

Acknowledgements for the Second Edition

All three campuses of my university are located on unceded Coast Salish Territory – the traditional territories of the Squamish (Sḵw̓xwú7mesh Úxwumixw), Tsleil-Waututh, Musqueam (xʷməθkʷəy̓əm) and Kwikwetlem First Nations. Unceded means that the land the university and the cities are located on was never bought, sold or negotiated. While the immigrant children I write about are newcomers to this place, it is important to remember that the colonial settlers and their descendants are also newcomers to a land that was sustainably stewarded by First Nations for millennia.

My first First Nation teachers were Plains Cree and, while trying to learn the language, I was interested in the grammatical and lexical distinctions in Cree between animate and inanimate nouns, and the difficulty for settler learners of Cree to understand the thinking behind these distinctions: e.g. some berries are animate and others are inanimate and some stones are animate and others are inanimate. I am not knowledgeable enough to say that Cree (or First Nations or Indigenous) understandings of the world are aligned with some of the post-humanist, new materialist positions discussed in this book, but the complexity of the cosmology/ontologies/epistemologies of the original inhabitants of this and other places, and the ways they understand the relations of the world differently from customary settler ways, must be acknowledged and investigated by others who understand these matters better than I do. Métis scholar Zoe Todd (2016) argued that, while (mostly) male Western European academics are credited with ‘discovering’ the interconnections among humans, the environment, water, climate, animals and so on, these had been matters of discussion in various Indigenous groups for a very long time. Acknowledging the diverse Indigenous peoples’ understandings of how the world works, as well as the injustices visited on them, is necessary in a world that needs new visions and ethics in order to move on from present discord and catastrophes.

The research reported in the first edition of this book was the result of three years’ observation of a group of children from diverse linguistic and cultural backgrounds attending a Canadian school in the late 1990s. I am grateful to the children and their parents for allowing me to be an observer

of their classroom activities. I am also grateful to the teachers involved, for their hospitality and for the efforts they made to amplify my understandings of life in schools. I thank the Social Sciences and Humanities Research Council of Canada for financial support for this project. I continue to be grateful to John Holt, whose expert editing not only much improved the first edition of this book, but also taught me a great deal about writing. Finally, I thank my colleagues Suzanne de Castell and Roumiana Ilieva who made generous and helpful comments on drafts of the second edition.

The stories I told in the first edition of this book have continued to provide me with food for thought since 2000. I revisited the stories with a group of teachers and graduate students (Teachers' Action Research Group – TARG) who had agreed to have conversations about teaching second language learners in school, and who started that conversation by reading *Learning English at School (LEaS)*. Those teachers and students wrote a book chapter detailing their reactions to *LEaS* and together we wrote a book about their research with their students in their schools (Denos *et al.*, 2009). I cannot thank the members of this group enough for their many kindnesses, their stimulating conversations and the efforts we made together to amplify our understandings of life in schools. I especially wish to recognise Susie Sojan Sandhu, gifted, kind and caring teacher and colleague, and a graceful and passionate advocate for families and education.

Thanks for this edition of *Learning English at School* are also due to colleagues at Simon Fraser University: Suzanne Smythe, Cher Hill, Margaret MacDonald, Diane Dagenais and Nathalie Sinclair. Together we read new materialist literature, becoming excited about its potential 'lines of flight' for our work, wrote about our own and one another's research, and had wonderful times together (Smythe *et al.*, 2017). I have been privileged to be a member of this group and dedicate this edition to them and to TARG, with a slightly different title: *Learning English at School: Identity, Socio-material Relations and Classroom Practice*, to reflect the addition of theory-practice perspectives of new materialities.

Chapter 2 draws upon three chapters in Smythe *et al.* (2017). Parts of the kindergarten stories and analysis (Chapters 3 and 4) were previously published in 1996 in the *Canadian Modern Language Review* 52, 549–576. A version of Chapter 5 was published in 1998 in *TESOL Quarterly* 32, 61–84.