Spanish Heritage Speakers in Study Abroad Programs

Antonio Jimenéz Jimenéz

California State University Channel Islands

CALPER is a national Title VI Language Resource Center at The Pennsylvania State University funded by the U.S. Department of Education. This publication was in part produced by funds from the Department. Free to use for educational purposes.

SPANISH HERITAGE SPEAKERS IN STUDY ABROAD PROGRAMS

A guide for students and administrators

Antonio F. Jiménez Jiménez
California State University Channel Islands

Part 3: Fostering Cultural Adjustment

Introduction

The third part of this guide presents students with information regarding some of the issues that heritage language learners may encounter during their time abroad when interacting with members of the host community. These issues are centered around the perceptions and expectations that members of the new society may have of heritage students like you, and vice versa. This part focuses on the interrelationship between language and identity, perceptions on physical appearance, and how expectations from the host community may lead to language discrimination and language insecurity. Tips on how to enrich the cultural experience of students are presented, highlighting community-based opportunities (such as service learning, voluntary work, and internships) as excellent opportunities to enhance heritage speakers´ cultural experience while abroad.

Although the decision to choose a country is typically based on a number of factors (e.g., cost, length of program, course offerings, type of accommodations, travel opportunities, etc.), for some the decision to favor a particular country may be based on a sense of familial affiliation (linguistic, cultural, religious, national, ethnic, etc.). Is this your case? These students are referred to as *heritage seekers* (Szekely, 1998) and may choose to study in their family's country of origin (as they may have a desire to explore their roots) or they may choose a different Spanish-speaking country in order to experience a new destination (Burgo, 2018).

The student who chooses to study in their family's home country may have traveled to that country at some point or may be a regular visitor. They may even have relatives living there (aunts, uncles, grandparents, cousins, etc.). For those who have maintained close contact with their cultural heritage, traveling to their family's home country can be very comforting, to the point of feeling "at home" when they are there. However, we can also find the case of students who have never been to their family's home country. In this case, their stay in the country will entail, to a greater or lesser degree, an exploration and a search for their family identity. What´s your case?

Studying in the student's family's home country can have its advantages, but at the same time it can also present some challenges. If we focus on the advantages, as we have already mentioned, studying in the home country can offer a certain degree of comfort. The student may be familiar with the food, music, customs, etc. They may also have family members living in the country and this can provide an added level of security and comfort - there are even students who live with relatives during their study abroad program! This aspect can greatly facilitate the student's life during this time. Another important advantage is that the student will be exposed to a variety of Spanish with which he/she is probably already familiar.

On the other hand, these students may also experience significant challenges. One of the most important ones that students may face is in relation to the expectations that the local community may have about them. Petrucci (2007) explains that if locals consider the students' physical appearance to be similar to their own, they will automatically create expectations regarding their linguistic and pragmatic abilities in their heritage language. That is, they may see them as a native speaker and expect them to have the cultural and linguistic knowledge of a native speaker. Such high expectations may make the student a bit nervous or uncomfortable. In fact, the pressure of

these expectations to behave like a native may cause the student to withdraw and avoid situations with native speakers, and may affect learners at a very personal level (Leeman, 2012; Mar-Molinero & Paffey, 2011). This situation would be very unfortunate, since one of the goals of studying abroad is to interact with and learn from the locals. In the next section we will discuss the challenges and difficulties that heritage students like you may experience from a cultural and identity standpoint.

Questions for reflection

1. In your opinion, and in addition to the advantages noted here, what other advantages are there to studying in your family home country?
2. What other potential challenges might you encounter during your stay in the country?
3. How could you prepare for these challenges?

Language and identity

Identity is typically considered a dynamic, social, and cultural phenomenon, rather than a stable internal characteristic of individuals (Block, 2009; He, 2010; Norton, 2013). The construction and evolution of our identity depend not only on the way we see ourselves and our place in the world but also on how we are perceived by others. Thus, identities are conceptualized as intersubjectively constructed and negotiated, dependent on where people are and who they are with (Bailey, 2000; Bucholtz & Hall, 2005; Doerr & Lee, 2013). Participants in study abroad often have to negotiate their identity within new, locally relevant categories or unfamiliar constructions of known categories, because even when similar identity categories exist in different contexts, the characteristics and social expectations for these identities often vary across settings. For example, while gender, race, and social class are salient categories in many places, the specific ways that these identities are constructed and the social expectations that accompany them vary from place to place (Leeman & Driver, 2021).

An important aspect in the areas of sociolinguistics and linguistic anthropology is that language plays a fundamental role in the construction and performance of identity. Specific linguistic forms and ways of using language index particular social meanings, and this indexicality allows speakers to enact identities just by talking in certain ways, as well as to ascribe identities to others based on the way they talk (Irvine & Gall, 2000). Because associations between language and social identity are so strong, people who violate expectations may be judged negatively or have their identity questioned. In particular, Latinos who do not speak Spanish “fluently” (or at all) sometimes have their ethnoracial authenticity challenged (Fuller & Leeman, 2020; García Bedolla, 2003; Shenk, 2007; Zentella, 1997). The expectations that Latinos are fluent in Spanish also occurs in Spanish-speaking study abroad contexts, where members of the host society may be unfamiliar with the patterns of language shift to English that are common in the United States. In addition, they may also assume that Spanish heritage speakers share their pragmatic norms and local understanding of the social meaning of linguistic features and practices.

Heritage language speakers who expect to be welcomed and treated as members of the host community may be ridiculed, ignored, or even rejected by their hosts, teachers, or compatriots due to their language skills, cultural knowledge, ethnoracial identity and/or appearance. The following sections discuss these areas in which the expectations of the local community may clash with the sociolinguistic reality of Spanish heritage speakers.

Questions for reflection

1. What expectations do you have about the local community you will be interacting with when overseas?
2. What expectations do you think the local community might have about you?
3. Could these different expectations create frictions between you and the local community?
4. How could you help smooth out these frictions?

Perceptions based on physical appearance

As Shively (2018) points out, Spanish heritage speakers' identity is dependent not only on how they self-identify but also on hoy they are positioned and identified by members of the host community. While L2 learners are often immediately ascribed as "foreign" or "other" identity based on language skills and physical appearance, Spanish heritage speakers may go unnoticed by members of the host community and escape being identified as foreign (Petrucci, 2007).

Sometimes, having a physical appearance similar to that of the local community can bring benefits to the student. For example, a study by Moreno (2009) reports the case of a heritage student studying in Argentina. This student, Leigh, used her physical appearance to pass herself off as Latin American in order to have more access to interactions in Spanish with the local population. This would have been more difficult to achieve for non-heritage students.

The "advantage" of having easier access to the local community can, however, come with negative consequences. Heritage speakers who look like host nationals are generally expected to act like them. Consequently, once they attempt to engage in the sociocultural activities of the host community, heritage speakers will only be able to maintain their unobtrusiveness if their language skills are comparable in both fluency and appropriateness to those of their interlocutor hosts. This is the reason why many heritage speakers report feeling anxiety and pressure to speak like native Spanish speakers due to their Latinx identities and/or phenotypical resemblance to members of the host community (Beausoleil, 2008; Moreno, 2009; Petrucci, 2007). Typically these expectations are not created with bad intentions. In most cases, these native speakers have no knowledge of the life trajectory, linguistic and cultural environment in which you grew and how that has determined the way you behave socially and your current level of Spanish proficiency.

An example of this experience is reported by Riegelhaupt and Carrasco (2000) as they describe the attitudes of a middle-class Mexican family toward Lidia, a bilingual Chicana teacher, studying

in Mexico. This family saw a brown face, a person who seemed to speak Spanish without an American accent, whose last name was Hispanic, who was able to communicate in Spanish, who was doing graduate work at the university, and who was a professional teacher. They expected that this person would speak an "educated" Spanish. However, Lidia was becoming increasingly frustrated due to these unrealistic expectations and the family's lack of understanding of Lidia´s linguistic and cultural experiences with Spanish in the US. The situation was particularly tense because there was another student staying in the same house, an Euro-American guest who, although committed far more errors than Lidia, was accepted and welcomed with open-arms. The family even said to the program administrator to assign a blonde, blue-eyed female student instead of a Mexican-American student in the future.

"¡Ay Dr. Carrasco! Mándenos la próxima vez una rubia, con ojos azules" (p. 408)

The racial discrimination experienced by Lidia is not the only case reported in the literature. Moreno's (2009) study reports on a heritage student, Pablo Diego, who studied at an elite university in Mexico. Because of his darker skin color, Mexican students developed negative perceptions towards him as they considered it incongruous that Pablo Diego could speak English better than them.

Study abroad program administrators do not want students to find themselves in situations where they are discriminated against in any way, whether it is because of their background, race, skin color, language ability, or any other reason. Although this is not a pleasant situation, it is possible that these prejudices are motivated by a lack of knowledge about the profile of a bicultural and bilingual person in the U.S. context.

Questions for reflection

1. Have you ever felt any type of discrimination based on your race or skin color? If so, how did you feel?
2. How would you feel in you find yourself in a situation where you are subjected to racial discrimination by a member of the host community during your time abroad?
3. What would you do in that case? How would you react?

Language discrimination

As stated, if the learner has a physical appearance similar to that of the local community, some people may automatically, and mistakenly, create expectations regarding his or her language skills and cultural and pragmatic knowledge (Beausoleil, 2008; Moreno, 2009; Petrucci, 2007). When those expectations are not met, students may experience language discrimination. Spanish heritage speakers may be judged negatively if they speak varieties perceived as "nonstandard", use loanword and calques from English, and/or combine elements from English and Spanish in conversation, a practice referred to as code-switching (Leeman, 2005; Loza, 2017; Lynch &

Potowski, 2014). We can see this in the aforementioned case of Lidia as reported by Riegelhaupt and Carrasco (2000). In Lidia´s own words:

> "…me corrigen, es (uh) cuando digo que vienes pa'trás, que dicen que no es pa'tras... es cuando regresas, o cuando vuelves, y, y si pienso en la palabra, no más que, naturalmente pienso cuando vienes detrás, cuando vienes pa'trás. Cada vez que lo digo, que digo algún error, me dice la señora y a mí me, me siento mal porque como que, como que de, como que piensas, piensas. 'Ella debía de saber. Habla español ya, y todo eso . . ."
>
> *"...they correct me, when I say 'vienes pa'trás', they say it's not 'pa'trás', it's 'cuando regresas, or cuando vuelves', and and if I think of the word, it's just, I naturally think 'cuando vienes pa'trás'. Everytime I say it, that I make a mistake, the lady tells me, and I feel bad, because it is like, like, like, you think, you think. 'She should know. She already speaks Spanish and all that...'"*

This study demonstrates that the use of just a few stigmatized characteristics of Spanish can be generalized by standard Spanish speakers so as to create the impression of lack of education, and low social status. After the initial clash, the Mexican families that participated in the study received some background information regarding the participants of the study abroad program, acknowledging that they already spoke the native Spanish dialect of their communities in Arizona, that they spoke an educated English, and that they came to Mexico to learn a more educated model of Spanish. Mexican host family's attitudes changed upon becoming informed about the history and origins of many of the language characteristics of Chicano students. They became sensitized to Chicano Spanish and issues related to Chicanos in the United States, and they developed awareness about issues related to second language acquisition and the further or continued acquisition of Spanish by bilingual speakers of Chicano Spanish.

These types of situations are definitely very uncomfortable for students and may create anxiety in heritage students, causing them not to speak out for fear of the reaction they may get from the local population. Keep in mind that studying abroad gives you the opportunity to learn about the place you are visiting. But on the other hand it is also an opportunity for you to educate and share your life experience with locals. The case we have just discussed demonstrates how the families' perceptions were based on completely wrong assumptions and complete ignorance of the heritage students' linguistic and cultural backgrounds. However, a small intervention, educating the families about the students' situation quickly cleared up all preconceived misunderstandings.

Although it is true that the number of heritage students studying abroad is increasing, they are still a minority group in this kind of educational contexts. In many Spanish-speaking countries, this student profile is still not well known and can give rise to situations such as those mentioned above. Program administrators can partly avoid this if the people who are in close contact with the students receive some background information about the students (where they were born, in which language they received their education, which language they master most, why they are studying in the country, what their goals are with respect to their level of Spanish, etc.). Programs can include in their meetings with host families, teachers, administrative staff, etc. information related to this. You can also be proactive and share your experience with those local community members who have not ever had any prior experience with a Spanish heritage speaker like you. A little

information about your linguistic and life background and how that has influenced your language proficiency will make the other person better understand your way of speaking, thinking or behaving in certain situations. Please, try to avoid letting the unrealistic expectations of others limit your experiences in the host country. Instead, try developing strategies to defend your right to have the best study abroad experience possible.

Questions for reflection

1. Have you ever felt any type of discrimination based on your language skills? If so, how did you feel?
2. How would you feel if you find yourself in a situation where you are subjected to language discrimination by a member of the host community during your time abroad?
3. What would you do in that case? How would you react?

Language insecurity

Unfortunately, it is possible that you may have had negative experiences throughout your life regarding how you feel about your Spanish language proficiency. It is common for heritage speakers to have received negative or derogatory comments from family, friends, teachers, etc. regarding their proficiency (or lack of proficiency) in their heritage language. In many cases, students begin to develop a negative self-perception of their Spanish, as they receive messages that their Spanish is "not good enough", "that it is incomplete", "that it is crooked", "that they make a lot of mistakes", etc. Have you ever experienced something like this?

This feeling has been magnificently described by Gloria Anzaldúa, a Chicana tejana poet and fiction writer. The following excerpts are from her groundbreaking work *Borderlands/La Frontera: The New Mestiza* (1987):

> *"Deslenguadas. Somos los del español deficiente.* We are your linguistic nightmare, your linguistic aberration, your linguistic *mestizaje*, the subject of your *burla*. Because we speak with tongues of fire we are culturally crucified. Racially, culturally, and linguistically *somos huérfanos*--we speak an orphan tongue."
>
> "Chicanas who grew up speaking Chicano Spanish have internalized the belief that we speak poor Spanish. It is illegitimate, a bastard language. And because we internalize how our language has been used against us by the dominant culture, we use our language differences against each other."
>
> *"Pena*. Shame. Low estimation of self. In childhood we are told that our language is wrong. Repeated attacks on our native tongue diminish our sense of self. The attacks continue throughout our lives."
>
> "Chicanas feel uncomfortable talking in Spanish to Latinas, afraid of their censure. Their language was not outlawed in their countries. They had a whole lifetime of being immersed

> in their native tongue; generations, centuries in which Spanish was a first language, taught in school, heard on radio and TV, and read in the newspaper."
>
> "If a person, Chicana or Latina, has a low estimation of my native tongue, she also has a low estimation of me."

Can you relate to these quotes? As Anzaldúa shows, many heritage speakers have faced ridicule for their variety of Spanish, in the U.S. and abroad. They are acutely aware of their limitations in Spanish. Many times these students have internalized negative societal attitudes about the subordinate status of their heritage language and culture. These perceptions can contribute to the strong sense of linguistic insecurity, where speakers' feel that the variety they use is somehow inferior, ugly or bad (Meyerhoff, 2006, p. 292). Have you ever felt that?

For example, Moreno (2009) found that many students worried that they would be seen as less intelligent by teachers and community members if their Spanish did not align with that of monolingual Spanish speakers. Similarly, the Mexican American students observed by McLaughlin (2001) experienced a sense of guilt at not being able to meet host community's expectations of their Spanish skills by not speaking like native Mexicans.

This can also be clearly seen in the study by Pozi and Reznicek-Parrado (2021), in which they conduct a case study about the experiences of three heritage speakers of Mexican descent studying in Mendoza, Argentina. One of them, Juan, was a 20-year old sophomore born in Los Angeles to Spanish-speaking parents. Juan contemplated his abilities in Spanish, especially at the beginning of SA, when he felt that he was unable to 'be himself ' in Spanish. He explained it as follows:

> "Pues sí … el español me costaba un poco … Y cuando quiero decir algo a veces no me sale, como porque me gusta … ser gracioso, pero en español no lo puedo hacer … y por eso a veces me siento un poco triste porque no puedo ser la misma [sic] en inglés como en español"
>
> "Well yeah … Spanish was a little difficult for me … And when I want to say something sometimes it doesn't come out, like because I like … to be funny, but in Spanish I can't do it … and because of that sometimes I feel a little sad because I can't be the same in English as I am in Spanish." (p. 202).

As reported by the researchers, his perceived inability to express himself in Spanish at the beginning of the study abroad experience, Juan said he avoided participating in conversations with native speakers in Argentina until the middle of the sojourn. This was most notable with Juan's host family, with whom he said he spent a great deal of time, but rarely spoke during his first several weeks in Mendoza.

Similar feelings were reported by Quan (2018) regarding a student, Caroline, who experienced several negative interactions with her host family which she attributed to negative language attitudes toward Mexican and Latin American language varieties of Spanish. The family's

criticisms of her language ultimately led Caroline to develop insecurities about her linguistic abilities and to distance herself from other Spanish speakers.

> "I felt my host mom was correcting me a lot. I guess I'm just not used to being corrected in that way or not knowing what to do, so it was very... I felt just [dis]-combobulated of just like, 'Ugh, I don't know what to do in this situation' and it's not really comfortable." (p. 39)

Questions for reflection

1. Have you ever felt insecurity about your own language skills? If so, how did that feel?
2. How do you think language insecurity can affect your experience abroad?
3. What could you do to feel more secure and confident about your own language skills?

Linguistic diversity

Linguistic insecurity is increased when the heritage student is studying in a country where the community uses a different variety of Spanish than what the student is used to. Is that going to be your case? Spanish is a global language with more than 480 million native speakers spread across more than 20 countries (Instituto Cervantes, 2018). This means that the variety of Spanish dialects is very rich. This dialectal diversity can pose an obstacle for many students of Spanish, as the variety learned at home or in class may be different from that used in the country in which they choose to study. At times, heritage students may be criticized for the bilingual varieties of Spanish they bring to the host community, which can lead to even more linguistic insecurity.

This is the case of Maria (a Mexican-American), who reflects on her experiences after studying in Cordoba, Spain for a semester (Quan, 2021):

> "Cuando estaba en el extranjero, muchas de las palabras o frases que utilizaba… la gente me decía que era muy mexicano decir [...] o como que no era el español apropiado. Me di cuenta que la gente puede tener una mente cerrada o puede tener miedo de diferentes maneras de hablar. Tomé consciencia de que la gente puede menospreciarte por tu forma de hablar."

> "When I was abroad, a lot of the words or phrases I used...people told me it was very Mexican to say [...] or like it wasn't proper Spanish. I realized that people may have a closed mind or may be afraid of different ways of speaking. I became aware that people can look down on you because of the way you speak."

In this regard, Chang (2017) describes the frustrations that some heritage speakers reported when they felt like they did not belong in an study abroad context where they had expected to experience a linguistic and cultural connection. One Latina SA student shares:

> "This was my first experience with being spoken to in Spanish and not being able to respond... When people did speak Spanish, I felt very stupid and like such an outsider. Even when people in our group spoke Spanish I was still really having a hard time trying to figure out what they were saying." (p. 12)

Unfortunately, where some heritage speakers expect to feel a sense of belonging and "returning home" during their study abroad sojourn, these studies reveal that they may actually be othered and rejected by members of the host community. Language and language ideologies clearly play a significant role in their experiences.

Questions for reflection

1. Have you ever felt any type of discrimination based on the language variety that you use? If so, how did you feel?
2. How would you feel if you find yourself in a situation where you are subjected to this kind of linguistic discrimination by a member of the host community during your time abroad?
3. What would you do in that case? How would you react?

Identity issues

The literature on this topic suggests that there is a great deal of individual variation among Spanish heritage language learners' trajectories while abroad, especially with respect to how they navigate their own identities in the context of the new host community. During their experience abroad, students may encounter situations that make them think about different aspects of your identity. One of these aspects is where they come from. Some students identify more as American, while others identify more with their family's country of heritage, or perhaps a combination of the two. However, during their time abroad students may have interactions that cause them to rethink their feelings of where they come from.

For example, there are students who, when they are in the United States, identify themselves as Hispanic, Latino, Mexican-American, etc. and so they have decided to study in their country of heritage to perhaps find their roots. However, when they are there, they may not identify with their people and culture and find that they identify more with their American side. Or perhaps it is the local society that does not identify them as a member of their society, but as an American. These experiences may weaken their sense of Hispanic identity and they may develop a stronger connection to their American side.

The reverse may also be true. For example, some heritage students may find that if they describe themselves as American to members of the new culture, they may encounter some rejection due to the negative connotations that this culture may have of this country (whether due to political issues, economic dominance, etc.). Then, these students may find that they may receive more open and approachable treatment if they identify themselves as coming from the country of family heritage.

Another common option is for them to identify themselves as coming from one culture or another depending on the situation, in a much more fluid way. For example, they may want to identify as Hispanic when making new friends because they may think they will receive a better welcome. However, when talking to a teacher, they may identify more as Americans because they want the instructor to treat them in the same way as a student of Spanish as a foreign language.

Let us now look at some cases collected in the literature that illustrate the variety of trajectories exhibited by heritage students in terms of their identity renegotiation during their stay abroad.

Moreno's (2009) study on heritage language learner identity shows the different effect of study abroad in two of the Spanish-speaking participants who studied in the countries of their heritage (Guatemala and Mexico, respectively). The first one, Louis, was a third-generation Guatemalan American with limited home exposure to Spanish, who went to Guatemala to improve his Spanish, meet relatives, and learn about his Guatemalan heritage. Louis did not identify with Guatemalan cultures before his departure, and yet during his sojourn, he not only found himself eager to claim a Hispanic identity but he also often expressed a desire to reject his Americanness. Ultimately, he embraced both his Latino and American aspects of his identity, while coming to identify himself first and foremost as American:

> "I have gained a renewed appreciation for my American heritage while at the same time a fuller realization of my American roots. I do consider myself Hispanic, but I'm first and foremost an American."

The other, Pablo Diego, a Mexican American with strong ties to Mexico and the Spanish language at home in the United States, found that his time living in Mexico strengthened his bond to Mexico and a "Mexican" identity, moving away from his American identity and ultimately claiming his Mexican heritage:

> "I think I finally accepted that I'm not really a Mexican American, I'm Mexican...I think because of who I am, my background. I was born in Mexico, my family is from Mexico, I carry on those Mexican ideals. I understand what a true Mexican is, not like these Mexican Americans who have probably never been in Mexico, who you know the only Spanish they hear is from their parents."

On the other hand, Pozzi and Reznicek-Parrado (2021) show the example of Juan, a Mexican American student in Argentina, who realized that his identity does not have to be monolithic, but can be formed by elements from various cultures:

> "Pienso que a veces cuando hablo con mi familia o alguien que es argentino se me sale como el tono no sé la forma de hablar como un argentino que es muy suave y no sé a veces sí se me quiere salir pero luego pienso y es como así no hablo yo. Pues yo siempre digo que no puedo ser mexicano y no puedo ser estadounidense pero puedo ser los dos...que es muy raro porque siempre cuando voy a México me dicen que soy mexicano y digo que no, soy estadounidense y cuando estoy en Estados Unidos me dicen que soy mexicano y yo digo que no porque soy estadounidense. Acá en Argentina, pues, dicen que soy mexicano

> pero digo que no, soy estadounidense...pero es la misma cosa, no puedo ser ninguno de los dos, tengo que ser los dos."
>
> "I think that sometimes when I talk to my family or to someone who is Argentinean, my tone comes out, I don't know the way I speak like an Argentinean, it's very soft and I don't know sometimes it comes out but then I think and it's like that I don't speak like that. Well I always say that I can't be Mexican and I can't be American but I can be both...it's very strange because when I go to Mexico they always tell me I'm Mexican and I say no, I'm American and when I'm in the United States they tell me I'm Mexican and I say no because I'm American. Here in Argentina, well, they say I'm Mexican but I say no, I'm American...but it's the same thing, I can't be either, I have to be both."

This was also the result of the students in McLaughlin's (2001) study analyzing the case of four Mexican-American students who, after a stay in Mexico, were able to integrate their identities as Americans, Mexicans and Mexican-Americans. For example, one of them, Gracie, felt very proud to be a Mexican in the United States. After her 10-week long study abroad program, she realized how American she is compared to Mexican nationals and appreciated and took pride in being American. Another one, Mikaela, called herself Mexican before her experience abroad in Mexico. After the program, she tried to explain to others that one can be Mexican and American at the same time (p. 105).

Similarly, Doerr (2017, p. 9) describes how one student born in Guatemala and raised in the United States from the age of nine identified as "Hispanic Latin American" both before and after her study abroad experience in Spain. However, by observing how her American peers reacted to the Spanish culture, she learned more not to only about Spanish culture but also about "her own" American culture while abroad.

As we can see, studies conducted around the experience of heritage students in study abroad programs suggest that many students go through a process of negotiation and identity construction. The studies mentioned here also suggest that identity is a very important facet for many heritage students in study abroad programs, both in relation to the identity they claim for themselves as well as the identity that members of the host society bestow upon them (Shively, 2016). These identity issues can play an important role in the level of interaction you may have with the host population, which can affect the level of heritage language acquisition during your time abroad.

Questions for reflection

1. How would you describe your identity at this point (in terms of origin, race, ethnicity, gender, sexual orientation, etc.)?
2. Have you ever been in a situation where you had to rethink and renegotiate your own identity due to a change in your social context?
3. How do you think you would feel as you go through this process of maybe redefining some aspects of your identity?

Enriching the cultural experience

Whether based on language, phenotype, or other factors, heritage language learners whose identity claims are not accepted or validated may experience surprise, insecurity, and emotional pain. Further, having their identity challenged can lead participants in study abroad to withdraw from social networks within the host culture, and thus it can lead to missed opportunities for language learning, cultural exploration, and social integration (Jackson, 2008; Quan, 2018). Examples of withdrawal can be seen in the studies we have already described: Lidia experienced so much anxiety that she opted to avoid speaking with her host family altogether and lost confidence in her language skills (Riegelhaupt & Carrasco, 2000), while Caroline's fear of making mistakes and of being misunderstood or judged led her to spend more time with her English-speaking American peers (Quan, 2018).

Students' surprise and stress when their identities are challenged and/or their language is critiqued can lead to missed opportunities for cultural exploration, language learning, and positive identity development. Considering that Hispanic students represent a minority within the student abroad population and that, in many cases, their path to come to study abroad has proven more difficult (for economic, family, and academic reasons), administrators should feel an obligation to educate themselves on the issues that particularly affect this student population and thus make every effort to ensure that their programs offer heritage students the best possible experience in the host country. Keeping in mind all of the potential issues that have been raised here and that may manifest themselves during the time these students spend abroad, a number of practical recommendations are offered below to enrich the cultural experience of these students. These are meant to be implemented by program administrators. However, it is good to educate yourself on these best practices so that you can advocate for yourself whenever you feel the program you are enrolled in falls short at providing the assistance and support that you need.

Before students go abroad

Ideally, most of the work to facilitate the heritage students' experience abroad should be done prior to the students' departure to the host country. The more prepared students, staff, teachers and families are, the less likely problems will arise and the more enjoyable and rewarding the experience will be for everyone. Here are some pre-departure recommendations:

1) If students have not had any academic experience with Spanish, it would be ideal for them to take a Spanish as a heritage language class before departure. This would allow students to have an academic approach to the Spanish language, where it would be recommended to address, in addition to linguistic issues specific to this population, issues of linguistic and cultural identity as they relate to their experience in the United States. This will help students begin to consider some of the issues that are likely to surface during their time abroad.

For example, as recommended by Riegelhaupt and Carrasco (2000) Spanish heritage language learners in the United States should become aware of sociolinguistic features in their dialect that trigger social and cultural perceptions on the part of educated speakers of the standard variety. This can be done by making linguistic features explicit and allowing bilinguals in the United States to

become metalinguistically aware of these features so that they can predict others' reactions to them. Such metalinguistic awareness, coupled with knowledge of host family language and social norms, can either prevent potential language and culture conflict, or to help resolve it once it becomes apparent.

Likewise, if you have acquired Spanish in an informal setting such as the home, you need to be aware that issues related to dialect differences may require that a new dialect be learned for use in new settings, if you so desire. At the same time, you need to understand that your dialect is a perfectly viable one with a history of its own. Such awareness hopefully should lead to pride in your own variety of Spanish and perhaps an increased willingness to accept the fact that people speak in different ways in different regions, and that within those regions there are also social class differences (Riegelhaupt & Carrasco, 2000)

2) If the option of taking a Spanish course for heritage students is not possible, at a minimum they should receive a pre-departure orientation specific to their sociolinguistic background where these topics are analyzed and discussed.

3) Host families (if part of the program) should also be aware of the linguistic and sociohistorical circumstances related to the Spanish speakers brought up in the United States, so that they can manage their expectations and they can better understand the specific needs of these students. This could be done through orientations, or informational brochures for those families who are going to host heritage speakers. There is definitively a learning curve for families who have never hosted a heritage speaker. However, with time locals' previous experience with heritage language speakers will have an influence on likely expectations for them in the future. If you are staying with a family during your time abroad, and you feel there is a disconnect based on some wrongly formed assumptions about you, do not hesitate to contact your program administrator and talk about this. Oftentimes, sharing some basic information about your linguistic and cultural trajectory clarifies any unrealistic expectation they may have created regarding your linguistic performance or cultural understanding.

4) Instructors should also be aware of the specific linguistic needs of heritage speakers (this point is discussed in detail in Part 2 of this guide). They have to be particularly careful not to judge students' language performance as indicators of social or economic status. Instructors should also be as informed as possible about dialectal differences in the Spanish speaking world, and in particular, as it relates to Spanish in the United States. Instructors should create a classroom environment in which all language varieties are welcomed and where not one variety is considered "better", "more important", or "the only possible option." This does not mean that the local variety is not used by the instructor during classroom instruction. If you feel that an instructor belittles your variety of Spanish in or outside of class, talk to your program administrator. Sometimes, instructors are not themselves aware of dialectal differences and may consider something wrong when, in fact, it's just a different linguistic variety that is being used. Do not hesitate to approach your program administrator so that s/he can talk to the instructor about the value of including dialectal differences in the classroom.

5) Program staff must also be aware of the linguistic and sociohistorical circumstances related to the Spanish speakers brought up in the United States. They should also be knowledgeable about

the specific challenges that these students may face while abroad, so that they can better help them navigate these situations (be it with their host family, instructors, or the local community in general). Once again, if you feel that a program staff is making unfair expectations about you due to the fact that you are a heritage speaker, talk to your program administrator. Program personnel should be familiar with different student profiles, including heritage speakers, so that they can better serve the needs of all students.

During students' time abroad

One could argue that a positive sojourn abroad is tied to the successful negotiation of language and identity issues encountered by each participant (Collentine & Freed, 2004, 159). Study abroad participants frequently face situations where they must negotiate and (re)construct their identity relative to host country nationals (Kinginger, 2013; Petrucci, 2007). For this reason, even if good preparatory work has been done with families, staff members, instructors, and others prior to students' arrival in the study abroad program, you must be prepared to navigate situations where culture clashes occur during your interactions with the local community.

Logically, administrators cannot be with you 24/7 and in every occasion where there is a problem based on the expectations that both locals and students create about each other. But administrators can indeed provide tools and strategies so that you learn to advocate for yourself when conflict situations arise. In most cases, expectations placed on heritage students by local speakers are probably not malicious, but are product of a lack of real understanding of the linguistic and cultural context in which these students have grown up. One way to respond to these situations is for you to take a little bit of time to educate those members of the local community with which you interact regarding your linguistic and cultural experiences growing up in a bilingual environment in the United States. A brief explanation can put to rest any unrealistic expectations that locals may have and can, in fact, bridge the gap of open and honest communication between both parties.

Upon students' return to the US

Once you return from your study abroad program, you will an excellent resource for new students who are thinking of doing the same. Take some time in your busy schedule to keep in touch with your international office, volunteer to give presentations to prospective students and share your experiences with other heritage speakers who may be hesitant to spend time abroad.

Questions for reflection

1. What could you do to enhance your experience *prior* to starting your study abroad program?
2. What could you do to enhance your experience *during* your study abroad program?
3. In what other ways could you be involved in promoting study abroad upon your return to the United States?

Service learning, voluntary work, internships

Another way to enrich your experience overseas is by interacting closely with local members of the community in a collaborative, meaningful and respectful way. This could be achieved by participating in community-based activities, such as service learning, voluntary work, or internships (if available).

Existing literature suggests that heritage speakers who were raised speaking the heritage language at home and their communities are more likely than L2 learners to bring a stronger linguistic and cultural knowledge to their study abroad experience (Davidson & Lekic, 2013; Potowski, 2002, 2013). For this reason, these HSs may find it easier to connect socially with the local community in the target language from the onset (Petrucci, 2007). This is also why these students could be great candidates to engage in community-based activities (such as service learning, voluntary work, and internships) during their time abroad, which the literature has shown could have many benefits for students.

The incorporation of community based language interaction in language programs gained popularity after the American Council on the Teaching of Foreign Languages (ACTFL) published for the first time their National Standards for Foreign Language Teaching in 1996, which are grouped into five categories, known as the 5 Cs: communication, cultures, connections, comparisons, and communities. The "communities" category called for students' participation "in communities at home and around the world." Since then, language instructors have been integrating community-based activities (service learning, volunteering in local organizations, etc.) into the curriculum with positive outcomes. Tocaima-Hatch and Walls (2016) have summarized the many benefits of including community-based activities in language instruction (for all students, not just Spanish heritage speakers), which include the following:

- Learners improve their language proficiency in active, real-life contexts (Askildson, Kelly, & Mick, 2013; Barreneche, 2011; Caldwell, 2007; Gascoigne Lally, 2001);
- students gain pragmatic and cultural knowledge through first-hand experience (Heuser, 1999; Lear & Abbott, 2009; Weldon & Trautmann, 2003; Zapata, 2011; Zapata & Tokarz, 2008);
- students remain motivated toward learning the L2 (Barreneche, 2011; Faszer-McMahon, 2013; Overfield, 2007);
- community-based activities promote investment in one's community (Barreneche, 2011; Faszer-McMahon, 2013; Overfield, 2007); and
- they hone learners' professional and interpersonal skills, such as teamwork, leadership, and critical thinking (Gascoigne Lally, 2001; Lear & Abbott, 2009).

Moreover, these community-based activities can help you feel more confident in your language skills (Pellettieri, 2011) and they can provide you with knowledge of professions and careers you may have not considered previously (Thompson, 2012).

If we turn now our attention to the benefits of community-based activities in the context of Spanish heritage speakers in the United States, studies have shown that these activities contribute to the development of their awareness of sociolinguistic and sociopolitical issues affecting local Latino

communities and the construction of positive identities (Jorge, 2006; Lowther Pereira, 2015, 2016; Pascual y Cabo, Prada, & Lowther Pereira, 2017; Petrov, 2013; Tocaima-Hatch & Walls, 2016). This makes students feel more connected with the community (Lowther Pereira, 2016; Pak, 2018; Petrov, 2013) and it can motivate them to increase their level of engagement (Pak, 2018; Petrov, 2013). Community-based activities can also aid in the development of dialectal awareness and flexibility if the community employs a different language variety to that of the student (Lowther Pereira, 2015, 2016). Through community-based activities, students gain an appreciation of their own linguistic skills and validation of their home knowledge and experiences (Leeman, Rabin, & Román-Mendoza, 2011; Lowther Pereira, 2016; Pascual y Cabo, Prada, & Lowther Pereira, 2017; Tocaima-Hatch & Walls, 2016). According to Lowther Pereira (2015), the inclusion of community-based activities (such as service learning) in the heritage learner experience "is a step forward toward the development of effective pedagogies that generate critical language awareness, promote student agency and foster positive language attitudes and identities in the Spanish heritage learner classroom" (p. 179).

Considering all the reported benefits of both community-based activities and study abroad, the combination of the two has the potential to become one of the most productive activities that you can engage in during your academic career. Study abroad researchers are increasingly understanding the important role that community-based activities, such as service learning, plays in enhancing the educational value of an international experience, which is supported by a substantial growth in published research on the topic (see Alonso García & Longo, 2017; Annette, 2002; Cotten & Thompson, 2017; Dixon, 2015; Martinsen, Baker, Dewey, Bown, & Johnson, 2010; Montrose, 2002; Parker & Dautoff, 2007; Sherk, 2013; Tonkin & Quiroga, 2014). However, there is a scarcity of studies that focus on the impact that international community-based activities have on Spanish heritage speakers.

One article that has looked into this topic explored the impact of experiential learning on Latino/a college students' identity, relationships, and connectedness to the community (Teranishi, 2007). Results of this study, which took place in Guanajuato (Mexico), showed that experiential learning pedagogy "contributed to students' sense of self and identity, relational development, and awareness of how structural inequalities and issues of diversity affect their future families, careers, and community service goals" (p. 67).

A study by Jiménez Jiménez (2021) explored the effects that service learning had in a group of 30 SHSs (from Mexican decent) enrolled in a four-week study abroad program in Málaga (Southern Spain). Students were asked to contribute 16 hours of service at a local NGO by providing physical company, conversation, and emotional support to the residents of three local nursing homes. Findings suggest that this service learning experience increased students' linguistic awareness, cultural understanding, and promoted personal growth. More specifically, students' comments suggest an enhanced level of awareness in relation to some aspects of the Spanish language, such as in their repertoire of vocabulary and idiomatic expressions. Students also reported an increase in their use of compensatory and communicative strategies. In addition, the international service learning experience provided students with ample exposure to register and dialectal variation, rising their appreciation towards linguistic diversity, including their own. Secondly, students reported that conversations with the residents enhanced their understanding of the host culture in many of their representations (including food, music, dance, sports, games, etc.). Students also had

first-hand access to the host country's recent history as narrated by residents, including the Spanish Civil War, the post-war famine period, the Franco dictatorship, and the transition to democracy. Students were exposed to a different set of beliefs, values, and ways of thinking, which in some cases differed entirely from their own. Lastly, the experience reportedly impacted the lives of the students in more personal ways: for instance, they became more aware of the needs of this vulnerable population, and they reflected about the situation of their own parents and grandparents. More importantly, the service learning experience seems to have sparked a sense of civic engagement and responsibility in students. Local residents also benefited from this experience as they declared that their interactions with students alleviated their feelings of depression and loneliness during the visits. Residents also appreciated talking with students who came from a different geographic and dialectal background, which expanded their cultural and personal horizons.

The studies presented here show the potential benefits that community-based activities can have on the linguistic and cultural development of heritage students studying abroad. Those students who already have a more advanced level of the language can easily become involved in these types of activities early in their study abroad experience. These activities can create excellent opportunities for students to meet more local people, interact with them, practice the language and develop a better understanding of the cultural aspects of the local community. If offered, participating in community-based activities, such as service learning, volunteering or even internships can be highly beneficial for heritage students.

Questions for reflection

1. Does your program already offer opportunities to participate in community-based activities, such as service learning, volunteer work, or internships?
2. What benefits do your foresee in participating in this kind of activities?
3. What challenges do your foresee in participating in this kind of activities? How do you think you could overcome these challenges?

We hope that all the information contained in this chapter will help you make your time abroad as productive and beneficial for you as possible. It may have not been easy to overcome all the obstacles you had to face in order to participate in a study abroad program. Now that you have overcome those barriers, try to do everything in your power to make the experience as enriching and fruitful as possible. Don't be afraid to advocate for yourself and also do not hesitate to ask the program administrator for help with any questions, concerns or difficulties that may arise during your time abroad. We hope you have a great time during your time abroad. ¡Buen viaje!

References

ACTFL. (2016). *Assigning CEFR ratings to ACTFL assessments*. Alexandria, VI: American Council on the Teaching of Foreign Languages. Retrieved from https://www.actfl.org/sites/default/files/reports/Assigning_CEFR_Ratings_To_ACTFL_Assessments.pdf

Alonso García, N., & Longo, N. V. (2017). Doing more with less: Civic practices for longer-term impact in global service-learning. *Frontiers: The Interdisciplinary Journal of Study Abroad, 29*(2), 35-50.

Annette, J. (2002). Service learning in an international context. *Frontiers, 8*, 83-93.

Anzaldúa, G. (1987). *Borderlands:the new mestiza = la frontera* (1st ed.). Spinsters/Aunt Lute.

Askildson, L., Kelly, A., & Mick, C. (2013). Developing multiple literacies in academic English through service-learning and community engagement. *TESOL Journal, 4*, 402-438.

Bailey, B. (2000). The language of multiple identities among Dominican Americans. *Journal of Linguistic Anthropology, 10(2),* 190-223.

Barreneche, G. (2011). Language learners as teachers: Integrating service-learning and the advanced language course. *Hispania 94,* 103-119.

Beausoleil, A. (2008). Understanding heritage and ethnic identity development through study abroad: The case of South Korea. (Doctoral Dissertation)

Block, D. (2009). *Second language identities.* London: Bloomsbury Academic.

Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. *Discourse Studies, 7*(4-5), 585-614.

Burgo, C. (2018). The impact of study abroad on Spanish heritage language learners. *Journal of Latinos and Education, 19,* 304-312. https://doi.org/10.1080/15348431.2018.1518139

Caldwell, W. (2007). Taking Spanish outside the box: A model for integrating service learning into foreign language study. *Foreign Language Annals, 40*(3), 463-471.

Chang, A. (2017). "Call me a little critical if you will": Counterstories of Latinas studying abroad in Guatemala. *Journal of Hispanic Higher Education, 28*(1), 90-103.

Collentine, J., & Freed, B. (2004). Learning context and its effects on second language acquisition. *Studies in Second Language Acquisition, 26,* 153-171.

Cotten, C., & Thompson, C. (2017). High-impact practices in social work education: A short-term study-abroad service-learning trip to Guatemala. *Journal of Social Work Education, 53*(*4*), 622-636.

Davidson, D. E., & Lekic, M. D. (2013). The heritage and non-heritage learner in the overseas immersion context: Comparing learning outcomes and target-language utilization in the Russian flagship. *Heritage Language Journal, 10,* 88-114.

Dixon, B. (2015). International service learning: Analytical review of published research literature. *Frontiers: The Interdisciplinary Journal of Study Abroad, 25*, 107-131.

Doerr, N. (2017). Learning as othering: Narratives of learning, construction of difference and the discourse of immersion in study abroad. *Intercultural Education, 28*(1), 90-103.

Doerr, N., & Lee, K. (2013). *Constructing the heritage language learner: Knowledge, power and new subjectivities.* Boston, MA: Walter de Gruyter.

Faszer-McMahon, D. (2013). Social networking, microlending, and translation in the Spanish service-learning classroom. *Hispania 96*(2), 252-263.

Fuller, J.M., & Leeman, J. (2020). *Speaking Spanish in the US: The sociopolitics of language.* Bristol: Multilingual Matters.

García Bedolla, L. (2003). The identity paradox: Latino language, politics and selective disassociation. *Latino Studies, 1*(2), 264-283.

Gascoigne Lally, C. (2001). Service/community learning and foreign language teaching methods. *Active Learning in Higher Education 2*(1), 53-63.

He, A.W. (2010). The heart of heritage Sociocultural dimensions of heritage language learning. *Annual Review of Applied Linguistics, 30,* 66-82.

Heuser, L. (1999). Service learning as a pedagogy to promote the content, cross-cultural, and language learning of ESL students. *TESL Canada Journal 17*(1), 54-71.

Instituto Cervantes (2018). El español: Una lengua viva. Informe 2018. Recuperado de https://cvc.cervantes.es/lengua/espanol_lengua_viva/pdf/espanol_lengua_viva_2018.pdf

Irvine, J., & Gal, S. (2000). Language ideology and linguistic differentiation. In P. Kroskrity (Ed.), *Regimes of language* (pp. 35-83). Santa Fe, NM: School of American Research Press.

Jackson, J. (2008). *Language, identity and study abroad: Sociocultural perspectives* (1st ed.). London: Equinox Publishing Ltd.

Jiménez Jiménez, A. F. (2021). An international service-learning experience for Spanish heritage speakers: The nursing home. In R. Pozzi, T. Quan, & C. Escalante, (Eds.), *Heritage speakers of Spanish and study abroad* (pp. 254-275). Abingdon/New York: Routledge.

Jorge, E. (2006). Journey home: Connecting Spanish-speaking communities at home and abroad. *Hispania, 89,* 110-122.

Kinginger, C. (2013). Identity and language learning in study abroad. *Foreign Language Annals, 46*(3), 339-358.

Lear, D., & Abbott, A. (2009). Aligning expectations for mutually beneficial community service-learning: The case of Spanish language proficiency cultural knowledge, and professional skills. *Hispania 92*(2), 312-323.

Leeman, J. (2005). Engaging critical pedagogy: Spanish for native speakers. *Foreign Language Annals, 38*, 35-45.

Leeman, J. (2012). Investigating language ideologies in Spanish as a heritage language. In S. M. Beaudrie & M. Fairclough (Eds.), *Spanish as a heritage language in the United States* (pp. 43-59). Washington, DC: Georgetown University Press.

Leeman, J., & Driver, M. (2021). Heritage speakers of Spanish and study abroad: Shifting identities in new contexts. In R. Pozzi, T. Quan, & C. Escalante, (Eds.), *Heritage speakers of Spanish and study abroad* (pp. 254-275). Abingdon/New York: Routledge.

Leeman, J., Rabin, L., & Román-Mendoza, E. (2011). Critical pedagogy beyond the classroom walls: Community service-learning and Spanish heritage language education. *Heritage Language Journal, 8*(3), 293-314.

Lowther Pereira, K. (2015). Developing critical language awareness via service-learning for Spanish heritage speakers. *Heritage Language Journal, 12*(2), 159-185.

Lowther Pereira, K. (2016). New directions in heritage language pedagogy: Community service-learning for Spanish heritage speakers. In D. Pascual y Cabo (Ed.), *Advances in Spanish as a heritage language* (pp. 237-258). Amsterdam; Philadelphia, PA: John Benjamins.

Loza, S. (2017). Transgressing standard language ideologies in the Spanish heritage language (SHL) classroom. *Chiricú Journal: Latina/o Literature, Art, and Culture,1*(2), 56-77.

Lynch, A., & Potowski, K. (2014). La valoración del habla bilingüe en los Estados Unidos: Fundamentos sociolingüísticos y pedagógicos en Hablando bien se entiende la gente. *Hispania, 97*(1), 32-46.

Mar-Molinero, C., & Paffey, D. (2011). Linguistic imperialism: Who owns global Spanish? In M. Díaz-Campos (Ed.), *The handbook of Hispanic sociolinguistics* (pp. 747-764). Malden, MA: Wiley-Blackwell.

Martinsen, R., Baker, W., Dewey, D., Bown, J., & Johnson, C. (2010). Exploring diverse settings for language acquisition and use: Comparing study abroad, service learning abroad, and foreign language housing. *Applied Language Learning, 20*, 45-69.

McLaughlin, T. R. (2001). *Perspectives on learning Spanish as a heritage language in Mexico: Four Chicana case studies.* Tesis de máster sin publicar. Universidad de las Américas, Puebla, Puebla, México.

Meyerhoff, M. (2006). *Introducing sociolinguistics.* London: Routledge.

Montrose, L. (2002). International study and experiential learning: The academic context. *Frontiers, 8,* 1-15.

Moreno, K. (2009). The Study Abroad Experiences of Heritage Language Learners: Discourses of Identity. (Doctoral Dissertation)

Norton, B. (2013). *Identity and language learning: Extending the conversation.* Clevedon: Multilingual Matters.

Overfield, D. (2007). Conceptualizing service-learning as a second language acquisition space: Directions for research. In A. Wurr & J. Hellebrandt (Eds.), *Learning the language of global citizenship: Service-learning in applied linguistics* (pp. 58-81). Boston, MA: Anker.

Pak, C-S. (2018). Linking service-learning with sense of belonging: A culturally relevant pedagogy for heritage students of Spanish. *Journal of Hispanic Higher Education, 17*(1), 76-95.

Parker, B., & Dautoff, D. (2007). Service-learning and study abroad: Synergistic learning opportunities. *Michigan Journal of Community Service Learning, 13*(2), 40-52.

Pascual y Cabo, D., Prada, J., & Lowther Pereira, K. (2017). Effects of community service-learning on heritage language learners' attitudes toward their language and culture. *Foreign Language Annals, 50*(1), 71-83.

Pellettieri, J. (2011). Measuring language-related outcomes of community-based learning in intermediate Spanish courses. *Hispania, 94,* 285-302.

Petrov, L. A. (2013). A pilot study of service-learning in a Spanish heritage speaker course: Community engagement, identity, and language in the Chicago area. *Hispania 96*(2), 310-327.

Petrucci, P. (2007). Heritage scholars in the ancestral homeland: An overlooked identity in study abroad research. *Sociolinguistic Studies, 1*(2), 275-296.

Potowski, K. (2002). Experience of Spanish heritage learners: Moving beyond essentializations. In S. M. Beaudrie & M. Fairclough (Eds.), *Spanish as a heritage language in the United States* (pp.179-199). Washington, DC: Georgetown University Press.

Potowski, K. (2013). Heritage learners of Spanish. In K. L. Geeslin (Ed.), *The handbook of Spanish second language acquisition* (pp. 404-422). New York, NY: Wiley.

Pozzi, R, & Reznicek-Parrado, L. (2021). Problematizing heritage language identities: Heritage speakers of Mexican descent studying abroad in Argentina. *Study Abroad Research in Second Language Acquisition and International Education* 6, 2, 189-213.

Quan, T. (2018). Language learning while negotiating race and ethnicity abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 30*(2), 32-46.

Quan, T. (2021). Study abroad as a transformative translanguaging space for Spanish heritage speakers. In W. Diao and E. Trentman (Eds.), *Language learning in study abroad: The multilingual turn* (pp. 170-189). Multilingual Matters.

Riegelhaupt, F. & Carrasco, R. L. (2000). Mexico host family reactions to a bilingual Chicana teacher in Mexico: A case study of language and culture clash. *Bilingual Research Journal, 24,* 405-421.

Shenk, P. (2007). 'I'm Mexican, remember?' Constructing ethnic identities via authenticating discourse. *Journal of Sociolinguistics,11*(2), 194-220.

Sherk, J. (2013). A service learning approach to community engagement in a study abroad design course in Córdoba, Mexico. *NACTA Journal, 57*(3a), 8-14.

Shively, R. L. (2016). Heritage language learning in study abroad. Motivations, identity work, and language development. En D. Pascual y Cabo (Ed.), *Advances in Spanish as a Heritage Language.* Amsterdam; Philadelphia: John Benjamins.

Shively, R. L. (2018). Spanish heritage speakers studying abroad. In K. Potowski (Ed.), *The Routledge handbook of Spanish as a heritage language* (pp. 403-419). New York: Routledge.

Szekely, R. (2018). Seeking heritage in study abroad. In T. M. Davis (Ed.), *Open Doors 1997/1998: Report on international education exchange* (pp. 107-109). New York: Institute of International Education.

Teranishi, C. S. (2007). Impact of experiential learning on Latino college students' identity, relationships, and connectedness to community. *Journal of Hispanic Higher Education, 6*(1), 52-72.

Thompson, G. (2012). *The intersection of service and learning: Research and practice in the second language classroom*. Charlotte, NC: Information Age Publishing.

Tocaima-Hatch, C. C., & Walls, L. C. (2016). Service learning as a means of vocabulary learning for second language and heritage language learners of Spanish. *Hispania, 99(4),* 650-665.

Tonkin, H., & Quiroga D. (2014). Qualitative approach to the assessment of international service-learning. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *10*, 131-149.

Weldon, A., & Trautman, G. (2003). Spanish and service learning: Pedagogy and praxis. *Hispania, 86*(3), 574-585.

Zapata, G. (2011). The effects of community service learning projects on L2 learners' cultural understanding. *Hispania, 94*(1), 86-102.

Zapata, G., & Tokarz, W. (2008). Community service learning and L2 students' intercultural communicative competence. In M. Mantero, P. Chamness & J. Watzke (Eds.), *Readings in language studies, Vol. 1: Language across disciplinary boundaries* (pp. 281-297). Wilmington: DE: International Society for Language Studies.

Zentella, A. (1997). *Growing up bilingual: Puerto Rican children in New York.* Malden, MA: Blackwell Publishers.