

Immigrant Children and their Experience with Bilingualism

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Cooper, Grace F. 2013. "An Exploration of Intentions and Perceptions of Code-Switching Among Bilingual Spanish-English Speakers in the Inland Northwest." *Journal of Northwest Anthropology*, 47 (2):215-225. Accessed March 6, 2019.
<http://content.ebscohost.com/ContentServer.asp?T=P&P=AN&K=96520530&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeprQ4y9fwOLCmr1Gep7dSr624SbWWxWXS&ContentCustomer=dGJyMPGuskmzqLBPuePfgex44Dt6fIA>.

The purpose was to explore the reasons behind the decisions to code-switch and how they perceived code-switching. Ten participants, six students and four professionals, were included in this study using snowball sampling because of the scarcity of Spanish-English speakers. Each of them went through a semi-structured interview for about an hour and a half (218). She appears to primarily use the theoretical orientation of ethnoscience in her study and some aspects of functionalism. A definite change was noted in how code-switching was perceived from displaying poor language skills to being viewed as creative, although still not universal (220). Overall a more Spanish was seen in more of a positive light than English, which was a noted change from earlier studies. Participants indicated that music that used a mix of Spanish and English was significant in legitimizing code-switching and that it was potentially a money-making strategy. But while code-switching was less stigmatized, they could still identify situations in which one language was better suited over the other (224). The perceptions surrounding code-switching, both how it is viewed by outsiders and by the people doing it themselves, gives insight into what Spanish-English speakers, particularly children of immigrants, deal with when encountering US culture.

Cruz, Alicia Re. 2013. "Why Do They Talk about Spirits?" Anthropological Interventions in Classroom Settings with Latin@ Immigrant Students." *Anthropology in Action* 20 (3):32-42. doi: 10.3167/aia.2013.200305.

The author's purpose was to show how teaching basic anthropological concepts to teachers helps them to be aware of the challenges that their Latino students face in the classroom and be able to use that knowledge to better teach their students. Alicia Re Cruz taught a course as part of a MA in Bilingual Education called "Mesoamerican Ethnology." The class was divided into three parts Pre-Hispanic, Colonial, and Contemporary Mesoamerica. She used the theoretical framework of Political Economy to teach her class as it emphasizes how outside forces shape culture (33). Cruz found that students in her class were able to re-evaluate their own worldview, motivations and philosophies as teachers. They were also able to understand inequalities, both socio-economic and political, that Latino immigrants experience and that are reproduced in school along with how teachers can promote social equality (34). This article contributes to my research by showing how Latino students are affected by teachers who do not understand the challenges that they face in the classroom and fail to bridge the gap between the teacher's worldview and that of the Latino student.

Karakayali, Nedim. 2005. "Duality and Diversity in the Lives of Immigrant Children: Rethinking the 'Problem of the Second Generation' in the Light of Immigrant Autobiographies." *Canadian Review of Sociology & Anthropology* 42 (3):325-343. Accessed March 6, 2019. <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=7&sid=9cabe9f0-8109-4f1d-8b1b-daf9209b3a98%40sessionmgr4008>.

This study examined the legitimacy of the duality thesis, the idea that immigrant children live in two worlds, through the autobiographies of immigrants, specifically immigrant children, in 20th century North America (326). Karakayali used thirty autobiographies in which she focused on the similarities among them. He seems to take a psychological approach as he shows how the immigrant children feel caught in between two worlds because they are living in a world where most people believe this to be true (340). Instead of two-worlds, he hints at a third option

(337). This article contributes the least to my research, but it does combat the common assumption that immigrant children are stuck between two static identities, which includes being bilingual, when in reality identity is negotiated. It also addresses another misconception that blames all the misfortunes of immigrant children simply on the conflict between two worlds, ignoring that their misfortunes are also caused by a desire to escape duality (340).

Reynolds, Jennifer F., and Marjorie Faulstich Orellana. 2009. "New Immigrant Youth Interpreting in White Public Space." *American Anthropologist* 111 (2):211-23. doi: 10.1111/j.1548-1433.2009.02224.x.

The purpose of this article was to analyze how immigrant young people are put in the position to interpret to either provide service or to provide surveillance (211). Chicago, both a suburban and urban area, was the location chosen to find participants for this study as it has the top third Latino city. 18 young people were used in this study. From these participants Field notes were made from observations both at home and in the classroom along with interview recordings (214). This study seems to be influenced by functionalism. It was found that children stand as the mediator in many different situations (220). This gives them unique power to act as adults, but it is a power that they really cannot refuse, and yet they are often still considered to be children. Because of the importance of their role they feel responsible for how their families are mistreated. Many times, their abilities as translator were critiqued by adults who were not capable of translating themselves (221). The role of translator that is often assigned to immigrant children is a window into the challenges that come with being bilingual in a monolingual world

Rivas, Luis Balmore. 2013. "Cultural Capital and the Hispanic/ Latino/ a Student Navigating Academia's Culture of Power: An Interpretive Analysis." *The Applied Anthropologist* 33 (1):19-24. Accessed March 6, 2019.

https://hpsfaa.wildapricot.org/Resources/Documents/AppliedAnthropologist-2013/Vol.33_No.1_2013.pdf.

The author's purpose is to empower students, specifically Hispanic students, to excel in higher education through a better understanding of how they see themselves and their university culture, and discussions about unequal power distributions (19). Rivas recruited six college students who identified as being Hispanic, three were international students and three were from the US. They were asked to tell their literacy story and to respond to an article about power and pedagogy (20). Political economy and postmodernist approaches seem to influence she looks at the influence of power structures on Hispanic university students. Rivas found that an established relationship was a key part of gaining English literacy (20). Often their English literacy was questioned based on their speaking ability or accent. The US Hispanics thought of Spanish as a weakness and were willing to forget their primary language, while their international counterparts refused to let go of their language but felt forced to adapt. International Hispanics were more aware of their need to codeswitch (21). This article is valuable to my research because it discusses how bilingual Hispanic students are often mistreated due to being misunderstood by their peers and professors and their bilingualism is frowned on.