

DOI: <https://doi.org/10.57125/FED.2026.03.14>

How to cite: Peralta, C. (2026). Home visits advancing equity: In-service teachers discovering rural multilingual families' funds of knowledge. *Futurity Education*, 6(1), 263–275. <https://doi.org/10.57125/FED.2026.03.14>

Home Visits Advancing Equity: In-Service Teachers Discovering Rural Multilingual Families' Funds of Knowledge

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Received: December 20, 2025 | **Accepted:** March 11, 2026 | **Available online:** March 22, 2026

Abstract: Teachers often hold deficit-oriented views of culturally and linguistically diverse students, which can discourage students from using their cultural and linguistic repertoires. These subtractive views can undermine the development of trusting relationships among students, families, and schools. Implementing home visits can be a powerful strategy for enhancing teachers' recognition of students' and families' assets and advancing equity in instructional practice. A qualitative study was conducted with 24 rural in-service teachers across 11 school districts in Idaho, a Pacific Northwest state in the U.S. In-service teachers visited the homes of 24 emergent multilingual students in grades K-12. The study aimed to investigate the impact of home visits on in-service teachers' perceptions of families' commitment to education and the benefits of honouring and including funds of knowledge in the curriculum. Twenty-four narratives, each ranging from 10 to 25 pages, were analysed using thematic analysis as outlined by Riessman (2007). The qualitative analysis software, Atlas, supported the thematic analysis. *ti*. Initial codes were generated from the narratives during the analysis. As a result of the analysis, three final themes emerged: acknowledgement of the existence of funds of knowledge by in-service teachers, a shift in their beliefs, and the intentional utilisation of funds of knowledge to inform the curriculum. The results underscore the importance of home visits in supporting in-service teachers' understanding of families'

views of children and the resources available in the rural communities where they work. These outcomes indicate important implications for teacher preparation.

Keywords: home visits, funds of knowledge, literacy, language, advocacy.

Introduction

Extensive research demonstrates that partnerships among schools, families and communities improve students' academic achievements, engagement, and persistence in school (Davies, 1991; Olivos, 2007; Epstein, 2002; Rodela, 2022). When such partnerships are cultivated, parent participation increases (Dantas & Maynack, 2010; Quezada, 2003). However, culturally and linguistically diverse families—particularly multilingual families in rural contexts—often face barriers that limit meaningful engagement with schools. These barriers include language differences, unfamiliarity with the U.S. education system, mismatched cultural expectations regarding parental roles in schooling, and prior negative experiences with educational institutions (Delgado Gaitan, 1994; Beattie, 2019). Additionally, schools may intentionally or unintentionally impose acculturative pressures on multilingual students and families by expecting them to conform to dominant cultural norms, often due to limited understanding of their cultural systems and migration experiences (Locke, 1992; Cioé-Peña, Cioé-Peña 2021, 2024; Gonzales, 2024). These dynamics can lead to misunderstandings between educators and families and can further distance families from schools. While family engagement practices exist to bridge these gaps, educators may lack deep insight into the cultural assets and lived experiences of multilingual families.

Research Problem

There is limited research examining how structured home-visit experiences within professional learning influence in-service teachers' beliefs, perceptions, and instructional practices, particularly in rural settings with emergent multilingual students.

Research Focus

Relationship-building home visits have emerged as a promising family engagement strategy to foster trust and mutual understanding between teachers and families (Mapp & Bergman, 2019; Paulick, Palacios & Kibler, 2023; McKie et al., 2021). Through home visits, teachers can learn about families' experiences, strengths, and funds of knowledge—the cultural and intellectual resources present in households (PeraltaNash, 2003). Prior research has examined outcomes of home visits for students, families, and teachers (Epstein & Sheldon, 2002; Lin & Bates, 2010; Peralta Nash, 2003; Sheldon & Jung, 2015), as well as variation in teacher-family interactions during these visits (Paulick, Lucas & Hill-Maini, 2024). However, there remains limited research on what teachers actually learn from these visits and how those insights influence their instructional practices (McKnight et al., 2022). Without understanding the nature of teachers' learning from home visits, it is difficult to determine how this engagement strategy translates into meaningful changes in teaching.

Research Aim and Research Questions

This study aims to examine how in-service teachers' home visits with families of rural multilingual students reveal families' funds of knowledge and how these insights influence teachers' professional practice. The study specifically investigates the implementation of home visits within the context of a Child Community Context Study (CCCS). The CCCS is a signature assignment in a graduate-level course, *Methods of Teaching English as a New Language*. The course was part of the *Rural Endorsement and Development Opportunities* project, partially funded through an Office of English Language Acquisition (OELA) National

Professional Development (grant) from the U.S. Department of Education. The *CCCS* aims to prepare critical educators who are reflective in their practice, autonomous, and have the strength and resilience to speak up when there is no “decencia sin disciencía” (Freire, 2011, p. 23). The *CCCS* was designed with the understanding that learners view new information through their own experiences, beliefs, and knowledge (Darling-Hammond, 1996). Moreover, the study highlights the importance of taking into consideration multiple viewpoints: child, families, and community members, and contexts: school, home, and community. For the study, teachers were asked to identify two emergent multilingual students and engage in a variety of activities and interviews.

The questions that guide this study are:

1. What do in-service teachers’ home visits with rural multilingual students’ families reveal about their funds of knowledge?
2. How did insights gained about the funds of knowledge influence teachers’ instructional practice?

Literature Review

Traditional home visiting practices are grounded in a problematic and often

oppressive history that disproportionately harmed culturally and linguistically diverse families, as educators and other officials entered the house with the purpose of socialising, if not indoctrinating, families into new linguistic and cultural ways of being (Váldez, 1996; Laureau & Horvart, 1999; Park & Paulick, 2021). More recently, however, home visits have been used as a way for teachers to learn about families’ assets (Moll et al., 2006; Blatt, 2025) or to build relationships with families (parent-teacher home visit [PTHV] model). Recent studies show the efficacy of relationship-building home visits across a variety of outcomes. Home visits using the (PTHV) model with underrepresented students (Sheldon & Jung, 2015) revealed twenty-four per cent fewer absences and higher reading comprehension than similar students who did not participate in a home visit. A related study (Cowan et al., 2002) done after the third year of a home visitation program in a rural Midwestern district revealed that student performance improved. Other studies have shown positive results for teachers, children, and families when visiting culturally and linguistically diverse families (Boske & Benavente-McEnery, 2012; Dantas & Coleman, 2011; Lin & Bates, 2010; Author, 2003). However, without specific guidance on interrogating teachers’ own biases, home visits may reproduce power imbalances found in schools (Paulick et al, 2022).

To improve the educational experiences of multilingual rural students and foster cooperation among teachers and schools, it is of paramount importance that teachers view the communities where students live and their home contexts as sources of cultural wealth (Vygotsky, 2005; Moll et al., 1992). Funds of knowledge refers to the idea that children bring diverse background knowledge gained from their families and communities into the classroom. González et al. (2005) define funds of knowledge as “those historically developed and accumulated strategies (skills, abilities, ideas, practices) or bodies of knowledge that are essential to a household’s functioning and well-being” (p. 90-91). Using an ethnographic approach, the team of researchers, in collaboration with local teachers (co-researchers), studies “the origin, use and distribution” (p. 91) of funds of knowledge and resources found in households. These funds of knowledge were subsequently used to develop innovative classroom practices relating the curriculum to students’ lives. The funds of knowledge theory offers a conceptual framework for educators to approach and document the strengths, knowledge, and cultural resources that households possess (Vélez-Ibañez & Greenberg, 2005), thus challenging the dominant deficit discourses prevalent in the education of multilingual students. The underpinning rationale for the funds of knowledge theory is that the educational process can be greatly enriched when teachers learn about the students’ everyday lives (González et al., 2005). In knowing students’ funds of knowledge, educators can focus on students’ experiences and validate

their knowledge and values when creating a curriculum that is meaningful and relevant. Deepening relationships among teachers and students' families is also central in the funds of knowledge theory. As Norma González (1995) states, "The point of this type of ethnography must be not the collection of data but the development of relationships of empowerment and access between communities and schools." (p. 16)

Theoretical Framework

Utilising holistic and critical lenses to conceptualise the *Rural Endorsement and Development Opportunities (REDO)* project, the faculty involved developed a conceptual framework. The project uses social constructivism as a theory of learning, making teaching processes purposeful, active, collaborative, and personally transformative for both learners and teachers (Wells, 2002). The conceptual framework positions in-service teachers as critical educators and teacher learners; tenets of the critical educator-learner include critical questioner, scholar, action researcher, communicator, and social justice collaborator (Sleeter et al., 2005). The conceptual framework employs a critical lens, nudging in-service teachers to question, reflect, and act. First, incorporating a questioning stance towards families and communities as a component helps educators reflect on their practice. Critiquing dominant notions of family involvement likely prompts teachers to see their own subjectivity. Second, given that constructivism, as a learning theory, does not conceptualise power relations and the inequities perpetuated in schools, a critical lens is used to situate the work with in-service teachers to critically examine and reflect on policies that mirror the values of the dominant culture. Thirdly, the framework draws from theories on culturally responsive teaching. The complex and rich intersection between school and family/community practices demands that educators become 'cultural brokers' (Gay, 1993; Chang, 2020), bridging understanding between schools and homes. Culturally responsive educators need cultural competencies that make them more familiar with students' own experiences, thereby enabling them to integrate the diversity of students' and families' "funds of knowledge" (Moll et al., 1992) into the learning/teaching process (Butvilofsky et al., 2012). Educators who use a culturally responsive approach in their teaching view culture as a strength to be leveraged to enhance academic and social outcomes.

Materials and Methods

This qualitative study identifies themes emerging from twenty-four narratives rural in-service teachers wrote for the *Child Community and Context Studies*, a signature assignment in a graduate-level course, *Methods of Teaching English as a New Language*, a required course of the REDO project.

Sample and Participants

This qualitative study utilises data from a larger study in which in-service teachers participated in the REDO project (2016-2022), partially funded through an Office of English Language Acquisition (OELA) National Professional Development (grant) from the U.S. Department of Education. REDO provided Idaho teachers with online courses to earn either an English as a New Language (ENL) endorsement or a bilingual (BE) endorsement. Over the five years, 151 in-service teachers in five cohorts were recruited. 133 teachers completed the coursework, with 90 earning their ENL certification and 17 earning their bilingual certification. Among REDO program completers, the first K-12 rural teachers, 24 in total, from Cohort 1 and Cohort 2, were selected for the study. Of these teachers, 90% identified as female and 86% as white. They had an average of about seven years of teaching experience. The teachers taught in rural schools, as defined by U.S. Department of Education criteria (https://nces.ed.gov/programs/edge/docs/LOCALE_DEFINITIONS.pdf), across 11 districts. The districts ranged in size from serving approximately 500 students to serving more than 5,000. In these districts, students of colour were primarily Latinx students, ranging from 72% in the smallest district to 8% in a midsize district. The percentage of students from low-income families ranged from 98% to 12%. MLs ranged from 30% in the smallest district to 55% in a mid-sized school district.

Instrument and Procedure

The CCCS is a semester-long, inquiry-based assignment that helps teachers learn how to design and maintain mutually beneficial relationships with families. The title of the study highlights the importance of considering multiple viewpoints: child, parents/family (or guardian), and community member, and contexts: school, home, and community. For the study, teachers were asked to identify and gain insights into two of their multilingual learners' (MLs) lives inside and outside of school. In-service teachers were encouraged to extend their understanding of learners beyond the classroom walls and into the home communities, where they can learn more about the wealth of communities often marginalised by schools (Moll, Amanti, Neff & González, 1992; Yosso, 2005) and engage in a variety of activities and interviews. The study starts with the "Community/Cultural Observations" phase, which begins with the neighbourhood walk. Educators were asked to spend time walking and observing the neighbourhoods of the two MLs, and to map the rural space, streets, roads, residences or dwellings, and any other buildings or places that represent them, using symbols (Steinberg & Stephen, 1999). They were reminded to consider the physical landscape, transportation system, nearby landmarks and stores, the shape of buildings, sights, and the sounds surrounding them (Berry, 1988). They were reminded to pay attention to a particular history, event, or practice that has created the place, making it what it is in the present. To clarify that a rural social space cannot be generalised, educators interviewed community members to learn about the community's assets, types of work, main industries, natural and economic resources, the people who inhabit the community, the language(s) spoken, and the community's perceived needs. The purpose of exploring the community was to help appreciate the concept of place consciousness (Gruenewald, 2003). Since understanding the place is paramount (Gruenewald, 2003) for working with rural families, and as noted by Hart, Larson & Lishner (2005), "Rural and urban taxonomies, researchers, policy analysts, and legislation generally view all rural areas as uniform in character. However, there are, in fact, huge variations in the demography, economics, culture, and environmental characteristics of different rural places" (p. 1149). The next component was the "Focus Children Observations." Teachers were encouraged to be mindful when observing students' interactions in and outside the classroom, as well as during informal chats.

The third component was the "Relationship-building Home Visits" (Sheldon & Jung, 2015). Home visits minimise the power imbalance between the professional and the family, opening the door to building trust, the first step toward collaboration. Educators, who are not bilingual, were encouraged to conduct the visit with a bilingual colleague or the school's liaison. The data consist of the teachers' written narratives (24 texts, each ranging from 10 to 25 pages). The study was approved by the Institutional Review Board of Boise State University (approval number 113-SB17-090). Consent to participate in the study was indicated by completion of the informed consent form. Participation was voluntary, and participants were informed that their identities would remain confidential (Creswell & Creswell, 2022).

Data Analysis

The data was read several times. After in-depth familiarisation with the narratives, the analysis was conducted using thematic analysis (Riessman, 1993). Qualitative analysis software, *Atlas. It* was used to support the thematic analysis process. Based on the active, in-depth familiarity with the data, initial codes were created from the narratives. These codes highlighted different aspects of the teachers' experiences of the home visits and were compiled into preliminary, broader themes, which were reviewed and modified. Three themes emerged throughout the teachers' narratives. These are 1) Acknowledging the existence of funds of knowledge, 2) Shifting in-service teacher beliefs, and 3) Leveraging funds of knowledge to inform the curriculum. Next, the three themes identified in the narrative analysis are discussed. Examples from the teachers' narratives were selected to illustrate the findings.

Results

Acknowledging the existence of funds of knowledge

Learning about the wealth of knowledge in homes forced teachers to reflect on how students' ways of knowing and cultural wealth are either in conflict with the teaching practices and curricula they use or are often dismissed as less valuable. This was exemplified by a teacher's statement, "As I consider the wealth of knowledge students bring to the classroom, I begin to consider how I, as an educator, respond to this knowledge." She then added, "Do I recognise and honour their input, or do I, as an expert, disregard [it]?" Similarly, a teacher wrote, "I have been able to look at my bilingual students and families through another lens. I appreciate them more, and the funds of knowledge that they bring to my classroom. I gained confidence working with these families and students." These comments suggest that when teachers organise the wealth of knowledge students bring in, they are prompted to reflect critically on their own teaching practices and assumptions. Moreover, there is a shift from a teacher-centred view of expertise to a more collaborative and responsive approach, in which students' experiences are recognised as legitimate sources of learning.

Thus, the assignment not only informed their teaching but it also educated teachers about families' cultural wealth. An example of this was the reflection written by a Latinx educator.

During the home visits, I was able to understand the families' experiences. I always thought my background was almost identical to that of my students, but the reality is that we all have different backgrounds that shape our learning experiences...This case study was very eye-opening regarding the cultures and needs of my students. I discovered that, as a teacher, it is very simple to assume the unknown, but the reality is not always visible. Often, we work with our students daily without understanding what they bring from home.

This commentary reflects a teacher's growing awareness of the complexity and diversity of students' lived experiences. The experience revealed that what teachers see in the classroom is only a small portion of students' lives; moreover, learning about students' environments can lead to greater empathy and more informed teaching practices.

Shifting in-service teacher beliefs

The subtractive views held by rural MLs' families and communities were suddenly acknowledged as erroneous beliefs. To highlight this, a teacher wrote, "The biggest thing I learned is that families and community members are likely more invested in my students' education than I realised." Another teacher commented, "I think the greatest thing I have learned is humility and a realisation of how much I still have to learn."

Finally, teachers reflected on how the experience helped them realise that attitudes toward the families and students needed to change. An example of this is summarised in the following statement.

While I have been feeling sorry for my students and their families, I now see that they have a lot to be proud of. This little town has [a] heart: it is full of good people with strong relationships. They take care of their own [...] Perhaps it is time that I stop trying to save my students and start looking to them for lessons on how to live a good life.

Another teacher made a similar confession: "I have learned a great deal about my students and their families, but I have also learned about my own perceptions and how much I truly don't know." This example acknowledged that families not only care about education but also believe in it: "I have found a newfound appreciation for the deep respect for education that these parents exhibit." The teacher further elaborated

how the myth that parents didn't care was totally unfounded. "It is often easy for educators to believe parents who are not consistently showing up at school are not interested in their children's education. I did not find this to be the case with these families." Another teacher wrote, "...both parents agreed on their high academic expectations. They mentioned that education is a high priority for them and their children." Additionally, another teacher shared, "I got the strong sense...that education is highly valued in these two families." The quotes show a significant shift in teachers' perceptions of students' families and communities after engaging more closely with the students. There was a shift from holding implicit assumptions to recognising the deep commitment, values, and strengths presented within the communities. One key theme in the quotes is humility and self-reflection. Saying "how much I still have to learn" suggests that the experience helped the teacher recognise the limitations of the prior assumptions. This humility marks an important moment in professional growth, as the teacher questions the educator's role as sole authority and instead recognises the value of learning from students and their families. Overall, these reflections demonstrate how engaging with families can help educators rethink their perceptions, appreciate community strength, and recognise families as partners in education.

Moral knowledge was discovered to be part of almost every family's knowledge. Through their interactions with families, teachers discovered that many parents place a strong emphasis on respect, honesty, responsibility, and learning, as explained in this statement: "Another thing I learned from the visits was that respectful and polite behavior is a major value for the families. It was evident that the most important [value] for their children is to learn, and [show] respect." When summarising the outcome of the home visits, a teacher wrote, "both students have strong families with strong values...they teach them values such as being respectful, telling the truth and never stealing." These comments challenge stereotypes that teachers may have about some communities as lacking strong family guidance, revealing instead that students often come from homes where clear values and expectations are emphasised.

When writing about the importance that language gave to parents, a teacher used the term "language loyalty." He elaborated by sharing, "I learned that for the parents of my students, maintaining the language is a matter of pride. The parents want their children to maintain their language...while learning English." Elevating the language at school became of paramount importance for the teacher: "Treating students' home language with respect is one of the most important curriculum choices I can make." These reflections show a shift in teachers' thinking about language in the classroom. Respecting students' home language, as noted by a teacher, suggests that language should be treated as an asset rather than a barrier.

Leveraging funds of knowledge to inform curriculum

Teachers' narratives reflect how teachers interpreted and applied knowledge gained from learning about students' families, cultures, and community experiences to reshape their teaching practices. Several key interpretations emerged from these narratives. First, teachers began to view students' cultural backgrounds as valuable resources for learning rather than as differences to be overlooked. For example, a teacher asked a student, "... to be particularly observant during her visit about any comments made about past or present sentiments towards the U.S., as well as any cultural traditions that we haven't already discussed," which demonstrates an effort to better understand the sociocultural perspectives students bring to the school. This suggests a shift toward recognising the importance of students' lived experiences in shaping classroom discussions and learning. Some teachers felt very comfortable using the knowledge gained from home visits and family interactions as a foundation for designing a more culturally responsive curriculum, as summarised in the following quote.

To follow up on my findings from this study [CCCS], I planned a culture unit. In this unit, we are learning about cultures from other countries and our own. I am amazed to see how much effort students are putting into learning more about each other and

themselves. As of now, we are working on an essay about our culture, and we will eventually compile them into a book. I plan to invite families...I want them to experience and celebrate our cultures simultaneously.

This indicates that teachers not only acknowledged cultural diversity but also intentionally designed learning activities that encouraged students to reflect on their identities, communities, and shared experiences. Teachers also incorporated students' and families' expertise into academic learning. For instance, students from an agricultural background contributing knowledge about farming in a simulated Mars colony demonstrates how students' real-life experiences can enrich conceptual learning.

Another important consideration is that teachers began to reconsider the role of the families as partners in the learning process. Several teachers emphasised the importance of integrating students' family stories into the school-adopted curriculum. Others mentioned the importance of bringing families into the classroom to share traditions, stories, and professional knowledge, as exemplified in this quote: "Many of the parents...work in the dairy industry, usually at local dairies. These parents would be an excellent opportunity for an insight into the dairy industry...and their dairy science knowledge."

The entries also revealed that the experience prompted critical reflection about curriculum and representation. Teachers questioned the dominance of traditional texts and understood the need to bring literature that reflected students' culture and language. The desire to incorporate Latino authors, bilingual texts, cognate walls, and multiethnic literature demonstrates an emerging commitment to a culturally responsive curriculum. Finally, the narratives show that educators were thinking about long-term instructional changes. Proposed projects such as autobiographical writing, heritage interviews, and family storytelling were among those mentioned. These ideas reflect a growing understanding that students' families' stories, languages, and cultural practices can become important entry points for academic learning.

As summarised in Table 1, the narratives suggest that teachers engaged in rethinking their instructional practices, curriculum choices, and relationships with students and their families. Teachers moved toward more culturally responsive and inclusive practices.

Table 1

Summary of the three themes

Themes	Key Indicators
Acknowledging the existence of funds of knowledge	Teachers reflect critically on their own teaching practices and assumptions Shift from a teacher-centered view of expertise to a more collaborative and responsive approach Teachers reframe deficit perspectives Teachers' growing awareness of the complexity and diversity of students' lived experiences
Shifting in-service teacher beliefs	Shift in teachers' perception of students' families and communities Recognition of deep commitment, values, and strengths present within the students' communities Shift from a deficit perspective to an asset-based perspective Recognizing that support for education (family involvement) can take many forms

Leveraging funds of knowledge to inform curriculum	Students' cultural backgrounds were viewed as valuable resources for learning rather than as differences to be overlooked Knowledge gained was interpreted as a foundation for designing a culturally responsive curriculum. Incorporation of students' and families' expertise into academic learning
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Discussion

Although family communication can be done in many different ways, “the most effective way to develop and establish rapport with parents and learn about their community is through a home visit” (Faltis, 2001, p. 177). The findings of this study align with existing research on home visits and funds of knowledge. As noted earlier, previous scholarship has shown that home visits can help educators move beyond deficit-based assumptions about MLs and their families, recognising the knowledge, resources, and aspirations present in students' homes (Moll et al., 1992; González et al., 2005). Similar to these studies, the in-service teachers in this research reported that direct engagement with families prompted them to review their assumptions about parental involvement and to recognise the cultural and linguistic assets situated within homes. (Ginsberg, 2007; Johnson, 2014a; López et al., 2001; Meyer & Mann, 2006).

The findings also echo those of other studies (Marrun et al., 2021), showing that teachers recognised that families deeply value education, even though their practices don't align with dominant social norms. However, this study extends that body of work by examining home visits specifically in rural multilingual communities, a context that has received less attention in the literature.

Geographic isolation, limited access to language services, and smaller multilingual populations are hallmarks of rural settings, making culturally responsive teaching challenging for teachers with limited experience working with MLs. The narratives suggest that home visits can be a powerful tool for creating bridges between school and community knowledge in rural contexts, providing educators the opportunity to learn directly from families about their funds of knowledge.

Additionally, much of the current research on funds of knowledge focuses on pre-service teachers' education; this study contributes to the literature by examining how in-service teachers enrolled in graduate work engage with these concepts. The narratives show that the CCCS assignment's design can encourage teachers to critically reflect on their assumptions, reconsider curriculum design, and conceptualise new ways to engage with families.

The findings also resonate with international research on home visits and culturally responsive pedagogy, which suggests that meaningful engagements with families can foster teachers' cultural humility and the use of more inclusive instructional practices. The reflections of the in-service teachers illustrate how learning about families' and communities' funds of knowledge encouraged them to reinvent curriculum representation, invite families into the classroom, and create projects that draw on students' cultural experiences.

While the study's findings provide insight into how home visits can help in-service teachers recognise multilingual families' funds of knowledge and reconsider their professional practices, several limitations should be considered. First, the data relies primarily on teachers' self-reported narratives produced as part of a graduate course assignment. This introduces the possibility of social desirability bias, meaning that participants may have framed their reflection to align with what they perceived as the professor's expectations or the assignment's goals. Thus, the narratives may highlight desirable or aspirational beliefs or intentions rather than enacted classroom practices. Because the data was collected

from 24 rural teachers, members of two cohorts, the findings may not represent the full range of perspectives that might emerge from a larger number of participants. The study was conducted in rural communities in a state in the Pacific Northwest where unique sociocultural dynamics may exist. Therefore, the findings may have limited generalizability to urban or suburban communities. Finally, the study relied on short-term reflections without longitudinal follow-up data; there is no evidence that the curriculum changes were sustained over time.

Despite the limitations, the study provides insights into designing home visit assignments that prompt reflection, challenge deficit perspectives, and encourage educators to learn about students' funds of knowledge and how these may inform instructional decisions.

Conclusion

The study examines the impact of home visits on in-service teachers' understanding of families' views of children and the resources available in the rural communities where they work. Home visits helped teachers reevaluate subtractive assumptions, which often lead to inequitable educational practices and preconceived biases with families. Home visits focused on relationship-building helped teachers integrate the wealth of knowledge in students' homes and communities into their educational practices and foster partnerships with families. Moreover, their experiences led to a shift from persistent deficit narratives to additive narratives, influencing program changes at the school and district levels.

Suggestions for future Research

Several areas warrant further investigation to deepen the understanding of the impact of home visits. First, future research could benefit from longitudinal studies to determine the extent to which pre-service teachers carry these insights into long-term instructional practices. Second, future studies could include multiple data points beyond self-reported narratives. Interviews, surveys, analysis of lesson plans, and students' artefacts could provide a more comprehensive understanding of how teachers apply the knowledge gained from the home visits in their teaching. Lastly, additional research could explore the perspectives of MLs' families and students to reveal how home visits influence trust, communication, and, specifically, collaboration among teachers, families, schools, and communities.

Acknowledgements

The author would like to gratefully acknowledge the support of this work by the Office of English Language Acquisition, U.S. Department of Education.

Conflict of Interest

None

Funding

REDO project was piloted between 2016 and 2021, with funding from an Office of English Language Acquisition National Professional Development grant (T365Z160178).

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