



UNIVERSIDAD
SANTO TOMÁS

Education and Multicultural Societies

Transforming education by embracing
bilingual learners

Module 2



Oficina de Educación
Virtual USTA



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Transforming education by embracing bilingual learners



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PROBLEMATIZATION

LEARNING CONTEXT: PROBLEMATIZATION

A public-school language teacher is assigned to travel and settle in Leticia, the capital of the Amazon region in Colombia. As arriving there, the teacher realizes a set of implications that challenge her pedagogical instruction and didactic strategies. On top of the changes and contrasts she has started to face, what definitely represents a demanding situation for this teacher is to approach her learners regarding the characteristics of the community, which include human, sociocultural, and language diversity inside and outside the classroom. Just as an example, one of her students belongs to the Ticuna community in the Amazon region. The learner studies at the public school, but he lives with his father on the Brazilian borderline due to his family's work and the people's economic needs in the Amazon. To sum up the characteristics of this student: his mother tongue is Ticuna, his national language is Spanish, but he is studying Portuguese since he lives on the borderline with his family. From this initial contextualization, it is worth asking and reflecting upon the core questions below. From this initial contextualization, it is worthy to ask and reflect upon the core questions below:



CORE QUESTIONS

(L O 1). Examines difficulties, constraints and possibilities in an educational community regarding human, social and cultural diversity.

- What difficulties, constraints, and possibilities are feasible to identify in a bilingual learning environment community regarding human, social and cultural diversity?

(LO 2). Compares emerging needs, difficulties, constraints and possibilities among educational communities.

- To what extent do educational communities tackle and integrate factors linked with needs, difficulties, constraints, and possibilities?

(L O 3). Establishes a categorization framework for an outline of Bilingual Education regarding human, social and cultural diversity among communities.

- How to categorize human, social and cultural diversity that embraces a bilingual learning community?



(IN CONJUNCTION WITH THE PROGRAM PHASES)

Phase 1: Understand and reflect
Cultural Diversity in a Globalizing Age.

Phase 2: Integrate and apply
Transforming education by embracing bilingual learners.

Phase 3: Contribute and disseminate
Rethinking the framework for 21st century Bilingual Education.

1. CULTURAL DIVERSITY IN A GLOBALIZING AGE

- 1.1 Decolonial discourse: Divercities, a literary phenomenon
- 1.2 Inter, intra, multi and trans (culturality)
 - 1.2.1 Interculturalidad, plurinacionalidad y razón decolonial
 - 1.2.2 Further reflections: consideraciones finales

2. TRANSFORMING EDUCATION BY EMBRACING BILINGUAL LEARNERS

- 2.1 Pedagogías decoloniales y la interculturalidad: perspectivas situadas.
- 2.2 A critical perspective regarding socio-political and cultural dimensions in Bilingual Education
 - 2.2.1 Human, language, culture and societal factors that embrace learners in a community and a learning environment.
 - 2.2.2 Immigrant bias: How do I mirror myself as an immigrant?

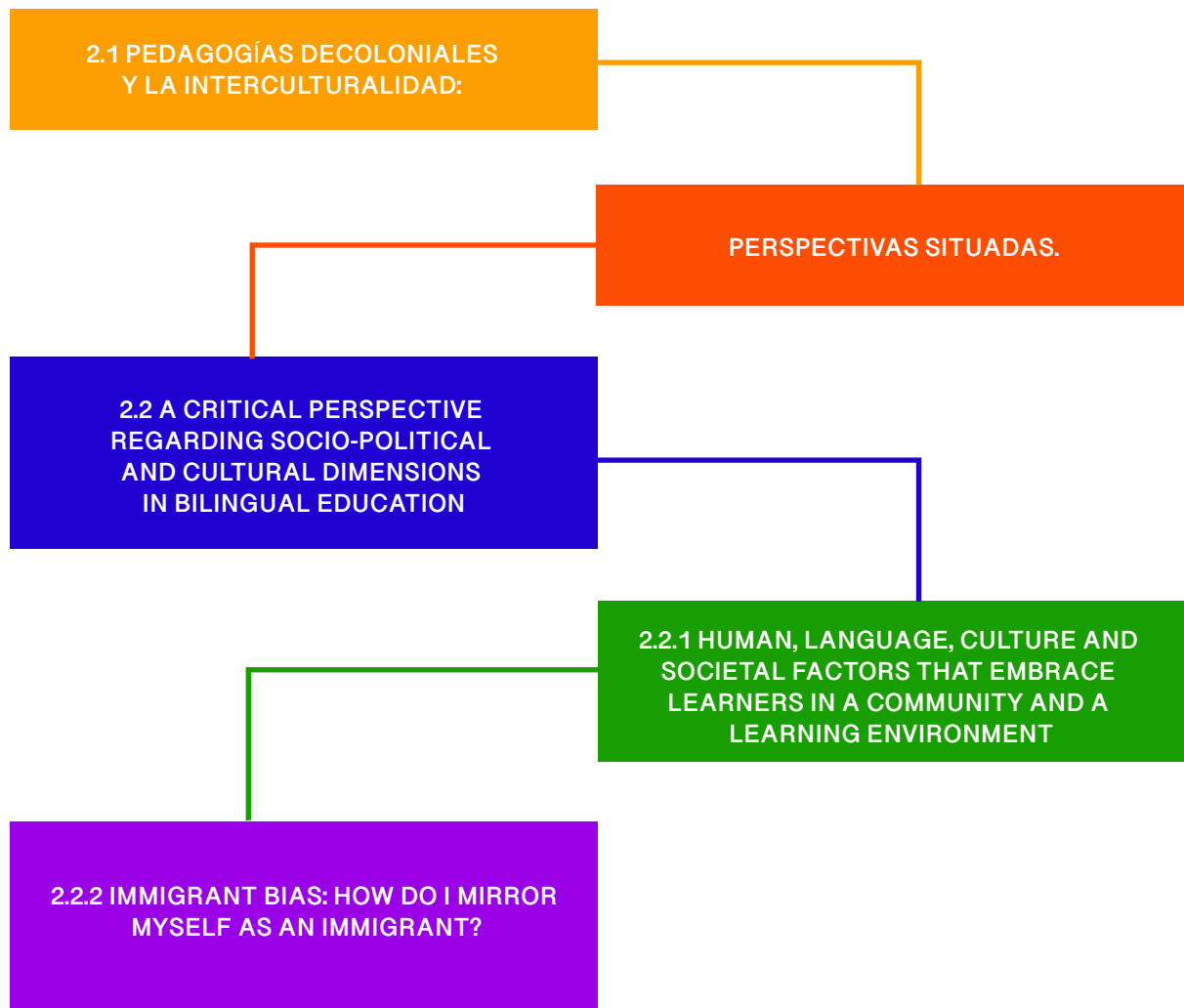
3. RETHINKING THE FRAMEWORK FOR 21ST-CENTURY BILINGUAL EDUCATION

- 3.1 The future may start today!
 - 3.1.1 A glance to the future regarding the pandemic impact
- 3.2 A contribution to the configuration of an educational community regarding its human, language(s), and cultural diversity.



MODULE 2

The first course module entails to develop the contents below:



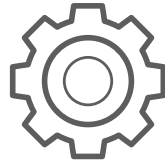


INTRODUCTION

En coherencia con el desarrollo curricular del espacio académico, Education and Multicultural Societies, este segundo módulo corresponde al desarrollo del integrar y aplicar, a partir del comprender y reflexionar, cuyo contenido en el primer módulo realizó un abordaje en términos de la diversidad cultural y el contraste entre los conceptos y las categorías alrededor de la inter, multi, pluri y transculturalidad. Desde esta perspectiva se explica cómo la denominada pedagogía decolonial permite fijar atención en las condiciones de las dimensiones socioculturales y políticas de la educación bilingüe con el propósito de reconfigurar los ambientes y las comunidades educativas. Es claro que se identifica una contraposición entre los escenarios que por un lado, fomentan el bilingüismo de modo incluyente, y por el otro, aquellos que evidencian una postura excluyente, jerárquica o sesgada respecto a la diversidad lingüística y las dimensiones socioculturales en la sociedad.

Lo anterior exige considerar cuál es nuestro posicionamiento en las instituciones y comunidades educativas donde interactuamos y ejercemos un rol, esto es, en relación con las concepciones humanas, sociales, lingüísticas y culturales en torno a la(s) lengua(s) y el estudiante, actor del proceso de aprendizaje, así como la inclusión y o exclusión de su interacción dentro y fuera de su entorno escolar. Esta discusión resulta pertinente además, de cara a las nuevas realidades y desafíos actuales, particularmente, cuando se afrontan condiciones de marginalización de comunidades, cuyas lenguas son minoría en número de hablantes, y cuyas representaciones culturales no son incorporadas a la escuela.

A lo anterior se suma, las situaciones de desplazamiento de comunidades y poblaciones en diferentes regiones del mundo, lo que exige un abordaje educativo, sociopolítico y educativo de estudiantes provenientes de diferentes ciudades, países y territorios geográficos, quienes luchan por un posicionamiento como inmigrantes.



2. TRANSFORMING EDUCATION BY EMBRACING BILINGUAL LEARNERS

2.1. Pedagogías decoloniales y la interculturalidad: perspectivas situadas

En este acápite fijaremos atención especial, retomando la discusión y el abordaje del módulo anterior, en el cual se analizaron las posibilidades y condiciones que conllevan a reflexionar en torno a la interculturalidad como concepto y dimensión, que en este espacio académico se amplía desde una mirada, que no asume exclusivamente el concepto como un intercambio mediado por la comunicación y la interacción entre miembros de socioculturalmente diversos; es así, que la interculturalidad implica otros aspectos inmersos en la interrelación humana, lingüística y cultural, entre miembros de una comunidad.

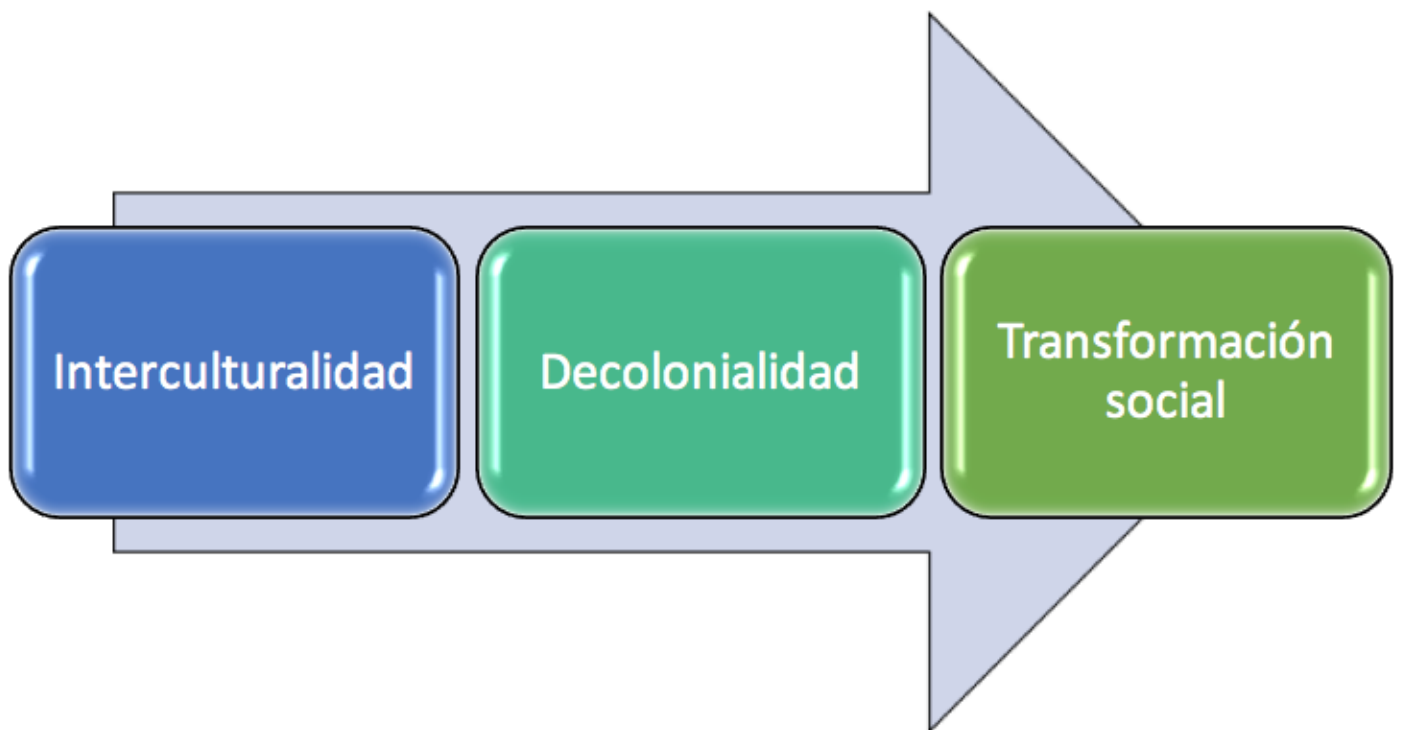
En efecto, uno de los puntos de discusión está relacionado con el alcance que adquiere la interculturalidad en virtud del contexto y la realidad desde la cual se aborda. De esta manera, se profundiza en la tensión que surge entre el dominio y las imposiciones producto del colonialismo, así como la urgencia de una perspectiva decolonial, especialmente, cuando situamos el debate en el contexto latinoamericano y otros territorios que han vivido dichas imposiciones.

En este sentido, uno de los referentes destacados respecto a un alcance amplio y representativo acerca de la interculturalidad, se ubica en el contexto del Ecuador y las contribuciones realizadas por Catherine Walsh, en relación con el posicionamiento de una interculturalidad crítica, que no asume el intercambio como núcleo, sino que plantea una intervención sobre las comunidades educativas, de tal manera, que se pueda llegar a un conjunto de acciones con resultados visibles para la sociedad y su entorno.

El conocimiento de los principios que fundamentan desde esta perspectiva de pedagogía de colonial, adquiere sentido al considerar además, los objetivos de espacio académico, Education and Multicultural Societies, el cual plantea para la segunda etapa profundizar en el conocimiento mediante la integración y la aplicación de un conjunto de argumentos, que desde la literatura permiten analizar las características socioculturales de los miembros de las comunidades educativas.

Así, el siguiente análisis busca profundizar en la aplicación conceptual desde una realidad situada en los ambientes bilingües de aprendizaje y las comunidades que los caracterizan.

Figura 1. Interrelación conceptual



Nota: Elaboración propia

A partir de la figura anterior, es preciso explicar el tejido que se ha establecido entre los tres constructos, (a) interculturalidad, (b) decolonialidad y (c) transformación social, presentados por Walsh (2012, p. 61) para argumentar que:

la interculturalidad en sí, solo tendrá significación, impacto y valor cuando está sumida de manera crítica, como acción, proyecto y proceso que procura intervenir en la refundación de las estructuras y ordenamientos de la sociedad que racializan, inferiorizan y deshumanizan, es decir en la matriz aún presente de la colonialidad de poder.

Aclara la autora, que un argumento de sentido como el expuesto ubica al lector en el contexto de Latinoamérica, ya que como consecuencia de la imposición y el carácter hegemónico de la colonia surgieron los acontecimientos de lucha y resistencia, asumidos desde la “(de)colonialidad” como lo presenta, (Walsh, 2012, p.62). Ahora bien, en términos de la diversidad étnica y sociocultural en América Latina, son evidentes las contraposiciones y las consecuencias de la colonia, aún presentes. Cabe mencionar cómo la autora resalta el hecho de que la interculturalidad siempre ha existido en esta región, de forma impuesta y también, a través de la resistencia y la co-existencia entre indígenas, europeos, afrodescendientes y el mestizaje, lo que enmarca la historia de Colombia y los demás países del continente.

El cuestionamiento de (Walsh, 2012, p.63) surge precisamente en torno a las características y tensiones de la interculturalidad mencionada están relacionadas con las formas de subordinación, sometimiento, esclavitud y racismo, antecedentes que en la actualidad se constituyen en una lucha para los pueblos indígenas y “los hijos de la diáspora africana”.

Estos argumentos no se encuentran únicamente en la literatura de Catherine Walsh, otros autores expresan igualmente, un posicionamiento crítico frente a la denominada interculturalidad y sus implicaciones desde la historia latinoamericana, y las prácticas que han conducido a la configuración de movimientos sociales, la minga indígena (descrita en el primer módulo) y la cátedra de estudios afrocolombianos. A esto se suman los estudios socioculturales en Latinoamérica liderados por organizaciones e instituciones de educación superior, así como las publicaciones que se han visibilizado por diversos autores.

Así, la figura anterior propone la interrelación de los tres constructos desde una posición que en términos epistémicos asume una interculturalidad que se aparta de la colonia, no asume el reconocimiento y la tolerancia frente a la diversidad, tal como se ha determinado, a través de políticas e instituciones, sino que asume una dimensión mucho más crítica que en términos de Walsh (2012) convoca a las comunidades educativas para una “refundación social y descolonización” que por definición asume la intervención y la transformación como elementos fundantes que desde el presente puede reconfigurar lo que la autora ha denominado, la matriz (de)colonial y así dar cabida a la denominada pedagogía (de)colonial.

Resulta pertinente además establecer un conjunto de principios que desde la autora citada y otros académicos, quienes han definido como características determinantes una postura epistémica y sociocultural de la pedagogía decolonial, lo que permite además, comprender el sentido y el porqué hoy se generan debates, investigaciones y posturas alrededor de la denominada pedagogía decolonial.

- Principios y consideraciones alrededor de la pedagogía decolonial
- En términos de Walsh, (2018) la decolonialidad está precedida por un proceso y una condición de colonialismo, que además se sitúa a través de los antecedentes caracterizados por una lucha y una resistencia frente a lo que la autora define como una matriz de poder colonial en todas sus dimensiones.
- En consecuencia, la decolonialidad denota una manera de pensar, conocer, ser y hacer, que además implica el reconocimiento de estructuras que en su jerarquía han originado fisuras alrededor de categorías como la raza, el género, la vida, el conocimiento, la espiritualidad y el pensamiento. Según Walsh (2018): “structures that are clearly intertwined with and constitutive of global capitalism and Western modernity, (p. 17).”
- La decolonialidad refleja posiciones y una actitud frente al mundo. Walsh (2018) cita a Maldonado-Torres para fijar atención sobre aquellos cuya existencia, podríamos decir es marginada y demanda relevancia. En este sentido, la autora reafirma el argumento de que la pedagogía colonial es situada, lo que nos lleva a retomar desde el ejemplo acerca del docente asignado para trabajar en la región del Amazonas y su posicionamiento frente a las voces de sus estudiantes, quienes afrontan una estructura de poder y hegemonía, sobre lo cual surge la tarea para el educador, ¿Cómo formar parte de una construcción de cambio y transformación social para este ambiente bilingüe de aprendizaje?
- Desde esta perspectiva, la pedagogía decolonial es definida por Mignolo y Walsh (2018) como aquella que se orienta hacia las realidades de las personas, sus historias y luchas, argumento que evoca el sentido dado por Paulo Freire entre otros autores, quienes resaltan la necesidad de aprender, desaprender, reaprender y reflexionar para ir a la acción. De esta manera, en términos de la pedagogía con un horizonte decolonial, diferentes autores evocan la pertinencia de fijar atención en las voces marginadas, tales como: (a. Zapata Olivella, a través de la pedagogía que buscaba reivindicar la capacidad y el conocimiento de los afrodescendientes); (b) (Fanon, 2003) sobre los condenados de la tierra; (Anibal Quijano, 2006) acerca de los movimientos indígenas y los movimientos sociales.
- La pedagogía decolonial supone una actitud, un conjunto de posiciones y por lo tanto, acciones concretas lo que explica la razón por la cual el término praxis será enfático desde la literatura de varios de los autores citados en el módulo. Esta praxis implica también una causa frente a los antecedentes originados históricamente si nos referimos



a la colonización del territorio latinoamericano.

- Actualmente, la decolonialidad adquiere también un sentido en relación con los contextos urbanos, rurales y la historia que antecede a las mujeres; este argumento no está relacionado exclusivamente con el movimiento femenino, sino más bien con las condiciones de mujeres marginadas, especialmente, las campesinas, indígenas, y afrodescendientes en grandes y pequeños territorios. Estas ideas se presentan explícitamente en la conferencia de Catherine Walsh emitida en el año 2020 sobre interculturalidad, plurinacionalidad y razón decolonial, sugerida entre los recursos didácticos del espacio académico.

- Resulta plantear el interrogante enunciado por Catherine Walsh en la conferencia previamente mencionada: ¿Cómo aprender a desaprender para reaprender de otra manera?

Figura 2. Perspectivas de una ciudad universitaria entre patrimonio cultural e innovación



Note: Creative Commons.org

De acuerdo con la autora, esta es precisamente la esencia de la pluridiversidad y la pedagogía decolonial; es un proceso inacabado, que exige partir desde los antecedentes, afrontar la realidad y retomar desde la configuración de los ambientes bilingües de aprendizaje y las comunidades en donde estamos situados. Adicionalmente, cabe preguntarse sobre cómo y de qué forma se plantea un conjunto de prácticas desde la pedagogía decolonial, en contextos donde podríamos generar una forma decolonial del pensamiento. Esto es señalado por diversos autores como una forma de estar en el mundo, no exclusivamente desde la mirada de América del Sur.

En consecuencia, desde otros países y regiones del mundo podemos generar interrogantes sobre cómo poner en consideración una perspectiva que proyecta una pedagogía que supone la praxis y los principios previamente enunciados, al igual que puede incorporar otros, según las necesidades actuales y cambiantes de las comunidades educativas.

2.2 Socio-political and cultural dimensions in Bilingual Education

To understand and reflect upon cultural diversity in a globalizing age (as the first module guides us), it is necessary to become aware of Bilingual Education, its historical background, and the emerging tensions with the vision of languages that, on the one hand, advocate for equity linguistic principles and on the other hand, assume a hierarchical and exclusive perspective. Why is it so relevant to bring the previous argument to this discussion?

As we have already studied, from the Latin-American context, the colonial period brought the emergency of decolonial thinking consequently to de-colonize knowledge and pedagogy. It implies a particular praxis and a way of being in the world, as Walsh (2018) asserted. The purpose of this second objective is to integrate from the reflection upon colonial vs. decolonial. This position may foster the establishment of principles whose foundations could find a relationship between the realities of educational communities and current problems and difficulties.

As a matter of fact, this position advocates for actions that may fulfill the emergent and challenges seen before and during the pandemic time that has dramatically transformed countries, societies, regions, and communities worldwide. Bilingualism is somehow a mirror of socio-political and cultural implications we should consider. To go in-depth with this analysis, we will take the arguments on which some scholars and researchers have debated regarding the actual needs of bilingual education brings in the 21st century and besides, as we will discuss it from and through the pandemic time.

Critical analysis of English linguistic

- Flores and Bale (2017) cited (Phillipson 1992) to recall the fact that English linguistic imperialism describes the “dominance of English (...) and continuous reconstitution of structural and cultural inequalities between English and other languages, (p. 26).”
- The authors recall as mentioned above the necessity of considering “linguistic human rights” to make explicit the contradictory argument that questions to what extent “bilingualism is a necessity for them, and not necessarily or not usually a matter of personal or free choice, (p.26).” Flores and Bale (2017) highlighted (Pennycook 2002) since the notion of “governmentality” stated by Michel Foucault questions how “mother tongue education informed by colonial language ideologies may not be inherently empowering, (p. 26).”

From the previous statements, it is clear that good examples can be taken to evaluate the positions some countries, policies, and educational institutions have in terms of the conception of bilingualism, the hierarchical relationship between mother-tongue and foreign languages. From those reflections, we can ask ourselves:

- To what extent are we aware of our learners’ linguistic background?
- In what ways, the dominance of a national language dismisses minor languages, and how do such practices favor colonialism or marginalization?

A good example from a region different from Latin America is cited by Flores and Bale (2017), recalling Brutt-Griffler (2002) to mirror a similar point in her study about British colonial language policy in Lesotho and Sri Lanka. It is argued that mother-tongue education was used to provide industrial education to colonize populations that prepared them to be manual laborers in factories and agriculture. These scholars use their findings to problematize the idea that mother-tongue education is inherently empowering and assert that it can serve as a tool of social reproduction when associated with particular discursive regimes. Such considerations lead us to evaluate current bilingualism practices in classrooms, online environments, and communities.

The previous question demands from us to consider what circumstances in terms of society, language, culture, and families conditions surround students, especially those who depict a minor mother tongue, a different culture, and most of the times barriers and a struggle to make part of urban areas, big cities, and foreign countries. That is why the second example we bring here is the situation of Latino students in the USA explained from some of the considerations published by Professor Ofelia García, who is a Ph.D. in Bilingual Education and a research leader acknowledged worldwide. One of the titles she

published as a co-author with Jo Anne Kleifgen describes a critical perspective about emergent bilinguals, who they are, and why it is so relevant to go in-depth with this fact that we can appreciate every day in different learning environments.

Here, some statistical information that gives us the landscape of what happens with bilingualism in the USA, García, O., & Kleifgen, J. (2018, p. 51): “In 2016, the U.S. Latinx population numbered 58 million, and it is projected that by 2060 that figure will be 119 million.” Additionally, the authors stated that:

The Latinx national groups with the highest percentages of students who are emergent bilinguals are the following: Honduran (17.3%), Salvadoran (17.1%), Guatemalan (16.7%), Paraguayan (16.7%), Dominican (16.6%), Venezuelan (15.6%), Mexican (13.2%), and Ecuadorean (12.6%) (Office of English Language Acquisition, 2015). Latinx students make up the overwhelming majority of all emergent bilinguals.

Some of the facts discussed by the authors above cited, among others, have been related to the discussion around how to respond to the educational needs from the perspective of bilingualism, and this is an argument you are invited to delve into from the local context where you situate your practices, policy, and perspective. Scholars recall the approaches of bilingualism studied in the field of this master program (mainly subtractive and additive) but special emphasis on dynamic bilingualism, advocated by Ofelia García and her co-authors, among others.

Below, we can read about García, O., & Kleifgen, J. (2018, p. 86) and the relevance of defining some principles that lie on the consideration of a dynamic perspective of bilingualism:

Effectively educating emergent bilinguals, even in programs that teach through the medium of English, must include and support the dynamic bilingual practices by which bilinguals construct knowledge and understandings.

To understand bilingualism implies from a teacher, a scholar, a community, and an institution to change the move from a homogenous learning environment to a multi-diverse ecosystem that brings manifestations of the learners’ background, including their mother tongue, explicitly. In fact, what the authors propose is to establish a dynamic model of integrating and applying sociocultural representations students have due to the family background, their ethnic groups, and the integration of what professor Ofelia García defines as a complex and real repertoire that allows learners to find bridges of meaning from previous language codes to use the new, foreign, national language (it depends on the geographical location) that surrounds the student.



Some advantages in terms of the integration and application of dynamic bilingualism are stated below according to the theory of translingualism (a concept also addressed in different moments and modules of our master program), cited by García, O., & Kleifgen, J. (2018, p. 91) and used to recall the theoretical contributions published by (García and Wei 2014) and (Otheguy, García, and Reid 2015):

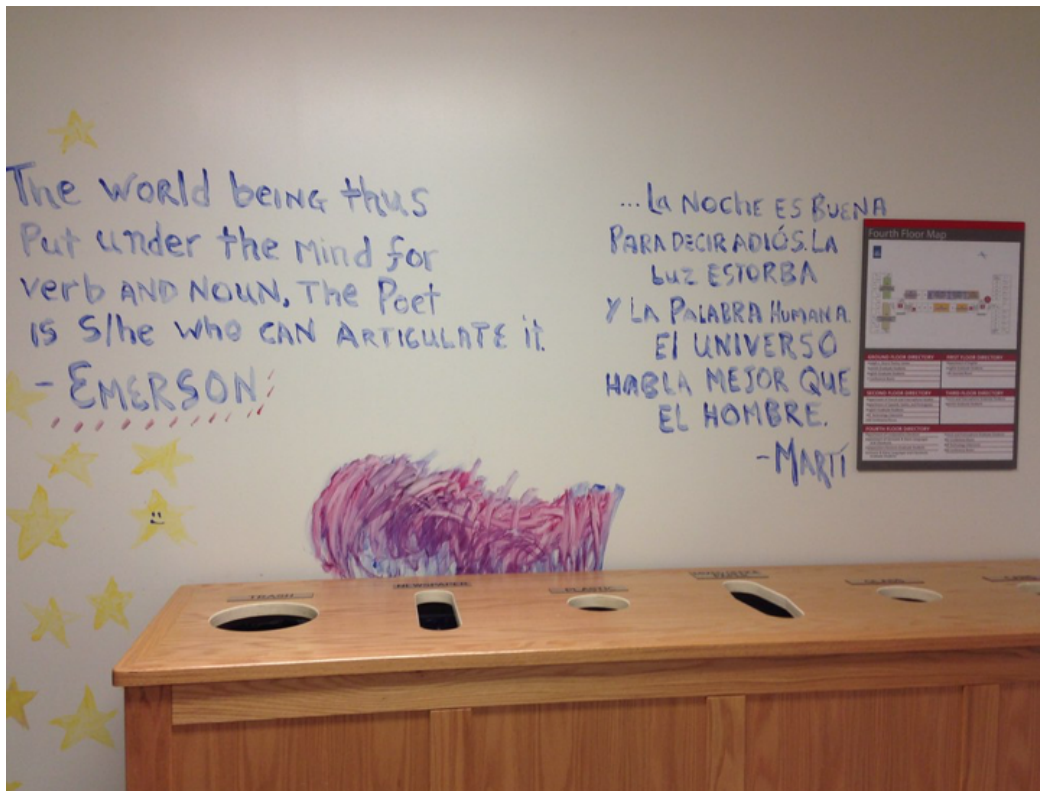
Instruction would then focus on providing affordances to emergent bilinguals so that they could use and select these new features according to the social norms of the English classroom; teachers would offer opportunities for students to select and use features of what is seen as one named language or the other in order to develop the students' biliteracy, an important goal of bilingual instruction.

The previous citations help us understand the actual demands we should be aware of when facing any role, director, leader, educator, or teacher: To what extent do we know our students? What are their social and family backgrounds? What strategies could be more convenient to acknowledge their culture, preferences, or traditions? These traditions recall us the introductory situation and the problem formulated in our first-course module, which is about the challenge a teacher faces when is asked to work in a school of the Amazon region, where students from the indigenous community attend the institution, particularly a boy whose mother tongue comes from the Ticuna, he speaks Spanish due to the local demands of Leticia. However, this learner has also started to speak in Portuguese due to his father's job and living conditions. These features make part of the societal factors that will be addressed in the following section.

2.2.1 Human, language, culture and societal factors that embrace learners in a community and a learning environment

To go in-depth with the discussion, it is pertinent to establish and formulate some principles that, as members of an educational community, we should have present in order to integrate and apply dynamic bilingualism to provide learners bridges to become bilinguals, not exclusively centered on the linguistic code, but also, in the sociocultural component of the learner. Therefore, the mother tongue and the construction of a repertoire through which step by step the student configures after being recognized as a person with particular and diverse characteristics enrich any bilingual learning environment.

Figure 3. Graduate students in Spanish and English express fondness for Burrowes



Note: Creative Commons.org

We should understand the relevance of discussing human, language, culture, and societal factors that embrace learners in a community and a learning environment. This argument is somehow related to the theoretical definition and contextual pertinence of dynamic bilingualism as it was defined based on the authors' aforementioned and their contributions. The photograph above makes explicit the representation given by a learner from a citation. How many representations may we find in a learning environment? How are they included in the construction of situated pedagogical practices around bilingualism?

The answers to these questions demand the analysis of factors to evaluate in the first place how we address human, linguistic, and sociocultural characteristics in any bilingual learning environment and how we determine changes, transformations, adaptation, and disruption in communities. Such consideration makes us reflect upon difficulties and problems that students from diverse backgrounds struggle with schools, policy, and institutions.

An example of the barriers some learners tackle around the world is evidenced as pointing out the situation of minor ethnic groups and families in a territory, which besides includes problems such as immigration, displacement as a consequence of conflicts and violence, among others that affect the human and sociocultural dimensions of learners considerably.

If we retake the situation in foreign countries where English is the national language, the consequence for communities whose mother tongue is another language can be a vehicle to stereotype them. García, O., & Kleifgen, J. (2018) depict the inequity learners face with English learning and the barriers to access under equality conditions once they access any educational system:

- Families and communities who belong to minor ethnicities are stigmatized and stereotyped due to their mother tongue.
- Non-native speakers who have difficulties making part of a bilingual program are sometimes stereotyped as having low language skills and lack of family organization. It seems that instead of creating bridges for them to overcome gaps, some institutions and policies do not support but stigmatize them.
- Another substantial problem is that not all teachers are prepared to tackle pedagogically the sociocultural conditions of students belonging to diverse ethnics whose mother tongue is not English.
- It emerges the necessity of creating bilingualism programs that consider the linguistic component and the learners' sociocultural background as the core to propose strategies that may integrate their mother tongue, values.
- Working with families of marginalized communities would be necessary to understand the actual local situation of students; that would be the starting point to build forms of communication, significance, and interaction.
- Even in the 21st century, some languages are still stigmatized. It is the case of the creole from Haiti. Some educators have the vision that it is not a language, as the authors aforementioned stated. Policymakers in the United States, for example, question the fact of investing a budget to support families from Haiti and disagree on the inclusion of students in their educational system.

Oppositely, to such stigmatization, García, O., & Kleifgen, J. (2018) cited (DeGraff, 2009, p. 124) to demonstrate how the latter author made a study to compare the three languages, Creole, English, and French, whose results showed how "Haitian American students' home language is a powerful linguistic resource."

As this second module aims to emphasize on integrate and apply, García, O., & Kleifgen, J. (2018) made significant contributions to what an ideal bilingual learning environment

could propose for reducing barriers, sociocultural gaps, lack of integration, interaction and minimum understanding about the learners' human conditions in the society to access a more balanced bilingual system that may transform the situation of students no matter their mother tongue or their sociocultural barriers.

Respecting mother tongue and family values

According to García, O., & Kleifgen, J. (2018, p. 168), who cited (Gándara & Contreras, 2009), there is a kind of misunderstanding from the schools who demand spoken English at home. Indeed, this condition may work if families have the interest or have developed a proficiency level, but if they want to keep their traditions and speak with their mother tongue at home, it should not be criticized. On the contrary, the authors recall the mistake: "This advice, though well intentioned, encourages inconsistent, and often weak, "linguistic input" from parents whom themselves may speak little or no English and, above all, devalues the home language." In other words, empowering traditions, families, and their mother tongue is an important strategy to support bilingual learners.

Including families and tutors in bilingual and education programs

Ideally, it is expected to integrate family members around learners' education, which also involves bilingualism. However, it is necessary to evaluate the actual conditions of parents and society; for instance, in Colombia, due to the consequences of conflict and violence, it is kind of hard to have such conditions, but programs that include further support from institutions and organizations may contribute to the social development in some regions from the periphery. In several cases, it is easier to handle the integration of parents and tutors in urban areas rather than rural areas.

Countries such as the USA sponsor programs to work with families, but it has been identified that some leaders continue criticizing the lack and gaps of parents; they are not seen as the adequate support for their children, which is a bias. If the purpose is to defend the human, linguistic and sociocultural values and background of bilingual learners, those families that represent diversity should also be seen as part of the contribution; they also have experiences and valuable knowledge to share with educators, like García, O., & Kleifgen, J. (2018).

Other learners who are the center of multiple disadvantages are the immigrants. Previously, we have seen the analysis of students who struggle to make part of a foreign country and access to an educational system. As the title above suggests, the purpose is to consider how our language, values, traditions, and identity may be transformed when we are immigrants or desire to live in a foreign country. The former situation has become each time due to the hard conditions that many countries face nowadays.

A mirror of this situation is problems we evidence in the frontiers between Colombia and Venezuela; Mexico and the USA; immigrants trying to survive along the Mediterranean Sea to skip conflicts and settle in Europe, among other regions in the world. An example

of the impact of immigrants on society is the research and studies carried out by the Immigrant Learning Center and George Mason University; the institution has developed significant strategies and programs to fulfill immigrants' needs, among which language learning is crucial.

Figure 4. 'There are children in those cages' placard



Note. Refugee Children in Immigration Detention Protest Broadmeadows
by John Englart (Takver)

Of course, as educators, we should be aware that it is not the only problem immigrants face, but their situation and the increasing number of arrivals in our country represents a challenge and a current situation on which we should generate strategies of inclusion to support their access to education and learning environments.

Statistical information presented by the Immigrant Learning Center (IMLC) describes how bullying, stereotypes, physical and mental health problems, and stressful conditions are some of the difficulties students who are immigrants and their families tackle worldwide. Another pattern emerging as a consequence of immigrants increases in countries such as the USA; for example, from 2019 until now, around “940 hate groups” have been identified by the IMLC. It is evident that stereotypes against race and immigrants are more than active.

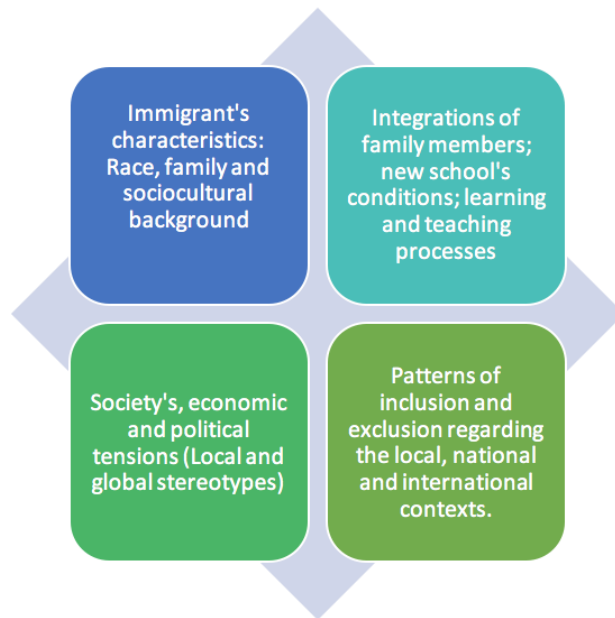
It is interesting to analyze the report made by the leader of the Immigrant Learning Center, from which bias has been identified as a barrier for communities to develop inclusion strategies for immigrants vs. exclusion actions. Information presented by Adam Strom, who cited (Alesina, Miano, and Strantcheva, 2018), describe the factors below which affect immigrants’ conditions once they arrive in a new territory:

- The number of immigrants is overestimated, and people think the cultural differences compared with a local country are far from establishing any balanced interaction and relationship with them.
- Immigrants are mostly seen as weaker with less educational background.

There is another strong argument I would like to cite literally from Adam Strom’s presentation through the YouTube channel of the IMLC: “xenophobic social hostility has cascaded into schools, contributing to toxic learning environments for both educators and students.” The Immigrant Learning Center has proposed a framework to integrate some important categories when designing and implementing strategies that may decrease the problems we have already discussed around the immigrant’s conditions. Below, the framework will be presented as Adam Strom reported it; the idea is to think about other sub-dimensions that should be addressed regarding the local learning environment where you are situated and, of course, from the role you have in bilingual education.



Figure 5. Re-imagining Migration



Note: Adapted from Adam Strom - Impact of Anti-immigrant Bias and Identity Formation

Likewise, Adam Strom makes explicit a reflection about what challenges and how you would assume them in an educational community, on which a crucial starting point is a relationship between sociocultural background and language, even if the learner is not only a person who comes from another country; therefore, further reflections upon these considerations emerge:

- What further aspects would you add to contribute to the integration of learners who are immigrants or have been displaced in the same territory?
- As the social leader stated: how to deal with a cultural shock?
- How to struggle with bullying, xenophobic attitudes?
- How to integrate family members and other society members that may support immigrants?
- How to reduce the label of “immigrant” and promote the importance of other languages, human values, and cultural diversity?

Coherently, with the third phase of the master program, the third module will emphasize contributions and dissemination for rethinking the framework for 21st-century Bilingual Education.



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