverse, pluralistic languages, and that living on the Native land does not warrant the dominant groups in power to demand English-only or English-dominant practices that serve their interests and marginalize other people.

Reflecting on language difference across broader academic and social or community contexts, La Meh discusses the effects of language separation in everyday spaces that she traverses:

Growing up in the U.S., it was hard to communicate in general because I had to speak either English or Shan or Karenni. It feels like there's a separation between school and home. At school, I speak solely English, but back home, I speak Shan, Karenni and Burmese. So just trying to readjust myself to a different setting is difficult at the beginning. As I've lived here for a while, I've gotten used to that.

In chapter 4, all of the participant collaborators mentioned that they feel they have no choice but to participate in the status quo of English-dominant academic literacy practices in K-12 school and college. La Meh discussed the difficulties of practicing her full literacy repertoires since literacy culture in college prioritizes English. Here, she expands on this discussion and explains how a sense of language separation has become a part of her literacy life in the U.S. La Meh's experience of trying to position herself and make herself legible in the systemic context of language segregation between school and home attests to the dominance of White monolingual English culture in the U.S. The monolingual ideology's assumption of languages as stable, strictly bounded and insular entities creates perpetual sociolinguistic environments of 'either-or',

‘one language in one place’ normative expectations (Horner and Trimbur, 2002; Matsuda, 2006; Watson and Shapiro, 2018; Bou Ayash, 2019). Because this monolingual ideology upholds White middle-class English standards, the raciolinguistic system as a whole places institutional barriers for multilingual and racialized students like La Meh who do not get to communicate in translingual repertoires as a legitimate form of academic or formal literacy and have little choice but to code-switch their language according to codes of appropriateness. As Young (2010; 2013; 2014) demonstrated with the experiences of African American students who have to code-switch in order to navigate the systems of literacy in educational and professional contexts, La Meh’s similar experience shows as yet another example for how multilingual and racialized students have to reconstitute themselves in terms of language and literacy as contexts change and bear the burden of language assimilation within the White monolingual English environment. Having such literacy memories of experiencing multilingual identity as a burden and barrier contribute to participant collaborators’ internalizations of the dominant ideology and the perpetuated cycle of having to participate in the status quo of White monolingual English literacies which I discussed in the section four of the previous chapter.

Instead of merely surviving and coping with the environment of language separation, La Meh wishes for a sociolinguistic reality in which she can translingually use all of her languages and literacy repertoires based on the need of communication rather than the ideological standards:

If I were to use all of my languages, I feel like I'd be more fluent in all my languages. For example, I notice an improvement after I spend some time with the Karenni youth for the Deku festival planning. We spoke a lot in Karenni. They know the Karenni language better than I do. But if there’s a word we don't know in Karenni, we would use English to

help fill the gaps in Karenni that we use. When we're trying to explain a Karenni game, we'd have to go back to English to be able to explain certain things. Overall, I noticed that I was able to quickly pick up again on Karenni expressions and grammar. So, I wanna speak more of all of my languages.

La Meh's account of how she communicates with the Karenni youth by drawing on both Karenni and English languages to "help fill the gaps" and orchestrate both languages fluidly as necessary demonstrates an example of translingual literacies which treat language as always emergent in temporal-spatial sense and foreground the need for negotiations and translations as part of an evolving sociolinguistic reality (Lu and Horner, 2013; Bou Ayash, 2019). As a multilingual who naturally practices literacy translingually with other multilinguals, La Meh seems to view language 'fluency' as correlating to the amount of opportunities to be able to use language(s), as opposed to the dominant ideology's view of language fluency as a native-like proficiency, which is a rather fixed and hierarchical concept.

As an important part of translingual literacies, participant collaborators also discuss translation practices they do on a regular basis and why they value such practices. Zadié, for example, describes:

I do a lot of translation for my family, my grandma and neighbors around here. Even though with neighbors, we're not close family members, but I find that it's good to help them since I'm one of the lucky ones who still know my first language compared to my siblings who have sort of lost that heritage language. Since I'm also in college now, my family and neighbors think highly of me. When they have issues, they tend to call me.

As a 1.5 generation immigrant in her family, Zadié takes advantage of her language identity as knowing both English and heritage and diasporic community languages such as Karenni and

Burmese in helping the older generation in her family and community participate in the new literacy systems of the U.S. As discussed in chapter 4, Zadie connects her multilingual identity with a sense of intergenerational responsibility to contribute back to her family in honor of sacrifices that her parents made for her and her younger siblings. Connecting to this discussion, Zadie explains here how she practices translation as a form of intergenerational literacy to help her family and community members and stay connected with them. Jasmyn also discusses various ways she helps her family members through translation:

The times when I use translation the most are when I'm with my family. When I'm with my mom and whenever we go grocery shopping, I would help her with asking the store staff for things that she wants. I also help her a lot with reading and translating the mail, like important-looking mail from insurance, healthcare, or banks and stuff like that. With my dad, whenever we go to a clinic when he's sick, there are official translators there. But I explain to my dad about other things that the translator doesn't cover. I also help my sister especially these days with college applications and filing for FAFSA.

Jasmyn's account of using translation in various ways with her family members either for in-person communication such as in grocery stores and health clinics or helping decipher textual documents and mail shows that Jasmyn and her family members use and value translation as an intimate form of family literacy. Translation is enacted as a family literacy practice that 1.5 generation family members like Jasmyn use to fulfill part of their intergenerational responsibility in helping each other navigate the new socio-communicative systems in the American context.

In a self-talk video reflection on the prompt of "share a story about how your literacies in one context become relevant/connected or useful in some ways for your literacies in another

context”, Jasmyn also made another interesting reflection on the nature of trans- or multiple modalities of literacy:

When I was in a program during my freshman year where it’s basically a club to make friends with a mix of students from all years and also international students, I learned a lot about how we all come from different backgrounds. The thing that stood out the most for me was the way we have different body language because for some, it’s facial expressions, and for some, it’s body language—how open they seem, and stuff like that. When I’m at a new place or a different setting, I can apply that knowledge of reading people through their body language. Especially at a new place where I don’t know anyone, I try to read people in their body language and I realize how important non-verbal communication is because when I think of literacy, sometimes I always think of just reading, writing, speaking and listening, but when I really think about it, I think literacy is also about non-verbal communication too.

Jasmyn’s reflection here speaks to how literacy is often embodied and material—meaning-making activities to co-construct social spaces and relations in the form of positioning and communicating through our bodies and non-verbal language is often a latent modality of literacy that we don’t give enough attention to. As literacy has been re-theorized as translingual and mobile, works by scholars such as Shipka (2016), Micciche (2014), and Horner and Selfe (2013) urge us to rethink literacy from the perspective of modality in that we should engage more with transmodal and multimodal, representational, experiential, and material forms of literacy beyond the making of alphabetic/print texts which has been traditionally marked as the most privileged way of doing and practicing literacy. Reflecting on how she applies her literacy metacognition of “read[ing] people in the body language” to new social contexts, Jasmyn claims that “literacy is

also about non-verbal communication”. Her transmodal understanding of literacy seems to help Jasmyn take stock of literacy as interconnected among its potential and variant modalities, beyond the most normalized reading and writing literacies. A broad and interconnected view of literacy can help participant collaborators think of literacy as an integral part of “the ways we not only come to inhabit made-worlds, but constantly make our worlds” (Prior and Shipka, 2003, p. 181-182).

5.2 Rhetorical resourcefulness and attunement across contexts

In understanding the participant collaborators’ literacy practices across contexts of school, home, family, and social and community spaces, this section presents findings on the ways participant collaborators practice rhetorical attunement in enacting their language and literacy repertoires by being responsive and adaptive to their audience, affordances and constraints of communicative contexts, and expectations and asymmetrical power dynamics involved in communicative contexts undergirded by the White monolingual English ideology. Building on research in multilingual writing studies and applied linguistics, Lorimer-Leonard (2014) uses “rhetorical attunement” as an apt term to describe the metalinguistic awareness of multilingual people “fostered over time” because of “the fusing of practice and condition, in which individual literate practice cannot help but be understood in a larger context of globalizing literate experiences” (p. 230). I draw on this line of research in using the term “rhetorical attunement” in describing how the participant collaborators foreground their varied language and literacy repertoires as a responsive strategy to make themselves understood and communicate across difference depending upon contingent and emergent social relations and build a capacity of rhetorical resourcefulness over time as part of their literacy metacognition.

As a way of accurately reading the audience and practicing literacy and language in ways that the audience can readily receive within the boundaries of social norms appropriate for a particular context, La Meh and Olive discuss in separate interview conversations about how they talk differently with people across contexts. La Meh reflects:

When I speak to friends, I tend to use slang and informal language, but in professional environments, I don't use slang at all because in the workforce [in her internship], a lot of people are older, and they won't know slang as much as the younger generation.

Olive also makes a similar reflection:

When I talk to professors, I try to be more formal. But when I speak with my Karen friends or when we text since we have to text in English, as long as they can understand me, I don't really care, and I might use "broken English". Broken English as in not using complete sentences.

La Meh and Olive's responses are very similar to what my students in composition and writing courses say about how they adapt their literate and communicative practices depending on the rhetorical context, generic expectations, and the audience awareness. La Meh and Olive practice rhetorical attunement in how they adaptively and differently speak to varying audiences by drawing on their knowledge about shared socio-cultural knowledge, language and vocabulary between them and the audience, unspoken norms of politeness and formality with certain audiences, and expectations of professional etiquette. One distinctive practice that they use as multilinguals might be the use of so-called broken English, which can have different meanings and impacts depending on how participant collaborators use it. On one hand, if they use the term 'broken English' in ways that are self-disparaging about language use from the gaze of White monolingual English ideology, participant collaborators would be carrying the negative impact

of raciolinguistic oppression and internalizing the dominant ideology to their own detriment. But they could also be using the term ‘broken English’ in a way that reclaims the nature of messy and emergent grammar of language that bends the formal rules and expectations of the notion of Standard English. The way Olive uses the term here to emphasize that her priority is not about correctness, but about mutual understanding with the other person seems to indicate the latter, more sociolinguistically accurate and progressive use. Depending on how participant collaborators use such historically loaded terms as part of their literacy metacognition, the way they practice rhetorical attunement can further cultivate a healthy sense of literacy metacognition where they feel they have control and varying resources over how they can be best communicating with different audiences in changing communicative contexts.

As a specific example of how translation and code-mixing play a role in practicing rhetorical attunement, Zadi describes how she communicates differently with her family members:

When I talk to my grandpa, it is different from talking to my friends or my parents because he is a lot older and has health issues. He has a hard time hearing. Even though I speak loud to him, I still have to be very formal with him when translating for him or talking to him. I need to give him a lot of examples because now that I’ve been here for a long time, sometimes it’s hard for me to translate out the whole sentences or certain concepts. I do the best I can and give him examples when I can’t explain to him straightaway in Karenni. With my mom, it’s easier to translate because my parents have been here longer than my grandpa and they also know English a little bit. Even if I mix the two languages together, they’ll still understand what I’m trying to say.

On reflecting how she communicates with her grandfather, Zadi demonstrates that rhetorical attunement is not only about knowing which language resources to call upon, but also about responsively communicating to the needs of access and ability and engaging in cultural translations through “a lot of examples” and making cultural ways of knowing that are often taken for granted explicit if they can serve as substantial basis for the other person to understand deeper about what is being communicated and translate it into their own language. Zadi’s reflection on differences between how she communicates with her grandfather and parents makes clear that she is metacognitively astute about the way she practices rhetorical attunement in which Zadi negotiates across difference by drawing on shared language resources at her disposal whether through seemingly monolingual Karenni communication with her grandfather, or code-mixing English and Karenni with her parents. Just as Zadi practices rhetorically metacognitive and flexible self-representational strategies in how she communicates about her transnational refugee and immigrant identity (discussed in chapter 4), a similar sense of literacy metacognition guides Zadi’s rhetorical attunement in practice here, showing the inherently intertwined co-construction of each other.

Participant collaborators also discussed how they form interesting and productive connections across literacy repertoires from academic context and contexts of social and community spaces. Zadi, for example, took a public speaking class in college and applies what she learned about how to orally organize her message and how to be intentionally strategic about her “non-verbal” communication of “volume, posture, eye contact”, etc. into occasions when she has to speak to her community members at church or other community events. Olive also discusses an example in which her “knowledge about the biblical stories” that she learned through church context becomes a literary resource in a literature class she took in high school

where Olive had to “read a novel with biblical allusions”. Although all of the participant collaborators consistently expressed in chapter 4 that they experience a fixed line of language segregation between school contexts in which monolingual English is the dominant practice and social and community contexts in which translingual literacies are naturally practiced, there are times when participant collaborators can fuse the boundaries between academic and social, community contexts through transferring and applying subject matter-related literacy knowledge from one context to another.

As another example, La Meh discusses how she practices what she learned about civic literacy as part of who she is as a citizen in everyday life:

I’ve taken classes that help me connect to my everyday life and help me relate back to the real world. One of the classes I want to talk about is the political science class where I had to learn about the U.S. politics in general and how we as citizens have to vote to voice our opinions because it is so important-- in a country where there’s a lot of strong opinions and beliefs. My big take-away from that class is that I have a voice. In order to tell my story, in the political sense, I have to vote and share what I believe in.

As someone who believes in the importance of storytelling as part of her multilingual identity (as discussed in chapter 4), La Meh translates the literate practice of storytelling into a “political sense” of “telling [her] story and sharing what [she] believes in” through voting. La Meh interprets voting as an exercise of her “voice” and enacting her political literacy. The way that La Meh practices rhetorical attunement here by connecting the idea of storytelling to voting shows that rhetorical attunement, beyond adapting one’s rhetorical strategies, can also be in the form of translating one’s literate values into social and political action that one can practice as part of civic duty and citizenship. In this way, La Meh shows that voting as materializing her political

literacy can have a direct impact on the systems of power and political economy that often provide an infrastructure for the White monolingual English ideology.

Practicing rhetorical attunement often presents opportunities for making connections of literacy practices across contexts, but sometimes it also brings to surface issues of conflicts in social values and practices. Jasmyn discusses an example:

During my college life, I realize I really struggled with the topic of homosexuality because in Christianity, if you're gay then you're pretty much doomed spiritually. But then we're all sinners—but what I learned in Christianity just makes it seem like people who are homosexual have more chances of going to Hell. But then in college, learning about psychology and seeing other people's perspective towards it, I'm just now able to learn more about why they [people who are of nonbinary and queer gender identities] become this way. I mean I'm just able to learn about how to respect them instead of holding on to that one idea from my religious background and thinking of it as something bad.

As noted in chapter 3, her university's liberal socio-political environment has provided social and moral dilemmas as new learning opportunities for Jasmyn who comes from a religiously conservative Christian background. The repeated use of “but” in Jasmyn's account signals at how she was trying to make sense of contradicting teachings Jasmyn received from her religious training and socialization in church and what she learned about gender and sexuality from college psychology courses as well as different beliefs and social practices that Jasmyn sees among her college peers. The way Jasmyn attunes into these different teachings shows how social belief systems and values shape and are shaped by ways of literate practices and understandings about differences in social identities. Compared to her fixed ways of knowing

and talking about people with queer gender identities prior to college, Jasmyn’s process of “learn[ing] about how to respect them” because of what she has been learning in her academic and social life in college seems to generate more possibilities for ways of knowing, understanding and communicating about gender and sexuality. The way Jasmyn was able to reconcile these different teachings through her critical thinking, metacognitive reflections, and rhetorical attunement helps Jasmyn expand her worldview and social beliefs, and simultaneously “questioning her faith” through this learning process also allowed her to “strengthen her relationship with God” (interview data).

5.3 Literacies in social and community contexts

This section presents findings and discussions on selected examples of how participant collaborators practice literacy in social and community contexts as well as their composing processes of making counterstory artifacts for the exhibit at the Wing Luke Museum. The examples of participant collaborators’ literacy practices here include Facebook writing posts by Jasmyn and Olive, a poem by La Meh, and a visual artwork by Zadie. I’d like to highlight their literacy practices in social and community contexts in this section because unlike academic writing in school context that is required by teachers, participant collaborators felt compelled to compose these artifacts as an organic response to important social exigences in their life, or as a reflection on important changes in their life trajectories.

Examples of Literacy Practices in Personal and Social Contexts

At the time of writing, our local communities in Duwamish (Seattle) have been practicing social distancing and staying at home as much as we can because of the covid-19 global pandemic since mid-March of 2020. As for context on Jasmyn’s Facebook post I discuss below, Duwamish (Seattle) has been an epicenter of the coronavirus outbreak in the U.S., and a nursing

home in Kirkland, a wealthy and majority-white neighborhood in the area, has been the first local place to be reported with the most virus infections and related deaths. Sharing a news blog post⁷ that mentions Sen. Joe Nguyen in the Washington State Senate questioning and critiquing the placement of a quarantine site in White Center, a low-income and majority people of color neighborhood, Jasmyn writes a commentary on the news and shares it within her Facebook social circle:

And the cycle of injustice continues.... targeting those at the weakest once again. White Center and now Kent -- areas where my people live!?! I can't believe that this is actually happening near my home.... if something were to actually happen, how are all the people who don't have the resources -- fluent English to explain what they're going through, having to go to work because their job doesn't give them the "option" to work at home, those who don't have access to easy and convenient transportation to get to where they need to go -- going to fight this? Can't you find somewhere better in an area with all the wealth and resources?

In March 2020, the local news reported that King County government officials had quietly placed a quarantine site in White Center and also decided to transform a local motel in the city of Kent into a quarantined makeshift hospital. Jasmyn's parents and the larger Burmese refugee and immigrant community live in both of these neighborhoods, and Jasmyn's writing on the Facebook post attests to how close to home it is for her to hear about the policy decisions being made at the county government level in response to a public health crisis and potential consequences of these decisions further systemically hurting the already racially and socioeconomically marginalized communities and neighborhoods. Jasmyn wrote this post as a

⁷ The news post can be found here: <https://www.whitecenterblog.com/2020/03/03/sen-joe-nguyen-questioning-placement-of-coronavirus-quarantine-in-white-center/>

kariotic response to show in part how high the stakes are for her community and how they would be directly impacted by the new policies which can be observed in what Jasmyn said about “areas where *my people* live” [emphasis added] and “happening near my home” and her intimate knowledge about potential struggles that people in her community would face on language access and inequities in communicating about health problems, not having a privilege to be able to work from home, and access challenges in using public transportation. Jasmyn’s post joins other writings and commentary on social media and internet that critique the King County’s decisions on quarantine placement in the spirit of protest, raising awareness, and calling for solidarity and more equitable actions on public health. Her writing as a counter-narrative speaks out against structural racism that has historically oppressed and continued to harm the marginalized communities through policy decisions made to pander to the interests of the dominant groups in power. By critiquing that the county government could have chosen a better quarantine site “in an area with all the wealth and resources”, Jasmyn alludes to the fact that government officials could have made a quarantine site in Kirkland, the white-majority and wealthy area and also, the original local center of most virus infections, without potentially bringing the virus to low-income and most racially diverse neighborhoods.

By saying that people in her community do not have “fluent English” as a “resource”, Jasmyn’s writing implies that the notions of fluency and competency of English communication in public life is often determined by how much one can engage in literacy practices that would be perceived as having an unmarked accent and conforming to norms of grammatical correctness and language use from the view of Standard English, a construct of the White monolingual English ideology. As discussed earlier, Jasmyn is someone who helps translate for her family members in many different contexts and clearly understands how translation is a crucial literacy

practice for older immigrants like her parents to be able to navigate through the social literate systems in the U.S. whose dominant literacy practices do not often make room for communicative labor and negotiation with language difference. In a pandemic crisis when healthcare and workplace systems are likely to be overwhelmed with sudden changes, Jasmyn understands from her lived experiences that people who are low-income, racially minoritized, and perceived as not having “fluent English” are more likely to be in vulnerable positions who do not gain access to resources that they need to ameliorate the negative repercussions of the pandemic.

As a different example of another participant collaborator’s writing on social media in a community context, Olive made a reflective writing post on her Facebook on the 2019 annual Karen Martyr’s Day:

A lil reflection I did for this year's 69th Karen Martyr's Day:

As each year passes the date August 12th seems to carry more weight and conviction for me a young Karen person. It wasn’t always “I am SO proud to be Karen” or “I will die for Kawthoolei in a heartbeat”. In fact, it was probably the opposite. But naturally as I grow older and hear stories from my elders/leaders and educate myself a bit about my people during the WWII period, it has made me realize how much we’ve endured in order to keep our own culture and customs and not assimilate with the nationalist ideals of our oppressors. August 12th is a reminder for me that it takes more than my family/ “village” to raise me. It is a reminder that it takes a whole army of men and women who willingly gave up the right to live as their own and donned the fatigues of KNU (Karen National Union). It takes 70 years and counting of revolting so that I could wear my traditional clothes and speak my mother tongue. It takes my grandparents and parents

who sacrificed their own familiar, dreams, and comfort so I could make mine come true. And the list can go on and on, but in short, August 12th reminds me that I am not where I am by myself. It reminds me and humbles me to know that I belong to a group of people who will not give in to oppression no matter how long we have to fight. It is a day that makes me say with tears that “I am proud to be Karen”.

As discussed in chapters 3 and 4, Olive is from Karen ethnic minority group of Burma and speaks a Karen language as her first and heritage language. The events of Karen people fighting for their political rights and freedom that Olive speaks about in this post refers to Karen people’s enduring resistance against oppression in the British colonial era from the late 19th century to a few years after the end of WWII and also, in the post-independence period of not gaining political representation in forming a nationalist coalition of Burmese government. Karen Martyr’s Day honors Saw Ba U Gyi, the first president of the Karen National Union, who lost his life in an ambush by the Burmese military and other Karen people who died in the armed resistance. As someone who enjoys journaling and reflective writing, Olive composed this post to critically reflect on what being ethnically Karen means to her while living in the larger diasporic Burmese community in the U.S. As discussed in chapter 4, Olive is very aware of her intersectional privilege of being able to migrate to the U.S. and receive a college education while many of her Karen ancestors had to sacrifice their lives in the fight against oppression, and many Karen people still have to live in the refugee camps on the border of Burma and Thailand. The Facebook writing shows an example of how Olive practices literacy in ways that are responsive to her intersectional identity and privilege. In the post, Olive resists the dominant discourses of nationalist assimilation in Burma and composes a counter-narrative that honors her ancestors who have persistently fought for collective sovereignty and political rights so that she can now

“wear [her] traditional clothes and speak [her] mother tongue”. As discussed in chapter 4, Olive as a 1.5 generation immigrant feels that she inhabits an in-between social identity and feels she does not fully belong to either the local Karen community or the larger Asian American community. Despite the social differences that Olive has to navigate in the diasporic community, the process of reflecting on her ethnic identity and writing the reflective post on Facebook allows her to see that she “belong(s) to a group of people who will not give in to oppression no matter how long we [they] have to fight”. As a young Karen person who carries the legacy of her ancestors’ political struggle against oppression, Olive’s pride for her ethnic heritage does not seem to be blindly ethnonationalist, but comes from a respect for the history of dismantling colonial and nationalist oppression in her community and a reflection on how Olive can honor that legacy in ways that she speaks, acts, practices language and literacy, and lives her life in the Karen and Burmese diaspora.

As an example of literacy practice in social and community contexts from La Meh, she shared with me a poem she wrote for a writing group in 2018:

I am from soft drink
From fizzy lemony flavored Sprite and refreshing sweet grape juice

I am from a small yet comfortable home
Where the sunlight brightens the place to proclaim a welcoming home

I am from the lovely yet cool primrose
Whom can protect its border from intruder’s invasion

I am from a family with many rules and generous parents
From a sister who’s ever so inspiring and a mother who put everyone else above herself

I am from metal spoons clinking onto dinner plates and many laughter that fills in the gap
for the hollow in an empty room.
From “you need to be more responsible for your actions” and “going out and changing
the world one step at a time”.

I am from a Christian-based school and spiritual beliefs of Buddhism

I am from a refugee camp from border of Thailand and Burma and a resident in
Washington
Spicy chili sauce that mixed well with white rice and croissant bread.

From grandmother who cares for her garden as if it were her grandchildren
And my twin cousins who love nothing more but be exactly alike despite being a
fraternal twin.

Pictures of me as a child always sitting on top of a cooler and family portrait are always
expressionless.
Fast forward to the present where I am no longer on top of the cooler and my family are
happier in all of our pictures.

The poem serves as a holistic reflection of La Meh on who she is as a young person, her thoughts on her family life, and the history of where she and her family come from. The narrative that La Meh puts together draws on multiple voices of her family members such as her family elders' advice for her as "you need to be more responsible for your actions" and "going out and changing the world one step at a time". The multiple voices of her family members, their values and personality traits merge in the poem as a social and cultural scene in which La Meh grew up and honors through this poem. As discussed in chapter 4, La Meh is someone who practices metacognitively strategic and flexible self-representations of describing herself as a refugee at times and an immigrant at other times, but she says here specifically and exactly where she is from as a rhetorical decision to declare her origins. The phrase "Spicy chili sauce that mixed well with white rice and croissant bread" seems to be a food metaphor to describe La Meh's in-between consciousness and 1.5 generation identity living in both worlds of being a Shan and Karenni person from Burma and being an American. The poem does not function as a counter-narrative but simply as a personal narrative which paints a portrait of La Meh and her family. As a personal narrative, the poem does not directly reveal how La Meh practices literacy across contexts in varied relationships with the dominant ideology, but her in-between metacognitive awareness shown here provides a basis for how La Meh navigates literate activities.

As someone who enjoys drawing and visual arts, Zadio shared with me one of her sketch drawings which was featured in a community event in our local Burmese community. Zadio visually represents two places she calls home in a black and white sketch, her home village in the Karenni State of Burma and the city of Seattle (Duwamish):

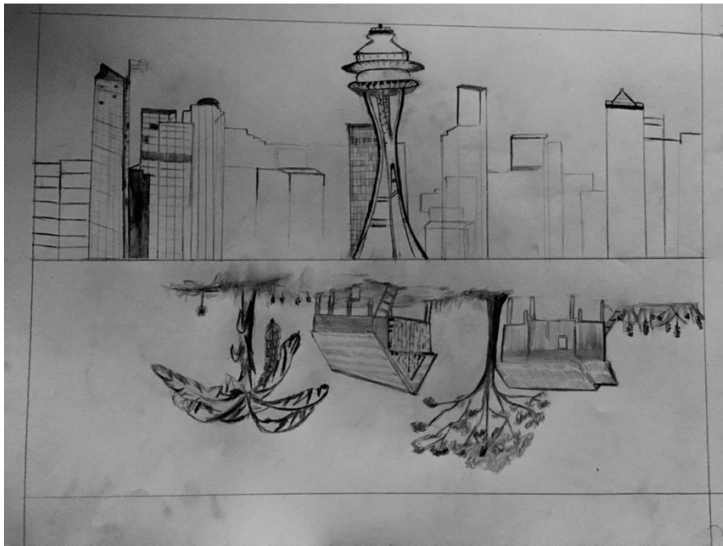
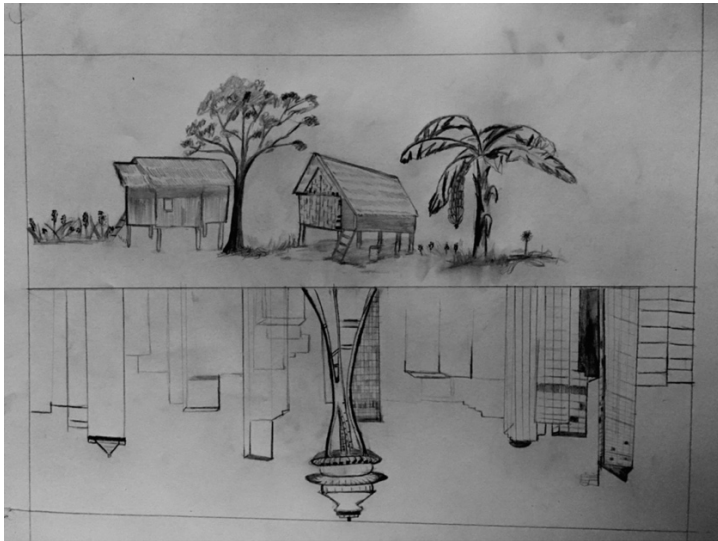


Figure 5.1 Zadio's sketch drawing on places she calls home shown in upside down perspectives

The two places that are of personal significance to Zadio are juxtaposed on top of one another, and the sketch is drawn in a way that the two spatial perspectives are equally represented. Zadio made the drawing as a personal fun project, and one of the community leaders encouraged her to

share it at a community event. Although Zadie did not get to spend much time in her home village and had to move to a refugee camp in her early childhood, she wanted to preserve a memory of her home village as a personally meaningful place where her family and ancestors come from. Even though Zadie has faced systemic obstacles and challenges she has had to navigate after moving to Duwamish (Seattle), she considers the city as a formative place for her to grow up in and remake her life in the diaspora. Similar to La Meh's autobiographical poem, Zadie's visual sketch is also not necessarily a counter-narrative. However, the dual places and perspectives represented via the spatial composition of the artifact symbolically portray a transnational and in-between consciousness and belonging that Zadie feels about who she is and where she is from. Unlike Olive, for example, who has a fondness for reading and writing, Zadie mentioned in our first interview that she enjoys drawing and painting as a hobby. Her sketch drawing here serves as an example of Zadie's visual literacy and meaning making from conceptual representations and images. As Prior and Shipka (2003) mention, literate activity is also "about representational practices, complex, multifarious chains of transformations in and across representational states and media" (p. 181-82). The jarring juxtaposition of a seemingly unknown rural village and the urban landscape with the easily recognizable, iconic Space Needle, both of which are albeit equally represented from upside down angles, tells a complicated story of how far Zadie has come geographically, socially and culturally in her transnational journey. Zadie conveys her transnational identity through the visual representation of the sketch.

As a significant part of participant collaborators' literacy practices in familial, community and social contexts, all of them discussed that they frequently practice translation and code-mixing in order to help their family and community members in various settings and to fully and

freely use their language and literacy repertoires. La Meh elaborates on how she practices translation with her family:

For my family, we translate English to our languages, Shan or Karenni, and just help out with the context like, for example, if my mom's job involves important paperwork and stuff. I help out with translating formal paperwork, and then if my brother has a parent-teacher conference, I help out with translating English from his teacher to our language for my mom. I would use both Shan and Karenni fluidly in translation—whatever seems the most effective in helping my mom understand and communicate.

La Meh describes multiple literate activities and settings where she relies on translingual repertoires across languages she knows and translates for her family members to help them comprehend complex written paperwork or help understand a real-time conversation. The way La Meh describes how she uses all of her languages “fluidly” when she translates with the key purpose of helping her mother understand and communicate through La Meh with “whatever” is the “most effective” form of language at her disposal indicates that she can be fully translingual in familial and community literacy contexts allowing her multi-language and literacy repertoires cross each other’s boundaries, interact freely, negotiate and make new, emergent meanings. In these contexts of using translation in family and community spaces, La Meh’s descriptions of how she prioritizes communicative effectiveness and how proud she feels to be able to help her family through translation (the latter was discussed in chapter 4) suggest that she does not subject herself to the stock stories of proper English, grammatical correctness, or achieving an unmarked accent, which is a contrast from the way La Meh thinks about her academic English literacy at times from the gaze of the dominant ideology. In the contexts of family, community, and social literacy practices, La Meh seems to have more power and agency in helping define the

terms of literacy interactions that fit the particular goals of each situation. Engaging in translation as an everyday literacy practice for intergenerational familial communication also seems to help youth be more rhetorically attuned to differences in discourse communities, rhetorical conventions and situated language across contexts. Zadie demonstrates this aspect: “translating [interpreting] for my mom at a hospital setting is different from translating for my aunt at school because they are different environments and I learned different ways of communicating or just differences in language and vocabulary”. Such understanding of the literacy labor to attend to differences in communicative rhetoric as contexts shift and negotiating with those differences help strengthen participant collaborators’ translingual awareness and rhetorical attunement.

On reflecting her translational practices, La Meh further elaborates on why she feels proud of being able to help her parents:

In the moment of translation, I find it hard for me to switch back and forth across languages. I found it really interesting that I was a bridge between my parents who are speaking in a different language and the person on the other side. I was the one who could open that barrier between them. Being able to translate across the people feels like an accomplishment, and it feels rewarding.

La Meh’s reflection on the labor of translating between and across languages as “hard” presents a different perspective on literacy practices that are perceived as non-standard or code-mixed which are often viewed from the lens of the dominant ideology as linguistically incompetent, unpolished, less intelligent, or even lazy at times. As La Meh described her multilingual identity as if being a “gateway to different communities” (chapter 4), she makes a similar metaphor of acting as a “bridge” for her parents when reflecting on her role of translation in family context. Being able to “open” the communicative barriers for her parents seems like a uniquely material

way for multilingual immigrant youth like La Meh to positively help their parents and family members navigate the complex literacy activity systems when they did not have the privilege of participating in literacy education in the U.S.

In addition to translation, participant collaborators also use code-mixing as a familial and community literacy practice. Olive, for example, explains how she uses code-mixing in her family and at church:

My dad is still learning English, and he would ask us about new words and vocab that he comes across. Sometimes I can't explain everything using Karen, so I would use English words to explain what that new word means. So, I'm helping my dad learn English by using both Karen and English. Also, at church, some of the younger kids grew up in the U.S. mostly. We try to use Karen, but they respond in English. So, we mix both languages.

Olive explains how code-mixing is a natural and necessary literacy practice for her to interact with first-generation immigrants like her parents in assisting their literacy learning at times and second and third generation youth who rely more on their English language repertoire in negotiating across language difference and trying to gain mutual understanding in communication. Jasmyn also mentions code-mixing as a regular practice she engages with her Chin friends: “With my Chin friends, we mix Chin and English in our sentences. We just call it Chinglish. Both in person and when we text too.” Literacy practice that mixes repertoires of a heritage language and English allows Jasmyn and her friends who come from a similar refugee and immigrant background to evoke their cultural identity and knowledge, show commonality, perform their language and cultural identities that the mainstream society does not always understand, and build a sense of belonging and solidarity among themselves. As an example of

code-mixing, Zadie also shares a Facebook post she wrote in April 2020, intended for her Karenni friends and community:

April is the month that we (Karenni) usually celebrate our New Year, aka the Kay Htoe Boe festival. Unfortunately this year, we won't be able to that due to unforeseen event (Covid-19). Even through this tough time, I want to remind my Karenni friends and community that we should always remember and embrace our heritage. I wish all are safe and healthy 😊 P.S. I encourage you to post picture of you in your Karenni traditional dress and wish others a happy new year! 😊 ကမုၤစိၤတၢ်ဂၢၢ်နီၤပုၤစိၤတၢ်ဂၢၢ်နီၤပုၤစိၤ န့ၣ် ကမုၤစိၤမုၤစိၤကမုၤစိၤစမုၤစိၤ ဝဲ န့ၣ် န့ၣ် ဝဲ ဝဲ ဝဲ ဝဲ ဝဲ ဝဲ ဝဲ ဝဲ ဝဲ (tae ka jû ka beh na tae mo tae pae o dü na thee law plee 😊) — with [REDACTED]

The global community's response to covid-19 pandemic has been to cancel gatherings and events, practice social distancing, and stay at home as much as possible in order to save lives and flatten the curve of the pandemic. Zadie's Facebook post encourages her Karenni community members to find ways to still celebrate their Karenni New Year and be in community with each other through keeping connected on social media. Zadie uses code-mixing of English and Karenni in both traditional Karenni alphabet and English phonetic expression to get her message across to people in her community who have language differences. The translation of the lines in Karenni language means "happiness and peace upon all of you" (courtesy of Zadie's translation). The English phonetic pronunciation is provided for this sentence for Karenni speakers who would read this post. Multilingual immigrant students like Jasmyn, La Meh, Olive, and Zadie practice code-mixing as an integral part of their everyday literacies especially in family and community contexts as a reflection of their hybrid and intersectional identities that have profound relationships with multiple languages and communities across different geographies. In this instance of code-mixing, the sentences written in English and Karenni are read as a

continuous narrative that builds upon each other rather than being treated discretely. Practices such as translation and code-mixing that are translingual-oriented resist the White monolingual English ideology not always because of multilingual users' intention to consciously protest the dominant systems but because the dominant ideology and its literacy activity environments often do not allow for spaces in which translingual literacies can flourish.

Counterstory Artifacts:

As discussed in chapter 2, sometime after our interview conversations and students' self-talk reflections on their literacy practices, we began thinking and brainstorming about what kind of counterstories that participant collaborators wanted to create. In line with the rhetorical function of counterstory as imagined by the CRT scholarship (Delgado, 1989; Martinez, 2014), we framed the counterstory artifacts as a statement of critique against the White monolingual English ideology, speaking from the participant collaborators' experiential knowledge from lived experiences. Three of the participant collaborators managed to complete their counterstories to the final publishing stage in the Wing Luke community exhibit, and we regret that Jasmyn was not able to continue writing her counterstory beyond initial brainstorming because of her increasingly demanding school and work schedule. Zadie presented a comic sketch about responding to the White monolingual English ideology; Olive composed a photo essay about her everyday life as a first-generation multilingual college student of color; and La Meh wrote a poem on reflecting on the issue of language loss in her family and the larger Burmese refugee and immigrant community.

In choosing a genre, Zadie wanted to do some kind of a visual artifact because she loves drawing, and also, she strategically thought about the exhibit space being appropriate for a visual artifact. Another thoughtful reason Zadie told me was that in imagining her mother as part of the

audience of the community exhibit, she wanted to create a primarily visual story so that her mother who does not read much English would still be able to find the artifact engaging and meaningful. Zadi decided to make the following comic sketch:

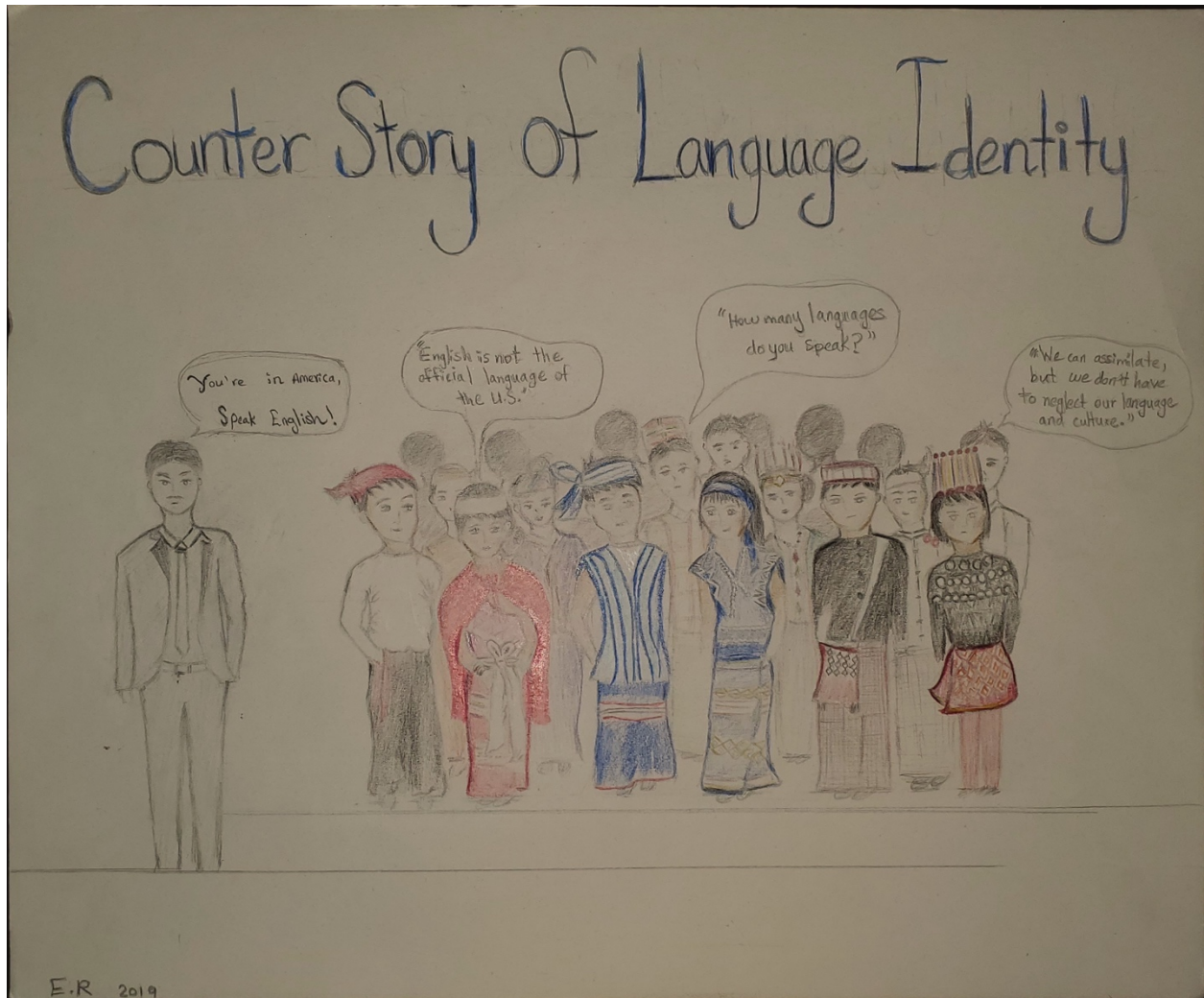


Figure 5.2 Zadi's counterstory artifact showcased in the exhibit "Woven Together: Stories of Burma/Myanmar" at the Wing Luke Museum, Seattle

Centering the topic of language identity and tensions between the raciolinguistic ideology and the translingual reality of refugee and immigrant community of Burma, Zadi's artifact positions a representational figure of a white, male speaker for the dominant ideology and figures of ethnic minority refugees of Burma for their translingual lived experiences in a counter-dialogue. During our brainstorming meetings and subsequent discussions on Zadi's process of creating the

counterstory, she mentioned that she wanted to create a dialogue in the form of visual representation and had an idea to draw the figures of ethnic minority peoples in their traditional clothing to signify their cultural and language identities. To represent the dominant power that embodies the White monolingual English ideology, Zadie decided to draw a white, male figure who is wearing a suit and tie that signifies a sense of economic and political power associated with men in the Western world. The symbolic portrayal of the dominant ideology is made complete with the white, male figure's utterance "You're in America. Speak English!" which is a far too common stock story and rhetoric often heard from politicians and media pundits who want to promote English-only or English-dominant policies so that the American identity can be so-called unified and not contaminated by language and cultural resources that immigrants bring over as part of their transnational identity (Baron, 1990; Pavlenko, 2002; Flowers, 2019). The different spatial positionings of the white, male speaker and the group of ethnic minorities and the differences in their clothing—the lone speaker wearing a suit and tie and the ethnic minority people wearing their traditional clothing from Burma—represent their cultural differences and oppositional stances on language identity and use. The visual representations then draw to the juxtaposition of a stock story and multiple counter-narratives in the speech bubbles. When the white, male speaker states, "You're in America. Speak English!", one person from the ethnic minority community responds, "English is not the official language of the U.S." Another person retorts, "How many languages do you speak?" implying that multilingual people probably know better for themselves and that the white, male speaker is not in a position of real linguistic authority to be demanding a particular kind of language use from refugees and immigrants who have more knowledge about languages across different cultural and social contexts. The last response from a different ethnic minority person states, "We can assimilate, but we don't have to

reject our language and culture”—meaning that it is entirely viable for refugee and immigrant communities to be fully using their language repertoires and be translingual with using English and heritage languages in order to maintain the community’s cultural and language identity and resources.

Zadie’s comic sketch as a counterstory serves multiple functions to challenge the dominant ideology of language and literacy in the U.S.: a marginalized community directly discrediting, questioning, and resisting those exercising the dominant power. Creating the artifact as an imagined dialogue, Zadie described that the three counter-narratives presented are the kind of responses that she herself, her mother, and her friends in the local Burmese community would say back to the statements and attitudes that demand a monolingual English practice. The stock story “You’re in America. Speak English!” is a variation of the kind of sedimented rhetoric over time used “to assimilate immigrant children and adults through English language and civics instruction, known as the Americanization movement” since the early twentieth century (Pavlenko, 2002, p. 185). The stock story implicitly packages the race-language-nation triad that is often co-naturalized (Motha, 2014; Rosa and Flores, 2017) and reinforces the Whiteness-centered English monolingualism. As a response, the counter-narrative “English is not the official language” refutes the historically inaccurate assumption of the stock story. The next two counter-narratives of the community questioning and resisting reclaim the power from the dominant narrative and redirect the viewer’s attention toward the community’s self-determination and capacity to maintain its language and cultural identity. The counter-narratives as a whole and the spatial contrast between Zadie’s community and the white, male figure indicate that the multilingual immigrant community of color decidedly reject the raciolinguistic ideology of socially sanctioning immigrants to give up their language and cultural resources and

assimilate themselves into a desirable identity of English-speaking and non-threatening with their cultural and language practices.

Ehler Win

FINDING BALANCE

A WEEK IN THE LIFE OF A FIRST GENERATION COLLEGE STUDENT - BY EHLER WIN

The starting and ending point

The Tukwila Light Rail Station represents the local point of where I start and end day. As a commuter student, the Link is an extremely useful and convenient mode of transportation for me to get to different destinations.

Besides its practical use, the TUKwila Link is unique because it is also a place where I get to experience different cultures through the different languages being spoken by other commuters. These languages include Spanish, Vietnamese, Somali, and many more!



A commuter

As a commuting student who lives at home, I find myself using the Commuter and Transfer commons a lot to do homework/ groups assignments, as well as a place where I can relax. I've studied here with my friends who are also 1st generation college students like myself so this place has become a space for us to come and destress and talk about our week...



Family

At the Tulip fields in Mount Vernon, WA, this picture represents my family of my parents and two younger sisters. Family time is an important part of my life as we are all leading very different and busy lives. Often when we do have a family outing, we try to communicate in our mother tongue of Karen, as well as throw in a couple of English words here and there if my parents wants to know what some English words mean.



Alone time

I spend as much time alone as I do studying in groups. Finding alone time throughout the week is so important for me because it is where I can just fully "be myself". The Suzallo quiet study or the "Harry Potter" library is where I usually where I'd go to study, journal, send email and complete my to-do list for the day. To make the space more quiet and intimate, I'd also listen to music, usually in Karen/Thai/Burmese to make the place feel more "at home".



Karen Friends

Nothing makes me feel more in tune with my culture than hanging out with my Karen friends who share so much in common with me. Because of our varying week schedule, we rarely get to hang out like we used to when we were in high school. This photo was taken back in winter 2019 when a group of us planned a spontaneous trip to Rattlesnake Lake. It's always a blast because we are so comfortable amongst ourselves, and there's no fear of being judged when we speak simultaneously in Karen and English.



My Community

A big portion of how I end my week is attending church service at the Karen Community Church in Kent, WA. I have been a part of this community since I arrived in the Greater Seattle area in 2007. It is a place where we look out for one another and offer any help we can to each other. This space allows for us, especially our parents to speak, think, and simply be Karen without feeling self-conscious about not being able to speak English. We share joys and celebrate together for happy occasions, as well as grieve together in the times of loss. It is truly a place that lives up to what a 'community' should be, and I am proud to call this my second home.



Figure 5.3 Olive's photo essay as displayed in the "Woven Together: Stories of Burma/Myanmar" community exhibit

In Olive's counterstory (see for details in the Appendix 10), the photo essay she created in PowerPoint is titled as "Finding Balance: A week in the life of a first-generation college student" and includes six slides/pages in total. The essay takes the viewer through the spaces and locations that Olive inhabits and navigates on a regular basis. She describes the first-generation college student identity as a constellation of her being a refugee and immigrant, being an ethnic minority person of color, multilingual language identity, and her parents' education and family's socioeconomic status. As seen in Appendix 10, the first page features an image of the Tukwila light rail station taken in an early morning. Olive writes an image description that the light rail station is the starting and ending point of Olive's weekdays between home and the university and represents a space of translanguaging reality in the city because of being exposed to dynamic interactions occurring in languages such as Spanish, Vietnamese, Somali, and others spoken by commuters that Olive comes across. It is noteworthy here that the city neighborhood Olive lives in is one of the most racially and linguistically diverse areas in Duwamish (Seattle), and it is a natural social landscape for residents like Olive to come into contact with and communicate across difference with people who use other languages and speak differently. However, it is a different sociolinguistic reality in white-majority and wealthy neighborhoods where English is often the dominant language of use. The second page of the essay shows a picture of the Commuter and Transfer Commons at the university Olive goes to—this is a study and social space for Olive where she does homework and meets up with other first-generation college students. The essay then moves to an image of a reading room in the main library of the university where Olive seeks out alone time to study independently and also rest and reflect. To make this space homey, she would listen to music composed in Karen, Thai, or Burmese languages. Transitioning from Olive's university spaces, the next page shows an image of Olive

and her friends in front of a serene lake in the mountains of Western Washington. Her hangout outings with friends from the local Karen community helps Olive keep in touch with her culture and speak translingually to each other by using both Karen and English languages. On a similar note, the fifth page shows a family outing of Olive's at the tulip fields in Northern Washington. Olive mentions that her family primarily uses their first language, Karen, with occasional use of English where need be for the purposes of translation. The last page of the photo essay shows the following image of a community gathering at a local church that Olive goes to. In the image description, she talks about how much the space means to her as a "second home" and community hub that she has joined ever since Olive immigrated to Seattle. What strikes me more in her description is Olive's recognition of how the space plays an even more important role for her parents: "This space allows for us, especially our parents, to speak, think, and simply be Karen without feeling self-conscious about not being able to speak English."



Figure 5.4 The image from the last page of Olive's photo essay: her Karen community gathering at church

Compared to Zadie's counterstory which is an imagined dialogue based on her lived experiences, Olive's photo essay relies on her direct, experiential knowledge from her everyday life as she navigates from home to university to community spaces. The artifact serves as a documentation of Olive's everyday life as a first-generation college student which is imbued with layered intersectional identities around language, immigration, race/ethnicity, culture, and religion/faith. Accordingly, Olive's counterstory helps the viewer understand how spaces that she inhabits are embodied with the rich assemblages of language, literacy, culture, and intersectional identities that simultaneously exist and feed into one another. Unlike Zadie's counterstory, Olive's artifact conveys reflections and revelations rather than a direct critique and resistance to the dominant ideology on language and literacy. It exemplifies as a documentarian and reflective counterstory which makes visible and shows the voice, authorship, and experiences of someone in an institutionally marginalized position that is often misconceptualized, excluded or under-represented in the mainstream discourses and public imagination. Through a documentary counterstory, Olive shows that language and literacy practices are not fixed social processes that can be pinned down by a dominant ideology, but are rather inextricably tied with the notions of identity and culture that one belongs to, which holds especially true for those who are subject to oppression of language and race. As opposed to practices imposed by the White monolingual English ideology, Olive's counterstory shows how language and literacy practices for multilinguals are emergent, fluctuating, contextually sensitive, negotiable and translational, and boundary-crossing. In navigating and moving across different spaces of her everyday life, Olive co-constructs these spaces, some of which are more transitory and emergent, through enacting her language and literate values and practices and negotiating with language difference from people from her social circles that Olive interacts

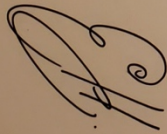
with. In the spaces of public transit, university, and other community and public places where the White monolingual English ideology often moves through as an invisible undercurrent, Olive often manages to be her “full self” as she shifts in and out of these spaces by maintaining to use her translingual literacy repertoires, whether it be “speaking simultaneously in Karen and English” with her friends from the diasporic Burmese community, speaking Karen with her family members while helping them learn English, or witnessing her parents having the church community space to be themselves without having to negotiate their language practices with the dominant expectations.

TO THE LOST ONES



This is a Karenni flag. It means so much to me because my dad is Shan and my mom is Karenni and it's part of me. It represents me being half-half. Me being a mix is a good thing – I'm more diverse.

– Ei Hla



Shan – My name is Na Thin La.*

Karenni – My name is La Meh.*

English – My name is Ei Hla.

At a young age, I began to understand two languages simultaneously
It was something that I didn't value until I started to lose bits and pieces of it
I don't remember how I first

Viewed my culture and my languages as shameful
Spoke English at home when I clearly knew my parents wouldn't understand me
Tried to sound like the mainland American that I knew I would never master
And began to form a negative association about people's accents when in comparison I am no better.

Now as a young adult, I am desperately holding on to the last piece of my identity
Like when I spoke broken languages of my parent's mother tongue, both Karenni and Shan
Like when I couldn't describe a certain feeling, I ended up resorting to body language instead
Like when my parents just laugh it off when I told them I couldn't understand what they were saying
Like how my sister held on to our languages but my brother and I became a lost cause
Like sometimes communication within our family would just be silent.

The idea of losing what I considered important to me was devastating
I can't imagine not being able to speak to my relatives because they are all that I have left.
I can branch out to start a new relationship, but family will always be there no matter what.
I can't take back what is lost, just like the history that two generations of my family had gone through.

However, ...

I can continue to learn about my culture, both Shan and Karenni.
I can continue to speak my languages with an open mind.
I can continue to pass on this valuable gift to future generations.

For it is both my duty and honor as a daughter, sister, friend, mentor and student.

Thank you for listening.

**Audio in Shan and Karenni translated to English.*

Figure 5.5 La Meh's poem as displayed in the "Woven Together: Stories of Burma/Myanmar" community exhibit

As the final artifact as seen in the Appendix 11, La Meh's poem as a counterstory is titled as "To the Lost Ones" and is showcased in the community exhibit both as an audio version and a visual text panel. As a brief author intro about herself, La Meh included a note about what the Karenni flag means to her and how it symbolically presents part of her ethnic heritage. In the poem, La Meh says her name in all three languages that she speaks—Shan, Karenni, and English-- at the beginning of the poem. The recurring theme throughout in the poem is how La Meh is trying to play a better role in maintaining her family's heritage languages. The poem explores the intergenerational differences between her parents and the siblings including her in regard to their language identity and practices. Within this subject, the poem makes known the intergenerational pain and misunderstanding through language and La Meh's efforts to bridge across language differences and reassess and rebuild her language identity and familial relationships. The first stanza reflects on the uneasy relationships that La Meh has with the differences in the way she feels about her two heritage languages and English language. La Meh describes the notions of negative judgment and internalized beliefs around language use toward herself and her own community. Depicting her heritage languages as "something that I didn't value until I started to lose bits and pieces of it", La Meh's poem carries the themes of guilt, grief, and implicit apology. The second stanza starts showing La Meh's efforts of using her heritage languages in resourceful and creative ways and characterizes her efforts as "desperately holding onto the last piece of my identity". But there is still a portrayal of grief over occasional silences that happen in her family communication and relationships. The third stanza continues to show La Meh's efforts on maintaining and nurturing family ties and relationships through language over her concerns of possible language loss. The next stanza that begins with "However,..." signals a turning point and conveys a positive, forward-looking tone along with

amendments that La Meh personally commits to do in order to intentionally shape her language identity and nurture her family relationships with a look toward what she can pass on to the future generations within her community.

Similar to Olive's photoessay, La Meh's poem is also a documentarian counterstory speaking from her experiential knowledge and reflections on the politics of how she has formed different relationships to the languages that she speaks. Compared to Zadie's and Olive's counterstories, what is distinguishable for La Meh's poem is that it acknowledges internalized raciolinguistic beliefs that La Meh once held and rewrites them in counternarratives. What makes it a heartfelt poem is also that the poem feels as if it is directly speaking to La Meh's community and especially the younger and future generation rather than to those who hold the dominant ideology of Whiteness-centered English monolingualism. As context for La Meh's composing process, she felt at first puzzled and stuck over how to create a counterstory artifact for a general public audience who would come to the community exhibit. I then suggested to her to imagine a more concrete audience, like the next generation in our local Burmese community: her younger siblings, cousins, and youth that she mentors. That seemed to have made a productive difference for her composing process, and she told me later that she was no longer stuck and was able to find a message that she actually wants to convey in the poem. Implicitly challenging the dominant ideology of language and literacy, La Meh acknowledges and identifies the internalized raciolinguistic beliefs that she unwittingly used to hold: viewing her own culture and heritage languages as shameful, desiring to speak English over her heritage languages, trying to sound like "the mainland American" which is infused with the notions of the racialized and Westernized native speaker, and perpetuating negative judgments about people with marked accents. As Guardado (2002) shows, minority youth devaluing heritage languages and

consequently experiencing language loss often leads to confusion in cultural identity, poor self-esteem and sense of identity, and eroding family relationships. La Meh's poem serves as a firsthand narrative of expressing all of these themes found in research on language loss among immigrant communities. To free oneself from internalized oppression, remembering and documenting La Meh's lament over these internalized beliefs that helped form rifts in her family relationships is a way of healing herself from oppression and holding herself accountable for nurturing her language identity and practices that would resist the White monolingual English ideology. The poem also serves as a story of connecting and reaching out to those of the younger generation in La Meh's community through sharing her process of coming to terms with and fully embracing her multilingual identity. It acts as a humbling reminder for the reader, especially for multilingual children and youth, to not internalize and identify with the raciolinguistic narratives of the dominant ideology.

In the Wing Luke community exhibit that serves as a space of community building and celebration, the counterstories created by the participant collaborators help create examples of what community literacy practices could be especially for the younger community members who come to see the exhibit. To the young generation of the diasporic Burmese community and the larger public audience, counterstories serve as example representations of language and cultural identities, other aspects of intersectional identity, and ways of resisting the dominant ideology of literacy that often marginalize multilingual communities of color. As Martinez (2014) argues, "counterstory functions as a method for marginalized people to intervene in research methods that would form master narratives based on ignorance and on assumptions about minoritized peoples" (p. 53). As both a research method and socio-politically conscious literacy practice, I see the strategic use of counterstory as a form of culturally sustaining pedagogical practice that

Ladson-Billings (1995), Alim (2007), and Paris (2012, 2017) have advocated for. Culturally sustaining pedagogies should be “more than responsive of or relevant to the cultural experiences and practices of young people” and instead, should centrally “support young people in sustaining the cultural and linguistic competence of their communities” (Paris, 2012, p. 95). Counterstory as a genre helps center the experiential knowledge of marginalized students encouraging them to draw on and make socially significant new meanings out of their social and cultural knowledge, lived experiences, and language identity and practices that are often cast aside as irrelevant, unfitting, or even illegitimate in the view of the dominant ideology of literacy. Counterstory also sets up a rhetorical exigence for historically disadvantaged students to engage with their metacognitive relationships to the dominant ideologies and consciously investigate those ideologies in relation to their lived experiences. Through the counterstories in the form of visual sketch, poem, and photo essay, La Meh, Olive, and Zadie show how they navigate and grapple with their intersectional identities and resist the impacts of the White monolingual English ideology in explicit and implicit ways.

Conclusion

Building on the metacognitive narratives and relationships that participant collaborators have with the White monolingual English ideology that are discussed in chapter 4, this chapter presents findings on participant collaborators’ literacy values and narratives on how they practice literacy across contexts and how participant collaborators practice rhetorical attunement as they move across different contexts. The chapter also presents findings on participant collaborators’ literacy practices in action through examples from social and community contexts and counterstories showcased in the community exhibit. The way participant collaborators think about literacy across the languages they know permeates stable language boundaries and is fluid

and non-compartmentalized, demonstrating their translingual-oriented literacy metacognition. When participant collaborators comparatively discuss their literacy practices in academic, social and community contexts, they emphasize how they value the literate acts of critical thinking, collaboration and discussion in the academic context, but participant collaborators also describe that they have to continue to grapple with navigating the culture of separating language and literacy repertoires between academic and family, social and community contexts. Participant collaborators practice translation and code-mixing as a closely interpersonal form of literacy in family and community contexts, both with first-generation older family and community members in assisting their literacy learning and communication with the larger world and subsequent generation youth who negotiate with language difference and practice translingual literacy repertoires. The way participant collaborators value translation and code-mixing practices is therefore tied to their sense of intergenerational and familial responsibility as well as maintenance of language and cultural identity. As participant collaborators move across contexts and spaces, they practice rhetorical attunement in their literacies to speak adaptively to different audiences. There are times when participant collaborators can cross and fuse the boundaries between academic and social, community contexts through transferring and applying subject matter-related literacy knowledge from one context to another. Participant collaborators practice rhetorical attunement at times to grapple with and resolve conflicts in social values and beliefs. They also at times show that rhetorical attunement can be more than metacognitive work and be material by translating political literacy into social action, as in the example of voting described by La Meh.

The examples of literacy practices in social and community contexts show how participant collaborators respond to important social events and histories in their life through

literacy. Participant collaborators' personal writing and writing on social media that is both personal and social show how they at times speak out against the intersections of language and race related institutional oppression, what it means to live as an ethnic minority person in the diaspora and carry on the legacy of political resistance, and what it means to inhabit the 1.5 generation transnational identity and its in-between consciousness. In their counterstories, participant collaborators show their literacy practices in varying tensions with the White monolingual English ideology. In her comic sketch, Zadie creates an imagined dialogue based on her experiential knowledge of language and literacy related struggles in her community and explicitly resists the dominant ideology through her portrayal of the community rejecting the raciolinguistic ideology in different ways. Olive uses her photo essay as a more reflective and documentary counterstory to show how she navigates the literacy environments across contexts and manages to practice her translingual literacy repertoires through maintaining social relationships with her friends, family, and community members. In her poem, La Meh fully acknowledges the internalized beliefs of the dominant ideology she once had and conveys how she has come to fully embrace her multilingual identity. Counterstory as a genre has important implications for developing writing pedagogy that is equity-oriented which I will discuss in the final chapter. Participant collaborators' literacy practices across contexts as a whole show how they navigate the dominant ideology and resist in explicit and implicit ways depending on the social exigencies and complex metacognitive relationships to language ideology and narratives about literacy.

Chapter 6

Conclusion

This dissertation project on the whole tries to center the literacy knowledge, reflections, experiences and practices of multilingual students of color in the diasporic Burmese community in regard to how they navigate and negotiate with the dominant ideology of literacy as they move across literacy contexts and social relations. In chapter 1, drawing on critical race theory scholarship and a raciolinguistics framework, I argued as my theoretical perspective that the prevailing monolingual English ideology has always been inextricably linked with structural and institutional racism, and that we are missing an important part of the picture when we do not consider issues of racial inequities in studying language difference and literacy as movement. I argued that literacy as White property (Prendergast, 2013) has historically and continues to manifest in the stock story narratives of Standard English norms, grammatical correctness, accent hierarchies, and stabilized binary markers of native/non-native English speakers. In order to move our scholarship and pedagogy on language and literacy to be equity and justice-oriented, chapter 1 argued that literacy, which has been retheorized as translingual and mobile, also needs to be understood as being mediated by the White, monolingual English ideology. To examine how multilingual students of color navigate and respond to the dominant raciolinguistic ideologies in their literacy practice across contexts, chapter 2 described how I developed an antiracist methodological framework in which I used a multi-method design of narrative inquiry and public scholarship. From an antiracist epistemological perspective, I described the students who participated in the study as “participant collaborators” because the term connotes their active involvement in research production and public scholarship that goes beyond traditional forms of research participation. Instead of the traditional term “data collection”, I used the term

“data engagement” which counters the notions of extractionist use of research and more accurately describes the collaborations involved in the research processes. The data engagement involved multiple rounds of interview conversations with participant collaborators, their weekly self-talk reflections, oral histories they conducted with family elders, and their writing samples across different contexts, and finally, their counterstories they created for the community exhibit about Burmese American stories. Chapter 2 also discussed how I used public scholarship as a tangible part of an antiracist methodology, whereby I help create space for participant collaborators to metacognitively reflect on their experiences of being multilingual students of color in the contexts of social oppressions around language and race as well as to craft counterstory narratives that navigate and challenge the dominant ideologies of literacy. To provide holistic understandings of the participant collaborators, chapter 3 presents profile stories of Jasmyn, La Meh, Olive, and Zadie on their biographical story, narratives of their intersectional identities, educational background, and future aspirations. Chapter 4 delved into the metacognitive narratives participant collaborators articulated in the interview conversations and self-talk reflections. These narratives reveal participant collaborators’ metacognitive relationships to their intersectional identities and the stock stories of the White monolingual English ideology. Building on these discussions, chapter 5 explored in depth how participant collaborators practice literacy across contexts in varying relationships with the dominant ideology. Chapter 5 also discusses participant collaborators’ narratives on literacy and rhetorical attunement as well as examples of their literacy practices in social and community contexts which includes the counterstory artifacts.

In returning to my research questions, the chapters culminate in these overall findings:

What kinds of metacognitive relationships do students have with the White monolingual English ideology in emergent moments?

This first part of my research inquiry consists of exploring the metacognitive narratives participant collaborators use to describe their overall intersectional identities, language identity, maintenance of their heritage languages, and how they navigate the stock stories of the White monolingual English ideology. Participant collaborators' mental and socio-emotional navigation of the White monolingual English ideology is entangled with their metacognitive awareness of and relationship to their intersectional identities, of which the most salient are transnational refugee and immigrant identity, racial identity construct, and multilingual college student identity. Participant collaborators' construction of language identity emerges as one of the key facets of their intersectional identity, and the way they maintain heritage languages in the diaspora help participant collaborators carry on the linguistic and cultural legacy of their family and ancestors. Participant collaborators' language identity develops over time from interrelationships among their transnational in-between identity and experiences of being racial and cultural minorities in the U.S. Participant collaborators maintain speaking and using heritage languages and even learn a new common language of heritage such as Burmese out of necessity for purposes of family literacy and helping their parents communicate with the mainstream U.S. society and also for purposes of preserving self and cultural identities for their communities. As 1.5 generation immigrants, participant collaborators' translingual values and multilingual identity and practices help overturn the larger common pattern of language loss among immigrant communities across generations and resist the White monolingual English ideology by strengthening the community relationships and collective cultural and language identity. In experiencing and engaging specifically with the dominant ideology of literacy, participant

collaborators show a range of different metacognitive relationships from compliance and internationalization to recognizing raciolinguistic oppression as is and engaging in conscious resistance of the stock stories of the ideology. Participant collaborators hold these multiple competing critical reflections, stock stories and assumptions, ways of knowing and processing as part of their literacy metacognition. As a result, they also have varied degrees of control over these multiple parts of their literacy metacognition and their relationship to the dominant ideology depending on how they critically (or not) examine the manifestations of the White monolingual English ideology as social contexts change. In academic education, participant collaborators feel that they have to assimilate to the English-only or English-dominant academic literacy practices and comply with the separation from their translingual literacies in social and community contexts. While they have some unexamined internalizations of the ideology that they have started to question, participant collaborators also consciously acknowledge some of the literacy-based interactions they experience as a social product of the dominant ideology and resist the stock stories of English-only attitudes and practices in their metacognitive narratives.

How do students practice literacy across contexts in varying tensions with the dominant ideology?

This second part of my research inquiry engages in depth with participant collaborators' narratives on literacy and rhetorical attunement as well as examples of their literacy practices in social and community contexts which includes the counterstories showcased in the community exhibit as a form of public scholarship from this research project. Building on the findings from chapter 4 that participant collaborators' literacy metacognition is translingual-oriented and aware of the White monolingual English ideology, participant collaborators' metacognitive narratives about literacy across the languages they know permeates stable language boundaries and is fluid

and non-compartmentalized. However, they cannot always translate their translingual-oriented literacy metacognition into practices especially in academic contexts where participant collaborators feel they have no choice but to engage in English-only or English-dominant academic literacies. When participant collaborators comparatively discuss their literacy practices in academic, social and community contexts, they emphasize how they value the literate acts of critical thinking, collaboration and discussion in the academic context, but participant collaborators also describe that they have to continue to grapple with navigating the dominant culture of segregating language and literacy repertoires between academic and family, social and community contexts largely due to the status quo of English-dominant practices in academic institutions. As participant collaborators move across contexts and spaces, they practice rhetorical attunement in their literacies to negotiate with language difference and speak and write adaptively to different audiences; transfer and apply literacy knowledge from one context to another; help resolve conflicts in social values and beliefs through engaging with difference; and translate literacy knowledge and values into material action. Participant collaborators metacognitively reflect how they use language differently across contexts of school, family, workplace, and social circles according to their understandings of shared socio-cultural knowledge with the audience and norms of formality, politeness, and professional etiquette. They also describe how they have been able to transfer and apply literacy knowledge from one context to another—for example, Zadie transfers her knowledge of public speaking into how she gives presentations at her community meetings. Jasmyn describes her process of coming to terms with genderqueer sexuality and relationships through learning about them in her college context and questioning how Christianity has taught her about genderqueer identity. Rhetorical attunement can also be more than metacognitive work and be material by translating political

literacy into social action, as in the example of translating her political literacy into the act of voting described by La Meh. Participant collaborators practice translation and code-mixing as a closely interpersonal form of literacy in family and community contexts, both with first-generation older family and community members in assisting their literacy learning and communication with the larger world and subsequent generation youth who negotiate with language difference and practice translingual literacy repertoires. In their literacy practices across social and community contexts, participant collaborators write in response to social and political events that are of high stakes to them and their communities, and critically engage with implications of such events from the positionality of their intersectional identities. Participant collaborators' personal writing and writing on social media that is both personal and social show how they at times speak out against the intersections of language and race related institutional oppression, what it means to live as an ethnic minority person in the diaspora and carry on the legacy of political resistance, and what it means to inhabit the 1.5 generation transnational identity and its in-between consciousness. In their counterstories, participant collaborators show their literacy practices in varying tensions with the White monolingual English ideology: from explicit critique and resistance in Zadie's comic sketch and a more reflective documentation of her translingual-oriented literacies across contexts in Olive's photo essay to a portrayal of self-transformation through resolving internalized raciolinguistic beliefs in La Meh's poem.

Limitations/Challenges and Implications for Future Research

In answering my main research question of how multilingual students of color practice literacy as they move across home, school, work, community, and digital spaces in different relationships to the White, monolingual English ideology, my multi-method approach of narrative inquiry through interview conversations, self-talk reflections, oral histories, writing

samples across contexts, and counterstories for public scholarship was successful in revealing how participant collaborators navigate and grapple with the White monolingual English ideology in a range of explicit and implicit ways from a sense of mandatory participation and internalizations to questioning and resisting the dominant ideology through metacognitive narratives and literacy practices in action. However, there were some of the literacy practices in action such as participant collaborators' code-mixing, translation and interpretation practices as they happen in the moment that I could not bear witness to and had to rely only on participant collaborators' metacognitive recounts and reflections on these literacy events. To help bolster the use of narrative inquiry and community literacy production for public scholarship, my study could have benefitted from ethnographic following and observations with the participant collaborators. Brice Nordquist (2017)'s use of mobile ethnography as an example comes to mind where he travels with his participants on public transit and follows their literacy activities from one space to the next. I imagine that if I were able to follow my participant collaborators for a certain amount of time with their consent and experienced the ebb and flow of literacy practices in their daily life as they shift in and out of many spaces, I would have been able to engage more deeply with micro-moments of participant collaborators planning and strategizing for their literacy practices, negotiating with and communicating across difference, explicitly and implicitly navigating the power dynamics and ideologies involved. Asking participant collaborators to reflect on their literacy practices in the moment would also have been beneficial to engage with their literacy metacognition and reflective narratives at a different level with more attention to detail. I did think about incorporating an ethnographic method when I was designing the study. However, the amount of time necessary to invest in such research process on top of narrative inquiry methods that I designed was very challenging for me as a graduate student who

did not have any research grant and resources and had to balance dissertation research, teaching, and other service responsibilities. For a future research opportunity, a combined approach of mobile ethnography and narrative inquiry via a variety of literacy practices across contexts would offer a more detailed and nuanced study of how multilingual students of color practice literacy across contexts in varying tensions with the dominant ideologies.

In reflecting on my antiracist methodological framework, future research with multilingual communities of color should be driven by the needs and goals of the communities as the starting place. As Sefa Dei (2005) argues, research communities must find the research agenda “to be relevant to their causes if research is to be truly anti-racist in the sense of subverting colonial and imperial relationships in knowledge production” (p. 16). It means that it’s not enough to seek collaborative knowledge making with research communities in procedures and processes of research, but the exigence for research itself should be decided as needed and relevant by the community members themselves. In engaging with antiracist research, community literacy and/or public scholarship endeavors, I am in agreement with scholars such as Okolie (2005) that there should be more research of scholars from minoritized identities studying and learning with their own communities on the shared lived experiences that are pertinent to a research inquiry. I also do not call for “racial exclusivity in research” (Okolie, 2005, p. 242), but researchers from dominant identities and positionality should conduct research with marginalized communities only when the researcher has a foundation of longstanding relationships with the communities, and the communities decide that there is indeed a need for research for their own advancement in knowledge and practices.

In studying the intersections of race, language and literacy, my study focused on the

metacognitive and practice-based labor of multilingual students of color in regard to how they consciously and unconsciously respond to the dominant power relations of literacy. I hope the study as a whole is successful in moving away from merely celebrating or legitimizing the literacy practices of minoritized students, but instead sheds light on the reality of how the students' translingual-oriented identities and literacy practices exist in tensions with the intertwined language and race ideologies. There should be more research that critically investigates how other groups of multilingual students of color from different racial/ethnic and language identities navigate, grapple with, negotiate with, and resist the dominant raciolinguistic ideologies, policies and practices they encounter. As I mentioned earlier, it would be ideal to use a combination of studying students' metacognitive narratives and an ethnographic observation of their literacy practices. I support the call by Rosa and Flores (2017) that there should be more research that uses "a reconfiguration-oriented approach seeking as its fundamental goal to transform the structures" of raciolinguistic policies and practices and how they contribute to the broader networks of globalized racial capitalism (p. 640). For research in community literacy engagement, I imagine it is much needed to do action research projects in collaboration with students and community members that explore the challenges, complications and successes in maintenance of heritage languages and practice of translingual literacies among intergenerational immigrant communities. In regard to engaging in public scholarship initiatives that emphasize collaborative knowledge making, I learned that it would be important to plan ahead collective reflection and assessment activities in collaboration with community members at the end of a project. In my own case, I was so focused on the process of helping mentor students to create their counterstory artifacts and collaborating with other community members to develop the exhibit content that it did not occur to me to do a collective reflection afterwards. It would have

been helpful to collect in some way responses and reflections that community members and public audiences had on the students' counterstories at the Wing Luke exhibit in order to assess the rhetorical and social impacts of such literacy practices. My analysis of students' counterstories could also have been enhanced by students' reflection on their process of composing and seeing the stories materialize as exhibit content for a public audience.

In chapter 2, I engaged with a series of questions about practicing critical reflexivity on researcher positionality that are posed in Diaz-Strong et al. (2014). The final question there asks: "After the research has been completed, what are your ongoing commitments to the political goals you identified as important in this research? What are your ongoing commitments to your participants and collaborators?" (p. 18). I described my political goals as contributing insights on better understanding the dominant ideology of literacy from an antiracist lens and helping create space for participant collaborators to critically reflect on their literacy practices across contexts and the social relations of power they encounter. After the research is officially completed, I maintain sustained relationships and friendships with the participant collaborators and other community leaders in the local Burmese community not only because my identity as a Burmese person living in diaspora is important to me but also because I want to be an active contributor of building up the community I'm a part of in roles that are relevant to my knowledge and skills. My ongoing commitments are that I will continue to act as a mentor and resource for youth in the community and show up and contribute actively to community engagement projects in the future in ways that I can.

Implications for Writing and Literacy Pedagogy

My study shows that multilingual students of color often experience language and literacy segregation between academic context and contexts of family, community, and everyday

public media because of the institutional pressures students experience to set aside their translingual literacies and engage instead in English-only or English-dominant academic practices of writing and knowledge making. My study also shows that students often buy into the raciolinguistic ideologies concealed in stock stories of grammatical correctness, notions of proper or Standard English, oversimplified binary of native and non-native speakers, and perceived deficits of non-native or multilingual students because of years of academic socialization that they have been subject to in literacy education. What writing teachers cannot know from looking at students' written work is that multilingual students of color often judge themselves harshly in their writing process because they do not see themselves fitting into the standards of those stock story constructs in academic contexts, thereby inhibiting their own potentials of what they can do with literacy and how they view themselves as competent academic writers. For example, as discussed in chapter 4, participant collaborators such as Jasmyn and Olive do not think of themselves as good writers because they judge themselves solely on the basis of their struggle with Standard English grammar.

In order to dismantle the entrenched nature of raciolinguistic stock stories in students' perceptions about writing and conventional, normative practices in writing pedagogy, we need a combination of antiracist and translingual approaches in writing curricula design, pedagogical practices, teacher education, and writing program administrative support practices. Translingual pedagogy needs to be structured in antiracist philosophies and practices in order to fully acknowledge and resist the historical and ongoing dominant ideology of literacy that is both languaged and raced, monolingual English and White, as I argued in chapter 1. Translingual pedagogy that is not built into antiracist understandings and praxis risks being misappropriated by "diversity and inclusion efforts that institutions and corporations tend to favor, without

actually addressing the equity issues in material conditions and unequal amounts of labor and scrutiny that language-minoritized students and writers have to bear” (Thu, Rai, Bawarshi, & Malcolm, forthcoming in 2020). Through rethinking writing curricula and pedagogical practices to be both antiracist and translingual-oriented, writing teachers can help students, especially those from marginalized identities, critically reflect on assumptions, beliefs, and habitual ways of thinking and practices that students bring to writing processes devoted to college writing contexts. One of my former students in spring 2019, who is Chamorro from Guam, wrote in her personal narrative essay on language, literacy and identity about a traumatic experience in elementary school where the teacher told her that her writing, which had Chamorro words and expressions, that naturally reflected her language at the time was not “the normal way”. After being sent to reading and writing tutoring classes and years later, the student now in college reflects that “the unfortunate part of this all is now writing in Standard English for assignments has just become a habit of mine. It’s something that I cannot break out of. Even if a professor tells me to write an opinion piece in my own words and the way I would say it, I cannot get myself to do it because I have been conditioned to believe that they will think lesser of me if I write that way” (Student’s essay excerpt used with permission).

For students to be persuaded that normative practices in writing education can be more transformative and equitable, writing teachers should rethink where they stand on antiracist and translingual literacies and especially on their pedagogical and assessment practices, which is a concrete area of laboring on writing where students can see the instructor’s philosophy and whether they can actually engage with language difference and use their full language and literacy repertoires. In my own pedagogical practice, I scaffold students’ learning on examining the intersections of language and race in the experience of oppression by racialized and

multilingual communities in historical and contemporary contexts. Through helping students critically engage with texts and authors such as Baldwin (1979), Lyons (2000), Tan (1990), Anzaldúa (1987), Motha (2014), Rosa and Flores (2017), Lippi-Green (1997), Prendergast (2003), students in my writing classes examine how raciolinguistic stock stories have been upheld over time as a form of social control and inhibition of power in racialized and multilingual communities. Making connections between the reading materials and students' experience of the intersections of language and race, we discuss how the multilingual identity and practices have been politicized in educational and public contexts in the U.S.; how the notion of Standard English has been a mythical and ambiguous construct which is often employed to scrutinize the language and literacy practices of multilingual students that are read as non-normative from a White gaze; and how the markers of native and non-native identities are often more complex, unstable and non-binary than they seem on the surface. In classroom writing practices, I make clear about my philosophy and expectations on language constructions in students' writing early on in the course. In collective reflections and discussions on writing practices and assessment, I help students question the notion of Standard Written English, which is implicitly coded as appropriate ways of doing language from a White gaze, that they have been trained in academic education to conform to as a supposed norm for appropriateness and professionalism. Building on such discussions, I introduce to students the concept of rhetorical grammar (Miccicche, 2004) and make explicit in my assignment criteria and rubrics that language constructions in students' essays do not have to align with the idea of White Standard English, but should be practiced as negotiable, rhetorical choices that correspond with the student authors' specific goals for particular writing contexts, intended audience, and awareness of genre performances. Through explicit, critical discussions on how Standard English is often a

mythical construct, I help students reflect on how the notions of proper English and grammatical correctness according to Standard English have shaped their experiences of writing and literacy learning in the history of their academic education. We additionally discuss how these concepts and assessments privilege some groups of students over others. While being careful about not unwittingly communicating to students that they now have to perform their language difference or marginalization of language and race, I stress to students that it's ultimately about their own assessment of writing situations and agency to decide on rhetorical choices by recognizing their choice and capacity to draw on their full language and literacy repertoires.

In order to help cultivate students' recognition for their varying literacy repertoires without being subject to perceived standards of academic writing and capacity to draw on language and literacy resources in rhetorically strategic and effective ways, I suggest based on my research findings that encouraging students to metacognitively reflect on their ways of doing with language and literacy across contexts is important. It is a common practice in writing pedagogy that we ask students to metacognitively reflect on their writing process for course assignments. I suggest that incorporation of student reflection should be extended to students' literacy practices across academic and family, social and community contexts. By recognizing connections, contradictions, or discontinuities across their language and literacy repertoires, students would be able to critically reflect on how they position themselves into each rhetorical context and how they can be more strategically adept writers and literacy users. The following prompt I used for my participant collaborators' self-talk reflections could be an example to draw on and modify:

Critical Reflection:

Share a story about how your literacies in one context become relevant/connected or useful in some ways for your literacies in another context. You can do this reflection by writing, talking out loud in an audio clip, video-recording yourself, or in another mode that you find helpful.

In helping students critically reflect specifically on how the White monolingual English ideology functions as the invisible dominant ideology that structures literacy practices and institutional norms, I designed two writing assignments that I found to be generative and helpful for students in my classroom. The assignments build on each other and use the ideas of stock story and counterstory from critical race theory as analytic constructs for students to critically investigate the intersections of language, literacy, and race. The first assignment is a case-study analysis of stock stories on language and literacy and describes as follows:

Write a 4-6 page case-study analysis of either case study 1: Moral panic in Oakland, or case study 2: Linguistic profiling and fair housing. Choose whichever case interests you the most. You're required to incorporate 1-3 external sources—they may be academic journal articles from library databases or a credible source from public media. (Refer to “Reliable Sources” handout for how to select sources.)

Your case-study analysis paper should present the following:

- *Formulate a thesis statement that summarizes the outcome of your analysis*
- *Identify stock stories, widely circulated narratives, about language use (language variety, accent, language identity, etc.) presented in the case*
- *Present analysis of how the stock stories may have led to power imbalances and discriminatory practices*
 - *Consider a variety of perspectives including those who are involved directly and those who are involved at a distance*

- *Imagine equitable and just outcomes*
 - *Present immediate-term response(s) that those who are subject to marginalization can use*
 - *Argue for what needs to change in long-term policy and cultural practices*

In this particular assignment, I used the case studies presented in *English with an Accent* (Lippi-Green, 1997). “Moral panic in Oakland” is about the 1996 Oakland school board’s decision to use AAVE, a home language of a high percentage of their student population, as a legitimate language variety in order to help bridge students’ learning of Standard Written English.

“Linguistic profiling and fair housing” case study is about the research of the linguist, John Baugh, on how people with racialized accents on the phone are given less call-back and discriminated by landlords and housing managers without being given equal and fair access to housing opportunities because of their race perceived through accent and language. The writing assignment asks students to identify and critically analyze the dominant stock stories and assumptions that perpetuate raciolinguistic oppression and propose plausible solutions for what individuals can do in the face of marginalization based on language and race as well as how policies and practices need to be changed long term in order to dismantle raciolinguistic inequities. I found the assignment to be helpful in teaching students to critically engage with the intersections of language and race and how raciolinguistic oppression leads to material impact and social inequities in people’s lives. Creating similar writing assignments as opportunities for students to examine how language and race work together as ideologies that structure literate activities and environments could pave the way for students to practice antiracist and translingual dispositions and literacies without flattening or fetishizing language difference.

As an assignment that builds on students' critical analysis of stock stories around language, literacy and race, I designed a counterstory writing assignment that incorporates similar aspects of how I mentored my participant collaborators to create their counterstory artifacts. The assignment prompt describes as follows:

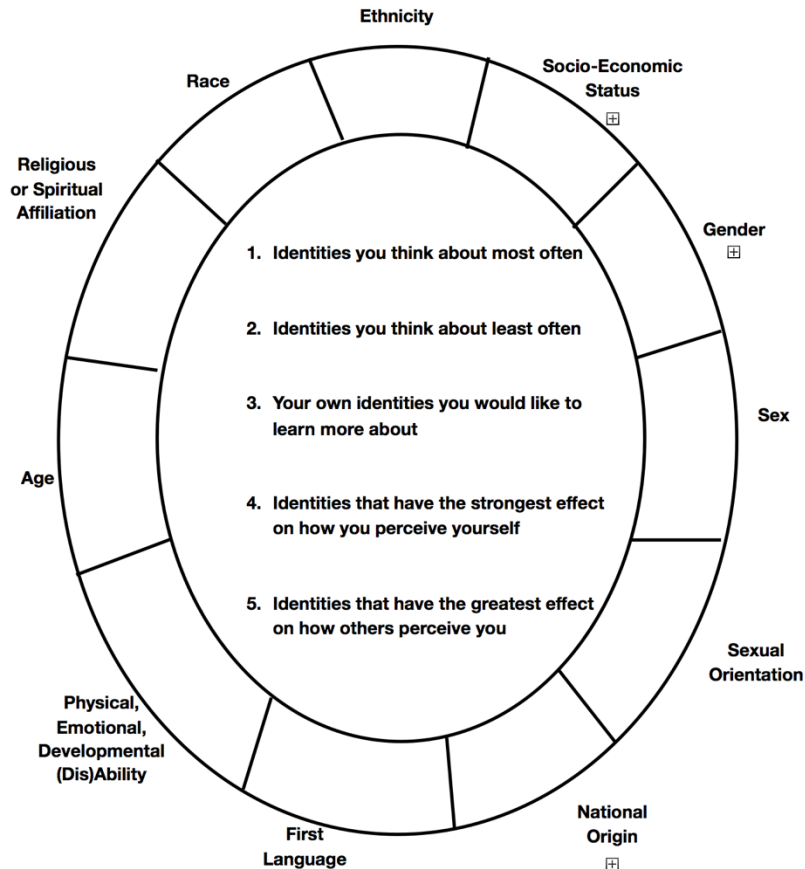
Background:

In Assignment 2: Case-Study Analysis, you've engaged in identifying the stock stories circulated around language and literacy and analyzing the inequities these stories perpetuate. We've learned that stock stories are narratives that groups and institutions in positions of power tell about the marginalized groups or the dominant normalized systems so that social norms and group stratifications are kept in place.

Counterstory narratives, on the other hand, have existed alongside the circulation of stock stories, whether or not they get as much attention by the mainstream society. Counterstories are narratives crafted drawing on one's experiential knowledge that challenge the stock stories and try to debunk the myths or the wrong assumptions that stock stories hold. Making a counterstory is a process of rewriting the dominant stock stories and making the voices of the marginalized heard and seen.

Task:

Write a 3-4 page counterstory narrative of your own drawing on your experiential knowledge of ONE specific identity chosen from the intersectionality wheel below. (You did this intersectionality exercise during the first week of class).



The subject matter of your counterstory can be about the course theme, literacy and racial justice, or any of the identities above: gender, sexuality, (dis)ability, religion, etc. You can write the counterstory in any genre of your choice. Your counterstory should be accompanied with a framing statement of ONE paragraph in which you explain the purpose and reason for writing this story and what kind of stock stories/dominant narratives you're trying to challenge and debunk.

Instead of focusing specifically on the students' experiential knowledge of language, literacy and race, I decided to open up the possible topics of writing to be about any of the intersectional identities that each student finds salient at the time of writing. But I also see the option of having students critically reflect on their lived experiences of language, literacy and race to be illuminating and productive, as counterstory artifacts in my study have shown. In my

class, students wrote counterstories that critique the dominant ideologies on intersections between disability and healthcare, employment discrimination based on race, language identity as an immigrant student, students' raciolinguistic reactions to teachers with marked accents, model minority myth of Asian Americans, social stigma of mental health issues, and other important topics of social issues. From students' written reflections after their composing of counterstories, many students found counterstory writing to be refreshing, meaningful and empowering to examine their own personal, lived experiences. A few students wrote counterstories that do not centralize their experiential knowledge, and one of these essays ends up problematically speaking on behalf of a marginalized group.

As a critical reflection on my teaching experience, I find that teaching counterstory writing sets up three important challenges and opportunities as an attempt to help students develop literacy metacognition and practices that resist the dominant ideologies: 1) counterstory sets up a challenge for students of marginalized identities for how they can write their counterstories that resist the dominant narratives without victimizing or uncritically celebrating one's experience (Kynard, 2010); 2) it also sets up a challenge for students of dominant identities for how they can do a critical investigation of interconnected forms of structural oppression around whiteness and language or other social identities; and 3) it sets up different challenges for instructors as to think about how they would scaffold a counterstory pedagogy in relation to their own social identities and positionalities. As with concerns in conversations around developing translingual-oriented pedagogy that we do not end up asking students to "mimic" an appearance of translinguality in their writing (Guerra, 2016), we have to be careful and critically reflexive in our counterstorytelling pedagogy about not asking students, especially those from marginalized identities, to do performative "victimization or celebration" (Kynard, 2010) in writing about their

experiences with inequities and oppression around language and race. Counterstory as an antiracist genre also brings up questions about whether students of dominant identities can write counterstories that are productively critical to forms of structural oppression without attempting to speak on behalf of a marginalized group or co-opting the genre only to uphold the dominant narratives. As Martinez (2014, 2018) has discussed, students of dominant identities can and should write counterstories from the perspective of an ally or accomplice who is committed to changing the conditions of structural inequities. However, unlike the concerns around inadvertently performing oppression by students of marginalized identities, counterstory presents a different challenge to students of dominant identities to navigate a process of writing critically and responsibly from a positionality of privilege. As writing instructors also occupy different intersectional positions of privilege and marginalization, counterstory pedagogy needs to be critically thought out in the context of scaffolding and staying reflexive to perceptions of and interactions with students in helping them write counterstories effectively. With these challenges to critically consider in one's pedagogical design and practice, I encourage writing teachers to help develop counterstory writing practices among students so that they can be more critically attuned with how they can use literacy to critique and resist the dominant powers. Counterstory can be an effective writing genre in helping create a rhetorical and social space for students to critically reflect on raciolinguistic stock stories that they have taken for granted in academic education and consider how they would view their language identity and literacy practices, not from the gaze of White monolingual English ideology, but from an antiracist and translingual gaze.

Conclusion

This dissertation project joins and contributes to the scholarly efforts of critically investigating the intersections of language and race ideologies and how they shape literacy practices and social relations and issues of power around literacy. As a PhD candidate in scholarly training, it has been my honor to conduct dissertation research with my community members in the diasporic Burmese community and present research findings on how multilingual students of color from my community metacognitively reflect on their literacy and practice literacy across contexts while navigating the White monolingual English ideology. The public scholarship project of contributing to the museum exhibit about Burmese American stories was a highlight and source of life-giving energy for helping me see the larger picture of what a long and arduous process of academic research can mean for different forms of knowledge making in my community. This research project sheds light on a critical need in literacy research and writing pedagogy to understand and dismantle the languaged and raced intertwined nature of dominant ideology. It also explores the possibilities and benefits of incorporating community engagement and public scholarship in conducting research with students from marginalized communities. This dissertation research calls for new research that examines more in-depth or in different methodologies about how multilingual students of color navigate and respond to raciolinguistic ideologies and practice literacy across contexts in varying relationships with the dominant ideology in order to help re-shape our literacy practices to be antiracist and translingual.

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Appendix 1: Recruiting participant collaborators

(Posted on the Facebook group of refugee and immigrant youth from Burma)

Hi all,

I'm conducting a research study for my PhD dissertation on Burmese refugee and immigrant college students' literacy practices (reading, writing, other communication) and their identity. Please see below for details and DM me if you'd like to participate in the study. I can also be reached at smt.sumyat@gmail.com. I hope to recruit 3-5 college students, and research process will approximately take 11 weeks starting this October. Thank you for your consideration, and let me know if you have any questions!

What is the study about?

The study is about doing research on Burmese immigrant students' reading, writing, and communication practices in school and everyday contexts. The study seeks to understand how immigrant students like you practice literacy in relation to your identity construction. The study will involve interview conversations with me and other student participants, your self-reflection short videos on specific literacy topics, and your creation of an artifact on the research topic which I'll assist you with and might be contributed with your permission to the Wing Luke Burmese American exhibition which will open in Dec 2019. The study will span over 11 weeks, and you can expect to spend 7-9 hours in total.

What do you gain from participating in this study?

Academic research: You'll be credited in the study as a co-researcher and would learn about academic research process. This is something you can put on your resume. Concepts and skills you learned in this study can help with your own academic research projects. If you'd like, you are welcome to co-author and co-present research findings with me in academic publications or conferences.

Compensation: I'll be able to pay \$25 Amazon gift card as a small token of appreciation.

Why does this study matter?

This study has important contributions to make to both academic and public audiences because the topic of immigrant college students' identity and literacy practices is under-researched especially for Southeast Asian students. Multilingual immigrant students like yourself have important stories to share about how you practice communication across different contexts and with diverse peoples.

Confidentiality and Privacy:

The research data we collect will only be accessible to me during the research process. Your names and personal info will be kept confidential if we publish the research findings later on. I'll work with you to ensure you're comfortable and happy with the way we collect data and publish/present the findings.

Appendix 2: Consent Form

Navigating and Responding to Raciolinguistic Ideologies: Refugee and Immigrant Students' Literacy Practices Across Contexts

CONSENT FORM

UNIVERSITY OF WASHINGTON

Researcher:

Sumyat Thu, Ph.C., Pre-doctoral Instructor, smthu@uw.edu, 626-400-3182
English Department
University of Washington, Seattle

Researchers' statement

If you agree to be my participant researcher, I'd like to do research with you about your literacy practices across school and every day contexts and how your multilingual immigrant identity informs your literacy practices. The purpose of this consent form is to give you the information you will need to decide whether or not you agree to participate in my study. Please read the form carefully. You may ask questions about the purpose of the research, what I would ask you to do, the possible risks and benefits, your rights as a participant researcher, and anything else about the research or this form that is not clear. When I have answered all your questions, you can decide if you want to be in the study or not. This process is called "informed consent." I will give you a copy of this form for your records.

PURPOSE OF THE STUDY

I am conducting a study to understand how Burmese refugees and immigrants to the U.S. who are college-student age learn new literacies to make their education and life-building successful in the U.S. and how they bridge across literacies they learned before coming to the U.S. and heritage languages with new English literacies. The purpose of the study is to examine how literacy remaking is closely intertwined with re-defining one's identity, race, gender, and socioeconomic class.

STUDY PROCEDURES

If you're interested to talk with me and reflect on how your literacy learning and re-making is closely connected to your identities, I'll do research with you by interviewing you individually and in focus groups with other participant researchers, asking you to do a video self-talk reflection weekly, and helping you create an artifact that shows your evolved understanding of literacy and identity. Please refer to the "Timeline" document for study procedural details. Below is an overview of the research content I hope to reflect with you and learn from you:

OVERVIEW OF RESEARCH DATA

- Life before the U.S.:
 - Childhood memory about reading and writing
 - Your family's role in your learning to read and write
 - School experiences on reading and writing
- Life in the U.S.:
 - Reading and writing in the U.S.
 - English literacies: reading, writing, speaking, listening
 - Multilingual identity
 - Code-mixing/code-meshing
- Literacies across home, work, school, community, and digital spaces:
 - Reading and writing literacies from college
 - Reading and writing literacies in workplace
 - Reading and writing literacies in home and family life
 - Reading and writing literacies in local community and social circles
 - Reading and writing literacies in digital spaces such as social media and internet
- Language politics in the U.S.:
 - English-only policies and attitudes
 - Relationships between language and race/ethnicity

RISKS, STRESS, OR DISCOMFORT

I will strive to do my best to make our research process interesting, reflective and beneficial for you. All of the research data will be kept confidential and be only accessible to me. In my publications and conference presentations, I will use the data without personally identifying info about you such as name and age. If the data I'll use can't avoid having your personally identifying info, I'll contact you before using that data at that point and ask for your written consent.

BENEFITS OF THE STUDY

You'll be offered at least a \$25 Amazon gift card (or more depending on whether I get a research fund) as an appreciation for your time, interest and collaboration in my study. You can also be offered 1-2 academic research credits for getting undergraduate research experience that can be useful for graduation or applying to graduate school in the future. I am also happy to offer tutoring support for your writing needs as you see fit. I also hope that you would find the research process a form of active, reflective learning on your literacies as well as learning about how to do academic research.

OTHER INFORMATION

All of the interview data, audio records, my written notes, and your artifacts will be kept confidential. I will code the study data and store it on a password-protected server. I will keep the study data indefinitely as my research records. Your name and personally identifying info will not be used in my publications or conference presentations. Before I use the study data which includes the information you shared in a publication or conference presentation, I will contact you again and ask for your permission.

Your participation in the study is voluntary and you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without any penalty and without loss of benefits to which you are entitled.

Sumyat Thu

Printed name of person obtaining consent

Signature

Date

Research Participant’s Statement:

This study has been explained to me. I agree to take part in this research. I have had a chance to ask questions. If I have questions later about the research, I can call Sumyat Thu at the numbers listed on top of this form, or the Human Subjects Division at (206) 543-0098. I will receive a copy of this form.

I agree to take part in this research project. I give my permission to research data (interviews, video self-talk reflections, and creating an artifact) Sumyat Thu will conduct with me.

I give permission to be contacted for future research.

Printed name of participant

Signature

Date

Email address:

Cell phone number:

University:

Year in university:

Major or intended major:

Appendix 3: Memo for Participant Collaborators

In this study about immigrant college students’ literacies and identity, you are invited to be a “participant collaborator” which means you’re not only contributing research data but also you’re welcome to be involved in collecting and analyzing data, publishing and presenting the research findings with me at academic publications or conferences.

Some researching skills you can expect to develop:

- interviewing method & narrative inquiry
- narrative, counterstory and artifact creation
- any goals/skills of your own: _____

Some academic literacies you can participate voluntarily:

- IRB (human research) approval process (UW Zipline system), consent & protection
- academic conference presentation or publication submission
- any processes you want to focus on: _____

Some public scholarship processes you can expect to develop:

- If you participated in oral history interviews for the Wing Luke Burmese American exhibit project, you can be requested to incorporate the interview you conducted into the current research project.
- Working with the Wing Luke staff to showcase participants’ artifacts as part of the exhibit
- Any other ways to collaborate with/contribute to the exhibit that you’d like to do

Commitments & workload:

- Protect all rights and privacy of research participants as specified in the Zipline protocol.
- Complete the research activities mentioned in the “Timeline” document.
- However, stay in communication about your time and availability – I’m flexible to work with you to ensure this research doesn’t become a burden to you. You can contact Sumyat Thu at smthu@uw.edu or contact UW Human Subjects Division, which approved this study, at hsdinfo@uw.edu or 206-543-0098.

Appendix 4: Research Project Timeline

Week 1:	Informational meeting and Q&A about research project (consent form to sign and explanation of research process) Interview 1: An overview conversation to learn about your literacy practices in general (college and everyday communication practices you do) and how your sense of identity play into those practices.	1 hr
Week 2:	One 2-4 minute video self-talk reflection on a prompt I’ll give. You’ll upload the video to a Google Drive which only I have access to.	10 min
Week 3:	One 2-4 minute video self-talk reflection on a prompt I’ll give. You’ll upload the video to a Google Drive which only I have access to.	10 min
Week 4:	One 2-4 minute video self-talk reflection on a prompt I’ll give. You’ll upload the video to a Google Drive which only I have access to.	10 min
Week 5:	Interview 2: Follow-up questions based on the first interview and conversation on video self-reflections	1 hr

Week 6:	One 2-4 minute video self-talk reflection on a prompt I'll give. You'll upload the video to a Google Drive which only I have access to.	10 min
Week 7:	One 2-4 minute video self-talk reflection on a prompt I'll give. You'll upload the video to a Google Drive which only I have access to.	10 min
Week 8:	Interview 3: Focus-group conversations with me and other student co-researcher participants	1 hr
Week 9:	Creation of an artifact which tells a story of how you've come to understand your own language, literacy and identity by participating in this project (I'll be assisting you with things you might need in this process.)	Varies (1-3 hr approx.)
Week 10:	Artifact creation and revision process might continue here.	Varies (1 hr approx..)
Week 11:	Preparation for incorporating counterstories into the community exhibit: follow-up	Varies
	Total hours:	7-9 hrs

Appendix 5: Interview Topics/Questions—A General Guide

The following questions indicate the interview topics I'll ask the participants. I'll follow a semi-structured interview method and try to cultivate a mutual conversation in which I'll share relevant aspects of my own literacy experiences with the participants. The following questions will not be used verbatim but more as a conversation topic guideline for the interviews.

Childhood:

Is there a childhood memory that stands out to you about reading and/or writing?

What was your family's role in helping you read and write?

How long did you go to school for in Burma or Thailand? What was it like to learn to read and write at school?

Could you share 1-2 memories from school that stands out to you about reading and writing?

U.S.:

When did you move to the U.S.? Who moved with you?

Do you still get to go back Burma or Thailand? Do you still have family and relatives left there?

How has your life changed after moving to the U.S.?

Is there a difference between describing you as a refugee or immigrant? What are the image associations you have with each word?

How did you learn English over the time? Could you share 1-2 stories/memories that stand out to you?

What is your confidence and comfort level in using English?

Since you moved to the U.S., where and how have you been using your first language(s)?

What does it mean to be a multilingual person in the U.S.?

Literacies:

Would you describe yourself as a multilingual (without me telling you so)? How have you come to understand that you're a multilingual? Have others (teachers, classmates, friends, etc.) described you as a multilingual in the past? When did you start considering yourself as a multilingual?

How do you think your languages relate to or connect to one another?

What is it like to be a multilingual immigrant student?

What is it like to learn academic language in different disciplines?

Is there anything unique about being a multilingual student?

Is there anything unique about being an immigrant/refugee student?

Could you share a story about a time when you feel empowered to practice literacy?

Could you share a story about a time when you feel disempowered to practice literacy?

Describe a time when you had to negotiate language or some kind of communication difference (either in speaking or writing)?

Do you mix or mesh your languages in speaking or writing? In what places do you do and with whom?

How do you use translation in everyday contexts? with family or other people?

In keeping in touch with your family, relatives and friends back in prior country, what kind of communications and in what kind of medium/media do you do? Is there anything interesting or surprising about your efforts in keeping in touch with your family back there?

How would you describe your confidence and comfort level with your English language? How has it changed over time?

What skills have improved and how? What still needs a lot more work?

How did those skills get improved?

What would you say what proper English is?

How important do you think it is to use proper English?

Do you personally use English in different ways? How so?

What are some positive experiences w learning to write?

What are some negative experiences w learning to write?

Language Politics:

Back in your previous country, which race and ethnicity were you identified as?

Reflecting on life in your previous country, could you share a story where your race/ethnicity becomes important in some ways?

In Burma, could you share a story where language and race are connected in some ways?

In the U.S., which race and ethnicity are you identified as?

Could you share a story about your life in the U.S. where your race/ethnicity here becomes important in some ways?

Do you identify as an Asian American? What do you think of the 'model minority' label?

Could you share a story where language and racial/ethnic identity becomes connected in some ways?

What do you think of the statement that gets thrown around "If you are in America, speak English"?

Do you think current immigration debates affect how people use their languages?

What's your opinion on trying to sound American or sound like a native speaker? Is that something that concerns you?

What does "proper English" mean to you and what's your opinion on it? Do you think the way you use English fits into that label? Why or why not?

Have you ever felt discriminated or treated differently because of your accent in speaking English?

Have you ever felt discriminated or treated differently because of the way you write in English?

Have you experienced explicit or implicit English-only policies or attitudes in the U.S.? If you have, could you share a story about it and how you reacted/responded?

Immigrant Identity:

Ways of behaving/actions: What sorts of things or activities does your family do that shows that you are (country of origin)?

What sorts of things or activities does your family do that shows that you are (race/ethnicity/culture)?

What things do your (Country of origin) friends do to show that they are (culture)?

Does being affect the ways you act in school or in different classes? How do you show that you are ?

What does your family tell you about being ? (country of origin)

In your opinion, what things are important about being....?

Do you consider yourself as an American? What does it mean to be an American?

Language and Race:

Awareness of language and race intersecting experiences back in Burma:

Based on what your parents told you, which race and ethnicity were you and your family identified as back in Burma, Thailand, or in the refugee camp?

Based on what you've heard from your parents and elders or what you remember, was your family ever discriminated in Burma because of their language and ethnicity?

Understanding of race and racism:

Are race and ethnicity the same thing or different things? How do you understand them?

How would you describe your racial/ethnic identity in the U.S.? (Do you identify differently in different places?)

Have you ever been treated differently because of your race? (by teachers, authorities, peers, others) When did it happen? How did it make you feel? How did you respond to it?

In the U.S. do you think there is racism? Where do you see it? Examples?

How do you understand what racism is?

Awareness of racism other minority groups face:

What are the racial minority groups in the U.S.?

From your experience living in the U.S., is there anything you notice about other minority groups facing racial discrimination?

From your experience living in the U.S., is there anything you notice about other minority groups being treated differently because of their language?

Language and race:

Have you experienced obvious or less obvious English-only policies or attitudes in the U.S.? If you have, could you share a story about it and how you reacted/responded?
Do you think you have an accent?
Have you ever been treated differently because of your accent? (by teachers, authorities, peers, others) How did it make you feel? How did you respond to it?
Have you ever been treated differently because of the way you write in English? (by teachers, authorities, peers, others) How did it make you feel? How did you respond to it?
Have you ever felt like you were not heard, being ignored or looked down on by someone because of your language? How did it make you feel? How did you respond to it?
Let's watch a 2-minute video clip about speaking in White voice from Sorry to Bother You film (<https://www.youtube.com/watch?v=d49yhydBOqc>). What do you think it means to speak in White voice? What are your thoughts on the Black character speaking in White voice in order to be successful at his job?
Have you seen people in real life compromise their language in some ways in order to be successful at something?
Have you ever compromised your language in some ways in order to be successful at something?

Appendix 6: Oral History Interview Waiver (Permission)

Immigrant College Students' Literacy and Identity Collaboration of Wing Luke Museum Exhibit Project and the above Dissertation Project Oral History Interview Waiver

I hereby grant to the Wing Luke Asian Museum and Sumyat Thu permission to use the contents of our interviews, whether tape recorded or otherwise, for such scholarly and educational purposes as the Wing Luke Asian Museum shall determine, including literary publication and video and CD ROM production.

I also grant permission to the Wing Luke Asian Museum to use and reproduce the photographs and documents listed below.

Upon termination of the project, the tape recordings, notes, photographs and documents created or assembled will become the property of the Wing Luke Asian Museum, which shall make them available for use by researchers and members of the public, or may loan or donate them to public libraries or other museums.

This agreement is subject to any special conditions listed below.

Special Conditions:

Photograph(s) or document(s):

Subject of interview/Exhibit project:

Interviewee: Name: _____
Address: _____
City/State/Zip _____
Signature _____

Interviewer: Name: _____
Address: _____
City/State/Zip _____
Signature _____

Date of Agreement: _____

Appendix 7: Self-Talk Reflection Prompts

Weekly Reflection Prompts:

Prompt 1:

Share a story about how your literacies in one context become relevant/connected or useful in some ways for your literacies in another context. Please do a 2-4 minute video self-talk reflection and upload in the Google Drive folder.

Prompt 2:

Describe a time (a specific example) when you use translation and/or code-mixing that stands out to you in terms of its language use or purpose or usefulness.

Prompt 3:

Describe how you feel about your accent: do you think you have an accent? Does your multilingual identity/background show up in your accent? How do you think people perceive you based on your accent? What's your response to people's perceptions?

Prompt 4:

During the week of observing your own literacy practice and others', talk about an instance of literacy practice (*either your own or someone else's you observed--you can keep their name and personally identifying info anonymous if you'll talk about someone else*) that you think is socially meaningful in some ways or illuminative of relations between language and identity/ language and race.

Prompt 5: During this week, I'd like you to take pictures that tell your story of being a (multilingual) (race/ethnicity) immigrant student. Think about what pictures you would take that will tell your story to someone who doesn't know you. Please email me (smt.sumyat@gmail.com) or upload your pictures here. In your 3-4 min reflection, please

describe the pictures that you have taken to tell/show your story and explain what the picture represents or means.

Appendix 8: Counterstory Artifact Brainstorming Prompt

Create an artifact of any genre to convey your story of what it means to be a multilingual in the U.S. or a multilingual immigrant college student, or what you'd like to tell the future generation in our community about the importance of language and literacy.

Collaborative brainstorming & discussion:

What is a story and what is a counter-story?

What do you think are the mainstream narratives around language that you see in the media and hear from people in general?

What do you think are the mainstream narratives around language that are not accepting of people who speak multiple languages or people of color?

Mainstream narratives: "If you are in America, you have to speak English."

"If you don't speak English, go back to where you come from."

"Why can't you speak English?" "Can you speak English here?"

The language of people of color is perceived as less legitimate regardless of how "standard" or "proper" their English is.

Discuss what is a counter-story, counter-narrative: a narrative to challenge the mainstream perception/belief/attitude.

Watch the TED talk: Jamila Lyiscott: 3 ways to speak English as an example counter-story.

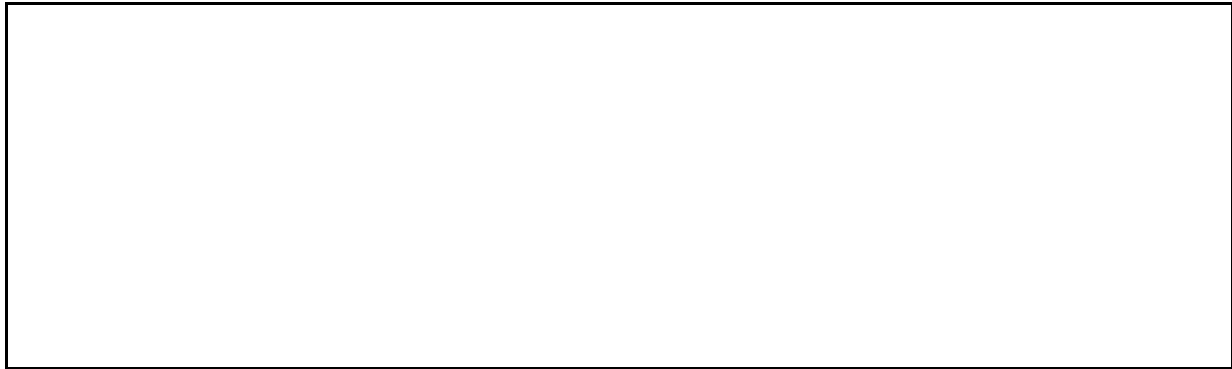
Purpose: To challenge the mainstream narratives on language and race. To contribute as an exhibit artifact for the public/public education

Genre: can be any kind of text: collage, video story, spoken word, poem, painting, personal narrative, creative nonfiction, photo essay, comic strip, a multimedia essay, others?

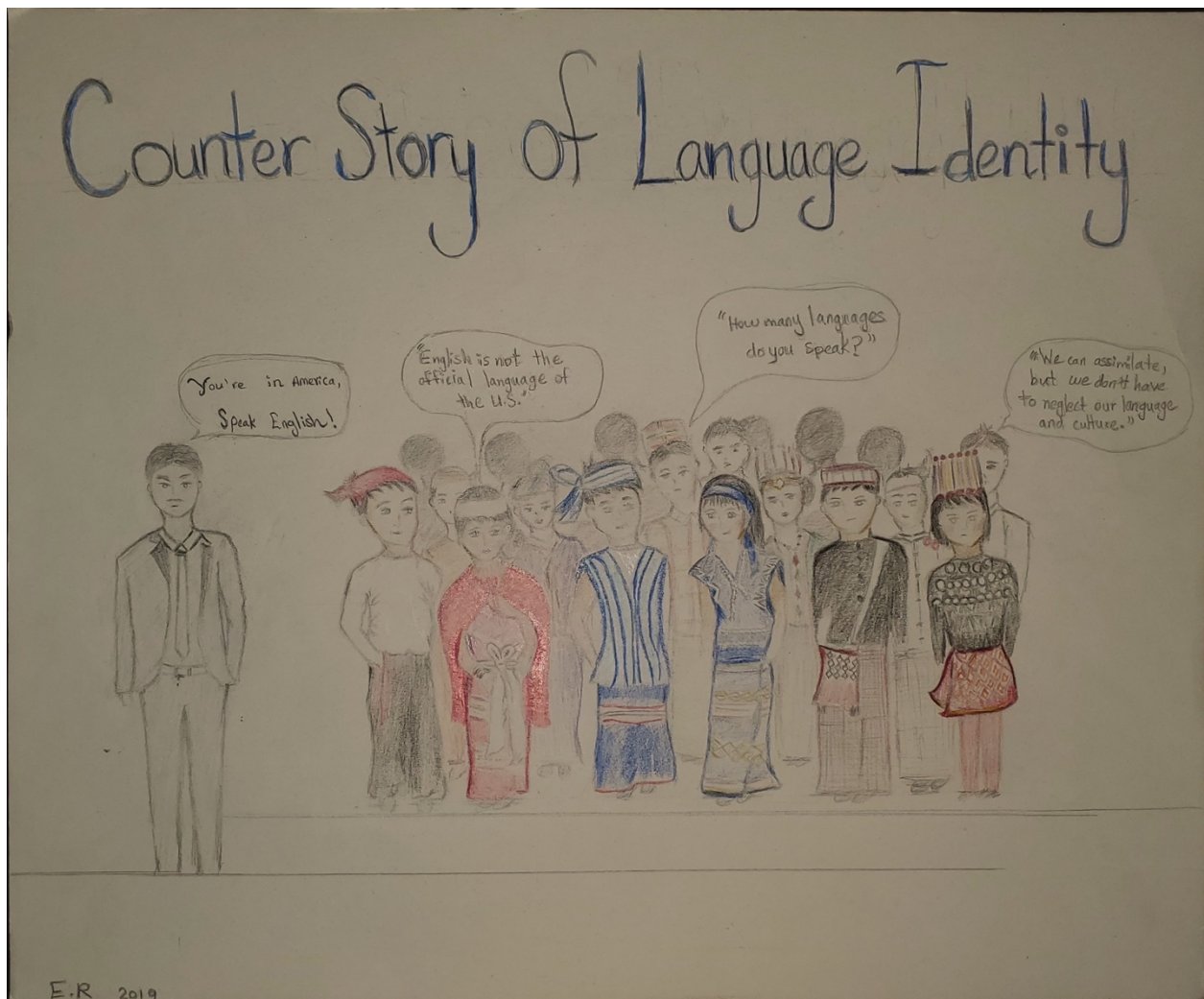
Resources: What kind of resources would you need in composing this artifact?

Brainstorming for the artifact:

Timeline for making/composing the artifact:



Appendix 9: Zadie's Comic Sketch: "Counterstory of Language Identity"



Appendix 10: Olive’s Photo Essay: “Finding Balance: A week in the life of a first-generation college student”

Finding Balance

A week in the life of a first generation college student

The starting and ending point



The Tukwila Light Rail Station represents the local point of where I start and end day. As a commuter student, the Link is an extremely useful and convenient mode of transportation for me to get to different destinations.

Besides its practical use, the Tukwila Link is unique because it is also a place where I get to experience different cultures through the different languages being spoken by other commuters. These languages include Spanish, Vietnamese, Somali, and many more!

A commuter

As a commuting student who lives at home, I find myself using the Commuter and Transfer commons a lot to do homework/groups assignments, as well as a place where I can relax. I've studied here with my friends who are also 1st generation college students like myself so this place has become a space for us to come and destress and talk about our week...



Alone time

I spend as much time alone as I do studying in groups. Finding alone time throughout the week is so important for me because it is where I can just fully "be myself". The Suzallo quiet study or the "Harry Potter" library is where I usually where I'd go to study, journal, send email and complete my to-do list for the day. To make the space more quiet and intimate, I'd also listen to music, usually in Karen/Thai/Burmese to make the place feel more "at home".

Karen Friends



Nothing makes me feel more in tune with my culture than hanging out with my Karen friends who share so much in common with me. Because of our varying week schedule, we rarely get to hang out like we used to when we were in high school. This photo was taken back in winter 2019 when a group of us planned a spontaneous trip to Rattlesnake Lake. It's always a blast because we are so comfortable amongst ourselves, and there's no fear of being judged when we speak simultaneously in Karen and English.

FAMILY



At the Tulip fields in Mount Vernon, WA, this picture represents my family of my parents and two younger sisters. Family time is an important part of my life as we are all leading very different and busy lives. Often when we do have a family outing, we try to communicate in our mother tongue of Karen, as well as throw in a couple of English words here and there if my parents want to know what some English words mean.

My Community

A big portion of how I end my week is attending church service at the Karen Community Church in Kent, WA. I have been a part of this community since I arrived in the Greater Seattle area in 2007.



It is a place where we look out for one another and offer any help we can to each other. This space allows for us, especially our parents to speak, think, and simply be Karen without feeling self-conscious about not being able to speak English. We share joys and celebrate together for happy occasions, as well as grieve together in the times of loss. It is truly a place that lives up to what a 'community' should be, and I am proud to call this my second home.

Appendix 11: La Meh's poem: "To the Lost Ones"

Title: To the Lost Ones

[in Shan language] - My name is Na Thin La.

[in Karenni] – My name is La Meh

[in English] – My name is Ei Hla

At a young age, I began to understand two languages simultaneously
It was something that I didn't value until I started to lose bits and pieces of it
I don't remember how I first

- Viewed my culture and my languages as shameful
- Spoke English at home when I clearly knew my parents wouldn't understand me
- Tried to sound like the mainland American that I knew I would never master
- And began to form a negative association about people's accents when in comparison I am no better.

Now as a young adult, I am desperately holding onto the last piece of my identity

- Like when I spoke broken languages of my parent's mother tongue, both Karenni and Shan
- Like when I couldn't describe a certain feeling, I ended up resorting to body language instead
- Like when my parents just laugh it off when I told them I couldn't understand what they were saying

- Like how my sister held on to our languages but my brother and I became a lost cause
- Like sometimes communication within our family would just be silent.

The idea of losing what I considered important to me was devastating

- I can't imagine not being able to speak to my relatives because they are all that I have left.
- I can branch out to start a new relationship, but family will always be there no matter what.
- I can't take back what is lost, just like the history that two generations of my family had gone through.

However, ...

- I can continue to learn about my culture, both Shan and Karenni.
- I can continue to speak my languages with an open mind.
- I can continue to pass on this valuable gift to future generations.

For it is both my duty and honor as a daughter, sister, friend, mentor and student.
Thank you for listening.