The Stories We Share

A Guide to PreK–12 Books on the Experience of Immigrant Children and Teens in the United States

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PART I

The Power of Stories
on Immigrant Children and Teens
Chapter 1

Why Share Books on Immigrants?

Immigration is part of America’s bloodstream. Since its very inception, the United States has served as a powerful magnet for migrants from all parts of the world. Given nicknames such as the Land of the Free, the Promised Land, the Land of Opportunity, and the Melting Pot, America has unceasingly attracted asylum seekers, fortune seekers, and adventurers, as well as those who have simply wanted a fresh start in a new environment, hoping for a better life. The flow of immigrants into the country has continued in the twenty-first century. According to the U.S. Census Bureau, between 2000 and 2009 the number of foreign-born individuals residing in the country increased from 31,107,889 (11.1 percent of the total population)\(^1\) to 38,517,234 (12.5 percent).\(^2\) By 2013 the number had risen even more—to 40,106,000 (12.9 percent of the total population).\(^3\) To put it in another perspective, one in five persons currently living in the United States is a first- or second-generation immigrant.\(^4\) Children significantly contribute to these numbers. In 2010, 24.1 percent of children under eighteen residing in the country lived with at least one non-native parent, implying their first- or second-generation immigrant status.\(^5\)

However, as history shows, the persistent allure of the United States for migrants does not necessarily mean they have always been welcomed with open arms. Traditionally, strong tensions have existed between the earlier settlers and recent newcomers,\(^6\) with every new wave of immigrants greeted by
the Statue of Liberty’s pro-inclusive symbolism but also by manifestations of resentment by nativism-endorsing factions of the more established population. As historian Paul A. Kramer puts it, America’s “xenophobic impulses and loftiest ideals have been in conflict since the founding.” Recent developments under the Trump administration only attest to the country’s clashing attitudes toward immigration. The 45th president’s first weeks in office resulted in a series of executive orders mandating the construction of a wall on the U.S.-Mexico border, the barring of citizens from seven Muslim-majority countries from entry for 90 days, suspension of the U.S. refugee program for 120 days, and the shutting down of the Syrian refugee program indefinitely, but it also led to widespread public protests and the judicial branch’s opposition to such executive decisions.

This book represents a response to the rising sociopolitical anxiety surrounding immigration. Specifically, it aims to help librarians, teachers, and other professionals involved in the psychosocial development of preschool, elementary school, middle school, and secondary school students to quickly navigate the vast terrain of multicultural literature in search of vetted preK–12 immigrant youth-centered titles that inspire informed discussions on the controversial topic of migration. While such conversations may be challenging, avoiding them or addressing them superficially can contribute to children and teens growing up with intercultural misunderstandings that lead to unsubstantiated bias. The thoughtful, active incorporation of carefully selected intercultural literary works in educational settings has the potential to produce a much more optimal effect. As developmental psychology and childhood education research documents, readings of immigrant-focused texts and related discussions can promote empathy and self-reflection, thus helping young readers learn to distinguish between primal fears of difference and realistic economic, security, and cultural threats. Such pro-pluralistic educational efforts also help professionals respond more adequately to first- and second-generation immigrant youth’s currently intensified need for inclusion. They make young newcomers feel welcome in the United States while also enabling them to see their non-mainstream experience reflected in the experience of literary others—a prerequisite for their positive self-image and balanced cultural identity development.
Chapter 1: Why Share Books on Immigrants?

Theories of Discrimination Against the Immigrant Other

Historical examples of the ostracism of immigrants in the United States deserve a closer look because they provide important insight into the psychosocial principles behind the current attitudes. In general, exclusionary sentiments tend to revolve around the ethnic/racial, religious, and class/economic preferences of the nationalistic facets of the mainstream population. For instance, during the large waves of immigration in the nineteenth and early twentieth centuries, the Chinese represented the first group to be demonized to the extent that they were programmatically excluded from entry into the United States, with the infamous 1882 Chinese Exclusion Act rooted in economically and racially motivated fears of “labor competition and civilization decline.”

Other ethnic groups immigrating during the era, such as the Irish Catholics escaping famine, and later, Jews fleeing the persecution of tsarist Russia, were subjected to prejudice primarily based on the religious fervor of Protestant nativist groups, but the racial and class/economic subtext played a significant role in their case as well. The nineteenth-century portrayals of the Irish illustrate the mechanics of the discriminatory process very clearly. While contemporary America would be very unlikely to question the whiteness of the Irish, Topp documents the mid-nineteenth-century tendency to associate them racially with African Americans, correlating such typology with perceptions of the Irish as low-class alcoholics prone to criminal behavior.

Southern and Eastern European immigrants, arriving mostly after 1880 and assuming the hierarchically unfavorable place of the Irish (who by then had moved closer to the mainstream), had their whiteness similarly challenged, with such views likewise predicated on their perceived lower-class characteristics and the desire of the earlier European-descent immigrant groups to biologically separate themselves from the new settlers. Accordingly, sociologist Edward A. Ross describes the non-Anglo-Saxon European settlers in his 1914 The Old World in the New as “low-browed, big-faced persons of obviously low mentality” and “sub-common” blood, accusing them of invasive overbreeding and bad hygiene. As Ross, quoting a physician, asserts, Slavs especially were “immune to certain kinds of dirt [that] . . . would kill a white man.” Ross’s matter-of-fact characterization of the Slavs as located outside of the white race reflects the historical period’s increasingly narrow definition of whiteness that was used to justify new quota-based restrictions on
immigration, culminating in the 1924 Immigration Act. Examples like these, while far from exhaustive, illustrate the tendency of pro-nativist factions to construct the immigrant Other, who was perceived as economically, religiously, or ethnically undesirable, as inherently inferior and/or dangerous, and therefore as deserving to be barred from entry.

Research grounded in political economy and social psychology indicates that there has been a recent shift in critical thinking as to which elements of the triangle of economic, racial/ethnic, and religious concerns contribute more significantly to the social production of anti-immigrant attitudes. Traditionally, studies have associated the tendency to ostracize newcomers primarily with economic concerns such as competition in the labor market and the potential financial burden on public services posed by immigrants. However, lately, these economic self-interest theories have been found lacking in substantial empirical grounding, with researchers advocating instead the further development of existing socio-psychological arguments that move beyond individuals' material interests to concerns related to immigration's ethnic and cultural impact. A synthesis of the last twenty years of such research is provided by Hainmueller and Hopkins, who mention that antipathy to immigration is often driven by “symbolic concerns about the nation as a whole,” with native-born populations fearing the loss of a national identity and, correspondingly, emphasizing the need for immigrant assimilation and English language acquisition.

Psychoanalytic theory adds an important dimension to the discussion on the correlation between anti-immigrant views and concerns about national identity. It implicitly links exclusionary immigrant stereotypes to the self’s primal fear of difference as a potential threat to the self’s integrity. A thorough description of the psychological mechanisms that punish difference through stereotyping is offered in Sander Gilman’s seminal study *Difference and Pathology*. Describing the process of individuation, Gilman argues that stereotypes are our universal means of coping with anxieties engendered by our inability to control the world. As a child begins to distinguish more and more between the outside world and the self, she experiences anxiety from a perceived loss of control over her environment. The child fights this anxiety by dividing the objects and people around her into stereotypical images of the “good” and “bad,”
generally perceiving the “bad” as her antithetical image—the Other. In this way, stereotypes, defined by Gilman as “a crude set of mental representations of the world,” are a necessary component of human psychology—they arise whenever “self-integration is threatened.” As Gilman adds, the Other constructed in this way is very fluid. In his words, “As any image is shifted, all stereotypes shift. Thus, stereotypes are inherently protean rather than rigid.” In view of Gilman’s theory, the creation of immigrant stereotypes can be ascribed to the American national self’s psychological need to define its boundaries in opposition to the cultural Other who appears potentially uncontrollable. When a large group of immigrants, such as the Irish, arrives, it tends to be shunned for its difference from the national self. As the group becomes more familiar and acculturated and thus more integrated into the American national self, a more recent group of newcomers, such as Eastern and Southern Europeans, assumes the unfavorable social position. This process gets repeated with slight variations to match the evolving hierarchy of social concerns about the national self’s well-being.

Given the crucial role of the construct of the immigrant Other in the preservation of the national self, the question presents itself as to how we as a society can move further away from harmful stereotypes and attempt to embrace diversity more decisively. In other words, how do we ensure that the desire for a national self with clear boundaries does not result in violent rejections of the immigrant Other but rather in its comparative acceptance, with its specific differences? The scholarly and education processes seem to point to the answer. According to Gilman, stereotypes will never be completely thwarted, and worse, will never be converted to purely harmless ideations. Nevertheless, as Gilman adds, research and education present ways to mediate stereotypes’ negative impact, with his book taking on the goal of putting his readers in the habit of self-reflection by exposing the ideologies they use to structure their world. In his words, “We cannot eradicate images of difference, but we can make ourselves aware of the patterns inherent in these images.” His idea is indirectly endorsed by the socio-psychological strand of research that associates education with increased levels of support of cultural diversity and, correspondingly, with less restrictive views on immigration.
Books as Tolerance-Promoting Windows into the Worlds of Young Immigrants

Authentic literature featuring immigrants represents a powerful tool that teachers, librarians, and other professionals can use in Gilman-advocated education efforts. With guidance, such literature can assist youths of all social groups in acquiring the habit of self-reflection regarding their attitudes toward the non-native Other. The need for the curricular integration of carefully selected titles to create learning communities that encourage diversity and respect for all is emphasized by many scholars who discuss multicultural literature as a larger category encompassing immigrant-centered works. In her seminal piece, Bishop introduces the metaphor of multicultural books as windows into the ethnic complexity of the contemporary world, warning about the negative effect of the absence of such windows from educational and other settings. In her words, "If [children from dominant social groups] see only reflections of themselves [in books], they will grow up with an exaggerated sense of their own importance and value in the world—a dangerous ethnocentrism." Other theorists similarly argue for the active incorporation of texts featuring minority ethnic groups, including immigrants, in the curriculum in order to help all children develop a better understanding of the peoples around the world. There is also agreement that it is especially in instances when such texts feature themes of social justice, survival, coming of age, and friendship that children can begin making connections between their lives and those of others—which is a vital step toward their beginning to critically self-reflect on their potentially stereotypical views of minorities. In relation to the non-native cultural Other, a textual focus on first- and second-generation immigrant peers is especially significant, with young readers being able to identify the particular struggles faced by newcomers to the country more easily than if the text focused on multiculturalism in general.

Current empirical research in psychology and childhood education provides evidence for the theoretically outlined interrelation between young readers’ engagement with purposely chosen intercultural texts and the decreased likelihood of them adopting a hostile attitude toward Other-culture groups, such as immigrants. Several studies analyze the broader link between fiction reading on any topic and empathy, which is defined as the ability to perceive and respect
the emotions of the Other—a powerful catalyst for diversity acceptance. Mar, Oatley, and Peterson’s high-impact replication of an earlier study by Mar et al. on human subjects ranging in age from teenage years to the mid-thirties confirms that readers of fiction generally have a better ability for empathy even after variables such as the character trait of openness and the tendency to become immersed in fiction are controlled for. Bal and Veltkamp present similar findings by using young adult participants, while also pointing out that the positive change in subjects through reading is conditional on their emotional transportation into the story. In other words, readers need to be able to identify with the text and become emotionally involved with it for the reading experience to result in the enhancement of their empathic skills. Should the emotional transportation not occur, readers’ empathy could be lowered due to disengagement.

School-age children represent ideal candidates for such needed emotional transportation into a story so that their empathy can be enhanced through the reading experience. As Manderson observes, the younger the reader, the more absolute is her transportation by narratives. As he explains, “The story has a power over the very young that it may never have again.” In the eyes of the young, the narrative possesses almost a sacred quality, with the young also perceiving stories as an integral part of their lives as they are just learning to distinguish between realities of different kinds. For intervention purposes, young readers’ predisposition to be deeply affected by narratives pairs well with their rapidly developing capability to be empathic. Cress and Holm, who are childhood education theorists and advocates of using realistic literature with children to enhance their empathy, refer to prior research to assert that children “become aware that others might have feelings . . . different from their own” as early as two to three years of age, with the ability to empathize becoming stronger especially as their language skills improve. By the time they leave primary school, children will have acquired the ability to empathize with those not physically present. In late childhood, this ability will have further broadened to include entire groups of people or society as a whole. In view of these psychosocial developments, school age is a perfect time for introducing books relaying the experience of immigrants in order to foster feelings of empathy for and understanding of the non-native Other.
The potentially transformative effect of empathy-provoking intercultural literary texts on school-age children’s attitudes toward immigrants has been tested directly. For instance, Cameron et al. evaluate the effectiveness of using story reading to alter 5- to 11-year-old white British children’s views on refugees. The stories selected for the experiment were based on existing children’s books and focused on friendships between refugee and English children, with the readings followed by group discussions. The intervention resulted in the reduction of the English children’s negative attitudes toward refugees. Similar results were achieved by Vezzali, Stathi, and Giovannini, who moved beyond the early through mid-childhood age to focus on secondary-school Italian students. Confirming the findings of previous research on the topic, they concluded that, by reading books on intercultural themes as a means of indirect social contact with people from different cultures, the students experienced a reduction of their prejudice against immigrants. Students also “displayed less bias in behavioral intentions, and were more willing to engage in future contact compared to participants in the control conditions.” Such results attest to the possibility of successfully using pre-selected preK–12 immigrant-focused books to encourage students to embrace immigration as a form of social diversity, thus increasing the likelihood for positive intergroup relations.

The use of discussion plays a special role in these attempted interventions. As mentioned above, Cameron et al. followed each empathy-provoking reading session by a small group conversation led by one of the study’s authors and shaped by theories of intergroup contact. Their choice of discussion as an intervention medium was not accidental. According to Graseck, educator-facilitated dialogue on controversial topics helps prepare students for their upcoming full citizenship in a democratic society. In her words, structured conversations on contentious current issues, including immigration, provide “a powerful vehicle for developing civic skills,” deepening student knowledge on the topic, encouraging analysis and reflection, and promoting the understanding of different perspectives. Graseck also offers anecdotal evidence of students with initially strong anti-immigrant views becoming more receptive to less oppositional attitudes following the reading-inspired classroom discussions. In fact, empirical studies posit that student attitudinal change is more likely to occur if readings are followed by issue-oriented discussions than if students are exposed to read-
ings alone. Gall and Gillett, referring to prior research, show such a hypothesis confirmed by an experimental testing of fifth-grade student attitudes toward Native Americans as an example of an ethnic/cultural minority group, linking the favorable effect of post-reading discussions to the students being compelled to clarify their positions in front of others.52 In view of the documented significance of post-reading discussions, this book accompanies each annotation of an award-winning preK–12 title on immigrant youth experience with a series of grade-level-appropriate discussion questions and emotionally charged quotations for collective interpretation.

Books on Child and Teen Immigration as Confidence-Boosting Mirrors

If the readings and subsequent discussions of empathy-provoking immigrant-centered literary works can promote the habit of attitudinal self-reflection in all readers, they also carry the important potential of contributing to young immigrants’ positive concept of self. More specifically, as a pro-diversity initiative, the active use of intercultural texts in educational settings sends the message to immigrants that they are welcome here. By allowing them to see their own experiences reflected in the experiences of literary characters deemed worthwhile, such use enhances their sense of being valued and represented in the culture. First- and second-generation immigrant youth are perceived to have a relatively high need for such psychological reassurance, since they can be at risk of experiencing an identity crisis as well as low self-concept due to the stressful experience of migration-triggered cultural clashes and the need for significant adjustments. Children who immigrated and/or were born to immigrant parents are usually confronted with the demands of at least two cultures—one (or two) at home, depending on their parents’ origin, and one outside of it. In addition, for many first- and second-generation child and teen immigrants, being a minority in the host country often goes hand in hand with being subjected to racial and ethnic stereotypes, having a comparatively low economic status accompanied by an assignment to an underprivileged segment of the society, and being isolated from extended family members who stayed in the home country.53 The need for linguistic adaptation presents yet another issue, espe-
cially if the immigrant children live in non-English-speaking neighborhoods—a circumstance that can potentially delay their English language proficiency. In view of these and similar socioeconomic and cultural challenges, Aronowitz observes that immigrant youth are often considered to be “particularly vulnerable and at psychological risk.” As he clarifies, immigrant children are not necessarily diagnosed with a greater number of psychological disorders than their native peers, but when these disorders do occur, they tend to revolve around an identity conflict, self-depreciation, and corresponding behavioral issues.

Unfortunately, immigrant children and teens frequently cannot rely on their parents to help them mediate the identity confusion or the lack of self-worth they may experience. Rather, the intergenerational clashes at home exacerbate the problem. As the APA Presidential Task Force on Immigration points out, young immigrants live in an increasingly different cultural world from the role-model figures in their family because they “acculturate in different ways and at different rates.” Generally, first- and second-generation immigrant children and teens become Americanized at a rate the parents cannot keep up with. In fact, in many cases they act as interpreters for their parents, a role inversion that can undermine their parents’ authority in the household. These factors often contribute to the children concluding that their parents cannot help them with their acculturation-related questions or concerns. As Hwang observes, such “Acculturative Family Distancing” in terms of communication and cultural values places the families at risk for dysfunction or even mental illness.

Literary works on immigrant experience, when properly selected, can help affected youth navigate the clashes between the multiple cultural worlds they inhabit. Children’s books have a long tradition of being used by educators and parents alike to support children’s psychosocial development and maturation, aiding young readers in conflict resolution and self-regulation by conveying what is perceived as right and wrong by the society. Along these lines, texts authentically portraying the young first- or second-generation immigrant readers’ multiple cultural environments can assist these readers in successfully negotiating the conflicting social norms they are subjected to, while affirming their place in their respective societies and increasing their sense of self-worth. In other words, the literary characters that immigrant readers encounter through such texts can help them see options for finding one’s place within the
majority culture without losing sight of the minority culture, thus providing readers with the role models they may have been missing in their families due to intergenerational and intercultural conflicts. As a result, immigrant readers exposed to authentic texts featuring children or teens like them can be expected not only to develop their moral attitudes, values, and concepts about the world in general, but also to experience reinforcement of their own multiple identities, including cultural identities, while overcoming their potential feeling of isolation. As Lifshitz puts it, "Seeing yourself reflected in a book is one way to believe you matter, you are worthy, and you belong. It is one of the easiest ways to feel connected to others and to see you are not alone."64

Education and library science scholarship further explore the multilayered significance of immigrant children and other minority youth being able to find themselves reflected in literary texts. Perhaps most tellingly, Bishop accompanies her seminal discussion of books as metaphorical windows into the lives of diverse others with the complementary image of books as powerful mirrors, explaining that when young readers see their lives and experiences reflected "as part of the larger human experience," reading "becomes a means of self-affirmation" for them. In minority readers, such self-validation through reading is shown to directly correlate with their positive cultural identity development. Al-Hazza and Bucher, focusing on Arab American students born in the Middle East but attending elementary schools in the United States, posit that texts accurately reflecting the immigrant students' cultural group validate their cultural heritage, a prerequisite for their positive view of their multiple environments as well as their adequate self-esteem and cultural sense of self. In other words, by being exposed to their ancestors' achievements, lifestyles, customs, and traditions through literary works, immigrant students are more likely to form positive ethnic identification with their minority culture. This sense of inclusion and balanced cultural identity affirmation through texts also enhances the diverse readers' literacy skills, promoting their love of reading. In fact, readers provided with culturally accessible images and topics are reported to generally perform at higher academic levels.

Conversely, diverse young readers, including immigrants, who cannot relate to the characters, lives, and problems of the books presented to them in educational settings because the portrayals are nothing like them or appear dis-
torted or negative, are in danger of having their sense of cultural belonging and self-value undermined. In Bishop’s words, “they learn a powerful lesson about how they are devalued in the society of which they are a part.”71 Accordingly, the reading experience, and, more broadly, the educational experience is likely to seem frustrating rather than enjoyable to them.72 It is in this context that Grace Lin, an acclaimed children’s writer and illustrator, laments the unavailability of relevant textual mirrors to her during her childhood. As a second-generation Taiwanese immigrant growing up in a predominantly white American neighborhood, the author experienced a dire absence of culturally authentic literary characters she could identify with, prompting her to suppress her Taiwanese heritage and to doubt her ability to participate fully in American society.73

Limited Availability of Literary Texts Featuring Child and Teen Immigrants

Unfortunately, Grace Lin’s experience of cultural exclusion through available literary texts is not unique. As Tschida, Ryan, and Ticknor assert, many readers “do not see reflections of themselves in children’s literature.”74 The reasons for this reside in a combination of authorial and publishing choices, library collection development practices, and educator decisions. As for the publishing market, multiple studies focusing on the representation of nonwhite children, including nonwhite immigrants, mention the discrepancy between the progressive diversification of American society and the number of children’s books on ethnic and racial minorities published in the country each year.75 Accordingly, while the U.S. Census Bureau data indicates that more than half of the children ready to enter the country’s educational system in 2016 were members of a racial minority, only 14.8 percent of the children’s books appearing on the market in 2015 portrayed the experiences of such children.76 Moreover, where present, the portrayals do not necessarily tend to be at the book’s center or to be culturally authentic, making Lempke conclude her informal survey of 216 picture books with the observation that we “don’t [yet] have much to offer” to ethnic minority youth, including foreign-born children, who, like everybody else, “want to see something that reminds them of their own lives, at least occasionally.”77 Libraries’ varying commitment to collecting preK–12 books pro-
moting diversity often further intensifies the problem, with researchers suggesting that racial/ethnic minority children tend to remain underrepresented in the youth library collections that are available to them.\textsuperscript{78} Budget limitations are not necessarily the cause of such library choices, since Williams and Deyoe report that “more than one-third of libraries spending over $100,000 per year on materials did not achieve the minimal level for representations of racial/ethnic diversity.”\textsuperscript{79} To make matters worse, the comparative unavailability of diversity literature through publishing venues and libraries is occasionally reinforced by educator choices, resulting in the near absence of titles portraying areas of marginalization, including immigration, from some classrooms.\textsuperscript{80}

In the current political climate of the nationalistic faction’s increased antipathy toward immigrant groups, especially those of Latino origin and/or Muslim faith, the comparative shortage of authentic literary texts representing their experiences is particularly troublesome. Now more than ever, librarians and teachers need to be able to expose school-age children to works that serve both as windows into and mirrors of the struggles of the immigrant Other, thus promoting a habit of student attitudinal self-reflection while simultaneously increasing young immigrants’ sense of belonging. This book addresses the situation by aiming to make it easier for librarians and teachers to quickly locate relevant quality titles within the limitations of their proportionate scarcity. Unlike existing guides to the broader field of multicultural literature, this publication zooms in on critically vetted authentic and engaging preK–12 books that directly contribute to young readers’ understanding of the immigrant question. Correspondingly, it focuses on recently published award-winning preK–12 fictional and nonfictional titles featuring a first- or second-generation immigrant child or teen in the central position of a narrator or main character, thereby encouraging readers’ emotional transportation into the story through character identification. The hope is that, in accordance with the ALA’s renewed commitment to diversity,\textsuperscript{81} this focused guide will aid libraries and schools in their efforts to make their collections and instruction truly culturally responsive. After all, as Bishop poignantly puts it, it is only when “there are enough books available that can act as both mirrors and windows for all our children [that] they will see that we can celebrate both our differences and our similarities, because together they are what make us all human.”\textsuperscript{82}
Notes


11. Kramer, “Not Who We Are.”

12. Ibid.


Chapter 1: Why Share Books on Immigrants?

15. Ibid., 287–300.

16. Ibid., 291.


19. Ibid.


21. Ibid., 226.


23. Ibid., 17–19.

24. Ibid., 17.

25. Ibid., 18.

26. Ibid.

27. Ibid., 240–42.

28. Ibid., 240.


34. Colby and Lyon point out that not only students, but also the educators themselves can benefit from the integration of multicultural texts in classroom-like settings because it allows them to reflect on their own mainstream-privilege biases or blindness toward the cultural and racial Other. Colby and Lyon, “Heightening Awareness,” 24–28.


38. Ibid., 8.


40. Ibid., 92.


42. Ibid.


44. Ibid., 1211.
45. Ibid., 1216.
47. Ibid., 158.
50. Ibid., 48.
51. Ibid., 46.
54. Ibid., 86–87.
56. Ibid., 243–45.
59. Ibid., 83–84.
60. APA Presidential Task Force on Immigration, “Crossroads,” 137.
68. Al-Hazza, “Motivating Disengaged Readers,” 64.
81. See, for instance, the ALA’s statement from January 30, 2017: “ALA believes that the struggle against racism, prejudice, stereotyping and discrimination is central to our mission. We will continue to speak out and support efforts to abolish intolerance and cultural invisibility, stand up for all the members of the communities we serve, and promote understanding and inclusion through our work.” American Library Association, “ALA News: ALA Opposes New Administration Policies That Contradict Core Values,” last modified January 30, 2017, www.ala.org/news/press-releases/2017/01/ala-opposes-new-administration-policies-contradict-core-values.
82. Bishop, “Mirrors, Windows, and Sliding Doors.”
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