



also means that her data (particularly the longer, more evocative and complex narratives) unavoidably focus on Chinese students in Europe providing less detail on the many Chinese student migrants in North America, Australia, and other parts of Asia.

Another minor problem is found in chapter 5 when the author changes focus a bit by looking at changing patterns of romantic engagements and marriage in contemporary China. While initially this chapter feels only loosely connected to her overall argument, as it does not focus exclusively on student migrants, by the end Kajanus has somewhat successfully used the complicated interactions between individual desires, gender norms, and family expectation in the marriage market to draw productive connections to the student migrant experience. In particular, she is able to show that while Chinese kinship practices that invest in sons' educations might be on the wane, these same principles continue to shape the marriage market so that *hypergamy* or marrying up is still the norm for young Chinese women. This means that they must continue to balance their desires for higher education at the risk of becoming overeducated, "leftover women" on the marriage market. These insights no doubt reveal the insidious resilience of traditional gender and kinship norms, even in the face of dramatic change in contemporary China.

In spite of trivial issues, Kajanus' overall work does a good job at deploying theories of cosmopolitanism to understand both the desire to study abroad as well as to explain the experience of being a student and a woman in a foreign country. Her research will appeal to both scholars interested in migration and mobility as well as those interested in education, gender, and kinship—particularly in the context of contemporary China. Her careful mix of analytical frameworks allows her to meld a big picture view of the processes and forces behind the flow of Chinese student migrants with their individual stories of their educational and personal trajectories.

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The Construction, Negotiation, and Representation of Immigrant Student Identities in South African Schools Saloshna Vandeyar and Thirusellvan Vandeyar, Information Age Publishing, 2015

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An important addition to the body of work on immigrant students' schooling, *The Construction, Negotiation, and Representation of Immigrant Student Identities in South African Schools* examines the ways in which immigrant students' identities are framed, challenged, asserted, and negotiated within the dominant institutional culture of schools in South Africa. In doing so, authors Vandeyar and Vandeyar broaden the literature on immigrant schooling to include an example from South Africa, rendering this population of students more visible while simultaneously filling the gap between policy and daily life.

Using an exploratory qualitative research design aligned to a social constructivist paradigm, this instrumental case study features interviews with immigrant students, their teachers, principals, parents, members of the school governing bodies, and indigenous students (born and raised in South Africa) in three socioculturally diverse school settings in Gauteng province. In addition to the face-to-face interviews, the authors conducted in-classroom and outside-of-classroom observations analyzing data using constructivist grounded theory methods and qualitative content analysis. The aims of

the book were to find out how the post-apartheid ethos of the schools have been transformed toward integration, how immigrant students perceive this in practice, and whether any new forms of immigrant students' self-identities have emerged. In addition, the goal was to examine the interplay between the extant formal and informal policies as practiced in these schools and the agentive efforts of the newcomers to position who they are and could be.

The authors present a number of important findings that create a more nuanced understanding of the challenges immigrant students face in South Africa. Through compelling examples from interviews, they show how immigrant students have positive attitudes about schooling and that the social context of South Africa plays an important role in their identity negotiation and formation. These examples also illustrate how immigrant students echo the beliefs of teachers and others that black South African students do not care about or appreciate schooling.

Situating these interview excerpts within the historical context of apartheid, Vandeyar and Vandeyar note that this recurrent theme must be understood from the perspective of black South Africans who during apartheid viewed schooling as a tool of the government and therefore a symbol of oppression. The authors recognize that these views of schooling did not just fade away with the advent of democracy. Black immigrant students attending South African schools came to such learning institutions from different frames of reference and therefore did not have the skeptical lens of many of their black South African peers. When indigenous students refused to welcome immigrant students, this created a niche for them to be "good" and "welcome" in contrast to their peers but concurrently to be resented by South African blacks. As such, they are consistently compelled to participate in the process of "double-consciousness" (Du Bois 1903/1989), that is, needing to see the world as well as how the world sees them. Often they were seen as *makwerekwere*, a derogatory term used by black South Africans to describe non-South African blacks, or in contrast to the ethnic/national identities they asserted of themselves, they were ascribed racialized identities based on categories of "shades of blackness." The South African context forced them to justify their belonging to their nation state of origin but also situate themselves in South Africa to inoculate themselves from pressures to return home. Those students that were not able to integrate with black South African students felt that, if they couldn't fit in anyway, there was no need for them to be skeptical about school. This freed them from mainstream pressure and allowed them to do well in school but then created opportunities for them that indigenous students did not have, thus increasing resentment. Understanding this perspective on schooling is important in order to grasp why black immigrant students must negotiate between fitting in with their South African peers and doing well in school, and the authors do an outstanding job of situating this information so that readers can gain a better understanding of the systemic conditions that may have led to this conundrum.

Interview excerpts in the book not only help readers understand the delicate balance of identity negotiation immigrant students must undergo in South Africa, but they provide a window into the thinking behind anti-immigrant sentiment in the country. Comments from interviews from both indigenous South Africans and immigrant students provide different perspectives that inform our understanding of the causes of xenophobic attacks like those in 2008 that left more than 60 people dead and, more recently, attacks in 2015 in KwaZulu-Natal that resulted in more deaths and injuries, as well as the overall dangerous climate many immigrant students must now contend with in this country.

Another valuable contribution of the book is the insight it provides into classroom practices in highly multilingual contexts. As a visiting professor co-teaching a course on

language planning and policy in South Africa in 2013, I remember being impressed by the resilience of South African university students during an English lecture. Here I saw students group themselves by languages during the break to help each other transfer the English medium curriculum to Tsonga, or other local languages, in order to understand the content on a deeper level. By highlighting the voices of immigrant students and their discussion of language practices in the classroom, Vandeyar and Vandeyar capture the complexity of multilingualism in an increasingly transnational world, underscoring the need for educational responses to multilingualism and for teachers to know the language backgrounds of their students and adapt multilingual pedagogies that take these complexities into account (Liddicoat et al. 2014).

Vandeyar and Vandeyar leave the audience with valuable recommendations that could be of significance to a variety of schooling contexts worldwide. According to the authors, there is a need to recognize and value the ethnic identity of immigrant students, but in order to respond to the needs of immigrant students and for immigrant students to be welcomed, the needs of the South African born must be attended to as well, otherwise tensions between the two groups will increase. Furthermore, more open and democratic debate and discussion of these topics is needed, as well as the recognition of home languages, how to incorporate the language and cultural capital of immigrant student groups into schools, and a broader inclusive vision that includes new populations in newly inclusive social transformations.

Although this book provides a glimpse of how black immigrant youth are currently engaging with issues of race, identities, culture, and ethnicity in South Africa, these findings could be relevant to education and life choices anywhere in the world. In summary, *Immigrant Student Identities in South African Schools* is a well-written and revealing contribution to the understanding of immigrant identities in reference to wider social processes and cultural expectations that is useful for educators and researchers alike in a variety of contexts.

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