Cultural Capital in Early Childhood Education: An Ethnographic Study of Young Asian Multilingual Children with Disabilities and their Families in the United States

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Abstract

Cultural Capital in Early Childhood Education: An Ethnographic Study of Young Asian Multilingual Children with Disabilities and their Families in the United States

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Currently, there is limited research that centers the perspectives of young multilingual children labeled with disabilities and their families and even more limited research focused on young, Asian, multilingual children labeled with disabilities. Thus, there is a need to further explore the experiences of these children, their families, and their communities and frame this work using asset-based perspectives that account for their intersectional identities. The study explored how young Asian Children identified with disabilities demonstrate and leverage Community Cultural Wealth (CCW, Yosso 2005) and other forms of cultural capital in their meaning making and the practices and perspectives of their families that build on or extend the CCW theory. This study used ethnographic data sources including interviews, home visit/community visit observations, photo sharing/photo elicitation, and artifacts. Participants in the study were three young Asian/ Asian American bi/multilingual children identified with disabilities and their families. The findings were organized into six key areas: (a) Embracing of Asian Cultural Identity, (b) School

Placement: Parents' Advocacy for Inclusion, (c) Social Isolation and Inclusion Challenges, (d) Parents' Strengths-Based Perspectives on Disability, (e) Artistic Expression, and (f) Motivation and Drive for High Standards and Excellence. The findings of this study aimed to highlight the importance of valuing young Asian multilingual children as worthy and capable and providing learning experiences that convey faith in their potential to succeed.

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Background and Problem Statement

The National Center for Education Statistics reported a growing number of students ages 3 through 21 years old receiving IDEA services from 6.4 million in school year 2010-2011 to 7.3 million in school year 2021-2022, which equates to an increase from 13 to 15 percent of all students enrolled in public schools (Irwin et al., 2023, p. 10). In the 2021 to 2022 school year, the number of students that received IDEA services as a percentage of total enrollment for different racial/ethnic groups included: 19 percent of American Indian/Alaska Native students; 17 percent of Black students; 15 percent of White students; 15 percent of two or more races students; 14 percent of Hispanic students; 11 percent of Pacific Islander students; and 8 percent of Asian students (Irwin et al., 2023, p. 15). These statistics indicate educators' needs to acknowledge a growing number of students receiving IDEA services and have awareness of variation in students' racial/ethnic groups and linguistic profiles.

In addition to the growing numbers of students receiving special education services, the U.S. Office of Special Education Programs (2022) reported that the number of English learners ages 5 through 21 years old with disabilities in the U.S. increased nearly 30% between 2012 and 2020. In the 2020 to 2021 school year, the national percentage of students ages 5 through 21 years old served under IDEA, Part B was at 13.74%. Within this group, 11.78 percent of students were English learners. Additionally, when examining the percentage of students with disabilities in early childhood, ages 3 through 5 years old, it was reported that 5.15 percent of students were English learners (U.S. Department of Education's Individuals with Disabilities Education Act Website, 2022).

Of the students receiving special education services, one population that is specifically growing, is students who are Asian. According to the U.S. Office of Special Education Programs (2022), during school year 2018 to 2019, Asian students, who are students who have origins from countries in the East Asia, Southeast Asia, or the Indian subcontinent (e.g., Cambodia, China, India, Japan, Korea, Taiwan, Mongolia, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam), were reported at 2.49% of all school age population ages 6 to 21 years old served under IDEA, Part B. For younger children ages 3-5 years old, the percentage of Asian children served under IDEA, Part B was reported at 4.08% (Office of Special Education Programs, 2020). In the 2021 to 2022 school year, the percentage of Asian students ages 3 through 21 years old served under IDEA was at 8 percent (Irwin et al., 2023, p. 15). The National Center for Learning Disabilities (2020) reported Asian students as underrepresented in special education due to some unique disproportionality issues specific to Asian students. For example, there is an oversimplification of demographics among the Asian students, in which the need of the specific subgroups may be obscured by the demographic facts of the whole group. For instance, students having origins from one Asian country are not representative of all students in the Asian demographic category. Students from Southeast Asia and Pacific Islanders often have different educational experiences than students from other Asian countries (National Center for Learning Disability, 2020, p. 11).

Another challenge facing young Asian students with disabilities is that many of them are bi/multilingual, and may also have language support needs in addition to their disability specific support needs. In order to fully support the needs of bi/multilingual students with disabilities, Lopes-Murphy (2020) emphasized that service delivery must integrate both English as a Second Language (ESL) and disability-related needs (p. 48). Both types of special education and ESL

services must be provided to support the students' language, literacy, and disability needs. When special education service is regarded as a priority over ESL services, bi/multilingual students can be overrepresented in special education. In other words, when disability- related needs are neglected and bi/multilingual students are positioned with ESL-related needs only, these students can be underrepresented in special education. Thus, prioritizing one service over another can imply that "the multiple needs that characterize emergent bilinguals with disabilities" (p. 18) are overlooked. Additionally, Lopes-Murphy (2020) addressed the complexity in separating a multilingual learner who is struggling in learning the new language from having a possible disability since there are various factors affecting this student population; for instance, reasons for immigration to the U.S., home context, level of literacy in the native language, and academic readiness (p. 47). By exploring these factors fully, school professionals can better contextualize students' behaviors in the classroom and have a more complete understanding of their multilingual students, hopefully resulting in less students inappropriately evaluated for special education placement. Thus, school professionals should apply a multi-layered approach to explore and evaluate all external factors that can possibly affect learner's behaviors and learning when suspecting a multilingual learner to have a disability. Likewise, Broughton et al. (2022) proposed that "special education can be either an appropriate support or a tool of exclusion" (p. 2). Thus, it is necessary to understand how the child's bilingual status influences the referral to special education, eligibility, IEP development, and placement process (Wilkinson et al., 2006; Broughton et al., 2022). Young Asian learners are one population who may be impacted by these service delivery challenges.

Research associated with the academic experiences of young Asian emergent bilinguals identified with disabilities and their families is limited. Literature on Asian families with children

with disabilities should be expanded to include a better understanding of their strengths, challenges, concerns, and needs. Collaborative efforts and integrated services are needed when supporting young learners from linguistic and culturally diverse backgrounds. It is critical that professionals and collaborative teams are trained in culturally sensitive and equitable practices to serve as cultural brokers, who can facilitate cross-cultural communication and promote collaborative initiatives in bilingual/multilingual contexts (Jejewski & Sotnik, 2001). Additionally, family-school partnerships should be strengthened through professionals' commitment in providing quality special education services to Asian families and their children with disabilities and viewing families through a strengths-based lens. For example, Ishimaru (2020)'s new rules of engagement highlight the need to change from conventional partnerships to equitable collaboration as a way to frame interactions with Asian families of young children with disabilities. The traditional parent involvement model should be transformed to family engagement approaches that incorporate the cultural practices and priorities of diverse communities and position families as critical actors in students' academic success (p. 3).

Asset-Based Pedagogical Approaches for Young Multilingual Learners with Disabilities

Instruction should not be designed based on deficit-model thinking (Gutiérrez & Rogoff, 2003) in which students' cultural ways of learning are judged to be less adequate when they differ from the practices of dominant groups (p. 19). Instead, educators should leverage asset-based pedagogical approaches to teaching and learning that emphasize and build from the strengths of children, families, and communities. Cultural variation should be taken into account and treated with respect and the cultural practices of marginalized groups should not be judged as less adequate based on the norm of the dominant group (Gutiérrez & Rogoff, 2003). Culture is inseparable from the developmental process as children actively modify and employ cultural

artifacts from multiple contexts into their practices (Reid et al., 2019). Teachers should be encouraged to gain more cultural competency by cultivating new understandings of children's cultural resources, interpreting the cultural meaning of children's feelings, thoughts, and actions, and adapting classroom standards and curriculum to match the dynamic diversity of children. Additionally, teachers should consider placing learning in a cultural context, seeking to understand the cultural nature of how children think and learn, and develop secure and trusting relationships with children and families (Reid et al., 2019).

Cioè-Peña (2020) suggests educators consider how monolingual classrooms impact children and their families and prompts the examination of how issues of power impact bilingual education. She suggests that educators should explicitly seek parents' preferences for children's linguistic development, children's language practices at home, and plan how to meet these needs in the classroom. She suggests that educators not move emergent bilinguals labeled as dis/abled (EBLADs) from bilingual settings to monolingual settings, but instead apply translanguaging pedagogy that allow children to use their whole linguistic repertoires in the classroom and applying Universal Design for Learning (UDL) to make curriculum accessible to all learners. She also suggests that teacher education programs prepare teachers to work in inclusive settings by training teachers in translanguaging and UDL pedagogical approaches, collaborative IEP practices, and the academic and behavioral needs of EBLADs. Cioè-Peña highlights that educators commonly approach EDLADs' linguistic and disability needs as two separate entities which results in "segregated and/or piece-meal instructional experiences" (p. 1). Subsequently, she proposed the TrUDL approach (Cioè-Peña, 2021), which is the integrated pedagogical practices of Translanguaging and UDL, that educators can use as "a path to full inclusion" (p. 1) and increased learning opportunities for EBLADs.

Similarly, Souto-Manning and Martell (2016) suggest that teachers honor and build on young bilingual's rich and sophisticated language and literacy practices through culturally relevant teaching. Teachers should value students as worthy and capable and provide learning experiences that convey faith in their potential to succeed. Teachers may apply sociocultural theories of learning, Community Cultural Wealth (Yosso, 2005), and TrUDL into classroom planning to elicit student strengths and invite and center them in the classroom. Teachers can also partner with families to seek cultural understanding and knowledge about their students and their families (e.g., CCW capital) and have families engaged in the classroom meaningfully. Each child deserves a rich linguistic environment that nurtures their language and literacy development. Souto-Manning and Martell (2016) assert that educators have a responsibility, "to recognize the potential and brilliance of racially, linguistically, and culturally diverse children and to teach literacy in culturally relevant ways" (p. xiii). Teachers must appreciate and respect children's home languages and cultures and position these as assets within classroom teaching and learning. Beneke et al. (2021) encouraged educators to view competence through the lens of interdependence and frame young children, educators, and knowledge as interrelated. Educators must recognize children's and families' capacities and validate their ways of being and learning. This includes not relying on standardized intervention approaches that rely on "fixing" children but instead applying "asset-based pedagogies" that value their participation and joy. Translanguaging, Universal Design, and TrUDL, are all examples of such asset-based pedagogies that draw on sociocultural theories of learning to support young multilingual children identified with disabilities. Additionally, educators must eliminate deficit views toward families, particularly mothers of color, in parental involvement and instead position them as leaders who are knowledgeable. Ishimaru (2020) emphasizes that "nondominant families can be - and are –

vital collaborators and leaders in efforts to transform our schools and broader educational systems toward educational justice" (p. 2). The traditional parent involvement model (e.g., "the bake sale") should be transformed to family engagement approaches that include cultural practices and priorities of diverse communities and position parents and families as critical actors in their children's academic success.

Such a shift in pedagogical approaches necessitates that educators move away from perceiving children with disabilities through a deficit or "at risk" lens and embrace their diverse strengths and promise. Many studies have revealed that young emergent bilinguals with disabilities have positive language and social skill outcomes when their full linguistic repertoires are supported. For instance, Zhou et al. (2019) proposed that young bilinguals with ASD may have greater gains in using gestures than monolingual peers. They theorized that this was due to the unique interaction styles with their caregivers who demonstrated increased responsiveness, their utilization of varying communicative functions, and precisely narrated actions and events. Additionally, they further suggested that caregivers who used a child's native language were better able to convey emotions, capture children's attention, and expand the topic of interest. Furthermore, Zhao et al. (2019) asserted that bilinguals with ASD have greater written character recognition skills than monolingual peers. They found that Chinese children with ASD had greater phonological awareness and rapid automatized naming relative to monolingual learners. These studies provide evidence that children with identified disabilities, specifically children with ASD, have unique communicative repertoires and they have positive language outcomes when supported by caregivers. These unique language promises highlight the need for young emergent bilinguals with identified disabilities to be supported by teachers who view their expanded linguistic repertoires as a strength. Teachers should plan learning opportunities through

collaboration with families to embrace the unique communicative goals of these children in the classroom.

The Need to Explore the Perspectives of Young Multilingual Children Labeled with Disabilities and Their Families

Early childhood educators have a pivotal role in facilitating participation through "cross-cultural understanding" (p. 5) with children and families, and have the opportunity to explore and reflect upon cultural differences in a meaningful way (Henderson, 2004). Educators are in the position to encourage young bilingual learners to learn through mother tongue speaking and "mediate the bilingual learner's journey as she/he synthesizes known and new culturally appropriated practices" (Bligh, 2014, p. 32). It is essential that educators understand the importance of their roles and seek varied approaches from a sociocultural perspective to support multilingual development in the early years. The traditional second language acquisition (SLA) lens prioritizes language, but it does not necessarily acknowledge the social and cultural environments of learners. Accordingly, educators should explore, recognize, and celebrate a child's strengths, talents, experiences, and forms of cultural capital (Yosso, 2005) in their families and communities. Through these explorations, educators will learn what assets children bring with them into the classroom and be able to incorporate them into classroom learning experiences and supports.

Currently, research focusing on the perspectives of young multilingual children labeled with disabilities, particularly those from Asian backgrounds, is scarce. This gap underscores the necessity of further exploring the experiences of these children, their families, and their communities through an asset-based lens that acknowledges their intersectional identities. The findings of this study aim to contribute to the existing literature on the learning experiences of

young Asian multilingual learners identified with disabilities, providing insights into their strengths, challenges, concerns, and needs.

Additionally, this study seeks to understand how the cultural capital of young Asian multilingual children with disabilities and their families can enhance learning. By employing the Community Cultural Wealth (CCW; Yosso, 2005) framework, I aimed to investigate the cultural capital of these learners and their families. The research is guided by the following questions: (1) How do young Asian children identified with disabilities demonstrate and leverage Community Cultural Wealth (CCW) and other forms of cultural capital in their meaning-making? And, (2) What are the perspectives of families that build upon or extend the CCW theory?

I hope that the findings of this study will underscore the importance of honoring and building upon the rich and sophisticated language and literacy practices of young bilinguals through culturally relevant teaching. By valuing children as capable and worthy individuals, we can provide learning experiences that affirm our faith in their potential to succeed (Souto-Manning & Martell, 2016).

Chapter Two: Literature Review

In seeking to explore the cultural capital of young multilingual children with disabilities and their families, I began with the review of literature on multilingual learners with disabilities in the United States. Then, I continued with the review of literature on collaboration and partnership with families, young Asian multilingual learners with disabilities, and young children's meaning making.

Multilingual Learners with Disabilities in the United States

Statistics

According to the Office of Special Education Programs (OSEP), there is a growing number of English learners identified as having a disability in the United States. Based on the recent OSEP statistics, there is an almost 30% increase in this student population between the 2012 to 2020 school year. The recent OSEP Fast Facts reports that 1.6% of students in public elementary and secondary schools dually identified as English learner and students with disabilities during the 2020 to 2021 school year. Of the students that received disability services between the 2020 to 2021 school year, English learners were reported at 5.15% in Early Childhood (ages 3 through 5) and 11.78% in School Age (ages 5 through 21). English learners with disabilities were more likely identified with specific learning disability and speech or language impairment as compared to other school aged students who received disability services during the 2020 to 2021 school year (OSEP, 2022).

This phenomenon may be because there is a longstanding history of challenges with the special education referral and evaluation processes for multilingual learners and students of Color (Abedi, 2006; Artiles & Bal, 2008; Hardin et al., 2009; NCLD, 2020), including bias in the referral processes and the use of assessments that are not culturally relevant or accessible to

multilingual learners (Abedi, 2006; Hardin et al., 2009; NCLD, 2020). The National Center for Education Statistics reported the number of students (ages 3 through 5) received disability services based on different racial/ethnic groups between the 2021 to 2022 school year. The highest enrollments were reported among two racial/ethnic groups including American Indian/Alaska Native students at 19 percent and Black students at 17 percent. Meanwhile, the lowest enrollments were reported as Pacific Islander students at 11 percent and Asian students at 8 percent. Considering the types of disabilities, specific learning disabilities and speech or language impairments were the two most common types of disabilities accounting for at least 41 percent of all students receiving disabilities services. Among Asian students that received disability services, Autism was reported as the most common type of disabilities accounting for 29 percent of the Asian learners identified with disabilities (NCES, 2023).

The National Center for Learning Disabilities (NCLD, 2020) noted a significant disproportionality in Special Education among English learners stating, “students of color can be misidentified as needing special education and are then placed in more restrictive settings and experience harsher discipline because of the intersectionality of race and special education” (p. 1). It is also noted that these disparities can result from the lack of “sophisticated assessments” and the professionals’ inability to effectively assess English learners for special education (p. 2). For instance, English learners may be misidentified as having disabilities due to language factors. In addition, the NCLD also noted that many schools struggle to understand “the interaction between English proficiency, environment, or poverty and a student’s disability” (p. 3). These factors may all contribute to the overidentification of English learners in special education.

Special Education Placement and Services

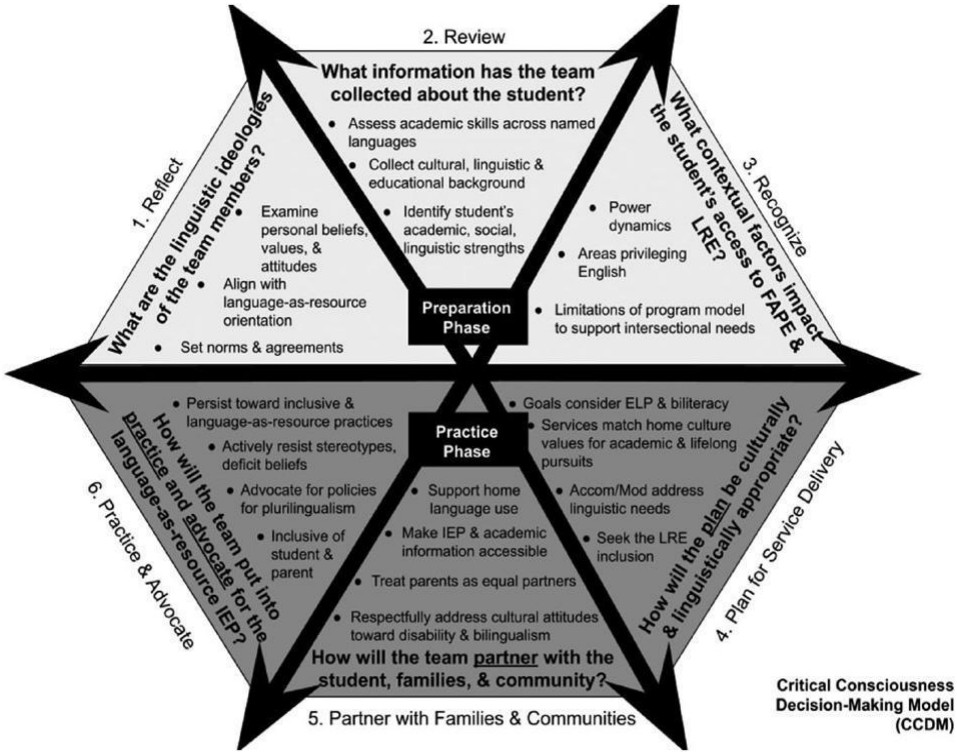
Lopes-Murphy (2020) highlights the complexity in separating a multilingual learner who is struggling in learning the new language from having a possible disability. She proposed school professionals consider various factors affecting this student population including "circumstances that led to immigration to the U.S., home context, level of literacy in the native language, and readiness for academic work" (p. 47). By exploring these factors fully, school professionals can contextualize students' behaviors in the classroom and provide a rich understanding of students, resulting in less students inappropriately evaluated to special education placement. Lopes-Murphy (2020) emphasized that "the more professionals learn about the cultural, linguistic, and disability profiles of a learner, the better they can identify the source of a learner's struggles and determine whether those are caused by the acquisition of the new language, a disability, or both" (p. 47).

Similarly, Broughton et al. (2022) claimed that special education can either be a tool for support or a tool for exclusion (p. 2) and noted the necessity to understand how the child's bilingual status may influence the referral to special education, eligibility, IEP development, and placement process. Broughton et al. (2022) then suggested the Critical Consciousness Decision-Making Model (CCDM) (see Figure 1) guiding the IEP development practices. This module includes the following steps: (a) *Reflect*: recognizing personal linguistic ideologies and common misconceptions about second language acquisition; (b) *Review*: collecting information to create a holistic language profile; (c) *Recognize*: identifying issues marginalizing bi/multilingual English learners (b/mELs) placed in special education; (d) *Plan for Service Delivery*: developing IEPs considering cultural and linguistic needs; (e) *Partner with Families and Communities*: involving families in the IEP process; and (f) *Practice and Advocate*: advocating for bilingual/multilingual

English learners (b/mELs) to have equitable access to the general education curriculum (p. 2). Broughton et al. (2022) stressed that the implementation of the CCDM model by various stakeholders including the districts, administrators, and special educators can create truly equitable and inclusive learning environments that embrace students' holistic cultural and linguistic profiles leading to lifelong benefits, both academically and personally, of b/mELs (p. 11).

Figure 1

*Critical Consciousness Decision-Making Model (CCDM) (*Broughton et al., 2022)



Collaboration Between Schools and Families

A key recommendation in the literature focusing on teaching and learning for multilingual learners is to build strong school-family partnerships. In conventional partnerships, parents and families from nondominant groups are situated as clients and beneficiaries. Children

and families are considered as needy clients who are at risk for failure unless receiving intervention from White professionals (Ishimaru, 2020). Additionally, parent involvement and engagement approaches often enact a theory of change focused on fixing marginalized parents and families. For instance, families of color are often blamed for their children's academic struggles (Ishimaru, 2020). In many schools, family engagement operates as having parents attend prescribed school events such as open houses and parent-teacher conferences. In addition, parents are trained to ensure their children adhere to school expectations such as completing homework and attending school (Ishimaru, 2020, p. 3).

Ishimaru (2020) encourages educators to shift away from conventional partnerships towards equitable collaborations, which position nondominant parents and families as educational leaders who help create the agenda and have shared responsibility in student learning. She encourages policy makers and educators to use parent and community engagement as a strategy to increase student success and address educational inequalities. She positions families from nondominant groups as vital collaborators and leaders in working to transform schools and broader educational systems toward educational justice (p. 2). Ishimaru suggests that the traditional parent involvement model at school can be transformed towards a more family engagement approach that embraces the cultural practices and priorities of diverse communities, values all extended family members beyond biological parents, and positions families as critical actors in their children's academic success (p. 3). In addition, she proposes an equitable collaborative perspective drawn from sociocultural learning theories, which provides a new model for family-school collaboration. She suggests professionals move away from fixing nondominant students and their families to instead remediating the interaction between families and educators. She also encourages professionals to consider an educational system as "multiple

overlapping activity system" and undertake collective learning to develop new practices and interaction toward shared aims (p. 41). She highlights that this process should not just be between teachers and families, it should happen at multiple levels to strengthen nondominant families and their communities, which can improve the overall learning and well-being of nondominant students.

The National Association for the Education of Young Children (NAEYC, 2019) suggested several ways to establish reciprocal relationships with families. First, educators should recognize and acknowledge the primary role of families in children's development and learning. Educators should seek to learn the family members and their roles, child-rearing practices (i.e., values, languages, and culture), families' hopes and expectations toward their children's learning, behaviors, and development (p. 8). Secondly, educators should maintain a family's right to make decisions regarding their children. Educators should strive to establish mutually acceptable strategies (p. 8). Third, educators should be curious and make time to learn about the families. Educators should intentionally reach out to families, not relying on traditional approaches (e.g., surveys, open houses, and parent-teacher conferences), to learn about the families' languages, customs, practices, values and beliefs in order to provide culturally and linguistically responsive practices and sustaining learning environment (p. 8). Fourth, educators should maintain high expectations for family involvement and provide multiple forms of engagement and intentional and responsive supports. Educators should prioritize how families want to be involved, acknowledging that families may face challenges resulting from immigration status such as childcare and transportation issues (p. 8). Lastly, educators should communicate the value of multilingualism to families. Families should be informed how children benefit from multilingualism and multiliteracy and the significance of supporting the child's

home language even though they are learning English at school (p. 8). In addition, the NAEYC (2019) suggested ways to advocate on behalf of young children and families. First, educators should voice against unfair policies and practices and challenge biased perspectives. Educators will ensure that all approaches and services (e.g., assessments, curriculum, and practices) delivered within the program are fair and equitable. Secondly, educators should seek to work collectively with others who are committed to equity such as working in efforts to change policies, laws, systems and institutional practices to better support strengths-based approaches (p. 8). This may include creating opportunities for more expansive meaning making.

Creativity and Meaning Making in Early Childhood

Many early childhood educators acknowledge that art creates multimodal forms of meaning through its variety of modalities (e.g., image, speech, sound, movement, and gestures) (Wright, 2010). Such experiences are fundamental to children's fluidity and flexibility in thought and learning. Art allows young children to have "authentic meaning-making experiences that engage their minds, hearts and bodies" (p. 2). Art plays a significant role in people's creation and in expressing their thoughts and feelings. It is a vehicle carrying people's growing awareness of self and the world and can give shape to formless ideas (p. 9). Wright (2010) furthered that art making allows young children to share their daily life details with those around them. It also allows children to think beyond the present to explore abstract and complex concepts such as imagining what their future may be like (p. 10). Young children have imaginative, flexible, and fantasy thinking, thus early childhood educators should support these qualities, encourage their thought process, and guide them toward concepts that they will need for the future (Wright, 2010). Wright (2010) discussed ways to use visual narratives to support children's creativity and meaning making. Through visual narratives, children will "invent worlds in other-worldly ways

to create, represent and communicate meaning" (p. 22). Children may express their imagination through signs and art accompanied by narrative, gesture, and role play. In other words, they will speak through different mediums including graphic, narrative, and embodied communication (p. 22). They draw to create meaning and communicate it with others. Drawing can allow them to be in an "interpretive space" (p. 22) in which they can "tell themselves about themselves" (Geertz, 1971). Wright (2010) highlights how we can gain rich understanding of children's artwork through the reflection of their creative process of meaning making considering "what the content denotes and how this communicates deeper meaning, connotatively" (p. 23). They also prompted the consideration of children's meaning making through the content (e.g., theme, people, places, events) and the form (e.g., graphic, narrative, embodied) of young children's artwork. By acknowledging different modes of communication, educators can better understand their explorations and representations. Children may choose to draw it, tell it, or show it through bodies or combine all the modes. For example, children might talk about an idea and use graphics or physical action to represent their ideas. They might draw pictures and use vocalisms, dramatization and action to demonstrate meaning, or they might dramatize ideas and use language to describe them (Wright, 2010, p. 21). In addition, Wright (2010) suggested ways to engage in the dialogue with children or surface their voices through open-ended strategies including (a) clarification (e.g. Can you give me an example of that?), (b) mirroring or reflecting (What I hear you saying is …Have I understood you correctly?), (c) nudging probes (e.g., Really? So what happened then?), and (d) outloud thinking (e.g., "I wonder about… what do you think?") (p. 28). Wright also prompts educators to have "sensitive participation" (p. 29) while children are drawing, noting that educators should go with the flow of children's thinking and depiction (p. 29).

Chenfeld (2002) suggests several ways to provide creative experiences for young children. For example, they suggest an activity called "*See What I can do*" (p. 18) in which the children listen to the songs that invite them to share their accomplishments through actions. Educators can add onto the songs asking children to demonstrate more things that they can do. Charts embedded with the colorful words and illustrations can also be added into the activity. Next, they suggest an activity called "*Friendship hands*" (p. 20) in which the child folds a piece of paper in half, prints his/her hand on one half, and prints their friend's hand on another half. Then, educators lead a conversation on the concepts of likeness and difference. Another suggested activity is called "*Body-work collage*" (p. 23) in which children cut pictures of people doing activities from magazines and newspapers and create their own collage. This collage can represent people in action doing their everyday activities (e.g., dancers and athletes). Another activity is called *"Shared experiences"* (p. 42) in which children are prompted to share how they get through a rough time using prompting words "sometimes" and "once" to inspire children to share, which is then connected to a book reading that reflects a range of feelings. Finally, children are invited to create their own stories. Moreover, they suggest the activity called, *"Original songs that express feelings"* (p. 50) in which children are invited to make up hums and songs to match their moods. This allows children to be young music makers. The final activity, "*I'm Special Because…*" (p. 78), encourages children to honor their own uniqueness, special skills, and interests within the classroom. This enriches and expands the child's uniqueness through talking, observing, and encouragement. These are just some examples of ways that educators can develop creative experiences to support the meaning making of young children. Throughout the proposed study, I will leverage such creative and arts-based approaches to

engage in meaning-making with young Asian, multilingual children with disabilities and elicit their perspectives.

Sociocultural Theory of Learning

In order to advance equity in early childhood education and create opportunities for young children's meaning making, the National Association for the Education of Young Children (NAEYC, 2019) calls on early childhood educators to provide high-quality early learning programs that take each child's cultural background, languages, abilities, experiences, and sets of individual and family strengths into account, eliminating differences in educational outcomes as a result of their identities, living environment, and family resources (p.16). The NAEYC (2019) posits that "learning is a social process profoundly shaped by culture, social interactions, and language" (p. 13). Children seek human interaction from early infancy, continue to construct knowledge through interactions with people and environment, and "make meaning of their experiences through a cultural lens" (p. 13). It is essential for early childhood educators to recognize that children's development and learning occur within "a social-cultural, pollical, and historical context" (p. 14). Through this context, each child's experiences may vary depending on their intersecting social identities.

Odom (2016) proposed that "sociocultural theory emphasizes the critical importance of understanding the influence of cultural and historic context on children's development, as well as the role of social processes in mediating the learning and development of children" (p. 24). He noted Vygotsky's (1978) claim that adults or more advanced learners play critical roles as social mediators of children's learning through "scaffolding", a strategy in assisting children interpret new information. Children are motivated to learn when experiencing learning within their "zone of proximal development", which is a slightly more advanced cognitive level than their current

cognitive level (p.24). Similarly, Kalem and Hobek (2022) noted that from a sociocultural perspective, children's learning and knowledge are influenced by their culture, context, and social interaction.

Children's language abilities are products of social interaction with more experienced communicative partners. Rogoff et al. (2007) explored children learning in social contexts through observation and imitation of adults during everyday activities and routines (p. 25). Rogoff and Paradise (2009) went on to explore the way children learn through keen observation of community contexts. They found that children learn through observation, listening, and copying, which are important strategies and interconnected learning pathways preceding the learning process. Children learn informally by observing and pitching in activities integrated socially and culturally in family and community life. They emphasized that "informal learning is often taken to be learning that everyone engages in naturally, by virtue of being human; its grounding in sociocultural practices and their social institutions goes unnoticed" (p. 102). Children participate in the same everyday life activities as adults and gain motivation from their integration within the community. They develop self-evident goals and purposes of learning through shared everyday life activities and community contexts. Learning by observing and pitching in promotes goals that are relevant to family and community through embedded endeavors. In observation, children learn by looking and participating in ongoing events with keen attention. In side-by-side involvement, children and adults actively participate in shared activities with balancing roles and being active concentration observers. Thus, the way children engage with the adults in their life and with their family and community is an indicator of their meaning making.

Mediation and Cultural Tools

Sociocultural theories may allow an examination into the ways young emergent bilinguals acquire new knowledge through increasing interaction with others (Bligh, 2014). Adults are important mediators as young people develop new language practices. The relationships between adults and emergent bilinguals are shaped through the use of linguistic tools, signs, and artifacts; which are in turn shaped by the social and cultural environments (Bligh, 2014; Keating, 2005). Such view is based on Vygotsky's approach that "human activity is fundamentally shaped and defined by the tools and signs that mediate it…cultural artifacts, tools, and signs create who we are and how we view the world, while we recreate and transform the cultural artifacts we have inherited" (Hausfather,1996, p. 2). In addition, Reid et al. (2019) emphasized that culture is inseparable from the developmental process as children actively modify and employ cultural artifacts from multiple contexts into their practices. Consequently, educators are encouraged to gain more cultural competency by cultivating new understandings of children's cultural resources, interpreting the cultural meaning of children's feeling, thought, and action, and adapting classroom standards and curriculum to match the dynamic diversity of children. Teachers should consider placing learning in a cultural context, seek to understand the cultural nature of how they think and learn, and develop secure and trusting relationships with children and families. Teachers should explore the child's strengths, talents, experiences, and several forms of cultural capital (e.g., Yosso, 2005) from their families and communities. Through these explorations, educators may learn what assets children bring with them into the classroom and be able to better plan classroom support systems that meet the needs of all learners.

Cultural Capital

Unfortunately, there is a longstanding history of centering white middle-class norms in U.S. schools, and not valuing the assets, wisdom, and knowledge of children and communities of Color (NAEYC, 2019). Thus, to counter these historical deficit framings, Yosso (2005) suggested the framework of Community Cultural Wealth (CCW) as a critical race theory (CRT). The CCW framework suggests a shift in the research lens from a deficit view towards Communities of Color to instead recognize and acknowledge their "array of cultural knowledge, skills, abilities and contacts" (p. 69). Yosso identified six forms of capital nurtured by cultural wealth including aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital. She emphasized that these forms of capital draw on a Students of Color's knowledges that they bring with them from their homes and communities into the classroom and addressed the CRT's commitment to "develop schools that acknowledge the multiple strengths of Communities of Color" (p. 69), which serves a larger purpose of building towards social and racial justice. Yosso (2005) considered the six forms of capital including aspirational, linguistic, familial, social, navigational, and resistant capital as "dynamic processes that build on one another as part of community cultural wealth" (p. 77). Yosso describes aspirational capital as "the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers" (p. 77). This recognizes the resiliency of the families and children who still dream of possibilities beyond their present circumstances and unlinks parents' occupational status and their children's future academic success (p. 78). Secondly, Yosso defines linguistic capital as "the intellectual and social skills attained through communication experiences in more than one language and/or style" (p. 78). This includes highlighting the multiple language and communication skills that Students of Color bring to school and situating

them as strengths. Yosso highlights how students may have engaged with storytelling tradition and developed storytelling skills such as attention to detail, memorization, facial affect, vocal tone, volume, rhythm and rhyme (p. 79). Yosso further defines linguistic capital as "the ability to communicate via visual art, music or poetry" (p. 79). This recognizes that in order to communicate with different audiences, students may develop or draw on different language registers or styles, which can be an asset (p. 79). Thirdly, she defines familial capital as "those cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory and cultural intuition" (p. 79). This includes expanding the concept of family to extended family and "kinship ties" (p. 79) to maintain and value a healthy connection in the community. She provided some examples of familial capital including "communal bonds" (p. 79) and "funds of knowledge" (p. 79) within communities. Next, she defined social capital as "networks of people and community resources" pointing out how social contacts can support students to navigate through social institutions instrumentally and emotionally. For example, Yosso provided an example of how social contacts and community resources may help students identify a scholarship, prepare their application, and reassure them that they are not alone in the process. For navigational capital, Yosso described it as "skills of maneuver through social institutions" (p. 80). This includes the concept of academic invulnerability, the ability to maintain high levels of achievement under stressful conditions, the inner resources, social competencies, and cultural strategies of Communities of Color. Yosso specifically addressed how People of Color draw on several navigational skills to navigate through inequality and racism. Lastly, she defined resistant capital as "knowledges and skills fostered through oppositional behavior that challenges inequality" (p. 80). She provided an example of Japanese communities maintaining and nurturing forms of cultural wealth to resist racism and an example

of African American mothers raising their daughters as resistors through verbal and nonverbal lessons. Accordingly, the Community Cultural Wealth (CCW) framework can serve as the conceptual foundation for exploring the cultural capital and meaning-making of young multilingual Asian children. The six forms of cultural capital outlined by Yosso (2005)—aspirational, familial, social, linguistic, navigational, and resistant capital—can provide a structured approach for the exploration.

Young Asian Multilingual Learners with Disabilities and their Families

Early childhood educators should be prepared with the professional knowledge, skills and dispositions to teach in diverse and inclusive settings (NAEYC, 2019). Commitment to cultural responsiveness is an ongoing process, requiring professionals involved in early childhood to learn and reflect from direct experiences with children, their families, and others (p. 6). In addition, it is critical that educators "recognize the power and benefits of diversity and inclusivity" (p. 6). To do so, professionals should carefully observe and listen to children, families, and coworkers and expand knowledge by examining diverse experiences and perspectives without generalizing or stereotyping (p. 6). Additionally, professionals should recognize "growing awareness of the limitations of child development theories and research based primarily on a normative perspective of White, middle-class children without disabilities educated in predominantly English-language schools" (p. 6) and seek learning from families and communities regarding their social and cultural beliefs and practices (p. 6).

Research Studies Associated with Asian Families and their Children with Disabilities

Several studies have explored parents' perspectives and experiences, parents' language practices and home environments, and collaboration between families and schools specific to Asian families with young, multilingual children with disabilities(e.g., Dababnah et al., 2021;

Daudji et al., 2011; Hambly & Fombonne, 2011; Heer et al., 2012; Hwang et al., 2020; Jegatheesan, 2009; Kayama et al., 2016; Lee & Zhu, 2021; Luong et al., 2019; Sim et al., 2021; Yu, 2015; Zhao et al., 2019; and Zhou, 2019). Relevant findings from these studies will be discussed in the following sections.

Perspectives and Experiences of Asian Mothers of Multilingual Children with Disabilities

Given the extant literature on the way home-school partnerships have historically viewed families of Color from a deficit lens (Ishimaru, 2020), it is important to explore the unique experiences of families of Color and families from other non-dominant groups like multilingual families and immigrant families who have children with disabilities. One group of families that warrants additional exploration is the experience of Asian families with children with disabilities. Across all the identified studies above, a small group of studies focused on Asian mothers of bilingual or multilingual children with disabilities (i.e., Daudji et al., 2011; Jegatheesan, 2009; Lee & Zhu, 2021; Sim et al., 2021). For example, Sim et al. (2021) conducted a study with north-east and south-east Asian migrant mothers of children with disabilities, aged 9 to 25 years old, living in Australia to explore their everyday activities. From the interview of 11 mothers, the researchers reported the overarching theme of *Transforming* (e.g., subthemes: Journeying into the unknown, Being the carer, Being an immigrant, Pillars of support, Empowered for everyday activities) and addressed that this study offered the insight into the challenges and concerns experienced by Asian immigrant mothers, the influence of culture of origin on maternal expectations of children, and the shaping of them through engagement in everyday activities (p. 1). Similarly, the study by Heer et al. (2012) provided insight into perspectives and practices of Asian mothers of children with intellectual disabilities aged 7.5 years old to 19 years old. Heer et al. explored the cultural context of caregiving amongst South

Asian communities, Sikh and Muslim support groups, in the United Kingdom. The findings from the study revealed themes such as “Making sense of the disability” (p. 183) and “Feeling let down by services” (p. 184). One important finding, reported under the subtheme of “God’s choice” (p. 183), described how mothers’ drew on religious resources to make sense of their child’s experience with disability. The mothers from the Muslim group viewed a child as “a test from God” (p. 183) with a positive explanation as God has faith in them as parents. Thus, religion empowered these mothers with resilience to “endure the demand of care-giving” (p. 183). However, the mothers from the Sikh group viewed disability as an adversity and accepted “the disability was in God’s hands and something they have to live with” (p. 183). They had a less positive view toward disability. Accordingly, the researchers recommended service providers be aware of “intra-group variations” (p. 179) in South Asian parents’ interpretations and responses.

Additionally, the study by Lee and Zhu (2021) investigated two Asian immigrant mothers of children with ASD experience during the child’s ASD diagnosis process in Canada through “a sociocultural lens on the intersectionality of (im)migrants and their cultural competence” (p. 1643). Through the inquiry of mothers’ critical personal narratives, the findings revealed that both mothers faced “identity struggles and cultural conflicts” (p. 1652) during their children’s diagnosis processes while they tried to remain effective in their roles of being the child’s major caregivers (p. 1652). In their attempts to understand the unexpected events and respond to professionals during the diagnosis process, “their intersectionality as being ‘Asian’, ‘immigrant’ and ‘mothers’ was repeatedly brought into their everyday experiences” (p. 1652)’. Similarly, the study by Daudji et al. (2011) was conducted to explore South Asian immigrant mothers’ perceptions of disability and explore how these perceptions influence rehabilitation services in

Canada. The findings revealed that the mothers' perceptions of disability suggested "a mix of traditional and western beliefs" (p. 514), their experiences of "physical, emotional and social suffering related to sociocultural and material barriers" (p. 514). The mothers in the study had goals for their children to achieve independent walking reflecting the notion of "normal" life and had a desire for more rehabilitation and interventions (p. 514). Lastly, the study by Jegatheesan (2009) also provided insight into perspectives of first-generation Asian American mothers of children with developmental disabilities (aged 2.5 to 11 years) in the United States. Jegatheesan investigated the cross-cultural issues in parent-professional interactions of mothers and health care and special education professionals. The findings included four themes: "cross-cultural communication barriers, negative views of children, frustrations and anxiety with service delivery and factors that facilitate or hinder healthy parent-professional interactions" (p. 127). Jegatheesan also reported the mothers' perspectives that professionals in the United States needed to learn about Asian culture and their immigrant experiences. The mothers preferred a personal and participatory approach, appreciation of cultural beliefs and reassurances, and assistance in accessing services from the professionals.

To summarize, the studies conducted with Asian mothers of children with disabilities across the countries suggested some common challenges and concerns that the participating mothers experienced such as immigrant identity struggles and cultural conflicts (Jegatheesan, 2009; Lee & Zhu, 2021; Sim et al., 2021); negative views of disability (Heer et al., 2012; Jegatheesan, 2009); role of being the major caregiver (Lee & Zhu, 2021; Sim et al., 2021); physical, emotional and social suffering (Daudji et al., 2011); and challenges in service delivery (Jegatheesan, 2009; Lee & Zhu, 2021). Through the synthesis of the studies above, the recommendations for professionals working to support Asian mothers of children with

disabilities include empowering mother's everyday practices (Sim et al., 2021), empowering mothers through their positive religious beliefs (Heer et al., 2012), being aware of "intra-group variations" in mothers' interpretations of disability (Heer et al., 2012), acknowledging the intersectionality of immigrant identity and their cultural competence (Lee & Zhu, 2021), being aware of sociocultural and material barriers (Daudji et al., 2011), learning about Asian culture and their immigrant experiences (Jegatheesan, 2009), providing appreciation of their cultural beliefs (Jegatheesan, 2009), providing reassurances (Jegatheesan, 2009), and applying personal and participatory approach when providing healthcare and special education services (Jegatheesan, 2009).

Perspectives and Practices of Parents of Multilingual Children with Disabilities and their Home Environment

Several studies (i.e., Hambly & Fombonne, 2011; Hampton et al., 2017; Yu, 2015; Zhou et al., 2019) have attempted to gather perspectives and practices of families of young, multilingual children with disabilities and explore interactions in their home environment. For instance, Hampton et al. (2017) interviewed parents of young bilingual children with ASD and without ASD to find factors influencing parents' language practices with their children. Five parents out of the 35 participants were Pakistani or Indian and the results revealed that many parents believed that being a bilingual parent has advantages such as being able to see things from different perspectives, gathering various ways in approaching things, being aware of diversity through increased cultural and linguistic awareness, being good at problem solving, and understanding of abstract and complex things. Findings also highlighted parents' concerns. Some parents from the typically developing (TD) group had concerns that a bilingual environment may slightly delay the child's language development. Parents of children with ASD

in the study had concerns that a bilingual environment would intensify delays already present due to ASD, and parents with limited verbal ability reported having greater anxiety regarding bilingualism. Similarly, Hambly and Fombonne, (2011), who conducted a study to explore the impact of bilingual environments on language development in children with autism spectrum disorders aged 36 to 78 months, hypothesized that bilingual children with ASD especially those who are exposed to bilingualism after infancy, may have additional language delays including low expressive vocabulary, low language comprehension and production, and later onset of early language milestones. However, the results from this study revealed that the bilingual children with ASD did not experience additional language delays compared to the monolingual group. Thus, the findings highlight that children with ASD are capable of similar language achievement whether they are in a monolingual or bilingual environment. Zhou et al. (2019) also examined the relationship between home language environment (HLE) and changes in language and social skills of 98 young children with ASD aged 12-26 months and reported finding no evidence that bilingualism negatively affected children's language gains. Children in both groups had positive language outcomes after 2 years of intervention. Additionally, the researchers found children in the bilingual groups had greater gains in using gestures. They stated that the reason that bilingual learners made greater gains in total gesture use may be because of the parent interaction styles that promote language such as demonstrating increased responsiveness, utilizing varying communicative functions, and being more precise narrators of language. In addition, through their use of native language, parents may convey emotions, capture their children's attention, and expand the topic of interest more effectively. The authors then concluded that having mothers communicate with their child with ASD using native language may be a more effective model.

Additionally, Yu (2015) conducted an ethnographic case study with a bilingual child with ASD whom the family obligated to speak English with for 3 years while other members of the family spoke Mandarin-Chinese as a primary language. The author conducted observations, recorded videos of mealtime interaction, and interviewed the mother through 22 visits over 5 months. Yu (2015) focused the analysis on two aspects including 1) the family's ideology and management of language use and, 2) the language practices during family dinner time. Findings revealed that the family members began speaking English with the child after he was diagnosed with ASD and each member stated different reasons for speaking English to him. The mother's decision was influenced by the early intervention therapist and speech-language pathologist who recommended speaking English to him because they believed that bilingualism would interfere with the child's language process. Although the mother disagreed and thought that his language difficulties came from disability and lack of one-on-one speech therapy, not bilingualism, she avoided speaking Chinese with him because she did not want to be blamed by the professionals. The author also explored the perspectives of other family members. The father thought that it would be less confusing to use only one language, the grandfather thought the child knew English more and the sister said she just followed the parents' command.

To summarize, the findings from the studies above highlight that bilingualism displayed no negative impact on bi/multilingual children with ASD. Although some parents had concerns that home language use might amplify the children's delay already present due to ASD (Hampton et al., 2017), the studies by Hambly and Fombonne (2011) and Zhou et al. (2019) revealed that bi/multilingual children with ASD were capable of similar language achievement whether they were in a monolingual or bilingual environment. Additionally, parents of bi/multilingual children with ASD acknowledged the benefits of being a bilingual parent such as

being able to see things from different perspectives and being aware of diversity through increased cultural and linguistic awareness (Hampton et al., 2017). Professionals who are questioning the negative consequences of the home language environment toward the children with ASD's language progress, as discussed in Yu (2015), should shift their perspectives to embrace home language use and view it as an asset.

Partnership with Parents of Multilingual Children with Disabilities

Given the findings pertaining to the importance of asset-based home-school partnerships and the unique needs of Asian families with young multilingual learners, several studies (Dababnah et al., 2021; Hwang et al., 2020; Kayama et al., 2016; Luong et al., 2019) have been conducted to better understand the unique needs of parents of bi/multilingual children with disabilities in order to improve services and support provided to those families. For instance, Luong et al. (2019) investigated the coping style of Southeast Asian parents raising children with autism aged 3 to 10 years old. The result revealed the families' nine common coping styles including Denial/passive coping; Empowerment; Redirecting energy; Shifting of focus; Rearranging life and relationship; Changed expectation; Social withdrawal; Spiritual coping; and Acceptance (p. 222). All nine parent participants reported 'school as their biggest supportive entity (p. 228)' and considered school as the main provider for therapies and structured programing. Parents' outside of school activities were viewed as supplemental. Likewise, Dababnah et al. (2021) investigated the impact of the Covid-19 pandemic on Asian American families with children with developmental disabilities. Most of the caregiver participants were highly educated Chinese parents raising children with ASD. The results revealed that the participants' primary concerns were the disruption in their children's education, therapies, and

activities and only a few parents expressed discrimination as a primary concern due to “reduced community exposure to discrimination” (p. 501).

Similarly, Hwang et al. (2020) aimed to better understand how Asian immigrant parents in the United States perceived their parental role when accessing health and educational services for their children with developmental disabilities (p. 1632). They conducted a meta synthesis of 11 identified studies reporting parents’ perception of parental role as to “help their child thrive by maximizing possibilities for their child and fostering their child’s development” (p. 1635). In their findings, they identified five multilayered aspects including: “ensuring their child receives services that meet their child’s needs, improving their child’s performance in all aspects of life, increasing their own knowledge of the service system and their child’s disability, planning for their child’s future, and maintaining the function of their whole family” (p. 1636). The researchers noted how these findings provided “a new conceptual understanding” of parental experiences of Asian immigrant parents contributing to “future theory building and further increase service providers’ and policymakers’ awareness of how they can better support Asian immigrant parents in their preferred parental roles” (p. 1644). In addition to exploring parents’ experiences and perspectives, Kayama et al., (2016) conducted a study examining how stigmatization affects collaborative relationships between East Asian and US educators and parents of children with disabilities. The researcher aimed to conduct cross-cultural analyses through educators from four cultural groups including Japanese, Korean, Taiwanese and US educators. The findings revealed that:

> Japanese educators watched over, carefully guided, and expressed empathy to parents responding to stigmatization. South Korean educators avoided openly indicating children's struggles to parents, but provided them with education about disabilities to

> counter misperceptions. Taiwanese educators exercised patience with parents who expressed distress due to stigmatization, and concealed their own negative emotional responses to such displays. US educators engaged parents through fact-oriented, solution-focused responses to children's struggles. (p. 128)

The researcher then concluded that these different perspectives among diverse educators suggest holes in cultural knowledge and more effective "culture and stigma sensitive strategies" (p. 128) in building relationships with parents to support their children with disabilities. In short, professionals providing supports and services to Asian families with children with disabilities should develop better understanding of families' coping styles (Luong et al., 2019), parents' primary concerns regarding the impact of the pandemic (Dababnah et al., 2021), how parents perceive their parental role while receiving services (Hwang et al., 2020), and how stigmatization affects collaborative relationship between East Asian and US educators and parents of children with disabilities (Kayama et al., 2016). Attending to these concepts may enable professionals to build stronger partnerships with Asian families and better support their young children with disabilities.

Continuing Research with Asian Families with Multilingual Children with Disabilities

Studies with Asian families with multilingual children with disabilities help professionals expand their understanding of Asian families in various aspects such as their cultural practices, strengths, perspectives, perceptions, lived experiences, challenges and concerns, specific needs, and home environments. Additionally, studies exploring how educator background and cultural identity shape school-family partnerships may inform recommendations and implications for practice. In this section, I highlight research that investigates the influence of educator cultural

background on collaboration with families, specifically research that has highlighted the impact of Asian educators partnering with Asian families to improve services for young learners.

Influence of Cultural Background on Collaboration with Families

In the 2017 Kayama et. al study exploring East Asian and US educators reflections on their relationships with parents of children with disabilities, the authors note that educators' perspectives from diverse contexts can guide "cultural blind spots" (p. 128) and lead to more effective "culture and stigma sensitive strategies" (p. 128) in building relationships with parents to support children with disabilities. For instance, East Asian educators from Japan, South Korea and Taiwan, highlighted the parents' distress when learning about their children's disabilities and needs for special services and encouraged professionals to provide "empathetic response" (p. 143) to the parents' distress, leading to the development of strong and trusting partnerships. Professionals may practice empathy by exercising patience with "parental resistance" (p. 143) and minimizing pressures on parents until they are emotionally ready to accept their children's disabilities and needs for special services. Additionally, East Asian educators pointed out how emotional support can improve parent – educator relationships, noting that parents may need additional support besides formal services for their children. For example, parents may face resistance from family members and acquaintances and require support for how to respond to resistance. Lastly, the authors described how the perspectives of East Asian educators can inform US educators about challenges faced by parents from East Asian communities. Cultural variation across East Asian countries is not widely emphasized in the United States and this study highlighted variations in perceptions, "deeply rooted in their particular sociocultural contexts" (p. 143), among East Asian educators from Japan, South Korea, and Taiwan. In short, this study highlights the advantages of understanding diverse perspectives of educators in East Asian

countries and the results of study suggest some broad implications in strengthening parent-educator relationships.

In a 2009 study by Jegatheesan exploring cross-cultural issues between Asian American mothers of children with developmental disabilities and professionals, the author highlighted several implications for professional practice in supporting Asian American mothers (p. 123). Through her exploration of parent-professional interactions between healthcare and special education professionals and mothers from China, Taiwan, Vietnam, Korea, Japan, and India, she made several recommendations. Some of these recommendations included (a) prompting professionals to ask questions that require brief answers instead of lengthy description; (b) maintaining a positive and holistic view of the child during the conversation; (c) providing a quality interpreter service and ensuring confidentiality; (d) providing opportunities for parents to learn American culture and disability related services through parent education video or local cultural activities; (e) ensuring parents understand their position as equal partners in making decisions about their child; (f) being aware that parents may not ask questions due to their desire to respect to the professional's expertise or may hesitate to make a request due to their embarrassment of being seen as aggressive; (g) acknowledging the "cultural conception of disability" (p.135) and importance of elders attending the meeting; (h) avoiding "stereotypical opinions" (p. 135); and (i) acknowledging parents' enormous stress in the lives and their "post migration difficulties" (p. 135), especially when combined with having a child with a disability. In short, the author noted the importance of cultural competence and interpersonal skills as critical to maintaining healthy relationships with immigrant parents. She emphasized that professionals need to understand the complexities of particular cultures such as Asian culture to attain specific knowledge and skills in working with parents and their children with disabilities

and the mothers advised removing “stereotypical, racist, negative views and perceptions” (p. 135) when fostering relationships. In their discussion of the limitations of the study, the authors note that future studies should investigate the perspectives of other family members and professionals and conduct direct observations of parent-professional interactions to gain richer, more contextualized information.

A qualitative investigation of coping styles of Southeast Asian parents raising a child with Autism, conducted by Luong et al. (2009), also expanded the body of literature in family – professional collaboration. The results of the study indicated that the support network for the parent participants was limited. Across all nine parents, one mother reported heavily relying on extended family members during her working hours, eight parents reported being independent and depended little on outside resources, only three parents were qualified to use the family support systems (e.g., respite care and financial allowance program), and six mothers voiced their lack of adequate support from spouses. Also, parents reported their weakness in English skills as their greatest frustration and inability to help their children. The authors concluded that parents of children with autism experience more challenges and stress than parents of children with other disabilities. They elaborated that “mothers of children with autism were shown to display the lowest levels of well-being when compared to mothers of children with fragile X syndrome or down syndrome” (p. 228). To summarize, the study results provided information about families from different cultures regarding how the child’s health issues affected their family functioning. This information can guide culturally sensitive approaches for school-parent cooperation to best meet the needs of families and their children.

Finally, in a 2020 meta-synthesis by Hwang et al. exploring Asian immigrant parents’ roles accessing and using services for their children with developmental disabilities, findings

highlighted how parents' cultural backgrounds affect their role enactment. For instance, parents' cultural values affected their willingness to enact roles that appeal the presence of having a child with disability in the family as well as their preferred ways of interaction and negotiating conflicts with service providers. The authors noted that Asian culture is "a high-context" (p. 1637) culture that values relationship and harmony. Parents in the study reported that they were sensitive to conflict, so they relied on indirect verbal messages. For example, Korean parents in the study acted very compliant when interacting with service providers because their traditional culture valued showing respect to professionals instead of questioning them (Park et al., 2001). Additionally, the study revealed that parents' experiences in their home countries affected their perspectives on social welfare benefits. Special education welfare in the United States tended to be perceived as "blessing" instead of "entitlement" making parents hesitant to request services that their child really needed (p. 1638). In short, the findings of this study inform professionals working with Asian immigrant parents to better understand how to create a culturally safe environment when supporting them in their parental role (p. 1632). The authors suggested that future studies expand the participants to include more parents from different Asian countries due to a strong influence of cultural background on parents' role enactment. Most participants across their selected studies were Chinese and Asian immigrants. Consequently, future studies should be conducted with parents from other Asian countries.

Expanding Understanding of Asian Families' Strengths, Challenges, Concerns, and Unique Needs

The literature described and synthesized in this chapter suggests advantages in continuing research in partnership with Asian families of children with disabilities. Family-school partnerships can be strengthened through professionals' commitment in providing quality special

education services to families and their children with disabilities and viewing families through a strengths-based lens. Literature on Asian families with children with disabilities should be expanded to include a better understanding of the strengths, challenges, concerns, and needs of their child, their family, and their community. Educators must eliminate deficit views toward families in parental involvement and instead position them as leaders who are knowledgeable. Educators must not rely on standardized intervention approaches that rely on “fixing” children but instead apply asset-based pedagogies that value their participation, meaning making, and joy.

Chapter 3: Methodology

Background

As an early childhood educator, I embarked on a qualitative study to explore the cultural capital of young multilingual learners with disabilities and their families through the lens of the Community Cultural Wealth (CCW) framework (Yosso, 2005). My goal was to expand the body of literature on teaching and supporting multilingual learners by focusing on a specific demographic: young Asian multilingual learners identified with disabilities. Through this study, I aimed to deepen our understanding of their strengths, challenges, and needs. Grounded in asset-based pedagogies that center the child and their family, I adopted the CCW framework (Yosso, 2005) as the foundation of this research. Using ethnographic methods—including home visits, field notes, interviews, photo sharing, and artifact collection—I sought to answer the followings: (1) How do young Asian children identified with disabilities demonstrate and leverage Community Cultural Wealth (CCW) and other forms of cultural capital in their meaning making? (2) What are the perspectives of families that build on or extend the CCW theory?

Theoretical Framing

I framed this study using ideas situated within sociocultural theories of learning (Bligh, 2014; Kalem & Hobek, 2022; Odom, 2016; Reid et al., 2019; Rogoff & Paradise, 2009). In the following section, I identified the key principles and concepts that guided data generation and analysis of this study.

Sociocultural Theory of Learning

Various scholars situating work in sociocultural theories of learning have informed this project. Reid et al. (2019) posits that culture is inseparable from the developmental process as children actively modify and employ cultural artifacts from multiple contexts into their practices.

Additionally, Odom (2016) describes how cultural and historic context influence children's development and articulates how social processes pay roles in mediating children's learning and development. Thus, I am to explore the culture of young, multilingual, Asian children as they develop in their family and community contexts. Furthermore, Vygotsky (1978)'s philosophy highlights the role adults or more advanced learners play as social mediators of children's learning through scaffolding. Children are motivated to learn when experiencing learning within their "zone of proximal development", which is a slightly more advanced cognitive level than their current cognitive level (p. 24). Research exploring multilingual children's development using this framing notes how children's learning and knowledge are influenced by their culture, context, and social interaction; the way children's language abilities are products of social interaction with more experienced communicative partners (Kalem & Hobek, 2022); and the role of adults as important mediators as young people develop new language practices (Bligh, 2014). The relationships between adults and emergent bilinguals are shaped through the use of linguistic tools, signs, and artifacts; which are in turn shaped by the social and cultural environments (Keating, 2005; Bligh, 2014). Thus, these findings informed my interest in exploring parents' perspectives of their children's cultural capital. Finally, this study was informed by Rogoff and Paradise's (2009) findings highlighting that children learn through keen observation of community contexts. They learn through observation, listening, and copying, which are important strategies and interconnected learning pathways preceding the learning process. Specifically, children may learn informally by observing and pitching in activities integrated socially and culturally in family and community life. They participate in the same everyday life activities as adults and gain motivation from their integration within the community. It is through these activities that children may develop self-evident goals and purposes of learning through

shared everyday life activities and community contexts. Learning by observing and pitching in promotes goals that are relevant to family and community through embedded endeavors. In observation, children learn by looking and participating in ongoing events with keen attention. In side-by-side involvement, children and adults actively participate in shared activities with balancing roles and being active concentration observers. These findings informed my decision to frame this study through the lens of Community Cultural Wealth (CCW; Yosso, 2005).

Conceptual Framework

To work toward intersectional educational justice and acknowledge the specific needs of young Asian multilingual learners with disabilities in the United States, I sought to explore how to support these young learners' learning across settings. Building on asset-based pedagogies, I used Community Cultural Wealth (CCW; Yosso, 2005) as a conceptual framework to explore the cultural capital of young multilingual learners with disabilities and their families in this study.

Yosso's Community Cultural Capital

Yosso (2005) situates Community Cultural Wealth (CCW) as a critical race theory (CRT), suggesting a shift in research lens from a deficit view towards Communities of Color to recognize and acknowledge their 'array of cultural knowledge, skills, abilities, and contacts (p. 69). CCW consists of six forms of capital nurtured by cultural wealth including: (1) aspirational capital; (2) linguistic capital; (3) familial capital; (4) social capital; (5) navigational capital; and (6) resistant capital. These forms of capital draw on students of Color's knowledges that they bring with them from their homes and communities into the classroom and addresses CRT's commitment to "develop schools that acknowledge the multiple strengths of Communities of Color" serving a larger purpose of social and racial justice (Yosso, 2005, p. 69). In this study, each of the six forms of cultural capital was examined individually through ethnographic data

collection to inform a comprehensive report of the findings. According to Creswell (2013), ethnographic research reports aim to "describe how a culture-sharing group works" (p. 105). Therefore, I presented the results narratively, highlighting the cultural capital of young, Asian, multilingual learners with disabilities and their families within the framework of Community Cultural Wealth (CCW). These insights can inform stronger school-family partnerships to better support Asian families with young multilingual children with disabilities. Detailed narratives portray the children's and families' CCW cultural capital, showcasing their unique strengths and contributions.

Six Forms of CCW

Yosso (2005) names six forms of capital including aspirational, linguistic, familial, social, navigational, and resistant capital as "dynamic processes that build on one another as part of community cultural wealth" (p. 77). I outline each of the six forms briefly in the subsequent sections.

Aspirational Capital. Aspirational capital refers to "the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers" (Yosso, 2005, p. 77). Yosso (2005) acknowledged the resiliency of the families and children who still dream of possibilities beyond their present circumstances and intentionally unlinks parents' occupational status and their children's future academic success (p. 78). To explore the aspirational capital of children and their families, educators can examine the assumptions they have about children's and families' aspirations and then seek information directly from the children and their parents or caregivers. After exploring the aspirational capital of the children and their families, educators can then examine ways to support the maintenance and growth towards these aspirations (Locks,

n.d.). Additionally, in the context of early childhood education, educators may create hopes and dreams maps together with children and their families.

Linguistic Capital. Linguistic capital refers to "the intellectual and social skills attained through communication experiences in more than one language and/or style" (Yosso, 2005, p. 78). Yosso (2005) acknowledges the multiple languages and communication skills that students of Color bring to school such as a "repertoire of storytelling skills" (p. 79) including attention to detail, memorization, facial affect, vocal tone, volume, rhythm and rhyme (p. 79). Additionally, she describes linguistic capital as "the ability to communicate via visual art, music or poetry" (p. 79). To explore the children's linguistic capital, educators can investigate the children's language and communication strengths from the children and their parents or caregivers and consider how to support their strengths in the classroom (Locks, n.d.). In addition, educators can invite the children to share their creativity and expression through different forms of art.

Familial Capital. Familial capital refers to "those cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory and cultural intuition" (Yosso, 2005, p. 79). Yosso (2005) expanded the concept of family to extended family and "kinship ties" (p. 79) and pointed out ways we learn to maintain a healthy connection in the community. Some examples of familial capital including "communal bonds" (p. 79) and "funds of knowledge" (p. 79) within communities. The term "funds of knowledge" has been used by researchers to document the competence and bodies of knowledge embedded in daily practices or life experiences of underrepresented students and their families (Rios-Aguilar et al., 2011, p. 164). To investigate a student's familial capital, educators can elicit information from children regarding their wisdom, values, and stories from their home communities. Then, educators can consider ways to support the children's learning drawing on this familial capital and ways to

build environments that honor and invite families to participate (Locks, n.d., p. 2). In early childhood context, educators may invite the children and their families to share their family photos and stories of each member.

Social Capital. Social capital refers to "networks of people and community resources" (Yosso, 2005, p. 79). Yosso (2005) acknowledges the way social contacts can support students to navigate through social institutions both instrumentally and emotionally. For example, the social contacts and community resources in a child's life may help them identify a scholarship, prepare the application, and reassure them that they are not alone in the process (p. 79). Educators can explore children's social capital by having small conversations with children through photo sharing about their social circles, conducting direct observation of children's and families' daily practices in the communities, and attending their social or community gatherings. Then, educators can consider ways to help children stay connected to the communities (Locks, n.d.).

Navigational Capital. Navigational capital refers to "skills of maneuvering through social institutions" (Yosso, 2005, p. 80) such as the concept of academic invulnerability, the ability to maintain high levels of achievement under stressful conditions, and the inner resources, social competencies, and cultural strategies of children and families of Color (p. 80). Yosso (2005) acknowledges how People of Color draw on several navigational skills to navigate through inequality and racism. Educators can seek understanding about a child's navigational capital from the parents and caregivers and consider ways to support students' interaction with teachers, school staff, and peers and also examine how the current school community and environment may be unsupportive to the students and their communities (Locks, n.d.). In addition, educators can have engaging conversations with children through art-based activities to seek information such as how children experience learning at school, who their teachers and

peers are, and what social competencies they maintain or need to navigate learning and relationships at school.

Resistant Capital. Resistant capital refers to "knowledges and skills fostered through oppositional behavior that challenges inequality" (Yosso, 2005, p. 80). For example, Yosso highlights the way Japanese communities maintained and nurtured forms of cultural wealth to resist racism even when in internment camps. In addition, African American mothers may raise their daughters as resistors through verbal and nonverbal lessons (p. 81). Educators can investigate a student and family's resistant capital (e.g., experiences related to social justice and inequality and trained skills to address inequality) from conversations with children and their parents and caregivers about ways to support their commitments to engage in and serve their home communities (Locks, n.d., p. 2). Educators may ask if families have a story regarding inequality to share and explore how their children are trained to face those challenges. In addition, educators can invite children to do storybook reading and/or art-based activities to explore how they demonstrate resistance. For instance, educators may invite children to draw some pictures of themselves and their families and then guide a conversation on self-identity, self-expression, self- acceptance, confidence, and diversity acceptance (e.g., inviting children to talk about skin, hair, and racial identity).

Due to my motivation to advocate for young children with disabilities and their families from nondominant groups, especially Asian families that still have limited representation in research studies leveraging strength-based or asset-based approaches, I used the CCW framework by Yosso (2005) as the conceptual framework for this study. The six forms of capital including aspirational, linguistic, familial, social, navigational, and resistant capital are promising in portraying invisible assets of diverse Asian populations in the United States that

have origins in many countries. For this study, the participating children are (a) a Thai-American girl; (b) a Taiwanese boy, and (c) a Chinese-Vietnamese American girl. As the NAEYC (2019) suggested, early childhood professionals should seek learning from strengths-based approaches and families and communities regarding their social and cultural beliefs and practices. I believe each Asian culture has invisible assets embedded in their daily practices or life experiences to share and my goal with this study is to raise early childhood educators' awareness in leveraging more asset-based approaches into their pedagogy.

Positionality

I am an Asian early childhood special educator who is a multilingual speaker of Thai, Isan, and English. I have had experience working in different early intervention (EI) and early childhood special education (ECSE) classrooms. One of these classrooms was specially designed to promote language and social skills of young culturally diverse children. These experiences, along with my own identity, have nurtured my interest in the current ethnographic study for many reasons. First, I am passionate about supporting Asian multilingual learners with disabilities and their families due to my shared experiences as a person of Asian ethnicity and being an Asian learner in the United States. Navigating life in the United States as immigrants can be challenging for several reasons (e.g., visa status, financial complexity, discrimination, and language barriers). For instance, I witnessed an Asian mother of a young child with disabilities having difficulty when collaborating or connecting with her child's teachers, resulting in her child not receiving appropriate support and having to change schools. Additionally, this mother shared her experience struggling in her relationship with her child, in which she identified her child's behaviors as problematic. This mother's deficit lens toward their child prompted me into thinking about ways to leverage asset-based approaches into my work with families to better

support them in recognizing and valuing their community and cultural wealth. In my personal experiences and relationships with Asian families navigating special education in the United States, parents may have deficit lens toward their children's behaviors, needs, or challenges as a result of lacking knowledge on asset-based approaches in supporting children with disabilities, having limited experiences with educators who frame their family's cultural background as an asset, and experiencing increased stress as a result of working hard to survive.

Secondly, I am interested in supporting young multilingual children with disabilities through an asset-based approach, which has been shaped by my experiences taking courses in a College of Education specifically focused on educational justice as part of my doctoral program. The specific areas I have explored through my coursework and research experiences include: (a) *Language, Literacy and Culture;* and (b) *Classroom-based Approach for Young Learners*. Through this coursework, I developed an in-depth understanding of asset-based approaches for young multilingual children with disabilities in order to disrupt deficit framing and practices in early childhood special education classrooms. My goal was to use this framework to inform my study conceptualization, and draw on these pedagogical approaches in my data generation. Lastly, I was interested in exploring opportunities for educators to collaborate with families to support the learning of young multilingual children inside and outside the classroom. As a previous early childhood educator and a current early childhood scholar, I aimed to gain insight into several forms of cultural capital of young Asian multilingual children with disabilities and their families and partner with families, both in the proposed study, and in my future work, to potentially incorporate the findings regarding young children's cultural capital into curriculum planning (e.g., TrUDL approach). I am motivated to encourage early childhood educators to move away from looking at young multilingual children with disabilities through a deficit lens

and instead to consider providing asset-based instruction to meet the unique needs of all learners in the classroom.

Research Design

In the following section, I will discuss this study's research methodology, research questions, setting and participants, data generation tools and data analysis process.

Methodology

Ethnographic Inquiry. The study was conducted using a qualitative research design. Specifically, it was an ethnographic inquiry "to understand" (Bhattacharya, 2017, p. 19) several forms of cultural capital of young Asian multilingual learners with identified disabilities and their families based on the Community Cultural Wealth (CCW; Yosso, 2005) framework. Bhattacharya (2017) describes ethnographic research as "the study of people within the context of their culture" (p. 25) in which the ethnographic researchers will be immersed in the culture that they are studying, situating themselves within the cultural context for "a prolonged period of time" (p. 25) to understand a group of people and their everyday activities from "documenting ongoing events, conducting interviews, and collecting achieved materials where possible" (p. 25). Thus, in the dissertation project, I conducted home visits and community visits for 5-7 sessions to gain insight into the child's cultural capital. I also engaged in multiple conversations with families to learn their perspectives toward the child's capital and cultural practices. During the home and community visits, I incorporated photo sharing, art-based activities, and other materials (e.g., toys, storybooks, song) to elicit information and engage in meaning making with the child. I documented field notes, conducted interviews with the parents, and collected documents or home artifacts throughout data generation.

Research Questions

The research questions for the study were: (1) How do young Asian children identified with disabilities demonstrate and leverage Community Cultural Wealth (CCW) and other forms of cultural capital in their meaning-making? And (2) What are the perspectives of families that build on or extend the CCW theory? I generated data with three young Asian/Asian American multilingual learners and their parents. I (a) observed the children' participation in home/community activities; (b) conducted photo elicitation, art-based activities and other activities together with children and families to initiate conversation and elicit information on cultural capital; (c) interviewed parents for demographic data, perspectives toward their child's cultural capital, and cultural practices; and (d) gathered document and/or cultural artifacts during home/community visits. I was a participant observer throughout the data generation process, which is a central data collection method in ethnographic research to help the research develop an "insider's view" of the culture studied (Eriksson & Kovalainen, 2008, p. 156). Data generation included multiple fieldwork sources such as interviews, observations, field notes, and site documents. For each individual story, data were analyzed and categorized to identify six forms of cultural capital as defined by the CCW framework: (a) aspirational capital, (b) linguistic capital, (c) familial capital, (d) social capital, (e) navigational capital, and (f) resistant capital. Additional forms of capital and unique assets specific to each participating child were also identified. Findings were presented in a narrative format, detailing how each child demonstrates and expresses these forms of cultural capital, along with other assets, within their home and community environments. The narratives also capture parents' perspectives on their children's cultural capital, illustrating ways in which these perspectives build on or extend the CCW

framework. Additionally, I conducted a cross-case comparison, and a summary was included to reflect how each form of CCW capital manifested across all participants.

Settings and Participants

Paris (2011) describes humanizing research and suggests ways to develop meaningful relationships with participants. To work towards this goal, I discussed my experiences as a multilingual learner and an Asian early childhood educator pursuing a doctoral degree in special education to develop genuine and honest "sharing of self" with the families and children in my study (p. 142). Participants in this study were three young Asian/Asian American multilingual learners with disabilities and their families (See Figure 2 and Figure 3 for further details).

Figure 2

Demographic Data: Participating Children

Name	**Alina**	**Teo**	**Luna**
Age	6 years old	4 years old	8 years old
Race/Ethnicity	Thai-American	Taiwanese	Chinese-Vietnamese American
Birthplace	USA	USA	USA
Disabilities	Developmental delays-social and behavior area	Autism Spectrum Disorder	Down syndrome
School	Therapeutic school	Preschool – private and public sped preschool program	Elementary School – second grader
Language (s)	English	Chinese and English	English

Note. Names are pseudonyms.

Figure 3

Demographic Data: Participating mothers

Name	Jane – Alina's mother	Mei – Teo's mother	Sarah – Luna's mother
Race/Ethnicity	Thai	Taiwanese	Vietnamese
Age range	31-35 years old	31-35 years old	41- 45 years old
Marital Status	Divorced	Married	Married
Education	Bachelor degree	Bachelor degree	Doctorate
Occupation	Employed, working 1-39 hours per week	Not employed, Not looking for work	Employed, working 1-39 hours per week
Years in the US	9 years	6 years	33 years
Languages	Thai and English	Chinese and English	Vietnamese, English, Cantonese (conversational)

Note. Names are pseudonyms.

To gain insight into different experiences of young Asian multilingual learners and their families, I conducted a multiple case study exploring the experiences of multiple students and their caregivers in their unique community and cultural context (Bhattacharya, 2017). I purposefully selected participants who are identified as Asian, multilingual families with a young child with a disability, to align with my own experiences and immerse and situate myself into the field and this cultural context (Bhattacharya, 2017). The inclusion criteria for case selection was as follows: (a) the multilingual learners must be young, Asian/Asian American, multilingual children with disabilities aged three to eight years old currently living in the United States; and

(b) the families must be parents or primary caregivers of young Asian multilingual learners with disabilities currently living in the United States. After recruiting participants and obtaining informed consent from caregivers (see Appendix A), I scheduled and organized the fieldwork, which included interviews, home visits, and community visits with each participant. I prepared extensively for data generation and conducted ethnographic fieldwork in both the participants' homes and community settings.

Data Generation

This study employed a range of ethnographic data sources, including interviews, observations, photo sharing/photo elicitation, and site documents (Eriksson & Kovalainen, 2008). Following an introductory meeting with parents—held virtually or in person to discuss the study's scope, informed consent, and the family's availability and preferences—I conducted (a) a parent interview to gather general information about the child and family, and (b) five to seven home visits/observation sessions with each child and family. During the home and community visits, I recorded detailed field notes and collected artifacts and documents that captured each family's community and cultural wealth. I also joined families at community events or participated in outdoor activities with them (See Appendix B: Scope of the study). Data collection methods, as detailed in the following section, were tailored to fit each family's unique context and community setting.

Parent Interviews. For the first parent interview**,** I conducted an in-depth, open-ended, and informal interview with each family, following Bhattacharya's (2017) approach. The interview protocol was designed to gather demographic information and general data about the child and family and was held either virtually via Zoom or in the family's home. The first interviews lasted approximately 30 minutes. Drawing from Bhattacharya's (2017)

recommendations, I included various types of interview questions—such as descriptive, grand tour, example, and structural questions—to foster a more nuanced understanding of each family's context (see Appendix C for the interview protocol). The goal of these parent/caregiver interviews was to gather foundational information on family background and dynamics. Bhattacharya describes in-depth, open-ended interviews as tools to "peel away a superficial understanding…to a deeper understanding of one's experiences" (p. 127), which guided my approach to these conversations. Prior to the initial visit or interview, parents completed a demographic questionnaire, using descriptive questions to collect background information on their identities and family context, including ethnicity, years in the United States, education, employment, age, and relationship to the child. Together, the questionnaire and interview provided insights into the family's cultural and community contexts, enriching the understanding of their experiences and perspectives. For the second parent interview, I provided space to make meaning with families about what they have shared and what they have observed/noticed during home/community visits. We revisited the CCW map and had conversations about their observation and perspectives (see Appendix C for the interview protocol). The second interview lasted approximately 30 minutes.

Home Visits and Observations. Bhattacharya (2017) suggested observation as another form of data collection method in qualitative inquiry and emphasized that "researchers engage in some kind of observer role within the context of study" (p. 140). For the observations, I conducted five to seven home visits with each family, which allowed me to engage in the context of the study and document field notes. Observation length varied depending on the activity. During home visits, I participated in everyday life and activities of the families to develop an insider perspective as "active membership" (p. 140) to gain insight on the child's CCW cultural

capital. The five home visits/observation included: (a) Session 1: Introduction to the CCW-CCW map creation; (b) Session 2: Photo sharing; (c) Session 3: Community visit; (d) Session 4: Family's choices of activities; and (d) Session 5: Free play and revisiting the Child's CCW map. However, the sequences of the sessions were different for some participants. For the Session 1: Introduction to the CCW – CCW map creation, together with the children and family, I invited the participating child and family to create the map displaying the child's life story, in which I referred to as the CCW map. I created six boxes within the map labeling them: (a) School; (b) Families; (c) Social and Friends; (d) Hope, Dream and Goal; (e) Languages; and (f) Country. I began the activity by showing the child my CCW's map. I went over each box and narrated my life story. Then, I invited the child to create their own CCW map (see Appendix D). I previously introduced the CCW framework to the parents during our first meeting. This CCW map session allowed the parents to see the CCW framework in practice. Through this CCW map activity, I gained background information regarding the child's cultural capital, guiding my planning of the following home visit activities. The parents became familiar with the CCW framework and the child got to express their life story freely. During the activities, I had casual conversations with the child using some guiding questions adapted from the *Cultural Wealth in Action* by Pelc (2022) including: (a) What are your hopes and dreams?; (b) Who is in your family?; (c) Who are your friends and teachers?; (d) What do you like to do for fun?; (e) Where do you like to go in the community?; and (f) What do you like most/least about school? In addition, I prepared some guiding questions to ask the parents if the child has language access needs including: (a) What are your hopes and dreams about the child?; (b) What network of extended family and community do you currently have?; (c) Who are the peers and other people in the child's social circle? Does the child/family have strong connections with them?; (d) How many languages does

the child speak? And, how does the child usually express themselves?; (e) How do you connect and get involved with school? How are your experiences with teachers and school staff?; and (f) What is your family's history of social justice and inequality? What social challenges does your family face in the community or at school?

The background data on the child's cultural capital gained from the first home visit and parent interview were used to plan the next home visits. During sessions 2, 3, and 4 of the home/community visits, I invited the child and family to participate in the activities that I designed to elicit the six forms of cultural capital (aspirational capital, linguistic capital, familia capital, social capital, navigational capital, and resistant capital) and other forms of assets. Due to the overlapping of the six forms of cultural capital, in each session I planned the activities that invited the child to demonstrate several forms of cultural capital. The types of activities completed during each home visit were different across the participants. During session 5, I revisited the child's CCW map together with the child and the family to discuss the child's cultural capital after spending our time exploring it together during session 2 to session 4 (See Appendix E: Home Visit Activity).

Artifact and Document Collection. Documents are used regularly in qualitative study to offer contextual and additional understanding of the topic (Bhattachary, 2017). Some examples of documents could be "policies, lesson plan, participants' journals, letters, websites… visual materials such as photos…multimedia resources" (p. 146). When collecting documents, the researchers must have awareness of the study, positionality, and consider what information existing in the context of the study would be helpful to collect (Bhattachary, 2017). Accordingly, I gathered artifacts that represent the child's cultural wealth including family photos, school artworks, storybooks, and home artifacts/toys, during home visits. These artifacts included…

Photo-elicitation. Photo elicitation is the process of inserting photographs into a research interview to evoke participants' feelings and memories resulting in gaining a different kind of information than more traditional forms of interviews (Harper, 2020; Shaw, 2020). Harper (2000) notes that "photo elicitation mines deeper shafts into a different part of human consciousness than do words-alone interviews" (p. 23). Photographs can capture a past event or a person gone, evoking an extraordinary sense that can lead to "deep and interesting talk" (p. 23). Consequently, considering the usefulness of photo elicitation, I incorporated photographs into my home visit activities. To encourage interaction and foster conversation during sessions, I prepared personal photographs reflecting my own cultural capital to share with families, modeling the activity and setting the stage for mutual exchange. I invited families to bring photographs representing their cultural capital as well, creating a collaborative experience. During our initial meeting, I explained my research positionality and shared that I would be presenting aspects of my own cultural capital and personal photographs during the home visits. Families and children were encouraged to contribute their own photographs that represented their home cultures, enriching our sessions with meaningful and personal insights. Over the course of the study activities, families shared 10-20 photos with me to support our conversations and meaning making.

Dissertation Timeline

I defended the research proposal for this study in early December 2023 and submitted the IRB application later that month. Participant recruitment and consent took place from February to May 2024, followed by data collection from June to July 2024. I began analysis throughout data generation and continued throughout the writing process.

Figure 4

Dissertation Timeline

Timeline of Expected Dissertation Activities	
Proposal	
Proposal defense	December, 2023
IRB and Recruitment	
IRB approval	January, 2024
Recruit participants	February to May 2024.
Consent participants	February: Teo and Alina. May: Luna
Data Collection	
Parents/caregiver interview	February: Teo and Alina. May: Luna
Home visits/observations	February to March: Alina March to April: Teo May: Luna
Artifact collection	February to March: Alina March to April: Teo May: Luna
Data Analysis	
CCW map and First Parent interview analysis	February and May 2024
Document field notes	February to May, 2024
Transcribe observation	June- July, 2024
Analytic memos	June - July, 2024
Code transcripts/field notes/home artifacts	August, 2024
Artifact analysis	August, 2024
Develop themes	August, 2024
Writing	September – October, 2024

Data Analysis

Throughout the research project, I conducted ongoing data analysis as data collection progressed, continuously analyzing, interpreting, and learning from the empirical data (Eriksson

& Kovalainen, 2008). Recognizing the importance of children's agency in design (Machado et al., 2024), I engaged both children and their families in decisions about the design of the activities. I also aimed to cultivate "genuine relationships" (p. 247) with the participating children by positioning myself as a playmate rather than a traditional researcher. During the home visits, the children actively shaped the activities, taking on meaningful roles in the process. They were also invited to participate in "co-constructing data records" (p. 248). For example, we collaboratively created their life story maps and CCW maps, ensuring their voices and perspectives were central to the process. Teo was also invited to take pictures of his favorite objects at home and at the playground. I prioritized the children's needs and preferences during the home visits, adjusting by leaving early or rescheduling when necessary. To support children's engagement and self-expression, I brought a variety of materials and toys to our sessions, giving them the freedom to choose activities that aligned with their interests and facilitated their learning.

My first round of analysis involved examining the participating child's Community Cultural Wealth (CCW) map alongside a parent interview. Insights from this initial analysis informed the planning of subsequent home visit activities. As the home visits unfolded, I documented field notes and drew upon data from earlier sessions to shape each following session. This first round of analysis aimed to identify the child's interests, skills, and resources as a foundation for uncovering their unique forms of capital and assets.

In the second round of analysis, I revisited all home visit recordings and uploaded them to Otter.ai for transcription. I carefully reviewed each recording and re-transcribed segments that aligned with the theoretical frameworks of sociocultural learning theory and community cultural wealth. While some interactions or conversations during community visits were not recorded, I

documented these moments through my field notes. Additionally, a segment of a home visit, where Teo read a page from a Chinese storybook was not transcribed, as his mother confirmed his ability to read and comprehend these storybooks and was present during the reading. Furthermore, a portion of the recording where Teo spoke Chinese phrases into a translation app was also not transcribed, because he moved to a distant corner while speaking, making transcription impractical. Using these transcriptions and field notes, I purposefully selected significant portions of interactions and conversations that exemplified the child's capital within the framework of Community Cultural Wealth (CCW) and other forms of cultural capital. Additionally, I identified interactions and conversations that demonstrated the child's learning through sociocultural processes, highlighting evidence of their meaning-making and identity development. I then utilized Dedoose software to code data reflecting the six forms of Community Cultural Wealth (CCW) capital: aspirational, familial, social, linguistic, navigational, and resistant capital. For forms of capital beyond the CCW framework, I developed new descriptive codes, such as leadership, straightforwardness, flexibility, and generosity. Additionally, I transcribed recordings of parent interviews and intentionally selected significant excerpts that reflected my conceptual frameworks, capturing the parents' voices and perspectives. These transcriptions were then uploaded into Dedoose software, where I applied the same CCW capital codes and introduced new codes for additional forms of capital and themes that expanded on the CCW framework, such as inclusion, advocacy, and asset-based parenting. To ensure data triangulation, I drew on multiple data sources, providing a robust foundation for the claims I make in the findings. The coded and analyzed data were subsequently used to craft narrative findings, showcasing each child’s unique capital and illustrating how the parents’ perspectives and practices enriched and extended the CCW framework.

In the cross-case analysis, I reviewed each child's and parent's coded data, identifying shared themes that emerged across cases. These themes were then written into narrative results, presenting findings in the areas of: (a) Embracing of Asian Cultural Identity, (b) School Placement: Parents' Advocacy for Inclusion, (c) Social Isolation and Inclusion Challenges, (d) Parents' Strengths-Based Perspectives on Disability, (e) Artistic Expression, and (f) Motivation and Drive for High Standards and Excellence (see the analysis flowchart in Appendix F).

Artificial Intelligence

Artificial Intelligence, specifically ChatGPT, was utilized to enhance the readability of my writing. I asked ChatGPT to check for grammatical errors and to improve the flow in certain sections. Additionally, I sought ideas and suggestions for a data analysis flowchart to clarify complex processes for readers. In rare instances where a section was less developed, I requested guidance on areas that might not meet reader expectations. I then used these suggestions as a guide to identify points that required further development.

Chapter 4: Individual Stories

This chapter explores each participating child's cultural capital through the lens of the Community Cultural Wealth (CCW) framework, as well as other forms of capital and assets beyond its scope. Additionally, it examines the practices and perspectives of parents that expand or extend the CCW framework. Individual stories of each child are presented in the following section: (a) Alina, a Thai-American girl; (b) Teo, a Taiwanese boy; and (c) Luna, a Chinese-Vietnamese American girl.

Alina

Alina is a 6-year-old Thai-American girl who receives special education services for developmental delays in social and behavioral areas. Currently residing in the United States, Alina is being raised by her separated parents, who are actively co-parenting. Her mother, Jane, is Thai, and her father is White. Jane has been living in the United States for 10 years and currently works as a nanny at a private daycare. Before starting school, Alina had accompanied her mother to work since she was 18 months old. Growing up in a bilingual environment, Alina speaks fluent English and knows a few Thai words. Alina is an only child and does not have extended family nearby. Her social circle primarily consists of her mother's friends and the families she interacts with through her nanny's care. At the time of the study, she was attending a self-contained therapeutic school that provides intensive social, emotional, behavioral, academic, and adaptive skill instruction.

Alina possesses many strengths. She is a talented artist with a passion for creating crafts and drawing. Her imagination shines through in her play, as she enjoys acting out scenarios, crafting stories, playing with figures or dolls, and even making up her own songs. Alina is also an animal lover, showing care and compassion for them. She enjoys sharing and is always eager

to be helpful. Outdoor activities are a favorite of hers—she frequently hikes and visits parks with her mother. She also enjoys gardening alongside her mother. Alina is also good at initiating play with other children on the playground. She occasionally visits the temple with her mother, where she enjoys offering food to monks and initiating conversations with the monks. Alina is very expressive and straightforward and she effectively communicates her needs and advocates for herself.

Several of Alina's strengths and assets align with the six forms of Community Cultural Wealth cultural capital (CCW; Yosso, 2005). In the following sections, Alina's strengths will be portrayed using the CCW framework, along with other assets outside the scope of CCW. Additionally, the practices and perspectives of families that build on or extend this theory will be discussed.

Cultural Capital

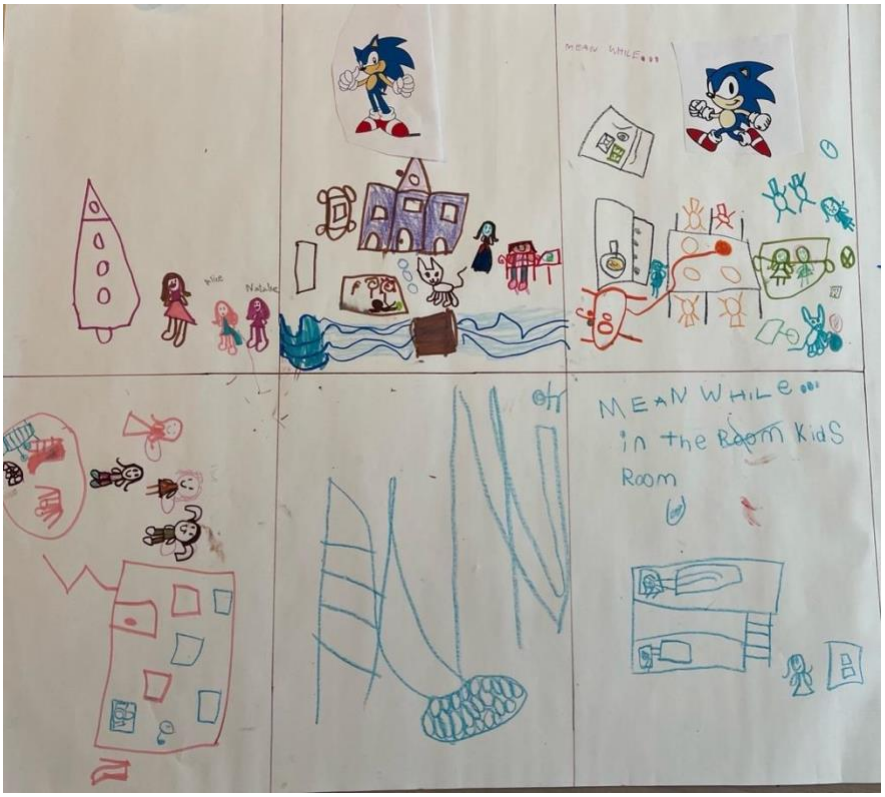
Aspirational Capital

Alina's aspirational capital is clearly reflected in her goal-oriented and imaginative mindset. Her drawings, narratives, and expressions showcase her determination and forward-thinking nature. During the CCW map activity, Alina expresses her aspirations to become a mother, a teenager, and a buddha. She clearly articulates these dreams while drawing her Community Cultural Wealth (CCW) map (see Figure 5) and watching the *Primal Survivor,* a TV show about an adventurer's journey (see Figure 6).

As shown in Figure 5, Alina's drawing and narration in the CCW map vividly reflect her aspirations and future goals. She provided detailed descriptions of her envisioned home and her plans for raising her future children. This CCW map activity offered her the freedom to express her vision of her future life.

Figure 5

Alina's Aspiration- Mother and Teenager



Nawinda: *What do you want to be in the future? You want to be a mom, right?*
Alina: *That's my high school. So I'm a teacher and also there might be some kids.*
Nawinda*: Do you want to be a high school teacher too?*
Alina: *I just want to be a teenager or mom.*
Alina: *When I grow up to be a mom. I want a dream house on the back so I can have a backyard and around the back and stuff. Yeah, and a bridge and stuff. I want to be rich. I want to be rich so I can have a lot.*
Nawinda: *So, when we grow up, we will need to have money so that we can buy house buy car… So what do you want to do?*
Alina: *Babysitter. I want to be like my mom. That's why I want to copy her being a mom.*
Alina: *So now I want to start cooking food for my children. There is the table...it kind of looks like it's on top but it's gonna just have extra four seats … so this one's actually strong strong wood..so also I'm gonna draw another layer here for the oven. There's the buttons but my children never touch them... there is a stove. That's the pot. So now I am just gonna draw the Ramen... so there's just soup now I'm gonna draw the orange.*
Jane: *What is that orange part of it?*
Alina: *that's noodles... and there's the bowls. That bowl is for you... also I want to draw some seats also there's going to be some.... so that's yours. So those are the two girls' spots ... that's inside and after that I want to draw the fridge.*
Jane: *What are the two girl's name?*
Alina: *Alice and Natalie.*
Alina: *That's one for me. That's one for X. So she's going to have cat.*

Note. This figure captures Alina's expression of wanting to be a mother and teenager while drawing her life story map.

Furthermore, during the parent interview with Alina's mother, Jane, we also discussed Alina's desire to become a mom. I specifically asked Jane about how long Alina had been expressing this goal. Jane recounted:

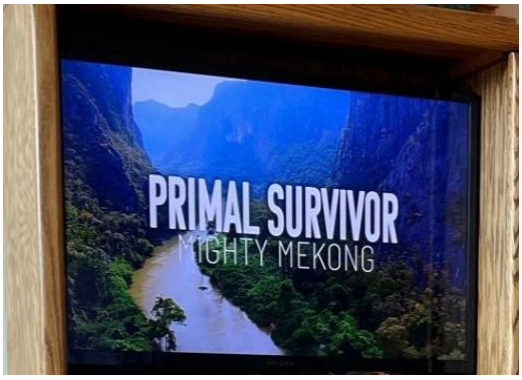
> **Jane:** *"This past year I had heard some but I didn't think that she is this serious ... when we're in the session together like she had like some visions of having two girls. That was the new thing I discover it too. I'm not sure if she could continue to do this dream. But I think the good aspect is that she learns how to take care of other people. Yeah, I think that would be really good. She wants to be helpful that what I noticed she wanted to taking care of other people …I don't know… Like not control but like be helpful be fulfill other people need kind of things…Also, another thing that amazing of that you said she got inspiration from me for being mom. I can't believe it …like you said because of… she sees how I take care of other people and that's why she wants to be this mom thing…this is a big thing."*

This CCW map activity provided Jane with new insights into her daughter's aspirations. She recognized the positive side of Alina learning to care for and help others, appreciating these qualities in her daughter.

In addition to the CCW map activity, Alina expressed her aspiration to become a Buddha while watching *Primal Survivor*, inspired by a vegan monk she met in the Thai community. She understands that all monks abstain from eating meat, and through her keen observation of adults and her compassion for animals, she developed this new dream (see Figure 6).

Figure 6

Alina's Aspiration- Buddha



Alina: *They just borrow the moo piglet. I wish I could cut that camp. Because I don't want them to kill it. I want to be a buddha... I want to be a mom at the same time...so I won't eat.*

Jane: *Oh, you want to be Vegan like [Monk's name], is that what you meant? We can start it, okay?*

Note. This figure illustrates Alina's expression of wanting to be a buddha while watching the *Primal Survivor*.

Alina's aspirations for the future are clearly rooted in her keen observation of adults. Their positive qualities have shaped her thinking and serve as models for the person she wants to become.

Familial Capital

Alina's deep love, care, and support from her mother have provided her with an exceptionally rich foundation of familial resources. She has been introduced to a variety of cultural activities, including regular visits to Thai gatherings and outdoor spaces. I had the opportunity to accompany them to the Thai temple as part of data generation, where I observed Alina engaging in conversation with monks, listening attentively to the chanting, raising her hands in prayer, helping set up meditation spaces, and sharing food with others during a potluck. These activities demonstrate Alina's knowledge, values, and cultural connections gained from her extended community. She is learning Thai traditions from the Thai community, which helps her connect to her heritage and develop a sense of identity and belonging. Through this cultural exposure, she is building her familial capital. The mother, Jane, described Alina's connections to the Thai community and the monastics as follows:

> **Jane:** "*So for my community, I pretty much work with the families in the nanny business kind of things. So they are very kind. I'm so lucky to have them. And they are also Alina's friends too because she'd been like nanny with them before. And also Thai community. The monastics. That how I met you and Grandma Kim, too. And so... that is kind of community that I have right now. How people support me and I think it's very, very, very impressive... how we like support each other."*

> **Jane:** "*So we have only two of us in our house. And so, I work as nanny. The good thing is that I can take her to work with me most of the time. Since like, she is 18 months, she goes to work with me every day until she was about four years old. Yeah, and by then, we divorce and separate. And so she started to go to school. Then, we learned that she had some issues with her social disability stuffs (delay). And so we learned that she needed her IEP in place so she can be successful in class with the plan that we developed for her in class and school environment. So childcare is pretty much on me. And these day, I ask Grandma Kim (a Thai lady in the community) to help sometimes. So she has been helping*

> *us on Wednesday. They had an early release. Yeah. She's doing really good. And grandma was so sweet. Like, she liked her so much.”*

Jane relies on the Thai community as a source of support. Alina is closely connected with her mother’s friends, especially Kim—a family friend who assists with childcare. Alina feels a strong connection with her, affectionately referring to her as "Grandma." When asked about her bond with Grandma Kim, Alina shared:

> **Nawinda:** *Who gave it to you?*
> **Alina:** *Granma Kim.*
> **Jane:** *She's coming again this Wednesday.*
> **Nawinda:** *So, do you love Grandma Kim? You love her?*
> **Alina:** *yes*
> **Jane:** *What do you normally play with her?*
> **Nawinda:** *What do you like most about Grandma Kim? What is she good at?*
> **Jane:** *She is good at a lot of stuff.*

In summary, the local Thai community has been a crucial source of emotional and practical support for both Jane and Alina. It fosters Alina’s sense of identity and cultural competence and provides emotional support. Despite not having extended family nearby, Alina has developed connections and bonds with other members of the Thai community, which helped strengthen her ties to her Asian heritage. The local Buddhist gatherings enrich Alina’s cultural knowledge, deepen her understanding of traditions, and strengthen her social-emotional skills. Her positive perception of Buddhism and the Thai people attending these gatherings is clear. For instance, as I shared how my mother loves to cook and visit the temple, Alina suggested adding a "Welcome to the Temple" sign next to it. She was eager to help me write it on my map (see Figure 7).

Figure 7

Nawinda's CCW Map

> **Alina:** *You can write "welcome to the temple." Can you write welcome to the temple?*
> **Alina:** *I'm going to like make the starting here for welcome… How to spell welcome?*
> **Nawinda:** W-E-L-C-O-M-E

Note. This figure captured Nawinda's CCW map along with Alina's expression.

Alina's suggestion reflects her keen observation and positive experiences at the temple. It's likely she noticed a welcome sign during her visits or views the temple as a warm, welcoming place.

Alina's familial capital is evident in the activities she shares with her mother, from whom she has inherited a creative spirit. Together, they listen to Thai songs and sometimes create storybooks. During the study, I joined them on a hike, where I watched Alina play with her doll by the beach, and I also participated in gardening with them, both at home and in the community garden. Jane shared various activities they enjoy together, including outdoor adventures, sports, and art projects as follow:

> **Jane:** "*Um, I like to go hang out in outdoor. Alina does well outdoor, so we like to go playgrounds. Or sometimes we just go to the beach or go hiking. She likes that. Yeah. Last weekend we went [city name] with other Thai families for a playdate. So, it's really good."*
>
> **Jane:** *"We play badminton indoor. Because the weather is not so good outside. And she likes to go outing. Sometimes she likes to help me cook or yeah, sometimes she likes me to be one of her characters. Oh. Like she likes imaginative play."*
>
> **Jane:** "*She does really well, like drawing or painting and art she might got from me because we've been doing all those things. Okay, like since she was a baby. The way she has been very creative. Uh huh. I feel like she got it from like from me. Because yeah, that is the way like we're. It calmed her down it's like just... comfort place ...comfort activity yeah so yeah she loves to dress up and this is her first time going on merry go round for her oh she like being cosplay this like Kiki's delivery I think that when she was three."*

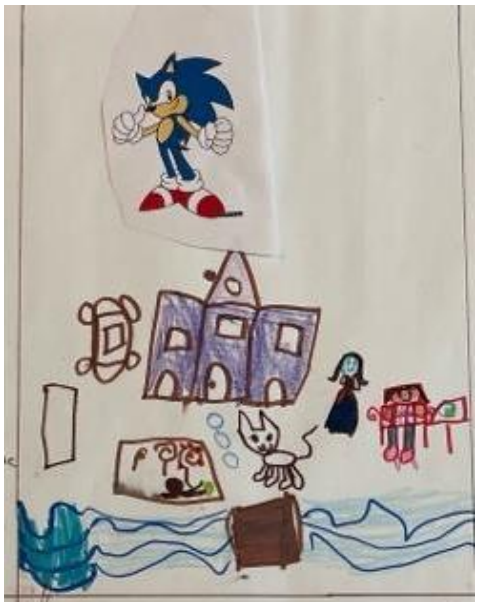
Alina's strong support from her mother has given her an incredibly rich foundation of familial resources. Despite being a single mother with the absence of support in childcare from her extended family and her demanding work hours, she remains highly motivated to involve Alina in various activities and interactions with people both inside and outside the home.

Alina's familial capital is reflected in her CCW maps as well. She created one map that captures a story and a moment with her mother, and another that highlights her experiences with her father. Alina expressed, *"I will draw my Daddy's house and mommy's house. But first I'm gonna draw moms because I love her the most."*

During the CCW session, Alina's mother, Jane, observed her daughter's drawing and narration, occasionally offering compliments. Their conversation showcased Alina's deep understanding and appreciation of her mother's personal identity, preferences, and style, affirming their strong bond (see Figure 8).

Figure 8

Alina's Drawing of CCW Map with Mom



Alina: *I also want to draw you mommy. So she is going to sit by bench.*
Alina: *There's a beautiful bench.*
Jane: *Perfect spot to see river and sit right next to you…lucky perfect spot for me to sit down and sip my tea*
Nawinda: *Does your mommy love to drink tea?*
Alina: *Oh, speaking about tea, I could draw a table here.*
Nawinda: *What kind of tea does mommy like?*
Alina: *Green tea*
Jane: *Oh, my honey brown skin.*
Alina: *your tan skin. Oh, also... Do you want high heeled shoes?*
Jane: *Why not?*
Alina: *Okay, how about red?*
Nawinda: *You know all the things that your mommy loves. She is so stylish.*
Alina: *Forgot, what about your tea?*
Nawinda: *The grean tea, right?*
Alina: *It's gonna be here. So there's the tea.*

Note. The figure captures Alina's drawing of her mother sitting by the stream.

After the conversation and illustration, it was evident that Alina recognized and appreciated her mother's ethnicity, as demonstrated by her choice to color her mother with tan skin. Alina's other CCW map highlights her activities and the strong bond with her father, reflecting the familial capital she has gained from him as well (see Figure 9).

Figure 9

Alina's Drawing of CCW map with Dad

Nawinda: *What did your dad teach you? Make fire?*
Alina: *And he teaches me how to drive car…and also he teaches me how to cook.*
Alina: *So, there is a nice xx here and it was a hot day and we were like sweating so not so we really sweating …this like I was like herrrrr (hot day)…there's my sweat*
Nawinda: *What do you usually do on a hot day?*
Alina: *Usually I like to get ice cream….also I want to draw some sweat here*
Alina: *Now I want to draw like the ice cream shop..so there's the menu and there's the box of the all entire icecream.This is people who sell it. Could you write ice cream here? … double scoops and one scoop and three scoops. mine is gonna be an ice cream milkshake. So, I was going to pay it. I will be paying it. Then you will like all happy. So there's my ice cream. I was like hmmm, this is yummy icecream…even might .... we got it to share with my dad also. There is going to be a bench ... actually that's gonna be a stool…so we gonna sit on this stool… So we both will like sitting there. So, my dad is right here. he has one scoop and I have one... he eats that scoop and I eat that scoop…*
Alina: *And also my mommy's gonna join in but not my cat … there's like we're in the forest …forest where all the bears and raccoons are… so we got to be careful.., so we got to pretend to be homeless people…so we got it to put like a mud mask on our face …yeah and then and also sometimes they like scream over there.(The mother then elaborated that they used to go camping together when Alina was young.)*

Note. This figure showcases Alina's activities with her father.

The CCW map and drawing highlighted Alina's strong bond with her father and the knowledge she has gained from him. She specifically mentioned camping, driving, and cooking skills

learned from her father. Her illustrations of camping trips and visits to an ice cream shop further reflect the joy she experiences during leisure time with both her father and mother.

Social Capital

Alina cultivated her social capital mainly through her mother's circle of friends. I had the opportunity to visit community spaces with Alina and Jane. At the Asian market, I observed the owner giving Alina chocolates and markers to play with while waiting for her mother. Jane shared that she had been visiting this store since she was pregnant, so Alina has grown up visiting it and developed a friendship with the owner. I also accompanied them to the temple and observed Alina actively participating during the gathering. She made friends by sharing food and enjoyed engaging in conversation with the monastic. When asked who she wanted to play with at the beach, Alina mentioned all of her mother's Thai friends. During a discussion about sharing plants with other Thai friends in the community, Alina was attentive and actively engaged in the conversation:

> **Jane:** *Make it a lot. I'll share it with my friends too.*
> **Nawinda:** *Maybe you can it with Fah, Ying, or others.*
> **Alina:** *Or Fon.*

These examples illustrate Alina's social relationships and connections within her community, primarily built through her mother's networks. She feels a sense of belonging in the Thai/Asian communities, adapting well to their norms and traditions during gatherings. The Thai/Asian adults in these circles provide her with trusting friendship, support, and guidance. Additionally, Alina's mention of spending enjoyable time at the beach with Thai friends reflects her social capital, recognizing her Thai connections as a valuable support system. For a child with developmental delays who is actively working to enhance her social and behavioral skills, Alina's success at Thai gatherings and her desire to include these community connections in her

personal leisure time is a significant achievement. Excelling in social interactions within this familiar cultural setting not only reflects her growing social capital but also her strong sense of belonging and connection to her heritage.

While Alina's social capital currently centers around the Thai community, her social skills are evident across various settings. These skills may enhance her ability to access and benefit from broader community networks in the future. The following quote illustrates her courage in meeting new friends and initiating play:

> **Jane:** "*I think you maybe don't see her make friends yeah like at the playground, she's actually really easy making friends at a the playground and so many times I have been like sharing contact to another different moms at a playground and make friends from there but I mean we didn't finally meet …I mean the second rarely happen but it's the way of her to make friends yeah, I mean most like so she easily makes friend ...first impressions but it's just hard to keep your relationship going sometimes."*

Jane also noted that Alina is building connections with her classmates and other children in the neighborhood:

> **Jane:** *"We had a playdate with her classmate too…they mostly just play whatever they come up together. She had this thing called chanting sometimes it's good. Sometimes it's bad, but they just like, do all that stuff."*
> **Nawinda:** *Where did she meet all those friends?*
> **Jane***: "So mostly through my circle like parents. And, and then some of them are school friends. Yeah, that we connect through parents. Some of them are neighbors. Yeah, that would be like kids at the same age that we met at a playground."*

In the future, Alina will hopefully build strong connections within broader communities, expanding her social capital beyond the support she's currently receiving from the Thai community.

Linguistic Capital

Alina's linguistic capital was evident throughout the home visits. She is fluent in English and knows some Thai words. She expresses herself artistically through various forms, including artwork, drawings, songs, storybooks, and imaginative play.

Alina was born and raised in the United States, with English as her dominant language. Her mother, Jane, has encouraged her to speak Thai, and Alina can pick up and pronounce some basic Thai words accurately. She is beginning to show interest in learning the language. Jane shared:

> **Jane:** "*We mostly speak English but sometimes we also speak Thai. Yeah, I mean, I tried to introduce her to half Thai American. We had one of our friends in [City name]. And we let her know that they also speak Thai so it can like inspiring her to speak Thai or something. Yeah, so we went to like Thai community sometimes, like, Temple. So that would be helpful for her to learn that these people speak Thai, even though we live have here….I feel like she is close to want to learn it. I teach her Thai sometimes like easy word, you know, she really easy picked up and she pronounced right."*

During a home visit, Alina asked me if I knew the meaning of the phrase "*Kob khun ka,*" saying, "*Did you know 'Kob khun ka' means thank you?*" She seemed eager to share her knowledge of Thai, demonstrating her linguistic capital through the use of Thai words and phrases to connect with others. While in the car during a community visit, Alina also requested the Thai song "*Chob Mai,"* which we had joyfully sung together at her house before. This shows Alina's awareness that language and music can enhance our shared connection and joy.

In addition to language skills, Alina expresses herself artistically in various ways. Jane mentioned that Alina sometimes conveys her feelings through cards, saying:

> **Jane:** "*She can talk very well. She is very good at communicating when she's not angry, of course. She can draw like sometimes when she was angry at me, and she did something mean like hitting me. She would make me a card saying I'm sorry mom. I love you. Oh, yeah, she would bring something like that. This one I draw it for you mom...you like it"?*

Additionally, Jane mentioned that Alina occasionally invents her own phrases. Together, they compose and sing original songs, with Jane sharing:

> **Jane:** "*Yeah, sometimes she made up her own phrase. We were singing the song we both write together."*

I have also observed Alina's creativity in composing and singing. During one home visit, after watching Primal Survivor and discussing the topic of not eating meat, I watched as Alina danced and sang a song:

> **Alina:** "*If you want to be a buddha, you could not eat food (3 times). You cannot eat any kind of meat or anything that made out of meat ...you cannot eat fish ... you cannot eat duck... you cannot eat chicken and you cannot eat pork."*

This example highlights Alina's linguistic capital, showcasing her creativity in using language to express emotions through lyrics. Her ability to use language in imaginative ways reflects how she connects with her culture and those around her.

Alina's linguistic capital shines through in her CCW map drawing and narration, where her strong storytelling and illustration skills bring her artistic language to life. In the following figure, she shares an imaginative story about her dream house and displays her illustration skills (see Figure 10). This example highlights Alina's linguistic capital, showcasing her creativity in self-expression through storytelling and illustration. Her imaginative use of language reflects a rich linguistic repertoire. Alina also demonstrated her ability to teach others by sharing her illustration techniques, using both her artistic and communicative skills to convey knowledge. The following figure showcases her home/school artwork collected during the home visits (see Figure 11).

Figure 10

Alina's Illustration and Narration of Dream House

Alina: *This is me wearing a beautiful dress …so now I'm gonna start drawing my dress... just my special dress while it's not different dresses just matching it…so there's a rocket but that's an old rocket and it doesn't have flue or gas anymore and it's very XXX. Oh no, they put it in a museum. Oh, I forgot to make the face like wooo…she's wearing like pretend elephants dress so we want to draw…I wanna draw my house…Oh, that's a good stream …actually that shouldn't be a stream. It should be a river or a creek or maybe a little creek and it's gonna be at neighborhood Avenue.*
Nawinda: *I can't wait to see your house right here!*
Alina: *There you are.*
Nawinda: *Do you want to be in the castle?*
Alina: *Oh, mine is going to be pretty bricks…that's the way to come out. So there's like a button here to like come up and down and you ought to do the secret handshake. So the handshake is like a snap high five. And then you and then you do a little Oh, like dance around to like spin. And then you could go in the house…So now I'm just going to draw my garden here the flowers I want it to be sxxx of flower …so there are all my flowers now I'm going to draw my stream…there's two colors of blue water…that's just for decoration. And, also there's going to be a little bridge…*
Jane: *Is that your castle?*
Alina: *Yes, it is and they're super rich*
Jane: *Is this garden?*
Alina: *And also that's called the tomato flower and you could pick tomatoes there. And also people that free people are allowed to do it. But there's a camera right here that I want to draw right now. Okay, there's there's bad guys doing this. Because he wants to steal tomatoes. I'm gonna say you're not getting away with my tomatoes or my flower.*
Jane: *To protect your Garden?*
Nawinda: *So, they need to ask you first. Alina, Can I have your tomato?*
Alina: and *I could say yes or no. And I am gonna draw myself. I want to draw my brown hair.*
Nawinda: *Do you pick up tomato to cook too sometimes?*
Alina: *I want to make spaghetti. Meatballs. I got meatballs.*
Nawinda: *Do you know how to draw spaghetti?*
Alina: *I know how to draw spaghetti. First, you just draw the noodles. And then you …I really like spaghetti so I want to show everybody that I really like spaghetti.*
Alina: *First do an oval. And then you draw like squiggly line. Just like that. And then you just grab a red crayon. And then you just start putting like, the tomato sauce. Just like that good job and then after that you get this black marker and draw like circles for the meatball. I want mine to be Swedish Meatballs. I love they're actually salty. So I like salty stuff. Sometimes I'm actually a picky eater.*

Note. This figure displays Alina's drawing of her dream house and spaghetti along with her narration.

Figure 11

Alina's Artwork

Note. This figure displays Alina's artwork and creative expression.

Navigational Capital

Alina's parents play a crucial role in helping her navigate school life. They have advocated for her to participate in a mainstream classroom. However, due to several factors presented by her previous public schools, which highlighted the need for special education placement, she is now enrolled in a self-contained therapeutic school to develop her social and behavioral skills. Despite the long daily commute, Alina demonstrates remarkable resilience and continues to thrive at school. Jane, shared:

> **Jane:** *"Alina first went to [City name] Public School. And that was when we learned about her challenging things. And she didn't have good time there because she has never been participating in a big group before. Because she was born before COVID. And then COVID hit, and we were like stuck in apartment for the whole time. And we barely had*

any friends, so she barely meets any other people except me and her dad. We lived in closed environment. Had no community at all. And by the time she went to those schools, that was when she learned how to be in a big group of more than just family. Yeah, so I think that is very hard for her. So right now she goes to XXX school. It is a therapeutic school. Alina got suspended from [City name] Public School twice. First time from X school. She got eliminated out and we got into [School name] after her IEP placement. And then after [School name] she moved to a different school. It is called XX school. And then she got eliminated from there again because they won't be able to support her, even though she had like ABA therapist helping during the day. But her symptom got worse every day and they won't be able to handle her. So then we moved her to XXX school and she has been in XXX for like, almost a year and a half now and she's getting better."

At Alina's new therapeutic school, students work on individualized goals tailored to their specific needs, rather than following a common curriculum. Alina has made significant progress in key areas such as following directions, staying in her space, using appropriate language to express her feelings, and refraining from externalizing behaviors like hitting and kicking. Due to this progress, she is now transitioning to a different class where she will focus on learning new skills. Her parents had initially advocated for an inclusive classroom, but her previous behaviors made it unsafe for her to participate in a typical public school setting. However, Alina's hard work and resilience are helping her move forward. Alina's positive perception of school is vividly expressed and narrated through her drawings. Her artwork (Figure 12) reflects her feelings and experiences, offering insight into her connection with school, teachers, and peers:

Figure 12

Alina's Drawing of School

Jane: *How many kid in there?*
Alina*: That will be six…So X, XX and also there's going to be XXX…*
Alina: *Really big big school*
Alina: *that's the babies club. And also the ladies play. And also there's recess down here.*
Alina: *there's the playground. So they are the two swings.*
Alina: *X looks like his sister...but don't draw her with the face like that. Not like, ooh, now I'm going to draw her with this beautiful…She's kind of wearing like a princess dress…also has brown pony tail…and that's her smile…draw her shirt. And it has word that says be kind, but you just can't see it. she's wearing to the gym at school. Oh, because she just liked wearing pajamas.*
Nawinda: *Your school is so big.*
Alina: *Yeah, it's a big school. Also, I'm gonna draw some more constructors..it's kind of like a monkey bar. And also they could do like cool tricks and that's the center so I want to draw a little circles there and also there's a ladder there. So I want to draw them.*
Alina: *That's actually my real teachers.... so actually there's gonna be one that's named Miss XX.*
Nawinda: *What color of her shirt that she usually wears?*
Alina: *She usually likes to wear black sometimes she just wears like XX…*
Alina: *there's only first grade and kindergarten. So all of my kids are at kindergarten.*
Alina: *Potty is downstairs here.*
Nawinda: *who is your favorite teacher again?*
Alina: *X*
Nawinda: *Teacher X is watching over kids who are playing in the playground.*
Alina: *But it is not a playground when time… when school is starting. Okay. And did you know that bell?*
Alina: *That things like ding ding ding ding. school Time, lunch time. That's the cafeteria.*
Nawinda: *What do you have inside your classroom?*
Alina: *There's a toilet. And then cafeteria. That's the class. That's just storage room. Oh, and also there is the people who are on business to watch people that are being safe and that's only for prevention because those are the people that only helps people when people are XX and they say prevention.*
Nawinda: *Teacher X, why is he your favorite?*
Alina: *He is actually kind and now I'm gonna draw the girls 's play area. Actually, there is OT days.*
Jane: *What does OT room look like?*
Alina: *There's going to be big slide…also there's going to be a gigantic ball pit…skydiving... (skydiving inside the room?) Yeah. So, there's like a gigantic slide that points up and then there's like the ceiling is actually made out of blanket…So now that's this is a gigantic slide. It's bigger than that one.*
Jane: *Wow, they have a lot of slides.*
Alina: *Yeah, so right now there's a kid playing.*
Jane*: This OT room is the most fun room, isn't?*
Alina: *Yeah, I wish you could go there mommy.*

Note. The figure illustrates Alina's drawing and narration of school during the CCW map activity.

Through her illustrations, narration, and conversation, Alina demonstrates positive experiences at school. She expresses in detail about her friends, teachers, staff, play spaces, and the school layout, all in a positive light. This suggests Alina possesses navigational capital, as she is familiar with school resources, norms, and expectations, which support her in navigating the school environment effectively.

Resistant capital

Alina has enhanced her resistant capital by actively participating in cultural activities that equip her with the skills and knowledge to advocate against unfairness and discrimination related to her Asian heritage. These experiences not only strengthen her resilience but also cultivate a deep pride in her cultural identity. Jane, her mother, enriches Alina's cultural experiences by introducing her to the Thai language, connecting her with the Thai community, and engaging in religious events together. Jane shared:

> **Jane:** "*Yeah, she's open to the culture ...to everything but it's just like she might not be ready to learn Thai yet. At this moment that she is open to listening to the song. And I observed that sometimes they when she heard us speak Thai? She repeats the work. All those words with us… maybe in the near future.. I feel like she is close to want to learn it. I teach her Thai like sometimes sound like easy word, you know, to she really easy picked up and she pronounced right."*

> **Jane:** "*We mostly speak English but sometimes we also speak Thai. Yeah, I mean, I tried to introduce her to half Thai American. We had one of our friends in [City name]. And we let her know that they also speak Thai so it can like inspiring her to speak Thai or something. Yeah, so we went to like Thai community sometimes, like, Temple. So that would be helpful for her to learn that these people speak Thai, even though we live have here."*

Jane also highlighted Alina's determination and strong will, qualities that will likely help her navigate adversity.

> **Jane:** "*I think Alina is very creative. And she's smart. She also knows what she wanted. She has strong will and she wanted to do what she wants. I think I find that very strange. Because in Thai culture, we need to follow what adult or other people say. And as growing up, when you make a decision as a Thai, it's kind of not easy because you're scared to make a decision by yourself. But for Alina, I think she knows what she wanted, she wanted to do what she wants, and I think that it's sort of strength."*

Alina is cultivating pride in her Thai identity by participating in Thai activities and expressing a growing interest in learning the Thai language. She is also developing the skills necessary for advocacy. Together, these experiences will enhance her resilience and empower her to combat unfairness and discrimination.

During the CCW map activity, my interaction with Alina revealed her strong self-awareness of her biracial identity, as she recognized distinctions in skin tone and hair color between Asian and White individuals. When I noted that her hair was similar to mine in color, she confidently asserted her unique biracial identity, proudly highlighting her red hair, thereby displaying her emerging resistant capital.

> **Alina:** *Actually I'm gonna draw Brown because I got brown hair.*
> **Nawinda:** *I have brown hair too.*
> **Alina:** *Yeah, but mine has a little bit red because of my dad.*

Alina is currently on a journey toward fully embracing her Thai identity. Her mother shared insights into how Alina used to some challenges in accepting this part of her heritage:

> **Jane:** "*She does sometimes upset herself that she wants to have white hair because she like to be Elsa and has blue eyes, white hair, things like that. And I mean, there's some time that she feels like she may not look good enough in a playground or she wanted to go play with a blonde girl and she doesn't want to play with her. I mean, it is an experience that we have had... Because you know when we tried to play with somebody like blonde white ... she kind of not in the range and she was still upset sometimes. And she come say like I want to have blonde hair. Okay, yeah blue eyes."*

Alina's recent mention that she has brown hair with a hint of red from her dad reflects her growing awareness and acceptance of her biracial identity.

Additionally, Alina possesses an awareness of social expectations and norms, and she actively conforms to them. During the home visits, we had the following conversations:

> **Session: Free play**
> **Nawinda:** *I am trying to look (out of window) at what people wrote on the wall… that's one say run. That's the only thing that I can read. I cannot read this one. I don't know what they are trying to write.*
> **Alina:** *It's bad people. You should not look at it.*

> **Session: Free play**
> **Alina:** *Did you know "take the L" means? You're a loser so people shouldn't say that. It's threatening (she expressed this out of context.).*

> **Session: Art - drawing**
> **Alina:** *I wish I could take off the clothes but I don't want to be topless because I can only take off my clothes if you're not here ... just my mom or me.*

These examples illustrate Alina's awareness of social expectations and norms, as well as her confidence to advocate for what she believes is right.

Other Strengths and Assets

During the home visits, I also observed additional strengths and assets in Alina beyond the scope of the CCW framework, specifically her generosity and her ability to reconcile. I discuss these qualities further in the following sections.

Generosity

Throughout the home visits, I witnessed Alina's generosity shine through in various moments. At the temple, she would collect food from the potluck table and offer it to others. During a trip to the lake, she shared half of her banana with me, and later, she gave her balloon to a musician. To regulate her desire for the balloon, she reassured herself aloud, saying it would only serve as decoration if she took it home, and she didn't really need it. Alina also shared half of her mooncake during home visits and often delighted in preparing treats for me, saying, *"Oh, I have a treat for you. It's something you would like."* The mother reflected:

> **Jane:** *"I think the way to be helpful it made her find the happiness., I remember when she talked about that day she gave another people balloon. And she feels so happy. Remember how happy I feel… like she found the happiness and peace. And I think she kind of try to connect it. Like how, so you know, she is struggle with mad or anger. And then she just like start to find the place for her. Yeah, I think this might be that why she's trying to connect with that."*

Alina finds joy in her generosity and in caring for others. Reflecting on these moments of happiness helps her regain a sense of calm, particularly when she feels upset or angry.

Reconciliation

Alina is aware of her anger and is actively working on developing better emotional regulation. After a moment of reflection, she often apologizes for her behavior, explaining that good friends shouldn't be rude to each other. She seeks to restore the connection by initiating conversations on shared topics, such as mutual friends. Even hours later, she remembers her actions and apologizes, for example, saying, *"I'm sorry that I ignored you when you said good afternoon."* I also observed her hugging her mother and apologizing for being rude and hitting her, saying, "*It's actually a fun day at the lake. We don't need to go skiing. We move on.*" Jane also shared:

> **Jane:** "*She can talk very well. She is very good at communicating when she's not angry, of course. She can draw like sometimes when she was angry at me, and she did something mean like hitting me. She would make me a card saying I'm sorry mom. I love you. Oh, yeah, she would bring something like that. This one I draw it for you mom...you like it?"*

These examples showcase Alina's awareness of the emotional and physical impact she may have on others, along with her sincere apologies and desire to mend relationships after such incidents.

Parent's Perspectives and Practices that Enrich and Extend the CCW Theory

In the following section, I describe Alina's mother's perspectives and practices that enrich and expand upon the CCW framework. This includes her views on inclusion, her advocacy skills, and her insights on the benefits of the CCW map activity.

Inclusion and Advocacy

Alina's mother, Jane, is actively supporting her daughter in navigating school life. While she desires her daughter to be in a mainstream setting, especially considering the isolation caused by the pandemic, trauma, and the lack of an extended family, she remains open to special education placement, prioritizing what will best support her daughter's growth and well-being. During one of our sessions, Jane reflected:

> **Jane:** *"I think we did have family struggles that mostly impact of Alina's life in her early age. That's why she has been having this challenging, of course in school and affect her social life and her education. You know, that why I'm looking forward for supporting her. I mean, I'm always supporting her, but also looking forward for her to get better, and learn the skill that she needs to go through this trauma, you know, yeah."*

In another session, she stated:

> **Jane:** "*Alina first went to [City name] Public School. And that was when we learned about her challenging things. And she didn't have good time there because she has never been participating in a big group before. Because she was born before COVID. And then COVID hit, and we were like stuck in apartment for the whole time. And we barely had any friends, so she barely meets any other people except me and her dad. We lived in closed environment. Had no community at all. And by the time she went to those schools, that was when she learned how to be in a big group of more than just family. Yeah, so I think that is very hard for her."*

> **Jane:** *"So right now she goes to XXX school. It is a therapeutic school. Alina got suspended from [City name] Public School twice. First time from X school. She got eliminate out and we got into [School name] after her IEP placement. And then after [School name], she moved to a different school. It is called XX school. And then she got eliminated from there again because they won't be able to support her, even though she had like ABA therapist helping during the day. But her symptom got worse every day and they won't be able to handle her. So then we moved her to XXX school and she has been in XXX for like, almost a year and a half now and she's getting better."*

Alina's mother's perspectives and actions demonstrate her navigational capital, as she actively works to support and advocate for her daughter's educational needs. Currently, she is trying to advocate for her daughter to return to the general education setting, despite facing several setbacks in previous attempts.

New Learning from Alina's Artistic Expression

Alina's mother expressed her appreciation for the CCW map activity, noting how engaged her daughter was and how she narrated the process throughout. This activity reassured Jane of the strong bond she shares with her daughter. Initially, when Alina expressed the aspiration to become a mother, she interpreted it as a reflection of feelings of isolation or a sense of lacking. However, through the CCW map, she discovered that her daughter draws inspiration

from her work and nature. The activity has deepened their bond and fostered greater understanding between them.

Teo

Teo is a 4-year-old Asian boy with autism spectrum disorder (ASD). He currently lives in the United States with his Taiwanese family, which includes his mother, father, and sister. Teo is bilingual, speaking both Chinese and English, with Chinese being the dominant language at home. While the family generally speaks Chinese at home, his sister prefers to speak English. Teo is increasingly using English and has become quite fluent in it. His family moved to the United States in 2018, and Teo was born in 2019. Growing up during the pandemic, Teo missed opportunities for social interaction and did not attend school until 2022. Although the family shared that they are not very proactive in reaching out or meeting new people and they do not know many of their neighbors, Teo has a strong bond with his grandparents. They occasionally visit and stay with the family for extended periods, sometimes for nearly three months at a time.

Teo is currently attending two preschool programs, one public special education program and one private preschool program. He is also receiving ABA therapy sessions at home. Teo's mother, Mei, shared that Teo has one good friend in the private preschool and recently began engaging in play with his classmates after several months in the special education program. Teo's first school was a private Japanese institution, where Mei would occasionally drop him off to help him acclimate to school life. However, Teo struggled with several aspects of the school environment. He found it challenging to understand the language spoken by others and was uncomfortable with the strict discipline. Additionally, his difficulty sitting still and staying focused made it hard for him to follow instructions, contributing to his dislike of the Japanese school.

Teo has several notable strengths. He possesses a caring and friendly personality, along with a strong drive to engage with electronic devices and technology. When exposed to tech-related tasks and play, he becomes highly focused and engaged. He expresses himself well and effectively communicates his needs and perspectives using both Chinese and English. Teo also demonstrates great curiosity and a keen attention to detail. Additionally, he has an impressive memory for brands, models, logos, signs, and numbers. Several of Teo's strengths and assets align with the six forms of Community Cultural Wealth cultural capital (CCW; Yosso, 2005). In the following sections, Teo's strengths will be portrayed using the CCW framework, along with other forms of cultural capital outside the scope of CCW. Additionally, the practices and perspectives of how his family builds on or extends this theory will be discussed.

Cultural Capital

In this section, Teo's strengths based on his parents' interviews and observation during the home visit sessions will be portrayed using the CCW framework (i.e., aspirational capital, familial capital, social capital, linguistic capital, navigational capital, and resistant capital) along with other forms of cultural capital that shape his meaning making.

Aspirational Capital

Teo's aspirational capital is clearly demonstrated by his strong drive to engage with electronic devices and technology. He exhibits deep focus and enthusiasm when participating in tech-related tasks and play. For example, I developed an activity around "opening a mobile shop" and invited Teo to collaborate with me on creating a storybook about a mobile shop. I used this storybook project as a tool to explore his various forms of cultural capital, which will be further detailed in subsequent sections. For the activity, I provided printed images of electronic devices and cartoon characters, encouraging him to craft the story. Over the course of about two hours,

Teo was highly motivated and engaged, eagerly writing the names of people, logos, models, and numbers, as well as drawing lines to complete the storybook (see Figure 13). Additionally, Teo asked several insightful questions throughout the activity and responded thoughtfully to mine. The quotes and dialogue throughout this section provide valuable insights into Teo's aspirational capital.

Figure 13

Storybook – the Mobile Shop

Note. This visual showcases some examples of the storybook - a mobile shop.

Teo's aspirational capital is further demonstrated in other play sessions, where he frequently expressed his dreams of owning multiple mobile phones and electronic devices. He was particularly detailed, specifying the brand, model, and series of each device (see Figure 14). His mother added that, *"He doesn't have any interest in like some characters like police officer...he never shows interest on what people are doing."*

Figure 14

Teo's Dream

Nawinda: *You don't have a mobile phone yet, right?*
Teo: *yeah, because I'm still small.*
Nawinda: *But maybe when Teo grows up, you can have apple watch like this.*
Teo: *And phones …I will buy iPhone mini 10… Google Pixel 10 Pro..Samsung Note Mini …Samsung Mini 3.*
Nawinda: *Yes,Samsung mini3. Do you also want a laptop? MacPro when you grow up?*
Teo: *I'll buy and I'll buy an LG.*
Nawinda: *Okay you will buy LG*
Teo: *Do you have LG before?*
Nawinda: *Yes, I have only LG television, but not phone.*

Note. This figure captures Teo's drawing and our conversation about his aspiration.

While Teo may not yet be certain about the career he wants to pursue, he demonstrates strong enthusiasm towards owning advanced technology. His imagination and self-drive are evident as he envisions his future accomplishments.

Familial Capital

Teo has received strong support from both his immediate and extended family, which is reflected in various aspects of his development. Throughout the home visit sessions, he demonstrated several forms of familial capital. Growing up in a bilingual environment where Chinese is the dominant language, Teo has developed strong communication and reading skills in Chinese. His parents have also exposed him to multiple languages by enrolling him in various preschool programs, including those where he encountered English, Spanish, and Japanese. To support his literacy development, his parents provide him with Chinese and English storybooks (see Figure 15).

Figure 15

Teo's Storybooks

Note. This image showcases Teo's storybooks in both Chinese and English.

In one of the home visits, Teo's mother, Mei, shared her approach in cultivating her child's Chinese/Taiwanese cultural knowledges through the Chinese storybooks saying:

> **Mei:** *"Actually, I'm always like quite anxious about they will know nothing about Chinese culture. When I tried to buy some books more about Chinese, they are not that interested in. So I don't know what to do… like this one.. this is for the tradition market….all kind people use in Chinese new year like a dry stuff and dried mushrooms…yeah, but they're not interested in it. And also this is like the very classic Chinese story about like, Journey to the West. It's about like, just like fairy tale."*

Mei also mentioned that, like many other Asian parents, she places strong emphasis on her child's academic skills, saying:

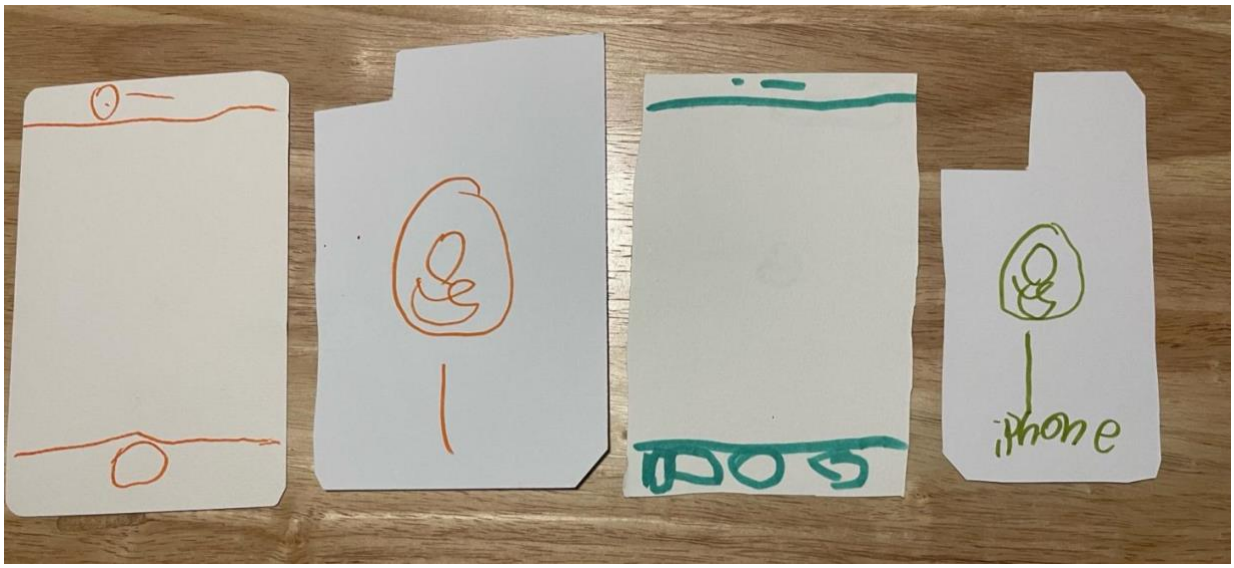
> **Mei:** ***"****You can tell the Asian parents at least Chinese or Taiwanese parents put more attention in an academic… way you can see the bookshelf like yeah, they may got some books like this book is to teach kids about like the opposite, about number like five shapes and colors about like animals."*

Through conversations with Teo's mother, it is clear that his parents make dedicated efforts to foster Teo's knowledge and skills rooted in Chinese culture, building his familial capital. Moreover, Teo's strong academic and literacy skills likely stem from his family's values and emphasis on education.

Following my observation, Teo's parents also nurtured his interest in technology, viewing it as an asset and encouraging him to develop related skills. For example, Teo is allowed to use a mobile phone to text his grandparents, translate languages, and watch videos. His parents also support his creativity by providing materials for him to draw or make "pretend phones," (see Figure 16) which he uses to craft paper phones. Additionally, they take him to department stores, knowing his fascination with elevators, and visit phone shops to further engage his interest in technology.

Figure 16

Teo's Artwork: "Pretend Phones"



Note. This image features Teo's handmade paper mobile phones.

Throughout the home visit sessions, Teo frequently mentioned his Taiwanese grandparents in various contexts. He spends a significant amount of time with them during their visits and during a photo session he provided specific details about the activities they enjoyed together. Given his strong interest in technology, Teo often texts or calls them. He affectionately refers to them as "my Chinese friends" when talking about listing his name/contact information in Chinese (see Figure 17).

Figure 17

Teo's Expression about Grandparents

Photo session: Camping
Teo: *It with my PoPo.*
Nawinda: *Did you sleep in the tent too?*
Teo: *yes, the North face.*
Nawinda: *Were you inside?*
Teo: *No, I was with X (sister). This is for PoPo.*

Photo session: UW Cherry Blossom
Nawinda: *And then mommy and then your sister*
Teo: *and then there is more*
Mei: *grandparents …we have other photos with them.*

Photo session: Pumpkin Patch
Nawinda: *Grandma and grandpa*
Teo: *I like this but I think it's hot that time.*
Nawinda: *It's hot? you like activity but it's hot that day?*
Mei: *You meant the pumpkin patch? oh yeah that's certainly become so hot and we were just too much and we don't bring the umbrella this is just such a bombers so the sun is just so really hot.*

Note. These conversation excerpts occurred during the photo session where Teo, Mei, and I looked through the photos together.

The quotes above highlight Teo's strong connection with his grandparents. As we looked through the photos together, he vividly recalled detailed memories of his time with them—even for photos in which they were absent.

Teo draws strength and shapes his identity from his close familial connections. His social circle primarily revolves around his family, and he frequently references family members, including his grandparents, during activities. He shows a particularly strong bond with both his mother and father, often including their names in his drawings. While his relationship with his sister has been less close, it has been improving recently, as he occasionally mentions how much he enjoys playing pretend rides with her. From my observations, Teo is very genuine in expressing his views, much like his mother, and displays the thoughtfulness of his father. He is remarkably intelligent, especially when his parents nurture his interests and support his learning.

Social Capital

Teo’s social circle is relatively small, centered on his immediate and extended family. He primarily interacts with adults, such as teachers or other grown-ups, rather than with children his age. However, he does have one close friend at school, whom he often mentions when asked

about his friends. According to Mei, his teacher reported that Teo and his friend get along very well and positively contribute to each other's day (see Figure 18).

Figure 18

Teo's Social Circle

> **Mei:** *"He does not interact with people (kids) but he really likes to interact with adults, like teachers or teacher assistant or any other adults…adults are more concentrate on conversation or more aware of how to keep the conversation on ... because when he turns to the kid ... the conversation will just stop .. because conversation cannot go back and forth… but based on my observation he is just not interested to other kids it's not because he tries and fails so I don't know why."*
>
> **Mei:** "*I don't see he has too many interactions with kids and he only has one friend in his preschool. But, um, I never see they play together. But according to a teacher, they say they just like, they just click on. They're doing very well. And he always can make each other better in that day…And now, the second year, the beginning of the second year, he started to go to the special education. So he only have one day in that private preschool. And the rest of four days, he goes to public preschool for special education, and his friends goes to school only one day in that private school, but he has no chance to meet him because his friend goes through preschool on Friday, and my son go to the school on Wednesday…as far as I know, that's the only friend he got."*

As Mei shared, Teo's social capital includes his teachers at school and a close friend. He understands who he can turn to for support and companionship.

Teo seems very aware of his limited social circle of peers his own age. During the storybook project and CCW map session, we discussed:

> **Session: Storybook project**
> **Teo:** *My friend only have one… Milo.*
> **Nawinda:** *Which one do you think he will like?*
> **Teo:** *Galaxy S for ... nono ...S252304.*
>
> **Session: CCW map**
> **Nawinda:** *Are you seeing Milo often?*
> **Teo:** *I'm seeing him on Friday.*

Mei elaborated on their Teo's strong connection with Milo, saying:

> **Mei:** ***"****He can't meet him on Friday because he's not in the preschool at Friday. They met once like one month ago because on Tuesday, Milo, he has a drop off because the parents*

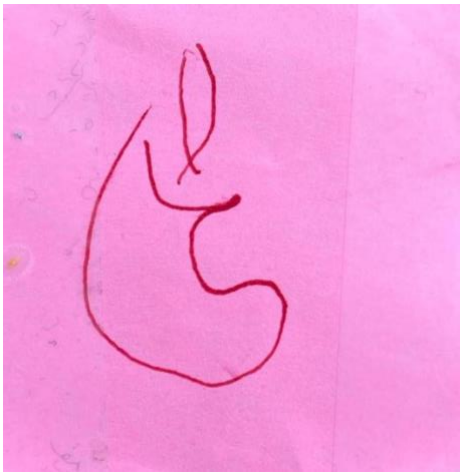
> *need someone to take care of him and a preschool is very nice because usually people don't do one day drop off but Milo is like previously Full Time enrolled in this preschool …so they met and play happy and when I pick him up he said play with Milo … did you met Milo? he said yeah he's here today."*

Teo's strong bond with Milo is clear, as he mentions him each time we discuss friends, indicating Milo's role as a supportive partner at school. His mother also affirmed the depth and significance of their connection. She hopes that his social circle will expand as he builds connections with other children at school.

Despite having a small social circle, Teo demonstrated excellent social skills throughout the home visits. For instance, when we first met, he greeted me joyfully at the door, saying, "*Are you going to speak Chinese with me?*" He is incredibly sweet, friendly, and caring. Teo often initiated play and eagerly participated in most activities we did together. He also has a natural ability to foster and maintain relationships. For example, he ran to me after lunch, politely letting me know he would finish soon and then come play. He even made several paper phones for me and created an Apple logo to stick on the back of my case (see Figure 19).

Figure 19

Teo's Apple Logo Drawing



Nawinda: *Can you tell me why you have an apple logo here and put it here?*
Teo: *Because hope you'll feel bright.*
Nawinda: *Oh, so that I can see it brighter?*
Teo: *Yeah.. But still, but still, but the tapes still coming because I put it, I put it and then that keeps coming up. Because this coming out…For you to see brighter…to see brighter.*

Note. This figure showcases Teo's drawing of the apple logo for me along with our conversation.

Teo shows a remarkable attention to detail, remembering things like my full name, phone number, and email, and he eagerly asked about our next visit. During our time at the playground, he joined me in a game of chase and shared the slides with other children, demonstrating patience by waiting his turn. When a friend accidentally bumped into him on the slide, he was quick to reassure everyone, saying, *"I'm ok, I'm ok."* Additionally, he even shared a bag for collecting dog waste during our walk, and as we strolled, he initiated conversation by pointing out shadows and asking questions about structures he noticed. Teo is highly observant, expressive, and engaging in social interactions.

Teo's mother, Mei, provided some insights into how Teo can further develop his social capital, noting that he often initiates conversations by asking adults if they can speak Chinese:

> **Mei:** *"Talking about his social skill. I think he still need like to respect other property. Like, you cannot just grab other person's phone and ran away. He's still doing a lot. And like, he does not like to interact with kids. Yeah. And he also doesn't want to join like, dancing or singing activities...he is not interested in that. So that's what makes him like have been in the classroom that well, but he really likes to talk to adults. Like when at school recess. He never talked to other kids. He will talk to another classroom teacher say... do you speak Chinese? and we speak Chinese too... the teacher is from Taiwan as well. And I once met that teacher during the field trip and the teacher said while he would like to talk to me and I always encouraged him to play with other kids but he always come to me because he doesn't like to play with kids."*

Teo demonstrates a range of social skills, which are evident during home visits and through Mei's insights. He is aware of the importance of connecting with people who share his cultural identity and shows interest in expanding his support network. It is hoped that as he continues to build relationships at school and within the broader community, his social circle will grow even further.

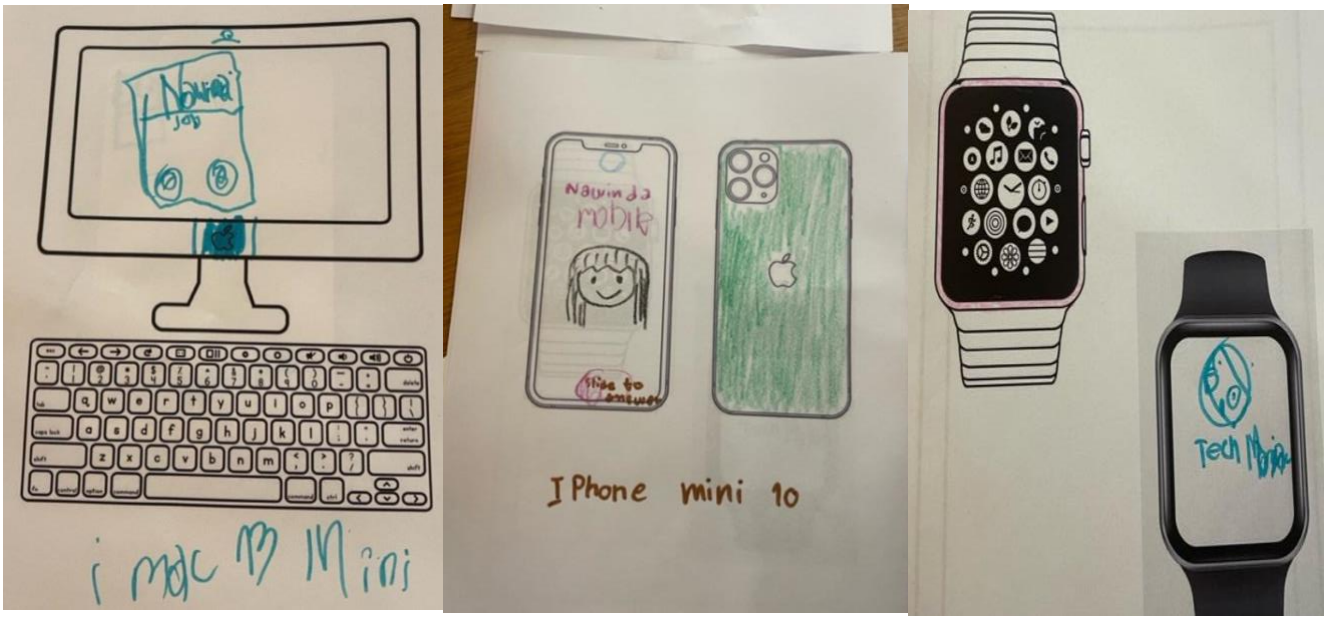
Linguistic Capital

Teo possesses rich linguistic capital, demonstrating creativity and artistry in his communication. His motivation to explore languages thrives when supported by technology.

He enjoys drawing electronic devices, often incorporating conversations into his artwork (see Figure 20). He frequently writes on a whiteboard, preferring feedback from his parents. Mei shared: *"My son really enjoys writing on a whiteboard…he likes to write and he wants me to reply on the whiteboard instead of just talking to him. That's one of his obsession."* Teo also loves creating paper phones to give to people. He is highly motivated to write names, phone numbers, emails, and addresses. Mei also shared that Teo has the remarkable ability to recognize all the car brands and their logos and has a passion for reading traffic signs, stating: *"He also like cars I mean he likes to recognize all the car names ... he really likes the symbols sign something like that. So the car the brand he likes to read all the stores he's not interested in cars he is interested in symbol he really likes a sign like stop sign like potential danger."*

Figure 20

Teo's Artwork



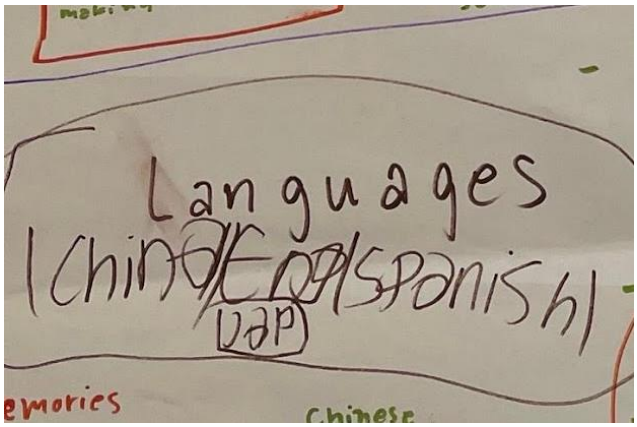
Note. This figure showcases Teo's artistic expression reflecting his deep interest in advanced technology.

Bilingual in Chinese and English, Teo communicates well in both languages. Although I did not observe him speaking Chinese with his parents, I have seen him reading Chinese storybooks and listening to his mother speak Chinese. Mei commented on Teo's Chinese speaking skills as not being fluent when asked, saying: *"No... Some of our friends also speak Chinese and when we have like friend gathering... he always speak with adults instead of the kids... so that's another source that he learn Chinese from our friends ... or by ...YouTube channel he watch...but I think most of the time he watches English channel so I would say 90% of Chinese is from us because he has no other resource."* When asked about Teo's English learning, Mei mentioned that he began learning the language from his sister before starting school in September 2022: *"He learned this (English) from his sister because his sister tends to speak out in English at home or at school. And then he goes to school at 2022 September. So, to start off learning English from then".* She also shared her perception of Teo's English reading skills, saying: *"He can read but he may not understand because I found out that he's really good at like recognizing words. He can read out loud. So, he really knows how the words pronounced but he may not know the meanings And he may not understand the sentence."*

Teo's passion for technology enhances his linguistic abilities, as he uses it to support his learning and expression. For instance, when asked to translate Chinese phrases, Teo confidently used a translation app to assist. His confidence in language skills is evident. For example, while drawing a Community Cultural Wealth (CCW) map, he wrote down that he knows Chinese, English, Spanish, and Japanese (see Figure 21).

Figure 21

Teo's CCW Map



Nawinda: *You can speak English and Chinese right?*
Teo: *It is Chinese... S-p-a-n-i-s-h (spelling while writing)*
Nawinda: *Do you speak Spanish too?*
Teo: *Yeah, but not XX it is only hola.*
Nawinda: *So, you speak English and Chinese and Spanish?*
Teo: *Always speak Japanese though but only a short word.*

Note. This figure displays Teo's writing and narration of the languages he knows during the CCW map session.

During a visit to the community hall, Teo noticed a Spanish hand-washing sign and applied his English decoding skills to read every line (see Figure 22). I also noticed him humming the rhythms of ringtones while we were walking at the park. His mother mentioned that Teo sometimes makes her sing songs he enjoys as well, saying: *"He is singing right here. (Teo: I think love song)…there's a period of time he really likes some Japanese song and he forced me to sing it and I have to try to memorize."*

Figure 22

Hand Washing Sign

Note. This figure illustrates the handwashing sign in the community restroom, which Teo carefully read almost every line of.

I further explored Teo's language skills during our tech-related art activities. In one session, Teo shared that he has Chinese names that can also be written in English. Since he is not yet able to write in Chinese, he wrote the English version of his Chinese name instead:

> **Nawinda:** *Can I write your name? ...Can you write your name please?*
> **Teo:** *So, I don't have a phone number (he loves to write phone number next to name)… I have Chinese too… my Chinese name can also keep in English.*

This reflects Teo's linguistic capital by showcasing his ability to navigate and adapt between languages, even when he can't yet write in one of them. His awareness of having both a Chinese and an English version of his name shows his understanding of the connection between language and identity.

Teo's linguistic capital is further enhanced by his parents' dedication to his language development. Mei shared that they have a nightly routine of reading storybooks before bed, saying, *"Most of the time, we enjoy story reading. We read every day before sleep"*. She also provides Teo with storybooks that feature both Chinese and English. While I was examining Teo's collection, she handed me a dual-language version and encouraged him to read it aloud for me: "*This might be easier because it has Chinese version and English version altogether. So you can understand what is inside. Teo can tell you what happened. Cho- Cho has a cold… he is shaking."* This demonstrates Teo's familiarity with the book and his ability to effectively read or retell the story. When asked to share his favorite storybooks, Teo explicitly mentioned that all his favorites are in Chinese:

> **Nawinda:** *Do you love to read storybook? Do you have your favorite storybook that you can read for NU?*
> **Mei:** *Can you go grab it in your bedroom? Okay, storybook you love it please grab it and show it to NU?*
> **Teo:** *My favorites are all in Chinese.*
> **Nawinda:** *So, these are all your favorite one?*
> **Teo:** *She has a Cold…*

Teo's expression of having all his favorite books in Chinese highlights his linguistic capital, showcasing his ability to read and understand his home language. This preference and familiarity with Chinese-language books also demonstrate his cultural connection and the literacy skills he has developed within his family's linguistic environment.

Navigational Capital

Teo's parents have been actively supporting the development of his navigational capital by exposing him to various educational environments to equip him with diverse tools for navigating the world. They want him to experience a broad range of general education, which is why he currently attends two schools: a public special education program three days a week and a private preschool two days a week. Additionally, during the summer, his parents enrolled him in a two-week pre-K camp to ensure he stays engaged in group activities and doesn't lose touch with social learning experiences.

Before Teo started official preschool, his parents enrolled him in a Japanese drop-off preschool to help him adjust to school life. His mother explained:

> **Mei: "***I enrolled him in Japanese preschool. It's just for the transition because I know he's going to be full enrolled into a private school in in September, but I want him to get ready for the class. So, I found a preschool that they can do drop in only twice a week. And I want him to get used to the group like school group, you have to obey to the role something kind of school environment."*

Teo will soon be attending a Chinese public school. His mother shared:

> **Mei:** *"There's a Chinese public school in XX and we have to get lottery to get involved if you want to get in and he got in and now I'm not sure if he's a good fit because XX tend to have like more assignments. I don't know if he can survive in that environment. I don't know."*

This insight highlights the family's dedication to finding a school that aligns with Teo's cultural and linguistic strengths.

Teo often expresses a dislike for school when asked about it. His mother, Mei, provided some insights into his challenges, explaining that Teo struggles with transitions and resists discipline, which she believes may be related to his autism:

> **Mei:** "*And so two things might make he doesn't like to go to school ... Transition is always hard for him. That is always an issue for autism kid or ADHD ... something like that. And second he doesn't like to be disciplined. He doesn't like to be told what he should do. He wants to choose whatever he wants. And it's really hard to change his mind like he wants to do this. So, I guess that's the two main reasons for that. Why he doesn't want to go to school."*

Mei also noted that Teo enjoyed school during his first year at a private preschool, as it was a classroom for young children where the teacher placed less emphasis on discipline:

> **Mei:** *"He likes to go to school when he is in his first year to private school because he bonds very well with the teacher, and I believe that's because his first classroom is for the age of the younger students. So, teacher doesn't emphasize on discipline that much. So, he's okay with that. But now this classroom is for older kids, and the teacher… their main goal is to make them to be ready for kindergarten. So, they want to emphasize the discipline more. And he doesn't like that."*

Beyond the reasons Mei shared, Teo's dislike of school may also reflect his limited support network there. When I asked him about his favorite teachers at school, Teo mentioned that, "*I don't like school".* However, Mei mentioned that Teo enjoys interacting with one Taiwanese teacher from another classroom, asking if she speaks Chinese like he does. This interaction reflects his navigational capital, as he seeks support from individuals who share his cultural background. By doing so, he may be resisting pressures while navigating the complexities of being in a predominantly English-speaking setting. The mother shared:

> **Mei:** *"…when at school recess. He never talked to other kids. He will talk to another classroom teacher say... do you speak Chinese? and we speak Chinese too... the teacher is from Taiwan as well. And I once met that teacher during the field trip and the teacher said while he would like to talk to me and I always encouraged him to play with other kids but he always come to me because he doesn't like to play with kids."*

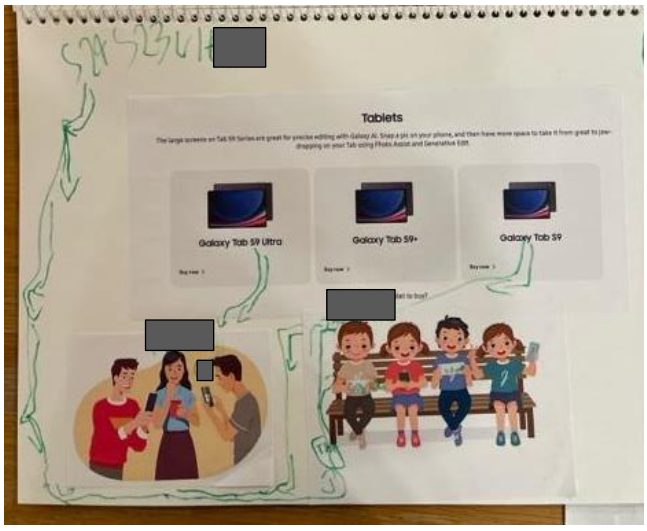
Additionally, Teo's dislike of school may also stem from a lack of confidence in that environment. When I praised his social skills during our interactions, his mother elaborated, explaining:

> **Mei:** "*I think it's because it's in this environment. He's confident here is number one here. He knows everything here. So okay, he can feel his dominant here. Not you, right. He likes to be in charge of what he wants to. So that's a big difference in life like he always had…He always has a hard time when he goes to school as well, like, he will like dragging his feet, when he's near school. And yeah, I have to like hug him several times he will like refuse going to school. And there might be reasons for that."*

This suggests that Teo's discomfort in school may be linked to feeling less in control and confident in that setting.

Despite Teo's lack of interest in talking about school, he becomes quite expressive and engaged when asked about or involved in tech-related activities related to his teachers. "For example, during the storybook project where we aimed to assign a device to each teacher (see Figure 23), Teo listed all the teachers he has at school but only assigned the devices to some.

Figure 23



Nawinda: *ok we can do teacher too.*
Teo: *oh I have lots of teachers. Actually, three teachers... one Emma but that's the one that she's not working with me. Only Olivia and Mia....okay and then other teacher that are in Mia's class...okay?*
Teo: *Olivia is working at me... and then Mia is working at me and Nora work some more and… this one is for Nora.*
Nawinda: *do you know how to write Nora?*
Teo: *It is N-O-R-A.*
Mei: *Emma is his previous preschool teacher. They bond very well. Nora is the school (teacher) assistant.*

Note. This figure showcases the storybook page that I aimed to explore his school networks.

Through this activity, I observed that Teo chose to assign devices only to his former preschool teacher, with whom his mother shared he has a strong bond, and the assistant teacher. This suggests that these individuals are part of his supportive network at schools.

Resistant Capital

Teo has strengthened his resistant capital through active participation in cultural activities and maintaining deep connections to his Asian heritage. His trip back to Taiwan to visit his grandparents, along with the significant time spent engaging in activities with them during their extended visits, reinforces these cultural ties. Additionally, Teo's parents have been consciously adapting to Western culture to help him navigate and engage with his peers more effectively.

> **Mei:** "*Asian people if you're new immigrants that tend to be like we are not that involved in like physical activity or outdoor activity and I will be we really found that as the our kind of like weakness if like if you want to fit in American culture better this is really a weakness because they are really into outdoor activity or like a sport activity, we are more like indoor person and I feel like that these this really disadvantages for kids to be more fit in with this culture so yeah, so that's why when my husband said he wants to go camping I think it's a very good starting where to start because camping is also a very hot topic in America and we you can you can have more time outdoor and maybe you can it's a very good topic for them to talk to classmates."*

This quote highlights Teo's cultural competence and capital, which stems from his parents' efforts to connect him with both Asian and Western cultures. These experiences likely serve as resources for him to advocate for what is right, recognize the differences between the two cultures, and foster resilience in the face of adversity related to discrimination.

During my conversation with Mei about Teo's experiences with racial discrimination, she expressed uncertainty regarding whether he has encountered such situations. She explained, *"My daughter has faced some discrimination, but for him, I don't know if he has experienced anything like that... And I don't think he can understand it either."* Mei then shared her approach to helping her daughter navigate these challenges, saying, *"I always encourage her to report*

incidents to a teacher. If someone tries to provoke her, I suggest she just walk away and remain silent. It's important not to give them the satisfaction of engaging in an argument." This highlights Mei's awareness of her daughter's experiences with discrimination at school and reflects her proactive approach in teaching her how to cope with such situations. Additionally, this implies that discrimination is a topic openly addressed within the family, especially when the parents believe their child is facing challenges related to it.

I did not observe any direct expressions from Teo indicating that he is facing racial discrimination. However, there was one ambiguous situation that raised my concern about his discomfort with speaking Chinese in front of me. During a home visit, Teo ran to a corner to speak Chinese while translating for me, and when asked why, he simply replied, *"I don't want you to hear it."* This behavior may suggest some insecurity or discomfort about using Chinese around unfamiliar people, indicating that he might feel more confident speaking his native language in private or familiar settings. Additionally, Teo frequently asks whether teachers and adults can speak Chinese and actively seeks to form connections with Asian teachers and other adults. This behavior may reflect his efforts or resistant capital to resist pressures in a predominantly English-speaking environment by drawing on support from individuals who share his background and identity.

Other Strengths and Assets

During the home visits, I also observed additional strengths and assets in Teo beyond the scope of the CCW framework, specifically his passion for advanced technology and straightforwardness. I discuss these qualities in the subsequent sections.

Passion for Advanced Technology

Teo's passion for advanced technology was evident throughout the home visit sessions. Some examples of his deep interest and skills will be highlighted in the following sections.

Teo's mother, Mei, shared insights into his impressive tech skills, highlighting his ability to use a smart device like Amazon Alexa to operate the cleaning robot, post on social media, and even unlock parental controls on his device. She explained:

> **Mei:** *"He's really good at electronics. He just figured out how to do use those things by himself like he knows how to…we have a lot of Amazon Alexa you know like a Smart device at home. So he's good at like, he can use the device to run the room bot or stop the room bot…he knows how to post he will grab my Facebook or like social media stuff and post. He will like what else? Oh yeah, he can even grab my phones and because he has his own tablet, and we got the parental control on it because I have to limit his like screen time. But he also knows how to open the parental control on my phone for himself."*

During the home visits, I observed Teo operating the cleaning robot, and he enthusiastically explained its functions to me:

> **Nawinda:** *What kind of Robot do you have?*
> **Teo:** *It is robot run by J plus J.*
> **Teo:** *You can press this then will come out.*
> **Nawinda:** *Yes, the robot is right there.*

Additionally, Teo demonstrated his ability to add new contacts in the messaging application Line, which is widely used in Asia:

> **Teo:** *I don't have a chat for you. You have to add me. You can add from your watch. Do you know how to add it?*
> **Teo:** *Nawinda Job ...What company? email?*
> **Teo:** *I want to add Nawinda..I want to add Job. I want to add Nawinda at your Line.*

Teo also expressed his curiosity about my choice of mobile phone, asking why I use an iPhone instead of a Samsung:

> **Teo:** *Why you don't want xxx345 (Samsung A34 5G)? It has a pen. Why you don't want two phones ... It has pen. One Samsung 34 and the one Samsung… and why you*

don't want Samsung Galaxy note?
Nawinda: *I don't have money.*
Teo: *If you have money, you can go buy...*

Moreover, when I mistakenly referred to the device, Teo promptly corrected me, demonstrating his knowledge:

Nawinda: *This one is the MacBook computer screen and the keyboard?*
Teo: *Oh no it's iMac.*
Nawinda: *Yeah I did not know it... Can you write down iMac for me please?*
Teo: *Maybe an iMac... 13 mini?*
Nawinda: *What do you usually watch on the screen in your iMac?*
Teo: *I don't have iMac ... I only have tablet.*

Teo showcased his skill in using the translation tool during one of our home visits. While we were playing with the matching word cards for Mandarin and English, we used the translation tool to translate words into other languages (see Figure 24).

Figure 24

Matching Card Activity

Teo: *(pull up google translation tool)*
Nawinda: *Can you put word in and have it read for me please?*
Teo: *I can change the language. Espanol means Spanish.*
Nawinda:*Can you put "monkey" in? It's monkey, right?*
How about in Spanish my friend?
Teo: *No, no not not English. Yeah. It not understanding. (self-talk)*
Nawinda: *We might need to type in English and then we can click for Spanish or Chinese. We can type monkey*
Teo*: poo (Hou)… no not poo (laughing)*

Nawinda*: Can you put "pencil" in and have it read in Chinese for me please?*
Teo: *pencil*
Nawinda: *How about in Chinese?*
Teo: *not not not the same not Quan B… it says Quan B … here ... quan B ... Okay*
Nawinda: *how do we call pencil in Spanish?*
Teo: *Lapis?*
Nawinda: *Lapis? okay*
Nawinda: *How about Japanese my friend?*
Teo: *Enpitsu (use the app)*
Nawinda: *let's do Chinese first and then Spanish and then Japanese please*
Nawinda: *Let's do water.*
Teo*: I'll scan this.*
Nawinda: *water in Chinese please*
Nawinda: *Is it Shui...that you say?*
Teo: *Shui*
Nawinda: *Do you know a Chinese word for dragon?*
Teo: *I can scan it. ... Long*

Note. This figure captures Teo's using the translation tool to translate words into multiple languages.

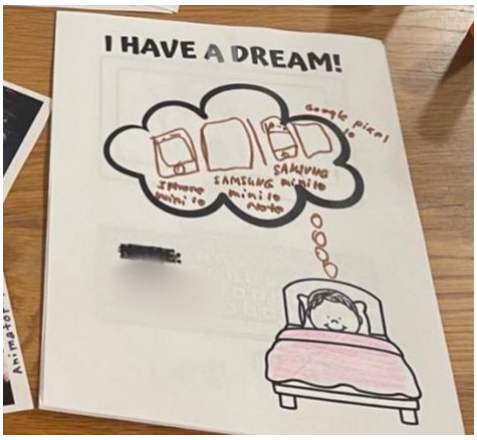
In summary, Teo demonstrates exceptional technology skills and a strong passion for advanced tech, allowing him to engage in tech-related activities for extended periods. Moreover, he uses technology to foster meaningful connections with others.

Straightforwardness

During the photo and art sessions, Teo responded to questions with notable honesty and directness. For instance, as we looked at a picture of him with his grandparents at the pumpkin patch, Teo remarked, *"I like this, but I think it was hot that time."* His mother expanded on this, sharing, *"You mean the pumpkin patch? Oh, yes, it was really hot that day, and we forgot to bring an umbrella. It was such a bummer—the sun was just so strong."* During one of our art sessions, as we were coloring a cartoon, I asked Teo about the color of his blanket. He promptly walked into his bedroom to check the color (see Figure 25).

Figure 25

Teo's Artwork: "I have a dream"



Nawinda: *What color is your pillow? What color is your* blanket?
Teo: *I don't know... I have to check. (Walk to the bedroom)*
Teo: *My blanket is kind of pink ... yeah*

Note. This figure displays Teo's artwork along with his conversation with me while we were completing the activity.

In another instance, while we were creating a storybook about his mobile shop, Teo pointed out that he doesn't always wear blue in photos. He also questioned the phrase "by Teo," interpreting "by" as "buy," and explained that he doesn't have the money to buy a mobile phone (see Figure 26).

Figure 26

Teo's Storybook Project

Nawinda: *This is the name of the shop.*
Teo: *When I'm to camera...I'm not just blue.*
Teo: *But by me not ... not correct because I can't buy…I can't buy.*

Note. This figure displays Teo's expression during completing the storybook project.

Parent's Practices and Perspectives that Enrich and Extend the CCW Theory

In the following section, I will describe Mei's perspectives and practices that enrich and expand upon the CCW framework. This includes her navigational and resistance capital and perspectives on how to cultivate Teo's assets.

Navigational and Resistant Capital

Mei and her partner have been actively supporting the development of his navigational capital by exposing him to various educational environments to equip him with diverse tools for navigating the world. They value both special education and general education settings. As a result, Teo currently attends two schools each week – a public special education preschool program and a private preschool. Mei described the benefits of this arrangement:

> **Mei:** "*So at first I think he definitely needs special education because he cannot cooperate very well in the classroom. So he will need either in a very small size classroom or he made his assistant teacher to like to, yes, yeah. So um, so but after that, after he adapted well, all teachers think he is good, better in general education. He does not need other aids. He just needs some physical therapy once a week. Maybe occupational therapist once a week because he also has some like, coordinate issue."*

This quote illustrates Mei's awareness and understanding of Teo's educational needs, as well as her attentiveness to finding the right classroom environment for his success.

Mei and her partner's efforts to include Teo in mainstream settings reflect both their navigational and resistant capital. They navigate complex educational systems to ensure Teo has access to both special and general education, while also resisting barriers that may limit his opportunities for inclusion. Recognizing their child's challenges in building connections within the special education program, they also enrolled him in a mainstream classroom to provide additional opportunities for socialization and inclusion. We discussed this arrangement during one of the sessions:

Nawinda: *I wonder what was going on within that school making him not wanting to go?*

> **Mei:** *"I don't think that's because like any racial discrimination ... It is because he doesn't like to follow instruction. Oh, yeah, he doesn't like to follow the instructions at home as well, that school teacher will ask him to listen to the instruction, to stay at the spot at like a circle time, or during the lecture. And he doesn't like that. Because he will say, well, the teacher will say, Oh, you shouldn't do this, you shouldn't do that. And he doesn't like that. But this it's at school, teachers need to discipline you. Otherwise. The classroom will be in the mess, right? Or you will distract other kids, but he cannot... he just doesn't like that. Yeah. And also he think school is a little bit boring. Like he is in two schools, one is private school, another is public, and he is in special education. So in special education classroom, he is the most like he's the brightest and more active student. But for other students, he might feel very boring, they're not that reactive. And he tends not to play or talks with kids and in that kind of environment. He doesn't want to talk to them even more."*

This quote highlights Mei's awareness of Teo's strengths and challenges, as well as her commitment to supporting him at school. She acknowledged his resistance to instruction and structured routines and explained why the special education classroom environment might feel unengaging to Teo.

Perspectives on Fostering Teo's Asset

When asked about fostering Teo's strengths at school, Mei shared thoughtful insights on how his unique skills could be recognized and nurtured in the classroom. She suggested that teachers encourage him to spell or write down his classmates' names, as this might spark his interest and initiate interactions. Mei explained, "*His preschool teacher tried to encourage his classmates. He will just walk away. But other actually can try to ask Teo to spell class's name. Maybe now ... he will be interested ... maybe... he will be interested to write down their names. So maybe the interaction will begin. I don't know maybe."*

Additionally, Mei shared strategies she learned from attending school district meetings. She emphasized the importance of parents reaching out to teachers at the beginning of the school year to inform them about their child's interests, daily routines, strengths, and weaknesses, stating:

> **Mei:** *"So I attend the meeting that is held by school districts. So the members are all parents with special needs kids and one parents have said you should contact the teacher in the beginning of the school year, so tell them something like that, all the details are like the things he likes, things he cares, his strengths, his weaknesses. And what remembers, and maybe usually his daily routines will like.... that will be really, really helpful to have the picture of how what do we want to he will act like sometimes they say well, it will be unstable. Yeah, so sometimes parents may think that they will be like annoying but teachers they know what's actually helpful to make them knows more about the students and to expect what will happens yeah, so I think like every parents especially with kids have special needs do this."*

Mei noted that teachers found this information helpful for anticipating student behavior and supporting them effectively. She believes all parents of children with special needs should take this approach.

Luna

Luna is an 8-year-old Chinese-Vietnamese American girl with Down syndrome. Her mother, Sarah, is Vietnamese, and her father is Chinese-American. She currently lives with her family in the United States. Luna has one older sister and one older brother, and she bonds very well with her family members. At home, English is the primary language, although the children know a few vocabulary words in Chinese and Vietnamese. Luna's grandparents live in a nearby city and state, and her family visits them every other month. Additionally, they meet with relatives in town once or twice a month for family dinners.

Luna is currently in second grade, attending the elementary school in her neighborhood in a general education classroom setting. Her school is diverse, with approximately 50% of the students being Asian. The predominant language at school is English, with Chinese being the second most common, comprising different dialects. Luna has many friends at school, plays well with others, and is very interactive. She sometimes meets friends at the park or invites them over after school to play at her house. She also occasionally visits her friends' houses for playdates.

Luna has several strengths. She is a sweet, happy, and joyful girl. She is warm, friendly, and affectionate. Additionally, she is brave and motivated. She is also a curious and smart learner. Luna loves music, especially Korean pop music. She enjoys playing it on a speaker and dancing to it. She also has a passion for art and is good at drawing and coloring. Luna greatly enjoys playing with puzzles, blocks, magnetic playsets, and tea party sets. Additionally, she enjoys spending time outdoors at the park and loves being on the swings. During her family's trips to Asia, Luna displayed great joyfulness and flexibility. During the trip, she enjoyed riding motorcycles, buses, and subways and adapted well to differences (such as the heat) and never complained. Several of Luna's strengths and assets align with the six forms of Community Cultural Wealth cultural capital (CCW; Yosso, 2005). In the following sections, Luna's strengths will be portrayed using the CCW framework, along with other assets outside the scope of CCW. Additionally, the practices and perspectives of her family that build on or extend this theory will be discussed.

Cultural Capital

Luna's strengths, based on her parents' interviews and observation during the home visit sessions, will be portrayed using the CCW framework (i.e., aspirational capital, familial capital, social capital, linguistic capital, navigational capital, and resistant capital). In addition, in this section I highlight other forms of cultural capital and ways they support Luna's meaning making.

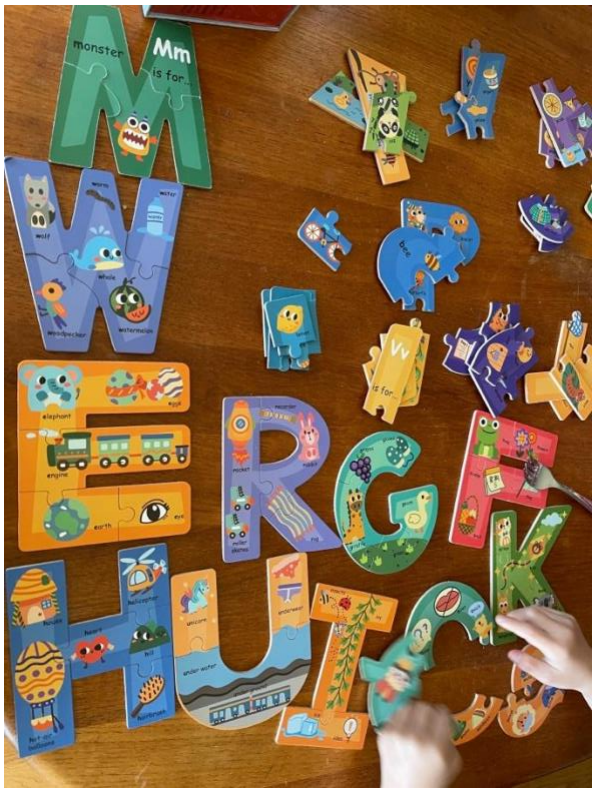
Aspirational Capital

Luna's aspirational capital was evident through her goal-oriented and motivated mindset. For instance, I noticed that she played with the same set of puzzles multiple times during our play sessions, so I introduced her to a new set. Despite the challenges, Luna was highly motivated to try the new puzzles. She spent 20 minutes sorting them, even when faced with

obstacles and frustration. She made attempts to solve the puzzles independently while also accepting support from adults, particularly her mother (see Figure 27).

Figure 27

Luna's Playing with Puzzles



Sample Luna's statements:

- *Making an "M". Can you help?... yay it is the M.*
- *I found this!*
- *What's that? ... it is the letter "P"!*
- *Like that?*
- *It is the letter R...letter R.. good one!*
- *It is a helicopter!*
- *That's not it.*
- *That one.*
- *yeah.. it is the U. It is a letter U, mom.*
- *There you go, thanks aunty.*
- *Huh? Ivy? It is the letter I.*

Sample mother's support statements:

- *Maybe we flip it over?*
- *Maybe it goes here?*
- *I wonder maybe you can turn upside down.*
- *What has a little piece of that hill?*

Sample dialogue between Luna and her mother:

***Luna**: Is this work? is it?*
***Sarah**: That's the letter Q, not the letter G.*
***Luna**: It is a letter G.*

***Sarah**: What did the duck say?*
***Luna:** Quack, quack*
***Sarah:** What the letter is that?*
***Luna:** letter that is Q*

Note. This figure captures Luna's playing with the puzzles along with her conversation with her mother.

This interaction demonstrated her determination, willingness to embrace challenges, and ability to seek help when necessary.

Regarding Luna's dreams, she did not verbally express them when asked. However, I observed her pretending to be a doctor treating a patient (a mouse doll) during roleplay with a stethoscope. I recalled this moment to her mother, Sarah. And, she added that, *"Yeah she likes pretending."* Additionally, her mother shared that when Luna was younger, she would visit the preschool in the basement of their house and pretend to teach the children. Sarah furthered that *"And actually realistically, she's not going to be a doctor. She could be a teacher, but it's not something that we're going to just say you need to be a doctor. I just want you to play as much as she would like."* These actions reflect her imaginative mindset and her ability to take on different characters' roles during play. While Luna may not yet be certain about the career she wants to pursue, she shows keen observation and awareness of different roles.

Familial Capital

Luna's deep love, value, and care from her family have provided her with exceptionally rich familial support and resources. She has been introduced to a variety of cultural and religious activities, including frequent visits to nearby grandparents and relatives. Sarah shared "*When we go to [State name], my family is very connected in the good Vietnamese community and the Vietnamese tian community, like at the church. So like, you know, if we go down there and it's during like New Year's or something like Lunar New Year, then we would go to a church event and it's just everything is in Vietnamese, Vietnamese food. So like, in terms of cultural things, what we do.*" Luna has also participated in local cultural events such as the Lunar New Year celebration and explored Asian heritage at a local museum and China Town. Additionally, Luna's trip to Vietnam when she was 7 years old, in 2023, further enriched her cultural

experiences. Sarah recounted "*She's quite flexible. Like, okay, you know, we traveled last summer back to Asia. And it required a lot of flexibility, right? Like, oh, you're riding on motorcycles riding on the bus, you're on the subway, like, all of these things. And she was like, she was okay with it. The heat and everything. She never complained*." These exposures have significantly contributed to Luna's sense of identity, belonging, flexibility, and cultural pride.

Based on my observations during home visits, Luna shares several personality traits with her mother. Both are notably sweet, caring, and welcoming. Luna demonstrates impressive social skills and shows great respect toward others. During play sessions, she consistently uses polite phrases such as 'please' and 'thank you.' Luna shares a strong bond with her mother, being highly interactive and engaged. She frequently refers to her mother to share her happiness, pride, and excitement during playtime (e.g., *"It is red mom. It's red. Now it is orange. Mom it's blue. mommy it is blue" and "Mom…what that mommy?"*). Her brother, who was occasionally present during the play sessions also shared several personality traits with Luna and their mother. According to the mother, Luna spends a lot of time with her brother and Luna's imaginative nature is inherited from her older sister: *"I think she's also like imaginative like she likes to pretend. And I think that like comes from her big sister. Her big sister is very imaginative."*

Social Capital

Luna has built meaningful social capital through her school relationships, forming strong bonds with her peers. Sarah shared, *"Her teachers said she is friends with everybody. They said she's good at making friends."* Luna's friendly and welcoming nature allows her to connect easily with others, and she thrives in social settings, eagerly engaging with people. Sarah shared a school photo, adding, *"This is on her birthday, and her classmates wanted to take a picture with her in the middle. They love her so much they insisted on it."* Sarah also described how

Luna takes initiative to interact with friends at school, often using body language to join in their play, saying:

> **Sarah:** *"So even if she's not using verbal language, she's able to communicate. So when she was in preschool, one of the goals was to teach the kids ask to join a playgroup. So like, if there are two kids playing, how do I get in there and say, May I join you? Right? That was one of her goals. The teacher said, she never learned how to say, May I join you? But she would just stand next to the kids and smile at them. And then you would just sit down and start playing and the kids would accept that. But so it's not verbal communication, but it's communication. She communicates by body language and smiling."*

This quote highlights Luna's initiative and resourcefulness in joining play by using the full range of her communication skills.

Additionally, Luna's close connections with her schoolmates extend beyond school, as shown by their playdates and activities together. Sarah shared that Luna sometimes has after-school playdates with her friends, either at her own home or at her friends' houses. Her friends were also invited to celebrate Luna's birthday, saying:

> **Sarah:** *"Yeah we would go out, like meet a friend meet up with a friend at the park. Or sometimes like a kid would come over after school to come play at our house. Or she would go over to his house to play you know, like to other friends' houses too."*

> **Sarah:** *"So here is her birthday. Like that we had a bouncy house and all her friends came over --so many kids so many kids here and then they had a Pinata."*

These quotes affirm Luna's strong bonds with her schoolmates, highlighting the significant role they play in her social connections. By spending time with friends outside of school, Luna is building valuable social capital.

In addition, Luna has strengthened her social capital within her neighborhood and community. She occasionally joins her sister while pet-sitting a neighbor's cat. Sarah shared "*Her sister is a pet sitter. So, she watches like cats in the neighborhood. So, Luna comes with her to hang out with a cat." Additionally,* Luna regularly participates in church activities. Sarah

noted, *"We're a Christian. And we certainly go to church. And so church, it really means a big part of our life… a lot of the activities that we do would be involved with church, like either going to church or going to a church activities."* In addition to building social capital with schoolmates, Luna is actively building her social capital within her broader communities.

Linguistic Capital

Luna is highly expressive, utilizing various communication styles. She demonstrates excellent verbal skills when articulating her needs, initiating play, and advocating for herself using English. Luna's mother described her linguistic repertoire as follows:

> **Sarah:** *"So even if she's not using verbal language, she's able to communicate. So when she was in preschool, one of the goals was to teach the kids ask to join a playgroup. So like, if there are two kids playing, how do I get in there and say, May I join you? Right? That was one of her goals. The teacher said, she never learned how to say, May I join you? But she would just stand next to the kids and smile at them. And then you would just sit down and start playing and the kids would accept that. But so it's not verbal communication, but it's communication. She communicates by body language and smiling."*

Luna's multimodal communication was evident in our interactions together. I captured the following notes during our time together:

> **Luna:** *"Painting time…let's clean up"* (signaling when she wanted to change the activity)
>
> **Luna:** *"You touched me aunty."* (some accident/misunderstanding while dancing)

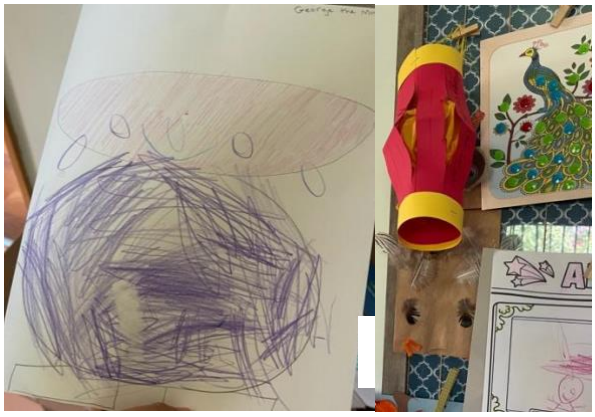
These examples highlight Luna's strong verbal skills in articulating her needs and advocating for herself.

In addition, Luna is exceptionally artistic and creative. She has a deep love for art and music, often creating her own songs and stories. Luna's creativity and imagination were evident throughout the home visit sessions. Figure 28 includes examples of Luna's imaginative play and expression:

Figure 28

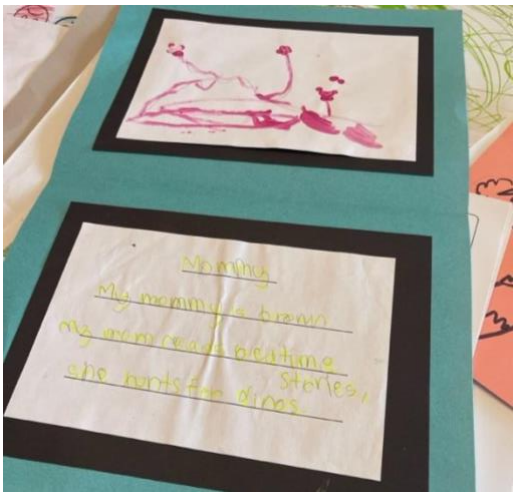
Luna's Creative Play and Expression

Luna's Artworks



Sarah: *"Lunar New Year … she did that one for Lunar New Year."*

Sarah: "*She did ...George the monster.***"**



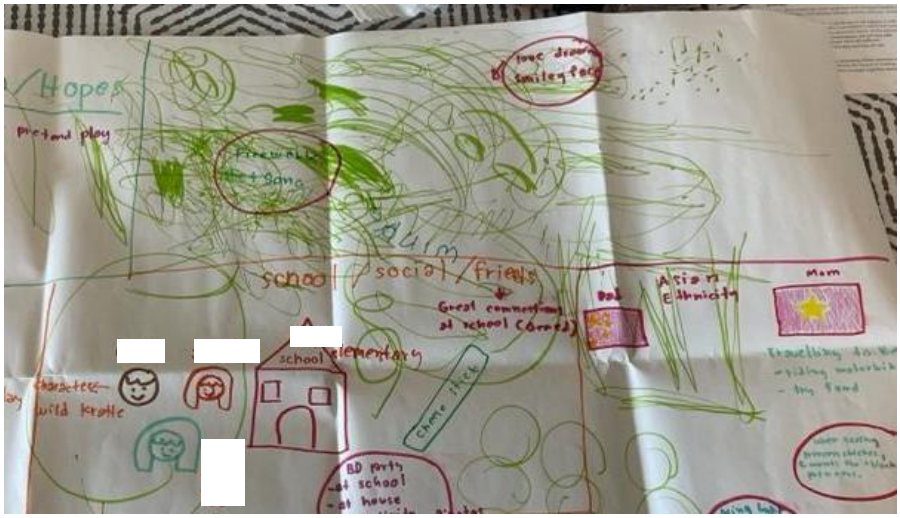
Mommy

My mommy is brown.
My mom reads bedtime stories.
She hunts for dinos.

Activity: Watercolor painting
Luna's narrative: *"It is a happy face mommy. It's a happy face. It is red mom. It's red. (the water turns red). Now it is orange. I like blue. Mom, it's blue. Mommy, it is blue. Black... cool …it is working... it is getting darker…the painting is black... it is cute... all done… let's dry."*

Activity: free play with puzzles and blocks
Luna's story: "*in the mount lion and the rabbit lion and the rabbit lion and the rabbit the rabbit lion the rabbit lion the rabbit lion… so we are…hey one day ... that one day …I saw a three …you today xx I will make xx.. I will help her…it is broken…easy now easy now… Hi, I'm Miss Julie. Hi mom, I'm Miss Julie mom…I'm crying with Julie…I'm crying with Julie mom …please call me Julie and XX. You're never me…next is that one…no thank you…it's not cloudy…mom the flower…the bird (make animal sounds)".*

Activity: CCW map's drawing
Nawinda: *This looks like people.*
Luna: *Yes, that's you aunty... that's you.*



Activity: free play activity with blocks
Sarah: *What are you building?*
Luna: *Three little pigs*
Sarah: *Oh three little pigs what kind of housing they're gonna build?*
Luna: *Bricks*
Sarah: *Oh a house made out of bricks*

Activity: free play activity with blocks
Sarah: *Let's make a sandwich let's build it*
Luna: *This stuff*
Luna: *This is pepper.*
Luna: *This is strawberry.*
Sarah: *Are you making a burger? Are you making a sandwich again?*
Luna: *A sandwich...*

Note. This figure displays several examples of Luna's creative expression.

These activities showcase Luna's linguistic capital. She demonstrated her creativity by making up stories and songs while playing with blocks and incorporating her imagination into her artwork. Her art reflects her cultural background, blending creativity with cultural expression. Additionally, Sarah highlighted Luna's passion for music, especially K-pop, explaining, *"She loves music… she loves K-pop… Korean pop. She loves that, and so she would just play it on the speaker and dance… Like yeah, Blackpink, BTS… she's really into that."* Luna's enthusiasm for music was evident during our session, where she could identify songs just from their intro melodies. We listened to music and danced together, with her favorite song being *"Firework,"* which she even included in her CCW map (see green lines in Figure 28).

In terms of Luna's literacy skills, she can read three-letter words, write by tracing and has recently begun writing five-word sentences independently without tracing. When reviewing the animal, objects, and action cards together (see Figure 29), she was able to verbally identify objects and actions on most of cards (e.g., flying a kite, skunk, and flower) utilizing her full linguistic repertoires. Luna is fluent in English, as it is the primary language spoken at home. Sarah explained, *"I speak English, Vietnamese, and a little bit of Cantonese Chinese. My husband speaks English and Cantonese Chinese. But in our home, we only speak English. Our children only know a few vocabulary words in Chinese and Vietnamese, but otherwise, all English."*

Figure 29
Playing with Word Cards

Note. This figure displays the word cards that Luna and I explored together.

The diversity at Luna's current school has played a key role in building her confidence and reinforcing the idea that it's okay to be different. Her positive school experience is further enhanced by her attendance in a general education classroom setting with a supportive group of teachers. Additionally, Luna's strong self-advocacy skills and ability to effectively communicate her needs and initiate play, both verbally and nonverbally, provide her with excellent navigational capital to thrive in the school environment. Her mother provided several examples of Luna's navigational capital:

> **Sarah: "***Yeah, so we had a meeting with her school yesterday, just online, but we had a meeting with her IEP team. And they said, one of her strengths is self advocacy that she's able to ask, like, I need to, I need to rest I need to take a break. Or I'm hungry, I need to eat. I'm thirsty. I need to take a break to drink water. So she's able to speak up. Like in terms of trouble, like, you know, I don't think any kid would like hit her or like, be unkind to her but if it were that if that were the case, I think she would be able to speak up. Yeah. Yeah. Yeah, she has good communication with the adults at school."*

Throughout our sessions Luna's mother highlighted how Luna's navigational capital have shaped her positive school experiences:

> **Sarah:** *"Really like it's been a really positive change the last couple of years. Yes. As I said in when she was in kindergarten she was not really included in her class. So we only knew like two or three kids. But then in first grade it feels like she was way more included. So we invited her whole class to come here for her birthday. And then second grade to we invited her whole class a lot of them came."*

> **Sarah: "***When she was in first grade, she had a wonderful, first grade gen ed teacher and a wonderful sped teacher and so different teachers when she was in kindergarten, and everything changed. She was in gen ed at least 50% of the time. Kids knew her name, like she knew the kids names. She was able to make friends in that class. Whereas when she was in kindergarten, she didn't know those kids. And then like she was invited to birthday parties, you know, like the social thing. And then the same again in second grade. The second grade has been great."*

These quotes illustrate Luna's success in navigating the school system. She understands how to advocate for her needs and possesses the resources and skills to build and maintain positive relationships with both her peers and adults at school.

During the home visit sessions, Luna consistently expressed that she had a wonderful time at school when asked about her day. While playing with blocks, she even built a school and created her own song about it. When discussing her teachers, Luna frequently mentioned Teacher Jame, her one-on-one teacher:

> **Activity: free play with blocks**
> **Nawinda:** *Who is Jenny? Your teacher?*
> **Luna:** *Jame*
> **Nawinda:** *This looks like a playground at school.*
> **Luna:** *It is a school.*
> **Nawinda:** *This is the playground and this is the classroom… we just built school.*
> **Luna:** *(laughing) good job!*

This exchange suggests that Teacher Jame plays an important role in making Luna's school experience positive.

Resistant Capital

Luna strengthened her resistant capital through active participation in cultural activities. For instance, when she visited her grandparents, she was very connected to the Vietnamese community and church. If she was there during Lunar New Year, she attended church events where everything is in Vietnamese, including the food. Luna has also participated in local cultural events, including Lion dances in China Town and visits to the Asian heritage museum. Additionally, the most significant cultural event was her trip to Vietnam last summer (2023), which deeply reinforced her connection to her Vietnamese heritage. Her mother noted:

> **Sarah:** *"I think just the most significant cultural event was last summer when we went to Vietnam. And that was like kind of ingrained in their minds. Yes, we're Vietnamese. This is what we do."*

This insight reflects Luna's cultural capital and acceptance of her Vietnamese heritage. Such knowledge can serve as a resource if she ever needs to address discrimination or unfair

treatment. Her deep pride in her heritage, combined with her strong advocacy skills, indicates her developing resistant capital.

Additionally, Sarah emphasized how Luna has gained an understanding of diversity through her experiences at both her previous and current schools. She shared about Luna's experience in learning about different skin colors from her previous preschool saying:

> **Sarah:** "*I think even when she was at the [School name]. I think they just exposed her to you know, many different skin colors. And I think they were very intentional about that and learning about the color brown. And that was the seriously that was the first color she learned as brown ... and she loves it and to explore different shades of brown. And she's like, I'm brown and mommy's brown."*

Luna's embrace of her ethnic identity was evident during a play session with a set of princess figures in various skin tones. She immediately chose the brown one, reflecting her openness, comfort, and pride in her heritage. Additionally, Luna wrote a poem about her mother, noting that "my mommy is brown," further highlighting her acceptance and pride in her family's background.

Sarah's active involvement at Luna's school plays a crucial role in empowering her daughter and fostering her resistant capital. For example, Sarah was invited to lead a diversity lesson at the school. In October, every school in [State name] is required by law to teach about disabilities, though not all do. As a parent, Sarah encourages Luna's school to participate by offering ideas. Each October, she visits the school, reads a book about disabilities, and answers students' questions. On March 21, for World Down Syndrome Day, she involved the community by inviting them to wear mismatched socks to raise awareness. Sarah noted that the kids love it because it's fun, and it helps them see that disability isn't something negative. Sarah's activity reinforces the idea that Luna is a second grader who belongs and has a place at school. Sarah noted, "*I feel like my presence being at the school really helps people know, Luna, like know that*

Disability is not a bad thing. You know? It's like, oh, Luna is just like, yeah, she's a second grader. And she has a place here. She belongs here."

Other Strengths and Assets

Luna demonstrates additional strengths beyond those outlined in the CCW framework. In the following section, I will Luna's flexibility and leadership.

Flexibility

Luna's mother shared that one key trait of all her kids is flexibility. She and her husband aren't very disciplined or routine-oriented; for example, they don't have a set meal schedule. This has made her kids adaptable. They can handle changes and surprises, like a last-minute trip to visit grandparents in the nearby state. This flexibility is a trait that Luna shares with her siblings. Her mother described:

> **Sarah:** *"We don't have like a very routine things to do…. So like, we kind of like, you know, the kids don't really have an expectation of like, okay, it's six o'clock we sit down for a meal. But because of that they're very flexible. Like, for instance, like I'm like, oh, it's Friday like, oh, tomorrow, we're going to drive down to [State name] to visit grandma and grandpa. And, you know, we just let them know, like a few hours beforehand, and they're like, Okay, so they're really flexible. So I think yeah, that's one of the traits that Luna takes after her siblings."*

This example underscores the significance of flexibility in Luna's upbringing. The nurturing environment created by her mother, Sarah, fosters adaptability in Luna. During the home visit, this upbringing approach was evident in various practices. For instance, there was no expectation for Luna to sit down for meals; she was free to eat and play by the couch. Sarah consistently checked in with Luna about her needs and preferences without ever imposing decisions on her. Similarly, Luna often sought her mother out during play to share her excitement and joy. The warm and inviting atmosphere of the home illuminated the strong bond between Luna and her mother. Despite the absence of rigid expectations, Luna exhibited great manners, particularly

towards adults. Sarah introduced me to Luna as “Aunty” when we first met fostering the sense of familial connection and warmth between us. This behavior, in my view, reflects common values found in many Asian families, though it may not apply universally.

Leadership

Luna’s leadership skills were clearly evident during the home visit sessions. She actively invited and welcomed me to join her in play, often taking the lead in guiding her playmates' actions with phrases like, *“Aunty, come play with me,” “Ready? Ready?”, “Let’s clean up,” “Let’s do a puzzle together,” “That’s enough, Aunty,” and “Your turn.”* While playing, Luna demonstrated her ability to foster mutual joy among her peers, frequently complimenting her play partners with encouraging remarks like, *“Good job!”* She frequently sought assistance to keep her partner engaged in the activities, demonstrating her collaborative spirit. Luna enjoyed taking charge, inviting me to clean up after each play session before introducing me to new sets of toys. These examples highlight Luna's leadership and play skills, illuminating her strong bonds with her classmates. She is a fun and supportive play partner who enhances the overall play experience for everyone involved.

Parent’s Practices and Perspectives that Enrich and Extend the CCW Theory

In the following section, I explore Sarah’s perspectives and practices that enrich and expand the Community Cultural Wealth (CCW) framework, focusing on the themes of inclusion, parental advocacy, and teachers' perceptions of disability.

Inclusion

Luna’s mother, Sarah, reflected that the teachers in Luna’s recent years have been very asset-oriented and encouraging. They invited them as Luna’s parents to participate and ensured that Luna is always included in the classroom. This is a positive change from her kindergarten

experience, where the teacher was more deficit-focused, concentrating on barriers and setting expectations for Luna to meet before she could fully join the class. The current approach emphasizes and values Luna's inclusion in the inclusive general education classroom. Luna's current school experiences highlight inclusion as a valuable form of cultural wealth.

Parent's Advocacy

Luna's parents advocated strongly for her inclusion in her general education classroom. In kindergarten, Luna spent most of her time in a special education class and was not fully integrated with her peers. The parents continually pushed for Luna's inclusion. By first grade, Luna was included more in the general classroom, though it still depended on the teachers and their educational philosophies. The parents' advocacy for Luna's inclusion in the mainstream reflect their navigational and resistant capital.

Teacher's Perception of Disability

Throughout our sessions, Luna's mother emphasized the importance of preschool teachers recognizing their own biases toward disabilities, particularly negative views shaped by their own positionality and upbringing. She suggests that teachers self -examine how their deficit perceptions of disability may be influenced by outdated beliefs and highlights the need to unlearn these old views to fully embrace inclusion. This perspective reinforces Luna and her family's navigational and resistance capital, emphasizing the critical role teachers play in supporting students of color more effectively within the school environment.

Chapter 5: Cross-Case Analysis

Drawing from the numerous hours of home visits conducted with all participating families, this chapter will present a cross-case analysis, highlighting the key similarities, differences, and themes and trends I identified across the cases. These include: (a) Embracing of Asian Cultural Identity; (b) School Placement: Parents' Advocacy for Inclusion; (c) Social Isolation and Inclusion Challenges; (d) Parents' Strengths-Based Perspectives on Disability; (e) Artistic Expression; and (f) Motivation and Drive for High Standards and Excellence.

Embracing of Asian Cultural Identity

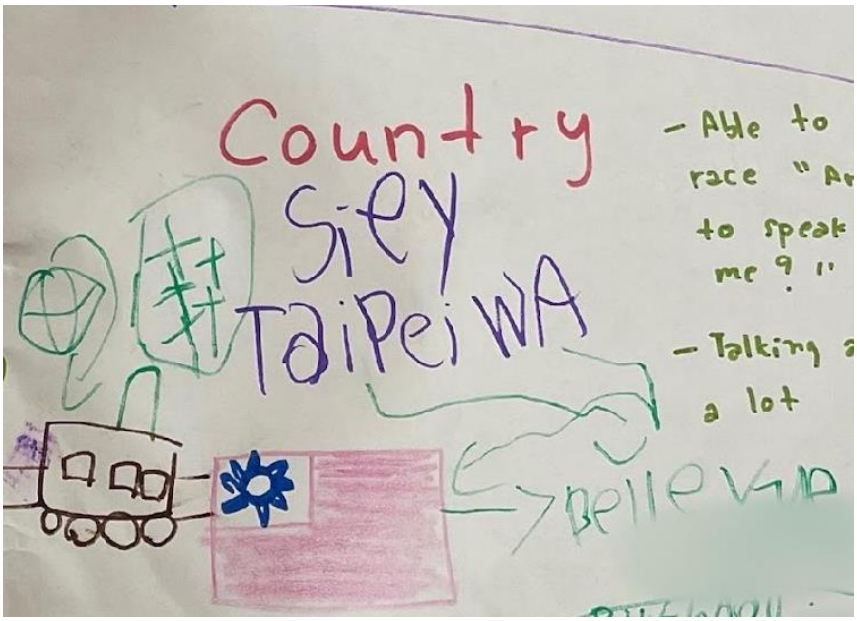
Asian cultural identity was honored in all three families—Alina's, Teo's, and Luna's. Their parents actively nurtured their children to value and embrace their Asian heritage. Each child participated in cultural activities and engaged with other Asian adults through their parents' relatives, networks, or social circles. All three children were exposed to their family's first language and English, and they are bilingual to varying degrees. Teo, for example, speaks both Chinese and English fluently, while Alina and Luna primarily speak English but are familiar with some words and phrases in their heritage languages.

All three children were aware of their Asian ethnicity. During the CCW map drawing, Teo included both Taipei and Washington when asked about his country of origin, demonstrating his dual cultural awareness (see Figure 30). Alina, while drawing herself, described her brown and red hair as reflecting her heritage from both parents: "*Actually I'm gonna draw Brown because I got brown hair. (NU: I have brown hair too) yeah, but mine has a little bit red because of my dad."* Teo frequently asked people, including me, if they can speak Chinese, and he was open about discussing Taiwan and his grandparents. In contrast, Alina was not as open about explicitly discussing Thailand and grandparents, but she enjoyed connecting with Thai people in

town, listening to Thai songs, and occasionally using Thai phrases. Luna, similarly, did not engage much when I initiated conversations about Vietnam. However, through discussions with her mother and observing her artwork, it became clear that she is aware of and values her Asian heritage (see Figure 31). Among the three, Teo has the strongest exposure to Asian culture. He has grown up learning two languages, both of his parents are Asian, and he maintains a close bond with his Taiwanese grandparents. In contrast, Luna and Alina have had greater exposure to American culture.

Figure 30

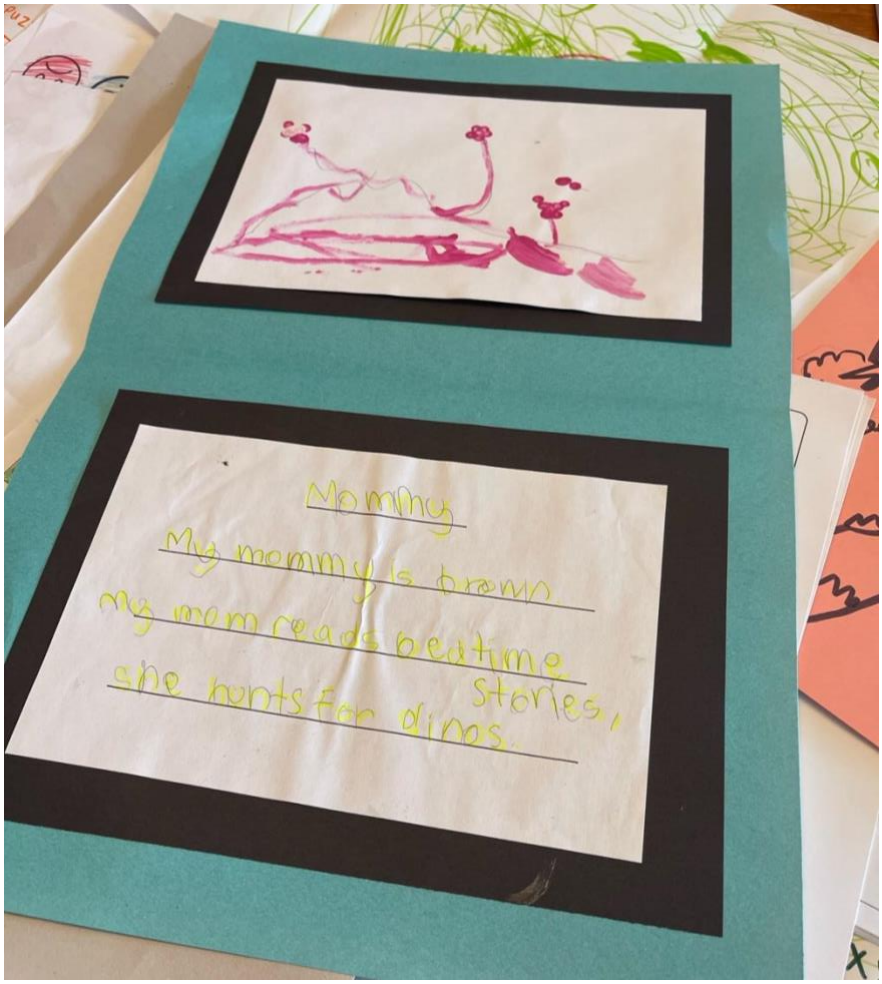
Teo's CCW Map



Note. This figure illustrates Teo's writing of Taipei and Washington when asked about his country of origin and Teo's drawing of a train when asked about his trip to Taiwan.

Figure 31

Luna's Poem about Mom



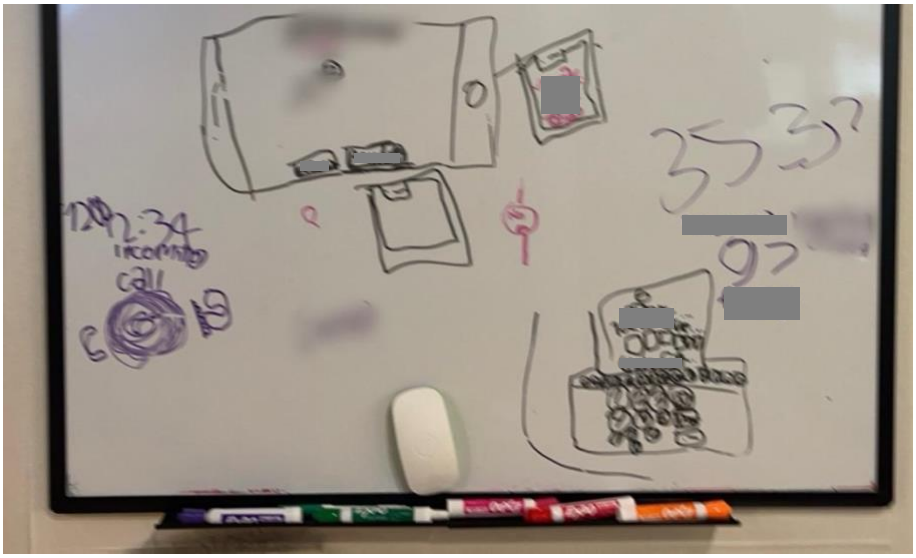
Note. This figure illustrates Luna's poem about her mother mentioning her mother is brown.

Being Asian or bi/multiracial has shaped the experiences of all three participating children in various ways. For Teo, communicating through electronic devices with his Taiwanese grandparents, who live in another country, provides emotional support and aligns with his deep interest in technology. Despite the physical distance, he frequently mentioned his grandparents meaningfully during several sessions (e.g., *"It with my PoPo"; "This is for PoPo"*). Technology

has allowed them to stay connected, and Teo's passion for it has motivated him to text or call them regularly. He is highly attuned to their needs, thoughtfully keeping his name in Chinese on his display so his grandparents can easily read it. Beyond texting and calling, Teo frequently draws conversation windows reflecting exchanges between him and his grandparents (see Figure 32). His Asian identity also contributes to his navigational capital. When interacting with Asian teachers or adults, Teo often asks if they can speak Chinese, confidently initiating conversations with other Asian adults and expressing pride in his heritage. Teo's bilingual abilities, linguistic capital, have also sparked his interest in learning other languages. For example, during a visit to a community hall, he used his excellent decoding skills to read a handwashing sign in Spanish. Additionally, he enjoyed using translation apps to translate Chinese storybooks and word cards into several languages, demonstrating his curiosity and enthusiasm for language learning.

Figure 32

Teo's Drawing of Conversation Window



Note. This figure illustrates Teo's drawing of conversation windows with his family members, including the grandparents.

As for Alina, growing up as a biracial Thai-American in the United States, she is on a journey of embracing her mixed identity. While she may not yet feel fully motivated to engage in conversations about Thailand, listen to Thai discussions, or actively learn the language, she enjoys participating in Thai gatherings and initiating interactions with Thai adults. She is open to Thai food, music, and social/religious activities, which have brought her joy, friendships, and a sense of community. Her aspirational capital is also reflected in her appreciation of Buddhism, as she expresses a desire to become a monastic one day to live in alignment with the Buddhist principle of non-harm to animals. Additionally, Thai country music also serves as a source of comfort for her. After experiencing a breakdown, I observed her requesting the music, suggesting that it might help her calm down and regain peace of mind: *"Can I listen to Chobmai (name of the Thai song)? I might feel better."*

Growing up in the United States, Luna has the advantage of having extended family living nearby, which has allowed her to engage in various cultural activities both inside and outside of school. Her connection with her grandparents has led to her participation in Asian cultural events, and she has also had the opportunity to visit Asia. According to her mother, Sarah, Luna's preschool and elementary school programs emphasize the importance of diversity, fostering students' understanding and acceptance of different cultures. Sarah is even invited to lead diversity sessions at the school each year:

> **Sarah:** *"Every year in October, I would come to school to talk to the students, like read a book to them about disabilities, or, like, just visit them. And then they asked me questions, and I just, you know, given the answers, and then also in March 21, is World Down Syndrome Day…I get the community involved, and I say, you know, March 21, is World Down Syndrome Day, we do this by wearing mismatched socks. And would you join me in celebrating and it's just a small thing, you know, wearing socks that don't match, and then take a picture. And then the kids really get excited about it. Because it's funny, right? You are wearing mismatched socks, let's see. Yeah. But I think just I feel like my presence being at the school really helps people know, Luna, like know that Disability is*

> *not a bad thing. You know? It's like, oh, Luna is just like, yeah, she's a second grader. And she has a place here. She belongs here."*

Additionally, Luna's pride in her identity is evident through her artwork, where she portrays her mother as having brown skin, and her preference for choosing a princess sticker with brown skin during a home visit activity.

The stories of how each child developed and deepened their sense of Asian ethnicity illustrate that the journey of embracing their heritage is unique for each individual. While one child might openly discuss their ethnicity and use it to connect with others of the same background, another may feel less comfortable having direct conversations about race. Similarly, one child may grow up speaking two languages at home, while another shows less interest in learning their mother tongue. Some children frequently mention their grandparents or relatives living overseas, while others may choose to avoid such topics. The degree of exposure to their Asian heritage varies, resulting in different experiences for each child. Moreover, whether they are biracial or multiracial adds complexity to how they perceive, understand, and engage with their cultural identity. Each child's path toward acceptance is distinct and shaped by their personal experiences and background.

School Placement: Parents' Advocacy for Inclusion

Each child participant has experienced both mainstream and special education classrooms. At the time of the study, Luna attended a mainstream elementary class at a school that values and celebrates diversity. She has a large circle of friends and feels a strong sense of belonging. Luna has hosted school friends at her home for parties and has also been invited to their homes. The mother reflected that the teachers in Luna's recent years have been very asset-oriented and encouraging, stating *"I think that's this year. And last year, her teachers are very*

asset oriented. They're very encouraging. And they want Luna to be a part of the classroom all the time." This is a positive change from her kindergarten experience, where the teacher was more deficit-focused, concentrating on barriers and setting expectations for Luna to meet before she could fully join the class.

Teo, on the other hand, at the time of the study, attended both a public special education preschool program and a private preschool offering a general education setting. When asked about school, Teo openly expressed that he does not like it, saying *"I don't like school."* He also shared that he has only one friend, a peer from his private preschool, and mostly spends time with his family, extended family, and therapists. Teo's parents have been actively supporting the development of his navigational capital by exposing him to various educational environments to equip him with diverse tools for navigating the world. They value both special education and general education settings. As a result, Teo currently attends two schools each week – a public special education preschool program and a private preschool.

As for Alina, at the time of the study she was enrolled in a special education program after having previously attended general education classrooms at different schools. However, after facing expulsion, she was transferred to a therapeutic school. Alina has one friend from school with whom she occasionally has playdates, though she primarily spends time within her mother's social circle. Her mother, Jane, is actively supporting her daughter in navigating school life. While she desires for her daughter to be in a mainstream setting, especially considering the isolation caused by the pandemic, trauma, and the lack of an extended family, she remains open to special education placement, prioritizing what will best support her daughter's growth and well-being.

While Teo and Alina are focused on achieving their goals within special education settings, their parents actively seek additional opportunities for them to engage with peers without disabilities. Teo, for instance, attends a private preschool two days a week and will also be participating in a summer camp. Similarly, Alina's mother is working to connect her with larger social groups and activities to foster broader social experiences. Luna is thriving as a second grader in her general education classroom. However, her mother, Sarah, anticipates potential challenges as Luna advances to higher grades. She noted that Luna's peers may begin engaging in more complex activities, such as faster-paced games or board games that require greater understanding, while moving away from simpler play, like playing with dolls. To prepare, Sarah is already considering how to support Luna in navigating these changes as she enters third grade:

> **Sarah:** "*I think that's always a challenge for us to find who are her friends, who are her friend group, because right now she's eight years old. So next year, she'll be in third grade. And then third grade developmentally, like there are a lot of girls who will not play with dolls anymore. They will play with card games or games that require a lot of speed, or understanding like board games, like more complex. So will Luna be able to join in with them? Or will she just be with kids playing with dolls? So that's, that's a challenge, not an asset, but it's more of a challenge that we see that we need to navigate."*

Navigating school can be particularly complex for young children with disabilities, and parents play a crucial role in guiding their child through these experiences and challenges. As illustrated above, the parents of the participants must identify potential obstacles their child may face at school, recognize any limitations in their current placement, and assess the skills their child needs that may not be fully supported. To effectively advocate for their child during IEP meetings, parents must have strong communication and advocacy skills to clearly express their child's needs and ensure appropriate support is in place. For the children in the study to truly

thrive at school, both the parents' navigational capital and the child's own navigational capital are essential.

Social Isolation and Inclusion Challenges

At the time of the study, two of the participants described experiencing social isolation and facing challenges with inclusion at school. Hearing Teo mention that he has only one friend each time I ask about his friends at school is difficult for me as an educator. Despite being in school for nearly two years, I have witnessed his impressive social skills during our play sessions together—he is a caring, thoughtful, and engaging playmate. However, he hasn't had the right opportunities to express these skills at school. His mother shared that Teo isn't particularly interested in playing with other children, except for his one best friend. Instead, he prefers interacting with teachers and adults. According to his mother, the teachers have made efforts to guide him toward playing with peers, but Teo remains uninterested, saying: " *I once met that teacher during the field trip and the teacher said while he would like to talk to me and I always encouraged him to play with other kids but he always come to me because he doesn't like to play with kids.*" This may be due to his love for advanced thinking and conversations, particularly about technology, which he feels only adults can fully support. Adults may be better equipped to engage with his curiosity and use his interests to initiate and sustain meaningful conversations and play. Teo is particularly drawn to initiating conversations with Asian adults, often mentioning his ability to speak Chinese and asking if others can speak it as well. It seems that Teo is navigating his school environment by seeking out individuals who share a similar cultural background to initiate connections. However, cultural similarity alone does not define his social interactions, as his closest and only friend at school is a little boy who is White. His teacher

noted that they "click" and complement each other, suggesting that Teo's friendships are based on more than just cultural commonality, but rather on mutual connection and understanding.

Alina also faces social isolation. As an only child in a co-parenting arrangement, she switches homes every week and lacks the support of extended family nearby. Over the past few years, she has transferred between several schools, making it harder for her to build lasting connections. Her mother mentioned that she has one friend with whom they occasionally arrange playdates. Currently, Alina is working on improving her social skills in a therapeutic school setting. Although she enjoys approaching other children at the playground and initiating play, maintaining these connections has been a challenge. Alina is now focusing on developing the skills needed to strengthen her relationships with peers and adults. She is learning to differentiate between what should stay in her "thinking bubbles" versus what should be in her "speaking bubbles," as well as how to stay focused on her tasks while allowing teachers and peers to do the same. These skills are essential for helping her form stronger, more consistent social bonds. During our home visit sessions, Alina's mother actively participated in all our activities, helping to facilitate play and maintain positive connections. For example, she guided her daughter back to positive thinking when Alina misinterpreted situations or words and began to show signs of aggression. Alina's mother played a crucial role in helping her daughter shift her mindset and behavior, ensuring that the play continued smoothly and that bonds were preserved. Her involvement was instrumental in navigating challenging moments and fostering a supportive environment for her daughter.

A child's unique needs and traits, shaped by their specific disabilities, play a key role in whether they may experience social isolation or face challenges with inclusion. For Teo and Alina, they are currently developing their social skills and learning school norms and

expectations. Both benefit from the guidance of adults who can help them navigate connections and social interactions. In contrast, Luna excels socially and feels a strong sense of belonging at her school, which values diversity and provides an inclusive setting. Each child's experience is shaped by a combination of their upbringing, environment, and personal traits, making their journeys toward inclusion unique.

Parents' Strengths-Based Perspectives on Disability

Throughout all the home visit sessions, it was clear that none of the participating families held deficit views of their child's disability. Luna, Teo, and Alina are deeply loved and cared for by their families, who embrace their unique strengths and nurture their potential with unwavering support. Luna shares a strong bond with her mother. During our home visits, she frequently called for her mother to share her joy, excitement, and accomplishments while playing. She also seeks her mother's assistance when needed, demonstrating the depth of their connection and the love, value, and care she feels from her. When asking for recommendations for educators working with young children with disabilities, Luna's mother stressed the significance of preschool teachers acknowledging their biases toward disabilities, especially those shaped by their upbringing and negative stereotypes. She encourages teachers to reflect on how their deficit-based views may be rooted in outdated beliefs and underscores the importance of unlearning these perceptions to fully embrace inclusion, saying:

> **Sarah:** *"I think it's important for preschool teachers to know… notice their own biases, like just kind of self examining, like, my upbringing that…do I view disabilities from my parents perspective? Like, What I know is from what my parents know, right? And so I'm one generation behind kind of thing. So …what is my perception of disability? … do people with disabilities belong in the community? And I think, if my brain say, Yes, right. But in my history of what I've learned from my parents… kind of like the older school way like, oh, people with disabilities need to achieve XYZ before they can be a part of that community. So I think it takes a lot of undoing and unlearning some of those old ways for even myself to accept and in carry out that."*

This approach highlights both navigational and resistance capital, emphasizing the essential role teachers play in better supporting students of color identified with disabilities within the school setting.

Teo’s parents actively nurture his passion for advanced technology. Rather than viewing his intense interest as a negative obsession, they see it as an asset to be supported and cultivated. They take Teo to mobile stores, allowing him to explore and play with various devices, and they make trips to the mall where he enjoys riding elevators, which brings him joy and contentment. At home, they provide materials for him to create paper phones and encourage his artistic expression related to technology on a whiteboard. Teo is permitted to use a tablet under parental supervision, and he excels at setting timers to manage his screen time responsibly. Additionally, his parents allow him to watch videos, often focusing on advanced technology, further fueling his enthusiasm and learning. Teo's intelligence, happiness, and contentment stem from the unwavering love, support, appreciation, and care he receives from his parents.

Alina’s passion for outdoor activities is actively supported by her mother, who regularly takes her on trips to the beach, hiking, and to parks. Since she was young, they have enjoyed gardening at the community garden and attending cultural gatherings. Alina’s happiness flourishes when she is outdoors. Additionally, her mother nurtures Alina’s artistic talents by engaging in crafts, creating storybooks, and writing songs together. With her mother’s resilient and strength-focused perspective on disability, Alina has had numerous opportunities to participate in social activities. Her mother plays a crucial role as a mediator, helping her navigate and maintain friendships. She excels at fostering positive perspectives and guiding Alina back to a sense of peace and well-being.

Parents' perceptions of their child's disability significantly influence how the child views themselves. By experiencing asset-based parenting, Alina, Teo, and Luna have developed their navigational and resistance capital, which will empower them to thrive both in school and in society.

Artistic Expression

Alina's, Teo's, and Luna's artistic expressions highlighted their strengths, abilities, interests, cultural heritage, and personal identity. Alina's artistic expression was evident from my first visit. During our outing to the park, we saw a missing cat poster, which inspired her to create a missing Sonic poster that she later posted around her apartment. When invited to draw a map portraying her life story (CCW map), Alina was highly motivated, spending several hours drawing and narrating her story. Through this activity, her mother and I gained valuable insight into her sense of self, personal identity, interests, emotions, and thoughts about her family, activities, and school. This CCW map not only showcased Alina's creativity and talents but also allowed her to express her assets and perspectives freely. Her mother expressed deep appreciation for the activity, noting how she discovered a new insight into Alina's aspiration, saying *"When we're in the session together like she had like some visions of having two girls. That was the new thing I discover it too. I'm not sure if she could continue to do this dream. But I think the good aspect is that she learn how to take care of other people."* This CCW map activity reassured her mother of their strong bond. Initially, when Alina shared her aspiration of becoming a mother, her mother interpreted it as a reflection of isolation or feelings of lack. However, through the CCW map, she realized that Alina draws inspiration from her mother's work and her love of nature. The activity strengthened their bond and fostered greater mutual understanding. Her mother then elaborated *"Another thing that I amazing of that you say she got*

inspiration from me for being mom.. I can't believe it. Like you said because of she sees how I taking care of other people and that's why she wanted to be …this mom thing is a big thing." I also had the opportunity to witness Alina's artistic expression through songwriting. She created and sang a song that reflected her interest in and understanding of the Buddha. Alina's understanding of the Buddha stems from her participation in Thai forest religious activities, which her mother occasionally takes her to. During these gatherings, they offer food to the monastic, who follows a vegetarian diet. Inspired by her compassion for animals and her bond with the monastics, Alina composed a song about the Buddha not eating meat. She sang it joyfully after watching a TV program that reminded her of those moments, showcasing both her creativity and connection to her cultural and spiritual experiences. I also observed Alina's love for Thai country music, which she was introduced to by her mother's friend. She later shared it with me, using it to create mutual enjoyment. During moments of emotional distress, I saw her request the music, suggesting that it might help her calm down, demonstrating her awareness of its calming effect or how it might help her reconcile with her mother.

For Teo, artistic activities served as the primary means of engagement during our home visit sessions. His love for writing and drawing was evident from the start. When invited to illustrate a story about himself, he eagerly embraced the opportunity, even during the first visit. Using the CCW framework, we shaped his storyline to help him express his cultural heritage and personal identity through art. Teo enthusiastically wrote his name, address, birthday, and listed his family members. He also illustrated meaningful elements like the sun, the train he saw in Taiwan, the cities of Taipei and Washington, the languages he knows, and drew his favorite electronic devices, screens, and brand logos. Teo also has a deep love for making "pretend phones," which he enjoys giving to others. These paper phones are a thoughtful way he shows

care through his artistic expression. For example, he once drew an Apple logo for me and taped it to the back of my phone, replacing the bulky logo on my case. His attention to detail is remarkable, as he carefully includes elements like photo displays, name displays, communication bubbles, and device logos in his designs. These artistic creations allow him to communicate and connect with others in a unique way. To nurture his creativity and social engagement, I used artistic activities during our sessions. We worked on various art projects together, including creating storybooks to explore Teo's different forms of capital. I printed out images of electronic devices, blank screens, and characters, and used verbal prompts to encourage him to build stories about himself, his interactions with family, friends, and teachers. These activities enabled him to express his thoughts and emotions more openly. While Teo often remained quiet when asked directly about school and friends, only mentioning that he dislikes school and has one friend, the art projects opened a new avenue for communication. For instance, when we used character cutouts and electronic devices to represent his teachers, he narrated the names and relationships he had with each teacher, giving me deeper insight into his thoughts and experiences. Teo's mother shared positive feedback about the storybook project we worked on together. She noted that both she and her husband were pleasantly surprised by how well Teo cooperated during the activity, staying focused and engaged without wandering off. She added that the project tapped into Teo's interests, allowing him to be self-motivated, which contributed to his remarkable level of control and concentration throughout the process: *"So today's work I think it's going very well so my husband and I are quite surprised at how he can just be so under control and not just wandering around. So I think you made some topic that he is interested in ...you can keep his self-driven cooperation is extremely good."*

Luna's artistic expression was prominently displayed during the home visits. I observed her creative storytelling while playing with blocks and her ability to make up songs, including one about school. Her love for music was evident as she enthusiastically mentioned "Firework" by Katy Perry as her favorite song, incorporating it into her CCW map. During our sessions, whenever music played, Luna quickly identified the song when her mother asked. She also has a fondness for drawing smiley faces, which she included in both her CCW map and during our watercolor painting activity. As we painted together, Luna thoughtfully narrated her observations, noting how the water changed as she dipped the paintbrush, showcasing her curiosity and attention to detail.

Artistic activities were an effective way for Teo, Alina, and Luna to express themselves in alternative and freer forms than verbal communication. These activities also served as powerful tools for fostering social interaction and deeper understanding. Through various forms of art, Teo, Alina and Luna revealed their sense of self, cultural capital, emotions, and thoughts. When applied thoughtfully, artistic activities could enhance their cognitive abilities, offering both joy and opportunities for growth. Additionally, they seemed to play a valuable role in reducing anxiety and supporting emotional regulation.

Motivation and Drive for High Standards and Excellence

Teo, Alina, and Luna show remarkable dedication to their tasks, play, and goals. They are internally motivated to achieve the best possible outcomes. They focus on precision and accuracy in their work. Their commitment highlights their drive for excellence and growth. For Teo, he consistently displays attention to detail in his technology projects. He takes every question and prompt seriously, ensuring his responses and actions align with reality and his genuine thoughts (see Figures 33 and Figure 34).

Figure 33

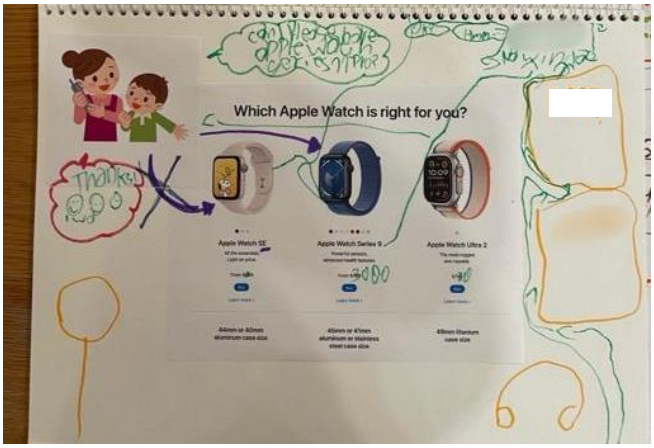
Conversation Dialogues with Teo during the Storybook Project

Nawinda: *Do you want to be an animator? … drawing cartoons… look he is drawing using his apple pen… drawing on his tablet and then it shows up on the iMac's screen.*
Teo: *Did he tie it to iMac?*
Nawinda: *He just draw it over here (pointing to tablet/iPad). Can you see the cable here? It connects to here (iMac).. See? And then.. it shows up on a big screen (iMac).*
Teo: *Did he charge to this? but I did not see a charger.*

Note. This figure captures a conversation with Teo during the storybook project, where he was introduced to various careers that require technology skills.

Figure 34

Conversation Dialogues with Teo during the Storybook Project



Nawinda: *What else do we sell at our mobile shop?*
Teo: *Airpods pro … another Airpods mac.*
Nawinda: *And then this is the MagSafe charger?*
Child: *How about I draw the case?*
Nawinda: *Yes, we sell the case too. You're right.*

Note. This figure captures a conversation with Teo during the storybook project as he sketched his imaginative mobile shop.

Teo was deeply dedicated to his projects, consistently putting in the effort to achieve his goals and striving to produce high-quality work. He was thoughtful and selective about the materials he used, such as paper, crayons, tape, and magnets, taking his time to choose what would work best for each project. Even during breaks, if he was unsure of an answer, he would pause and check to ensure accuracy. For example, when I asked about the color of a blanket for a painting, he walked to the room to verify before continuing. Teo's meticulous attention to detail ensured that every aspect of his projects was carefully crafted. Despite his drive for excellence, he never appeared pressured or anxious. In fact, he was very supportive when I made mistakes, and our play was highly cooperative. For example, when I colored the mobile phone differently from my real one, Teo gently prompted, *"Are you sure your phone is yellow?"* This subtle reminder reflected his attention to detail and his commitment to ensuring accuracy in our play.

Alina also demonstrates a strong commitment to excellence in her artwork and tasks. She pays close attention to detail, ensuring that her projects are meticulously crafted. While drawing her life story (her CCW map), Alina was deeply focused and thoughtful, carefully adding details to each part of the illustration while narrating the story with great dedication. Her attention to detail and commitment to the process were evident throughout. Another example of Alina's desire for precision occurred when we were planting seeds (see Figure 35). As her mother helped add soil to the tray, Alina politely asked her to pause, explaining that the tray was becoming messy. She reinforced her point by expressing that she wanted everything to be perfect, comparing it to how her mother carefully sews blankets with precision.

Figure 35

Alina's Expression during the Free Play - Gardening

Alina: *You're putting a lot of mommy… you should not putting in a lot of mommy… you should put a little bit…actually please don't help, it is too messy. I want it to be perfect just like when you do stuff …sew… just like that but I don't know how to sew… but it's alright … but I don't know how to sew because I want you to save your fabric for your project just so ...you're good at sewing mommy.*

Note. This figure captures Alina's expression during the gardening project as stated her preferences to her mother.

Luna's commitment to quality and creativity shined through during play and tasks. She consistently focused on completing her goals, whether it's constructing with blocks, solving puzzles or watercolor painting. She integrated her artistic imagination, inventing stories, and songs that enrich her play. These qualities reflect her persistence and creative spirit, which shape her approach to every activity (see Figure 36).

Figure 36

Luna's Narration during the Painting

Luna's narrative: *"It is a happy face mommy. It's a happy face.*
It is red mom. It's red. (the water turns red). Now it is orange. I like blue. Mom, it's blue. Mommy, it is blue. Black... cool …it is working... it is getting darker…the painting is black... it is cute... all done… let's dry."

Note. This figure captures Luna's expression while painting as she excitedly shared her work with her mother.

Luna, Alina, and Teo possess a range of assets and strengths shaped by their environments, upbringing, and personal traits. These qualities became evidence during the activities and projects observed in the home visits. Their parents' commitment to asset-based parenting further nurtures and enhances their abilities. The strengths-based approach that Luna's, Alina's, and Teo's parents apply to their children's abilities can serve as a powerful example for other parents and educators. Educators and parents should be encouraged to follow the lead of the participants' parents and explore the intersection of cultural identity and disability to better support Asian children with disabilities, helping them thrive in cultural, social, and educational context.

Chapter 6: Discussion

As an early childhood educator, I sought to conduct a qualitative study exploring the cultural capital of young bi/multilingual learners with disabilities and their families through the lens of the Community Cultural Wealth (CCW) framework (Yosso, 2005). My primary goal was to contribute to the growing body of literature on teaching and learning multilingual learners, focusing specifically on a demographic often overlooked: young Asian bi/multilingual learners identified with disabilities. I aimed to better understand their strengths, challenges, and needs. Grounded in asset-based pedagogies that center students and their families, I used the CCW framework as the study's conceptual foundation. Employing ethnographic data collection methods—such as home visits, field notes, interviews, photo sharing, and artifact/document collection—I sought to answer the following research questions: (1) How do young Asian children with identified disabilities demonstrate and leverage Community Cultural Wealth (CCW) and other forms of cultural capital in their meaning-making? And, (2) What are the perspectives of families that build on or extend the CCW theory?

I conducted home visits with three Asian/ Asian-American young children with disabilities and their families living in Washington State. During these visits, I interviewed their mothers (Thai, Vietnamese, and Taiwanese), engaged in multiple play sessions with the children, and explored their communities alongside them. This study highlights the participants' unique talents and strengths, showcasing how their parents have actively supported their learning, navigated the school system, and nurtured their identity development. While the findings align with commonly discussed assets in the literature on young children with disabilities, this study adds a new dimension by focusing on the experiences and assets of young Asian/Asian-

American children with disabilities living in the United States. It also amplifies the voices of parents, providing authentic insights into their children's lives and learning at home.

Using the CCW framework as the conceptual foundation of my study allowed for a rich and meaningful exploration of each child's assets across multiple dimensions. One key method was the creation of a CCW map that portrayed each child's life story. We co-created this map at the beginning of the home visits, revisiting it during the final session. This process provided valuable insight into the child's cultural capital and strengths. Through the CCW map activity, children were invited to freely and creatively express their six forms of capital—aspirational, familial, social, linguistic, navigational, and resistant. Instead of directly asking young children about their strengths and identities, which may not always yield clear answers, the CCW map allowed them to draw and narrate their stories in their own way. This approach revealed insights into their assets, emotions, self-perception, cultures, experiences, and intellect. I used the information from the CCW map to guide my planning for play sessions, selecting activities that would help each child demonstrate their unique strengths. Additionally, the map was a helpful tool for framing conversations with parents. At the end of the sessions, parents could offer deeper insights into their child's strengths, highlighting aspects I might have missed during the home visits.

While Yosso's (2005) CCW framework was originally developed to advocate for students of color in higher education, I found it to be equally effective as a tool for supporting young children of color. It offers a powerful lens to recognize and uplift the strengths of young bi/multilingual children with disabilities, expanding the framework's utility beyond its initial context. The Community Cultural Wealth (CCW) framework has also been used as a conceptual foundation in other research studies supporting young immigrant children with disabilities and

their families (e.g., Choe et al., 2023; Erdemir, 2022; Park, 2024). For example, Park (2024) reframed deficit-based conceptions of immigrant families of children with disabilities, while Choe et al. (2023) examined how Korean immigrant mothers advocate for their children within the U.S. special education system. Erdemir (2022) explored the cultural wealth of Syrian refugee children attending an early intervention program. This study adds to this growing body of work, highlighting how CCW can frame asset-based and collaborative inquiry into the lives of young children of color and their families.

This study has greatly deepened my understanding of asset-based parenting and the value of collaborating with parents to support each child's learning. Through the parents' openness and collaboration during the home visits, I observed how each child's strengths and assets were nurtured by their upbringing and environment. The parents' asset-based mindsets, and rejection of deficit views regarding their child's disabilities played a crucial role in fostering their child's growth and further developing their abilities. This study provided clear evidence that parents know their children best, and it is the educator's responsibility to actively seek and honor parental insights regarding the child's abilities, needs, strengths, and challenges. This work adds to the emerging research in early childhood, centering asset-based perspectives of children and families of Color in attempts to work towards more justice centered practices and relationships (e.g., Beneke et al., 2021; Choe et al., 2023; Erdemir, 2022; Park, 2024).

Using the CCW framework also allowed me to recognize each family's capital, particularly their navigational capital in helping their children navigate schools and other institutions. I witnessed firsthand each family's advocacy for their child's inclusion, reflecting their ability to navigate against resistance. Additionally, I observed the diversity in the experiences of Asian families living in the U.S., where some families benefit from the presence

of extended relatives, while others are more isolated due to the absence of nearby family members. This study highlighted the significant role extended family or a family's social circle can play as sources of support and cultural capital for children with disabilities. These findings have opened my eyes to the unique dynamics within each family and have guided me in developing strategies to work more collaboratively with families to better support young children with disabilities in school. Recognizing each family's distinct strengths and needs is essential for ensuring the most effective and meaningful support. When applying the CCW framework to support young children of color with disabilities and their families, practitioners must recognize that the cultural wealth of one family should not be generalized to others within the same ethnic group. Each family holds unique cultural assets, and significant variations exist within any given group. Practitioners should approach each family individually, acknowledge their intersectional identities, actively seeking to understand and honor their specific cultural wealth.

Key Findings in Relation to Existing Literature

The following section presents six key findings, grounded in existing literature on young Asian children with disabilities, bilingual and multilingual education, young children's meaning making, culturally responsive pedagogy, sociocultural learning theories, and collaboration and partnership with families. The six key findings include: (a) School Placement: Special Education versus General Education Classroom; (b) Sociocultural Theory of Learning: Socio-Cultural and Historical Environment; (c) Culturally Informed Teaching Methods; (d) Creativity and Artistic Expression; (e) Collaboration Between Schools and Families; and (f) How Teachers Can Support Young Multilingual Students in the Special Education System.

School Placement: Special Education versus General Education Classroom

While Luna's parents strongly advocated for her placement in a general education classroom, Teo's and Alina's parents support their placement in special education settings to help them develop essential skills. At the same time, they actively seek additional opportunities for their children to participate in inclusive environments, ensuring they can engage with peers without disabilities. This study underscores the complexity of navigating school for young children with disabilities and highlights the crucial role parents play in guiding them through these challenges. For a child to truly thrive, both the parents' and the child's navigational and resistant capital are essential. The decision for school placement for each child with a disability is made by the Individualized Education Program (IEP) team, in accordance with the Individuals with Disabilities Education Act (IDEA, 2004). This IEP team assesses the child's unique needs and abilities to determine the most suitable educational environment. Whether the child is placed in a general education classroom, a special education setting, or a combination of both, is based on the specific needs outlined in the IEP.

This study builds on work that has explored immigrant families' experiences navigating the special education system. Choe et al. (2023) conducted a study exploring how Korean immigrant mothers of children with disabilities navigate special education in the United States and advocate for their children using the Community Cultural Wealth (CCW) framework and Ecological Systems Theory (EST). Through focus group interviews, the author found that the mothers employed various strategies, drawing on resources, training, legal advocacy groups, and support networks within their Korean immigrant community. However, the findings also highlighted the significant challenges they faced, including language barriers, racial discrimination, and limited access to information. Based on their findings, the authors suggest

providing tailored information to immigrant parents, strengthening community support, and addressing systemic barriers that these mothers encounter within the special education system. I found this study both inspiring and highly valuable, with the hope that it can inform future research on how to better support immigrant parents navigating the U.S. special education system. Not all immigrant families possess strong advocacy skills or are well-equipped with strategies, making it essential to provide them with the support they need. These findings enrich the findings from the current study by providing deeper insights into the experiences of Asian immigrant families navigating the U.S. special education system. Choe et al. (2023) investigated how parents exercise advocacy through navigational capital, as well as the challenges they face and the supports they need within this system. Additionally, the authors' use of Ecological Systems Theory (EST) alongside Community Cultural Wealth (CCW) as theoretical frameworks further extends my research, illustrating how Asian immigrant parents seek and receive support across multiple ecological levels (i.e., microsystem, exosystem, and macrosystem).

Sociocultural Theory of Learning: Socio-Cultural and Historical Environment

Children's development and understanding are deeply rooted in social and cultural contexts. To promote equity in early childhood education and create meaningful learning opportunities for young children, the National Association for the Education of Young Children (NAEYC, 2019) encourages early childhood educators to provide high-quality early learning programs that take each child's cultural background, languages, abilities, experiences, and sets of individual and family strengths into account and eliminating differences in educational outcomes as a result of their identities, living environment, and family resources (p. 16). This approach supports Vygotsky's notion that learning is a social process, where knowledge is co-constructed through interactions within a child's cultural and social environment (Odom, 2016). The

NAEYC (2019) highlighted that “learning is a social process profoundly shaped by culture, social interactions, and language” (p. 13). Children seek human interaction from early infancy, continue to construct knowledge through interactions with people and environment, and “make meaning of their experiences through a cultural lens” (p. 13). It is crucial for early childhood educators to understand that children’s development and learning occur within “a social-cultural, pollical, and historical context” (p. 14). Through this context, each child’s experiences may vary depending on their intersected social identities.

In this study, Alina, Teo, and Luna illustrate how children's strengths, abilities, and assets are shaped by their distinct socio-cultural and historical environments. The degree of exposure to their Asian heritage varies, resulting in different experiences for each child. Whether they are biracial or multiracial adds complexity to how they engage with their cultural heritage as well. Teo, growing up with Chinese as his home language, actively seeks out interactions with adults who share his cultural and linguistic background. His strong interest in technology fuels his motivation to learn new languages, which he uses to enhance his language learning abilities. Alina finds deep meaning in Buddhism through her connections with the monastic community, shaping her values, such as aspiring to be like Buddha and not harming animals. Her involvement in the Thai community enriches her cultural understanding. Luna, exposed to her cultural heritage through extended family, school activities, and local events, has developed strong cultural competence. Her mother noted Luna's enthusiasm and success during a recent trip to Asia, where she joyfully participated in a variety of cultural activities.

Sociocultural theories allow an examination into the ways young emergent bilinguals acquire new knowledge through increasing interaction with others (Bligh, 2014). Adults are important mediators as young people develop new language practices. The relationships between

adults and emergent bilinguals are shaped through the use of linguistic tools, signs, and artifacts; which are in turn shaped by the social and cultural environments (Keating, 2005; Bligh, 2014). Reid et al. (2019) emphasized that culture is inseparable from the developmental process as children actively modify and employ cultural artifacts from multiple contexts into their practices. The findings of this study provide clear evidence supporting socio-cultural theories of learning. Many of Alina's, Teo's, and Luna's abilities and strengths are deeply embedded in their social and cultural contexts, emerging from their exposure to cultural tools, artifacts, and meaningful interactions with adults. Accordingly, educators are encouraged to gain more cultural competency by cultivating new understandings of children's cultural resources, interpreting the cultural meaning of children's feeling, thought, and action, and adapting classroom standards and curriculum to match the dynamic diversity of children.

Culturally Informed Teaching Methods

My hope is that the findings from this study can encourage educators to apply asset-based pedagogies to better support young Asian bi/multilingual learners with disabilities and their families and disrupt deficit narratives about children, families, and communities. For example, teachers could incorporate sociocultural learning theories and the Community Cultural Wealth (CCW) framework into classroom planning to highlight and center student strengths (Pelc, 2002 & Locks, n.d.). By partnering with families to gain cultural understanding and insights (e.g., CCW capital), educators can create meaningful family engagement in the classroom, such as having families participate in diversity lessons, as demonstrated by Luna's mother.

Reid et al. (2019) encouraged educators to gain more cultural competency by cultivating new understanding of children's cultural resources, interpreting the cultural meaning of children's feeling, thought, and action, and adapting classroom standards and curriculum to

match the dynamic diversity of children. Reid et al. (2019) prompt teachers to consider placing learning in a cultural context, seek to understand the cultural nature of how they think and learn, and develop secure and trusting relationships with children and families. They also suggested teachers explore children's strengths, talents, experiences from the perspectives of their families and communities. Through these explorations, educators will learn what assets children bring with them into the classroom and be able to better plan and implement equitable instruction. For example, during the home visits, Alina displayed a deep compassion for animals and looked up to the monastics she met in the Thai community as role models for practicing kindness and good deeds. She even created a song about Buddha not eating meat, which she sang joyfully. Teachers could leverage this cultural context to design social and emotional interventions that align with her values, fostering her empathy and moral development in meaningful ways.

TrUDL: the Integrated Pedagogies of Translanguaging and Universal Design for Learning

According to the Office of Special Education Programs (OSEP), the number of English learners identified as having disabilities in the United States has grown significantly. Recent OSEP data indicates an almost 30% increase in this population from the 2012 to 2020 school years. In the current study, Teo is a bilingual child who speaks both Chinese and English and shows a keen interest in learning multiple languages. He proudly expressed that he knows Chinese, English, Spanish, and Japanese. During play sessions, he enthusiastically used a language translation app to explore words in various languages. When out in the community, Teo was eager to read signs in Spanish, demonstrating his motivation to engage with languages beyond his home and school environments. He often asked adults if they knew Chinese, initiating conversations like the one with his assistant teacher at school, whom his mother mentioned he enjoyed spending time with. Teo's bilingual abilities and his enthusiasm for

learning new languages highlight the potential value of applying the TrUDL approach (integrating Translanguaging and Universal Design for Learning; Cioè-Peña, 2021) in his educational setting. This approach could not only spark joy in his learning but also enrich his social interactions at school, where he mentioned that he doesn't particularly enjoy being and only has one friend.

Cioè-Peña (2021) proposed the TrUDL approach, the integrated pedagogical practices of Translanguaging and UDL, that educators can use as "a path to full inclusion" (p. 1) and increase learning opportunities for emergent bilinguals labeled as dis/abled (EBLADs). In her discussion of this framework, Cioè-Peña discussed how educators commonly approach EBLADs' linguistic and disability needs as two separate entities which results in "segregated and/or piece-meal instructional experiences" (p. 1) for EBLADs. On the contrary, she suggested educators apply the TrUDL approach into the classrooms to promote inclusion and increase learning opportunities of EBLADs. TrUDL's core elements include: (a) "multilingual and multimodal teacher-employed strategies focused on increasing student accessibility and comprehension" (p. 7); (b) "multilingual and multimodal student practices focused on flexibility and increasing student output" (p. 7); and (c) "culturally responsive practices that relate to student interest and identity in order to activate, and/or increase, engagement" (p. 7). To implement these strategies in practice, educators can: (a) use teaching strategies containing multiple means of representation; (b) allow students to complete the tasks or meet objectives through multilingual and multimodal independent strategies; (c) and use culturally responsive strategies rooted in student interests to ensure high levels of engagement (p. 11). The TrUDL approach can also serve as a framework for building stronger home-school partnerships to support young bi/multilingual children with disabilities in inclusive settings. Teachers can collaborate with

families to gather insights about the child's preferences, strengths, home culture, and language practices, using these assets to design inclusive lessons. By learning about a child's vocabulary, preferred modes of learning (e.g., visual, auditory), and cultural background, educators can tailor lessons to be more accessible and relevant. Additionally, incorporating families' knowledge of their child's preferred ways of expressing and learning will help educators design multilingual and multimodal activities that foster independent learning. Lastly, drawing from the students' cultural knowledge and integrating it into lessons can increase engagement and enrich the learning environment for students. In this study, I designed multilingual and multimodal home visit activities—such as Chinese-English vocabulary cards, translation applications/tools, art projects, and visual storybook projects—aligned with TrUDL principles. These activities promoted Teo's independent learning, linguistic capital, and allowed for flexible outcomes, leveraging his strong motivation and interest in technology as a central theme. Through these activities, Teo was highly self-motivated, able to maintain focus for extended periods, and we fostered a joyful and trusting connection.

Creativity and Artistic Expression

Art enables young children to engage in "authentic meaning-making experiences that stimulate their minds, hearts, and bodies" (Wright, 2010, p. 2). It plays a crucial role in helping individuals express their thoughts and emotions, serving as a medium for shaping abstract ideas and enhancing self-awareness (p. 9). Creating art allows children to share details of their daily lives with others and to imagine abstract, complex concepts, such as envisioning their future Because young children naturally possess imaginative, flexible, and fantasy-driven thinking, educators should nurture these qualities, encouraging their cognitive processes while guiding them toward the concepts and skills they will need in the future (Wright, 2010). It is important to

gain a deeper understanding of children's artwork by reflecting on their creative processes of meaning-making. This involves not only interpreting the content of the artwork—such as themes, people, places, and events—but also considering how it conveys deeper, connotative meaning (Wright, p. 23).

Artistic activities provided Teo, Alina, and Luna with a meaningful way to express themselves more freely than through verbal communication. These activities were also effective in promoting social interaction and fostering deeper understanding. Through their art, Teo, Alina, and Luna have conveyed their sense of identity, cultural backgrounds, emotions, and thoughts. When used intentionally, artistic activities can support cognitive development, bringing both enjoyment and opportunities for growth. Furthermore, they can be beneficial in reducing anxiety and aiding in emotional regulation. The findings of this study on children's artistic expression align with those of Erdemir (2022), who explored the cultural wealth of Syrian refugee children in an early intervention program through pictorial interviews, a method similar to the photo-elicitation technique. Erdemir used child-friendly images of settings that mirrored the environments familiar to the children, making the context relatable. The children were then interviewed about themes relevant to each image. The findings revealed evidence of the children's cultural wealth, showcasing their perspectives and experiences related to home, school, neighborhood, friendships, and life in both Syria and Turkey. Building on Erdemir (2022) and the findings of this current study, artistic activities and expression serve as valuable tools for exploring young children's experiences, perspectives, and cultural capital.

Collaboration Between Schools and Families

The findings from this study provide evidence of the participating parents' assets and navigational and resistant capital, encouraging educators to build strong school-family

partnerships. One way to do this is to follow Ishimaru (2000)'s approach of shifting away from conventional partnerships towards more equitable collaborations. In conventional partnerships, parents and families from nondominant groups are situated as clients and beneficiaries. Children and families are considered as needy clients who are at risk for failure unless receiving intervention from White professionals (Ishimaru, 2020). Additionally, parent involvement and engagement approaches often enact a theory of change focused on fixing marginalized parents and families. For instance, families of color are often blamed for their children's academic struggles (Ishimaru, 2020). In many schools, family engagement requires having parents attend prescribed school events such as open houses and parent-teacher conferences. In addition, parents are trained to ensure their children adhere to school expectations such as completing homework and attending school (Ishimaru, 2020, p. 3). Ishimaru (2020) encouraged educators to shift away from such conventional partnerships towards more equitable collaborations, which position nondominant parents and families as educational leaders who help create the agenda and have shared responsibility in student learning. She encouraged policy makers and educators to use parent and community engagement as a strategy to increase student success and address educational inequalities. This framework positions families from nondominant groups as vital collaborators and leaders in working to transform schools and broader educational systems toward educational justice (p. 2). Ishimaru (2020) suggests that the traditional parent involvement model at school can be transformed towards a more family engagement approach that embraces the cultural practices and priorities of diverse communities, values all extended family members beyond biological parents, and positions families as critical actors in their children's academic success (p. 3).

Ishimaru's (2020) approach to equitable collaboration is exemplified in Luna's mother's involvement at school, where she was invited to lead a diversity lesson. Luna's mother noted that in recent years, the teachers have adopted a highly asset-based and supportive approach, actively encouraging parent participation and ensuring Luna's full inclusion in the classroom. The current approach prioritizes and values Luna's inclusion in the mainstream classroom, fostering a more positive and inclusive learning environment. When asked about school during the home visits, Luna consistently responded positively (e.g., she expressed that she had a great day). During the play sessions, she enjoyed building a school with blocks, created and sang a song about school, and shared the names of her teachers and friends. In contrast, Alina's mother's partnership with the school follows a more conventional model. She primarily attends meetings to discuss Alina's needs and challenges and frequently receives reports from the school regarding incidents involving her child. Fostering a more equitable collaboration could lead to more meaningful visits and a stronger connection with the school. Alina expressed a desire for her mother to visit her school as well. While drawing her CCW map and describing how big and nice her play spaces at school are, Alina shared that she wishes her mother could come to see it herself.

Ishimaru (2020)'s approach, which values all extended family members beyond just biological parents and views families as key players in their children's academic success, is clearly reflected in Teo's close relationship with his grandparents and intentional efforts the parents have put in his school/academic success. During home visit sessions, Teo often brought up his Taiwanese grandparents in various contexts. With his strong interest in technology, he frequently texts or calls them, affectionately referring to them as "my Chinese friends" when discussing listing their contact information in Chinese. These close familial bonds play a vital role in shaping Teo's identity and providing him with a sense of strength and support. His social

world is centered around his family, and he regularly references family members, including his grandparents, during activities. Additionally, Teo's parents have been actively supporting the development of his navigational capital by exposing him to various educational environments to equip him with diverse tools for navigating the world. His parents have also exposed him to multiple languages by enrolling him in various preschool programs, including those where he encountered English, Spanish, and Japanese. To support his literacy development, his parents provide him with Chinese and English storybooks. They also nurture his interest in technology, viewing it as an asset and encouraging him to develop related skills. Teo's strong, meaningful bond with his grandparents, along with his parents' strategic efforts to support his social-emotional and academic growth, reflects Ishimaru's (2020) approach of centering and honoring family as key players, both immediate and extended family, in a child's academic success.

Empowering Parents

Previous research conducted with Asian mothers of children with disabilities highlight various challenges and concerns these mothers face, such as struggles with immigrant identity and cultural conflicts (e.g., Choe et al., 2023; Jegatheesan, 2009; Lee & Zhu, 2021; Sim et al., 2021), negative perceptions of disability (e.g., Heer et al., 2012; Jegatheesan, 2009; Park, 2024), the burden of being the primary caregiver (e.g., Lee & Zhu, 2021; Sim et al., 2021), and physical, emotional, and social suffering (e.g., Daudji et al., 2011). Additionally, these mothers may encounter barriers in service delivery (e.g., Choe et al., 2023; Jegatheesan, 2009; Lee & Zhu, 2021). In this study, Alina's mother reported struggles with her immigrant identity, the burden of being the primary caregiver without extended family support, and the physical, emotional, and social toll of managing her child's externalizing behaviors. Additionally, she faced barriers in accessing services due to her work responsibilities—challenges that are

consistent with those highlighted in previous research. Teo’s mother also shared the challenges of being the primary caregiver for two children, a responsibility that was especially overwhelming during the pandemic, leaving her with limited time to fully attend to Teo's needs. However, throughout all the home visit sessions, it was evident that none of the participating families held deficit views of their child's disability. Luna, Teo, and Alina are cherished by their families, who celebrate their unique strengths and nurture their potential with unwavering love and support.

Based on the synthesis of the studies discussed above, as well as the findings from the current study, the following recommendations are offered for professionals supporting Asian mothers of children with disabilities: empowering mothers in their daily practices (Sim et al., 2021); fostering empowerment through positive religious beliefs (Heer et al., 2012); recognizing "intra-group variations" in how disability is interpreted (Heer et al., 2012); acknowledging the intersection of immigrant identity and cultural competence (Lee & Zhu, 2021); understanding sociocultural and material barriers (Daudji et al., 2011); learning about Asian culture and immigrant experiences, appreciating their cultural beliefs, offering reassurances, and applying a personal and participatory approach in healthcare and special education services (Jegatheesan, 2009); creating opportunities for parents to connect, seek advice, and share knowledge from each other and school professional’s advocating for marginalized families and promote broader structure change (Choe et al., 2023); and viewing the families through the lens of community cultural wealth rather than a deficit-oriented view (Park, 2024). In summary, these recommendations emphasize the importance of culturally responsive, strengths-based approaches that empower, connect, and advocate for Asian mothers of children with disabilities, fostering a more inclusive and supportive framework for both families and professionals.

How Teachers Can Support Young Multilingual Students in the Special Education System

Based on the findings of this study, young multilingual students benefit significantly from teacher support in navigating the special education system. Each student has unique needs, requiring teachers to thoroughly explore and address the challenges they face to help them thrive in school. For example, Teo experienced feelings of isolation at school and sought support from trusted adults, such as another Asian classroom teacher. In Alina's case, social and emotional challenges led to school transfers/expulsions, despite her possessing notable strengths, particularly linguistic assets. These cases highlight the importance of tailored support to address individual struggles. For students like Teo, who feel isolated, express negative perceptions of school, and struggle to engage with peers, teachers should identify the barriers preventing connection and develop strategies to help these students feel valued and included. Teo's preference for seeking support from adults of Asian heritage may indicate a lack of confidence or a sense of belonging in English-speaking environments. This aligns with Cioè-Peña (2022) observation that emergent bilinguals labeled with disabilities (EBLADs) often face exclusion in monolingual integrated settings. She further emphasized that EBLADs frequently experience "piecemeal service delivery" as their educational needs span both special education and bilingual education (p. 801). Consequently, educators should adopt an intersectional approach when recognizing and addressing students' unique needs. Focusing on children's learning in isolated domains often promotes a deficit perspective toward Children of Color, emphasizing their need for intervention while disregarding their intersecting identities, diverse experiences, and inherent strengths (Beneke & Love, 2022). Park (2024) proposed a reframing of deficit-based narratives toward immigrant families of children with disabilities through the lens of disability critical race theory (DisCrit) and community cultural wealth as well. She highlighted that educators and

families within the special education system often have differing perspectives on the cultural wealth of immigrant communities (p. 31). This disconnect contributes to educators overlooking the cultural assets of these communities, perpetuating power imbalances between educators and families (p. 31).

In Alina's case, her expulsions from two schools suggest that the social and emotional support provided may not have been adequate or culturally responsive. Teachers must critically examine their biases toward students' social and emotional challenges and ensure interventions align with the students' cultural and personal contexts. Through culturally responsive interventions and by incorporating students' cultural assets—such as those demonstrated by Alina during home visits—teachers can design more effective social and behavioral interventions. By honoring students' strengths and addressing systemic barriers, educators can create a more supportive and inclusive environment for all learners. One effective way to enhance culturally responsive practices is by building strong partnerships with families. Harbin et al. (2024) proposed reconceptualizing family-centered partnerships in parent-implemented intervention toward a more holistic approach by emphasizing the cultural contexts of families and practitioners. They outlined several key considerations for fostering effective parent-practitioner partnerships including: (a) the need for practitioners to conduct comprehensive assessments of families' strengths, needs, and environmental factors when building partnerships with parents; (b) the importance of promoting strong parent-practitioner relationships within a cultural context; and (c) the necessity of supporting practitioners in serving increasingly diverse communities (p. 255). Additionally, they emphasized the tenets of family-centered practice that center "the parent and other caregivers as the primary agents in their child's growth and development, with practitioners assuming the supportive roles" (p. 256). Based on conversations

with Alina's mother, it appears that cultural context was not prioritized in her intervention plans, and the parent-practitioner relationship lacked strength, because communication primarily focused on incident reports. Integrating cultural context into parent-implemented interventions could be a more effective approach for supporting Alina, offering a meaningful alternative to school expulsion. Additionally, recognizing and valuing Alina's rich linguistic capital—particularly her creativity and imaginative expression through song composition, storytelling, narration, and illustration—a social-emotional learning curriculum incorporating dialogic book reading strategies (Fettig et al., 2018) and culturally relevant dialogic reading curriculum (Cook et al., 2017) could effectively support her social-emotional development. Fettig et al. (2018) emphasized that books with social-emotional components can serve as valuable tools for teachers and parents to guide conversations, helping children develop a deeper understanding of pro-social skills. Cook et al. (2017) also highlighted that children build personal connections to stories by engaging with socially and culturally meaningful texts through reading and discussion. These connections play a crucial role in fostering their social and emotional development of young multilingual learners identified with disabilities.

Limitations of the Study

This study has several limitations. First, the sample size is relatively small, with only three participating families. Including more Asian families would likely yield richer data and provide a broader understanding of the intersection between the children's racial and disability identities. Second, the data collection process occurred over 6-7 sessions, totaling 16-25 hours per family. Spending more time with the families may have offered a deeper exploration of the children's capital/assets, learning processes, experiences, emotions, and intellect. Building trust with young children and their families requires time, and since I followed the children's lead and

interests, I did not push them into activities. As a result, in some sessions, it took time to fully engage the child. Extending the duration of the study would likely result in more comprehensive data. Third, this study lacks input from teachers and direct school observations of the children's assets, friendships, and school experiences. The information I gathered about school came from the parents and children themselves. Incorporating teacher interviews or conducting school observations would provide more complete data, especially in relation to the children's social, linguistic, navigational, and resistant capital. Finally, while parents' support and involvement during play sessions were beneficial, this participation was voluntary. Planning activities that require consistent or prearranged parental involvement may have contributed even more to the richness of the data.

Implications for Practice and Research

Beneke and Love (2022) emphasized that "When teaching and learning is rooted in principles of wholeness, access, and interdependence, we put multiply-marginalized communities at the heart of our work, reclaiming and enacting meaningful pedagogies in early childhood" (p. 211). This perspective aligns with my goals in this qualitative study, which aimed to explore the cultural capital, strengths, and assets of young Asian children with disabilities, along with ways their parents support their learning and identity development. The study seeks to provide insight into the children's strengths, highlight parents' perspectives regarding their child's abilities and needs, showcase cultural practices, and examine how young children make meaning of their learning. Using the lens of Community Cultural Wealth and sociocultural learning theories, the findings from this study offer foundational data that can inform further qualitative research or mixed methods research on parent-teacher collaboration, classroom strategies and support plans, or instruction for young Asian children with disabilities. The

findings also identify specific areas for equity-focused professional development for educators, such as training on the intersection of cultural identity and disability, educators' reflection on their own biases, culturally informed teaching methods, empowering parents, asset-based thinking, and nurturing the child's and the family's navigational and resistant capital. These findings align with Beneke and Love's (2022) emphasis on "a new wave of professional guidance attempted to account for myriad equity issues, foregrounding sociocultural understandings of learning, and recommending educators be culturally, linguistically, and developmentally responsive" (p. 195). Additionally, the findings also align with Park's (2024) call to transform practitioners' perspectives on immigrant families of children with disabilities. Park emphasizes that "the families' strengths and assets must be illuminated to foster creative solutions for disrupting unequal partnerships and reimagining family involvement in special education" (p. 30).

Beneke and Love (2022) proposed employing the DisCrit praxis, which integrates disability and critical race theory, to examine how ableism and racism collaboratively shape and uphold ideas of early childhood quality by (a) "predefining universal goals for teaching and learning; (b) reducing the complexity of teaching and learning ; and (c) discarding the wisdom of multiply-marginalized children, families, and teachers" (p. 192). This perspective aligns with the goal of this study, which aims to encourage educators to recognize the unique cultural capital of young Asian children with disabilities and their families, avoiding stereotypes based on race or disability. By acknowledging the cultural assets and needs shaped by their home culture and upbringing, educators can adopt a strengths-based approach, such as Yosso's (2005) Community Cultural Wealth framework, alongside sociocultural learning theories. This approach allows for a deeper understanding of the cultural capital of young students of color with disabilities.

Ultimately, this study seeks to inspire educators and practitioners to better address the needs of young Asian children with disabilities in schools, while providing their families with tailored support services and interventions.

As an Asian researcher who shares the same cultural heritage as the participating children and families, my identity strengthened the study. My familiarity with Asian cultural practices and norms enables me to immerse myself more seamlessly into the home environments and routines of the families. Additionally, my own experiences and struggles as an immigrant student deepen my understanding of the children's and mothers' perceptions, emotions, interactions, and experiences. I also intentionally positioned the mothers as experts in their child's strengths, learning, and experiences, fostering an environment where they felt comfortable and open during our interactions. Moreover, the child's preferences and needs were prioritized throughout the home visits. Rather than positioning myself as a researcher focusing on data collection, I adopted the role of a playmate, ensuring that the participating children felt supported and engaged during our time together. My experiences as an early childhood special educator of color have equipped me with strategies in working to support young children of color with disabilities as well. However, I have also learned valuable strategies from the mothers, who possess greater experience and a deep understanding of their children's unique needs. Additionally, my interactions with the children have enhanced my professional competency, particularly in recognizing and appreciating the diversity within Asian ethnicities, including distinctions among Asian, biracial, and multiracial identities. My reflections on research positionality align with the study by Wee et al. (2024), which examined the competencies of student teachers of color in early childhood education. The study's findings emphasized: (a) the influence of student teachers' bilingual, bicultural, and schooling experiences on their perceptions of culture; (b) the

connection between their awareness and attitudes toward diversity and their parents' lived experiences and knowledge; and (c) their understanding of culture as a pedagogical tool to guide and promote asset-based teaching practices (p. 157).

I hope that this study will inspire further research focused on improving the experiences and outcomes of young Asian children with disabilities living in the United States, while also equipping parents and educators with strategies to promote inclusivity, resilience, and empowerment. Future studies should include perspectives of professionals who have been involved in school-based interactions with the child. Studies with professionals working with young Asian multilingual children with disabilities and families will inform better implications for school-family partnership practices. For example, future research could explore the navigational and resistant capital of young Asian children with disabilities and their families by conducting both home and school visits, incorporating active participation from all parents and teachers. Such participatory research, aimed at empowering parents, strengthening the child's resilience and navigational tools, enhancing parents' advocacy skills, and promoting inclusivity at school, would offer valuable contributions to the field. Additionally, future studies could employ a mixed-methods approach that incorporates the CCW framework to collect qualitative data on the child's cultural capital, which can then be used to plan culturally responsive interventions. For instance, a young bilingual child with autism spectrum disorder (ASD) like Teo may benefit from the shared reading intervention similar to the study by Kim et al. (2024) that developed the adapted science eBooks within shared reading on comprehension and task engagement of students with ASD. Moreover, building on the study by Wilhelm et al. (2024), future research could explore how parents and caregivers of young children with disabilities might employ the Community Cultural Wealth (CCW) framework to enhance their child's

learning. Furthermore, future studies could employ the photo-elicitation technique, as used in Erdemir's (2020) research, to explore students' perceptions and experiences in preschool or intervention programs. Building from this work and incorporating some of the aforementioned suggestions can provide a pathway towards research that better highlights the unique contributions, meaning making, and experiences of young children of color identified with disabilities.

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Appendices

Appendix A: Consent Form

Information About A UW Research Study

Cultural capital in early childhood education: An ethnographic study of young Asian multilingual children with disabilities and their families in the United States

Investigator:

Name: Nawinda Upanan
Email address: nawinu@uw.edu

What is this study about?

I am asking you and your child to be in a research study that will explore your child's strengths or assets through perspectives that honor and value your child's multiple identities. This study will explore how your child demonstrate their strengths or assets in their living and learning and explore your perspectives towards those strengths and assets in relation to their learning. The findings of this study aim to highlight the importance of valuing young Asian multilingual children as worthy and capable and providing learning experiences that convey faith in their potential to succeed.

It is up to you to decide whether you want to participate, along with your child. If you decide to enroll, you can stop participation at any time.

What will you be asked to do?

If you choose to be in this study, I will first reach out to you for an informal conversation about the study via a Zoom meeting or email, depending on your comfortability. During this meeting, I will explain the study, my background, and scope of the project. Then, I will ask for your availability and schedule six home visits to be completed over the next few months (January to April 2024). Each home visit is expected to be about 90-120 minutes. During each home visit I will invite your child and family to do activities (e.g., storybook, artwork, photo sharing) to explore aspects of the child's background, family, community, and educational context. With your permission, I would like to video-record the Zoom interview and audio-record the home visits so that I can have an accurate record of our conversation and interaction.

In addition, with your permission, during the home visits I would like to document field notes and collect home artifacts, photographs generated by you or your child, or documents.

A gift card of $150 will be given after completing the six home visits. If you complete only part of the study activities, you will receive a pro-rated gift card.

What will happen to the information you provide?

All data will be recorded and stored on a password protected device that only I will have access to. I will transcribe this recording without identifiable information and destroy the recording after the study is over. Only I will have access to the recording, which will be kept in a secure location and destroyed at the conclusion of the project. If you would like copies of the transcripts of the home visits, I will gladly provide them to you. I will assign you a pseudonym and code the study information. I will keep the link between your name and the pseudonym code in a separate, secured location, which only I will have access to, until the study is complete. Then I will destroy the information linking your information to the pseudonym. If the results of this study are published or presented, I will not use your name, or any other identifying information.

Other information

Taking part in this study is voluntary. You may refuse to participate and you are free to withdraw from this study at any time without penalty or loss of benefits to which you are otherwise entitled. Information about you is confidential.

I may want to re-contact you for future related studies. Please indicate below whether you give me permission to re-contact you. Giving me permission to re-contact you does not obligate you in any way.

What can you do if you want more information?

If you have any questions about this research study, please contact Nawinda Upanan at the telephone number or email listed at the top of this form. If you have any questions about your rights as a research subject, please contact either me or my doctoral advisor, who is overseeing this project: Dr. Carly Roberts, 206-221-7894, and carober1@uw.edu.
Talk to someone else. If you want to talk with someone who is not part of the study team about the study, your rights as a research subject, or to report problems or complaints about the study, contact the UW Human Subjects Division at hsdinfo@uw.edu or 206-543-0098.

Participant's statement

This study has been explained to me. I volunteer to take part in this research. I have had a chance to ask questions. If I have questions later on about the research, I can ask the investigator listed above. If I have questions about my rights as a research subject, I can contact the UW Human Subjects Division. I will receive a copy of this consent form.

____ I consent to participate in this study.

____ I give permission for this researcher to video-record the Zoom interview.

____ I give permission for this researcher to audio-record the home visits.

____ I give permission for this researcher to document field notes and collect home artifacts, photographs and documents during the home visits.

____ I give permission for the researcher to re-contact me to clarify information.

_____

Signature of participant Printed Name Date

Appendix B: The Scope of the Study

Phase	Activities
Phase#1	**Initial meeting/email with parents** – Introduction to the study
Phase#2	Session 1: **Parent Interview #1** Reviewed of demographic data and conducted semi-structured open-ended interview - conducted via Zoom or at home
Phase#3	**Another five home visit sessions with parents and the child** Session 2: Introduction to Community Cultural Wealth (unpack CCW, create the child's CCW map) Session 3: CCW Activity: Photo sharing/ Photo elicitation Session 4: CCW Activity: Community visit Session 5: CCW Activity: Family's choice of activity Session 6: Revisiting the Child's CCW map and Parent Interview #2 Note: 1) The types of activities and the forms of cultural capital addressed during each home visit were different across the participants (based on the data gained from home visit session#1). 2) I met with Alina for more than five sessions due to rescheduling based on her readiness. The sequence of sessions also varied to prioritize her needs and comfort.

Appendix C: Interview Protocols

Parent Interview Session #1 Protocols (30 minutes) – Conducted at the beginning of the study

The following interview questions will guide interviews with the participants' parents:

Preamble: Thank you for agreeing to meet with me. I really appreciate your participation in the study. As you know, I am a doctoral student at UW majoring in Special education and have a particular interest in supporting young Asian bi/multilingual learners. I am so excited that you agree to participate in the study and I look forward to learning more about your child's cultural capital or assets and getting to learn about your family and culture. It would be very helpful today if we could talk for 30 minutes for me to learn your family background. With your permission, I would like to record this conversation. Can I have your permission to do so? And, at any point, if you would like me to turn off the recorder, just let me know.

Section#1: Understanding Parent/Caregiver Identities and Family Activities (15 minutes)

So, first of all, I'm going to ask some questions about your identities and parental roles.

1. Can you tell me about who is in your family?
2. How many children do you have?
3. Which languages do you speak? Which languages do you speak in your home?
4. I am interested in your experiences living in the United States. Can you tell me about your experiences living here? How long have you been living here?
5. How many people live in your home? What network of extended family and community do you have here? How do you seek childcare support?
6. Can you describe your neighborhood and/or community? What are some things you really enjoy about your neighborhood and/or community?

7. What are some activities your family enjoys doing together?
8. Is there anything you would love to share with me about you and your family?

Section#2: Understanding the Child's Identities and Activities (15 minutes)

Next, please let me continue asking you about your child identities.

1. Can you tell me about your child?

   Probes: *Do they go to school? Describe their school experience thus far ?* What are your child's strengths? *What activities do they enjoy doing? How do they express themselves? Do they sing? Do they love sports or art? What kind of community events and outings do they enjoy? Describe what they like to do with their friends. Where have they met most of their friends? What are some of their favorite family time activities?*

Parent Interview Session #2 Protocols (30 minutes) – conducted at the end of the study during session 6

The following interview questions will guide interviews with the participants' parents:

Preamble: Thank you again for participating in the study. I really appreciate your participation during all the previous sessions. We have explored and learned together so much about your child's cultural capital or assets. Also, I have such a privilege to get to learn about your family and culture. It would be very helpful today if we could talk for 30 minutes to learn what you have observed or noticed during home/community visits. With your permission, I would like to record this conversation. Can I have your permission to do so? And, at any point, if you would like me to turn off the recorder, just let me know.

Section #1: Provide space to make meaning with families about what they have shared and what you have observed/noticed during home/community visits.

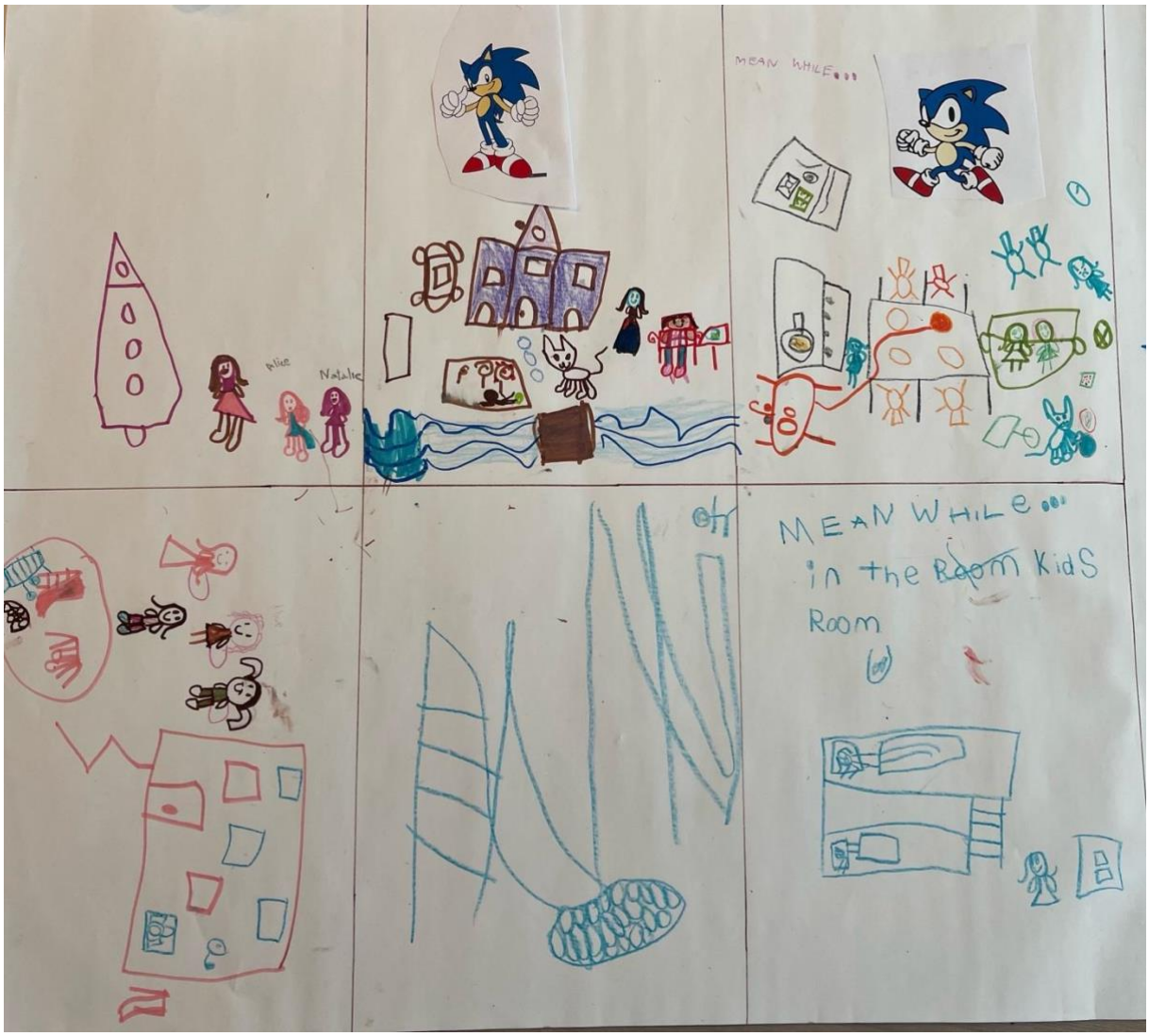
Please let me ask you about your observation on your child's cultural capital

1. What have you observed/noticed about your child's CCW cultural capital, strength, or assets during our time together?
2. Is there anything surprising that you observed regarding your child's assets/abilities? What are fascinating facts you didn't know about your child?
3. What are some fascinating facts about your child that I may have missed witnessing?
4. Let's revisit your child's CCW map, are there any capital/assets you would love to add into the map? Besides the six forms of CCW, are there any other uncategorized assets/capital you would like to add?

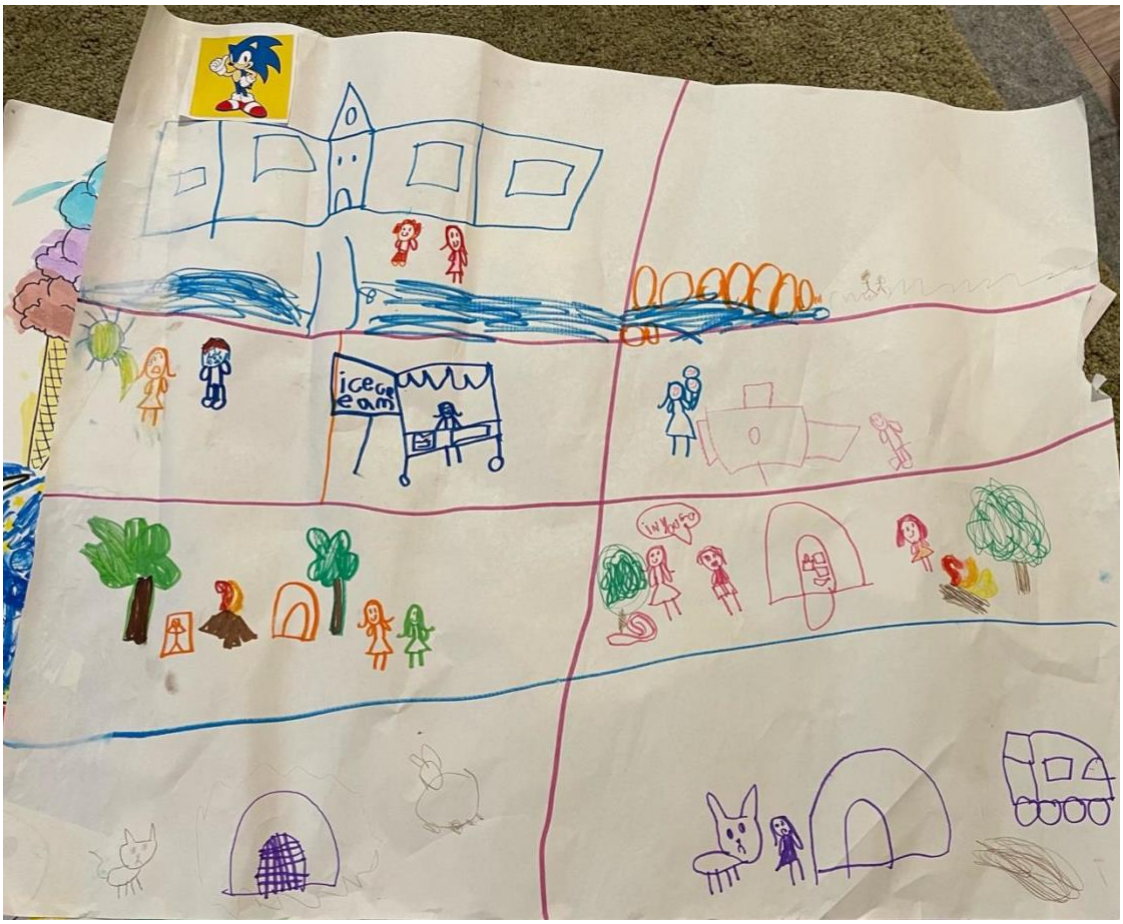
Appendix D: Child Participant's CCW

(a) Alina

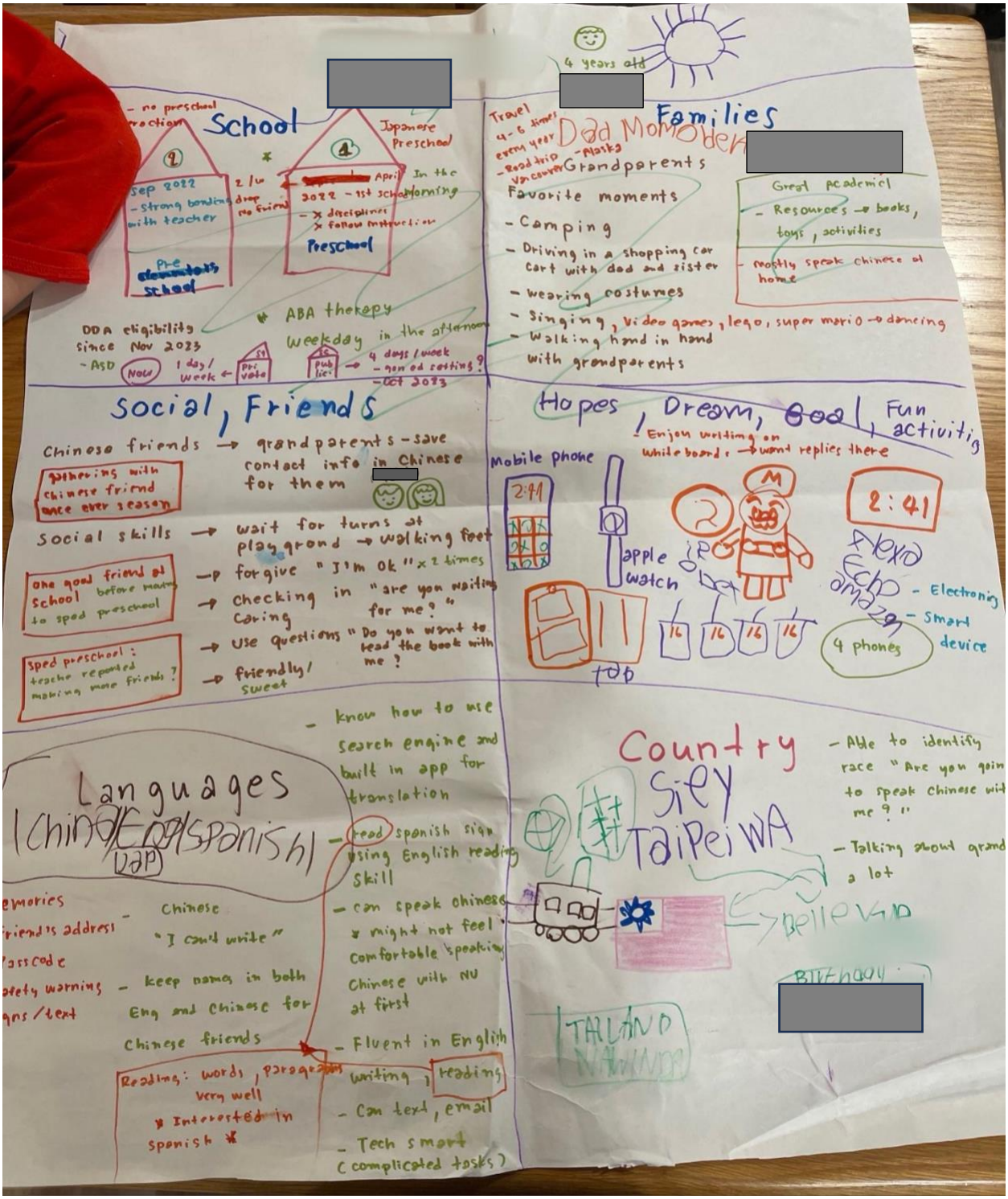
CCW Map: Alina's Life Story with Mom



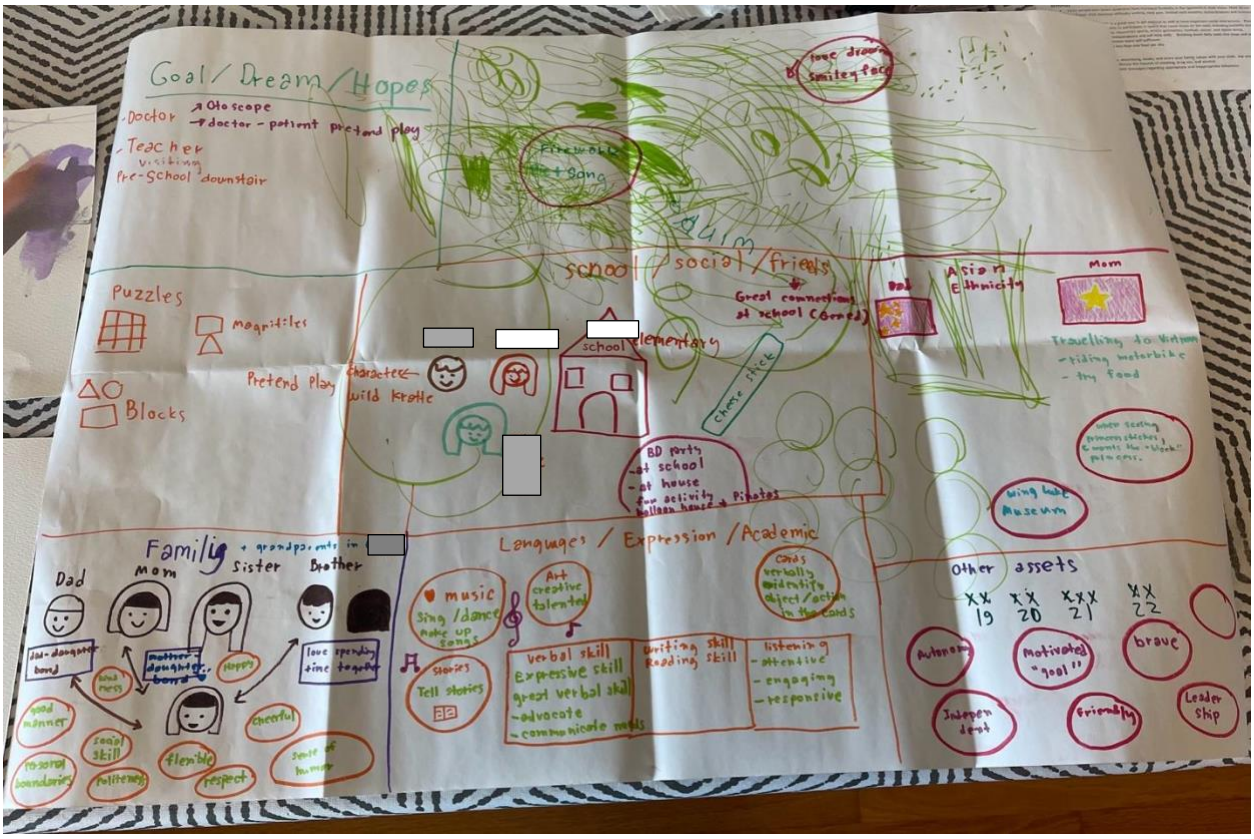
CCW Map: Alina's Life Story with Dad



(b) Teo's CCW Map



(c) Luna's CCW map



Appendix E: Data Analysis Flowchart

Data Collection
- Collect Data (Child's CCW Map, Parent Interviews)
First Round of Analysis
- Analyze Child's CCW Map and Parent Interview - Identify Interests, Skills, and Resources - Plan Home Visit Activities Based on Initial Findings
Ongoing Data Collection and Documentation
- Conduct Home Visits - Document Field Notes and Observations - Adjust Activities Using Data from Previous Visits
Second Round of Analysis
- Transcribe Recorded Sessions (Otter.ai, hand code) - Identify Key Interactions and Conversations - Code Child's Data Using CCW and Additional Codes (a) *CCW Codes*: Aspirational, Familial, Social, Linguistic, Navigational, Resistant (b) *New Codes*: Leadership, Flexibility, Generosity, etc.
Parent Perspectives Analysis
- Code Parent Data Using CCW and Additional Codes - Additional Codes for Extended Themes: Inclusion, Advocacy, Asset-Based Parenting
Narrative Findings and Cross-Case Analysis
- Develop Narrative Findings for Each Case (Child's Capital and Parent Perspectives/Practices) - Conduct Cross-Case Analysis - Identify Shared Themes Across Cases: Embracing Cultural Identity, Inclusion Challenges, Motivation, Artistic Expression, etc.
Final Report and Narrative Results
- Write Results in Narrative Form - Summarize Key Themes and Insights

Appendix F: Home Visit Activity

Session/Activity	Alina & Jane	Teo & Mei	Luna & Sarah
Parent Interview	Conducting an interview at home	Conducting an interview via Zoom	Conducting an interview via Zoom
CCW Map Creation	Alina created two CCW maps – one showcases her life with her mother and second showcases her life with her father. Alina was fully engaged with the activity.	Teo and I co-created the CCW map. Teo partially engaged in the activity.	Luna and I co-created the CCW map. Luna partially engaged in the activity.
Photo Sharing	Jane shared the family photos with me and we had a conversation about their favorite activities/moment. Alina was not interested to participate in this activity.	Teo, Mei and I looked through the family photos and had conversation about them. Teo was very expressive when asked him about the photos. Mei joined us in the conversation.	Jane shared the family photos with me and we had a conversation about their favorite activities/moment. Luna did not participate in this activity.
Community Visits	- We visited the lake in the neighborhood - Green lake. - We went hiking at Carkeek park. - We visited the Asian market. - We attended the Thai Buddhist religious gatherings.	- We visited the playground and park in the neighborhood. - Teo took some shots of his favorite things at the playground. - Teo shared sliders with other kids.	- We visited the playground and park in the neighborhood. - Luna loved to be on the swing. - We had a picnic.

Family's Choice of Activity	Indoor activities: - We planted the seeds together. - We watched the Primal Survival TV show together. - We played pinball.	Art activities: - Indoor free play based on Teo's interest. - We completed the "I have a dream" activities. I introduced Teo to different occupations with tech-related activities. - I printed different devices with blank screen for Teo to draw conversation dialogue and/or color them. - We played English-Chinese word cards.	- Luna and I did water-painting. - We did some activities based on Luna's leads and interests such as playing with puzzles, playset, blocks, and cards. - We listened to music.
CCW Map Revisit & Activities	- I revisited the CCW map with Jane discussing her assets/capitals. I embedded the second parent interview in the conversation.	- Teo and I co-created the Mobile Shop storybook. - I revisited the CCW map with Teo. - Teo added some more drawing/writing into the map. - I went through the map with Mei and had a conversation about Teo's capital. I embedded the second parent interview in the conversation.	- I went through the map with Sarah and had a conversation. I embedded the second parent interview in the conversation.
Note: I met with Alina for more than five sessions due to rescheduling based on her readiness. The sequence of sessions also varied to prioritize her needs and comfort.			