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Preface

The present volume features manuscripts by presenters at the II International Colloquium on Languages, Cultures, Identity, in Schools and Society, held in Soria, Spain, July 6-8, 2016. This yearly event aims at gathering individuals whose personal and professional perspectives and experiences contribute to a better grasp of the interconnectedness between the three topics above.

This is precisely the reason why a Colloquium, rather than a congress or a conference, constitute the most appropriate scenario for these discussions. A small, intimate, setting for both presenters and participants to develop the necessary trust and sense of comradeship to share their expertise and opinions about three critical issues inherently related to our global village. An environment far from those found in other, massive, conventions, where endless numbers of participants make it difficult, if not impossible, to get to know one another.

The main themes of the Colloquium, Language, Culture, and Identity, tend to be intrinsically present in the mind of anyone who, either voluntarily or involuntarily, has had to leave behind their birthplace, even temporarily. This change carries with it gains and losses, new relationships and solitude, discoveries and routines, honeymoon stages and homesickness, fascination with the new environment and idealized images of the old country,... a blending of feelings leading to a new interpretation of the word "home." In this new paradigm, the words Language, Culture, and Identity may abandon their original connection to a specific time and place, and start acquiring new meanings, the result of fluctuations between the old and the new, the present and the past, the here-and-now and the what-could-have-happened-if.

With this in mind, the present manuscripts explore the uniqueness of these terms, and their impact and repercussions on individuals, schools, and society from different points of view. Thus, Cynthia Wiseman reports on an initiative aimed at designing assignments targeting cultural understanding, global citizenship, intercultural communication, and integrated reasoning in the Curriculum. Tiffany Farias, Patricia DiCerbo, and Brenda Aranda explore different aspects of the relationship between teachers and students in the classroom. Farias, for example, investigates how teachers represent their own identity while working with socioeconomically diverse students. Similarly, DiCerbo focuses on teachers' construction of their own cultural identities in regards to race, ethnicity, SES, and language while interacting with university students. Finally, Aranda's research in the US-Mexico borderlands describes how teachers' experiences shape their respective pedagogical approaches.

Cristina Sánchez, Nicole Sager, and Joshua Lee offer different perspectives on the use of students' primary languages in the classroom. Sánchez does so by highlighting the

positive effect of codemeshing as evidence of transfer of learning, while Sager examines preschool teachers' use of Spanish in the classroom, as well as the role of this language in students' development of literacy in Spanish. For his part, Lee analyzes the use of Cantonese by Macau students learning Portuguese, one of the official languages of the former Portuguese colony.

Four articles revolve around immigration-related issues. Laura Guzmán DuVernois summarizes the legal rights of undocumented immigrants in US schools, and the repercussions of public policies on immigrant families and students. The principals in Patricia Silva, Leslie Reese, Serafín Antúnez, and Isabel del-Arco's study provide suggestions for the creation of an appropriate school environment for culturally and linguistically immigrant students in Catalonia. Elizabeth Paulsen Tonogbanua investigates the transmigration experiences of Haitian students in Boston schools through the use of digital storytelling. Lastly, Rochelle Cassells digs deep into the effects of maternal separation on the academic achievement and dropout rates of immigrant children.

Francisco Marcos Marín and Anna Nencioni with Paula Pessanha examine the language used in texts in their respective articles. Thus, Marcos Marín describes the goals of REISS, the *Research Institute of United States Spanish*, in the development of the necessary *plain language* to be used in translations, as required by the American administration, while Nencioni and Pessanha investigate how immigrants and refugees are portrayed in different media, focusing on the language used to do so.

Irene Pagola, Ana Navarrete and Antonia Navarro use texts or visual materials to teach their students about others. Pagola, for example, uses stories of Nigerian immigrants in the USA to teach her students about immigration, multiculturalism, and hybridity. Navarrete describes her working routines teaching grammar and communication patterns to students of Spanish with three short stories. Along the same lines, Navarro's teaching of "other literatures" and "other cultures" in her class is an attempt to offer alternatives to her students that deviate from existing Eurocentric and paternalistic points of view.

Carolina Delamorclaz explores the evolution of TV series and sitcoms from the 1960s to 2010, highlighting critical changes in their characters and plots, i.e., the appearance of minorities, or the treatment of topics such as sex, race, or social class.

Susana Gómez and Altamira López, with Pablo Celada and Andrés González, offer an overview of two exciting collaborative experiences among educators from different countries. Gómez, a participant in the Multilingual Schools project, describes the work carried out by Spanish, Greek, Polish, Italian, and Belgian educators to create materials and resources for a more culturally inclusive education. López, Celada, and González's

project involve teachers and students from nine European countries studying the impact of the Roman Empire on their culture, sports, art, religion, and languages, to achieve a better understanding of their common past. Along similar lines, Elena del Pozo introduces The Global Classrooms Project, a collaborative project in Spain that attempts to implement the United Nations model in the classroom to enhance students' attitudes about issues affecting Third World countries. Finally, Francisco José Francisco and Verónica Díaz, reveal the power and significance of haiku in the second language classroom.

This Preface would not be complete without a big, heartfelt, thank you to all the individuals who made the II Edition of the Colloquium a success: the presenters and participants for their interest, comradeship, engagement, and wise observations; the Soria team, Isabel Sanz, Mariajose Gómez, Oscar Recacha, Adrián Marinero, Fresia Redondo, Claudia Macrea, and Luis Arancón, for their camaraderie and continuous help and support. Last, but not least, I am deeply indebted to Shane Martin, Dean of the School of Education at Loyola Marymount University, and Jesús Báñez, Councilman of the Department of Culture of the City of Soria, for their willingness to support what initially seemed a really strange and, at times, unrealistic idea: organizing a Colloquium nearly 6,000 miles away from the location of the university, and hosting a Colloquium organized by a university on the other side of the Atlantic, respectively. Their vision has made it possible for the Colloquium to become a yearly reality, and for this I will always be grateful.

Francisco Ramos

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Integrating Global Competencies in the Curriculum

Cynthia S. Wiseman

Borough of Manhattan Community College, City University of New York

This chapter reports on an initiative funded by an NEH grant and implemented at Borough of Manhattan Community College, City University of New York. Faculty reflect on and define global competencies and subsequently enhance existing curricula by designing assignments that target the development of four targeted global competencies: Cultural understanding, responsible global citizenship, effective intercultural communication, and integrated reasoning. Participating faculty attended a series of seminars with invited scholars in global education, discussed challenging readings/issues in globalization, and pedagogical approaches to the integration of global competencies in coursework, and developed and implemented assignments for their courses in which they integrate at least two of the global competencies targeted by this initiative. This chapter reports on the initial stages of the program.

Keywords: Global competency, bridging cultures, faculty development, community college initiatives

El capítulo informa sobre una iniciativa auspiciada por una Beca del Fondo Nacional para las Humanidades (NEH), que fue implementada en el Community College del Borough de Manhattan de la Universidad de la Ciudad de Nueva York. El profesorado reflexiona y define los conocimientos globales para así mejorar /realzar el currículo mediante el diseño de tareas que se enfoquen en el desarrollo de cuatro competencias: el entendimiento cultural, el civismo global responsable, la comunicación intercultural eficaz, y la pedagogía integral. Los profesores, que participaron en los seminarios con invitados expertos en pedagogía global, comentaron lecturas y tópicos sobre la globalización, y estrategias pedagógicas para la incorporación de los conocimientos globales en las clases. También desarrollaron e implementaron tareas para los cursos en los cuales integraron por lo menos dos de los objetivos de esta iniciativa global. Este capítulo trata de las primeras etapas del programa.

Palabras clave: Competencia global, acercando culturas, desarrollo profesional, iniciativas de los colegios comunitarios

College graduates in the 21st century are entering the global marketplace, an international arena that requires skills and competencies to navigate the vast terrain of international commerce. It is the responsibility of colleges and universities to prepare students with the knowledge, skills and competencies required to compete in today's world. The integration of global competencies into the curriculum is thus critical to providing future graduates with the tools needed to live and work in a

world that is increasingly complex given the economic, political, social and cultural dynamics at play in this multicultural, multilingual global village of the 21st century.

Global Competencies for Career and College Readiness

De Blij in *The Power of Place* writes of barriers imposed by the global core nations that make it difficult for “Locals” (the poorest and least mobile) and in some cases, “Mobals” (transnational migrants that cross international borders and challenge the power of place as agents of change) from becoming part of new lifestyles and ‘opportunities’ provided by the “mainstream of modernization.” De Blij proposes that in order to reverse this trend and empower both Locals and Mobals, we must “lower barriers.”

While the US may be one of the global core of nations that de Blij refers to as the nations that impose those barriers, that does not mean that in North America there are no Locals and Mobals. It can indeed be argued that many Americans experience the same barriers as their counterparts in other countries. Indeed, one of the primary justifications for the implementation of the Common Core in K-12 (Common Core State Standards Initiative, 2016) was the recognition that many American youngsters do not have the 21st century competencies and skills that are necessary to meet the demands of a new technologically advanced marketplace, a clear disadvantage for continued innovation and economic development. It was acknowledged that there is an urgent need to prepare high school graduates with the academic skills necessary for college and career readiness, hence the proposed long-term goal of the Common Core to create a dynamic workforce that would allow America to compete in a global society.

Institutions of higher learning also play a key role in preparing young people with the skills and competencies they need to compete in 21st century careers. Not only do students need to graduate with the academic and technical skills needed for jobs in today’s world but they also need to be globally competent.

The term “global competency” has been variously defined, but there are some similar themes in each definition. In 1996 the Stanley Foundation and the American Council on International Intercultural Education (ACIIE) convened a group of twenty-four community college educators and representatives of government, private industry and NGOs for a conference “Building the Global Community: The Next Step.” The conference objective was to define community college goals in global education and they agreed that the globally competent learner is aware of diversity commonalities and the interdependence of the world, understands the non-universality of culture, religion and value, and accepts the importance of all peoples, appreciating the impact of other cultures on one’s own culture. The globally competent learner is also empowered by the experience of global education to help make a difference in society. He/she is capable of working in diverse teams and accepting the responsibility for global citizenship (ACIIE, 1996).

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In a similar vein, Dr. Sandra L. Russo, Director for International Center at the University of Florida and Leigh Ann Osborne, coordinator of the International Student Services areas at Florida State University (2004) defined a “globally competent student” as one who “exhibits both cross-cultural sensitivity and adaptability because s/he takes advantage of opportunities to interact with diverse individuals. In doing so, the globally competent student questions assumptions and challenges stereotypes of his/her own and of others” (p. 8). Russo and Osborne identified five themes in defining a globally competent student: a diverse knowledgeable worldview, understanding of international dimensions of a major field of study, effective communication in another language and/or across-cultures, cross-cultural sensitivity and adaptability, and lifelong cultivation of global competencies.

Michigan State University (2010) made a noteworthy effort to bring the various perspectives on global competencies together in the Liberal Learning and Global Competence Framework in which they linked global competencies to defined liberal learning goals and outcomes. The intention was to provide a framework that would foster students’ active engagement in learning in and outside the classroom so that graduates would be able to demonstrate the knowledge, attitudes and skills needed to be outstanding leaders and lifelong learners in this global village. The targeted global competencies in this framework were cultural understanding, effective communication, effective citizenship, integrated reasoning, and analytical thinking.

Like MSU, colleges and universities across the US must thus incorporate elements of global competency in academic courses to meet the professional demands that students will meet upon graduation. Community colleges are at the forefront serving large populations in America with affordable tuition, ease of access, flexible course scheduling, course variety, and transfer prospects to universities. Integrating global competencies in the college curriculum is one way to effectively lower barriers by systematically providing Locals, e.g., non-traditional students in urban community colleges, with the resources necessary to compete internationally.

The Context of the Initiative: An Urban Community College

The Borough of Manhattan Community College (BMCC) is one such institution of higher learning. BMCC is an urban community college, one of the twenty-four campuses within the City University of New York (CUNY). BMCC is one of the most diverse community colleges in the nation, serving over 26,000 students who represent over 155 countries of origin and speak more than 113 languages. For the vast majority of these students, BMCC embodies their singular opportunity to acquire the higher education essential to their future success. BMCC is thus committed to high quality education in a pluralistic multicultural environment. (BMCC Fact Book. Retrieved from http://www.bmcc.cuny.edu/about_bmcc).

Despite its diversity, many of the college’s students have only a limited understanding of increasingly complex relationships among world cultures and

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emerging global issues. For most, even their exposure to and knowledge of other ethnic groups is limited to their educational experiences in the classroom. To enhance exposure, BMCC has provided numerous activities to foster a greater understanding of multiculturalism and multilingualism and development of global competency. Despite these efforts, there remain challenges that inhibit the degree to which BMCC students of diverse backgrounds fully participate in the community of the college and, equally important, that they maintain a solid sense of their own identity and individuality. Like the program at Michigan State University, BMCC wants its students to graduate with the competencies essential in today's global marketplace.

BMCC has thus dedicated efforts towards globalization of the curriculum. In its five-year strategic plan: *A Bridge to the Future*, BMCC identified the commitment to promote student awareness and understanding of global issues as one of four strategic priorities for the college. As part of the strategic planning process, a Steering Committee on Globalization was formed in 2011. Given that global competencies are essential, high impact skills needed for our students to be competitive in the 21st century global economy, the committee recommended a series of comprehensive strategies aimed at infusing the curriculum with global experiences. The committee developed and piloted a professional development initiative aimed at infusing global competencies across the curricula in the humanities in a coordinated and comprehensive manner, guided by experts from global studies in the humanities. The aim of this project was to provide faculty pedagogical support in integrating global competencies into diverse classrooms and to foster a rich understanding of and deeper appreciation for global issues as well as a capacity to act as increasingly confident and responsible global citizens throughout their professional and personal lives. The program was piloted in summer 2014 with nineteen faculty from across the humanities.

Forging Interdisciplinary Dialogue in a Globalized World

The following year the National Endowment for the Humanities (NEH) Bridging Cultures Initiative funded this three-year initiative "Negotiating Otherness: Forging Interdisciplinary Dialogue in a Globalized World," to support faculty in the redesign of curriculum to infuse global competencies into course offerings in the Humanities at BMCC. This is a special initiative through which NEH is investing in community college programs that strengthen the humanities through special attention to bridging cultures themes and to advance the role of humanities at community colleges through curriculum and faculty development focused on bridging cultures at home and abroad (National Endowment for the Humanities Bridging Cultures Initiatives, 2010.)

An Initiative for Professional Development in the Humanities

In this professional development initiative, “Cultivating Global Competencies in a Diverse World,” participating BMCC faculty in the first cohort attended a series of seminars on readings and presentations led by invited global studies scholars during the 2015-2016 academic year. The first group of this NEH-funded initiative included sixteen faculty from across ten disciplines, including speech, academic literacy and linguistics, social science, e.g., economics, criminal justice, and history, English, modern languages, art and music, and health education. Following the seminars, faculty redesigned assignments to enhance the development of global competencies in their respective courses, including SPE100, ESL94, and ENG101, ITL106 and SPN102, among others. Through pedagogical presentations and discussions of the enhanced assignments, participating faculty across disciplines provided continuing support and feedback to colleagues in the cohort in preparation for the implementation of the enhanced assignments during the semester. Student self-perception of their global competencies were assessed pre- and post-intervention, using an adapted version of the Global Perception Inventory (GPI).

Based on the Liberal Learning and Global Competence Framework developed by Michigan State University, this initiative targeted four of the original five global competencies aligned with higher education liberal learning goals: cultural understanding, effective interpersonal communication, responsible global citizenship, and integrated reasoning. Participating faculty were encouraged to further articulate performance indicators for each global competency adapted from the Michigan State University framework. For example, for responsible global citizenship, BMCC students would participate as a member of local, national, and international communities and have the capacity to lead in an increasingly interdependent world by 1) demonstrating a personal sense of ethics, service and responsibility informing decision-making with regard to diverse issues; 2) analyzing the impact of personal behavior on diverse systems; and 3) utilizing knowledge, attitudes, and skills to engage in diverse challenges facing humanity. and develop assignment learning objectives (ALOs) to measure the competencies.

Participating faculty were asked to redesign at least two assignments targeting at least two of the four global competencies as defined within the Michigan State University framework. The selection of assignments, the targeted global competencies, and the redesign to enhance the assignments and achieve assignment learning objectives (ALOs) were left to the discretion of participating faculty.

Sample Assignment

One participating faculty in the Academic Literacy and Linguistics department chose to redesign an assignment in Critical Thinking 100 (CRT100) targeting two competencies: integrated reasoning and responsible global citizenship. She redesigned a mini-research project on obesity in the US and at BMCC. This module included a series of assignments intended to teach an approach to critical thinking through the

lens of the scientific method applied in the humanities. The first assignment described a scenario in which groups were assigned roles, e.g., a representative from the FDA, for a debate about who should take primary responsibility for a child's diet that would introduce and narrow down the topic to clarify the issue through the reading and discussion of articles. Students would later write a literature review based on their reading and research. Students were provided with a number of articles focusing on childhood obesity and the various parties contributing to this issue, e.g., the advertising and food industries, government regulating agencies, the schools, and the family.

The second part of the assignment focused on the obesity epidemic at BMCC. The scenario described the establishment of an ad hoc task force set up by the Student Government Association (SGA) to make recommendations to be presented to the food service corporation at the college. Each student was directed to write up a list of recommendations to SGA. Students were advised that this would first entail the collection of data regarding any aspect of the student cafeteria's operations that might be contributing to poor eating habits of the college community, e.g., menu, display of food, product placement, pricing, or traffic slow. Student groups were asked to summarize the data and present the analysis to the ad hoc committee.

The third assignment was to write a letter to the Student Government Association about how BMCC could join the fight against the epidemic of obesity at our school and submit their recommendations for changes in the food and cafeteria service to include practices that would promote healthier eating and contribute in a positive way to the campaign to fight the public health problems in obesity.

Targeted Global Competency: Responsible Citizenship

This assignment targeted the global competency of responsible citizenship which requires that 1) students participate as members of local, national, and global communities and demonstrate the capacity to lead in an increasingly interdependent world; 2) develop a personal sense of ethics, service, and civic responsibility informing decision-making with regards to diverse issues; 3) demonstrate understanding of the impact of personal behavior on diverse system; and 4) utilize knowledge, attitudes, and skills to engage with diverse challenges facing humanity. This assignment required BMCC students to participate as members of their national community by first investigating childhood obesity as a national crisis and relating it to the local level by examining obesity at BMCC. Through their research on the national obesity epidemic, students would be analyzing the impact of personal behavior on diverse systems, i.e., impact of practices of the school food service and students', faculty's and staff's food choices, and utilizing knowledge, attitudes, and skills to engage in diverse challenges facing people in the contemporary world. Through the application of that research to the BMCC context, collecting data and making recommendations to SGA, students would be working at a local level, developing their capacity to lead in an increasingly interdependent world by informing decision-making of their SGA leaders.

Redesign of Assignment

Although this assignment already had all the essential components to support the development of responsible global citizenship as defined in this framework, this faculty member rewrote the assignment to make the focus on the global competencies more explicit and asked students to more explicitly articulate the relationship between the national epidemic and the situation at BMCC, to narrow their research to factors impacting students' and faculty's food choices, to collect and analyze data from the local cafeteria to explore the potential impact of those factors on obesity at the school and later to serve as evidence supporting their proposed changes in the food service, and to engage in the challenge at a personal and social level by writing the Student Government Association president with recommendations supported by data. The scenarios were rewritten to focus on the objective of gathering, analyzing, and reporting data relevant to the issue and using this evidence to make recommendations to the SGA to submit to the food service on behalf of the BMCC community.

Reflective Practice

Further enhancement of the obesity project to increase student awareness of the issue and how this issue involves them personally was the addition of a reflective practice that required journaling before, during and after the research project:

- Before: Reflect on the problem of obesity in the world today. What are factors contributing to obesity? What are solutions? What can you do about the problem of obesity on a personal level?
- During: As you are collecting and analyzing data with your partner what are your thoughts about the BMCC cafeteria, the BMCC community, the BMCC administration, and the students and our choices about food and nutrition? Do you think that your project and the data that you collect will make a difference? Is this project affecting your own food choices?
- After: What did you learn about obesity and food choices at BMCC? What did you personally do to fight the growing problem of obesity?

Assessment

Global Perspective Inventory (GPI)

To assess the impact of the implementation of the redesigned curriculum, an adapted version of the Global Perspective Inventory (GPI) was administered pre- and post-intervention, that is, at the beginning and end of the semester. The GPI was designed as a tool to measure human development in three major domains: cognitive, intrapersonal, and interpersonal. The cognitive domain centers on one's knowledge and understanding of what is true and important to know. The intrapersonal domain focuses on becoming more aware of and integrating one's personal values and self-identity into one's self. The interpersonal domain is centered on the willingness to interact with people of different social norms and cultural backgrounds, acceptance of

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others, and feeling comfortable in relating to others (Braskamp, Braskamp, & Engbert, 2014). The original GPI is comprised of six scales with two scales in each dimension. It has been used by private and public colleges and universities offering BA and MA degrees as well as institutions offering doctorates to measure global perspectives before and after study abroad experiences and other program or institutional interventions, such as the implementation of assignments enhanced to develop global competencies. An adapted version of the GPI comprising 28 items targeting the 4 competencies ($r = .884$) was developed for use in this initiative.

This survey was administered by participating faculty pre- and post-intervention. Aggregate pre- and post- scores for each scale measuring global perspective in the respective competency were compared to examine changes in global perspectives among students, both for the overall program and for individual classes. This will be useful feedback for faculty on the effectiveness of the assignment and will be useful for this initiative in moving forward with future cohorts.

Items from the survey were mapped onto their related global competencies to create scales for each competency. Student gains from pre- to post-assessment for targeted global competencies were measured by aggregates of performance on items measuring a targeted competency. For example, eight items were tagged to measure responsible citizenship, including “I stand up for my rights” and “I am informed of current issues that impact international relations.” Table 1, “Global Competencies Spring 2016 Responsible Citizenship” shows student gains on all items measuring responsible citizenship, suggesting that students’ perception of their own global competencies have experienced change.

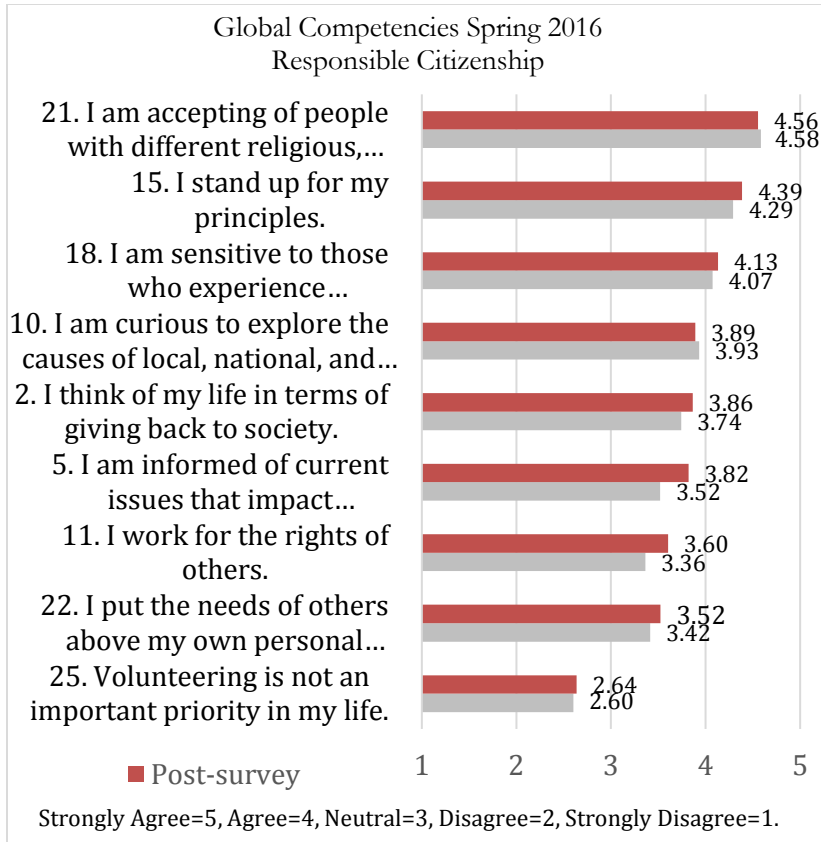


Figure 1. GPI Measure of Students' Self-Perception on Responsible Citizenship

Survey responses have been collected for classes in the first cohort, yielding preliminary results that document changes in self-perception, behaviors and attitudes related to global competencies.

Implications for Curriculum Development and Integration of Global Studies in the Curriculum

This curriculum and faculty development project to infuse global competencies in the curriculum in an urban community college is ongoing and promises to yield positive results both for faculty and students in meeting the challenges of preparing students to face the competitive demands of the 21st century workplace. It offers faculty the opportunity for continued development in their pedagogical approaches to convey the knowledge and provide for the acquisition and development of those skills and competencies needed by students in their study of the humanities and it gives faculty the opportunity for continued scholarship in pedagogical approaches in their own respective disciplines. Approaches to improving pedagogy are often complex but this initiative has established a framework through

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which faculty in the humanities can embrace that challenge to the benefit of themselves and their students.

In addition, this initiative follows the Writing Across the Curriculum (WAC) model that has already been institutionalized throughout CUNY. One Writing Intensive (WI) course is now a requirement for graduation and faculty are encouraged to develop WI courses to enhance the curriculum. Faculty are awarded a stipend for participation in the WAC training and subsequent development and implementation of courses that integrate writing in the course design. In addition, WI courses are capped at twenty-five students, a clear incentive for faculty participation. It is hoped that the benefits to students, faculty, and the college in developing assignments with a global component will be significant so that the college will support the college-wide implementation of a Global Competencies Across the Curriculum to develop Global Intensive Courses required for graduation. The institutionalization of this requirement will ensure that BMCC students will graduate with the global competencies needed in the 21st century.

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These Kids Are Different: An Exploration of How Ideologies and Personal Experiences Influence Teachers' Identities

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Este estudio trata de atraer atención a las complicadas y únicas experiencias de vida de maestras que trabajan con estudiantes de diversos niveles socio económicos en escuelas públicas. Pone el enfoque en cómo las maestras representan sus identidades e ideologías a través de las interacciones con sus estudiantes. La estructura teórica del estudio está basada en el pensamiento feminista post-estructural, ya que esta teoría investiga las relaciones entre lo individual y lo social; la manera en que las mujeres encuentran sentido en sus experiencias, tratan de transformar instituciones como las escuelas, y cómo rechazan la perspectiva de que las investigaciones son objetivos o sin prejuicios (Weedon, 1996; Norton, 2000). Las identidades de las maestras que participaron en el estudio subrayó la negociación entre su narrativa personal como maestra y la narrativa dominante institucional de la escuela que era parte en la práctica pedagógica.

Palabras clave: Formación del profesorado, ideología, identidad, cultura

This study seeks to bring attention to the complex and unique lived experiences of elementary public school teachers who work with socio-economically diverse students by calling attention to how teachers represent their identities and ideologies through interactions with students. The theoretical framework for this study is rooted in feminist poststructuralist thought because this particular theory investigates the relationships between the individual and the social; the way women make sense of their experience(s), aim at transforming institutions such as schools, and rejects the view that research is objective or unbiased (Weedon, 1996; Norton, 2000). The identities of the teachers involved in the study underscored the negotiation between her personal narrative as a teacher and the institutionalized master narrative of the school that was a part of the teaching practice.

Keywords: Teacher education, ideology, identity, culture

The teaching profession extends far beyond simply delivering instruction. Teachers often find themselves taking on various roles such as that of a counselor, friend, parent, and at times, a performer. Teaching can also be a political act as teachers reflect, interact with, and advocate for equitable education for students of socio-economically, socio-culturally, and socio-linguistically diverse backgrounds. In this study, I follow three elementary teachers as they transition into their third year teaching at a socio-economically diverse school. The aim of this study was to explore the ways in which ideologies and personal experiences influence teachers' identities.

As a definition for identity, I use Norton's (2000) concept: "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 5). Moreover, I characterize a teacher's identity as a process that is fluid, non-linear, and heavily influenced by lived experience as well as social interaction (Ricoeur, 1991). Thus, continuous interactions between the teacher and her students are an important element in the formation of a teacher's identity and may play a significant role in the ways in which social class is distinctively reflected in the teacher's ideologies, and interactions with her students.

Theoretical Framework

Identity

As a definition for identity, I use Norton's (2000) concept: "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 5). Moreover, I characterize a teacher's identity as a process that is fluid, non-linear, and heavily influenced by lived experience as well as social interaction (Ricoeur, 1991). Thus, continuous interactions between the teacher and her students are an important element in the formation of a teacher's identity and may play a significant role in the ways in which social class is distinctively reflected in the teacher's ideologies, and interactions with her students.

I also use Ortner's (2006) definition to describe class so that it is explained as a "position in social space defined by economic and cultural capital" (p. 1068). Thus, continuous interactions between the teacher and her students are an important element to the formation of a teacher's identity and may play a significant role in the ways in which class is distinctively differentiated from, and reflected in, the teacher's lived experiences, ideologies, and interactions with her students (Banks, 2006; Heath & Street, 2008, Milner, 2010).

School as an institution

This study refers to school as an institution as "a unified program of change planned and organized by the norms and ideologies of groups in power" (Heath & Street, 2008, p. 19). In other words, it is within institutions of formal education that teachers' cultural patterns are shaped. Cultural patterns reflect habits, ideologies, and provide a foundation for teachers to create, explore, test social relationships, and develop a sense of agency (Heath & Street, 2008). Ideology is understood to be the ideas that a society views as common sense (Oakes et al., 2013). "The ideas are so thoroughly accepted that they seem natural, whereas views that don't fit that same ideology might seem unacceptable, countercultural, or radical" (Oakes et al., 2013, p. 46). In poststructuralist feminist terms, ideology is characterized as "language in the form of conflicting discourses which constitutes us as conscious thinking subjects and enables us to give meaning to the world and to act to transform it" (Weedon, 1996, p.

31). Agency is integral to the notion of ideology because it “is seen as discursively produced in the social interactions between culturally produced, contradictory subjects” (Weedon, 1996, p. 176). A poststructuralist feminist analysis of school as an institution suggests that socio-political forces pressure members (in this case teachers) to adopt a particular ideology, and in this way, teachers are coerced to learn the school’s modes of operation and the values maintained (Weedon, 1996). Framing school as an institution allows for a critical exploration for the ways in which institutional power and practices further shape teachers’ narrative identities within the specific context of the classroom.

Teacher culture

Every institution of formal education contains its own form of teacher culture. Within the context of this study, teacher culture is defined as a core of complex habits and beliefs that are set forth as prescriptive norms. This study adopts Street and Heath’s (2008) description of culture as a verb in order to underscore the idea that teacher culture is unbounded, dynamic, and fluid. Heath and Street (2008) describe this shift in teachers’ narrative identities as a process when individuals “sustain old habits and values and invent new ways to relate, display, and transmit who they are and how they came to be as well as what they see themselves becoming” (p. 14). In fact, classroom discourse drawn from interviews and classroom observations further substantiates this idea for two major reasons. For one, classroom discourse serves as the primary site where teachers’ identities are played out. Finally, it is the classroom discourse that is influenced by the institution, teachers’ identities, culture, and issues of power relations that stem from poststructuralist thought. Power is a relation that “inheres in difference and is a dynamic of control, compliance and lack of control between discourses and the subjects constituted by discourses, who are their agents” (Weedon, 1996, p. 110). The notion of culture as a verb provides a lens for exploring teachers’ narrative identities because it recognizes the dynamism of teachers’ lived experiences and ways in which teachers’ narratives impact shifts in actions, memories, and identities.

Subjectivity

Subjectivity, as defined by Weedon (1997) consists of one’s “conscious and unconscious thoughts and emotions, which can account for the relationship between the individual and the social” (p. 3). Individuals, in this case, three women entering in and working within a school learn how the institution (or school) operates as well as the values and beliefs, the prescriptive norms it upholds. According to Weedon, (1997) “poststructuralism theorizes subjectivity as a site of disunity and conflict, central to the processes of political change and to preserving the status quo,” and can therefore be characterized as fluid rather than fixed, and intimately tied to power (p. 21). Weedon’s (1997) notion of subjectivity is critical to this study because it places the ways in which teachers’ make sense of their lives at the core for understanding and

explaining power relations and the effect such relations may have on student experiences in the classroom.

Methodology

The study implemented an explanatory case study design rooted in poststructuralist feminist thought. The explanatory case study design was vital to the study because it aided in the process of examining the ways in which teachers frame their experiences and identity as teachers of socioeconomically diverse students. The study aimed to provide the opportunity for teachers to openly share their experiences within and outside of their work in the school, and more importantly, allow the teachers and the researcher to reflect upon, and counter, previous ideologies.

Marina Elementary

Marina elementary is the pseudonym I use for the school where the study took place. The school is located in South Texas and is part of a district known as one of the five largest school districts in the State of Texas. In fact, the school is one out of a total of 74 elementary schools in the district. It is located in the city's far West side of town and is referred to by teachers and administrators as "Title I." According to the United States Department of Education, Title I, Part A of the Elementary and Secondary Education Act (ESEA), "provides financial assistance to local educational agencies (LEAs) and schools with high numbers or high percentages of children from low-income families to help ensure that all children meet challenging state academic standards" (<http://www2.ed.gov/programs/titleiparta/index.html>). One can see that the term "Title I" refers to a specific section of the Elementary and Secondary Education Act (ESEA) rather than a particular institution itself. The U.S. Department of Education goes on to explain that Title I is designed to help students served by the program to achieve proficiency on challenging State academic achievement standards. Title I schools with percentages of students from low-income families of at least 40 percent may use Title I funds, along with other Federal, State, and local funds, to operate a "school wide program" to upgrade the instructional program for the whole school (<http://www2.ed.gov/programs/titleiparta/index.html>).

Interestingly, although the U.S. Department of Education clearly lays out and explains Title I as a federal aid program created to help students from low-income households achieve State academic standards, it is more often than not used by teachers and administrators to mean the school. As a result, Title I schools have become a social construct often associated with students of color such as Black or Latino, and stereotypes such as poor, run-down, and dangerous. As such, designating a Title I campus as the primary site of the investigation provided an opportunity to provide a platform with which to spotlight teachers' experiences and explore classroom discourse, and attempt to better understand particular social constructs associated with socio-economically diverse campuses.

Participants

The study focused on one particular campus. At the time of the study, there were seven teachers with fewer than five years of experience. Of the seven, three were in their third year of teaching and taught different grade levels. These three teachers were subsequently chosen as participants, primarily based on their years of experience. Focusing on three teachers afforded the time and space to establish trust and rapport with each teacher in order for them to feel relaxed when I was in their classroom, and comfortable when speaking to me about their beliefs and daily experiences.

Each participant was given a pseudonym in order to maintain anonymity. Ms. Max taught second grade and was in her second year of graduate school. Her graduate work was in literacy because she eventually wanted to become a reading specialist within the district. Ms. Sally taught Kindergarten. Teaching was something that Ms. Sally went back to school for because she realized later in career that she knew she wanted to do. Ms. Lucy began teaching after earning her Master's degree in education. At the time of the study, Ms. Lucy was the first grade, bilingual teacher and was questioning whether teaching was a profession she wanted to remain in.

Data Collection

In an attempt to try to understand each teacher's experiences, I needed multiple sources of data that would provide a perspective other than just that of my own. These included interviews that documented how each teacher narrated her experiences, field notes that notated my weekly observations of each teacher in practice, and an awareness of what other experiences were influencing her practice and perceptions of teaching socioeconomically diverse students. In turn, I collected data that I hoped would best capture and reflect each teacher's personality and experience, would help me contextualize and better understand their realities, and would spotlight the ways in which each teacher enacted their identities. In order to do this, I collected interviews, classroom observations, transcriptions of interviews and classroom observations, and photographs of each teacher's classroom as well as around the campus.

Data Analysis

Analysis and interpretations of the data were obtained in a recursive manner as interview transcripts, field notes, and various artifacts were reviewed multiple times throughout the process. As a first step, NVivo 10 was used to organize the data and help break down the transcripts from the interviews and classroom observations into discrete parts. Coding was implemented in two separate cycles because according to Saldaña (2009), coding is the "transitional process between data collection and more extensive data analysis" (p. 4). I tackled the first cycle by implementing descriptive and narrative coding methods (Saldaña, 2009). I chose descriptive coding for the informal interviews, field notes, photographs, and video recordings because "its primary goal is to assist the reader to see what you saw and to hear what you heard" (Saldaña, 2009, p. 71) and further provided an organizational grasp of the study.

Findings

This section captures the formal interviews between the teacher and me, and moreover, the examples provide a means with which to further observe and examine the teachers' ideologies and identities.

Interview with Ms. Max

From the first week of school until the last week of my observations, Ms. Max's classroom routine seemed to run in a smooth and controlled manner. Ms. Max describes her students as struggling and views Title I funding as a means for providing additional academic support.

Throughout my time with Ms. Max, she was confident in her decision-making as well as fair and consistent when interacting with students. I began to wonder if she was even aware of the confidence she exuded so as part of the exit interview, I asked Ms. Max to tell me more about her class and the way it was run. The response below begins to layout the ways in which Ms. Max perceived herself and her role in the classroom:

You know there's always that kid that's going to be really challenging, but I don't have those kids this year. Maybe, I'm just more comfortable with my grade level and I know what to do now. Maybe, I'm more knowledgeable about how to handle situations. I feel more knowledgeable and I can kinda' gauge how things are going to turn out. (Interview, Ms. Max, 12/09/2014)

From this conversation, one can see the ways in which Ms. Max begins to reflect on her practice then begins to link her effectiveness and decrease in behavioral problems to her feeling more comfortable and knowledgeable with her job. As such, Ms. Max's level of confidence and knowledge is reflected in her positive perception of self.

Another factor that contributed to Ms. Max's growth in knowledge and confidence was her work and experience in graduate studies. In what follows, Ms. Max describes the ways in which her graduate work has helped to strengthen and improve her teaching abilities:

I think I'm less ignorant because now, I'm not satisfied with everything I do. I think before I might've been because I didn't know any better, but now I think it helps. Now, I know that I can do that better and it's exciting because I *feel* different. I *know* I'm different (laughs) and knowledgeable. (Interview, Ms. Max, 12/09/2014)

Her willingness to reflect upon her teaching not only places herself accountable for her effectiveness in the classroom, it also fuels her need to improve as she gains more experience(s) and knowledge. She recounts her first year of teaching, when she did not think about why she was doing things in particular way with her students. She describes her then self as ignorant because she now realizes and

underscores the importance of reflecting on, as she refers to it, thinking about what she does with the students and, perhaps more importantly, how she does it.

Interview with Ms. Sally

This year proved to be quite the challenge for Ms. Sally. The quotidian stresses every teacher faces were coupled and intensified by the daunting, yet rewarding experience of being pregnant with her first child. On several occasions, she told me how her husband and family were concerned with her stress levels. In the next section, Ms. Sally begins to tell me what it is like for her to teach at a low-income school.

As a Title I school, we are given resources to help out those kids and get them where they need to be because guardians or the parents or whoever is with them is not able to give them that. A lot of my family, after the baby, want me to go to a non-title school (Interview, Ms. Sally, 12/11/2014).

When asked how she felt about moving to an affluent school, Ms. Sally responded with the following:

I like being with these students. I like students who crave attention 'cause I feel like you can work with them easier. They're a lot easier to reach if you're paying attention. If you go to another school that's *not* a title, you're going to have to deal with the *parents*, and isn't that the purpose of being a teacher? To work with the *students*? (Interview, Ms. Sally, 12/11/2014)

In a sense, Ms. Sally provides a counter-narrative for what it is like to work at a school that qualifies for Title I funding. She describes the students as craving attention and uses that as an opportunity to enhance her rapport and effectiveness in the classroom. She thinks that moving to an affluent school would only turn the tables around, leaving her to work with parents craving her attention rather than the students. Ms. Sally believes challenging situations with students are what help make a good teacher. Thus, Ms. Sally's narrative identity correlates with her students, as she believes their successes and failures are a direct reflection of her.

Interview with Ms. Lucy

Ms. Lucy's interview revealed the ways in which her narrative was highly influenced by the school as an institution and teacher culture. In the next section, Ms. Lucy discusses her experiences teaching at low-income school:

I knew that I loved teaching, but you never think of the behaviors. Then I thought, maybe I don't want to do this. Then I thought, maybe I really don't have any control. Maybe it's me, but then they [students] go to other teachers and it's the kids. I mean, yeah, you have some control, but sometimes, it's just who they are (Interview, Ms. Lucy, 12/11/2014)

From her comment, one can begin to see the marginalization occurring within the narrative as she begins to think, "maybe it's me," but then realizes that it's not her, "it's the kids". In this, one can see the ways in which Ms. Lucy's disconnect from her

students has distanced herself in such a way that she feels she has no control over the ways that her students behave.

Conclusion

The school as an institution played a pivotal role in how the teachers framed their narrative identities. The school's implicit expectations further established the norms for the teacher culture as well as things like teachers' perceptions, values, and classroom practice. For example, every faculty restroom door had a poster with a message displayed in large print. The posters' messages all related to cultural deficit perspectives that implicitly influence teachers' perceptions and overall classroom practice. Messages such as the ones just mentioned served as the crux for the ways in which teachers framed their narratives. Arguably, the posters affirmed the notion that working at Title I comes with children who are poor and are from broken homes that lack love and attention. Clearly, such posters and messages are problematic in the ways in which they frame the teacher culture and implicitly influence teachers' narratives, perceptions, and interactions in classrooms.

Perhaps the bigger issue is that interactions in classrooms are not only reflections of teachers as individuals as much as they are reflections of a larger institutionalized system in place to privilege and reproduce ideologies. Moreover, class and race are centrally placed within this institutionalized system where certain ideas are allowable and others are not. This in turn informs the shifts that occur within teachers' narrative identities because it is the institutionalized system that influences what teachers go on to resist and not resist.

Ultimately, the teachers' discourse served as a site where teachers' identities are played out, and also reflected the influences of the school as an institution, teacher culture, and issues of power relations. Subjectivity additionally brought forth the ways in which teachers' made sense of their classroom practice while highlighting teacher and student power relations. Subjectivity or as Weedon (1997) describes "conscious and unconscious thoughts and emotions, which can account for the relationship between the individual and the social" (p. 3) facilitates in the process of how the teachers learn the particular values and beliefs upheld by the school as an institution.

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Negotiating a Democratic Learning Space through Teacher Cultural Narrative

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This study examines 23 in-service teachers' cultural perspectives, as displayed by interactions within a graduate course on diversity at a North American university. The study draws from sociocultural theory that emphasizes culturally responsive pedagogy, and the relationship between lived experience and worldview. An assumption is that, by providing opportunities to reflect on their cultural identities, teacher perspectives may be refocused to meet the needs of different students. Qualitative analyses examine how teachers construct their cultural identities with respect to dimensions such as race, ethnicity, socioeconomic status, and language, as well as how teachers relate these identities to the larger community. Over the course of a semester, teachers began to articulate new understandings of cultural privilege, and to acknowledge the influence of cultural diversity within their school communities. Findings point to the strength of narrative in teacher education for cultural responsiveness.

Keywords: Cultural identity, cultural responsiveness, teacher education

Introduction

Strengthening cultural responsiveness and willingness to engage with issues of diversity is a critical piece of teacher education (Hayes & Juarez, 2012). As defined by Ladson-Billings (1994), cultural responsiveness is a pedagogy that uses “cultural referents to impart knowledge, skills, and attitudes” (p. 382). Cultural responsiveness is therefore a prospective remedy for the mismatch of cultural identities that can occur when the profiles of teachers and their students are wildly dissimilar (Foster, Lewis, & Onafowara, 2003). This paper traces teachers’ cultural identities as demonstrated by interactions within a graduate course on diversity in education.

Theoretical Perspectives

The study draws from socio-cultural theory that emphasizes, first, the criticality of culture and the part it plays in a teacher’s identity and pedagogy, and second, the notion of narrative as means to capture the relationship between lived experience and worldview. Culture, defined by Dewey (1916) is “the capacity for constantly expanding the range and accuracy of one’s perception of meanings” (p. 123). Within the theoretical construct of this study, culture is viewed through the frame of positioning theory, which emphasizes the interactions between self and “other” that shape our social reality. Positioning theory conjectures that cultural identities are not static but rather fluctuate in response to these interactions

(Andreouli, 2010). The assumption of this study is that, through written cultural autobiography and written and verbal dialogue, teachers will come to understand cultural identity and its influence on pedagogical practices and teacher-student relationships. An expectation is that this examination will carry over into the classroom and support a more ethical, equitable, democratic space for diverse students (Bartolomé, 2004) as teachers become more responsive to cultural differences.

Vital to teachers' cultural responsiveness is making the deliberate choice to embrace student difference and assume student competence (Gay, 2000). Engaging teachers in meaningful dialogue can provide a basis for them to clarify and push the boundaries of their own deeply held cultural beliefs (Assaf & Dooley, 2010), beliefs which may stifle cultural responsiveness. The "mutual shaping that occurs as ideas are shared" through dialogue "creates opportunities for individual worldviews to be enhanced" (Stewart & McClure, 2013, p. 95). Articulating one's cultural beliefs through narrative is a dialogic process that similarly engages individuals in (de) constructing cultural identities through the narrative choices they make (Clandinin & Connelly, 2000). Narrative in this study is defined as the whole of the written and verbal exchanges undertaken by teachers throughout the course.

Study Description

This qualitative study documents in-service teachers' unfolding perspectives on the cultural identities they claim for themselves. The study is guided by the question, first, of how teachers construct their cultural identities with respect to race, ethnicity, socioeconomic status, language, and other dimensions of difference, and second, how teachers relate their own cultural identities to the larger community including the students they teach.

Methods

Participants. The study examines the cultural perspectives of 23 in-service teachers (all female) who enrolled in an American university graduate certificate to work with culturally and linguistically diverse learners. Teachers were drawn from rural K-12 school districts; they represent different grade levels (K-12) and subject areas (all core subjects, ESL, Spanish, reading, special education).

The study focuses on teacher interactions within the first course in the program sequence, Development and Diversity, which is taught by the researcher. The course intentionally involves teachers in the exploration of their cultural identities, taking the stance that only then can they "comprehend and appreciate their students' cultural backgrounds" (Ndura, 2004, p. 1). Thus, course texts challenge teachers' perspectives, and emphasize the importance of noticing our own assumptions, biases and understandings when confronted with difference.

Data Sources and Analyses. Data sources include teachers' written cultural autobiographies and verbatim dialogue related to diversity. Data were analyzed using

a grounded theory approach (Birks & Mills, 2011) that incorporated both open and selective coding; and clustered findings by prominent themes arising from the data.

To begin the process of weaving a narrative of cultural identity, teachers are asked to compose a cultural autobiography describing various aspects of their culture and the effect on their lives and teaching. Teachers are asked to describe their personal or individual development; interactions or experiences where they had a newfound understanding of another's culture; and the ethnic, linguistic, racial, socioeconomic affiliations that have been a part of their life, and influenced who they are.

In addition to a cultural autobiography, teachers are asked to extend their narrative through face-to-face and online dialogue with peers. Dialogues are semi-structured (i.e., focusing questions that relate to the current topic are provided). Each dialogue takes place over the course of one week or more. These additional narratives demonstrate teacher capacity for transforming their cultural perspectives through interactions.

For this paper, analyses were limited to two sets of dialogue especially salient to the notion of cultural responsiveness: A discussion of implicit bias in response to results from one or more implicit association tests, and a discussion of explicit bias in response to a video of a social experiment. These discussions occurred near the midpoint and end of the course for these 23 teachers.

Results and Discussion

Dimensions of Culture in Written Cultural Autobiographies

As expressed in their written cultural autobiographies, teachers constructed their cultural identities in terms of race, ethnicity, language, socioeconomic status, religion, and gender - dimensions of diversity specifically mentioned in the assignment. Cultural identity was also defined in terms of unique experiences or perspectives that teachers indicated were of importance. This section presents the individual dimensions of diversity identified. Dimensions are in descending order of frequency (i.e., the number of teachers who included this dimension in their cultural autobiographies).

Race. A majority of teachers (18/23) assigned themselves to one or more racial categories. Thirteen of the twenty-three teachers identified themselves as Caucasian or White, one as Asian, one as Hispanic/Latina, one as Black, and two as racially mixed (African American/Cherokee) European/Native American).

Socioeconomic status. Eighteen of the twenty-three teachers described their past or current socioeconomic status (i.e., blue collar, working class, middle or upper middle class) as part of their cultural identity. However, many teachers also avoided or qualified this terminology, choosing to situate more precisely with regard to status (e.g., "I grew up in a working community... I consider myself a middle class citizen based on the assets I own and my educational background" -T15). Teachers who qualified their status were from low, middle and higher income backgrounds.

Religion. Sixteen of the teachers identified themselves as religious or having a religious background that included Baptist, Catholic, Christian, Evangelical Christian, Hindu or simply “church.” In many cases, religion was described as a strong influence on these teachers’ cultural identities (e.g., I firmly believe that my life has a distinct plan and purpose. I am a teacher because I believe this to be my calling” - T16).

Ethnicity. Less than half of the teachers (9) identified their ethnic affiliation. Among the nine, the following ethnicities were identified: Anglo/English, French, German, Irish, Scandinavian, Scottish, Slovakian, Southern, Welsh. In a face-to-face discussion following the cultural autobiography assignment, teachers referred to the “problem” of naming their ethnic group.

Language. Eight teachers identified their native language and other languages that they spoke well or fluently. One Hispanic/Latina teacher explained, “...my mother tried very hard to keep me grounded, and to keep me true to my culture; by this time, I spoke English most of the time, and sometimes even to her. I would sometimes mix Spanish and English and she would sternly say, “You either speak Spanish or English but not both at the same time” - T5)

Gender. Only two of the teachers specifically mentioned their own gender (female), both in a simple declarative (e.g., “I am a 49-year old female”).

Unique experience or perspective. Teachers, too, chose to describe personal experiences or qualities that did not fit within the other categories of diversity. Teachers wrote, for example, of mental illness within their family and of mothers who modeled a love of reading. Teachers described their passion for teaching, their shyness, their persistence. This emphasis on the personal may be related to the “high value placed on being a unique and independent person” that is one hallmark of the American culture (Leichtman, Wang, & Pillemer, 2003, p. 92). It may also be a reflection of the limitations on fully capturing one’s cultural identity solely in terms of a small number of cultural dimensions.

Summary of Dimensions of Culture

Overall, teachers in this study were more apt to identify with race, socioeconomic status, and religion than with any other dimensions of diversity. However, assigning their race, ethnicity, and socioeconomic status was problematic for many teachers, including those who chose to name one or more affiliations. Encouraging these teachers to move beyond what may be considered an “underdeveloped” sense of cultural identity is viewed as essential to the process of gaining cultural responsiveness (Bender, Negi, & Fowler, 2010).

Cultural Positioning in Written Cultural Autobiographies

Teachers’ cultural autobiographies also demonstrate the ways in which they position themselves within the larger culture. Four main themes depicting teachers’

view of their cultural identities or place emerged from the data, though these categories were not mutually exclusive.

Culturally congruent with the dominant culture. Ndura (2005) found in her study of teachers' cultural identities that, "sometimes, an individual's own cultural identity is so embedded in the core mainstream culture that his or her micro culture is seen as inconsequential or even trivialized" (p. 12). Similarly, the majority of cultural autobiographies analyzed for the current study demonstrated these teachers' belief that they had no culture other than being part of a particular segment of American culture (e.g., "When I think about diversity in terms of my family, there was not much. They are all white, middle class" -T12).

In contrast, three cultural autobiographies demonstrated a different perspective, that of being a cultural outsider (e.g., "...everybody at [name of university] did not appreciate the presence of Black students in that school, not even the teachers" - T2). Teachers who wrote of alienation were from diverse racial categories. In addition, teachers did not express the idea that they were outsiders in all areas of their lives. Instead, they wrote of situations where they could draw parallels to the feelings their students might be experiencing.

Culturally privileged. As teachers reflected on their cultural autobiographies, one conclusion they made was that they had privileges not available to others – privileges in the form of community ties, relative financial security and adult role models who emphasized a strong work ethic, respect for others, and education. Teachers also expressed the idea that since their own cultural autobiography was one of privilege, they owe it to their students to support them in their struggles. One teacher reasoned: "I am teaching children with needs, who may not have someone in their life to expose them to adventures of the world or to hope" (T14).

The idea that we hold a relatively privileged position in society has possible negative effects on our teaching. Zwiers (2007), for example, speaks of the "linguistic enabling" (p. 107) that he found in a seventh grade classroom as teacher expectations of student inability were linked to student opportunities and outcomes.

Changing in response to lived experience. Teacher cultural autobiographies reflected a sense of cultural identity as mutable, primarily as a result of exposure to other places and people through literature, work, migration or travel. As one teacher reported, "I developed a newfound understanding of other cultures through my experience teaching ESL for church" (T10). Another teacher described her move to a more insular community in which "racial tension combined with a southern, rural culture where everyone knew each other since generations back left me an outsider for the first time in my life" - T18). Writing about encounters with new communities and cultures seemed to facilitate teachers' growing cultural awareness.

Free of cultural bias. Cultural bias in teaching refers to behaviors that acknowledge only the contributions and perspectives of the dominant social group

(Strickland, 2000). Cultural bias, for example, influences the choice of literature read class, or the role models displayed. Teachers in this study wrote little about their cultural biases in the autobiography assignment, choosing to focus on their lack of bias or acceptance of diversity (e.g., “I do not judge them [my students] for their race or socioeconomic status; I would only be a hypocrite if I did” - T14; “I have consistently been drawn towards people who are different from me” - T9).

Denying the reality of cultural bias may be seen as a natural defense since acknowledging bias is uncomfortable for most individuals. However, ignoring cultural difference and the perceptions we have may further societal inequities rather than lessen them (Holoien & Shelton, 2012). One teacher touched on this in her concluding remarks: “by viewing people as so similar I think I have failed to appreciate that the beauty of people is in their differences” (T4).

Summary of Cultural Positioning

A majority of the teachers in this study positioned themselves as part of the dominant, privileged culture, sometimes in contrast to the students they teach. On the whole, teachers positioned themselves as responsive to cultural difference and free of cultural bias. Through the development of cultural autobiography, teachers had the opportunity to reflect more deeply on the concept of cultural identity and its influence on their lives.

Teacher Dialogue

Implicit bias. Teachers are asked to assess their implicit or unconscious biases using one of several tests (implicit.harvard.edu), and discuss the implications for themselves and their students. Unlike the earlier cultural autobiographies, teacher dialogue demonstrated the willingness of some teachers to accept implicit biases as both inevitable and a source of learning. The following excerpt from one discussion is representative of this finding:

And because people tend to think of themselves as “normal” or “good,” anything different is viewed as the opposite – bad! This is how bias is made, and, depending on how strong a feeling a person may have, prejudice and hatred. So I wonder, for those of us who do oppress our unintentional instinctive bias and do treat people equally, do we really? Or do we just think and hope we do? (T1)

...I also wonder whether my personal biases may affect the way that I interact with others more than I am aware. Regardless of how accurate the tests were, I think they served their purpose in encouraging us to consider this. (T16)

As the discussion moved from the teachers’ own biases to their classrooms, teachers demonstrated that, even when they do not recognize or openly admit to the

biases they themselves hold, they notice bias in the language or behavior of their students. As one teacher remarked:

I can help students recognize their own bias by their comments made in class... I can use them as an opportunity to teach and reflect. I had a student refer to Muslims as diaper heads in class because her dad used the phrase she admitted. I asked her to think about her word choice and the connotation and how that would make others feel (T10)

The discussion of implicit bias appeared to be an engaging one for teachers, and teachers drew from course materials, their areas of expertise and day-to-day experiences to describe their perspectives.

Summary of Implicit Bias Dialogue

Teacher dialogue demonstrated differences in teacher acceptance of their own unconscious biases. While some teachers considered the possibility, teachers also chose to emphasize the biases of other people, including their students. Teachers showed a willingness to engage with their students on sensitive issues, and to connect course discussions to their teaching. In general, teacher dialogue demonstrated more acceptance of cultural identity and its influence than was evident in their written autobiographies.

Explicit bias. Teachers were asked to view and discuss a video related to a social experiment conducted by American teacher Jane Elliott. This “blue eyes/brown eyes” experiment examines how students' beliefs about themselves as successful learners may be dependent on whether or not they are part of the dominant group. One teacher rejected the relevance of the experiment, suggesting that cultural bias is not a significant part of the current social climate:

In a time when discrimination and hate was prevalent it may have seemed necessary to conduct an experiment such as this one. Schools have been integrated for so long that our students do not see the difference between themselves except maybe for language differences and socioeconomic differences. (T13)

Teachers were uncomfortable with the experiment depicted in the video but the majority also saw it as an important learning experience, explicitly linking the idea of cultural privilege to student performance (e.g., “A two-day experiment of experiencing both inferiority and superiority made so much difference. All I can think after seeing this is how must a lifetime of experiencing either inferiority or superiority affect someone?” - T12).

Several teachers recognized the limitations that their individual cultural identities impose on their worldview and ability to empathize (e.g., “As much as we long to understand that or think we do understand that as a white woman in the middle class I know that it isn’t something I can fully understand” (T8). This piece of

dialogue is indicative of teachers' emerging ease with referring to race, and with describing race as a socially powerful concept.

In some instances, teachers responded to the feelings engendered by the social experiment shown in the video by identifying themselves as a possible agent of social change (e.g., I remember the little girl saying their group did poorly because they just kept thinking about those collars they had to wear. From just watching, I want to be a teacher who removes those collars!" -T7; "How can we become more aware of our own biases and prejudices and what can we do to change them?" -T8). This discussion demonstrates recognition among these teachers that we all play a part in creating and upholding inequities. It contrasts with the cultural autobiographies written at the beginning of the semester in that recognition.

Summary of Explicit Bias Dialogue

Overall, teacher dialogue demonstrated an understanding of the influence of cultural bias on learning. The effect of the social experiment on student performance resonated with teachers and they were able to make connections to their own classrooms. A majority of teachers responded by acknowledging their privilege in society and their power and responsibility as teachers.

Conclusions

This study examined teachers' perspectives in relation to the construction of cultural identity demonstrated within a graduate course on diversity in education. Of special significance is the opportunity the course afforded for extending cultural awareness through written and verbal interactions. Limitations of the study include those imposed by the constraints of the course assignments and course length. Assignment instructions framed teacher discussions in particular ways that might not occur in the absence of those instructions. Although the ten weeks of the course were long enough for teachers to develop the trust demonstrated in their dialogue, a second semester would have allowed for a deeper understanding of outcomes for their students. Nonetheless, findings point to the strength of narrative in teachers' recognition of cultural identity and difference.

Teachers initially struggled with where to situate themselves in terms of race, socioeconomic status and ethnicity, and believed themselves to be relatively unbiased. On the whole, teachers took for granted their cultural identities as typical of their communities. Teachers took for granted, too, the ways in which aspects of our diversity position us as privileged or its opposite in society. Through course-mediated dialogue, teachers began to articulate new understandings of cultural privilege and inequities, and to acknowledge the influence of cultural diversity within their school communities.

Given the predictability of social disparity, furthering cultural responsiveness through teacher professional development is an important consideration. This study helps us understand the complexities of learning to create a space for difference in

schools. It documents the process of teachers uncovering their own cultural perspectives; and recognizing the influence on their teaching. Comfort with cultural identity is a step in the process of viewing “cultural difference as a rich source of learning opportunities rather than a threat to classroom cohesion” (Ndura, 2004, p. 16). In general, teachers in the study exhibited an increasing level of comfort with explicit discussions of sensitive issues related to bias, including issues of race and privilege. Negotiating this critical dialogue is part and parcel of a democratic school environment. A conclusion for teacher educators is to embrace similar assignments and conversations as a means to extend teacher insights and, ultimately, responsiveness to cultural difference.

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Linguistic Identities and Pedagogical Practices: Transnational Bilingual Teachers

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This ethnographic study explored how the linguistic practices of seven bilingual transnational teachers shape their pedagogy within public education on the U.S.-Mexico borderlands, the frontera (Anzaldúa, 1987; Staudt, 2008). Within a transnational context, the histories of teachers' multiple identities were analyzed drawing from theories of Funds of Knowledge (Moll, Amanti, Neff, & González, 1992; González, Moll, & Amanti, 2005), which value the historically and culturally developed pedagogies of the home. Data included interviews, observations, and artifacts. Findings showed the intertwining of language and identity in practitioners' narratives and practices. Within the borderlands, bilingualism and biliteracy practices illustrate both structure and agency. Intersections between language, culture, and identity were central to the study. Bilingual educators benefit from practice that incorporates the full range of linguistic repertoires.

Keywords: Ethnography, bilingual teachers, transnational teachers, borderlands, identity

Este estudio etnográfico exploró cómo las prácticas lingüísticas de siete maestras bilingües transnacionales dan forma a su pedagogía dentro de la educación pública en la frontera México-Estados Unidos, la frontera (Anzaldúa, 1987; Staudt, 2008). Situadas en un contexto transnacional, se analizaron las historias e identidades de las docentes, considerando un marco teórico de capital cultural (Moll, Amanti, Neff & González, 1992; González y Moll, Amanti, 2005) que valora los conocimientos históricamente y culturalmente desarrollados en el hogar. La recolección de datos incluyó entrevistas, observaciones y artefactos. Los resultados demostraron el entrelazamiento del lenguaje e identidad en las narrativas y en la práctica docente. Dentro de las zonas fronterizas, el bilingüismo y la lectoescritura en dos idiomas ilustran tanto estructura como capacidad de desplazamiento. Las conexiones entre lengua, cultura e identidad fueron fundamentales en este estudio. Los educadores bilingües se benefician de una práctica docente que incorpore toda la gama de sus repertorios lingüísticos.

Palabras clave: Etnografía, maestros bilingües, maestros transnacionales, la frontera, identidad

Purpose

The rationale for this study was to investigate how bilingual practitioners' linguistic profiles influence their pedagogical practice. This ethnographic study aimed to discover how dual language teachers developed self-knowledge and views about

learning and teaching. Extensive interviews and observational data were explored in order to understand how linguistic repertoires shaped K-2 bilingual educators' pedagogy. The focus was on practitioners who are bilingual/biliterate in English and Spanish and teach in the context of public education at the elementary level on the U.S.-Mexico border region.

This research is situated in a U.S.-based context where Latinos are the largest minority public school population (K-12) and Spanish is the most common language other than English (Prieto, 2009). Educating Latino children is a pressing issue as this population is expanding in the U.S. (Rong & Preissle, 2009). García and Kleifgen (2010) convey that, since 80% of emergent bilinguals are Latinos, the meeting point of language use and educational opportunities should be addressed. Regarding language use, analysis of census data showed that most Latinos have lost fluency in Spanish by the third generation (Gándara & Contreras, 2009). Bilingual education is a useful pedagogical tool that addresses the learning needs of diverse student populations (García, 2009; Hornberger, 2004; Pérez, 2004).

There is a recent trend in U.S. bilingual education to encourage dual language instruction, pushing teachers to follow an agenda which promotes bilingualism and biliteracy (Palmer & Martínez, 2013). Dual language programs integrate native English speakers and speakers of another language, providing instruction in both languages for all students; two-way immersion programs promote bilingualism and biliteracy, grade-level academic achievement, and positive cross-cultural attitudes and behaviors in all students (Center for Applied Linguistics, 2013; Christian, Montone, Lindholm, & Carranza, 1997; Lucero, 2010). Collier and Thomas (2009) describe that in dual language programs, teachers support their students socioculturally through a bilingual/bicultural curriculum, providing a context for students to develop cognitively, linguistically, and academically through both languages for at least six elementary school years.

Theoretical Framework

Adopting a sociocultural approach to understand the formation of identities, literacy practices (NLG, 1996; Street, 1984; 1993), and the continua of biliteracy (Hornberger, 2004), this study examined the social identities of Latina bilingual-certified teachers and their pedagogical practices along the U.S.-Mexico border. Teachers' linguistic repertoires were positioned within a Funds of Knowledge perspective (Moll, Amanti, Neff, & González, 1992). The focus was to explore how female bilingual-certified educators experienced the relationship between their identities and agency as bilingual, biliterate, and bicultural professionals teaching in dual language programs within the U.S.-Mexico border context.

Linguistic Identities and Pedagogical Practices

The following overarching research question is addressed: What are the linguistic identities and pedagogical practices of female Latina K-2 dual language teachers along the U.S.-Mexico *frontera*? The subquestions include:

- Linguistic Identities:
 - (1) What are the linguistic backgrounds of Dual Language (DL) teachers on the border?
 - (2) How do DL teachers use their bilingualism/biliteracy in the elementary classroom?
- Pedagogical Practice:
 - (3) What is the preferred language of instruction for Latina DL teachers?
 - (4) Why do DL teachers prefer to teach in Spanish, English or both?

Methodology

Research Design

The research design of this study is ethnography (Barton & Hamilton, 2000). This methodology is appropriate to examine the linguistic identities of teachers since ethnographic work focuses on the everyday meanings and uses of literacy in specific cultural contexts. According to Heath & Street (2008), in language and literacy studies, ethnographers most often choose classrooms as their focus. Ethnography is suitable to examine how teachers' identity and language practices are intertwined. Dyson and Genishi (2005) articulate that in language and literacy studies in the interpretive tradition, researchers are interested in how teaching and learning happen through social participation. Moreover, many contextual actors matter in language use, among them the purpose for communicating, the language being used, and the demographic qualities of participants including age, gender, culture, and social class.

Data Collection

Data collection consisted of ethnographic methods which included life history interviews with each participating teacher, and classroom observations in all seven K-2 dual language classrooms. These observations were documented by writing extensive field notes (Emerson, Fretz, & Shaw, 1995), integrating thick description. Following Seidman's (2006) three-interview series as a guide, interview one was focused on the life history to establish the context of the participants' experience; interview two focused on the details of the teaching experience to allow participants to reconstruct the details of their experience within the context in which it occurs; interview three was about the reflection on the meaning of their teaching experience. Three in-depth semi-structured life history interviews were conducted with each teacher; the focus was the linguistic profiles of bilingual teachers. The interviews were audio recorded for analysis purposes.

Data collection consisted of (a) 21 in-depth interviews with the dual language teachers; (b) classroom observations focusing mainly on teachers' language use; and

(c) collection of artifacts/documents (e.g., photographs; school newsletters, brochures, newspapers, flyers, schedules, advertisements for school events). Weekly classroom observations lasted 15 weeks, the seven classrooms were observed periodically, once a week on average. This time in the field during the fall semester of 2013 was dedicated to participant observation, informal interviewing, artifact collection. The focus of the spring semester of 2014 was member checking with the seven participating teachers.

Data Analysis

Dyson and Genishi (2005) describe data analysis as the process in which one transforms data including field notes, interviews, and artifacts into findings. I began such process by closely reading the transcribed interviews to write reflective memos, which led to preliminary coding of all data, as I thought about how the literature related the data. The twenty-one interviews were transcribed using software (Gear Player), and I translated interview and observational data from Spanish to English as needed. After the initial open coding, analytic codes were developed to group pieces of data into categories of relevant information in order to address the overarching research question guiding the study. When many examples are analyzed, common threads or themes are found, meaning some of the categories and subcategories frequently recur (Dyson & Genishi, 2005) Themes were identified by using a manual color-coding process of data. Data were analyzed in light of the research questions and theoretical framework guiding this study.

Context and Participants

This study took place among K-2 dual language teachers in a public school district in Texas. This is a small local district, consisting of five elementary schools, two middle schools, and one high school; some of these schools are located in semi-rural areas. The teachers in this study work in the smallest elementary K-5 school, *La Escuelita* (all names are pseudonyms), where there is one strand of the dual language program model. The school district is located in a *colonia*, which implies its location on the outskirts of town, with a high level of poverty and a high presence of immigrants, although the majority of the children are U.S. citizens. The U.S. Census Bureau (2013) provides the following demographic data about *Desierto Esperanza* (pseudonym), the small Texas city where the research was conducted: of 6,321 persons, 90.8% are of Latina/o origin; furthermore, 80% of the population speaks a language other than English at home, mostly Spanish. The persons who are living below the poverty level comprise 24% of the community. The purposeful sample included seven participants who were selected because they were Mexican-origin Latinas, Spanish-English speakers, DL educators at the early elementary levels (K-2) in a small school district in the El Paso region. For each grade level, two teachers were partnered, one teacher provided instruction in Spanish while another one taught in English.

Findings

Key findings showed the intertwining of language and identity in practitioners' narratives and practices. This piece explored the linguistic backgrounds of DL teachers on the borderlands which were shaped by country of origin and languages, schooling experiences, and transnationalism. Data illustrated how teachers constructed different identities for themselves when they used language in different contexts. The national origin of the seven teachers was divided between Mexico and the U.S. Four teachers were born in the U.S., three in El Paso and one in California, while three of them were born in Mexico, two teachers in the border town of Ciudad Juárez and one in Acapulco, México. When the teachers talked about their country of origin and the languages they grew up with, they also self-identified as Mexican or Mexican-American. Three teachers, Miranda, Felicity, and Marisol described themselves as Mexicans, two of them having been raised and schooled entirely in Mexico and one schooled in the U.S. who communicated in Spanish at home. The four teachers who self-identified as Mexican-Americans, Andrea, Diana, Cassandra, and Marissa had Mexican parents and had been schooled in the U.S., and for two of them the language of communication at home was Spanish; for the other two it was English.

Regarding schooling experiences, three of the seven participating teachers, Andrea, Diana, and Miranda were enrolled in transitional bilingual education programs in the U.S. during elementary school. There were two U.S.-based teachers, Cassandra and Marissa, who did not receive any type of bilingual education instruction. Felicity and Marisol received their elementary and secondary education entirely in Spanish in Mexico. Transnational teachers have the ability to go back and forth to the country of origin. In Jiménez's (2000) study about how identity influences language and literacy development, results indicated transnational students and teachers were influenced by their borderland experiences; their identities were connected to their status as bicultural, bilingual, and biliterate persons. Two focal teachers were part of cross-border families (Vélez-Ibáñez & Grenberg, 1992) themselves. Andrea as a child lived in Juárez and would come to school to El Paso during her early schooling years; her family moved to El Paso thereafter. Marisol was also part of a cross-border family as an adult; she would cross from Juárez to El Paso to attend English as a Second Language (ESL) classes at a community college. In this study, the bilingual teachers' linguistic resources included varieties of Spanish and English.

Situated in sociocultural theory, this research explored the identities and practices of bilingual Latina teachers working with young Mexican American children. We can learn from the individual and collective stories with the ultimate goal of identifying strengths that can better inform bilingual teacher preparation and practice by paying particular attention to the linguistic histories of bilingual teachers' multiple identities. Language learning, language use, and ideas about speakers of a given language are strongly shaped by the family environment, and schooling, and whether one has a closer connection to Mexico or the U.S., or easily navigates between both worlds. The levels of bilingualism in the seven teachers covered a broad range, even

when they taught at the same public school with the same Texas issued credentials. González (2005) also found that within the borderlands, ideas about languages are neither uniform nor fixed. Drawing on teachers' personal and professional biographies, as well as institutional and cultural values and attitudes, identity offers a more complex way of thinking about teaching (Benson & Cooker, 2013).

Teachers' linguistic identities were not limited to being Mexican or Mexican Americans, their identities proved multiple and constantly negotiated as their linguistic repertoires in English and Spanish varied widely. The teachers ranged from being closely tied to Spanish and Mexico to being more identified with the U.S. and English. Within the context of the U.S.-Mexico border, varying degrees of bilingualism and biliteracy development result from constant meaningful experiences with two languages. Furthermore, the *frontera* provided ample opportunities to engage in two languages throughout the community. Language learning, language use, and language ideologies were shaped by the family environment, schooling experiences, and transnational trajectories. The levels of bilingualism and biliteracy in the seven teachers covered a broad spectrum, although they held the same teaching credentials. Identity development is closely tied to the context of language learning.

Discussion

This study generated important findings applicable to dual language programs and classrooms. The importance of adhering to a structure program model (Lindholm-Leary, 2001; 2005) presupposes the equal distribution of time and resources are determining factors in student learning. In practice, DL teachers negotiated and decided the distribution for time; at the same time, they were language resources. In some cases, the DL program showed limitations in teachers' proficiency of Spanish because Spanish was being spoken with mispronunciations or limited vocabulary. Although most participating teachers agreed upon the goal of biliteracy, there may have not been enough opportunities for all students to become biliterate, due in part to the lack of materials and the interpretation of the program at *La Escuelita*.

García (2009) discusses that communicative practice of U.S. Latino communities draw on both their linguistic knowledge of the Spanish language and their cultural knowledge of the U.S. The narratives and pedagogies implemented by the bilingual teachers in this study exemplify this merging of linguistic and cultural knowledge to inform teaching culturally and linguistically diverse student populations. It's significant to consider these bilingual-certified teachers received very limited coursework or professional development on how to develop their biliteracy skills; participants reported not having received specific courses for learning or teaching Spanish literacy in their teaching preparation programs in the U.S. (Fuentes, 2015). Researchers and advocates in the field of bilingual education have voiced the need for specific development and research in biliteracy in the U.S. (Flores, Hernández Sheets, & Riojas Clark, 2011). It seems that teacher preparation programs do not recognize the importance of biliteracy and Spanish skills and these areas get insufficient attention

in the preparation and development of bilingual teachers. Biliteracy development for teachers is also an important step for preparing and retaining qualified teachers (Flores et al., 2011).

Based on the findings, it is argued that within the context of the U.S.-Mexico border, bilingualism and biliteracy are the result of countless meaningful experiences with two languages. Some of the meaningful experiences that are particular to border residents and were embedded in the participants' linguistic identities included having and visiting Spanish-speaking family members living in Mexico, namely grandparents and siblings, like in the case of Diana, Andrea, and Cassandra. Another common practice was to live on the Mexican side of the border and attend school in the U.S., either as a child or as an adult, as experienced by Andrea, Felicity, and Marisol. In the case of Marisol, for a period of time she lived in the U.S., but kept commuting to Mexico to work as a school teacher. Most of the participating teachers, six out of seven, had a concern for raising bilingual children to varying degrees; they ultimately saw bilingualism as an asset. Furthermore, the *frontera* (Staudt, 2008) is fertile ground for bilingualism and biliteracy to develop since there are ample opportunities to engage in two languages.

Conclusion

Language learning and language use are strongly shaped by the family environment and schooling, whether one has a closer connection to Mexico or the U.S., or easily navigates between both worlds. The levels of bilingualism in the seven participating teachers covered a broad range, even when they taught at the same public school with the same Texas-issued credentials. González (2005) also found that within the borderlands, ideas about languages are neither uniform nor fixed. The linguistic practices of Mexican-origin Latina dual language teachers on the border illustrated the dynamics of structure and agency. Social approaches to language education research have reconceptualized language identities as multiple, dynamic, and contested. For women of Mexican-origin, including the participants, negotiating multiple identities is embedded in the continuum of daily life (González, 2005). The participating teachers illustrated how identity development is an important outcome of language learning, and the context where this learning takes place. The linguistic identities of the seven bilingual teachers were reflected in their pedagogical practice within a dual language setting. The findings were helpful to expand our vision about how teachers construct different identities for themselves when they use language in different contexts. The intersections between language, literacy, and identity were central to the study, thus, suggesting that bilingual educators benefit from preparation and practice that incorporates the full range of teachers' language and literacy repertoires.

This inquiry provides the basis to argue that both future bilingual teachers and practitioners should be encouraged and supported to discover and research the Funds of Knowledge found in bilingual borderland communities. This study shed light on in-service bilingual teachers' identity and practice and strongly identifies ample

opportunities to contribute to both preparation and practice that integrates identity formation, access to developing academic Spanish skills, and deep understanding of the structure and implementation of bilingual education models. This research drew from self-reported data and the observations of teachers' practice in DL classroom which are complex learning environments. Although the participants taught in English-Spanish bilingual programs, findings from this study could reflect the experiences of DL teachers who work in other languages besides Spanish and English. This scholarly work aimed to understand teaching practices, with the goal of contributing to the reframing of bilingual education, and the preparation and retention of teachers.

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A Conceptualization of Transfer for L2 Multilingual Writing from a Translingual Lens: Codemeshing as Evidence of Transfer

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Translingualism offers a new orientation to linguistic practices in composition as always stemming from a context and thus, as dynamic and consisting of a continuously developing linguistic and multimodal repertoire (Canagarajah, 2013; 2015; Horner et al., 2011; Lu and Horner, 2013). However, SLW scholars have criticized these translingual approaches to understanding linguistic practice, arguing that they don't offer practical ways to help language learners, especially those in the first stages of learning a new language (Atkinson et al. 2015). I will address this criticism by arguing that codemeshing (combining knowledge of languages in writing from a translingual perspective) is evidence of transfer of learning (Canagarajah, 2011), and thus it should not be avoided in the writing of emerging L2 users.

Key words: Translingualism, transfer, codemeshing, L2 writing.

Codemeshing, the negotiation of languages and modes of communication in writing, and an integral notion of translingual writing, evidences transfer of knowledge and thus, learning of writing. For the purpose of this presentation, L2 and multilingual writing are used interchangeably to refer to writing performed by users of English whose main language for literacy development was not English. My ultimate goal is to argue that L2 writing pedagogies could be reinforced by translingualism, an approach that explains more accurately actual writing practices as always involving the negotiation of diverse semiotic resources, by promoting the use of codemeshing and, thus, the transfer of learning.

It is well known that number of multilingual students (also referred to as L2 writers) continues to increase in North American universities; therefore, there is an urgent need to respond to these demographic changes with writing pedagogies that allow them to grow as student writers in practical ways.

The question of learning how to write intrinsically relates to the notion of transfer (generally understood as the application of knowledge learned in one setting to a new one) (Yancey et al., 2014). Investigating what constitutes transfer of learning implies a better understanding of learning itself and, therefore, the possibility of implementing adequate pedagogies in the classrooms.

From a Second Language Writing (SLW hereof) standpoint the notion of transfer has mostly been addressed as the influence of a learner's L1 knowledge and skills on L2 learning and performance and as a negative outcome or interference of the L1 in L2 performances (DePalma & Ringer, 2011) has resulted in pedagogies that

encourage L2 writers to avoid all traces of their L1. Rather than encouraging L2 writers to keep learning, these constraints in writing hinder their performances. As Kubota (1998) claims, avoiding differences (and thus, negative transfer from this view) in rhetorical patterns between the L1 and the L2 in L2 writing has been the major concern of Contrastive Rhetoric, with direct consequences in SLW pedagogies. Although Kubota stated that only “if similar rhetorical structures are present across cultures, positive transfer could occur” (1998, p. 75), I argue that L1 influences on L2 writing, whether they are rhetorical or linguistic and disregarding the level of similarities between the languages at stake, depict transfer of learning always in progress and, as such, are opportunities to develop it. In this sense, Canagarajah points out, “the ‘deviations’ from a language that we see in the usage of multilinguals might be cases of positive transfer rather than negative interference” (2011, p.413).

In their 2012 study, Kobayashi and Rinnert refer to Cook’s term of multicompetence (“the compound state of a mind with two grammars”, 1992), which calls, in their opinion, for a better interpretation of transfer because, “while recognizing crosslinguistic influence, Cook (2002) argues that there is no movement of linguistic elements from one part of the mind to another. Rather than separate systems with clear boundaries, he conceptualizes L1 and L2 (interlanguage) as merged or overlapping systems” (p. 103).

These conceptualizations of transfer in L2 writing are limited to the cognitive dimension of the phenomenon, overlooking the social and ecological aspects that impact learning processes, and as DePalma and Ringer contend, “ignoring the agency of writers” (p. 138), which, at the same time generates in Matsuda’s words “a static theory of L2 writing” (1997, p. 242-244 in DePalma & Ringer, 2011, p. 137). To account for these issues, DePalma and Ringer propose the term “adaptive transfer” for both L1 and L2 writing, which they define as “a conscious or intuitive process in which composers apply and reshape their writing knowledge and experiences in order to negotiate new and potentially unfamiliar rhetorical tasks” (2011, p.141). DePalma and Ringer recognize the “multilingual” nature of transfer since, they claim “writers have the agency to draw from among a variety of discourses and language varieties” (p. 141), but they also state that “adaptive transfer” does not “treat every deviation from Standard Written English as a sign of agency” (p. 144). However, as I will further explain, whether or not writers deviate from SWE, they are already engaging in translingual practices (Lu & Horner, 2013).

Because the notion of “transfer” has received more attention within the fields of educational psychology and composition studies, I will propose a conceptualization of transfer for L2 writing that takes into consideration principles from DePalma and Ringer’s adaptive transfer and other educational psychologist and composition scholars but that, first and foremost, is rooted in translingualism. In fact, Leonard and Nowacek (2016) argue that “transfer scholarship might be informed by a translingual approach to composition in two main ways” (p. 260).

First, in relation to language ideologies, transfer studies could investigate why attitudes towards linguistic diversity are more tolerant in FYC than in subsequent courses. Second, the nature of “transfer” itself is informed by translanguaging, since “language difference as a locus of meaning rather than a problem (...) transfer researchers might reorient their understanding of what has caused a transfer attempt to fail—and what, in fact, constitutes failure” (p. 260). The conceptualization of transfer for L2 writing that I propose goes in line with their arguments, as examples of codemeshing will show.

While the notion of transfer is being revisited in the context of L2 writing, an approach to composition that directly implicates L2/Multilingual writers, translanguaging, is emerging in North American contexts to provide theoretical and practical answers to the increasing changes in student populations. However, this new orientation to writing hasn't been taken up optimistically by SLW scholars.

In fact, Atkinson et al. (2015) addressed the concerns created, they claim, as the result of the conflation of SLW and translanguaging. As a response to this letter, Canagarajah's piece *Clarifying the Relationship between Translingual Practice and L2 Writing: Addressing Learner Identities* (2015) discusses (and answers) the criticisms described from a SLW perspective.

Atkinson et al. define SLW as “an international and transdisciplinary field of study that is concerned with any issues related to the phenomenon of writing in a language that is acquired later in life” (2015, p. 384). Studies from a SLW perspective frequently rely on Contrastive Rhetoric, therefore, assuming that writing in one language is intrinsically different from writing in a second language. While the trajectory of SLW as a disciplinary area goes back to the 1960s when ESL was consolidated as a field and Contrastive Rhetoric was first established by Kaplan (around 1966), translanguaging stands as a novel “work in progress” (Matsuda 2014, p. 478) approach to composition¹. Translanguaging, “emphasizes the fluidity, malleability, and discriminatory potential of languages” and, therefore, it challenges language and writing ideologies related to the assumption of monolingualism and the use of standard norms by calling on “a more agentive use of various language resources in constructing and negotiating meaning, identity, and even larger ideological conditions” (2015, p. 384) in all composing practices.

Some of the tenets of translanguaging, as described by Lu and Horner (2016, p. 208) are the following:

- Language is performative, “not something we have but something we do” (p. 208)
- All decisions on language use inform and are informed by the contexts in which they take place as well as economic, geopolitical, socio-historical and cultural factors,

¹ This orientation to language diversity in writing was introduced by Horner et al. in 2011 (Canagarajah 2015, p.5).

- “Difference as the norm of all utterances”, which are “acts of translation inter and intra languages, media, modality” in what seems adaptations to dominant conventions or deviations (p. 208).

Finally, it is important to mention that translingualism differs from multilingualism in its view of linguistic practices as emerging from contexts rather than discrete systems that can be isolated and systematically measured.

Another criticism coming from SLW scholars is that a translingual approach does not take into consideration the fact that multilingual or L2 students might want to abide to norms considered standard for practical reasons and thus, as Ruecker claims, translingualism might be “delaying students attempts to learn standardized language varieties” (2014, p. 116 in Canagarajah 2015, p. 11). Canagarajah addresses this criticism by saying that, from a translingual approach, standard varieties are understood as social constructs and they are deconstructed in the classroom in order to understand how social norms became to be dominant (p. 11). In this regard, a translingual approach would “ask students to explore ways by which they might engage in fertile mimesis and critical agency in recontextualizing all forms of English, including those recognized by some as standard and those not” (Horner & Lu, 2013, p. 34). Rather than teaching student writers the norms of a standard variety, an L2 writing pedagogy informed by a translingual approach would help them learn how to negotiate those norms as well as their rationale behind and diverse forms of reception.

Most importantly, Atkinson et al. claim that, because translingual writing attends to the use and practices of an individual’s linguistic repertoire, it has not addressed the needs of *emerging* L2 writers (2015, p.384).

Codemeshing as Evidence of Transfer

It still seems unclear for SLW scholars how concrete pedagogical translingual practices can help L2 writers improve their writing. Due to the fact that languages are seen as fluid and continuously subject to variation, a new understanding of competence and proficiency is necessary. From a translingual approach, learners are language users and vice versa. Therefore, mastery in linguistic practices is assessed as appropriate responsiveness to diverse situations and the creative use of linguistic differences as resources in meaning-making activities. To address this criticism, I will explain that codemeshing (a form of translanguaging in writing) (Canagarajah, 2011) evidences transfer of learning and thus, how its use could be implemented in L2 writing courses.

The idea of codemeshing is akin to “translanguaging”, a term that originated in the tradition of bilingual education (García, 2009), which is defined as “a naturally occurring competence that multilinguals perform in daily communicative practices, by which they integrate languages and modalities in their learning to enhance it” (Canagarajah, 2011, p. 401-402). Translanguaging is based, according to García

(2009) on a dynamic and recursive model of bilingualism. Dynamic because it “refers to language practices that are multiple and ever adjusting to the multilingual multimodal terrain of the communicative act” (p. 144) and recursive “because it reaches back to the bits and pieces of ancestral language practices, as they are reconstituted for new functions and as they gain momentum to thrust forward towards the future” (145). García’s translanguaging, thus, implies an understanding of language as action (2014) that necessarily encompasses knowledge from what from a monolingual perspective we refer to as separate languages. The following example shows how a kindergarten child develops her linguistic knowledge, imperfectly (bigger > “mas grande” not “*grander”) and progressively (“*grander” is a step previous before learning “más grande”):

Teacher: This tree is bigger. That tree is smaller.

Adriana: [Tries out under her breath]. This tree is *grander*

(9/23/2007) (García, 2009, p. 156)

This understanding of “translanguaging” as action goes hand in hand with a translanguing orientation to writing. In this regard, genres are, in Bazerman’s words, “not just forms. Genres are forms of life, ways of being. They are frames for social action. They are environments for learning” (p. 19) which, therefore provide an exigency for transfer as Nowacek claims (2011, p. 28) . Codemeshing is, according to Canagarajah, “the realization of translanguaging in texts” (2011, p. 403). As a practice deployed in translanguing writing, codemeshing is also a learning strategy that allows a writer to negotiate her linguistic repertoire and, as such, evidence of transfer of learning. The examples from one of Canagarajah’s students, Buthainah, show how she strategically moves beyond the modality/one language monolingual assumption (translanguages/codemeshes) in her literacy narrative writing.

- Example 1: “Our first exposure to real English was at that airport. The man said *beaucoup de choses* that I could not understand”.
- Example 2: “At that time, my dear reader, I have not learned English in school yet since English was required to seventh graders and beyond; and I was in sixth grade ☺”

Her reflection accounts for how she is codemeshing languages and modalities: “Symbols work as another way of expressing myself. I used Arabic, poems, French, and now symbols. Limiting myself to one language is—ironically—limiting . . . But, experiencing more than one language, we are able to express ourselves in different ways or the best way. So, symbols serve as another “language” that words may not be the best tool to express” (p. 405).

- Example 3: “As I type each word in this literacy autobiography, storms of thoughts stampede to be considered and mentioned” (p. 407).

Referring to this expression, she explains: “it provides the readers of a visual for what I felt at that time. I do not see why only bulls stampede—this verb can be

used figuratively as well. I do not think that this is an issue of native speakers of English, I think that it is a stylistic choice” (p. 407).

Buthainah deploys interactional strategies in her writing, which allow her to negotiate meaning with readers. In her own words,

“I really do respect the readers of my paper. And I know that there will be different interpretations of my text. However, acknowledging this fact and informing the reader that I-as the author-know that they exist and that they are different thinkers and intellectuals than I am is a gesture of respect” (p. 408).

It is important to notice that, as Canagarajah explains, form (grammatical accuracy) is not a priority for Buthainah if it is hindering meaning, because multilinguals acknowledge that writing is multimodal, that meaning is co-constructed and there are “ecological resources” that work as “cues for interpretation” (p. 413). In addition, it is important to notice that Buthainah is willing to accept the fact that there are mistakes in her writing, for example, misspelling “verses” as “versus”. As she herself explains,

“I am quite embarrassed about this error (and another mistake below). I had multiple drafts of this essay, but did not notice this error. Of course, if I noticed it, I would have corrected it. I could have misspelled it, and the Word document auto-corrected it. I was so engaged in developing the content that I did not notice it” (p.414).

A Conceptualization of Transfer for L2 Writing from a Translingual Approach

These examples demonstrate her ability to repurpose/reshape and transform her previous knowledge (on different genres and their conventions) and the use of different codes (Arabic, French and English) and modes (visual, linguistic). By codemeshing strategies, she is also performing her agency by experimenting with language and writing and thus, expanding on her knowledge of writing (p. 405), for example, by being “sensitive to the capabilities of the audience in negotiating her text” (p. 403) and assessing her readers’ uptake of her codemeshing strategies. As Rounsville et al. argue, the ability to understand prior resources and knowledge is one of the “hallmark strategies that effective writers bring with them to any new writing context” (2008, p. 98). Strategies of codemeshing require the writers to connect in meaningful ways their prior knowledge (on writing, languages, modalities) to new writing situations. In addition, codemeshing implies, in Reiff and Bawarshi’s (2011) words, “boundary crossing” behavior, since the writer explicitly negotiates her prior knowledge and readapts it in different writing scenarios.

By looking at the types of knowledge that she brings to her writing in English by codemeshing, we can conceptualize the notion of transfer in L2 writing as:

- A dynamic process of transformation in accordance with DePalma and Ringer’s adaptive transfer (2011; also in Yancey et al, 2014) that affects

the individual and changes their identities as well as the relationship between herself and the social activity in line with Beach's idea of "consequential transitions" (defined as developmental changes in an individual, the activities in which she engages in or both that allow for knowledge construction, 2003, p. 55). The writer constructs her text in relation to specific ecologies and social contexts by interacting with/in them, thus building relationships with participants in the process (readers, reviewers and other resources). For example, Buthainah writes for a class, for her classmates and teacher, developing relationships with them stemming from and allowing for the production of her writing. She treats "writing as social action" (2009, p. 411). By codemeshing she discovers the meaning of her literacy experiences in Arabic, French and English.

- Transfer involves "constancy with change" or finding similarities between two writing situations but also contradictions (Beach 2003, p. 39) and thus, assuming the situatedness of writing and genres as spaces for negotiation. Buthainah is familiarized with the conventions of different genres and, at the same time, of how cultural, religious and other factors influence the patterns of language use and genre conventions.
- Because every writer's linguistic repertoire is unique and responds to readers in particular ways to accomplish specific purposes, transfer of knowledge is divergent and idiosyncratic (dePalma, 2015). Two writers do not transfer the same knowledge to the same situation, everyone's previous knowledge and unique literacy experiences will shape their uptake and genre performance.
- Transfer is imperfect, since transferred knowledge might apply to one specific situation but not to another one and readers' uptakes determine the trajectory of the genre. This idea goes in line with Nowacek's argument that "A robust theory of transfer must acknowledge and account for frustrated as well as for successful integration experiences" (2011, p. 41). In this regard, as Canagarajah states in relation to B'S writing strategies, "Her views (...) are not settled and final. As her positions are unresolved, she would benefit from expert guidance" (p. 414) because "choices are not always clear-cut" and "there is always an element of risk-taking in rhetoric" (p. 414).
- Transfer is multidirectional, since multilingual writers use their knowledge of diverse languages and language varieties, registers and language usage, genre patterns and modes of communication.

Implications for the L2 Writing Class

In order to develop pedagogies for the L2 writing class, it is essential to design curricula that consider a conceptualization of transfer of that correlates to how actual writing practices take place. Composition practices always involve negotiation and thus, transfer of previous knowledge that, is, in many cases, hard to pinpoint, as argued by Wardle (2007). Codemeshing as evidence of transfer allow us to see what types of knowledge are being repurposed and thus, to build on them and use them strategically in different writing situations.

In relation to how these pedagogical principles could be implemented to help emergent L2 writers (which was the main criticism coming from SLW scholars), several activities can be designed to accomplish this goal. For example, we could ask students to compile a literacy portfolio with examples of different types of writing with diverse linguistic varieties (prestigious and less prestigious ones) that made an impact (positive or negative) on their lives and engage them in activities about the social and ecological contexts in which the writing took place. To trace how their knowledge developed in idiosyncratic ways, students can create diagrams/conceptual maps in which they connect their previous writing/linguistic experiences and the new writing/linguistic notions learned during the class.

To conclude, L2 writing courses should be approached from a translingual lens in order to help L2 student writers develop their learning by encouraging them to transfer their previous knowledge and codemesh rather than by asking them to avoid traces of their previous writing and linguistic knowledge and thus, hinder not only their communicative skills, but also, and most importantly, their learning.

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Factors Influencing the Use and the Status of Spanish in Five Bilingual Preschool Classrooms

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This study investigates how preschool teachers and aides use Spanish with emergent bilingual children in the classroom. The importance that teachers and aides place on preschool emergent bilingual children's Spanish language development was examined. Teachers' and aides' were interviewed regarding their language orientations and backgrounds and classroom observations were conducted. Findings suggest that the use and status of Spanish in the classroom were influenced by curriculum, teacher leadership style, teacher and aide Spanish abilities, and to a lesser degree, teacher and aide language orientations. Policy and professional development recommendations are discussed.

The Latino Population in the U.S.

Given the Latino population increase in the United States, the educational needs of this population must be considered. More than 12.4 million Hispanics were enrolled in U.S. public pre-K through 12th grade schools in 2010. The nature of the growth is such that rather than immigrating to the U.S. as children, 70% of emergent bilingual children currently living in U.S. were born in the U. S. Krogstad & Lopez (2014) found that U.S. births, not immigration, are the driving force in Hispanic population growth.

According to the same study, 12.3 million (26%) of Hispanics aged five and older speak only English at home. These children are being exposed to English from birth and are potentially at a greater risk of experiencing Spanish language attrition/loss, unless home language development is supported in their immediate environments.

The Latino population continues to grow while access to bilingual education programs decreases. The 2002 No Child Left Behind Act drastically changed language policy. English acquisition became the priority and the number of bilingual programs in the U.S. decreased (Crawford, 2008; Evans & Hornberger, 2005), in spite of the many known benefits of bilingualism.

Benefits of Bilingualism

Bilinguals show superior mental flexibility and conceptual development (Peal & Lambert, 1962) and enhanced metalinguistic awareness and problem-solving skills (Ben-Zeev, 1977; Feldman & Shen, 1971; Kessler & Quinn, 1980). Bilingualism can foster academic and cognitive advantages (Cummins, 2000), superior executive function (Bialystok, 2010; Martin-Rhee & Bialystok, 2008) and provide protective factors, such as staving off dementia (Craik, Bialystok, & Freedman, 2010).

Bilingualism not only offers significant individual benefits, but societal benefits as well, which are discussed in more detail in the next section of this paper.

Considering the nature of population growth, current political trends in education, and the myriad personal and societal benefits of bilingualism, educators and policy makers must understand attitudes and practices that foster and hinder Spanish development and maintenance. Our society would benefit from embracing a language-as-resource perspective in which all languages are perceived as inherently valuable. Examining the nature of language use in the classroom can provide insight into what fosters and hinders Spanish language development so as to improve the quality of education for young emergent bilingual children.

Spanish language maintenance must be addressed in education. It has been widely documented that immigrant populations often experience language shift towards the majority language (Kohnert & Bates, 2002; Kohnert, Bates, & Hernández, 1999; Montrul, 2005, 2008; Oller, Jarmulowicz, Pearson, & Cobo-Lewis, 2011; Valdés, 2001).

Theoretical Framework

This research is framed through the lens of sociolinguistics and language orientations. Sociolinguistics informed the present study, as it examined who speaks what language to whom and when (Fishman, 1965; 1972) in order to gain insight into factors contributing to the promotion of Spanish maintenance. It also framed how classroom language was observed and analyzed. Language orientations, for its part, shed light on the factors that influenced the use of Spanish in the classroom, such as teachers' and aides' beliefs and attitudes about language. In this regard, Ruiz (1984) proposed that language orientations frame how people think and talk about language issues. In other words, language orientations legitimate certain attitudes concerning the value of a language. Ruiz (1984) critiqued the "language-as-problem" orientation, and the way the "connection of non-English language heritage and bilingualism with social problems has become entrenched in popular thought" (p. 6). The language-as-problem orientation views language as a social problem that must be identified and then remedied through treatments, such as transitional programs (whereby students transition to English away from Spanish). Efforts to counteract language-as-problem views are based on the language-as-right orientation.

Court cases based on a language-as-right orientation have addressed protections for language minority groups. However, Ruiz problematized language-as-right orientations as doing little to change public opinion, leading to non-compliance. Therefore, Ruiz proposed a third orientation to address the problems inherent in the language-as-right orientation, claiming that language should be viewed as a valuable resource.

Bilingualism affords cognitive, societal, and economic benefits that positively impact our society. Ruiz (1984) proposed that our society would benefit from preserving and developing important language capabilities and that seeing language as

a resource would help change attitudes towards language and language groups. Adoption of a language-as-resource orientation could lead to an overall increase in bilingualism, which some scholars argue can help decrease intergroup conflict, increase cross-cultural understanding, and enhance the ability of different ethnic groups to thrive in our society (Keller & Roel, 1979).

Related Literature

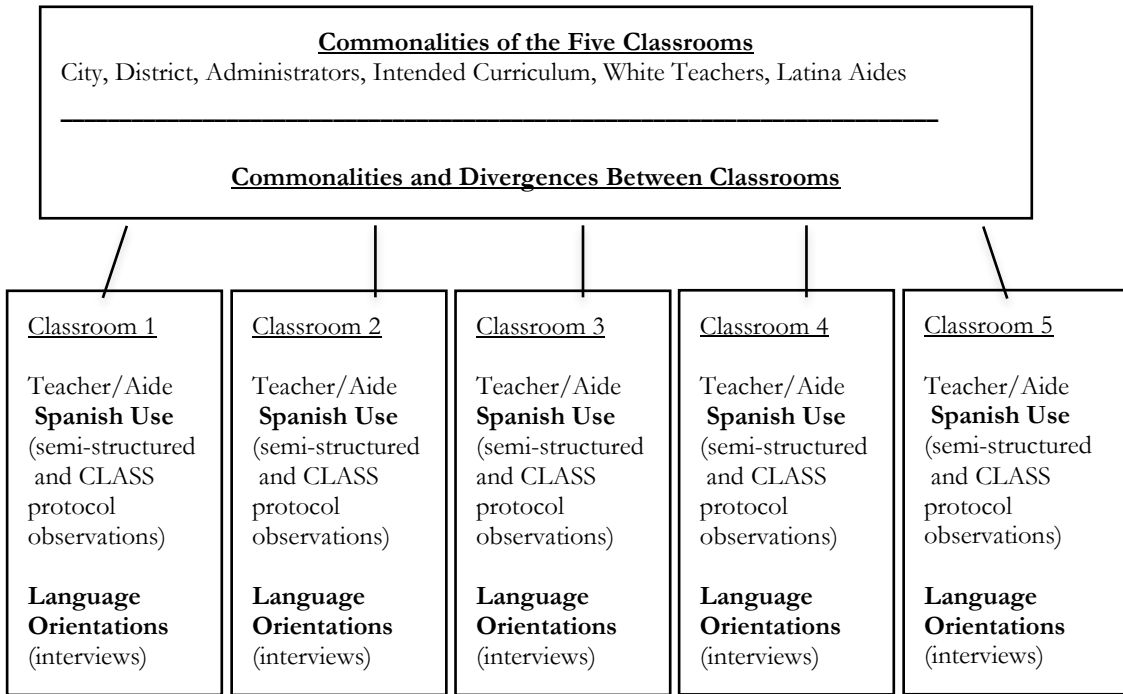
The work of Tabors (2008) describes how social and affective factors influence language learning and highlight that teachers play a key role in classroom language use. Chang et al. (2007) found that teacher's use of Spanish in the classroom was associated with children having better social skills and relationships and stronger child-adult relationships, and an increase in children participation. Yet, Rolstad, Swadener, and Nakagawa (2004) found that promoting Spanish use in the classroom is challenging.

In spite of the many positive results of proactive techniques to promote Spanish, English clearly intruded over time even though teachers' modeling appreciation for the Spanish language helped to elevate the status of Spanish. Lee and Oxelson (2006) concluded that teachers who do not believe in the benefits of bilingualism and do not understand the potential detrimental effects of HL loss are not likely to consider the needs of HL speakers. Teachers' fluency in another language also influenced teachers' beliefs and classroom language practices in favor of HL maintenance. The studies reviewed here suggest that affective factors influence language learning and that use of the child's home language in the classroom can be beneficial for various reasons. These studies also highlight how the elevated status of English can impede the promotion of Spanish use. With this in mind, the present study explored preschool teachers' and aides' stated language orientations and beliefs regarding the importance of Spanish maintenance and how teachers and aides used Spanish in the classroom.

Methodology

A multiple case study approach shed light on how language orientations and the use of Spanish varied from classroom to classroom by combining the qualitative data on the intended curriculum and teachers' stated language orientations with quantitative data (from the CLASS protocol) of how Spanish was used in the classroom for each of the three CLASS domains. The CLASS observation protocol captures the nature of adult-child interactions as indicators of high-quality education preschool to third grade (Hamre & Pianta, 2007; LeParo, Pianta, & Stuhlman, 2004; Pianta, LeParo, & Hamre, 2008). The three domains of the CLASS are Classroom Organization, Instructional Support, and Emotional Support, as shown in the figure below.

Factors Influencing the Use and Status of Spanish



Setting

The case studies were conducted in five classrooms in a medium-sized mountain town of the United States. In addition to using Creative Curriculum, an add-on Maintenance Transitional Bilingual Education curriculum was in use to promote teaching the curriculum through English and Spanish, provide intensive instruction in English using second language methodology, strengthen Spanish through strong language arts instruction, and foster additive bilingualism with the ultimate goal of bilingualism. Teachers were instructed to use both languages in all areas all day and include the child’s home language in everyday curriculum.

Participants

Four teachers and five teacher’s aides participated in the study. All lead teachers were white, native English speakers. Only one lead teacher spoke Spanish. All of the aides were Latinas. Three were U.S. born and two were born in Mexico.

Classrooms consisted of Latino and white children at or below the federal poverty level. Table 1 outlines the demographics of all of the children.

Factors Influencing the Use and Status of Spanish

Table 1 *Child demographics*

Classroom	Children's Ethnicity		Classroom Language Preference (teacher report)		
	Latino	Anglo	Spanish	English	Both
1 n = 15	80%	20%	53%	20%	27%
2 n = 16	75%	25%	31%	44%	25%
3 n = 17	65%	35%	47%	53%	0%
4 n = 15	80%	20%	40%	47%	13%
5 n = 17	87%	13%	44%	26%	30%

Data Collection

Data was collected in one year. Stage 1 of the classroom observations focused on the basic sequence of activities of each classroom and instructional formats. Stage 2 consisted of eight 30-minute observation cycles for each classroom using the CLASS observation protocol-four cycles of whole group circle time and four cycles of small group time.

Face-to-face interviews with teachers explored amount of Spanish and English used in the classroom, teacher/aide attitudes towards L1 maintenance/attrition, teachers' and aides' language abilities and instructional priorities.

Data Analysis

Teacher and aide interview data was analyzed via a researcher-developed language orientation coding system. Teachers' and aides' comments were coded as language as problem, right, resource, or ambivalence. Their self-ratings of Spanish and English abilities were also elicited. Stage 1 and 2 classroom observation data was used to analyze the classrooms individually and the subsequent level of analysis compared and contrasted the patterns in the five classrooms. Frequency of type of Spanish use according to the corresponding CLASS Domains was calculated. Teachers' and aides' language orientations provided an additional layer for understanding the classroom language use.

Findings

Teacher and Aide Language Orientations

No teacher or aide expressed language-as-problem orientations, although one teacher did express an ambivalent orientation. Results suggested that more than stated language orientations, teacher leadership style and Spanish ability were key factors

Factors Influencing the Use and Status of Spanish

influencing Spanish use and status in the classrooms. Considerable incongruence existed between stated language orientation and Spanish use in the classroom. The figure below provides a synthesis of the relationship between the teachers' and aides' stated language orientations and classroom Spanish use, as well as factors that do and do not contribute to the support of Spanish use in the classroom. Discrepancies between teachers' language orientations and Spanish use in the classroom were largely due to teachers' lack of Spanish skills and their minimal intentionality around classroom Spanish use. When aides' language orientation and Spanish use were minimally/somewhat congruent, it was primarily due to their lack of voice in the classroom. Congruence between stated orientation and Spanish use in the classroom was seen with the teacher of classroom 4 and 5, whose stated orientation was ambivalent and use of Spanish was minimal.

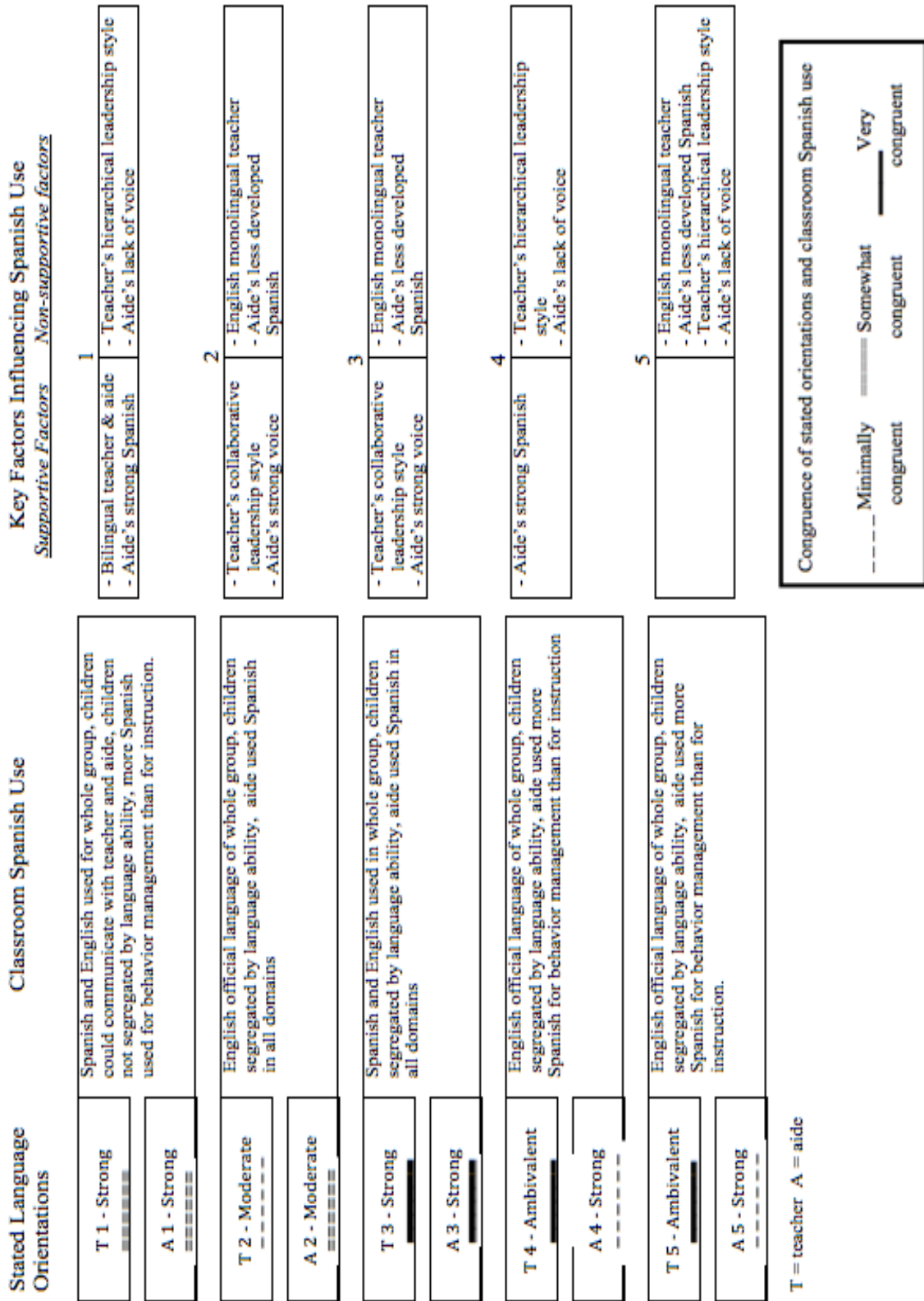


Figure 6. Synthesis of classroom findings.

Factors Influencing Classroom Language Use and Status of Spanish.

Teacher language ability. The teacher in Classroom 1 expressed a strong language-as-resource orientation, used Spanish in all contexts, and was responsive to students' needs and elevated the status of Spanish. The other four teachers could not interact with children in Spanish. The teacher in Classroom 2 viewed Spanish development as the parents' responsibility and using Spanish in the classroom as a means to facilitate English learning. In Classroom 3, the teacher understood some Spanish but was uncomfortable speaking Spanish. In Classrooms 4 and 5, the teacher did not speak Spanish, did not encourage parents' use of Spanish in the home, and English was the official language of whole group instruction.

Teacher leadership/teaching style. Power dynamics and teachers' leadership styles greatly influenced the use of Spanish. In three out of the five classrooms, teachers' hierarchical leadership style led to aides been given menial rather than instructional tasks. Three aides expressed frustration because teachers neither solicited their ideas nor invited them to collaborate. Teachers held the floor and controlled language use in a whole group setting. In two of these three classrooms, English was given status as the official language of whole group and the aides' role was limited to behavior management.

The two teachers with collaborative leadership styles asked aides to contribute ideas and teach lessons, and encouraged both English and Spanish in whole group instruction. These two aides were U.S. born Latinas who lacked confidence in their Spanish abilities and had limited breadth and depth of vocabulary and grammar knowledge. This reflects a systemic issue, as they grew up in the U.S. in subtractive educational contexts (Baker, 2011; Friedenber, 2002; Guerrero, 1997; Valenzuela, 1999).

Possessing a strong language-as-resource orientation and adopting an intended curriculum that values Spanish were insufficient to actively promote extensive Spanish use in the classroom. Spanish use in the classroom was limited if lead teachers did not speak Spanish and if aides who do speak Spanish are not granted a voice and pedagogical responsibilities.

Spanish was used mostly for classroom organization (primarily behavior management), somewhat for emotional support, and minimally for instructional support. Thus, children were exposed to minimal advanced vocabulary in Spanish and were seldom being prompted to analyze, problem solve, and predict in Spanish. Feedback loops encouraging students' reasoning and analysis seldom occurred in Spanish. Gebhard (2004) has documented how instruction for emergent bilinguals can lack conceptual and analytical sophistication. Teachers and aides ended up using Spanish primarily as a transitioning tool into English.

Intended versus enacted curriculum. Spanish use was also influenced in by the way the curriculum was enacted. The name of the curriculum, Transitional Maintenance, is

itself contradictory, and teachers and aides unanimously expressed uncertainty about how to enact the curriculum. Aides did not receive equivalent training to the teachers and trainings were conducted in English. This is a systemic problem of leaders failing to recognize the key roles Latina aides play in providing quality and quantity of language input for emerging bilinguals (Pickett, 1989; Rueda & Monzo, 2000), especially if aides are the principal source of Spanish for the children.

Implications and Recommendations

To implement bilingual curriculum with fidelity, avoid segregating children by language abilities, form relationships with children, and meet their needs, teachers need to be bilingual. Dual language programs with teachers who possess extensive knowledge of the second language learning process and an understanding of sociocultural issues unique to emergent bilinguals are extremely successful (Commins & Miramontes, 2006; Howard & Loeb, 1998; Howard & Sugarman, 2007; Takahashi-Breines, 2002).

Latina aides possess essential cultural and linguistic resources and their contributions should be valued. The aides in this study were the primary source of Spanish for the children, but three of the five aides expressed frustration and resentment because they had little or no say in what was taught or how. The main teachers' hierarchical leadership style limited the extent to which, and the ways in which, Spanish was used in the classroom. Aides must be considered integral to the quality of children's education and be granted more of a voice in what transpires in the classroom, particularly if they are the sole source of Spanish. Administrators must prioritize professional development for aides and recognize their importance, especially when qualified bilingual lead teachers are scarce.

Lack of support for bilingual education leads to limited access to bilingual programs, which leads to teachers pressured to transition children to English as soon as possible. Lack of bilingual programs beyond preschool weakens the status of Spanish at various levels. The lack of bilingual programs also leads to limited opportunities for individuals to develop their Spanish, which often leads to Spanish attrition within the U. S. Latino population. This contributes to the dearth of bilingual individuals entering the work force and higher education, which then results in a reduced pool of potential educators with the cultural and linguistic skills necessary to meet the needs of emergent bilingual children.

Providing Latino children with bilingual Latino/a lead teachers trained in bilingual instruction is an essential component of equitable, quality education. Higher education should create pathways for Latinos to access the requisite training to become main teachers (Bernal & Aragon, 2004; Haselkorn & Fideler, 1996; Genzok & Baca, 1998; Haselkorn & Fideler, 1996).

There is a need for more high quality heritage language programs that help Latinos continue to develop biliteracy and academic Spanish skills (Guerrero, 1997) so that bilingual aides can provide richer Spanish input to the children (Bernal & Aragon,

2004; Valenzuela, 1999). Researchers have problematized the fact that individuals with less developed Spanish are responsible for evaluating children's skills (Pickett, 1989; 1990; Rueda & Monzo, 2000).

Most emergent bilingual children are granted fewer and fewer opportunities to develop their Spanish in additive contexts as they progress through the public school system (Menken & Kley, 2010). The U.S. needs more high-quality bilingual programs in the elementary and secondary levels.

Limitations

This study could be improved by including a greater number of classroom observations and providing a more detailed analysis of Spanish language use. This would also address the main limitation of the study that Spanish and English use was operationalized in an overly dichotomized manner that did not account for code switching/code mixing.

Future Research

The field could benefit from more longitudinal studies of classroom Spanish use focused on maintenance and attrition. There is also a need for studies examining the economic, linguistic and educational barriers to higher education that aspiring Latina/o educators face. Future research that focused on teacher training practices that fostered language-as-resource and educational equity would also positively contribute to the field.

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Understanding Cantonese in the Portuguese Classroom

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Portuguese is one of the official languages in Macau, China, although most local residents speak Cantonese. Studies in language teaching by Auerbach (1993) and Cook (2001) have focused on challenging the monolingual English classroom. This article seeks to understand why Cantonese-speaking students use their L1 for Portuguese language learning. The data came primarily from a survey. Overall, the usage of Cantonese may help in learning Portuguese, improving motivation, and supporting students' identity.

Keywords: Code-switching, motivation, Portuguese, identity, social networking

El portugués es una lengua oficial de Macau, China, pero muchos residentes locales hablan cantonés. Estudios para enseñar inglés de Auerbach (1993) y Cook (2001) se centraron en estimular el aula monolingüe de inglés. En este artículo se busca entender por qué estudiantes que hablan cantonés usan la L1 para aprender la lengua portuguesa. Los datos se recogieron principalmente a través de un cuestionario. En general, el uso del cantonés puede ayudar en el aprendizaje del portugués, el aumento de la motivación, y el apoyo a la propia identidad de los estudiantes.

Palabras clave: Cambio de clave, motivación, portugués, identidad, redes sociales

Macau, located in Southern China, was a Portuguese colony for 400 years until its recent return to mainland China (Chou, 2005). Currently, about 2% of the population are Macanese (mix of Portuguese and Asian descent). In terms of actual language use, 83.3% (449,274) of the population used Cantonese and about 2.4% could speak Portuguese, according to the Direcção dos Serviços de Estatística e Censos (2011). The limited number of people who speak Portuguese in this former colony has similarities in other former Portuguese colonies, in which locals were limited in their education on Portuguese cultural norms (Mendy, 2003; Fry, 2000).

Now that Macau has been decolonized, locals have continued to learn Portuguese despite Cantonese being the dominant language in daily life. Their motivations may vary, as some students needed to learn Portuguese as they worked for the Macau government, which uses the language for administrative purposes (Moody, 2008). Other students included those working at the tertiary level or in secondary school; lastly, others, like the researcher, studied Portuguese for cultural enrichment. Initially, the researcher, as an English language instructor, did not plan to research this topic. His intent was to learn Portuguese and to use it as an opportunity to reflect as a language learner. In order to achieve this aim, he became a

language student and placed in an A2 level class, per the Common European Framework of Reference for Foreign Languages (Little, 2006). In the process of studying Portuguese for a year with local Macau students he became interested in understanding the reasons for the usage of Cantonese in the classroom and also in course-related discussions.

Literature Review

Few studies have examined the impact of Cantonese as an L1 on Portuguese, although studies exist on the use of other L1s in language acquisition. For example, the use of the L1 in English is not surprising. Storch and Wigglesworth (2003) explain that, “L1 may be a normal psychological process that allows learners to initiate and sustain verbal interaction.” Cook (2001) and Auerbach (1993) have also argued that an English only classroom fails to fully utilize the cognitive and linguistic resources of the learner and challenged the monolingual classroom. Perani and Abutalebi (2005) found that, in the process of learning an L2, the learner uses his “neural devices” involved with L1 acquisition. The parts of the brain that are activated in language usage are consistent even with different languages, although there is a variation, as every individual brain differs in age and mental development.

Research on participants’ perceptions on the usage of L1 in an L2 classroom have demonstrated mixed sentiments and results. Thus, Nazary (2008) studied students’ perceptions on the usage of L1 in an Iranian context and obtained mixed results, which also depended on students’ proficiency levels in their L2. Other studies looking at perceptions toward reading found that positive feelings toward reading in the L1 somewhat carry over into the L2 (Yamashita, 2004). Despite not being a Macau local, the researcher was an insider in this project, as he shared the language of Cantonese with his students; yet, he was also an outsider, as all of the students in the class were local Macau people, with the exception of one relocating from Guangdong (Irvine, Roberts, & Bradbury-Jones, 2008).

In a language classroom, elements of code-switching are likely to occur, particularly if all the participants share two common languages. Factors causing code-switching could be limited proficiency in the language or asserting one’s identity. Although there are limited studies about code-switching in Macau, in particular related to Portuguese and Cantonese, research has been carried out for Cantonese and English in Hong Kong. Tsang and Wong (2004) examined a Hong Kong comedian, Chan (2009) studied Cantonese pop music, and Chan (2007) researched the phenomenon in classrooms. In most cases, Botha (2013) found that students in Macau who claimed to use English mostly code-switched during extra-curricular activities, while San (2009) examined blogs that mixed Cantonese and English in Macau, as there were no Cantonese equivalents for certain words. Other factors leading students to code-switch include creating solidarity with other speakers. Even in supposedly English-medium universities like in Hong Kong, there will always be code-switching in Cantonese. In terms of social interactions between

Cantonese people, Cantonese is the most likely language to be used (Flowerdew, Li, & Miller, 1998).

Methods

Design

Primary data came from a survey (see Appendix) in which 15 students voluntarily filled in the survey about L1 usage and from personal observations by the researcher. The survey was distributed during the Portuguese class with the permission of the Portuguese language instructor. Explanations were provided in English. Questions in the survey were stated in English, while the consent form utilized Chinese and English. Students were free to answer the questions in the language they felt most comfortable. In order to prevent students from pleasing the experimenter, a distractor question was included, “Why are you in this class?”

To protect the identity of the students, a single letter was put into the upper right hand corner. Responses were reviewed and organized by themes. Additionally, pseudonyms were used.

Participants

Most of the 15 students surveyed were female and ranged in age from teenagers in high school to the early 30s. Since the researcher had been in the class for a year with the students, he had come to know some of them personally. The students formed a WeChat group (a popular social networking program) as a means of communication and support for course assignments (Crampton, 2014). The researcher was part of the group. Due to the sensitive nature of these discussions, the WeChat conversations were not included in the paper.

Research questions

The surveys assisted in providing information about the following research questions:

- 1) Why do students use Cantonese (L1) in the Portuguese class?
- 2) Why do students use a certain language on WeChat for course related work?

Findings

In general, students responded in English to the English survey. The overall findings indicate students’ perceptions that Cantonese plays an important role in language identity and assistance in language learning, although a few had negative feelings toward using their L1 (Cantonese) in the process of learning Portuguese. The chart below shows primary language use in the responses, but does not make a distinction between Mandarin or Cantonese; rather they are both referred to as Chinese. An interesting factor was how students responded in terms of language, as some wrote Chinese and others emphasized Cantonese; this could be related to the variations in Macau’s identity as a border city to the mainland (Breitung, 2009).

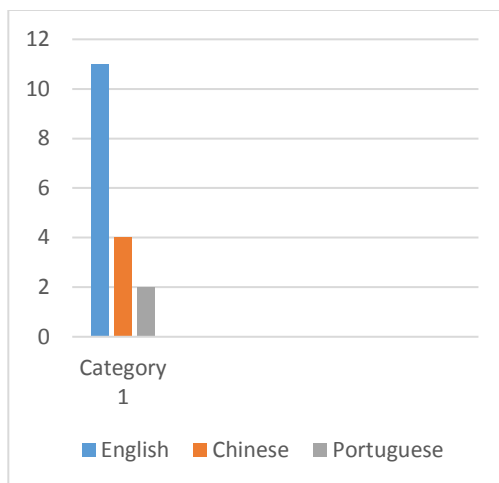


Fig. 1 Language used in the survey

Identity

Positive identity marker. One major thread in the responses was related to students' comfort with Cantonese, as well as its social ties as their mother language. Thus, utilizing Cantonese as their L1 in class helped them to relax and feel comfortable in the Portuguese classroom. This was primarily in response to the research question on language use in the class WeChat. This research question yielded a variety of results. A second question, "Why do you or your classmates use Cantonese in class?" also reinforced the views of Cantonese as a marker of their identity. Student M responded, "大家廣東人" [they are all Guangdong people], as Cantonese is the most popular language and, for many students, the native language of Guangdong people (Wang & Ladegaard, 2008). Student Z 母語 also supported this view by stating that, "as a Macau person that is the mother tongue or native language." Another student, M, responded in Chinese that Cantonese makes them feel 親切 [warm].

The L1 also had a positive connotation for students, as it evoked positive home like images. These views were supported in response to the question, "How do you feel when Cantonese is used in class?" Student U responded, "Cozy"; Student S, "Very good"; Student D, "I feel delighted"; Student P stated "Comfortable," and for Student T, "We feel more familiar with it." This could be true for local Macau people who have a positive Macau identity; this could also happen with those with a strong Hong Kong identity, as they tended to engage more in Cantonese (Tong, Hong, Lee, & Chiu, 1999).

Daily usage. The reason why their primary language made students feel comfortable may be that the language is widely used in Macau society. Thus, a student responded that Chinese is used in their daily life, and another indicated that it was natural. This indicates greater Chinese usage for them in their own personal

life as illustrated by Student A, “Chinêse. Porque os meus amigos são Chineses” [Chinese, because my friends are Chinese]. This seems to make sense as most of the students are local Macau people who primarily speak Cantonese as their L1. Since the language was widely used in Macau, it would spill over into other aspects of their life, namely the WeChat group and the Portuguese language classroom.

Oppositional identity. Identity is not simply formed in solidarity with others, but also developed in contrast to others. The usage of Cantonese helped to form students’ identity in the Portuguese classroom. Student R wrote, “Cause here is Macao; not USA!” [sic]. The pride students felt in the language could be related to the colonial relationship between Portugal and Macau and as a matter of resistance. Amaro (2015) interviewed a number of Portuguese living in Macau and found they “do not wish to fully integrate into the Chinese community” and they “have a reputation of not trying to acquire Cantonese proficiency.” In the same study, one participant learned Cantonese in Macau as a child, but her mother would beat them during the colonial period for speaking Cantonese and referred to it as a “dog language.” Another participant even theorized the reason why the local Macau and Portuguese population have peacefully co-existed for so long was the fact that neither understood each other’s language.

Perceived help with understanding. The survey provided the perception that the L1 helps with understanding, which is perhaps why students used it in the class. Student Q explained that, “It helps me can understand the meanings” [sic]. Student O said that, “It is good when you don’t understand some questions or words.” In these cases, directly translated words could help with understanding; hence, the language instructor would translate at times some difficult lexical words from Portuguese into Cantonese. Additionally, students had gaps in their understanding and the usage of the L1 served as a supporting tool. Studies in Slovak found that students taught technical vocabulary in their L1 had better acquisition of the words than when taught in English only (Gablasova, 2015). In these cases, students feel they can better grasp Portuguese words if there is a Cantonese translation. This could also explain the usage of Chinese in WeChat discussions while trying to gain a better understanding of Portuguese.

Detrimental in the classroom toward the acquisition of Portuguese. Despite the fact that many students viewed Cantonese in the Portuguese classroom as positive, a few students viewed this negatively. Two students in the study felt that the usage of Cantonese did not help in the acquisition of Portuguese. For example, Student A wrote, “Não é bom” [it is not good], and Student N stated, “I think that is no good in learning foreign language” [sic]. It should be noted the only student to respond in Portuguese did not view the usage of Cantonese as positive for learning Portuguese. The usage of Portuguese to respond to the English survey seemed to be a very conscious choice for Student A. For Student N, it is not entirely clear why she felt the usage of the Cantonese would not be good.

English and Cantonese usage on WeChat. Students mentioned they used English to help with their Portuguese language study on the WeChat group. Student N explained that he used “Cantonese and a little bit English, because there are the basic language in Macau society” [sic]. This seems consistent with DSEC data (2011) showing nearly 20% of people in Macau speak English and have achieved a certain degree of proficiency in the language. Student Z mentioned, “英話, 廣東話” [English or Guangdong]; Student C wrote Cantonese and English, because it was “easy to know.” It should be noted that Student Z felt comfortable in English and Cantonese. Student P stated they preferred English in the WeChat group because “typing English is faster than Chinese.” This is not surprising due to the dominance of QWERTY keyboards, designed with English in mind nearly 100 years ago. This has become the international standard for most computers and mobile phone systems (Noyes, 1983). This tends to demonstrate a certain degree of penetration of the English language in Macau.

Conclusion

Overall, the findings of this study indicate the positive role of Cantonese in participants’ development of identity. They were familiar with the language, and a few found it useful in understanding Portuguese. A few students also felt English was useful in terms of communication on classroom issues. Finally, two students felt the usage of Cantonese did not assist in the acquisition of Portuguese.

Some limitations were identified in the study. The first one was the researcher being unable to utilize the “complete participant” observation technique as he was a student in the same course as those researched (Kawulich, 2005). Since students were not aware that their classmate was making observations of the class, they behaved more naturally before class and during breaks. Due to ethical considerations, the “complete participant” observations were not used and personal notes about the class discussions or interactions have not been included.

The researcher acknowledges not interviewing participants to flesh out their responses, since no one in class agreed to be interviewed for the project. The researcher would have wished having a local Macau person conduct interviews in Cantonese in order to gain more insight as to the reasons for the usage of Cantonese in the Portuguese class. The development of a questionnaire in English and Chinese would have helped students better comprehend the questions being asked, as some did not understand English. For example, Student C’s answer “Seldom” did not make sense in terms of the context of the question he was asked. Additionally, the survey form should have included a separate consent form as to avoid possible confusion on the part of the subjects. Finally, instructions for completion of the survey should have been presented in Cantonese or the L1 of the participants.

Future Research

Interesting insights could be gained from researching how other languages impact the learning of a different L2. For instance, Cantonese and Mandarin. Another example would be using English in assisting with the acquisition of Portuguese. Additional research could explore the relationship between identity and language. This has implications for the researcher himself as a language teacher, as he is an English language instructor teaching mostly local Macau students who have Cantonese as their L1. While he originally enrolled in the Portuguese course to learn the language, he learned to reflect on his own language teaching. This has provided him with a better understanding of the student population he examined.

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Appendix

I hereby give my consent for written (i.e. Wechat) or oral work from this class to be used for research, scholarly publication and/or conference presentations. I understand that, if any of my work is used, acknowledgement will be given generally to students in this class but real names will not be used. Photos may be used without identifying me by name. Participation in research will in no way affect my grade in this class. 本人，同意英語中心於學術研究 (i.e. Wechat)、刊物出版和/或會議報告中使用本課堂書面或口頭資料及作品;本人亦明白倘英語中心使用本人任何資料、作品或照片,將一律註明來源,但不具真實姓名。而同意參與任何學術研究亦不會影響本人在此班別的成績。 Signed: _____

1. Why are you in this class?
2. Why do you or your classmates use Cantonese in class?
3. How do you feel when Cantonese is used in class?
4. What language do you use in the class WeChat?
_____Why?

Impact of Immigration on Students, the PK-12 Perspective

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Undocumented students enrolling in American schools are scrutinized by policy and case law that define their existence as part of a general student population. Through a historical review of legal authority, the legal rights of this student population were defined as policy impacts their student life. Immigrant students have the right to PK-12 public schooling under the law. However, access is often barred as discriminatory practices affect their participation in programs available in the American system of education. The impact of legal authority and policy action aimed at this marginalized population was captured through qualitative research that highlights different aspects of immigration effects on schooling.

Keywords: Legal authority, Plyler, undocumented students, public education

Los estudiantes indocumentados matriculados en escuelas públicas de los Estados Unidos son escrutinizados por reglas y leyes que definen su existencia como parte del cuerpo estudiantil. A través de una revisión histórica de la autoridad legal, los derechos de los estudiantes indocumentados se definieron ya que la política impacta su vida estudiantil. De acuerdo a la ley, todo estudiante, inmigrante tiene derecho a la matrícula desde pre-escolar hasta preparatoria. Sin embargo, el acceso es frecuentemente prohibido debido a prácticas discriminatorias que afectan su participación en programas educativos disponibles en el sistema educativo americano. El impacto de la autoridad legal y la acción política dirigida hacia esta población marginada fue el objetivo de esta investigación cualitativa arrojó el impacto autoritario que impone la ley, tanto como el impacto de la acción política que realiza varios aspectos de el efecto de la inmigración sobre la escolarización.

Palabras clave: Autoridad legal, Plyler, estudiantes indocumentados, educación pública

Undocumented Students in American Public Schools

Undocumented students attending American schools are scrutinized by policy and case law that define their existence within any public campus. The phenomenon of legal authority and policy action aimed at this marginalized student population was captured through qualitative research that highlights different aspects of immigration effects on schooling. While immigrant and undocumented students have the right to a PK-12 public education under the law, access may be barred as discriminatory practices negatively impact their participation in programs otherwise available within the American system of education. Needless to say, immigrant

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students and their families often encounter trouble and experience tribulations as their immigration status and policy curtail their participation in public schooling. Approximately 1.8 million students, under age eighteen, are classified as undocumented (Perez, 2009). Building of a demographic context for this study revealed a growing American public school population as the effect of a large influx of students with immigrant origins.

Immigrant students enjoy the benefit of a free public education, as do their citizen and legal resident counterparts. This study utilized a legal search and analysis that produced a non-traditional format, historical review of case law, statutes, and legal authority, which discuss the legal rights of undocumented immigrant students in American public schools. Despite the existence of scholarly work on the topic, there is no specific guide that corresponds to K-12 immigrant students. The thirty-year chronology allowed for both a descriptive analysis of sequential legal authority and the exhibited action by school districts regarding the rights of undocumented students. Through the use of an analytic and historical framework based on the Tyack and Cuban interpretation of political and institutional analysis (1995), implications of immigration on students and families were analyzed as the result of legal authority impact. Conclusions revealed a frequent disregard and refusal of existing law by school personnel, which impacts immigrant students. The current global climate and policy talk on immigration repress immigrant students in the mainstream of public schools. This repression translates into experiences of discrimination occurring at school, where students face a construct of legal restrictions and battle public reaction, individual ethics, and moral principles.

Method

This study employed qualitative research methods to capture the phenomenon embodied in legal authority and policy action impacting a marginalized student population within the American public school system. Through the construct of a thirty-year database of legal authority, the methodology yielded an analysis of policy inclusive of original documents relevant to compulsory, public education in a K-12 setting. Creswell's (2009) defines qualitative research as inquiry that explores social problems. Thus, the current global climate of unsettled immigration provided a clear basis for inquiry on educational policy affecting this segment of our student population. Moreover, generalizability (Maxwell, 1992) was utilized to analyze legal authority impacting the education of undocumented students. Generalizability, according to Maxwell (1992, p. 293) refers to the "extent to which one can extend the account of a particular population". In this study the policies affecting a specific demographic context are easily extended to a general student population. This research study was conducted through location and analysis and the Tyack and Cuban framework structured the policy cycles that highlight the undocumented student population's trials as policies implemented often aim at curtailing their access to educational benefits. Mahoney & Rueschemeyer (2003)

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describe historical analysis as a commitment to offering historically grounded explanations to important outcomes. Historical analysis was used to develop a narrative on the topic of undocumented students and the causal mechanisms that govern their benefits of education, a pressing issue in our public schools. The data collection took place during an epoch of international policy talk on immigration reform and impending policy action.

Participants

A specific demographic context was set to represent the demography, past and present, of undocumented immigrant children as encapsulated within the general immigrant population of the United States. Immigration to the United States has substantially increased from 14, 079, 906 million in 1980, to 39, 955, 854 million immigrants in 2010 according to the Census (Migration Policy Institute, 2012). Currently, this student population accounts for approximately 25 percent of enrolled students. In 2050, immigrant students are projected to account for over one third of 100 million children (Haskins & Tienda, 2011). A large-scale immigration has had implications on educational policy in addition to continuously diversifying the American classroom. The rationale for selecting this demographic context was based on the need to disclose existing legal authority that provides benefits of education to immigrant students in our public school system.

Procedure

This study was initiated by constructing the demographic context of an immigrant student population in American compulsory schooling as viewed from within a student body that is projected to reach twenty-eight million enrollees by 2050 (Fry & Gonzalez, 2008). The influx of immigrant students to American schools began in the 1970's, when this group comprised a mere six percent of our total student population (Fix & Capps, 2005). Next, the public school system's responsibility was highlighted in terms of their duty to protect the educational benefits of approximately 1.8 million undocumented students present in our classrooms (Perez, 2009). This was followed by a legal authority/literature review beginning with *Plyler v. Doe*, 457 U.S. 202, (1982) (FindLaw, 1996), as the base legislation inclusive of the Supreme Court's ruling, which extended the 14th Amendment's guarantee of Equal Protection to unsanctioned entry immigrant students. *Plyler* provides a guarantee of equal and full access to benefits of education. Prior to *Plyer*, a school district in Tyler, Texas drafted board policy that attempted to charge undocumented immigrants \$1000 annual tuition as a means to compensate for the loss of state funding (OpenJurist, 2010). Post *Plyler*, school districts can no longer adopt policies that exclude "alien" students.

California's Proposition 187 Save Our State Initiative of 1994 provided the study with public education implications on schooling practices. This initiative was a state initiated statute that intended to deny all undocumented immigrants access to

state funded services, inclusive of public education (Eig, 1999). Moreover, Proposition 187 required school personnel, to collaborate with the U.S. Immigration and Naturalization Service in identifying and removing undocumented students and their families (Eig, 1999). California's 1994 Proposition 187 was a xenophobic measure that also aimed at barring admission to all public state colleges and universities (Yates, 2004).

The Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) of 1996 contained various sections that negatively impacted undocumented students. In Section 505, higher education benefits were deemed unattainable for undocumented students on the basis of residence within a state (Public Law 104-208, 1996). Section 506, called for reporting on eligibility for postsecondary federal financial assistance and in section 507, verification of immigration status for purposes of higher educational financial assistance, required institutions to provide copies of documents to the INS for official verification (Public Law 104-208, 1996).

An extreme anti-immigrant law, Alabama's Immigration Law, H.B. 56 in 2011, attempted to obstruct access to public schooling as well as prevented sanctioned-entry immigrants from attending public higher education campuses. H.B. 56 was an undisguised attempt at discrimination as lawful immigrants could have been denied access to enrollment and benefits of financial aid by merely delaying verification of their immigration status (American Civil Liberties Union, 2011). The discriminatory purpose of H.B. 56 was reflected in comments made during one of many public hearings on this bill, where White (2011) quotes an Alabamian stating that "if we are a magnet to draw these people here, we're going to see the burdens on our schools...".

K-16 Guidance in the form of the Dear Colleague Letter from the United States Department of Justice and Department of Education in 2011 outlined school districts' responsibility for the benefit of immigrant students and their families. Moreover, this legal authority emphasized that immigration status is irrelevant to access public education, which is a benefit within the parameters of the Constitution. The literature review/legal authority collection concluded with the Executive Order Deferred Action for Childhood Arrivals, established in 2012. DACA is a step towards educational access for undocumented students as it provides a gateway for increased enrollment and removes the fear of deportation.

Research Design

This analysis of legal authority highlighted laws and policies impacting undocumented students through scaffolding implications on the fabric of our compulsory education system. The chronological timeline and subsequent public policies disclosed the effect of precedents set forth by analogous cases, each in a turn of events culminating with Obama's executive order, DACA. This qualitative analysis of policy and practice issues included proposed law as well as established policy of relief affecting undocumented student populations. Quantitative statistical data was

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used to highlight the immigrant population in our educational system as well as implications on school reform in an era of changing demographics within the context of schooling practices. Rationale for utilizing a historical policy analysis focused on the intent of providing a detailed overview of applicable policy action, in reference to responsibilities impacting the education of immigrant students, with unsanctioned entry.

The historical review began with a revision on the Texas Education Code Section 21.031 that created policy changes during the early part of the 1970's and instituted reform against a specific student population. Plyler v. Doe, as a catalyst for further policy cycles of school reform benefitting the undocumented student population, was studied in terms of its implications on the polity of compulsory school. More specifically, the role of Plyler was examined in terms of student participation, privacy issues that extend to parents, and its moral aspects that mandate the inclusion of undocumented students within the context of public education. Ballot initiatives and other attempts at policy action aimed at circumventing Plyler were examined as failed efforts to bar undocumented students from the public school system. The role of school districts and their staff in regards to undocumented immigrant student populations presented policy action through administrative mandates and educational implications. Deferred Action for Childhood Arrivals, or DACA, provided the most current policy affecting undocumented students who may be products of compulsory K-12 education. DACA is policy that may potentially frame future reform and provide a basis for research in educational implications residing on 20th century developments as steps to promote educational access.

Reform in American compulsory educational system was noted as policy processes were examined through the specific concept framework of policy talk, policy action, and policy implementation (Tyack & Cuban, 1995). A personal, professional and practitioner's experience gained from over fifteen years in the public education system was utilized throughout the research process. A commitment to improving education for underserved populations guided the development of this historical evaluation with the intent of providing a basis for future policy advancement. Rationale for this study was also grounded on a policy climate permeated by a continuity of immigration bills, aimed at curtailing education benefits and introduced in thirty-seven state legislatures (National Conference of State Legislatures, 2011).

Results

The tracking of legal authority affecting undocumented immigrants in our school system was focused on implications in K-12 schooling policies that adhere to policy cycles directly impacting immigrant students. The outcome yielded a comprehensive analysis of federal and state cases, statutes, and school board policy, which exposed derivative implications of policy talk and action aimed at school

reform with direct impact on undocumented students and their families. The data collection and analysis also yielded information on policy for school reform that seemingly aimed to change institutionalized discrimination but failed to eradicate deep social injustice. A specific demographic context was utilized to represent the demography, of undocumented immigrant students in our nation, as encapsulated within the general immigrant population of the United States. The projected K-12 fall enrollment for public school year 2014 was 50,268,000 students (Institute for Education Sciences, 2012). Within this pipeline, only 65,000 undocumented students per school year will graduate high school and only ten to twenty percent within this group will have the opportunity to access higher education. These figures represent the demography of undocumented students in K-12 public school, a marginalized student population in terms of access to higher education at the core of unsettled immigration reform in the United States.

Case Law

This historical policy analysis commenced with the U.S. Supreme Court ruling in *Plyler v. Doe* 457 U.S. 202 (1982). This law specifically impacted K-12 undocumented students in public school settings, as it rendered a ruling with many implications for alien children, for border barriers, for the adoption of school policies, and for federal program requirements. Between June 1982 and prior to September 11, 2011, enrolling undocumented students entailed a clear set of duties and responsibilities on behalf of school districts (Winograd, 2012). Enrollment and educational access was carried out through policy implementation, which incorporated protections for benefits of education impacting undocumented students. Post 9/11, policy talk resurfaced through the expressed possibility of allowing states to deny benefits of a public education to undocumented students.

The country seemingly forgot that, back in July of 1980, a Texas court, specifically the District Court for the Southern District of Texas, determined that “the absolute deprivation of education should trigger strict judicial scrutiny, particularly when the absolute deprivation is the result of complete inability to pay for the desired benefit” (p. 538). The court determined that undocumented students are people and, therefore, their physical presence within the jurisdiction entitles them to equal protection of the law. In 1982, the United States Supreme Court in *Plyler v. Doe*, 457 U.S. 202, issued a historic ruling which, to this day, grants undocumented immigrant students access to a free K-12 public education. In addition, *Plyler* was a catalyst for other changes, such as emphasizing that all public schools adhere to privacy issues on behalf of undocumented students and their families. In other words, public school staff cannot request that students disclose their immigration status nor can they request documentation that may expose a family at any time (Hunter & Howley, 1990). Moreover, in order to preserve democracy of schooling, undocumented students are not required to present a social security number for registration.

Program Participation

As public school students, undocumented children may participate in Bilingual Education as well as the Emergency Immigrant Education Program, and the Transitional Program for Refugee Children (Hunter & Howley, 1990). Undocumented immigrant students also have access to services in Special Education and free or reduced meals through the National School Lunch Program (Hunter & Howley, 1990). Under Plyler, undocumented students must be included in extracurricular activities, such as academic and social clubs, as team building and social skill evolve from participation and are fundamental values addressed under the law (National School Boards Association, 2012). As a result of Plyler v. Doe's educational policy implications through statute, regulation, and/or guidance, immigrant students are guaranteed services such as transportation and access to health centers at individual campuses. Other safeguarded benefits include breakfast programs, school counseling, and any other service essential to receiving a public education.

Attempted Exclusion

In 1996, the Illegal Immigration Reform and Immigrant Responsibility Act included the Gallegly amendment, which sought the reversal of Plyler and would have authorized public K-12 schools to verify the status of students enrolled within the system. Estimated figures show this amendment would have negatively impacted 600, 000 to 700, 000 undocumented students as it aimed to exclude them from our public school system (University of California, Davis, 1996). Noticeable was the lapse in time of policy development between IIRIRA in 1996 and the new millennium, which brought about extreme changes in policy regarding the undocumented population in general. A plausible explanation is that 9/11 promoted the development of policy talk and action through later developments in the 21st century. Post 9/11, the United States began a period characterized by increased suspicion on foreigners in our country, which included undocumented students.

Under a new policy cycle in June 9th, 2011, and in a partial response to the World Trade Center bombing by terrorists, Alabama's state legislature passed HB 56, a controversial immigration bill that allowed public schools to check students' and parents' immigration status. A particular provision of this bill required students to disclose and/or register their immigration status, a violation of the 14th Amendment's Equal Protection clause. This anti-immigrant law also contained language that would bar access to public schooling and prevented sanctioned-entry immigrants from attending public colleges or universities in the state of Alabama. DACA concluded the tracking of legal authority, as this executive order affects the undocumented student population, who are products of our K-12 compulsory educational system. Deferred Action for Childhood Arrivals embodied the

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demographic context of this study and created more policy talk for future policy development. DACA in 2012 and the policy talk of comprehensive immigration reform has impacted immigrants with relief and future educational implications on behalf of thousands of undocumented students present in our country today. These laws, policy, and statutes provide us with a list of explicit responsibility on behalf of immigrant student populations and implicitly in the ethical duty of school districts and their personnel. Current policy talk and action have made the compliance of policy a difficult task, thus, localities and states have continued to make futile attempts to circumvent Plyler. Through policy stratagem, school districts, governing boards, and politicians have attempted instituting measures and enacting unofficial policies that clearly violate the intent of the existing law. This study, probed on the responsibility of schools and the right of the individual student through benefits provided by specific programs. The results of this historical research study could potentially be used as a guide of policy related to undocumented students in our public school system.

Conclusion

It must be noted that as a nation, our school system provides a benefit of education that is considered the most basic factor in achieving success. This study heavily relied on the Tyack and Cuban policy cycle, which was applied to unsettled immigration and its effects on the institution of American education. The study revealed a cycle of policy with scaffolding implications on the structure of our compulsory K-12 education system. Some of the policies included in the study may be modified if substantive bipartisan immigration reform becomes policy action during a future administration. However, in a parallel accordance with Tyack and Cuban's (1995) assertion on educational forecasting, this study may not reflect a cycle of educational reform as the United States is undergoing a major political shift. Nonetheless, a current and trending topic, policy talk on immigration reform will continue to increase the demand for policy action, which will create further confusion on behalf of school districts, while immigrant students, both will remain a protected class within our student population.

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Cultural and Linguistic Rights of Immigrant Pupils in Catalonia Schools: The Role of School Principals

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During the last decade, Catalan society has undergone a significant transformation, with structural changes generated by international migrations. In this paper we discuss multicultural societies, linguistic rights, and social cohesion. In order to construct a society that is cohesive and open, based on democratic values, a model of schooling and education is needed that is inclusive, based on “convivencia” (sharing and living together in harmony). Linguistic rights recognize the freedom of all people to use their mother tongue in all social spaces. This implies not only the ability to carry out all aspects of their lives and in their native language, but also that their language will be respected by others. The study that we present takes place in four primary schools in Santa Coloma and Lleida (Catalonia). The aim of the research is to describe, analyze, and interpret the teaching and learning practices related to the cultural and linguistic rights of immigrant students and to focus on the role of the school principal in creating environments in which these practices take place.

Keywords: Children’s rights, linguistic rights, immigrants, primary school; school principals; good practices.

Durante la última década, la sociedad catalana ha sufrido una transformación significativa con los cambios estructurales generados por las migraciones internacionales. Con el fin de construir una sociedad que sea coherente y abierta, basada en valores democráticos, se necesita un modelo inclusivo de enseñanza y educación basado en la convivencia (compartir y vivir juntos en armonía). Los derechos lingüísticos reconocen la libertad de todas las personas de utilizar su lengua materna en todos los espacios sociales. Implica no sólo la capacidad de llevar a cabo todos los aspectos de sus vidas y en su lengua materna, sino también que su lengua sea respetada por los demás. El estudio que presentamos se llevó a cabo en cuatro escuelas primarias en Santa Coloma y Lleida (Cataluña, España). El objetivo de la investigación es describir, analizar e interpretar la enseñanza y las prácticas de aprendizaje relacionadas con los derechos culturales y lingüísticos de los estudiantes inmigrantes y el papel del director de la escuela a la hora de facilitar tales prácticas.

Palabras clave: Derechos de los niños, derechos lingüísticos, inmigrantes, escuela primaria, directores escolares, buenas prácticas.

Introduction

The establishment of majority-minority language hierarchies is not primarily a linguistic process; rather, a “historically, socially, and politically constructed process” that is imbued with wider, and unequal, power relations (May, 2006, p. 259). A distinction is made between national minority groups and indigenous groups historically associated with a particular territory, such as the historical languages of the autonomous regions of Spain (e.g. Catalan, Galician, Basque) and ethnic minority groups who are typically immigrants (May, 2006). At the European level, regional languages have historically received greater protection and promotion than have immigrant languages, despite the growing numbers of speakers of immigrant languages (Extra & Gorter, 2001).

From a strictly academic perspective, research in a wide variety of international contexts documents the advantages of instruction in the native language (L1) of language minority students (Skutnabb-Kangas, Phillipson, Mohanty, & Panda, 2009). The principle of linguistic interdependence posits that cognitive/academic skills and concepts learned in the first language are available to be accessed in the second language with instruction in that language (Cummins, 1986; 2001; 2009). Thus, the concept of transfer of prior knowledge, concepts, and skills from the students’ stronger language to his/her second language serves as a foundation of programs of bilingual instruction. Linguistic interdependence can involve transfer from L1 to L2 of conceptual elements, metacognitive strategies, specific linguistic elements, and phonological awareness (August & Shanahan, 2006).

In countries such as the United States, with large populations of speakers of varied immigrant languages and little recognition of regional languages, the outcome of greatest interest to the state is the ability of minority language students to speak and compete academically in the national language (their L2). The benefits of bilingual instruction over monolingual instruction in the national language have been repeatedly documented for this purpose (Vila, 1995; Francis, Lesaux, & August, 2006; Genesee et al., 2006; Rolstad, Mahoney, & Glass, 2005; Slavin & Cheung, 2005).

“Strong” bilingual programs, or those in which the native language is used for instruction over an extended period of time, have been shown to have superior academic outcomes in comparison with “weak” programs, in which the L1 is used on a short-term basis only as a transition into L2 instruction (Baker, 2006; Benson, 2009). In addition to fostering academic outcomes, institutional support for L1 language and culture is also necessary for students’ self-confidence and positive identity formation, to combat marginalization, and to foster intercultural understanding (Cummins, 2001).

With respect to regional languages, however, the arguments in favor of bilingual education rest less on the cognitive and academic advantages of home language

instruction and more on the rights that linguistic communities should be accorded. Proponents of linguistic human rights argue that minority languages and speakers should be accorded at least some of the protections and institutional support that majority languages and speakers enjoy. In Catalonia, the Catalan Statute of Autonomy of 2006 affirms the co-official status of Catalan in the region along with the national language (Spanish). Policies in Catalonia protect and foster the use and maintenance of its own language in school as well as in diverse public and private spheres in the community and workplace (Roller, 2002).

The protection and promotion of the historical regional languages of Spain has caused Spain to be cited as an example of “a positive approach to creating respect and appreciation for the many languages that coexists within a country’s borders” (Miguélez, 2001, p. 348). However, others have questioned the extent to which respect for and the fostering of the linguistic and cultural experiences of children of a variety of language backgrounds is part of their educational experiences in Catalan schools, posing the questions of what schooling will look like for an ever more multicultural Spain and who will define its curricular content (Teasley, 2004).

Proponents of multilingual education, or the use of more than one language for instruction, argue that increasing globalization and migration result in settings across the world in which “linguistic diversity is no longer seen as an irregularity in a normally monolingual pattern” but rather is viewed as normality (Busch, 2011, p. 544). In Catalonia, active promotion of their own language has resulted in high levels of bilingualism and of support for the equal use of both languages, Catalan and Spanish. However, the principles of linguistic interdependence and transfer that support bilingual instruction in two-language settings, for the national and regional languages, are equally true for students in classrooms and schools in which multiple languages are present.

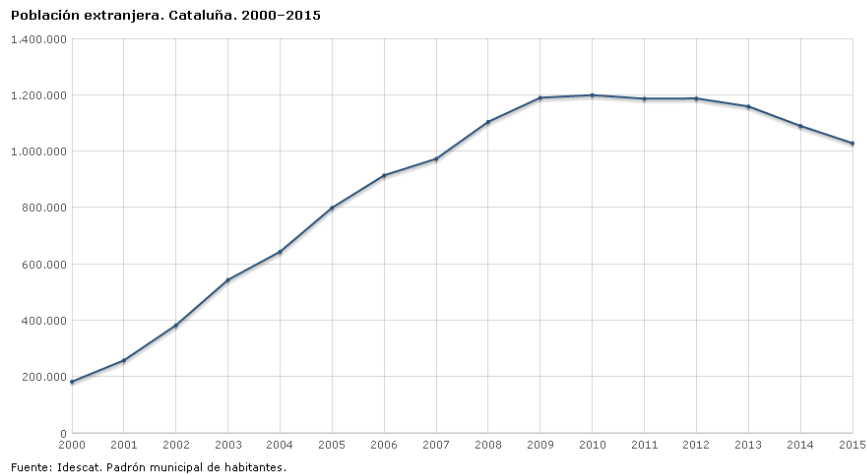
An institutional use and recognition of students’ L1 is equally important to foster self-confidence and combat marginalization of immigrant language speakers. As May (2008) notes, “The promotion of Catalan, while not necessarily problematic in itself, does not as yet extend to the active recognition of other minority languages and cultures within Catalonia” (p. 250). Multilingual education advocates recognize the difficulties in bridging theory and practice in ever more complex linguistic and cultural contexts, asking us to consider how to take the principles of bilingual education and move to the practicalities of multilingual education (Mohanty, 2009).

Catalan Society: Diverse and Bilingual

As suggested above, in recent years, Catalonia has become one of the destinations of immigration from countries in southern Europe. In addition, the region has historically been a magnet for emigration from other parts of Spain and other countries. All of this results in a population that is an amalgamation of different cultures, with what can be characterized as a small autochthonous (or indigenous) minority.

If we focus on the immigrant population using IDESCAT data, we can see that there was a peak in the arrival of emigrants in 2010, with 1,193,283 people or 15.9% of the total population.

Table 1. Migrant population in Catalonia. IDESCAT



However, this pattern has reversed itself in the last six years, with the number of residents in Catalonia in 2015 dropping to 1,028,069. This figure represents 14.5% of the total population of Catalonia, a percentage well above the 10.7% of foreign residents in the Spanish population overall.

The foreign population of Catalonia consists of diverse elements. The Moroccan community is the most numerous, making up 20.84% of the total population of foreign residents. The Romanian community follows with 9.11%, Chinese with 5.01%, Italians with 4.74% (including those with double nationality), and Pakistanis with 4.26%. By continent, 33.37% of the population is of European origin, 28.29% is of African origin (primarily from the north of Africa), 24.64% is from the Americas (primarily South America), and 13.63% is of Asian origin. It is necessary to add to these totals the Roma population. An estimated 100,000 must be added, according to data from Roma organizations.

The cultural diversity of the population qualitatively affects *convivencia*, with contact among groups separated by certain cultural distance and with different life styles, languages, and beliefs. The result is a social distancing as a result of the waves of migration from poor and marginal areas, who are socioeconomically disadvantaged and who find themselves within the receiving society at marginal levels as well.

In the face of this diversity, the challenge is the satisfactory integration of these populations into a society that is already bilingual and bicultural, since there has been the explicit intention in Catalonia to politically foster bilingualism. In the school

arena, interculturalism presents certain challenges. In terms of language, the model designed in 1983 has pushed for an authentic linguistic immersion in educational sites, and has placed the non-Catalan speaking student in an educational setting in which the language of communication for the first years of schooling is Catalan.

Over the last few years, the discourse surrounding interculturalism cannot be ignored in classroom settings. This has resulted in the concentration of segregated foreign populations in specific areas and school sites, primarily public schools, that has provoked an increased social pressure. The political will has been made manifest in the National Pact for Education and in the same law in Catalan education (LEC, 2009) with respect to the distribution within the educational system of foreign origin children and youth.

Given this complex and culturally diverse reality, it is necessary to refocus the discourse surrounding intercultural education at the school sites. All schools without exception accept the responsibility of educating students to live in harmony in a diverse society, with the goal of forming future citizens for a multicultural society, such as Catalonia. This broad intercultural goal is supported in spite of the fact that the goal of cultural homogeneity may be more prevalent in their classrooms (del Arco, 2000).

Language, School, and Social Cohesion in Catalonia

The language model for Catalan schools, ratified by the Estatuto de Autonomía de 2006 and the Ley de Educación de Cataluña (2009), establishes Catalan as the language of instruction and the key element for equity and social cohesion. The system of linguistic immersion in Catalán, that has been extended and perfected over the course of the last three decades, has sought to guarantee general knowledge of the language, social cohesion, and equality of opportunities, while at the same time avoiding segregation of students.

Results have been reported by different international organizations. For example, the High Level Group on Multilingualism of the European Union considers Catalonia and its educational model to be an example of multilingualism in practice and as a model that is exportable to the rest of Europe in areas with linguistic situations similar to that of Catalonia.

Knowledge of various languages represents cultural wealth as well as an advantage for *convivencia*. In today's world, plurilingualism can also be considered a necessity. The ability to speak several languages, to different degrees, contributes to the ability to interact in global settings or in culturally and linguistically complex contexts. Plurilingualism stands out as one of the international indicators of employability, in which linguistic ability facilitates success in the labor market. It also fosters the expansion and internationalization of economies globally; a multilingual society is the most efficient in international relations.

Linguistic Plans at Local Sites

With the competitive focus and integrated nature of languages and academic content, which constitute the common framework of the educational system, each site needs to address the distinctive realities of the environment surrounding the school as well as the linguistic background of each student. With this in mind, each school site can define a curricular, methodological, and organizational plan to work with the different languages that responds to the needs of their students and ensures the best outcomes for them. This plan, which structures all of the actions related to languages in each educational site, is formalized and systematized in the language project.

The challenges facing our educational system today with the incorporation of a wide spectrum of students belonging to immigrant families are significant and require innovative planning. This is particularly true in light of findings from numerous studies that demonstrate that linguistic proficiency involved in the processes of teaching and learning is a decisive element in school success or failure. The Plan for Language and Social Cohesion (LIC) of the Department of Education of Catalonia was developed with the goal of modifying the educational system in order to meet the needs of a growing and increasingly complex plurality that now characterizes Catalan society. The objective is to strengthen and consolidate social cohesion, intercultural education, and Catalan language within a plurilingual framework.

This 2004 Plan forms part of the Plan Interdepartamental de Inmigración, with a more global vision than that of the Plan de Actuación para el Alumnado de Nacionalidad Extranjera 2003/2006 (PAANE) elaborated by the administration. The 2004 plan dealt primarily with aspects related to language learning and did not pay sufficient attention to aspects related to acceptance such as emotional, interpersonal, and relational factors, and to social cohesion that directly affect students. The new Plan is, therefore, directed at the total student population of the country, regardless of condition, situation, or origin, in order to strengthen the foundations of a democratic culture based on justice, dialogue; coexistence, management and leadership have an important role (Antúnez, 2000).

Methods

This study is part of a larger project investigating teaching and learning practices related to the cultural and linguistic rights of immigrant students in four schools located in Santa Coloma and Lleida. These locations have historically experienced migration, first from other regions in the Spanish state and subsequently abroad.

Our qualitative study addresses this complex issue, focusing on the following research questions:

1. What do educators perceive as their primary responsibilities in the teaching of immigrant students in Catalan immersion programs?

2. What instructional and organizational practices do they use to respond to the needs of immigrant students?

In this study we focus on the role of the director of the school in fostering a school climate favorable for the recognition of cultural and linguistic rights of immigrant students and for promotion of interculturality amongst all students. The answers to these questions are expected to yield a framework for the schools.

Sample

We intentionally selected schools for participation because they all received the official designation of educational centers with maximum complexity. According to school officials, these schools are characterized by high percentages of parents with low levels of education and in low-skilled jobs or unemployed, as well as by high percentages of foreign-born students. Additionally, the four schools each reported 15-20 different languages. All schools were located in low-income urban neighborhoods with high levels of diversity. We asked the Superintendent for permission to access schools. Participation in the research was voluntary.

This study was carried out with four school principals. Three researchers visited the schools to interview the principal over a 40-minute period. The interviews were transcribed and sent to the directors for them to verify the content.

Instrument

The interview protocol included seven sections. First, the directors were asked to describe how they were named as director of the school, including the time just before they were appointed and in what capacity they worked at that time. Subsequent sections explored their motives for becoming director, their expectations, and challenges, as well as the context of the school organization, its history, demographics, and the concerns of students, parents, and teachers. Within this context, directors were asked to describe their most salient actions in school in relation to linguistic rights.

Analysis

Data from the principals' interviews were analyzed with the help of ATLAS-ti software for qualitative data analysis (Burgess, 1995; Weitzman & Miles, 1995). The researchers read the transcripts and separated the responses into meaningful units using the constant comparative method of Glasser and Strauss (1967). Themes were identified inductively.

Findings

Preliminary results from the study with respect to cultural and linguistic rights indicate that immigrant students require an appropriate school environment. In order to achieve this, it is necessary to create favorable conditions through a set of actions related to organization and administration of the school.

In their responses to the first research question, principals were in agreement that it is essential to ensure in the school a healthy and safe environment characterized by respect, peace, and an accepting social climate. It is difficult to make academic advances if a favorable environment is not created in which students, teachers, and families feel comfortable and content. As one principal said, “It is necessary to train teachers in how to deal with emotions because [the students] live in situations that are difficult and dramatic. So dealing with emotions permits a complete and positive attention [to students]. More than [content] knowledge, it would be necessary to prepare people for this new situation.”

Principals placed relatively little emphasis on meeting the linguistic needs of their immigrant students. They emphasized that students were picking up Catalan very quickly, often pointing out students who were relatively new arrivals and were already able to communicate in Catalan.

In response to the second research question, teachers carry out effective actions addressing children’s emotional needs and the affective climate of the school. If children are welcomed emotionally, they will feel secure and recognized. Teachers feel that this is particularly important for children from disadvantaged backgrounds.

An activity they promote in this regard is holding traditional celebrations (and their accompanying artistic and cultural manifestations) and special days, as well as sharing legends and stories from the home countries of the immigrant children. These are ideal occasions for fostering respect for linguistic and cultural rights. For example, “when we celebrate the Juegos Florales, some of the families participate. They can read poems in their native language, and then translate them.”

In addition, educators involve the immigrant families. This means opening the doors of the school so that parents can participate collaboratively with teachers in order to foster reciprocal knowledge. On the one hand, teachers understand and learn about the cultures and personal and family situations of their students; on the other, parents learn about the work of the teachers. As one director explained,

What we do is every year mothers and fathers come and they explain a story in their language. We try to have these be traditional stories that the children already know, because if you already know the story it helps you understand. A man also comes who speaks Urdu, and he explains what he did in his country. Then he shares some words (in Urdu) and he translates them into Spanish. So we do this: one [parent reads] in Romanian, another in Arabic, in Chinese, in English, because we have children whose parents know some English (mixed with their own language).

Principals recognize that it is necessary to ensure that there is a strong commitment from the whole leadership team. The leadership team should be the one to promote, energize, and support the processes that address the rights described above. It is necessary, therefore, for the team to include this objective

among its priorities, and that the team is capable of exercising sustained and distributed leadership in both academic and social areas to attain it.

Another director said that the teaching and learning environment itself is essential for successful academic and social student outcomes, concluding that additional professional development is one of the keys in this challenging task:

With respect to preparation, we need to develop other types of professional competencies that we have not had before. One of these would be regarding emotional needs. If you are seeing complex situations on a daily basis, knowing how to deal with them can be difficult.

Conclusions

Our data indicate that schools are in route to improvement in the area of cultural and linguistic rights but are not able to make great advances on their own. They need the help of support services - social workers, cultural mediators, school supervisors, etc. - with whom they need to work in coordination. The resulting synergy is a key factor in success.

Schools vary along many dimensions and chief among them are the culture and make-up of the community. A linguistic rights perspective includes not only respect for and inclusion of the native languages of the immigrant students, but also respect for cultures and commitment to enhance the lives of people.

Linguistic rights are not only centered on the school site, but also related to global issues. Daring leadership that goes beyond preserving the status quo requires attention to macro issues beyond the school and community. It is necessary to continue working with this wider perspective. This includes finding out not only how community leaders feel about key issues but also how external services, such as psychological and instructional support staff and school inspectors can work together to address student needs.

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Understanding the Complexities of Transmigration Experiences through Digital Storytelling

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This qualitative interpretive study explored how digital storytelling might provide insights into the complexities of transmigration experiences for students in U.S. schools. Specifically, this study investigated the transmigration experiences of students from Haiti, within the context of an English-only learning environment in Boston, Massachusetts, a city with a burgeoning immigrant student population. Set in a community center in Boston and drawing on ethnographic methods, the study invited participants to share their unique educational experiences of moving from Haiti to different academic programs in Boston Public Schools. The overarching research question was: How do former newcomer ELLs make sense of their transmigration experiences through a digital storytelling project? A combination of methods was used: interviews, participant observations, photography, digital storytelling to gather and analyze artifacts for themes. The findings suggest that language development, technological skill development, opportunity to tell their stories, and meeting as a Haitian student community with shared and unique experiences were outcomes that had implications for research and teaching ELLs. Adding to the body of immigration literature on how newcomers fare, the findings have implications for how teachers understand and plan for newcomers' specific needs and the utility of digital storytelling as a tool to engage in multiple content areas.

Keywords: Digital storytelling, ELLs, Haitian students, identity, transmigration

This interpretive study explored how former newcomer ELLs in Boston Public Schools made sense of their transmigration experiences through a digital storytelling project. The relationship between newcomer students' transmigration experiences and their future educational attainment has been established in the literature on immigration and education (Gozdziak & Martin, 2005). Drawing on qualitative and ethnographic methods, I facilitated a group of former newcomer students at a community center in Boston as they engaged in a digital storytelling project that captured their perceptions of how they adapted and adjusted to their new academic and social life in the city.

Newcomers are students who have moved to the United States within the last one to three years and represent a range of educational, linguistic, cultural, and socioeconomic backgrounds. I worked with former newcomers because I wanted to learn about students' reflections on the numerous transitions they had made after spending some time living in the United States.

Newcomer ELLs bring with them additional needs that go beyond those of U.S.-born, monolingual students. Along with the pressures of taking large-scale

assessments in a relatively short amount of time, newcomers must also adjust to a new school environment, and learn a second language and culture at an intense pace. ELLs in Massachusetts are the state's fastest growing group of students and, as a group, “experience the largest proficiency gap when compared to their native English speaking peers” (MA DESE, 2014). The findings suggest that language development, technological skill development, opportunity to tell their stories, and meeting as a Haitian student community with shared and unique experiences were outcomes that had implications for research and teaching ELLs.

Background: Boston Public Schools and Haitian Migration

Boston Public Schools, the oldest school district in the United States, has 134 schools with an enrollment of 56,650 students. Student demographics indicate that learners within the district are 41% Hispanic, 35% Black, 15% White, 9% Asian, and 1% other/multiracial. ELL students in BPS speak 75 different languages, the most widely spoken being Spanish, Haitian Creole, Cape Verdean Creole, Chinese, Vietnamese, Portuguese, Somali, French, and Arabic. BPS has a sizable and diverse ELL population of 24,757 (46% of the total BPS student body), with 15,503 (29%) designated as limited English proficient (LEP) (BPS Communications Office, 2015).

Massachusetts has the third largest Haitian community in the United States (Kitchen, 2010). According to recent data, there are an estimated 41,000 Haitian-born immigrants living in the city of Boston, with Haitians comprising the second largest share of immigrants in the city (8.5%), behind China (8.6%) and ahead of the Dominican Republic (7.9%) (Boston Redevelopment Authority, 2009). This number has increased dramatically in the aftermath of the devastating 2010 earthquake but has not been accurately counted.

When Haiti was struck by the largest earthquake it had had in over two hundred years in January 2010, the country was sent into crisis mode. According to Eric Johnson, the Director of Newcomers Academy at that time, families in Boston sought to have their extended and distant relatives join them (Nicas, 2010). Although the exact total number for the years following is difficult to disaggregate, as Haitians are classified as African American, Haitians entered schools throughout the school year and most often with little notice to their new teachers that they were coming. Upon arrival, students found established Haitian Creole SEI and SIFE programs staffed with Haitian Creole speaking teachers (Merrigan, 2010).

Literature

In this section, research on identity, student voice, and social integration is discussed as they pertain to this study. The relationship between language use and identity has never been more relevant than it is today, as immigrant student populations in urban areas continue to increase. Along these lines, as teachers create spaces in their classrooms for all students to share their ideas, students can exercise their voices regarding how they integrate to their new schools and engage in their

education. Lastly, successfully integrating newcomer students into the classroom is a bi-directional process. In the section on Social Integration, I consider how teachers and students can develop mutual respect and understanding of the other's cultures, values, and beliefs (Trueba & Bartolome, 2000).

Identity

Identity theory is significant to this study because how the participants—that is, newcomer ELLs—view themselves underpin how they made sense of their transmigration experiences. At its core, identity theory is defined as “the categorization of the self as an occupant of a role, and the incorporation, into the self, of the meanings and expectations associated with that role and its performance” (Stets & Burke, 2000, p. 225). Understanding how one's identity impacts his or her educational experience and role in society is at the center of one's perception of how a learner integrates socially. Identity is also a major factor in acquiring a second language; this is directly relevant to my study, as participants made sense of who they were as students before they left their home countries and how they have changed during transmigration (Suarez-Orozco et al., 2011).

Children's day-to-day lives span very different worlds—home and school life—and through an immersion process in each, children form identities vis-à-vis their experiences in those communities. Language is intimately bound with identity, and whose language is used in the public sphere not only relates to political power, but also to how much one belongs. The language one uses influences how a group constructs its identity, while at the same time the identity of the group shapes the patterns of attitudes and language uses (Liebkind, 1999, as cited in García & Zakharia, 2010).

Migrants immerse themselves simultaneously in multiple sites and aspects of the transnational social fields in which they live (Levitt & Jaworsky, 2007). Navigation between two worlds—the homeland and the host country—is at the heart of transnationalism, as both countries shape one's identity. Thus, a transnational identity emerges when individuals hold themselves to be a reflection of two or more cultures (Pedraza, 2006, as cited in Orbe & Drummond, p. 1692). Transnational identity is pertinent to this study because it offers a means for understanding how identity is viewed from the perspectives of immigrants within the receiving communities.

Bryce-Laporte (1972) notes “Haitians are seen as Blacks by Whites and as foreigners by native-born Blacks” (as cited in Cone et al., 2014, p. 54). This is problematic because Haitian newcomers are more likely to enroll in urban schools that have a large percentage of African American students and are located in high-poverty neighborhoods. Facing prejudice from U.S. society at large and from staff and classmates at school, Haitians are frequently subject to negative peer critiques of their school identities, both by African American students and by other Haitians who have been in the United States longer and have become more “Americanized”.

Student Voice

Understanding the significance of student voice and determining how to draw on it were essential elements to this study. By building upon what has been established in literature about student voice, students shared their thinking about their unique transmigration experiences, empowering themselves and their peers in the process. Student voice represents more than physical vocalizations. Researchers and teachers alike consider student voice to be demonstrated in any activity in which students exercise a degree of control as they communicate their feelings (Johnson, 1991). Over time, student voice has come to be associated with empowerment, meaning that students have the opportunity to provide input into decisions affecting their education. Participants had complete creative control over what aspects of their transmigration experiences they chose to share.

Social Integration

Social integration and how students experience it comprise the heart of this study. Social integration is the degree to which immigrants interact positively with U.S.-born peers and the school community as a whole. Schools that implement social integration policies and procedures support immigrants as they adjust to their new environment. The reality, however, is that it is more common for schools not to recognize the unique needs of immigrant students; schools have been shown to disregard their unique emotional experiences, treating them instead in the same way they would a monolingual, U.S.-born student who is new to the school. Newcomer students are often left to themselves to negotiate the educational environment, which only further contributes to their academic difficulties. When schools neglect to establish a practice to integrate newcomers, they are at least partly responsible for the problems that arise (Lasso & Soto, 2005).

Research Design

This interpretive, qualitative study, drew on ethnographic methods and digital storytelling to investigate the following research question: How do former newcomer ELLs make sense of their transmigration experiences through a digital storytelling project? Former newcomers took pictures or used existing imagery to add to a digital story, which expressed their views of how they adapted and adjusted to their new environment. This paper is based on a larger study that examined circumstances around participants' move to Boston and the types of initial interactions they recalled having in their schools, as well as their perception of social integration at their schools in the context of an English-only education. This work informs what an inclusive school setting—that is, one which values new students' languages, cultures, and identities—"looks like" in the context of an English-only education.

In July 2014, I conducted my study at a community center in the Boston area. The community center offers youth development programs and social responsibility

programs. My rationale for choosing this locale was because it yielded a wider sample of diverse experiences than working with students from one high school. I recruited six high school students who were able to commit to the 12-session timeframe. In my convenience sample, participants who lived in the United States for one to three years were selected based on their ability to attend all the sessions (Bryman, 2001). All of the participants hailed from Haiti, and the majority had lived in the capital, Port-au-Prince, before moving to Boston after the devastating earthquake that leveled their home city in January 2010.

Data Collection Methods

I used a combination of methods to examine students' transmigration experiences: Interviews, participant observations, photography, digital storytelling, and analysis of student work. Throughout the study, my intent was for student participants to have a voice in the research as I conveyed the details about the data collection.

Instruments

Interviews. I asked the questions from an interview guide to the whole group, and the participants shared their experiences aloud and wrote their own responses in the guide. As a qualitative researcher, I am interested "not just in *what* people say but also in the *way* that they say it" (Bryman, 2001, p. 321). I developed questions that honed newcomers' ideas about how their prior educational experiences had affected their identities as students.

Participant observation. I facilitated the sessions and used digital recorders and a teaching assistant to help me spend the entire time engaged with the participants. As the researcher, I needed to rely on my memory and write down my observations as soon as each session ended. Writing down everything that was (or could have been) significant to my study while at the same time engaging with and observing participants was no small feat. Students worked on group-based activities and I observed students engaging with their peers. This was another important source of information in my research; as Hays (2004) held, case studies that involve the interaction of individuals cannot be understood without observation.

Photography. I wanted students to capture moments that were important and representative of social integration, adaptation, and adjustment in their new surroundings according to them. Photovoice and its application stem from Paulo Freire's (1970) work that grew out of critical education, feminist theory, and a participatory approach to documentary photography. Freire's problem-posing education starts with issues that people see as central to their lives and then enables them to identify common themes through dialog (as cited in Paiewonsky, 2005). In this sense, I guided participants as I explained that what they chose to photograph would be a reflection of what they perceived a visual representation of social integration to be, and that their ability to select images that expressed their

perceptions of particular issues was critical to their digital story.

Digital storytelling. Digital storytelling has come to be a vehicle for cultural analysis. Digital storytelling creates space for former newcomer ELLs to affirm their identity and become agents of social change, as it is a creative work and both represents and invites the construction of meaning (Lambert, 2010). Images—either still or moving—drive the story and explain the relationship between the narrator and the audience. The storyteller carefully selects images as he or she refines the message to be conveyed. Participants had the time and space to reflect on their experiences and describe them in as much detail as possible. In my study, participants were guided to each develop their own digital story. They wrote their own scripts highlighting aspects of their transmigration experiences and selected images to convey their ideas. Each digital story was approximately three minutes long.

Data Analysis

I analyzed, memoed, categorized, and coded all of the data I collected. By conducting a thematic content analysis, I was able to determine what participants focused on and was able to connect their texts back to the thematic areas (Berg, 2001).

Findings/ Discussion

As students engaged in the digital storytelling process, it became clear that they made sense of their move from Haiti to Boston Public Schools in different ways. Furthermore, throughout the study, digital storytelling emerged as a pedagogical process that serves as an effective tool for working with newcomer ELLs, both as a means to facilitate meaning making and give significance to their transmigration experiences. As such, digital storytelling may also offer a process by which teachers may better understand the circumstances of students' transmigration and thus how better to support them. In this section, I describe some of the insights provided by students regarding their transmigration experiences and the utility of the digital storytelling process.

Participants in this project demonstrated an understanding of the circumstances regarding their move in different ways. Participants also made sense of their move in various ways. Some chose to reveal personal details, while others were vague about what they knew about their moves and when they knew it. As participants made sense of their move, some cross-cutting themes emerged. There was a change in roles within families for all of the participants, and there was separation and loss for all of them as well.

Participants changed roles within their families as they pertained to gender and moved from living with extended families to partial nuclear families. Some of the participants became the head female in their house, which meant taking on domestic responsibilities for younger siblings and fathers. Other participants transitioned from a two-parent household to a single parent home, as nearly every participant experienced separation and loss from one parent. They spoke fondly of having the

freedom to visit extended family nearby during our discussions, as they lost the ability to feel the support and connection to their extended families. They try to utilize technology, to the extent that it is possible, but Skype cannot take the place of stopping by one's grandmother's house for a home-cooked meal.

Participants had had little control over being uprooted and relocated; yet, through the storytelling project, they were given an opportunity to make meaning of their experiences, and in some sense, regain some control over their transmigration story. Some challenged themselves to use more English, while others felt the highlight was getting to collaborate with other former newcomers who are also Haitian. Their parallel journeys were difficult to put into words for them at points, for numerous reasons, but the bond that was created through doing so was invaluable to creating a cohesive group. The implication is that teachers who capture students' interest by using digital stories would be able to link content matter to aspects of students' lives. Students' sense of belonging and motivation to be part of their school community would increase, as their affective filter is lowered.

Overall, participants recognized how much had changed for them since they arrived. They expressed varying degrees of pride regarding the extent to which they have integrated socially in their schools. They all acknowledged that it took time to adjust during these major transitions, and many could cite teachers as having a direct hand in helping to ease some of the isolation that was described. Over time, the participants categorized themselves as students who fit in with the culture of their high schools, and reflexively now refer to themselves as students, per Stets and Burke's (2000) identity theory. Even though everyone could name ways in which they have integrated, exploring this topic left me wondering how they each will grow and adapt further.

Conclusion

As a pedagogical process, digital storytelling was shown to be an effective tool for working with newcomer ELLs, both as a means to facilitate meaning making and give significance to their transmigration experiences, as well as to support language development. Student voice was exercised, as participants had the ability to determine aspects of their products. The findings of this study suggest that teachers may also utilize digital storytelling as a way to better understand the circumstances of students' transmigration and thus how better to support them.

Language development, technological skill development, opportunity to tell their stories, and meeting as a Haitian student community with shared and unique experiences were other outcomes that had implications for research and teaching ELLs. The data showed that some participants challenged themselves to use more English, while others held that a highlight for them was getting to collaborate with Haitians. They demonstrated a great deal of empathy towards each other. The findings suggest that teachers may benefit from taking the time to get to know each of their students and become knowledgeable about their strengths as individuals and

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learners in order to make authentic connections with them. By utilizing digital stories in the classroom, students may be able to learn content matter as they engage in a creative approach to mastering standards.

Furthermore, the findings suggest that community centers in urban areas, such as the one where I did my study, may be able to organize and implement digital story projects with great success. Being completely removed from the high-stakes testing environment, community centers have the autonomy and resources to recruit students during after school hours, intersessions, and summer breaks. Students may be able to strengthen their voices in their own work by immersing themselves in a topic of their choosing and then interpreting the visual images that they believe best tell their stories.

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The Psychological and Educational Impact of Immigration-Induced Maternal Separation on Children

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Academic achievement among immigrant children is of concern to researchers, educators, and policy-makers. A weakness identified in this research area is the assumption that children's immigration experiences (IE) are monolithic. My work highlights maternal separation as a source of diversity among immigrant children. Some children migrate with their mothers, while others do not. The present study assessed the educational and psychological outcomes of three IE using data from the Children of Immigrants Longitudinal Study. Results suggest that IE may, in part, explain the differential outcomes of immigrant children. Collaborative efforts between researchers and practitioners are needed to develop interventions based on the awareness of children's IE in order to aptly address the needs of this vulnerable population.

Keywords: Academic success, children left-behind, maternal separation, parachute kids, psychological adjustment

El rendimiento académico de los niños inmigrantes es motivo de preocupación para investigadores, educadores y dirigentes políticos. Uno de los puntos débiles de este campo de investigación es la presuposición de que las experiencias de inmigración de los niños son monolíticas. Nuestro trabajo señala la separación materna como origen de las diferencias entre niños inmigrantes: algunos niños emigran con sus madres en tanto que otros no. El presente estudio ha evaluado los resultados educativos y psicológicos de tres tipos de experiencias de inmigración utilizando datos procedentes del Estudio Longitudinal de Hijos de Inmigrantes. Las conclusiones apuntan a que la experiencia de la inmigración puede explicar en parte las diferencias de resultados entre niños inmigrantes. Es preciso potenciar la colaboración entre investigadores y profesionales para desarrollar intervenciones basadas en el conocimiento de las experiencias de inmigración de los niños con el fin de atender adecuadamente las necesidades de esta población vulnerable.

Palabras clave: Éxito académico, niños “dejados atrás”, separación materna, niños paracaídas, ajuste psicológico

Introduction

Immigrant children in the United States represent the fastest growing demographic (Tienda & Haskins, 2011). Their adaptation has consequences for the nation's social and economic fabric. Much of the literature compares immigrant children to the native stock on academic achievement, health, and psychological well-being (Portes & Rumbaut, 2001). Other scholarship discusses the diversity in socio-

economic background and origin countries of the new generation of immigration children (Zhou, 1997). The rise in female- and child-led migrations, and their potential for maternal separation has brought to the fore even more heterogeneity in children's immigration experiences.

The new economics of migration broadens our thinking on decision-making within immigrant families. Many families from low-income countries pursue migration in an effort to diversify risks and resources (Stark, Oded & Bloom, 1985), as well as secure household economic stability (Massey et al., 1993). The global demand for female labor (Federici, 1999) has meant that women are becoming the first to migrate. As of 2013, 48% of international migrants were women (UN Population Division, 2013), typically from Latin America, the Caribbean (Morrison, Schiff, & Sjöblom, 2007), and some Asian countries like the Philippines (Samonte, 2003). These recent estimates point to a feminization of migration, which refers both to the rapid increase of women in immigration and the near equivalency in male and female migration rates (Donato, 1993). Paradoxically, women are employed in care work while their children remain behind (Gündüz, 2013).

An importantly unanswered research question relates to the outcomes of immigration children who experience maternal separation in immigration compared to those who do not. Children left behind are children from migrant household with mothers overseas. Left-behind children have been documented in Mexico (Dreby, 2007, 2010), the Philippines (Parreñas, 2005), Caribbean and Latin America (Crawford-Brown, 1999; Suárez-Orozco, Bang, & Kim, 2011). Research shows poor school performance (Gindling & Poggio, 2012), anxiety and depressive symptoms (Suárez-Orozco et al., 2011), behavioral problems (Hewage, Bohlin, Wijewardena, & Lindmark, 2011), and health problems (Rajan & Nair, 2013; Wen & Lin, 2012) as a consequence of immigration-induced maternal separation.

Another type of maternal separation occurs when children initiate immigration first (Adserà & Tienda, 2012). Child-led migrations reasons are often unclear or unstated (Orellana, Thorne, Chee, & Lam, 2001). However, some existing work focuses on parachute kids, typically from affluent Asian families, who immigrate to the U.S. in early life to enroll in American schools and later attend American universities (Newman & Newman, 2009; Tsong & Liu, 2008). Parachute kids experience a fair deal of autonomy and little supervision (Zhou, 1998), potentially undermining the intent of their migration-achieving academic success and later economic mobility. Binci (2012) argues that the benefits of migration do not categorically outweigh the parental oversight and care needed for children's wellbeing and academic success.

Research in developmental psychology provides some reasonable expectations of the impact of immigration-induced maternal separation on children. Immigration brings many physical and social changes, in addition to cultural differences, and sometimes language barriers. As a result, child migrants sustain multiple disruptions, changes, and transitions, all of which have been linked to

adverse cognitive (Fomby & Cherlin, 2007) and socio-emotional (Evans & Wachs, 2010) development outcomes. Moreover, separation from one or both parents has been linked to the development of psychiatric disorders, like suicidal behavior, anxiety, and depression (reviewed in Bowlby, 1979). Therefore, a reasonable hypothesis is that children who experience maternal separation in immigration may have less academic success and greater psychological distress than children who migrate with their mothers.

This paper uses data from Children of Immigrants Longitudinal Study (CILS) to compare children of family, left-behind, and parachute, migration across three sending regions, Asia, Caribbean, and Central America, on measures of behavioral and emotional adjustment and academic performance and achievement. The main hypotheses are that left-behind and parachute children will demonstrate poorer psychological adjustment and educational outcomes than children of family migration.

Method

Secondary data analyses are conducted using data from CILS (Portes & Rumbaut, 2001). The original study followed 5,262 immigrant children from adolescence ($M = 14$ years old) to emerging adulthood ($M = 24$ years old). In the present study, 2,294 mother-child dyads were excluded from analyses based on the following criteria: (1) missing information on birth country, (2) birth country listed as U.S. (3) Child not living with mother at time 1, (4) mother's years in U.S. is greater than child's age. Information on mother and child arrival year was needed to create the main independent variable. Children provided their year of arrival at time two. Mothers and children provided information on mothers' arrival year at different time points. Given slight discrepancies, mothers' responses were given preference where necessary. Another 740 cases were excluded for missing information on arrival year. The current sample ($N = 1554$) consists of slightly more girls (55%), with an average age of 14.41 ($SD = .864$).

The arrival year for mothers and children was subtracted from 1992 to indicate time in the U.S. Children's time in U.S. was then subtracted from mothers'. A positive result indicated the child came to the U.S. before the mother (parachute children; $n = 299$). A negative result indicated the child came to the U.S. after the mother (children left behind; $n = 319$). A zero result indicated mother and child migrated together (family migration; $n = 936$). These three groups create the main independent variable, immigration experience (IM). Length of separation was calculated for children who endured separation by taking the absolute value of the difference between mother and child time in U.S. Age of separation was calculated by subtracting mother's arrival year from child's birth year. Sending region (SR) was determined using children's birth country. Although, seven regions were identified, this paper focuses on children from Asia ($n = 647$), the Caribbean ($n = 367$), and Central America ($n = 389$).

Scores on Stanford Math and Reading Achievement tests, and grade point average in 1992 (time 1) and 1995 (time 2) provided data on children's academic abilities. Dropped out of high school, high school diploma and bachelor's degree variables provided information on children's academic achievement.

Behavioral adjustment was informed by children's responses to the following questions: (1) "I am seen as a trouble maker by other students" and "I got into a physical fight at school." Question one was measured on a four-point agreement scale, "Agree a lot," "Agree a little," "Disagree a little," "Disagree a lot." Question two was measured as "never," "once or twice," or "more than twice."

Depression symptoms were measured by four items from the Center for Epidemiologic Studies Depression Scale: "I felt sad", "I could not get going, "I did not feel like eating," "I felt depressed." Children reported how often they felt the way described in each question as "rarely," (1 point) "some of the time," (2 points) "occasionally," (3 points) and "most of the time" (4 points). Respondents' points were averaged. High averages indicated high levels of depression

Results

The mean length of separation for mother-child dyads was 2.25 years ($SD = 2.05$) or roughly 19 months. Children left behind ($M = 2.54, SD = 2.17$) had higher separation lengths than parachute children ($M = 1.95, SD = 1.87$); $t(611.498) = 3.660, p < .001$. The length of separation was significantly different across SR, $F(2, 541) = 4.426, p = .012$. Post-hoc pairwise comparisons determined that Caribbean children ($M = 2.72, SD = 2.27$) had longer maternal separations than Asian children ($M = 2.03, SD = 1.95$), $p = .014$. On average, children were separated at age six ($M = 5.68, SD = 3.39$). Left-behind children ($M = 4.98, SD = 3.11$) were separated significantly longer than parachute children ($M = 6.42, SD = 3.51$), $t(-5.377) = 595.187, p < .001$. The mean age at separation for children left behind was almost 15 months lower than the mean age of separation for parachute children.

Education outcomes. A two-way ANOVA was conducted that examined the effect of IE and SR on time 1 GPA while controlling for gender. Figure 1 shows the significant interaction between IE and SR, $F(4, 1384) = 2.756, p = .027$ on time 1 GPA. Analysis of simple main effects showed that time 1 GPA was significantly higher for Caribbean left-behind children than Caribbean children of family migration, $p = .043$. This interaction disappeared at time 2, $F(4, 1384) = 2.250, ns$.

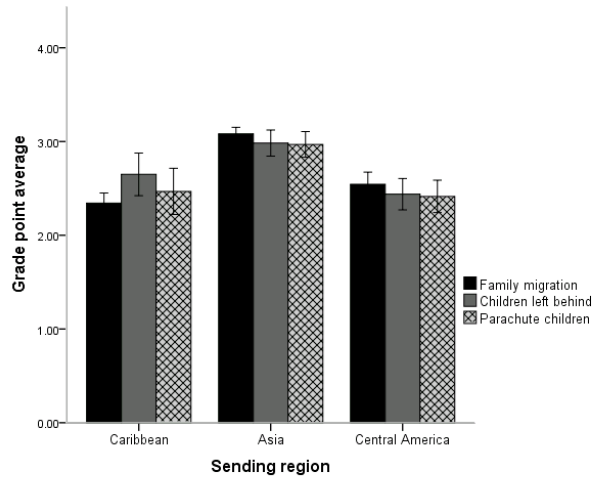


Figure 1. Mean grade point average (time 1) by IE and SR

Figure 2 illustrates the interaction effect of IE and SR on Stanford Math scores, $F(4, 1209) = 3.739, p = .005$. Simple main effects analyses revealed that Caribbean family migration and parachute children had significantly higher Stanford Math scores than Caribbean left-behind children, $p = .024$ and $p = .024$, respectively. Central American children of family migration had higher scores than left-behind, $p = .009$, and parachute children, $p < .001$. Though there was a non-significant interaction between independent variables on Stanford Reading scores, analyses of simple main effects revealed a significant effect of IE on Stanford Reading scores across SR, $F(2, 1204) = 4.003, p = .018$. Caribbean family migration and parachute children had higher Stanford Reading scores than Caribbean left-behind children, $p = .007$ and $p = .023$, respectively (see Figure 3).

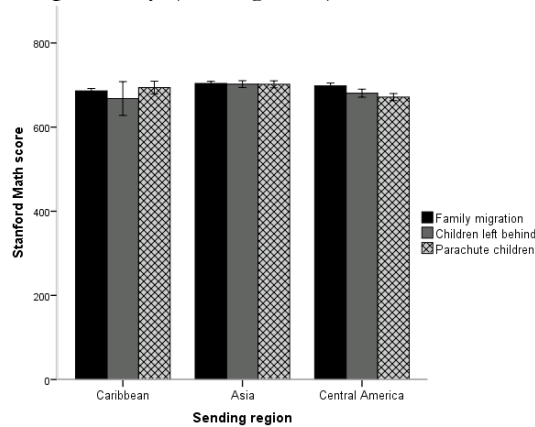


Figure 2. Mean Stanford Math scores by IE and SR.

A chi-square test found a significant association between IE and dropping out of high school, $\chi^2(2) = 9.334, p = .009, Cramer's V = .080$. Left-behind (6%) and parachute children (6%) were two times more likely to drop out compared to family migration children (3%). No association was found between IE and attaining a high school diploma or bachelor's degree, both $ps > .05$.

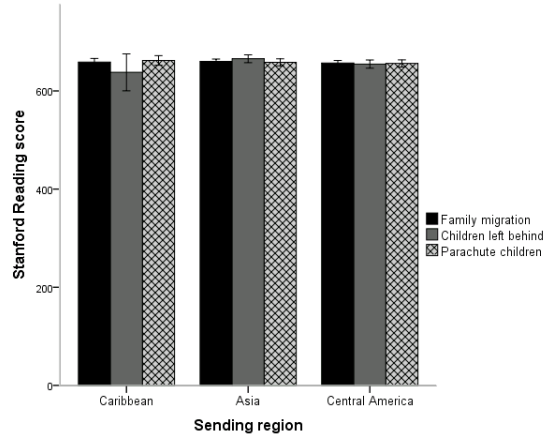


Figure 3. Mean Stanford Reading scores by IE and SR.

Psychological adjustment. A significant association between IE and fighting in school was found, $\chi^2(4) = 11.644, p = .020, Cramer's V = .061$. Roughly a fifth (21%) of parachute children and 16% of children left behind reported fighting in school whereas only 13% of family migration reported doing so. A significant association between IE and perceived troublemaker, $\chi^2(6) = 21.113, p = .002, Cramer's V = .083$ was also found. Roughly 21% of parachute children agreed that others perceived them as troublemakers. Only 12% of family migration and 13% left-behind children reported the same.

A two-way ANOVA examined the effect of IE and SR on time 1 depression symptoms while controlling for gender. A significant interaction was found, $F(4, 1382) = 2.554, p = .037$. Figure 4 shows Caribbean left-behind children had higher time 1 depressive symptoms than Caribbean children of family migration, $p = .008$. This interaction disappeared at time 2, $F(2, 1387) = 1.368, ns$.

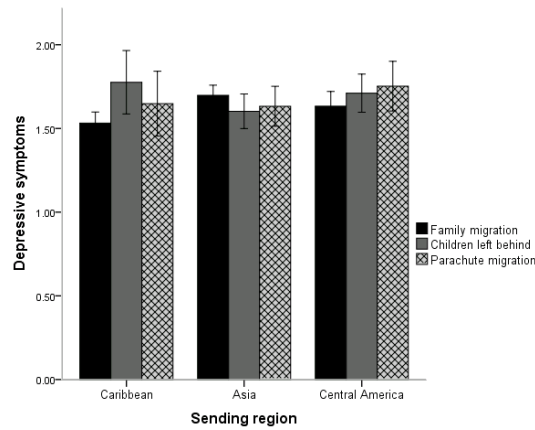


Figure 4. Mean Depressive symptoms (time 1) by IE and SR.

Discussion

Recent immigrant children are more likely to have experienced maternal separation than immigrant children of the past. Approximately 30% of children who participated in Children of Immigrants Longitudinal Study endured maternal separation. This figure is on par with other estimates on parental separation in immigration (Suárez-Orozco & Suárez-Orozco, 2001), but adds a level of specificity by examining maternal separation and separating left-behind from parachute children.

Left-behind children were separated at younger ages and for longer periods than parachute children. Separation in immigration is driven by a combination of structural and personal factors (Dreby, 2010). The nature of American immigration policies is such that families remain separated longer than anticipated (Dreby, 2015). Dreby (2010) found in her sample of Mexican transnational families that parents' expectations for family reunification were thwarted by the realities of employment and economic instability. Relationships among parents and caregivers also impact separation lengths (Dreby, 2010). When support for migration is high, parents may prolong separation in order to meet their goals.

This paper contributed to the existing body of research on immigrant children by exploring the influence of children's immigration experience, as well as their regional origins, in order to better understand their outcomes. In terms of academic performance, children left-behind tend to do worse than their counterparts on achievement tests. However, in terms of grade point averages, children left-behind perform similarly, if not better. What this suggests is the need to depart from conventional measures of academic performance. Test scores may not capture the effects of maternal separation because they depend on both internal and external factors, and may be less sensitive to internal factors. Perhaps what is necessary are measures of cognitive ability, like executive function, which influence school

readiness and outcomes, but that are also susceptible to environmental input (Blair, 2010).

Separated children did not differ from children of family migration in academic achievement; however, they were more likely to drop out of high school. Others have found that when mothers are away, children are more likely to be truant (Gamburd, 2008). Additionally, for every month a child is left behind, the probability of dropping out increases by 50% (Giannelli & Mangiavacchi, 2010). More research is needed to better understand this relationship, but lack of oversight may be a contributing factor.

Psychological distress due to immigration-induced maternal separation has been documented (Suárez-Orozco, Todorova, & Louie, 2002). This study corroborates and extends those findings. Most strikingly, left-behind Caribbean children had higher depressive symptoms than Caribbean children of family migration. Given they are separated for the longest periods, it is unsurprising that this group would show such symptoms. In fact, some scholars have written on the negative outcomes of mother migration in the Caribbean (Crawford-Brown & Rattray, 2001; Pottinger & Brown, 2006). Caribbean countries are matriarchal (Chamberlain, 2003) and show a strong tradition of female-headed households (Barrow, 1996), potentially increasing the risk of psychological distress for these children.

Maternal separation is associated with both internalizing and externalizing behavior. Some found that teachers report children with migrant mothers as having more problem behavior than children with non-migrant mothers (Hewage et al., 2011). Children may act out in order to express dissatisfaction with parental migration (Dreby, 2007). In this sample, separated children demonstrated more fighting behavior and were more likely to report that others perceive them as troublemakers than children of family migration. Parachute children showed the most behavioral problems.

Future Directions

Though some strides have been made, more questions remain, especially in regards to children left behind. Future research may seek to investigate the etiology of left-behind children's psychological distress, and the role of attachment in that process. Many have used attachment theory as a theoretical basis for examining left-behind children (Crawford-Brown, 1999), yet none have explicitly tested the attachment patterns of these children, and how they compare to children of family migration or their U.S. counterparts. Although children are left with relatives that may be in the child's attachment hierarchy, the loss of primary figure may be overwhelming. On the other hand, caregivers may provide adequate support. However, at reunification, children experience another loss, this time of the surrogate mother figure. Research in this area may help inform the way reunification policies are structured. Caution is taken when suggesting policy recommendations

given immigration policies involve bi-lateral state agreements. Nevertheless, what is clear is that more consideration of the family is needed when discussing immigration reform.

This work aimed to show another dimension of heterogeneity among immigrant children. It is important that immigrant children not be treated with the same broad brush, whether by policy-makers, researchers, or educators. The more work that is done to better understand the experiences of immigrant children, and its influence on their outcomes, the better able we will be to support their needs.

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RIUSS y el Papel de la Traducción en el Español de los EUA

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RIUSS, el Research Institute of United States Spanish, es un centro de investigación especialmente dedicado al estudio del español escrito en los Estados Unidos, lo que implica una atención constante a la traducción. Para conseguir que la traducción, en las especiales circunstancias de los EUA, sea comunicativa, hay que prestar atención a una serie de parámetros y disponer de varios recursos de investigación. El español en la traducción de textos y documentos públicos tiene que adecuarse a la política de “lenguaje llano” exigida por la administración norteamericana. Para ello debe tener en cuenta aspectos que se detallarán en esta ponencia.

Palabras clave: Estándar, gramática, léxico, norma, traducción

The Research Institute of United States Spanish (RIUSS) is a research center and a non-profit institution devoted to the study of the written Spanish of the USA. This implies paying particular regard to translation. In order to achieve communicative translations in the particular framework of the United States analysts must pay attention to a series of parameters and employ a set of specific research resources. The use of Spanish in the translation of public texts and documents must be tailored to the “plain language” policy demanded by the Federal Government. This presentation will focus on the necessary aspects required to achieve that goal.

Keywords: Grammar, lexicon, norm, standard, translation

Dos Mitos

Desde el siglo XIX, la Lingüística ha sido condicionada por dos mitos, sin más base que una pátina de pseudo-cientifismo o de metodología novedosa. Con ello me refiero al mito biologicista, por un lado, y al mito de que el verdadero estudio lingüístico era el que tenía por objetivo la lengua oral. El mito o metáfora biologicista, según el cual las lenguas naturales son organismos vivos, y por lo tanto se puede hablar de su vida, de su muerte, e incluso de su resurrección, fue provocado por el entusiasmo por el desarrollo de la Biología y la fuerza de las tesis darwinistas. Las lenguas no reúnen ninguna de las características de los organismos vivos, son simples constructos mentales, que los usuarios emplean para categorizar el universo que perciben y comunicarse. Esos usuarios son seres humanos, puesto que la facultad de lenguaje es específicamente humana.

Una consecuencia de la fiebre biologicista fue la consideración de que lo más natural de las lenguas era su empleo oral. El escrito pasó a considerarse un código secundario y dependiente, que sólo se podía estudiar dentro de esa dependencia,

subordinado al estudio de la lengua oral. Como suele ocurrir, las consecuencias de estos dos supuestos falsos fueron beneficiosas en algunos casos y no aportaron gran cosa, si no perjudicaron, en otros. Curiosamente, una de las más tempranas actividades lingüísticas, parte esencial de la historia de la cultura, la traducción, quedó aprisionada en esta trampa y ocupó durante mucho tiempo un lugar secundario, inversamente proporcional, paradójicamente, a su progresiva importancia en el desarrollo social y la creciente inversión demandada, en el económico.

Traducción por Computadora

Esta condición subsidiaria se reflejó incluso en el desarrollo de la Lingüística Computacional y su aplicación a la traducción por computadora o “automática” (Moreno Sandoval, 1998). Lo que importaba más, en los grandes proyectos dedicados a este fin eran las teorías lingüísticas. Así se fueron desarrollando diversas corrientes, divididas en torno a dos ejes conformados por el modelo de transición interlingüística, la transferencia o *transfer* y la interlengua o *interlingua*.

El desarrollo de sistemas de almacenamiento virtualmente ilimitados y de programas de acceso muy rápidos, apoyados en la evolución del hardware, dio paso a la tecnología de traducción estadística, que se apoya en una gigantesca cantidad de datos, proporcionados en buena medida por los propios usuarios. El proceso se desarrolla sobre todo a partir de corpus (Marcos Marín, 1994, pp. 79-178) progresivamente crecientes que, además, en muchas ocasiones, son también corpus paralelos (Vargas, 2016). En un corpus paralelo se accede al texto en una lengua y su equivalente en otra, o en otras, tal como existen en la realidad; es decir, desde ejemplos reales, concretos. Google Translator puede ser un buen ejemplo de este cambio, pero hay otros.

La conclusión más notable para los estudios de traducción pudiera ser que el tipo de texto y su destino final, es decir, el usuario, tienen una influencia directa en el proceso de traducción y deben ser tenidos en cuenta. Dicho de otra manera, no conviene traducir igual un libro de medicina o de química que unas instrucciones para el uso de un medicamento, para el prospecto correspondiente, o para su ingesta por el paciente en un hospital, aunque frecuentemente haya elementos lingüísticos comunes en estos tres campos.

El Research Institute of United States Spanish

Ha parecido necesario presentar esas diferentes aproximaciones a la realidad de la traducción para pasar inmediatamente a considerar otros aspectos de su aplicación en un territorio tan preciso como los Estados Unidos, con usuarios y selecciones lingüísticas que no coinciden con otros lugares donde se traduce al español. Precisamente por esas discrepancias el trabajo de instituciones como RIUSS es necesario. RIUSS, el *Research Institute of United States Spanish*, es un centro de investigación especialmente dedicado al estudio del español escrito en los Estados Unidos, lo que implica una atención constante a la traducción. Si lo que se pretende

no es simplemente realizar una buena traducción, desde el punto de vista normativo o estándar, sino que esa traducción efectivamente comunique, es decir, que el destinatario acceda gracias a ella a la información cuyo objetivo sirvió de causa para iniciar el proceso traductor, hay que prestar atención a una serie de parámetros y disponer de varios recursos de investigación. Además, el español en la traducción de textos y documentos públicos tiene que adecuarse a la política de “lenguaje llano” (*plain language*) exigida por la administración norteamericana.

La relación entre la administración y los ciudadanos se realiza, sobre todo, por escrito. Cuando se aceptaba que la población era en su mayoría analfabeta, existían unos funcionarios especiales, los pregoneros, encargados de ir leyendo por calles y plazas las leyes, bandos y ordenanzas de necesario conocimiento y obligado cumplimiento. No hace tantos años, en el bar del pueblo siempre había una persona que se encargaba de leer el periódico en voz alta. El cura, el médico y el boticario ayudaban al maestro a explicar los términos y vericuetos legales menos claros, se convertían de alguna manera en traductores a la lengua del “hombre de la calle”, algo necesario en materia impositiva o en lo relacionado con el servicio militar obligatorio, especialmente.

En los países de lengua alemana, se da por sabido que existe un alemán administrativo (*Amt Deutsch*), que sólo entienden las personas especializadas, que un *Kraftfahrzeug* es un *Auto*, por ejemplo, y así sucesivamente. En otros, como el mundo árabe, donde se vive una situación en la que conviven la lengua A o culta, de la escritura y la lengua B o doméstica, que no se escribe (lo que los lingüistas llaman diglosia), el único modo de salir de la situación es mediante el aprendizaje de ese modelo de lengua A.

En los Estados Unidos la situación se complica por varios factores, tanto en lo que se refiere al inglés como al español. Las diferencias entre el inglés escrito y el hablado son grandes, de manera que el aprendizaje de la lectura y la escritura es un proceso complejo que dura toda la vida y que incluso produce dobletes por la diferencia de lecturas posibles de una misma palabra escrita, las terminadas en *-ile*, como *missile*, *mobile*, *volatile*, pronunciadas unas veces como [il] y otras como [áil], por ejemplo. En el caso del español, es preciso realizar un estudio para determinar el grado de uso y dominio de la lengua escrita por parte de los que hablan español habitualmente. Ésa es una de las misiones de RIUSS. La impresión, corroborada por encuestas parciales (Covarrubias, 2016), es que el porcentaje de hispanos que leen en español no llega al 40%.

Los Estados Unidos no tienen una lengua oficial. La Constitución y una serie de leyes y decretos garantizan que los ciudadanos y residentes pueden usar otra lengua, para defender mejor sus derechos (Marcos Marín, 2006; 2008). Sin embargo, tampoco cabe duda de que el medio lingüístico norteamericano se apoya en el uso y prestigio de la lengua inglesa. El español ha sufrido un gran crecimiento demográfico y económico, se impone incluso como lengua de uso en algunos lugares; pero no es una lengua que se imponga por razones de prestigio social, científico, cultural. Por

eso los errores en los textos supuestamente redactados en español son frecuentes y, también frecuentemente, groseros, porque no hay una conciencia en la población de que el español tiene una norma que se debe respetar para garantizar la comunicación entre sus usuarios. La cosa se complica, además, en un mundo tan dependiente del inglés, con las traducciones o adaptaciones de los términos en ese idioma.

Plain Language, Lenguaje Llano

Las dificultades de comprensión de los hablantes del inglés en los Estados Unidos han llevado a los políticos y administradores de servicios a proponer el desarrollo de una jerga mostrenca que se supone al alcance de cualquiera y en la que se recomienda escribir al ciudadano. Se llama en inglés *plain language*. El inglés, como se sabe, es el resultado de mil años de intentar hablar francés y en pocos lugares se ve con tanta claridad como en esa frase (o sintagma). *Language* es una palabra latina, a través del francés, como demuestra su terminación en *-age* (fr. *langage*) y *plain* es otro latinismo, procede del latín *planum*, igualmente introducido a través del francés, lengua que los normandos llevaron a Inglaterra tras la conquista posterior a la batalla de Hastings (14 de octubre de 1066), con el limitado éxito que la historia del inglés muestra. Ese *plain*, como se ha dicho, procede de *planum*, de donde el español obtiene dos soluciones, el préstamo latino directo, *plano*, y la evolución regular del grupo pl-inicial latino, *llano*, lo mismo que ocurre, por ejemplo, en *plenum*, *pleno* y *lleno*. En el año 1942, en su *Historia de la lengua española*, el maestro Rafael Lapesa utilizó tres veces *habla llana* para referirse a la “regida por el juicio prudente”. En 1589, Juan de Pineda, en sus *Diálogos familiares de la agricultura cristiana*, había usado *lenguaje llano*, que también usó entre 1604 y 1621 Bartolomé Jiménez Patón, en su *Elocuencia española en arte*. Esa expresión se recoge en autores del siglo XIX como José María de Pereda o Pérez Galdós, en España, o Fernández y Medina y Carlos Federico Mora en América, a los que se puede unir Marco Fidel Suárez en 1911, siempre referida a la forma sencilla e inteligible de hablar el español. También Lapesa usa esa frase, como otros muchos autores. *Expresión llana* también está atestiguada en el siglo XIX. No hay ejemplos de *habla plana* o *lenguaje plano*, como era de esperar. *Lenguaje llano*, en ese sentido preciso de comprensible o inteligible, es frecuente en la prensa de España y América en el siglo XX.

En el caso del español, como ya se ha dicho que es frecuente, si no habitual, en los Estados Unidos, toda comunicación al público pasa por dos tamices, el del inglés, con su *plain language*, y el del español, que conviene, por lo tanto, expresar en *lenguaje llano*. Leticia Molinero (2010) señaló en su momento que “La comunicación en español en los Estados Unidos se dirige a un universo heterogéneo de hispanohablantes que abarca diversos grados de expresión verbal y comprensión lectora del español” (p. 6), para puntualizar inmediatamente después, tras señalar que “la enorme mayoría de la información que se publica en español en Estados Unidos, sea en la esfera privada o en la gubernamental, es producto de traducción”, que “la colegialidad no es requisito para ejercer la profesión de traducción en Estados

Unidos. Esta situación permite entonces que persista todavía un gran volumen de traducción inepta, generalmente ajena al sector formal de servicios de traducción profesional. Y esto también contribuye a la mala percepción del español de Estados Unidos en el universo hispanohablante” (p. 7). Esta percepción y la conciencia de las circunstancias complejas (Molinero, 2014) es lo que la llevó a proponer a un grupo de académicos, educadores e investigadores la fundación de RIUSS, en 2014, iniciando un lento proceso que se completó administrativamente el año siguiente y que se espera poner a disposición del público en las redes sociales en 2016.

Algunos Ejemplos Localizados

La bibliografía sobre el español de los Estados Unidos, la interferencia lingüística y otras cuestiones es enorme (Lipski, 2008), por lo que sólo se hará una rápida referencia a cuatro aspectos, uno general, el de la norma y la comprensión (Marcos Marín, 2012a; 1012b) y tres específicos, el de los medios hispanos y su reflexión sobre el uso de la lengua (Covarrubias, 2016), el de la traducción aplicada a cierto tipo de textos (Calvo Armijo, 2016) y el de la relación de lengua, cultura y población, en una ubicación concreta (Marcos Marín, 2014). Se procederá de lo particular a lo general.

En el español de Tejas, así en San Antonio, como en muchos otros lugares del estado, el abandono del español en el sistema escolar tradicional, los castigos impuestos a los escolares que hablaran español en la escuela y el temor paterno a las futuras dificultades laborales de quienes no dominaran el inglés han causado un abandono del español que es notable incluso en un nivel cultural medio alto, como el que representan los sujetos de la encuesta realizada para el estudio de la población y su reacción ante el español (Marcos Marín, 2014b, pp. 119-123). Es el flujo constante de la inmigración el que actualiza el español en los Estados Unidos. Unido a los altos porcentajes de la inmigración ilegal, ha contribuido a dar al español un carácter de lengua de gueto, que incide en el rechazo de muchos padres hispanos a su uso en la escuela, e incluso en la casa. En el área de San Antonio queda por ver qué incidencia podrá tener el crecimiento de inmigrantes con niveles culturales más altos, sobre todo, aunque no sólo, mexicanos, y su ubicación en los mejores distritos escolares. La tendencia documentada en 2014 a favor de un español normativo, frente a las interferencias que se meten en el cajón de sastre llamado *Spanglish*, más propiamente *Tex-mex* en este caso, es una apreciación que coincide con las observaciones realizadas dos años después, el 10 de mayo de 2016, por Louis Nevaer en *New America Media*. Por un lado, una encuesta del Pew Hispanic Center señalaba hace años que el 71% de los hispanos norteamericanos consideraban que hablar español no era necesario para preservar su identidad latina. Por otro, la evolución del mercado laboral, que apoya un español normativo y la llegada de inmigrantes de más alto nivel cultural, hacen que la percepción del bilingüismo vaya cambiando y que las jergas mixtas vayan quedando como un recurso a veces meramente cómico, como sucede en la obra de literatos hispanos que escriben en inglés, como Kristiana Rae

Colón, Christopher Soto (alias Loma), y David Tomás Martínez. La publicidad también ha adquirido conciencia de la conveniencia de usar un español que no resulte ridículo y, aunque todavía aparezcan traducciones de Google sin corregir en lugares diversos, no es así en los grandes anunciantes, que a veces logran éxitos estilísticos tan notables como la campaña “Influencer” de Target Style enfocada a las quinceañeras durante los Premios Billboard de Música Latina, en la que *Show off your way*, fue traducido brillantemente como: “Lúcete a tu manera.” Tampoco se olvide que los anunciantes son los que condicionan la producción de los diarios y revistas en español, que no se sostendrían sin ellos, porque su público es muy limitado.

Los Medios Hispanos y el Idioma Español

El estudio de Covarrubias, en lo que se refiere a “Los medios hispanos y el idioma español” (2016: 30) proporciona algunos datos que muestran bien las tensiones por las que pasa la lengua en su complicada convivencia con el inglés. Más del 60% de los periodistas consultados consideraron que los medios en español en Estados Unidos contribuyen al mantenimiento del idioma; pero también opinan que el lenguaje utilizado no es demasiado correcto, tiene una calidad discutible y una ortografía apenas pasable. En la sección relativa al idioma, las respuestas indicaron que la calidad del español en los medios para un 5% es “excelente” y para otro 5% “pésima”, mientras que un 42,5% la consideró “regular” y un 30% “buena”. Predomina la consideración positiva; pero el hecho de que los encuestados fueran en gran medida responsables de los medios periodísticos y todos ellos vivieran de esa profesión introduce ciertas dudas. Un número pequeño, sólo diez de los consultados, se quejó del uso del *Spanglish*, lo que hay que interpretar, en la línea de lo anterior, como una disminución del temor a esa interferencia. En su alabanza de la calidad del español por considerarla “excelente” (en contraste con seis encuestados que la ven “pésima”) Rafael Prieto Zartha, director editorial del semanario *Qué Pasa-Mi Gente*, prensa y digital, de Latino Communications, Carolina del Norte, explica que lo hace “porque refleja la forma de hablar y escribir el español en Estados Unidos, incluso la incorporación de los estadounidenseismos, que son un factor de unidad del idioma en este país”. (Covarrubias, 2016, p. 37). Román Pedraza Pérez, director general de la revista *Expresión*, mensual, prensa y digital, de Texas incide en el problema más grave del estado, la mala gestión de la educación, y señala: “La revolución social/digital que vivimos nos ha metido en una vorágine sumamente difícil de escapar, y con todo esto nadie, absolutamente nadie, está haciendo nada para reglamentar o preservar la pureza del idioma escrito en las redes sociales. No hay guías, maestros, escuelas, universidades; nadie en el área pedagógica que tenga establecida una estrategia para la preservación del idioma. Por eso encontramos tantos barbarismos escritos. Ojalá alguna entidad educativa se pudiera interesar por desarrollar coaliciones, estrategias o campañas que nos ayuden a mantener la pureza del idioma” (Covarrubias, 2016, p. 50).

Los dos campos de mayor exigencia social de la traducción son, muy probablemente, el legal y el de la salud. La tesis de Calvo Armijo (2016) arranca de varias preocupaciones sociales y lingüísticas: la traducción de textos del campo de la salud ha sido siempre una de las preocupaciones de trujamanes de épocas muy distintas, porque responde a una necesidad. La sociedad contemporánea pone al alcance de muchas personas toda suerte de remedios, tratamientos y recursos, que conllevan una necesidad de información a la que se añade el aspecto publicitario. Aunque el estudio incluye una encuesta a traductores médicos, de los 116 a los que se envió sólo la respondieron completa 14 y parcialmente 4. Estas encuestas, que interesan mucho a RIUSS, son más difíciles de llevar a buen puerto de lo que se piensa, porque una encuesta, para proporcionar información completa, tiene que ser detallada, y a veces los encuestados no quieren responder a preguntas muy especializadas, porque tienen miedo de no hacerlo satisfactoriamente. Las conclusiones destacan que las variantes lectales, como se sabe por otros estudios, tienen un porcentaje muy pequeño en los textos, pese a los diversos orígenes de los traductores, lo que refuerza el carácter homogéneo de la lengua española. Aunque entre las variantes léxicas predominen las latinoamericanas y no las del español europeo, no son las mexicanas las dominantes, aunque ése sea el segmento mayor de la población latina norteamericana. Contra lo que se afirma con ligereza, la diferenciación de variantes en el léxico, aunque tenga un porcentaje pequeño del total, se extiende a todas las áreas, no hay una uniformidad léxica latinoamericana. El contacto con el inglés, como ocurre en otros tipos de textos, se manifiesta en el léxico, a veces como préstamos y a veces como variantes meramente gráficas, anglicadas y, en la semántica, por el mayor número de calcos, especialmente los innecesarios, como traducir *feeding bottle* como ‘botella para alimentar’ y no por “biberón”. Se deben a la actividad del traductor y afectan al 25,6% de las variantes encontradas; es decir, a un porcentaje muy elevado. Gran interés para el trabajo de RIUSS tiene el hecho de que las publicaciones de mayor difusión, especialmente las oficiales, son las que menos variantes idiolectales o dialectales ofrecen. Estos organismos están en contacto con instituciones como la Academia Norteamericana de la Lengua Española (ANLE) y RIUSS y son conscientes de la necesidad de atenerse a la norma hispánica. En lo que concierne a la Morfología y Sintaxis, se encuentran muchas alteraciones; pero no son específicas. Corresponden a los fenómenos bien conocidos (Molinero, 2010) de falta de concordancia de adjetivo y sustantivo o sujeto y verbo, omisión de artículo en plural, posesivo por artículo, indicativo por subjuntivo, preposiciones correspondientes a la construcción inglesa en vez de a la española, abuso del gerundio, entre otros. Lo que importa destacar es que un 42% se deben a la influencia del inglés y sólo un 5,15% a variantes latinoamericanas, también en este caso de orígenes areales diversos (Calvo Armijo, 2016). Las conclusiones apoyan la necesidad de un trabajo científico sobre la lengua escrita, y especialmente la traducción, como el que propone RIUSS, porque muchas de las soluciones divergentes (incluso entre sí) que se encuentran en los textos

obedecen a decisiones personales de los traductores. La ANLE tiene acuerdos parciales con el gobierno de los EUA (para el portal gubernativo en internet, por ejemplo) o con asociaciones docentes poderosas, como la American Association of Teachers of Spanish and Portuguese (AATSP). La administración federal en otros sectores, las estatales, locales, las iglesias o los medios de comunicación, es decir, la mayor parte de lo que constituye el entramado social norteamericano, sigue o no la norma académica, ahora *norma hispánica*, en función de circunstancias que, como se ha dicho, pueden obedecer a preferencias personales o de formación lingüística del individuo.

Evolución, Planificación y Norma

En la administración de las lenguas han de combinarse dos factores: la evolución natural, que depende de los hablantes y de circunstancias cuyo control no es deseable, y la planificación, entendida como un intento ordenado de mantener la cohesión social mediante el estándar lingüístico. RIUSS entiende que, sin necesidad de que ello implique una norma coercitiva, la investigación para llegar a decisiones consensuadas es parte de su tarea. Cuando se habla de la igualdad, por ejemplo, surge la pregunta de si, en el caso de los Estados Unidos, esto llevaría a la prohibición del español en el territorio estadounidense. Está claro que, si solo funcionara la igualdad, sin la libertad, la respuesta sería “sí”. Afortunadamente, el ideal liberal incluye tres conceptos básicos y no uno. Quizás se margina demasiado el concepto de fraternidad, que ha pasado a la ineffectividad retórica. Habría que rescatarlo. Una sociedad liberal, igualitaria y fraterna reconocería la necesidad de un estándar lingüístico al mismo tiempo que el derecho a la variación; pero limitado, fraternalmente, por la necesidad de mantener una comunicación que beneficie a todos. Se puede objetar (Zimmermann: 2008; 2009; 2010; 2014) que la norma es útil; pero no necesaria. Sería un buen argumento a favor de la norma en una sociedad utilitaria, como la norteamericana.

Otra pregunta sería la que se refiriera a la posibilidad de convivencia de varias normas en un territorio. Tiene mucho que ver con el concepto de norma. Podría distinguirse, por ejemplo, entre norma legal y norma social. Solo puede haber una norma legal; pero caben varias normas sociales. En los Estados Unidos es fácil entender la convivencia entre ambas, porque estamos habituados a la ley común: la jurisprudencia matiza la norma legal. De nuevo puede intervenir el concepto de fraternidad. El traductor necesita una norma legal, tiene que saber cómo se traduce una palabra o, si se prefiere, un segmento lingüístico, de manera igual para todos. También necesita saber cuál es su público: para traducir de manera fraternal tiene que elegir la variante más cercana a su público, la que mejor comunique. Es libre de hacerlo de un modo u otro y por ello será responsable de su traducción.

Norma y Poder

Cualquier discusión sobre la norma, sea lingüística o de ferrocarriles, implica un ejercicio de poder. Así lo han señalado insistentemente muchos de los analistas del discurso, con la peculiaridad de que ahora también se insiste en deturpaciones como la transformación de la voz indígena (Graham, 2011), que en este caso sería la hispana, para satisfacer intereses personales y profesionales, sin preocuparse de las graves consecuencias derivadas de la marginalización en el gueto de los hablantes que no alcanzan un dominio satisfactorio de una lengua normalizada. En el caso del español en los Estados Unidos, la característica especial de la población hace la discusión más compleja, porque inciden problemas sociales, familiares, económicos y de vertebración de esa comunidad en el conjunto de la nación. Estos problemas, a su vez, se acrecientan porque la revisión histórica demuestra que el uso del español está más que justificado en muchos estados de la Unión y que la frontera es algo que se movió sobre las cabezas de pobladores que siguieron teniendo su vida y sus relaciones humanas orientadas hacia el sur: “nosotros no nos movimos, nos movieron la frontera”. La polémica sobre la inmigración es uno de los caballos de batalla de la vida norteamericana. Las elecciones presidenciales de 2016 darán una respuesta y en la campaña electoral se ha apreciado desde el inicio la importancia del voto hispano y del debate sobre la oportunidad del español para alcanzar a esos votantes y atraerlos a una u otra candidatura. Desde la perspectiva científica a la improvisación y al impresionismo se opone la investigación. Ése es uno de los propósitos de RIUSS y lo que explica que se hayan dedicado estas páginas al estudio de la traducción del inglés al español en los Estados Unidos, desde su propuesta.

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La Conciencia de la Complejidad: Un Espacio para el Aprendizaje

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El proyecto *Las palabras que cuentan: El relato de la actualidad desde una perspectiva plurilingüe*, realizado en la USAL, nos ha permitido, profundizando en el análisis del valor emocional y pragmático de la palabra y de la imagen, reflexionar sobre la imprecisión de los medios de comunicación en el uso de términos que designen a las personas que abandonan a la fuerza sus países, escenarios de guerras y conflictos, y buscan acogida en el territorio europeo y sobre la dificultad de representar una realidad compleja en distintas lenguas y culturas.

Palabras clave: Refugiados, complejidad, proyecto, intercomprensión

Introducción

En el primer cuatrimestre del curso académico 2015-2016 hemos participado en un proyecto de innovación docente en la Universidad de Salamanca con el título *Las palabras que cuentan: El relato de la actualidad desde una perspectiva plurilingüe*. El proyecto¹ nació de una constatación: la crisis humanitaria de los grandes flujos de emigración relatada por los medios de comunicación era, paralelamente, una crisis de comunicación y una observación plural en lenguas y culturas podría contribuir a definir con más matices el fenómeno. El proyecto se enmarcaba dentro de la asignatura *Intercomprensión de lenguas románicas* y completaría el programa de análisis de equivalencias lingüísticas, textuales y discursivas previsto.

Fijamos desde el inicio un reparto de tareas y actividades divididas en cuatro módulos que, sin agotar el argumento, permitían trazar un mapa de la complejidad del mismo:

- Voces críticas desde el mundo de la información en varias lenguas, matizaciones sobre la opacidad y la transparencia del léxico más frecuente en la descripción del fenómeno “refugiados”.
- Graphic Novel y cómics para jóvenes y adultos para hablar de migraciones, conflictos y complejidad.

¹ En el proyecto participan también como coordinadora Isabel Uzcanga Vivar y como otro miembro del equipo Elena Diego Hernández, profesoras del Departamento de Filología Francesa de la USAL

- Narraciones para la infancia y recursos didácticos (in)formativos para los niños.
- Selección de documentos institucionales en un contexto plurilingüe. Se estableció una secuencia para el desarrollo eficaz de los encuentros:
 - Presentación de una selección de material en distintos idiomas (catalán, español, francés, italiano, portugués).
 - Análisis del material a través de una ficha/guía de lectura, preparada por las profesoras, en pequeños grupos de 3/4 personas.
 - Discusión colectiva en clase, en español, sobre los documentos.
 - Organización, por parte de cada grupo, de una síntesis en español del punto/módulo en cuestión con las aportaciones de los alumnos

Nos interesa destacar la dimensión de proceso del proyecto que emprendimos, creando en nosotras mismas, y también en el alumnado, con un alto porcentaje de estudiantes procedentes del programas Erasmus, expectativas e interés por aprovechar la oportunidad de reflexionar como ciudadanos, lectores, espectadores y estudiosos de lenguas, con distinta procedencia, formación educativa e imaginarios colectivos, pero con análoga preocupación y curiosidad por la actualidad que vivimos y que nos cuentan.

En un proyecto de innovación didáctica había que señalar, en nuestra propuesta a la institución, las competencias en juego que se verían mejoradas con la realización del mismo. La asignatura de *Intercomprensión de lenguas románicas* ya prevé una aproximación al análisis de textos en una perspectiva multicultural y multidiscursiva y los alumnos viven un entrenamiento al análisis comparativo, a la detección de analogías y diferencias significativas que perfeccionan la capacidad de comprensión.

En esta línea, el *Marco de Referencia para los Enfoques Plurales de las Lenguas y de las Culturas* nos proporcionaba provechosas sugerencias y planteamos que nuestro proyecto se instalaba en el terreno de la promoción de la capacidad de identificar las especificidades y variaciones comunicativas producidas por diferencias culturales, de comparar los géneros discursivos entre lenguas diferentes y de sobrepasar las limitaciones de la propia visión del mundo abriéndose a otras maneras de conocer, de pensar y de actuar.

Optamos por la presentación de materiales en distintas lenguas románicas, siendo el español la lengua de trabajo en clase, así como en la producción escrita de los alumnos, gracias a que incluso el nivel de los no nativos era avanzado. Pensamos que los trabajos de síntesis tenían que elaborarse en una lengua cómoda para los autores, sin perder de vista que la producción del documento se convertía, a partir de la publicación en la plataforma digital *Studium*, en patrimonio común.

Descartamos fuentes en inglés, aunque fuera la lengua materna de algún participante, para seguir creando un espacio compartido de lenguas románicas, con rasgos individuales y tendencias discursivas comunes.

Procuramos cuidar la dinámica de preparación de los encuentros como si de un *continuum* comunicativo se tratara: un entrenamiento a la constante puesta en común

de opiniones y contenidos, a la exposición en público fundamentada en el respeto y el esmero por la claridad de lo expuesto.

El debate en clase, abierto a todos los participantes, se conducía por los portavoces de cada grupo, distintos en cada sesión, responsabilidad añadida a la habitual exposición de contenidos.

Para cada módulo habíamos previsto un cuestionario que guiara el análisis de los textos: tarea laboriosa, la nuestra en fijar ítems significativos y la de los alumnos, al darse cuenta de que la atención a los detalles requería varias re-visiones y la dimensión comunicativa de los textos y su interpretación planteaban mayores dificultades de las previstas. Pero precisamente la disparidad de criterios de interpretación y el reconocimiento de recursos discursivos menos evidentes, añadían matices y riqueza a nuestros encuentros.

En la preparación de cada módulo nos dimos cuenta de la dificultad de proporcionar un material que, sin ser totalmente rompedor, constituyera un recorrido no excesivamente transitado por los alumnos y pudiera ser el punto de partida para formular preguntas y cuestionarse certezas.

Desarrollo del Proyecto

A la hora de elaborar nuestro proyecto, nos situamos a finales de verano de 2015, cuando la canciller alemana Angela Merkel mencionaba programas de acogida de números ingentes de refugiados, invitando a los demás países a realizar iniciativas análogas, mientras la foto de Aylan, el niño muerto en la playa de Bodrum, y el vídeo de la periodista húngara poniendo la zancadilla a un padre sirio parecían las imágenes límite. Todo lo que precede los últimos acontecimientos, mientras *cierre de fronteras*, *bloques navales* y *deportaciones* empiezan a ser expresiones cada vez más frecuentes y menos contestadas.

Módulo 1: Voces críticas

El tema planteado por los 5 textos analizados era el peso de las palabras que definen los procesos de migración y los actores principales de este fenómeno: seres humanos en dificultad, cuyos destinos dependen también de las palabras con las cuales se les define. Denominamos Voces críticas a quien hace información y alerta al lector sobre la necesidad de procesar el lenguaje y sopesar los términos a la hora de interpretar los hechos, a menudo desde el discurso redaccional no oficial, en una sección determinada de un blog del mismo periódico.

En todos los artículos se tenían en cuenta las consideraciones de organizaciones como ACNUR (Alto Comisionado de las Naciones Unidas para los Refugiados) sobre el tratamiento léxico del fenómeno y las ONG (Organizaciones No Gubernamentales) se configuran como generadoras de un discurso argumentado y documentado, necesario para completar nuestra preparación como usuarios de la información.

El cuestionario propuesto recogía los siguientes aspectos:

MÓDULO 1

VOCES CRÍTICAS

- Autor del texto
- Medio y sección/apartado en el que se encuentra
- Fecha
- Ausencia/presencia de imágenes
- Ausencia/presencia de enlaces. Naturaleza de los enlaces
- Ideas/ palabras-clave
- Isotopías
- Paráfrasis de significado
- Expresión de la crítica
- Propuesta de soluciones
- Analogías entre textos
- Diferencias entre textos

Módulo 2: Graphic novel y cómics para jóvenes y adultos

En lo que concierne al Módulo 2, pensamos que esta modalidad narrativa era un producto de consumo cultural más cercano y popular entre estudiantes universitarios.

Encontramos unas dificultades que temíamos pudieran afectar a la coherencia del corpus de textos propuesto: localizar fuentes en los cinco idiomas (de hecho, no incluimos ninguna propuesta en portugués) y la imposibilidad de garantizar una completa equivalencia de contenidos. Pero estábamos siempre, con enfoques distintos, ante narraciones funcionales a un más amplio marco argumental: una escritura que dialoga con imágenes, cuando no es sustituida por ellas, un relato que toma partido.

Otro rasgo común era la pertenencia de todas las narraciones analizadas a un proyecto comunicativo más amplio, lo que resultaba muy significativo a la hora de interpretar lo narrado, no tanto por lo contenido, sino por el tono de lo que se presenta al lector. Así en *Blanca Rosita Barcelona* (Crespo et al., 2015), enmarcado en una campaña institucional, del Ayuntamiento de Barcelona², la historia muestra, de forma didáctica y amena, el encuentro entre una señora mayor y su entorno con una diversa geografía humana (inicialmente representada por la figura de su cuidadora) a la que llega a comprender comparando sus vicisitudes actuales con las vividas en épocas anteriores, igualmente complicadas por la sociedad catalana.

Breidjing - La vie suspendue (Glez, 2015), forma parte de un proyecto de ARTE³ sobre distintas formas de contar conflictos y recuerda el drama de las guerras en Darfour y situaciones difíciles, paradójicas y absurdas de la burocracia en los campos de acogida, que añaden dificultades a la conciencia identitaria del refugiado.

² La Red Barcelona Anti-rumores nace en el mes de julio del 2010 para favorecer la interacción positiva, a través de la lucha contra los rumores, los estereotipos y los prejuicios existentes sobre la diversidad cultural en Barcelona.

³ En 2014 Arte envía a la cineasta Claire Denis, al fotógrafo Laurent Van Der Stockt, al escritor Uwe Timm y al dibujante Damien Glez al este de Chad, cerca de la frontera con Sudan, en el campo Breidjing donde viven más de cuarenta mil refugiados de Darfour para elaborar un relato con diversidad de miradas.

En *Les Mohammed, mémoires d'immigré* (Ruillier, 2011), la primera emigración argelina hacia Francia aparece como descripción ejemplar de todas las discriminaciones y limitaciones sufridas y, en épocas remotas, asumidas y aceptadas, pero que dejan un poso de insatisfacción y falta de justicia, legado a las generaciones más jóvenes. La obra es parte de un discurso más amplio, porque el trazo estilizado de Jérôme Ruillier reproduce las voces fuertemente connotadas del documental de Yamina Benguigui (1997) *Mémoires d'immigrés, l'héritage maghrébin* y el hilo conductor es la gran lección de historia que los mayores proporcionan a los jóvenes.

En *Así es la vida*, el relato autobiográfico de Tresor Londja (2013), un refugiado del Congo, forma parte de una recopilación de cómics promovida por la Asociación Comisión Católica Española de Migración⁴, la voz de seres humanos concretos que, a través de una narración terapéutica, encuentran nuevas ocasiones de dignidad y definición.

La publicación de *Abdel* (2015) es el premio final de un certamen de cómic, en el programa *Desencaja* de la Junta de Andalucía⁵. Entre hechos violentos y un arrollador universo onírico del protagonista, la obra transmite principalmente la atmósfera de miedo, angustia, continuos sobresaltos de quien no viaja, sino que huye permanentemente.

El relato en lengua italiana, *Un giorno andrò in Europa* (2015), está publicado en *Graphic news*⁶, revista digital que quiere promocionar información sobre los grandes temas de la actualidad desde una visión crítica y formalmente más accesible. En blanco y negro, con imágenes que recuerdan el relato periodístico ya ampliamente conocido, se nos cuenta la historia de un chico, Nordine, huido de Marruecos, temporalmente en Melilla, que sueña con marcharse mientras construye una mínima cotidianeidad, compartiendo sueños de una vida mejor con improvisados amigos

En todas estas obras, habría que fijarse en los siguientes aspectos:

⁴ *Refugiados en el Cómic* es un proyecto de Accem dedicado a acercar a la sociedad la realidad de las personas refugiadas en el mundo y de hacerlo utilizando el cómic como herramienta, financiado por el Ministerio de Empleo y Seguridad Social (MEYSS) y el Fondo Europeo para los Refugiados (FER).

⁵ El Programa *Desencaja* de la Junta de Andalucía tiene como objetivo promocionar y difundir la obra artística de la juventud andaluza y apoyar el lanzamiento profesional de estos creadores.

⁶ *Graphic News*, Il Mondo Raccontato a Fumetti, con las secciones news, cultura, economía ciencias deportes.

MÓDULO 2

GRAPHIC NOVEL Y CÓMICS PARA JÓVENES Y ADULTOS

- Autor
- Definición del *target*, público al que va dirigida la narración: indicaciones explícitas
- Objetivo de la publicación
- Punto de partida de la historia
- Protagonista: individual/colectivo; relación con el escenario
- Como se articula la narración (¿1ª persona? ¿3ª persona?)
- Relación imágenes/palabras
- Color de las imágenes y relación con la narración
- Imágenes recurrentes
- Palabras/contextos comunicativos recurrentes
- Datos explícitos sobre la actualidad en la narración

En los encuentros con la clase, como con la lectura de las posteriores síntesis, averiguamos que aunque la novela gráfica y el cómic sean un consumo popular entre los jóvenes, su análisis planteaba más dificultades por falta de práctica: aspectos como la consideración de la autoría, la responsabilidad del escritor y del dibujante o el papel del color como descriptor de situaciones y estados de ánimo o la misma pertenencia a un proyecto creativo más amplio en el cual se insertaba el texto, resultaron menos fáciles de identificar por parte de los alumnos.

Módulo 3: Narraciones para la infancia y recursos didácticos

Con el módulo 3, “Narraciones para la infancia y recursos didácticos” nos propusimos reflexionar sobre un reto comunicativo: adaptar el discurso general de la información, que los mismos niños han recibido de los medios de comunicación, y llenarlo de significado, a su medida, para crear empatía y fomentar el aprendizaje de valores. No encontramos una análoga oferta de materiales en todas las lenguas de trabajo previstas y optamos por documentos que ilustraran de forma prototípica los mecanismos claves de la divulgación para un público infantil: el acercamiento a un tema complejo reconduciéndolo a la experiencia cotidiana del destinatario, mediante un esquema narrativo simple para, en un segundo momento, propiciar consideraciones más amplias sobre la actualidad.

En unos casos el afán protector del adulto llevaba a endulzar la narración: como ejemplo, un corto de animación en lengua italiana, *Muhad e Amir in fuga dalla guerra* (Corva, 2015), donde la historia del niño refugiado tiene un final feliz en el reencuentro con su mascota, que suaviza la experiencia trágica de bombardeos, naufragios y pérdida de seres queridos, y un cuento escrito, *La zattera* (la balsa) (Salemi, 2014) donde los protagonistas, bajo el aspecto de simpáticos animales, representan a unos niños solidarios que comparten una arriesgada travesía pero que llegarán al nuevo territorio de acogida protegidos por los valores de amistad que comparten.

En las actividades promovidas por el Proyecto de ACNUR, *Ponte en sus zapatos* (2012), sin embargo, la vertiente pedagógica es la instancia comunicativa más importante para explicar de forma sencilla realidades incómodas y experimentar una

suerte de simulacro de experiencias análogas a las vividas por los supervivientes de calamidades, que concienciarán a los niños sobre lo real y lo posible. Con analogía de esquema comunicativo, estaba pensado también el proyecto de ACNUR *No solo números* (2009) que examinamos en lengua portuguesa, en la parte referida a la formación de personas que actúen con niños.

Un informativo infantil de la televisión catalana, *Info K*, dedicado a los refugiados conciliaba la reflexión sobre las definiciones de términos con el relato de experiencias de personas de la misma edad de los niños asistentes al programa y del público infantil habitual, encaminados hacia la solidaridad y la empatía entre coetáneos con nombres y apellidos concretos.

Nos sorprendió la cantidad de proyectos de divulgación existentes para el público escolar, y la elaboración sistemática de documentos que encontramos en lengua francesa, en los portales *Bayard Jeunesse* y *1jour1actu*, con una atención esmerada al tratamiento de la información para distintas franjas de edad.

Lo que nos parecía impulsar las distintas narraciones para la infancia era el propósito común de elaborar un relato compartido con el destinatario, una inversión educativa que perdure en el tiempo y fomente la construcción de una mentalidad solidaria.

Para cada texto los alumnos debían prestar atención a los siguientes datos:

MÓDULO 3 NARRACIONES PARA LA INFANCIA Y RECURSOS DIDÁCTICOS

- Autor
- Medio de comunicación
- Género textual
- Indicaciones acerca de los destinatarios
- Planteamientos didácticos
- Representación de los niños a través de las palabras y de las imágenes
- Diferencias de discurso según la edad de los destinatarios: como se articula la narración, color de las imágenes y relación con la narración

Módulo 4: Documentación de la Unión Europea

En el último módulo, propusimos el análisis comparativo de una selección de documentos oficiales de la UE: *el Proyecto de texto relativo al pacto europeo sobre inmigración y asilo* (2008) y *Una agenda europea de migración* (2015)⁷. Los siete años transcurridos permiten apreciar el cambio de percepción de las migraciones en Europa y valorar lo que se ha hecho desde las instituciones europeas.

En los textos, los alumnos deberían prestar atención a los siguientes datos:

⁷ Hemos analizado la redacción de estos dos documentos en español, francés, italiano y portugués

MÓDULO 4 **DOCUMENTACIÓN DE LA UNIÓN EUROPEA**

- las introducciones de los distintos documentos
- los títulos
- las premisas
- los planteamientos
- la distribución de los distintos apartados
- las diferencias significativas entre las distintas lenguas

Comparando los aspectos descritos, los alumnos han concluido que existe una fisura significativa entre las propuestas de 2008 y la realidad de 2015. En el documento de 2008 se nombran las causas de las migraciones, sus ventajas e inconvenientes. Se mencionan los aspectos positivos, en función del declive demográfico europeo y se asumen compromisos esenciales en materia de inmigración legal, capacidad de acogida, integración, controles fronterizos, cooperación global con los países de origen y de tránsito. En cambio, en 2015, respondiendo a la tragedia humanitaria que se abatía sobre el Mediterráneo, la Comisión Europea elabora un documento para fortalecer la política común de asilo admitiendo el fracaso total de las medidas de los últimos siete años: la Comisión concluye que ningún Estado miembro puede abordar la migración individualmente y reubicar, reasentar, relocalizar pasan a ser las prioridades de la UE.

De 2008 a 2015 cambia el modo de abordar el tema, centrándose en el imperativo inmediato de adoptar medidas de emergencia para gestionar la crisis, pero el número exiguo de refugiados reubicados en territorio europeo, pese a las promesas de acogida, representa un escaso resultado. Se puede concluir que las medidas propuestas en los documentos, que con una correcta gestión y ejecución podrían atenuar los efectos de esta crisis, carecen de vinculación ejecutiva: se invita a los estados miembros, se sugiere, pero jamás se impone nada, lo cual deja bastante margen para que los estados miembros puedan demostrar, o no, su solidaridad.

Conclusiones

Nuestro proyecto ha sido una experiencia de complejidad tanto en la propuesta temática inicial como en su desarrollo. La crisis de los refugiados es una situación compleja: es difícil definir exactamente todas las partes del problema, el contexto es inestable y los resultados impredecibles, es necesaria una constante adaptación a los cambios imprevistos que afectan el equilibrio de la situación en su globalidad. Incluso la configuración de la unión europea como territorio es fruto de decisiones cambiantes sobre el concepto y la construcción efectiva de fronteras.

A partir de la crisis comunicativa surgida alrededor del tema, las palabras utilizadas para designar a los protagonistas de la actualidad (*refugiados, inmigrantes, desplazados, migranti, emigrati e immigrati, rifugiati profughi, migrant, réfugié*) desde nuestro punto de vista se habían convertido en etiquetas de referencia, a menudo imprecisas y

falsamente equivalentes, que determinan y condicionan la recepción del relato de la actualidad.

El desarrollo del proyecto nos planteó algunas dificultades: la selección de las fuentes, la búsqueda de homogeneidad de los materiales propuestos, la gestión del tiempo para debatir y compartir ideas a lo largo de encuentros cada vez más ricos en preguntas. Al hablar de complejidad no podemos olvidar la labor paradigmática del pensador Edgar Morin, que, desde hace décadas, ilustra lo complejo como punto de partida y de llegada, en nuestra realidad cotidiana como en los espacios educativos. Principalmente nos referiremos a dos obras: *Los 7 saberes necesarios para la educación del futuro* (Morin, 1999) y la más reciente *Enseñar a vivir. Manifiesto para cambiar la educación* (Morin, 2015) en una secuencia temporal que plantea, cuando el futuro se vuelve presente, análogas inquietudes. Morin considera la incertidumbre como característica distintiva de la época actual, fracaso de certezas absolutas, pero, a la vez, estímulo para fomentar el espíritu crítico que promueve la constatación de la copresencia de contradicciones, la observación permanente de argumentaciones contrapuestas.

En nuestro proyecto hemos insistido en la recopilación de distintos puntos de vista, en la percepción de matices de diferencia en mensajes análogos, en la interpretación de lo verbal y lo icónico, sin pretender soluciones tajantes, afirmaciones definitivas, dejando espacio para la construcción de lo múltiple con la práctica del trabajo en equipo. Nos hemos aproximado a un tema complejo con un corpus textual de referencia que queríamos ejemplar en diversidad de géneros textuales, registros y estrategias comunicativas, conscientes en todo momento de que "para tener sentido la palabra necesita del texto que es su propio contexto y el texto necesita del contexto donde se enuncia" (Morín, 1999, p. 22). Por otra parte, la realización de este proyecto nos ha permitido sobrepasar los límites académicos habituales de la distribución de contenidos por materia, porque la actualidad nos pide transversalidad para entenderla. Encontramos en la asignatura de *Intercomprensión* y en la diversidad cultural del alumnado el marco ideal para nuestra aportación a una cultura que de "enseñante debe volverse una cultura que aprenda" (Morín, 1999, p. 62), en la cual "la nueva sabiduría comporta la comprensión de que toda vida personal es una aventura inserta en una aventura social, a su vez inserta en la aventura de la humanidad" (Morin, 2014, p. 29).

Todos los participantes en el proyecto llegamos a la conclusión de que nos habían faltado palabras para describir una situación tan compleja: palabras para representar de forma eficaz los matices de las contradicciones, las voces de los protagonistas y de quienes viven con ellos y el relato de quien les obliga a salir de su país. El tiempo nos enseña que las palabras que cuentan, en cada época, son otras respecto a la anterior. Sabemos que, en este sentido, nuestro proyecto es efímero, pero seguimos con la convicción de que las palabras, reproducidas y repetidas, no solo hablan de la realidad, sino que la crean. Y los silencios también.

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Discovering English[es]: The Experience of *Otherness* through Literature

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At its very beginning, the Common European Framework of Reference for Languages [CEFR] states that foreign language teaching should help develop the learner's sense of identity through the experience of otherness. Students of English as a foreign language seem to associate that experience with learning a restrictive language carrying either British or American values. However, they fail to realise learning English goes beyond that. English conveys the patchwork reality of emigration, multiculturalism and hybridity. As an English teacher in an Escuela Oficial de Idiomas, it is my responsibility to teach the language from this broad-minded perspective. Consequently, I would like to share how my B2 level students were encouraged to rethink their concept of English by reading two stories of "The Thing Around Your Neck" by Chimamanda Ngozi Adichie, a Nigerian writer telling about immigrants in the USA.

Keywords: Cultural identity, feminism, hybridity, immigration, language learning, World English[es]

Introduction

Ngũgĩ Wa Thiong'o states that "[l]anguage carries culture, and culture carries . . . the entire body of values by which we come to perceive ourselves and our place in the world" (1986, p. 16). Therefore, language is a crucial part of our identity. Learning a foreign language is widely believed to involve the development of a series of linguistic skills that allows students to understand and produce both written and oral texts in a new code. However, this is an incomplete perception of the process since it fails to consider that foreign language learning also means an initiation into another culture, which is definitely transforming and will prevent learners from being the same anymore. After all, language defines and conveys our individual and collective essence.

As foreign language learners, not only do we interact in a borrowed language, but we also discover difference, identify the *other* and realise who we are and who we may become by being in contact with other cultures and their corresponding native tongues (Hall, 2000). What is more, this cross-cultural awareness helps interpret new communicative situations and develop the suitable linguistic strategies to participate in specific contexts without much strain. Consequently, language learning is a source of linguistic exchange and adaptation as well as of identity creation and constant renovation.

In order for foreign language teaching to be highly effective, teachers should include both linguistic and cultural concerns in syllabi for students to succeed in both getting communication in different circumstances and creating bridges, not gaps, between their interlocutors and them. Needless to say, if foreign language teaching fosters critical thinking and makes students call their beliefs and principles into question, the learning challenge will prove to be even more rewarding for both students and teachers.

From my experience as an English teacher of B2 level in a Spanish *Escuela Oficial de Idiomas*, the use of literature in the classroom allows to make foreign language learning an enriching thought-provoking process, as above described. Reading *The Thing around your Neck* and *The Arrangers of Marriage*, by Chimamanda Ngozi Adichie, let my students debunk English as the global language, while paradoxically using it as the language of communication they aim to improve. It also contributed to raise consciousness about the importance of cultural sensitivity and diversity, and the necessity to be cautious about the dangers of the single story (Adichie, 2009b). In sum, what seemed not to be a too ambitious task at first held the key to what language lessons should provide and encourage: language education, cultural curiosity and social commitment.

Language Learning: A Cumulative Process of Revealing Meaningful Experiences

In Europe, the *Common European Framework of Reference for Languages* (CEFRL) sets guidelines for foreign language learning and establishes the specific levels of achievement at each stage of progress [from A1 to C2 level]. It champions a communicative and plurilingual approach to language learning, which involves the development of a repertory of linguistic and cultural competences and abilities that, as a result of constant interaction, may be modified or deconstructed. Then, languages are not kept “in strictly separated mental compartments” (CEFRL, 2001, p. 4); they are rather complementary, influencing each other. This conception of language learning “contributes to intercultural awareness, skills and know-how. It also enables the individual to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new intercultural experiences” (CEFRL, 2001, p. 43). Hence, according to the CEFRL, there is not a model of mastery to aspire to or a unique culture to imitate; and although language form deserves attention, developing useful tools for effective communication is the ultimate goal.

Spanish Escuelas Oficiales de Idiomas are state-funded institutions that are dependent on the Ministry of Education, Culture and Sports. Adults from the age of sixteen and very different backgrounds can learn a foreign language, improve their knowledge and skills and/or obtain certification of their levels of proficiency [A2, B1, B2 and C1] as defined in CEFRL. Multilingualism is fostered

in these schools, since there is a wide range of languages to choose from and many students learn more than one, nevertheless, as stated in CEFR, plurilingualism should be the target to achieve, so teaching is approached from a communicative and culture-conscious perspective.

From the basic to the intermediate levels [A1, A2, B1], learning in the Official Schools of Languages is encouraged by textbooks, real language tasks, realia and classroom interaction. Students tend to be mainly exposed to a standard variety of English [British or American]. Despite the institution's plurilingual teaching philosophy, this apparently contradictory emphasis on standard at the early stages of learning is for the sake of providing students with a much-needed benchmark so that they feel more confident about their communicative and understanding abilities. However, this tendency is temporarily referential due to two reasons. First, self-learning and learner autonomy are supported and students are advised to practise their English with external resources which are often far from standard (films, series, blogs, articles, songs, literature, etc.). Second, students start having their first language experiences out of the classroom and come into contact with other foreign or native speakers of English hopefully abroad. They then realise that academic language not always matches real language, that there are different varieties of English, and that other extra-linguistic elements play a vital part in successful communication, namely body language, facial expressions, cross-cultural awareness, mimics, proxemics, kinesics, or code-switching. Therefore, not until students live the previous revealing experiences first-hand do they become aware of the fact that English as a world language is not as normative or constrained as presented so far.

The above mentioned eye-opener marks a turning point for students not only in the learning process but also in the “development of ... their personality and sense of identity in response to the enriching experience of otherness in language and culture.” (CEFRL, 2001, p. 1) What is more, it usually comes at the time they reach advanced levels [B2 and C1], which lets teachers disclose English from a more open-minded perspective, be more creative and innovative in methodology, use a broader range of materials which can be controversial and demand more abstraction and critical analysis from students.

The Virtues of Reading Literature for Language Learning

Extensive reading, reading out of the classroom for pleasure, it is widely known and accepted to bring plenty of benefits to language learners. According to Harmer (2007), it allows learners to skim and scan texts as well as to aim at detailed comprehension. It also helps expand and consolidate vocabulary, improve spelling and writing skills and create subsequent interactional contexts where to explore the topics dealt with in the texts. Needless to say, it also boosts self-learning.

In this respect, reading literature is an even more valuable experience, mainly if texts are original, unabridged and wisely chosen. After all, students react not only to form and construction but also to content in such a way that their feelings usually become engaged by plots, characters or settings. Literature may then be extremely motivating to the extent of becoming cathartic. Furthermore, owing to their artistic merit and intellectual value, literary texts can be used at advanced levels to pose challenging but accessible tasks. Reading is a receptive skill which generally means higher mastery than the one expected from learners at the level they actually are. For instance, B2 students, as indicated in the CEFRL, are assumed to be able to read, understand and work on texts “concerned with contemporary problems in which the writers adopt particular attitudes or viewpoints, ... [as well as] contemporary literary prose” without problem but they are also likely to “appreciate distinction of style” although this is a “can do” descriptor of C1 level (2001, p. 27).

Reading, then, should undoubtedly be regarded as a key source of both language improvement and critical reflection, as well as a confidence booster. Literary tasks can certainly be appealing and inspiring for students, because they prompt satisfying progress outside the comfort zone. According to Brown (2008), challenge with a degree of manageable difficulty is one the most favourable conditions for learning to take place, whereas unattainable undertakings may lead students to a destructive and traumatic feeling of incompetence.

The Thing around Your Neck, by Chimamanda Ngozi Adichie

As an English teacher of B2 level in an *Escuela Oficial de Idiomas*, multiculturalism is one of the topics that I have to work on as part of the curriculum of the institution. The famous TED Talk *The Dangers of the Single Story*, delivered by Nigerian writer Chimamanda Ngozi Adichie, was one of the resources I selected for listening comprehension for this academic year. It revolves around the risks of approving whatever is presented to us as definitive without reservation, and not questioning its assumed uniqueness. She uses revealing examples of her personal life to illustrate how biased and distorted our perception of Africa is, as a result of social prejudices and misconceptions often spread on purpose. She starts her speech by describing herself as a storyteller, which unexpectedly gave me the clue about my choice of literature for this year. *The Thing around your Neck*, her 2009 collection of short stories would become my students’ reading challenge. It entailed an opportunity to both introduce African literature, heritage and concerns into the classroom, and expose students to a critical perception of socially-constructed categories such as culture, language, class and gender.

Adichie’s self-definition as a storyteller is a straightforward assertion of her identity as an African woman. Although relegated to the household, “orature has been women’s daily struggle to communicate, converse, and pass on values”

since pre-colonial times (Wilentz, 1992, p. xvi). Luckily, this tradition still survives in the form of written short stories nowadays, and authors like Fatima Dike bluntly warn against romanticising their creations as they have a totally critical nature: “We don’t tell bedtime stories to put people to sleep; we want to scare the shit out of them and wake them up” (as cited in Gilbert and Tompkins, 1996, p. 137). In addition, contrary to what some sociologists believe, literature can be a reliable mirror of social concerns. Short stories are used by African women writers to voice their truth for the empowerment and dignification of their sisters. In her TED Talk *We Should All Be Feminists*, Adichie describes herself as a feminist, a significant statement to interpret her literary work. She publicly condemns both the deprecation of the term and the sometimes fruitless disagreements among feminisms on issues such as motherhood, leadership, priorities, designation or the role of men. These series of controversial issues should be approached in different ways. However, what seems clear to Adichie is that sexism is another single story that affects all women without exception. Therefore, another powerful reason to make students read her stories was their disclosure of storytelling as a female tool to express cultural identity and feminist commitment. In fact, *The Thing around your Neck* and *The Arrangers of Marriage* portray the different experiences of two Nigerian women moving to the USA because of a male character. This allows to explore the multiple effects of diaspora on immigrant people, mainly women.

As a teacher of English, the language used in Adichie’s stories was another appealing factor to consider. English is generally accepted as the universal means of communication, the so-called *Globish* by Nerriere. As such, it brings a sense of standardisation at both linguistic and cultural levels worryingly equated with neocolonisation of minds and identities. From this viewpoint, the universal references are either British or American. Hence, many postcolonial writers using English in their literary work have been worried about their decision. For instance, Nigerian writer Chinua Achebe regarded English as one of the most important vehicles for imperialism, but, at the same time, anticipated it as a malleable artefact contributing to interculturalism. That is why he warned “. . . let no one be fooled by the fact that we may write in English for we intend to do unheard of things with it” (1975, p. 7) and he also added that, by using English, he wanted to “[infiltrate] the ranks of the enemy and [destroy] him from within” (as cited in Talib, 2002, p. 91).” Indian writer Shashi Deshpande admits that English as her language in literature has allowed her to reach an international audience. However, she also regrets it, because she has somehow fostered the amalgamation of the different Indian literatures, and her writings have turned to be inaccessible to her fellow countrywomen, the audience she depicts through her characters and really longs for (Navarro-Tejero, 2005). In this respect, English as presented in *The Thing around your Neck* is a non-standard variety and relies on code-switching at times. It supports the stance of hybridity and encourages

combinations of elements of different languages for task accomplishment (CEFRL, 2001, p. 134). This kind of English is not deemed to be global, but to represent the world. The term *World English[es]* was coined by Braj Kachru and is embraced by other linguists such as David Crystal. It is an inclusive indigenised language that incorporates the different varieties of English resulting from the heterogeneity of local features and cross-cultural diversity (Crystal, 2014; 2015) and embodies the spirit of the communicative and intercultural approach to learning instilled in the Spanish Escuelas Oficiales de Idiomas.

From a pedagogical point of view, choosing short stories as Adichie's as the starting point for language practice and reflection was not coincidental. As they are naturally brief, they can be read in a single sitting and, consequently, their intensity and impact are high, immediate, and far from gradual. Although they might be difficult to interpret, the feeling of achieving a whole after a few pages deceives students into making the effort to read them more carefully and analyse them more in depth without having a quick feeling of exhaustion. This is very positive for students leading hectic lives, as they perceive this kind of compulsory reading as not so time-consuming or demanding.

***The Thing around your Neck and The Arrangers of Marriage:
Towards a Literary Meeting in the Classroom***

One of the goals of the B2 level in the Escuelas Oficiales de Idiomas is that students learn to write a thorough literary review; in fact, they might be required to do so in the end-of-the-year test so that they prove their degree of achievement in writing. As this task is common to all levels, it turns to be quite repetitive and off-putting for students. Thus, when I presented *The Thing around your Neck* and *The Arrangers of Marriage* as mandatory reading, I omitted that writing that type of text would be one of the final goals of the activity. Besides, the titles of the stories were removed and the writer's name was not revealed either. This not only awakened students' interest in the unknown texts, but also prevented them from looking up external information that might have corrupted their personal opinions and conclusions. Needless to say, critical thinking is desirable when learning a language, since it boosts both written and oral participation and helps students find inspiration for the tasks to be developed in their future examinations.

To provide students with guidance on how to approach the stories, I created a worksheet with seven questions. The questions were applicable to both stories, so students were asked to answer and use them as a reference for a comparative analysis. Since multiculturalism as a topic had already been addressed in class, I also reminded them that retrieving their already learnt vocabulary would be helpful when using the sheet as a reference for group discussion in a future literary meeting. Students were given a month and a half to respond to the following questions:

1. Who do you think has written the stories?
2. Anxiety and disappointment are obvious feelings in the stories.
3. What circumstances do you associate them with?
4. Why is language a characteristic feature and motif in the stories?
5. Food and hair. What do they stand for?
6. What part do African men play in the stories?
7. Have the endings lived up to your expectations?

The day of the literary meeting, groups of four students were formed. I wanted the lesson to be learner-centered so that they became the main providers of knowledge. They reflected on the questions in their notes and wrote down the viewpoints of their partners. I acted as a facilitator, an observer, and a resource, and only intervened to provide some feedback when necessary. After the group debate, a whole class discussion started, and I turned into a prompter and participant at times. I rephrased some of their reflections in order for everyone to understand them properly, asked questions to help students be more accurate in their interpretations, and added facts on post-colonial theory so that they rounded off their conclusions. Overall, it was a very rewarding cooperative task. When they were later asked to write a review on the story they had liked best, they showed strong argumentations and justifications for their ideas.

Feelings and Ideas in the Literary Meeting

The following are both the ideas shared and conclusions reached during the literary meeting.

Students did not have any difficulty creating the writer's profile. As for nationality, in both stories there were references to Nigeria and, in *The Thing around your Neck*, to the different ethnic groups in the country [Igbo, Yoruba and Fulani]. Besides, students spotted the Nigerian words interspersed in the texts. Regarding sex, both protagonists were women and, although they showed concern about the general consequences of migration, a feminist perspective of the experience pervaded. No student knew the name of the author and it was not until they saw *The Dangers of the Single Story* that they discovered her identity. All of them confessed they were not familiar with any other names of African women writers either.

Students agreed on the fact that disappointment was the result of the fake American Dream, which was not as promising as depicted, only deceived into renouncing the African identity and it took more than gave in *The Arrangers of Marriage*. They also pointed out that anxiety derived from the protagonist's unpleasant experience with her uncle in *The Thing around your Neck* but, above all and as I helped them realise, from her hybridity. When the protagonist started a new life and became more receptive to the American experience, she felt an unhomed in-between. Bhabha (1994) explains the condition as: [U]nhomeliness is the condition of extra-territorial and cross-cultural initiations . . . In that

displacement, the borders between home and the world become confused; and, ... forcing upon us a vision that is divided as it is disorienting (9). The main character has to cope not only with the conflicting opposition between African and American values, but also with the social antagonism created by gender (female and male). Therefore, she has to doubly endure the consequences of a delicate position that entails much isolation as a result of a dualism that pervades the two main pillars sustaining identity, that is, culture and gender.

Students identified code-switching and found it easy to realise that most of the Nigerian words used corresponded with typical dishes or food and, as a consequence, were cultural references that could not be translated into English. They were non-existent realities in the USA [garri, dawadawa, onugbu, egusi, uziza, etc.]. Code-switching was also considered to be both a kind of mood language expressing feelings, mainly solidarity and distance, and a sign of identity assertion. In the case of *The Arrangers of Marriage*, the conflict between American and British terminology was not clearly understood by students at first. They were let to know that it represented a fight between the traditional static poles of language identification as portrayed by American and British cultures and the globalising values they transmitted. Their power was overrated and needed to be debunked by the kind of English used in Adichie's stories, a World English, as defined in the previous section.

Students became aware that food revealed identity conflict and deprecation in different respects. In *The Thing around your Neck*, Africana were said to eat squirrels as a sign of their savagery (Adichie, 2009a). The protagonist also remarked that food established a different interpretation of beauty between the USA and Africa. In Africa, being overweight is still associated with prosperity; however, in the former, "rich Americans were thin and poor Americans were fat" (Adichie, 2009a, p.119). In *The Arrangers of Marriage*, American food involved Ofofodile's will to assimilate and leave behind his African heritage.

As for hair, students did not manage to find a clear interpretation, so I pointed at Nia's description as a clue: "It was not just her hair ... a natural Afro puff, that I found beautiful ... it was her skin the color of roasted groundnuts, her mysterious and heavy-lidded eyes, her curved lips" (Adichie, 2009a, p.181). It was evident that hair, similarly to other features previously highlighted, depicted African beauty and a celebration of its essence. Adichie has confessed in different interviews that her constant reference to African hairstyles in her literary work is an identity act.

Students indicated that African men were portrayed as abusers and as an important source of mental and physical subjugation for women. In addition, they showed more willingness than women to assimilate. The African women in the stories were the victims of a double oppression due to both their sex and race and so they represented the *other* twice over. However, I told my students that

American men were not painted in a really better light, since the protagonist's boyfriend in *The Thing around your Neck* was patronising.

Students agreed that both stories seemed to be open-ended, something some of them did not like. They also added they were not sure whether stories finished on a hopeful note. In *The Thing around your Neck*, it was only the protagonist who made the decision to leave, thus proving she had gained some independence. However, it was not totally clear if she was coming back home because she really wanted to, or out of guilt or indebtedness feelings toward her family and nation. It could not be predicted either whether she would return to the USA to work or to continue her uncertain relationship with her condescending white boyfriend. In *The Arrangers of Marriage*, Chinaza's need of the green card made her stay with her husband, but it was not clear if it would be forever or until she obtained the necessary permit to work, become independent and create a new future for herself. The author might have decided to write open-ended stories with the intention of claiming that it is about time African women were allowed to write their own stories and destinies. They have the right to be emancipated individuals, free from the sometimes suffocating burden of their collective identity as Africans and the oppression of sexism.

Follow-up: *The Dangers of the Single Story*

Adichie's speech *The Dangers of the Single Story* was used as a starting point for two listening tasks following up to the literary meeting on *The Thing around your Neck* and *The Arrangers of Marriage*. A shortened version of the video played in class gave students the chance to see the writer for the first time.

Watching the TED Talk by Adichie helped students confirm that she had transferred her own experiences and concerns as an immigrant, an *in-between* or *hybrid* to the stories they had read. In fact, her final words conveyed the message she wanted readers to draw from her literature: "When we reject the single story, when we realise that there is never a single story about any place, we regain a kind of paradise" (Adichie, 2009b). That statement allowed me to finish the lesson by revealing the idea behind my choice of literature for the academic year. I wished to warn them against the manipulated version of life and people presented by racism, sexism, capitalism and imperialism. As Kramsch (1998) explains: "Group identity is not a natural fact, but a cultural perception What we perceive about a person's culture and language is what we have been conditioned by our own culture to see, and the stereotypical models already built around our own." (p. 67). Therefore, I tried to make students become aware that English transmits at times the values of the single story and neocolonialism. However, fortunately enough, English also encodes an ever-changing world and celebrates difference. Learning English from an open-minded perspective broadens horizons, contributes to embracing new realities and fosters solidarity.

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La Animación como Herramienta Multicultural y su Impacto Social

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Desde la década de los cincuenta, la animación televisiva ha ido evolucionando. Con la llegada de Los Picapiedra al prime time, muchas series se convirtieron en un reflejo social. Al principio hubo una hegemonía de la familia anglosajona de clase media y luego se crearon comedias específicas para cada etnia y clase social. Ha habido cambios, pero sigue existiendo una percepción de cuotas raciales y un tabú que dificulta el debate. Por ello, se propone abrir un diálogo para conocer esos contenidos de humor políticamente incorrecto y su positivo impacto social.

Palabras clave: Animación, televisión, multiculturalismo, series.

Since the fifties, television animation has been evolving. When The Flintstones came to prime time, many tv shows reflected the social reality. While at the beginning there was a hegemony of Anglo-Saxon middle class families, specific comedies for each ethnicity and social class were later created. There have been changes, but there is still a perception of racial quotas and a taboo that hinders the debate. Therefore, it is suggested to open a dialogue to find out those politically incorrect humorous contents and their positive social impact.

Keywords: Animation, television, multiculturalism, series.

Precedentes Televisivos de *Los Picapiedra*

Para poder hablar sobre el panorama multicultural en el medio audiovisual, resulta necesario tomar como punto de partida los Estados Unidos de la década de los sesenta, por su heterogénea composición social y su fuerte industria audiovisual. En este texto se centra la atención en la televisión, en su papel y su función en la difusión del multiculturalismo. Decía el célebre teórico Marshall McLuhan que “el medio es el mensaje” (1996, p. 29). Desde esta investigación se reivindica un uso positivo de la televisión, con la finalidad de que la pequeña pantalla represente una realidad cultural diversa. Para ello, se realiza un análisis de las series animadas que han contribuido a desarrollar una televisión más multicultural. Por este motivo, es necesario observar y analizar cuidadosamente las series seleccionadas para la ocasión, pues constituyen un gran reflejo de la sociedad de su momento. Las obras elegidas abarcan desde 1960 a la década de los 2010.

Antes de entrar a analizar en profundidad las series clave, es oportuno hacer un esbozo del panorama televisivo estadounidense en la década de los cincuenta, unos pocos años antes del estreno de *Los Picapiedra*, la primera comedia de situación animada

y uno de los principales pilares sobre los que se sustentan, directa o indirectamente, multitud de producciones posteriores. En estos años, irrumpían dos *sitcoms* de acción real, *I Love Lucy* y *The Honeymooners*. De la primera se destaca un formato novedoso que presenta a un matrimonio de etnia mixta (anglosajona y cubano); la segunda, por su parte, representaba por primera vez el retrato de dos parejas de clase obrera en situaciones cotidianas. Este hecho sirve para enmarcar el otro problema con el que se encuentra a menudo el multiculturalismo, la brecha económica entre las clases. Ambas series marcaron pautas determinantes del retrato norteamericano, importantes a la hora de contextualizar *Los Picapiedra*, de Hanna-Barbera.

***Los Picapiedra*, la Primera Familia de Clase Media Americana. Irrupción y Hegemonía Caucásica.**

Los Picapiedra representa, por primera vez, a una familia blanca de clase media de los Estados Unidos de la década de los sesenta. Aunque no se puede considerar un ejemplo cultural o étnico diverso, es pionera en el trato de distintas temáticas nunca antes vistas en una producción animada, como por ejemplo la manera en la que afectan en una pareja situaciones como la infertilidad o la decisión de adoptar a un niño. Vilma Picapiedra, ama de casa, representa una versión temprana de la mujer moderna de la década de los sesenta, momento en que se vivió una importante revolución feminista y sexual. De origen adinerado, fue desheredada por casarse con Pedro, de clase obrera. En la serie es representada como una mujer joven y relativamente independiente, que compagina su tiempo entre las labores domésticas y la filantropía. Pedro, por su parte, representa un arquetipo de trabajador de clase obrera, bebedor, fumador y “algo preocupado” por la vida activa y social que tiene su mujer fuera del entorno familiar. El resto de personajes (vecinos y familiares) siguen una pauta similar.

En 1962, Hanna-Barbera estrenó *Los Supersónicos*, las aventuras de una familia en un hipotético 2062. De clase media alta, dicho núcleo está formado por Súper Sónico, padre y trabajador altamente cualificado, Ultra Sónica, madre, ama de casa y filántropa, y sus dos hijos (un niño y una adolescente). Si *Los Picapiedra* representan a las clases populares de la sociedad estadounidense, esta peculiar familia, en cambio, muestra a un sector más privilegiado de la población. Por ejemplo, Ultra Sónica tiene una vida social más desarrollada que Vilma, su nivel económico le permite delegar las tareas domésticas a terceros, en este caso la robot de la familia, y dedicarse a la vida social. Dicha androide, parece representar en la serie una versión amable del trabajador del sector servicios.

Pero ¿qué ocurría con el trabajo doméstico en los sesenta? Si se analiza el contexto social de la época, se observa que era tradicionalmente desempeñado por mujeres de clase obrera y de etnias afrodescendientes o hispanas, mientras que, en las calles, paralelamente, se vivía una lucha por acabar con la segregación. Por su parte, *Los Supersónicos* no se hizo eco de esta realidad, más bien evadió el asunto. Se entiende que así fue al percatarnos de varios hechos llamativos, como que no se ven otras etnias conviviendo con la adinerada familia, o que el trabajo doméstico está

realizado por robots y avanzados sistemas domóticos. Parece ser que se optó por incluir la imagen amable de un sector servicios robótico en una casa rica en lugar de representar la realidad social del momento. Es reprochable, en este sentido, que las comedias decidiesen sencillamente inhibirse en representar cualquier tipo de diversidad étnica. Hubo que esperar hasta la década de los setenta para que se comenzase a ver a minorías étnicas en series animadas (eso sí, víctimas de la llamada “segregación televisiva”, de la que hablaremos más adelante).

Primeras Representaciones Étnicas. De la Segregación a la Representación Multicultural en la Animación.

Llegan los setenta y se dan por finalizados tanto el “Movimiento por los derechos civiles” como la “Segunda Gran Migración Negra” (entre 1940 y 1970). Estos acontecimientos desembocan en la aparición de las primeras producciones protagonizadas por afroamericanos, con series como *The Jackson Five* (1971) y *Fat Albert and the Cosby Kids* (1972). Termina el monopolio televisivo de los personajes caucásicos, pero comienza otra tendencia que permanecerá en vigencia en el medio audiovisual por mucho tiempo, las producciones específicas para cada etnia (segregación televisiva). *The Jackson Five* nace como respuesta al fenómeno musical de la banda pop de nombre homónimo, en la que debutó el célebre Michael Jackson. La serie surgió en un intento por captar como público a los seguidores del grupo, aunque no tuvo grandes índices de audiencia y finalmente fue cancelada después de 23 episodios. *Fat Albert and the Cosby Kids*, en cambio, permaneció en emisión hasta 1985. Para su creación, el cómico Bill Cosby se inspiró en sus propias experiencias de juventud. La obra, aunque cómica y orientada a un público juvenil, trata temas como el racismo, el tabaquismo o la violencia.

Con la llegada de los ochenta, comienza a verse algo de diversidad en la animación televisiva (como por ejemplo ocurre con *Dragones y Mazmorras*, estrenada en 1983). Pero es con el surgimiento de *Los Simpson* en 1987 (creada por Matt Groening y producida por la cadena FOX cuando comienza un cambio significativo en la animación televisiva. Y es que, aunque en la serie los protagonistas son una arquetípica familia blanca y de clase media, esta comedia contribuyó desde su origen a cambiar el concepto de *sitcom* animada para adultos. Su visión crítica con la sociedad americana abrió un amplio abanico de debates, en los que se incluyen temas como la diferencia de clases, el racismo o la sexualidad. Además, se introdujo paulatinamente a personajes de distintas etnias, culturas o religiones.

En la década de los noventa se abre el camino hacia lo multicultural con obras como *Rugrats* y *¡Oye Arnold!* (ambas de Nickelodeon). La primera es una *sitcom* familiar desde el punto de vista de un grupo de bebés (creada por Arlene Klasky y Gábor Csupó en 1991). Su perspectiva permite ver la diversa sociedad estadounidense desde la mirada curiosa y natural de un niño pequeño. El heterogéneo grupo está protagonizado por Tommy, un bebé de una familia blanca, de madre judía y padre cristiano, algo que da mucho juego en la serie para representar de manera amena y

simpática la convivencia entre religiones, su cultura y contrastes. El mejor amigo de Tommy es Chuckie, un niño de dos años procedente de un hogar monoparental, aunque, más adelante, su padre contrae matrimonio con Kira, de origen japonés, hecho que también permite añadir otros elementos culturales a la trama. Parte del elenco principal también son los mellizos Phil y Lil, los cuales pertenecen a una familia que rompe con los estereotipos de rol de género tradicional y comportamiento heteronormativo. Los padres de éstos son representados en la serie como una pareja activamente feminista; su padre se encarga del hogar y su madre trabaja fuera. El grupo lo cierra Angelica, prima de Tommy, hija única de una familia adinerada. La niña de 3 años juega un papel bastante efectivo para plasmar las diferencias de clase. En la serie es común que Drew, su padre y un exitoso abogado, utilice su privilegiado estatus social para presionar a su hermano (Stu, el padre de Tommy) por su condición humilde, instándolo a convertirse en un “triunfador”. Y es que, para Drew, los logros se miden exclusivamente en torno al baremo que establece la condición social. Como resultado, Angelica imita este trato despectivo y trata con el mismo desprecio a los bebés, a quienes considera inferiores. Más adelante, y como personaje recurrente, se introdujo a la adinerada familia Carmichael, a la cual pertenece Susie, una niña afroamericana de 3 años. El objetivo era añadir diversidad y también poder contrastar la actitud déspota y esnob de Angelica y sus padres. En resumen, la obra presenta una comunidad diversa, pero el hecho de que la trama transcurra en una urbanización acomodada priva a la serie de poder desarrollar mejor los conflictos por las desigualdades económicas (aspecto fundamental a la hora de tratar lo multicultural). Por ello, para tratar este problema, es preciso continuar con *¡Oye Arnold!*

En 1996 se estrena esta creación de Craig Bartlett, ambientada en un suburbio estadounidense inspirado en varias ciudades del país (Seattle, Portland y Brooklyn). El programa está protagonizado por Arnold, un niño preadolescente de etnia blanca y huérfano que vive con sus abuelos de manera modesta. A lo largo de sus cinco temporadas, se muestra en profundidad la vida de la variopinta pandilla que protagoniza la serie, lo que da pie a que queden representadas una amplia amalgama de etnias y clases sociales en Hillwood City, la ciudad ficticia de Washington en la que se desarrolla la trama. Esta variedad cultural da mucho juego, pues podemos ver cómo los acontecimientos sociales afectan de manera diferente a cada grupo. Un ejemplo de esto lo podemos ver con los conflictos bélicos; Martin Johanssen, de etnia afroamericana y padre de Gerald (el mejor amigo de Arnold), es un veterano de guerra que, en el capítulo *Veteran's Day*, muestra su experiencia en la guerra de Vietnam, al mismo tiempo que el abuelo de Arnold habla de la suya durante la Segunda Guerra Mundial. Desde el punto de vista opuesto, el Señor Hyunh, otro personaje del vecindario, es un inmigrante vietnamita que tuvo que entregar a su hija para librarla de los horrores de este conflicto y que más tarde se trasladó a Estados Unidos para encontrarla. Otro elemento muy interesante de la serie es la convivencia entre clases sociales y el hecho de ver cómo el factor económico influye mucho en la infancia. Por ejemplo, mientras Rhonda, hija de una familia rica y materialista, disfruta de una vida

privilegiada, Lila (compañera en el colegio), proviene de un entorno rural y vive con su padre en paro en una situación precaria, algo por lo que incluso llega a sufrir acoso en la escuela. En resumen, la serie es un claro alegato a la infancia, en el que muchas veces los niños son víctimas colaterales de las circunstancias de los padres, quienes a su vez e inevitablemente están condicionados por la sociedad en la que viven.

Hasta ahora, las series infantiles y las adultas mencionadas han mantenido un elemento común, la sutileza, bien por el contexto histórico en el que fueron concebidas o por estar destinadas para un público infantil o juvenil. Una vez entendido el impacto positivo y educativo que puedan ejercer estas obras en los niños, es preciso volver a la animación para adultos.

En la década de los noventa se desarrolla un cambio de las *sitcom* para adultos hacia una comedia más satírica y transgresora. Esta tendencia, iniciada por *Los Simpson*, constituyó un nuevo concepto de animación en televisión. Con el estreno de *Padre de Familia*, de Seth Macfarlane, en 1999 (también en la cadena FOX), surge un tipo de crítica social en las series como nunca antes se había dado. Mucho más ácida y directa que la obra de Groening, llegó incluso a ser cancelada. Su vuelta a la parrilla televisiva se debió, mayoritariamente, a la masiva demanda por parte del público. Y es que, esta controvertida obra tiene en su haber una colección de polémicas en torno a diversos temas como, por ejemplo, las religiones, los estereotipos étnicos y culturales, el sexo, las drogas o la violencia. Para tratar y criticar problemas sociales como el racismo o la intolerancia, se utiliza el punto de vista de una “típica” familia blanca de clase media (que tantas veces ha sido plasmada en el medio audiovisual), y acentúa sin miramientos la hipocresía sobre la aceptación social de la intolerancia. Dentro de nuestra selección de series, *Padre de Familia* destaca por su capacidad para abrir el debate incómodo y reírse de los tabús sociales y étnicos. Con *Padre de Familia*, se marca así una ruta a seguir hacia el humor más políticamente incorrecto.

***Rick y Morty*, el Multiculturalismo Extraterrestre**

Antes de empezar a hablar de esta serie, creada por Dan Harmon y Justin Roiland en 2013 y emitida por Adult Swim, es imprescindible reflexionar sobre lo que significa lo políticamente correcto. Para ello, ha de hacerse una parada en un referente fundamental, los Monty Python, el célebre grupo humorístico británico. John Cleese, uno de sus fundadores, se lamenta por el camino que ha tomado el humor: “No se puede hacer comedia y ser políticamente correcto al mismo tiempo”. En su opinión, en este género no se puede impedir que el espectador se ofenda. Recuerda la denuncia de George Orwell en *1984*, donde la vigilancia extrema de los medios sobre la sociedad lleva al mundo a una censura total. Entendiendo esta premisa, seremos capaces de comprender *Rick y Morty*, una de las series más transgresoras de la década de los 2010.

La trama de esta obra gira en torno a los viajes interdimensionales de un científico irreverente y su nieto, un adolescente asustadizo. La idea surge a raíz de un cortometraje animado creado por el productor estadounidense Justin Roiland, en el que se vale de la entrañable relación entre Doc y Marty de *Regreso al Futuro* (propia de

un abuelo y su nieto) y la pervierte completamente, obligándolos a mantener relaciones sexuales “para salvar a la humanidad”. Roiland, que sabía que esta pareja está en el imaginario colectivo de toda una generación, utiliza esta situación como herramienta para provocar reacciones enfrentadas. Dan Harmon, un productor que se encontraba entre el público cuando se proyectó el corto y que ya tenía experiencia en comedia televisiva, le propuso, posteriormente, realizar un proyecto de animación conjunto, que dio como resultado la sardónica *Rick y Morty*.

Para poder contextualizar la importancia de *Rick y Morty* en el multiculturalismo, es importante detenerse en algunos de sus capítulos. Por ejemplo, en el segundo episodio de la primera temporada (inspirado en la saga *Terminator*), Jerry, padre de Morty y yerno de Rick, le pide a su suegro un aparato para volver a la mascota de la familia (un perro) lo suficientemente inteligente como para que ésta tenga cierta autonomía y así Jerry no tenga que responsabilizarse del animal. Rick le comenta con sorna que no tiene sentido dar inteligencia a un ser cuya función es ser servil, pero Jerry insiste y el científico crea para el perro un mecanismo que lo dota de inteligencia. El animal comienza a tener conciencia de sí mismo (como la I.A. Skynet en *Terminator*) y mejora el artilugio. Las consecuencias son que, al adquirir mayor capacidad, el perro se rebela junto a los de su especie contra a la raza humana, una analogía directa al control de las masas al privarlas de conocimiento y del uso de la razón. En otro capítulo, mientras Rick y sus nietos (Summer y Morty) están en otro universo alternativo tomando unos helados, al científico se le estropea la fuente de energía de su nave. Para arreglarlo, viaja con Morty al interior de la batería, donde el nieto descubre estupefacto que su abuelo ha engañado y esclavizado a toda una civilización para que generen energía para él, haciéndoles creer que es para otro fin.

En la segunda temporada, abuelo y nietos se encuentran en un viaje con una vieja amiga de Rick, Unidad, la cual se dedica a colonizar civilizaciones y a convertirlas en una mente colmena. Summer y Morty, inicialmente, rechazan el control de Unidad sobre toda una población por considerarlo una tiranía. Más tarde, cambian de idea al descubrir que la sociedad colonizada por la alienígena antes era violenta y supremacista y, ahora, en cambio, es próspera y ordenada. El mensaje que manda la serie aquí es que, si de verdad se quiere luchar por una sociedad justa, debe existir un verdadero sentimiento y compromiso social de cambio. En resumen, tras el humor ácido y sinvergüenza de esta serie, se incluye un alegato a la democracia como base de una sociedad plural y diversa, y advierte que, más allá de una visión romántica, se requieren sacrificios.

De *Los Picapiedra* a *Rick y Morty*: Camino hacia el Multiculturalismo con Mucho Humor

¿Qué puede ofrecer una *sitcom* de ciencia ficción con elementos de ópera espacial y distopía al multiculturalismo? Anteriormente se exponían los peligros de la censura en la comedia, con la excusa de que no hay que cruzar ciertos límites y que lo más seguro es moverse en una zona de confort dentro del llamado “humor blanco”,

creado para agradar a todos los rangos de edad y grupos étnicos y sociales. En un vistazo rápido a la historia de la animación televisiva, se aprecia el paso de una televisión dedicada al estilo de vida desenfadado de la población blanca de clase media que derivó en un largo proceso de segregación televisiva y que, finalmente, terminó con producciones en las que era más evidente la diversidad. Sin embargo, no fue hasta la llegada de la comedia satírica cuando se hicieron avances reales en la inclusión del multiculturalismo en la televisión. Ahí fue cuando comenzaron a eliminarse tabús y a abrir un debate verdaderamente productivo. Paradójicamente, en los últimos años se ha observado un intento por parte de los medios de implantar un modelo de humor políticamente correcto, con la supuesta intención de proteger los sentimientos religiosos y culturales y de las minorías. En realidad, y a la vista de las circunstancias, el efecto es más bien el contrario; si, como avisa Cleese, no se quiere caer en un universo orwelliano, deben incluirse las herramientas necesarias para evitarlo. Teniendo en cuenta que la influencia de los medios es indiscutiblemente fuerte sobre la población, quizá deba optarse por la estrategia que tiene *Rick y Morty* que, desde su particular distopía, consigue tratar toda clase de temas sensibles haciendo uso de la metáfora y la ironía. Y es que, este tipo de series puede favorecer un cambio de mentalidad e impulsar la capacidad crítica del público, ayudando a producir un material multicultural y sin tabús.

El motivo por el que se ha optado por tratar la animación en televisión para hablar del multiculturalismo son las posibilidades que ofrece este medio para hablar de temas sensibles socialmente y que serían más censurables en productos audiovisuales de acción real. El motivo es, posiblemente, que la animación utiliza las mismas herramientas de las que las fábulas se valían antaño, como el uso de animales con capacidades humanas. Por medio de lo figurativo se logra introducir en el inconsciente de manera más sutil valores, reflexiones o críticas que pueden resultar demasiado explícitas y duras si se cuentan con escenas reales. De este modo, la animación tiene la capacidad de aprovechar esa creencia popular de que se trata de un producto infantil e inofensivo, factor que utiliza en su propio beneficio para así poder abrir debate. De una manera u otra, todas las series aquí mencionadas han conseguido este efecto; desde *Los Picapiedra* o *Los Simpson*, que presentaron a familias de clase media (con las que era fácil empatizar), hasta las sociedades alienígenas de *Rick y Morty* y su particular parecido con los problemas de la sociedad actual, aprovechando al máximo las posibilidades que ofrece el medio.

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Tres Relatos Contemporáneos para la Enseñanza del Español Lengua Extranjera

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En primer lugar, este trabajo consta de un breve panorama histórico sobre la necesidad de aprender idiomas, vinculada normalmente a las transacciones comerciales y relaciones entre los pueblos. En segundo lugar, se refiere a la enseñanza del español para extranjeros, cuyos datos se remontan al siglo XVII. Como ilustración de la enseñanza del Español Lengua Extranjera en la actualidad, se muestra la aplicación práctica de tres cuentos contemporáneos en el aula, siguiendo los niveles establecidos por el Marco Europeo de las Lenguas.

Palabras clave: Ambrosio de Salazar, aprendizaje, cultura, enseñanza, idiomas, traducción

This workshop presents a historic overview of the need to learn languages, bound to commercial transactions and relationships among countries. Secondly, it makes reference to the teaching of Spanish as a Foreign Language, a field dating back to the seventeenth century. As a practical example of the teaching of Spanish as a Foreign Language, the article includes the practical application of three short stories to the classroom, according to the levels of the Common European Framework.

Keywords: Ambrosio de Salazar, learning, culture, teaching, languages, translation

Breve Panorama Histórico

La enseñanza de idiomas sin duda alguna tiene que ver con el deseo de comunicación de los seres humanos. Dicho de otra manera, podría estar cercana a la historia de la traducción.

Todos conocemos el mito de Babel, que explica ingenuamente la diversidad lingüística y uno de los fenómenos que se desprenden de ella, la incompreensión. Al nacimiento del lenguaje articulado, imposible de datar en la historia de la humanidad, sigue la necesidad de aprender la lengua del otro y la de utilizar un traductor o intérprete con la finalidad de comprenderse y establecer vínculos entre los pueblos. La figura del traductor-intérprete existía ya en culturas antiguas y normalmente se desarrollaba al hilo de transacciones comerciales. Posteriormente este interés y necesidad se amplía con el desarrollo no solo del intercambio comercial, sino también del cultural, político y diplomático.

En la Edad Media la lengua de cultura era el latín, ya que las universidades se crearon en el siglo XIII a la sombra de las catedrales. Anteriormente los únicos que

sabían leer y escribir eran los clérigos y a través de sus bibliotecas monacales, en las que se copiaban los manuscritos de la Antigüedad grecolatina y se traducían a las lenguas denominadas vulgares, llega hasta nosotros el saber de los griegos y los romanos, cuya cultura, junto al cristianismo, es la base de la cultura occidental.

¿Qué tiene que ver esto con la enseñanza del idioma? Todo en realidad, ya que este breve recorrido lleva inevitablemente al siglo XVII, momento en el que queda consignado por escrito lo que posteriormente se denominará Didáctica de la Lengua.

Uno de los primeros impulsores de la enseñanza del español como lengua extranjera fue Ambrosio de Salazar (1575-1643), que desarrolló su labor en Francia. Salazar fue secretario-intérprete del rey Luis XIII de Francia. Llegó a la Corte después de enseñar español durante muchos años en Rouen. Anteriormente había sido soldado de Felipe II y cuando terminó este cometido, se estableció en el país vecino con el objetivo de enseñar español a los nobles y burgueses. El cercano puerto de El Havre, abría a las relaciones comerciales con América. Aquella era la época del rey Enrique IV, al que sucedió en el trono su hijo Luis XIII, que se casaría años después con una princesa española.

El español cobró más fuerza aún, no sólo porque era la lengua del Imperio, sino porque se convirtió en la lengua de la mitad de la Corte. Ana de Austria, hija del rey Felipe III, se había convertido en reina de Francia, madre del futuro Luis XIV, el Rey Sol.

Salazar, atrevido en todo, incluso en la enseñanza del español, aporta novedades en la enseñanza del idioma, que traigo aquí por su modernidad. La primera de ellas es que consideraba que lo más importante en la enseñanza de un idioma es su uso, o sea, que quien aprende, tiene que adquirir cuanto antes la habilidad de comunicarse, al margen del aprendizaje gramatical, que considera secundario. Esto, dicho en la época de los gramáticos, era toda una innovación.

La otra novedad es que, para no aburrir a sus estudiantes, ilustraba sus enseñanzas con cuentos, con la finalidad de que se hicieran con las estructuras gramaticales al uso y de que conocieran la mentalidad y la cultura españolas. “Nos encontramos, por tanto, ante un profesor y gramático, que improvisa y juega con el lenguaje con la finalidad de enseñar” (Navarrete, 2014, p. 14).

Cabe destacar que los franceses tenían el máximo interés en aprender español, no así los españoles de la Corte, que no manifestaron ningún interés por aprender el idioma del país que los acogía, situación descrita ya en el siglo XVII, a través del diálogo de los personajes, por Ambrosio de Salazar en el *Día Tercero* de su *Espexo de Gramática*, (Salazar, 1614, pp. 62-78).

Me he remontado en la historia, sencillamente para decir que en realidad está todo inventado y que siglos después perfeccionamos, ahondamos, tenemos recursos que facilitan nuestro trabajo en la enseñanza de un segundo idioma, pero inventar, no sabría decir si realmente hemos inventado algo.

Mi experiencia en la enseñanza del español lengua extranjera es larga y,

siguiendo las huellas de Ambrosio de Salazar, yo también empleo cuentos en la enseñanza del idioma para que el estudiante de español pueda desenvolverse cuanto antes en esta lengua. Simultáneamente se darán los elementos gramaticales necesarios para su correcto uso. Normalmente no se pueden disociar las habilidades comunicativas del uso de la gramática, ya que, por ejemplo, si invito a hacer una frase sobre el tiempo que hace hoy, habrá que seleccionar palabras y colocarlas de forma adecuada para entablar una comunicación eficaz con el interlocutor; sin embargo, somos conscientes de que no es necesario esperar a saberse de memoria todos los verbos para usarlos.

Tres Relatos Contemporáneos para la Enseñanza del Español como Lengua Extranjera

Niveles A1 A2

El hombrecito vestido de gris, de Fernando Alonso, es un cuento sencillo y repetitivo, en lo que a estructuras gramaticales se refiere, lo cual viene muy bien para abordar la enseñanza del idioma desde ahí: “Había una vez un hombre que siempre iba vestido de gris. Tenía un traje gris, tenía un sombrero gris, tenía una corbata gris y un bigotito gris” (Alonso, 1978, p. 11). En estas dos frases se ve una forma fácil de hacer una descripción y el uso del verbo tener.

Fórmula de trabajo.

- 1- Lectura en voz alta del cuento. En primer lugar, la lectura la realizará el profesor. Así los alumnos conservarán en la memoria el ritmo y la entonación del texto.
- 2- Cambiar una sola palabra en la primera frase para que sea negativa.
“Había una vez un hombre que siempre iba vestido de gris” (Alonso, 1978, p.11): *Había una vez un hombre que nunca iba vestido de gris.*
- 3- Cambiar las palabras que tienen que ver con el atuendo y el físico de un hombre por las de una mujer.
“Tenía un traje gris, tenía un sombrero gris, tenía una corbata gris y un bigotito gris” (Alonso, 1978, p.11): *Tenía un traje gris, tenía un sombrero gris, tenía una bufanda gris y el pelo gris.*
Ahora cambiamos todos los nombres de la oración, como si describiéramos a una mujer: *Tenía una falda gris, tenía una boina gris, tenía una bufanda gris y el pelo gris.* Se preguntaría ¿Qué se observa en el adjetivo gris? Pongamos ejemplos con nombres en plural: *Tenía unos trajes grises, unos sombreros grises, unas corbatas grises y unos bigotes grises.*
Esto sería el primer paso: cambios fáciles.
- 4- Ahora señalaré las estructuras gramaticales que se aprenden inconscientemente con la lectura del cuento:
 - Uso de los verbos tomar y estar y construcciones fáciles con oraciones de relativo:

“Tomaba una ducha que siempre estaba bastante fría, tomaba el desayuno, que siempre estaba bastante caliente, tomaba el autobús, que siempre estaba bastante lleno, y leía el periódico, que siempre decía las mismas cosas” (Alonso, 1978, p. 11).

Convertir la serie de relativas afirmativas en oraciones negativas y cambiar los adjetivos por su contrario: *Tomaba una ducha que nunca estaba bastante caliente; tomaba el desayuno que nunca estaba bastante frío; tomaba el autobús, que nunca estaba bastante vacío; y leía el periódico, que nunca decía diferentes cosas.*

- Comparativas:

“Y esto le anunciaba que el día que amanecía era exactamente igual que el anterior” (Alonso, 1978, p. 12) o “El director de orquesta estaba tan entusiasmado que lo contrató para inaugurar la temporada del Teatro de la Ópera” (Alonso, 1978, p.18).

En esta oración además de trabajar las comparativas, se tiene la posibilidad de ver la construcción de la finalidad, con “para” + infinitivo, que también supone un escollo para los extranjeros, por la confusión que suele producir el uso de “por” y “para”.

- Se impersonal:

“Se prohíbe cantar y bailar”. (Alonso, 1978, p. 15).

Se invitará a los estudiantes a observar carteles que vean por la calle con esta construcción y se trabajará posteriormente con ese material en clase.

- Uso de la conjunción copulativa “y”:

El autor inicia párrafos con dicha conjunción, empleándola como suele hacerse en el lenguaje oral.

“Y, todos los días, a la misma hora, se sentaba en su mesa de la oficina” (Alonso, 1980, p. 11).

“Y esto le anunciaba que...” (Alonso, 1978, p.12).

“Y lo echó...” (Alonso, 1978, p.15).

“Y asistieron...” (Alonso, 1978, p. 18).

“Y el hombrecito...” (Alonso, 1978, p.19).

Es aconsejable hacer estos ejercicios de cambios de palabras después de comprobar que se ha entendido el texto. Para los alumnos A1 y A2 es muy satisfactorio poder leer un cuento, entenderlo y lograr hacer textos similares a partir de este modelo.

Niveles B1 B2

En este nivel los estudiantes ya han oído suficiente español como para reconocer expresiones o palabras que en España no son de uso frecuente o que se

emplean de diferente manera que en América. Hay que tener en cuenta que hablo desde mi experiencia, y que enseñe español a extranjeros en España, en concreto en Madrid. De ahí que emplee el cuento *La composición*, de Antonio Skármeta para trabajar el español de América.

El texto se leerá en voz alta y una vez comentado, se invitará a los estudiantes a que reconozcan palabras, expresiones o estructuras gramaticales, incluidos usos verbales que no son los habituales aquí. La comprensión del texto vendrá indudablemente por el contexto. El trabajo se realizará en grupos de tres estudiantes. Existe la posibilidad de que un profesor que enseñe español de América haga el trabajo a la inversa.

Fórmula de trabajo. Actividad: “En busca de americanismos”

1- Expresiones

“Patear la pelota” en lugar de *dar patadas al balón*. En España la pelota es más pequeña que el balón. Llamamos pelota a la de tenis, por ejemplo, y balón al de fútbol o baloncesto. Del mismo modo, se usa pelota para nombrar el objeto con el que juegan los niños, y que aunque sea grande, es ligera de peso. La acción correspondiente se expresa con el verbo dar en infinitivo + el sustantivo. No voy a señalar aquí todas las diferencias porque excedería la extensión de este artículo, pero valga este ejemplo como muestra de lo que dará de sí el texto de Skármeta.

Con el uso de los adjetivos puede trabajarse igual. Por ejemplo: “Parece pájaro por la liviana” (Skármeta, 2000, p. 2), en lugar de ligera, o “Pedro era pequeño y liviano” (Skármeta, 2000, p. 4), por ligero, menudo o menudito, de poco peso. Liviano tiene en España una connotación culta que en el cuento estaría fuera de lugar.

“Puso las manos tras la espalda”, (Skármeta, 2000, p. 18), en lugar de *se puso las manos a la espalda*. “Igualito mi mamá” (Skármeta, 2000, p. 25), en vez de *igual que mi mamá*.

“Está en la casa” (Skármeta, 2000, p.33), en lugar de *está en casa*.

“Juegan ajedrez” (Skármeta, 2000, p.33), en lugar de *juegan al ajedrez*.

2- Empleo del artículo determinado o del posesivo

- Algunos casos de supresión del posesivo en el español de España:

“¿No ha vuelto aún tu mamá?” (Skármeta, 2000, p. 12), por *¿No ha vuelto aún mamá?* La cuestión es que aquí no emplearíamos el determinante posesivo porque el que habla es el papá de Pedro. Se emplearía el posesivo si el hablante fuera ajeno a la familia.

“¿Por qué está llorando mi mamá?” (Skármeta, 2000, p. 14), aquí se diría *¿por qué está llorando mamá?*

- Empleo del posesivo frente al artículo determinado:

“Pedro fue a ponerse su pijama” (Skármeta, 2000, p. 14), aquí sería *ponerse el pijama*.

3- Uso del Pretérito Indefinido

En el español de América domina el uso del Pretérito Indefinido o Pretérito Perfecto Simple, frente al uso del Pretérito Perfecto Compuesto. En España depende de la zona geográfica. En el norte de España se emplea igual que en América, pero en el resto de la Península no. Este uso es uno de los problemas que tienen los estudiantes. El profesor deberá explicar las diferencias en los lugares de doble uso y procurará dejar claro que empleen un tiempo u otro, la frase se entenderá, pero que hay que elegir una de las dos opciones al hablar o escribir.

“¿Por qué se lo **llevaron**?” (Skármeta, 2000, p.10), *¿Por qué se lo han llevado?* Si ya ha sucedido o *¿Por qué se lo llevan?*, si está sucediendo, como es el caso del relato.

“¿Jugaste mucho?” (Skármeta, 2000, p.12); el que la acción se refiera a un pasado reciente, casi inmediato, hace que en la mayor parte de España se emplee el Pretérito Perfecto Compuesto: *¿Has jugado mucho?*

5- Vocabulario

- Verbos

Empleo del verbo tomar por coger: los españoles tenemos que aprender a usar el verbo tomar si queremos trabajar en América, con el significado de asir o tomar un objeto, un transporte, un camino o una dirección. Este uso es importante porque la mayoría de personas que aprende español lo hace para tener abierto el mundo del trabajo y de los negocios en América; hay que tener en cuenta que es la lengua más hablada en aquel continente y la segunda más hablada en el mundo como lengua materna, después del chino.

- Sustantivos

“Tú me traes buena suerte, chico “y “Acuéstate, chico”, (Skármeta, 2000, p.16), por hijo.

“Anteojos” y “lentes”, por gafas y “escribir una composición” por redacción. (Skármeta, 2000, p. 18).

El texto es muy rico para trabajar cualquier aspecto del vocabulario y establecer los usos a un lado y otro del Atlántico. Otras palabras serían: *almacenero* por tendero, *pizarrón*, por pizarra, *bombillo* por bombilla, *torta* por tarta y *prócer*, por líder, por ejemplo.

- Uso de usted

“Saquen sus cuadernos /.../ saquen lápiz /.../ lo que hacen ustedes y sus padres /.../ cualquier cosa que a ustedes se les ocurra...” (Skármeta, 2000, p. 20).

El uso generalizado de usted en América, frente al igualmente generalizado uso del tú en España es otra de las cuestiones en las que se hace hincapié en la enseñanza del español para extranjeros, sobre todo si los alumnos vienen de Estados Unidos, donde el español que aprenden es el de

América y el uso del tú les resulta chocante.

Es evidente que para explicar las semejanzas y diferencias más llamativas del español de España y América, podría utilizarse un texto más complejo, pero el texto de Skármeta reúne lo que pueden considerarse elementos fundamentales. Un texto con mayor dificultad podría suponer una grave dificultad para los estudiantes y producir desánimo en el aprendizaje.

Niveles C1 C2

Para este nivel utilizo el cuento de Francisco Ayala, *Dulces Recuerdos*, con el que trabajo especialmente los elementos de la narrativa y las referencias culturales.

Fórmula de trabajo.

Los estudiantes leen el texto por su cuenta, ya que es más largo que los anteriores; en clase plantean todo lo que les ha llamado la atención y trabajamos sobre eso.

Primero me interesa que vean los elementos de la narración, con lo cual pregunto: ¿Quién es el narrador? (1ª persona) ¿Desde dónde narra? (texto retrospectivo, evoca, recuerda). ¿Quién es el protagonista? (Coincide con el narrador, que no necesariamente tiene que ser el autor, aunque podría ser de carácter autobiográfico. ¿Cuál es el personaje principal, que no el protagonista? Barbián, el perro. El secundario: el tío Pepe. Los demás son comparsas, amueblan el espacio literario solamente. Tema principal: La amistad. Otros temas: la nostalgia, reflexión sobre el paso del tiempo, sobre la brevedad de la vida y la soledad. Estructura del texto: se analiza al hilo de mi lectura en voz alta, dejando muy claro cuál es la idea principal de cada una de las partes, que no coinciden necesariamente con los párrafos.

En función del origen de los estudiantes, son claras las diferencias respecto a lo que les llama la atención. Los estudiantes occidentales muestran interés por el núcleo familiar, tal y como está estructurado en el texto (situado a principios del siglo XX en España), especialmente la relación del niño con los mayores, parecida a la de otros países de nuestro entorno inmediato y la fiesta de San José, en torno a la cual se articula el tema de la amistad del niño con el perro. También manifiestan interés por el apelativo familiar Pepe y por la Fiesta de las Fallas de Valencia, a la que suelen asistir durante su estancia en nuestro país:

“Fue un día de San José. En mi ciudad natal, como en España entera, abundan y sobreabundan los Pepes y las Pepas, cuyo santo se celebra con felicitaciones de parientes y amigos en fiestas caseras donde - la verdad sea dicha - no constituían aliciente menor los vinos generosos y los dulces tan preciados y tradicionalmente famosos de la región... Aquel 19 de marzo...”
(Ayala, 1993, pp. 1269-1270).

Sin embargo, a los estudiantes africanos y asiáticos lo que más les llama la

atención es la relación del niño con el perro y que el narrador-protagonista empiece evocando su muerte y su posible enterramiento en un cementerio para animales. Aquí la conversación se hace imparable al no lograr comprender que se considere amigo a un animal. Surgen todo tipo de cuestiones al hilo de lo que ven en la calle: gente paseando con perro, clínicas veterinarias, perros con abrigo... Hasta que no he tenido en clase mayoría de estudiantes universitarios africanos, no he caído en la cuenta de la importancia del tema, ya que, para nosotros, tener una mascota, es algo natural, de ahí que con otros estudiantes extranjeros este tema no surja. Es algo que escapa completamente a sus esquemas y por tanto requiere una explicación.

“¡Pobre Barbián mío, viejo compañero de andanzas! Tú fuiste, no hay duda, mi mejor amigo, el único que me daba entera confianza, el único con quien yo me encontraba a mis anchas. Sí, es después de tu muerte cuando habría de reconocer yo que me había quedado definitivamente solo, en soledad completa y sin remedio, ya para siempre” (Ayala, 1993, p. 1271).

Después, su interés se dirige igualmente al núcleo familiar y a las relaciones entre sus miembros, que difieren mucho de las de sus culturas de origen. Las explicaciones gramaticales surgen de forma inevitable al hilo de la narración.

Como conclusión, solo queda señalar una vez más, que el uso del idioma desvela aspectos culturales necesarios para el acercamiento de diversas culturas, por medio del estudio de las lenguas.

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Reflexiones sobre el Proceso Enseñanza-Aprendizaje Solidario en un Aula Multicultural de Literatura Postcolonial

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Con la premisa de que debemos tender puentes entre el aula y el mundo real, lo personal y lo político, lo global y lo local, y la teoría y la práctica, proponemos sugerencias a la hora de impartir una asignatura sobre “otras culturas” en un aula multicultural. A la luz de los estudios sobre el poder de Michel Foucault, el orientalismo de Edward Said y la pedagogía feminista de Gayatri Spivak y Chandra Mohanty, ofreceremos una visión solidaria de la programación didáctica de una asignatura, alejada del paternalismo y de prejuicios para reflexionar sobre la misoginia y el racismo de nuestra sociedad. Así, pretendemos construir compromisos cívicos en nuestro proceso de enseñanza-aprendizaje.

Palabras clave: Pedagogía feminista, paternalismo, literatura postcolonial

We need to bridge the classroom and the real world, the personal and the political, global and local, theory and practice. Therefore, in this paper we reflect upon teaching feminism in an Indian Literature course in a multicultural University classroom. In the light of Michel Foucault's notion of biopower and Edward Said's orientalism, allied with the feminist approaches of Gayatri Spivak and Chandra Mohanty, we offer a solidarity model -against paternalism- when preparing the lesson plans so that we can dismantle racist and sexist prejudices. It is our aim to build civic engagements in the teaching-learning process.

Keywords: Feminist pedagogy, paternalism, postcolonial literature.

Introducción

Con la premisa de que debemos tender puentes entre el aula y el mundo real, lo personal y lo político, lo global y lo local, y la teoría y la práctica, proponemos sugerencias a la hora de impartir una asignatura sobre “otras culturas” en un aula multicultural. Para la mayoría de mi alumnado tanto de grado como de posgrado, hablar abierta y explícitamente sobre feminismo en clase es algo que según dicen está pasado de moda puesto que la comunidad que nos rodea es incapaz de admitir que vivimos en un patriarcado, en una sociedad dominada e identificada por el hombre.

Por lo tanto, enseñar feminismo en una Universidad del sur de España no es una tarea fácil. El perfil de nuestro alumnado es por lo general familias locales, y se les hace más fácil centrarse en "otras literaturas" y "otras culturas" desde un punto de vista eurocéntrico y paternalista. Cuando comenzamos el curso “Últimas literaturas en lengua inglesa: Asia y Oceanía” con un intercambio de ideas, aparecen en la discusión

KWLH¹ temas misóginos, como si fueran exclusivos de las culturas de la India (aunque en esta etapa mi alumnado todavía cree en una cultura india monolítica). Sin embargo, si tenemos suerte, un buen número de alumnado internacional (Erasmus) se inscribe en nuestro curso, por lo que el ambiente de aprendizaje se hace más diverso.

Pronto, aprendemos a contextualizar los textos culturales discutidos en clase con el fin de analizar las complejas interacciones entre la historia, la ideología, la cultura y el poder. A la luz del marco teórico de Michel Foucault, aliado con los enfoques feministas de Chandra Mohanty, analizamos las obras de varias escritoras del sur de Asia. Gayatri Spivaky Judith Butler son nuestras aliadas en la pedagogía utilizada. Debido a las limitaciones en la extensión de este trabajo, nos centraremos en la forma en la que enseñó feminismo en las lecturas del relato corto "The Remains of the Feast" de Githa Hariharan y la novela *The God of Small Things* de Arundhati Roy. Ya que la pedagogía feminista se ocupa de las nociones de poder y autoridad, localizamos dentro del feminismo una crítica de la representación de los personajes racializados en su entidad como sujetos estructuralmente disciplinados.

Trabajo en clase

En clase, nos inspiramos en la pedagogía feminista de Mohanty, y diseñamos nuestro curso siguiendo el modelo solidario que propone, pues nos centramos en los lazos e intersecciones entre los diferentes grupos y temas. De esta manera, nos aseguramos de incluir las complejidades del conocer y del ser. Creemos que esto ayuda al alumnado a ver las conexiones entre el aula y las luchas del mundo real. Mohanty argumenta que, centrarnos en la solidaridad entre las divisiones tradicionales de clase, nación y raza, por ejemplo, ayuda al alumnado a entender la interconexión de la experiencia humana. Por lo tanto, prestamos especial atención a traer al aula artículos y noticias que desafían los prejuicios sobre lo que conocemos como "la India". Cada tema que se discute en clase es una oportunidad para explorar la misoginia y el racismo de nuestras propias instituciones. Al hacer esto, construimos actividades de aprendizaje cívicas de compromiso. Trabajamos juntas en generar sentimientos y pensamientos sobre los discursos de género en la construcción del nacionalismo y la pertenencia, así como sobre los cambios que están produciéndose. Lo local y lo global existen simultáneamente, como los espacios locales y nacionales se constituyen entre sí. Una reflexión sobre estas interconexiones abre el mundo al en todas sus complejidades.

Las preguntas subyacentes generadas en nuestras discusiones en clase son: ¿Qué tipo de fuente uso para obtener mis conocimientos?, ¿qué lentes uso cuando miro al mundo?, ¿quién soy yo como participante en el proceso?, ¿mi concepción de la moral pertenece a un grupo?, ¿son mis emociones genuinamente mías?, ¿qué/quién

¹ K-W-L-H es una estrategia muy útil para motivar al alumnado sobre un tema nuevo, pues activa conocimiento previo y se establecen los objetivos. También es interesante para hacer un seguimiento del aprendizaje. K representa lo que sabes del tema, W lo que quieres aprender sobre dicho tema, L lo que aprendiste, y H lo que aún deseas conocer.

consideramos diferente?, ¿cómo contribuye los límites a la exclusión o a la desigualdad? Llegamos a la conclusión de que no hay nada que podamos entender como normal y resaltar lo que otros hacen como exótico o extraño, por lo que desmantelamos las relaciones de poder y las jerarquías. Nos basamos en los fundamentos teóricos de Michel Foucault, quien explora las relaciones entre poder y conocimiento. En sus numerosas obras, ilustra cómo la diferencia se usa para construir los binomios insano/civilización, perversión/normalidad. Además, rechaza la idea de que el poder se ejercita exclusivamente con la represión y demuestra, pues, que opera sutilmente a través de la aprobación/desaprobación de acciones específicas.

El concepto de la otredad, según hooks 1994, también se puede llevar al plano de las prácticas educacionales y de ahí que se aplique en la pedagogía feminista. Añadimos al pensamiento de Foucault, a la teórica Gayatri Spivak, quien en su influyente artículo “Can the Subaltern Speak?” aseguró que la subalterna no puede hablar aunque se esfuerce porque no se la escucha, por lo que el acto de comunicación no se completa (Spivak 1996: 292). Spivak respondía que el sujeto subalterno no puede hablar porque no tiene un lugar de enunciación que lo permita. También afirmaba que la mujer ocupa ese lugar radical por su doble condición de mujer y de sujeto colonial. El subalterno se constituía así como una figura de la diferencia radical, del Otro que no puede hablar no porque literalmente no pueda —es evidente que las mujeres en la sociedad tradicional india hablaban— sino porque no forma parte del discurso. Spivak tiene también mucho interés en la pedagogía, como práctica y como política, buscando maneras de hacer oír las voces subalternas. En nuestra asignatura, inspiradas por Spivak, guiamos a nuestro alumnado para que se pregunte, siempre y en todo caso, quién es representado y por quién, quién deja de ser representado y es, por ello, silenciado u omitido, y cuál es la mecánica de construcción y constitución de los hechos representados: cuáles son, en suma, las estrategias de disimulación y las costumbres narrativas del imperialismo.

Freire abrazó la visión occidental de que la racionalidad es el camino hacia el conocimiento y, por tanto, a su juicio, la mejor respuesta a la opresión. Para él, las opiniones y las acciones deben basarse en la razón, no en las emociones. Sin embargo, esta manera de privilegiar el racionalismo, según Ellsworth, ha establecido como su opuesto un Otro irracional, que se ha entendido históricamente como la provincia de la mujer y otros Otros exóticos (94). Edward Said propuso la teoría del orientalismo como modo de ejemplificación de cómo occidente construye y representa a un oriente homogéneo y estereotipado (2003[1978]: 47-49). Según Belenky, necesitamos ofrecer un marco epistemológico alternativo que reconozca la conexión inherente entre el poder y el conocimiento (3). Aquí, podríamos incorporar la teoría del afecto. Creemos que la disposición de género y casta se puede abordar mediante el afecto (dándose cuenta y observando), ya que se puede integrar en las metodologías de investigación existentes (tradicionalmente basadas en el análisis de texto). Los sentimientos experimentados y las emociones derivadas de ellos son esenciales en nuestro curso antes de procesar una respuesta al estímulo.

Métodos

En cuanto a los métodos utilizados en el aula, tratamos de ser lo más experimental posible, fomentar un entorno activo y feminista. Es por lo que encontramos especialmente útil la integración de las actividades extracurriculares en las vidas del alumnado. Se les ofrece una plétora de opciones y se les anima a proponer nuevas entidades donde puedan ofrecer voluntariado a cambio de créditos. Teniendo esto en mente, creamos en el año 1996 el Seminario Permanente de Estudios de la India, que ha ayudado a consolidar la enseñanza de la literatura y las culturas del sur de Asia en nuestra Universidad. Proporciona al alumnado el contacto personal con los artistas indios, los escritores de ficción, académicos, estudiantes, etc, que les ayuda a experimentar el mundo real.

Otro método interesante es el inspirado en el Aula Invertida, por el que al alumnado lee y/o ve el material en línea a su propio ritmo, para después compartir sus sentimientos y pensamientos en formato seminario dentro del aula, método que provoca los debates más interesantes y atractivos. Además, dejamos foros de discusión abiertos en la plataforma en línea (Moodle) durante todo el curso, donde tienen libre acceso a las lecciones grabadas, vídeos, artículos y otros recursos, y pueden comunicarse entre sí sin las restricciones de horario. De esta manera, nos aseguramos de que el alumnado de todo tipo de habilidades puede seguir el curso. El proceso de aprendizaje es, por tanto, atractivo y auténtico, relevante, crítico y reflexivo, donde la expresión de las emociones están protegidas.

Los Textos

Como dijimos más arriba, hemos elegido dos textos representativos de la literatura contemporánea de la India escritos en lengua inglesa que exponen las nociones de género y casta. En “The Remains of the Feast” de Githa Hariharan, un relato corto tomado de su colección *The Art of Dying* (1993), la viuda protagonista es una figura marcada por una muerte específica que transgrede las normas de su casta. Ella es *vidhava* (sin marido) y por lo tanto necesitada no sólo de protección pública, sino también de regulación. Las historias sobre viudas, según Susie Tharu expone en su ensayo “The Impossible Subject: Caste in the Scene of Desire,” son compromisos históricos sutiles sobre la gobernabilidad y la ciudadanía (256). La historia trata sobre la represión y las estrategias de escape en lo relacionado con la individualidad femenina en una comunidad brahmínica. La novela *The God of Small Things* pone de relieve el código inviolable de la moralidad y de la sexualidad femenina en la comunidad cristiana y comunista de Kerala.

El sistema de castas forma una estructura difícil de entender para nuestro alumnado, ya que esperan que lo defina en términos simples y ofrezca un catálogo de posibilidades. La idea de que las sociedades hindúes comparten un código moral establecido en contraposición a la ausencia de jerarquías en occidente apoya los límites preestablecidos entre ellos y nosotros. Con el fin de dismantelar este supuesto, primero hacemos una introspección sobre el sistema social español (y de otras

nacionalidades según la presencia de alumnado Erasmus). El año en que Susie Tharu aceptó nuestra invitación para impartir una charla sobre la cultura *dalit*, coincidiendo con su recién publicada obra en dos volúmenes *New Dalit Writing from South India* fue especial y los resultados fueron sorprendentes. Durante otro curso académico, nos visitó un joven *dalit* de Anantapur, y en otra ocasión Janet Chawla nos visitó para hablar de las parteras tradicionales *dalit*.

El alumnado primero lee la novela de Roy fuera del aula y en la primera sesión compartimos emociones, que suelen ser las relacionadas con el sufrimiento, la pena, aunque algunas hablan de esperanza. Un sentimiento común es el de la auto-condena por pertenencia a un "país más civilizado" (que conduce al alivio) y la necesidad de ayudar (como si les estuvieran salvando del horror). La distancia entre "ellos y nosotros" es espectacularmente grande en esta etapa. Les pregunto si las emociones son genuinas y después de una lluvia de ideas, les propongo que piensen en la posibilidad de haber reproducido sentimientos paternalistas debido a la moral católica y a las lentes eurocéntricas que compartimos a medida que se incrustan en nuestra sociedad. A continuación, leemos el capítulo de Butler "Survivability, Vulnerability, Affect", donde sostiene que las respuestas afectivas están mediadas (34). El alumnado lee el reciente caso de monjas católicas de origen indio que llegaron a España hace 15 años siendo menores de edad y que desde entonces han permanecido en un convento de mercedarias de Santiago en condiciones de esclavitud bajo amenaza de expulsión.² También llamamos la atención sobre las diversas declaraciones que los sacerdotes católicos han hecho recientemente en relación con sus puntos de vista misóginos. La distancia entre "ellos y nosotros" se acorta.

Establecemos un debate en torno a la pregunta "¿cómo y qué grupos están marginados en tu país?" Ya estamos preparadas para analizar los textos literarios en solidaridad, comprendiendo sus contextos y complejidades, pero siendo lo suficientemente críticas como para encontrar una estructura común. Llegamos a entender que las diferencias étnicas están relacionados con los sistemas de poder como las diferencias de género son construidas por el patriarcado. Y también aprendemos que el sistema de castas tiene una versión moderna, aunque se tiende a negar que exista hoy en día. Seguidamente, leemos la historia corta de Hariharan para darnos cuenta de que las mujeres de castas superiores también están oprimidas, ya que sus cuerpos son disciplinados y regulados para apoyar el sistema. Usando la imagen de un iceberg para identificar la violencia de género, vemos cómo las micro-violencias aparecen en la parte inferior por ser difíciles de percibir y reconocer, ya que se naturalizan e interiorizan. Discutimos, pues, el techo de cristal y las diferencias que existen entre los términos "mismas oportunidades", "igualdad efectiva" y "justicia". Una vez más, es importante reconocer la posición desde la que realizamos las enunciaciones. Muchas otras teóricas analizan cómo la imagen de la mujer occidental "liberada" se construye a través de las

² Durante los días 25-30 de enero de 2016, podemos encontrar la noticia en numerosos periódicos españoles.

representaciones de las mujeres del “tercer mundo” o “de color” que son estereotipadas como oprimidas (Mohanty 1991; Ong 2001[1988]; Trinh 1989). Fatima Mernissi ya declaró que la moda es el ayatolá de occidente en su influyente ensayo *El harén de occidente*. Otro peligro a advertir en el aula es que el uso etnocéntrico del sistema binario de género puede hacernos considerar que las mujeres que permanecen en el ámbito privado del hogar para realizar los cuidados de su familia son “tradicionales” o “atrasadas” (Mohanty 1991: 72).

Introducimos el concepto de nación, proponiendo varias cuestiones: ¿pueden los *dalits* introducir su cultura de la comida en un lugar público en la India?, ¿cuál es la cultura culinaria de India?, ¿se incluye la carne de vacuno?, ¿puede los musulmanes introducir su cultura de la indumentaria en un lugar público en España?, ¿cuál es la cultura de la moda en España?, ¿está el vela incluido?, ¿se les trata a los indios del sur con tez oscura igual que a los indios claros del norte?, ¿importa el idioma?, ¿son los andaluces representados del mismo modo que cualquier otro ciudadano español?, ¿importa el idioma, el acento? Las jerarquías pueden ser informales, pero condicionan las relaciones profesionales y personales. ¿Cómo define la palabra gitano el Diccionario de la Real Academia Española? Estas son preguntas que pueden variar cada año académico en función de las nacionalidades del alumnado. Los contextos son diferentes, pero las naciones que tratamos en el aula son democracias que no están practicando la igualdad real. De esta manera, llegamos a entender cómo funcionan las castas en las sociedades patriarcales. Nuestro interés no se centra en el aprendizaje de cómo funcionan las castas en la India, sino en reflexionar sobre cómo las relaciones desiguales son productos de las estructuras de poder globales que van más allá de las fronteras culturales o religiosas. Sólo podemos traspasar fronteras cuando se da un espejo al alumnado en la literatura.

A mi entender, podremos hacer uso de toda esta metodología teórica una vez hayamos reflexionado desde la práctica. Todas tienen en común el rechazo hacia una interpretación de la diferencia como un fenómeno natural cuyos significados son fijos y están basados en suposiciones biológicas. Las desigualdades basadas en la diferencia están incrustadas en las relaciones de poder que involucran acceso diferenciado a los recursos materiales y/o simbólicos que generan procesos de exclusión/inclusión, opresión/dominación. Y por ende, la diferencia no es algo que tengamos que “tolerar”, puesto que eso implicaría la existencia de un grupo dominante mayoritario. Al igual que cuando Simone de Beauvoir declaró que una no nace mujer, sino que se hace, M. Jacqui Alexander y Chandra Talpade Mohanty declararon que una no nace mujer de color, sino que se hace en la metrópolis y así aprende la marca peculiar del racismo estadounidense y sus fronteras raciales fabricadas (2001[1997]: 492).

Conclusión

Como hemos podido observar, no enseñamos teoría feminista per se. Ya decía la influyente bell hooks que cada vez que se analiza el sexismo, se proponen estrategias para desafiar el patriarcado y se crean nuevos modelos de interacción social, se está

haciendo teoría feminista. Según la autora, todo lo que hacemos en la vida está enraizado en la teoría (19). Sin embargo, sí que la plataforma virtual contiene una carpeta con lecturas teóricas y una amplia bibliografía para la parte H (*how I can learn more*) de nuestra metodología. Con estos ejercicios en el aula, esperamos lograr que la diferencia no sea interpretada como una categoría paralela ajena a nosotras, simplificada en una descripción de quien no soy yo, sino como una identidad construida para establecer fronteras de pertenencia. De este modo, al dismantelar binomios, las posiciones marginales desaparecen.

Mediante la identificación de una práctica común, que es la ideología dominante articulada en formas similares o diferentes, el alumnado es capaz de analizar los acontecimientos sociales e históricos, ya que se ven a sí mismos como parte de sus objetos de estudio. Nuestro criterio de evaluación incluye la observación sobre cómo el alumnado se ha empoderado, si es capaz de pensar crítica y responsablemente en la comunidad creada en el aula tanto y si es capaz de aplicar el aprendizaje a la acción social. Es nuestra responsabilidad devolverles hacia una introspección cada vez que sentimos que se distancian de los textos y que reiteran las jerarquías existentes que necesitan identificar. Resumiendo, en primer lugar existe una resistencia y reproducción de las fronteras entre nosotros (ciudadanos independientes civilizados) y ellos (los sujetos subalternos sin poder) en el centro del análisis de los textos. Es, entonces, posible militar contra la exotización y el uso del Otro para la conciencia occidental paternalista con la interacción sostenida con el alumnado de diferentes nacionalidades y realidades.

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Multicultural Schools: Supporting Diversity in Education

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Multicultural classrooms are a growing phenomenon, as migrant flows are increasing exponentially. Schools and educators have a great challenge to integrate these students in the classrooms, preventing prejudice and discrimination and at the same time opportunity to strengthen and increase cultural consciousness and intercultural awareness. The Multicultural Schools project (www.multicultural-schools.org) is an EU funded project which offers valuable support for teachers dealing with the urgent need to foster integration among different cultures and languages within their classrooms. The goal of this paper is to present the project with a special focus on its goals, working methodology, rationale, outputs and materials.

Keywords: Lifelong learning, intercultural education, multilingualism, multiculturalism, diversity in education, innovative project

Introduction

Immigration has dramatically increased in recent decades in the European Union and is a trending topic nowadays. According to the UE Statistics Bureau “Eurostat”, in January 2015, there were 34.3 million people living in an EU member state who had been born outside the EU, and 18.5 million European people who had been born in a different EU member state. In 2014, a total of 3.8 million people immigrated to one of the EU-28 member states. From this group, approximately 1.6 million were citizens of non-member countries, 1.3 million were citizens of a different EU member state from the one to which they immigrated, and around 870 thousand migrated to an EU member state of which they had citizenship (i.e. returning nationals or nationals born abroad) (please see <http://ec.europa.eu/eurostat>). These figures do not include illegal immigrants nor the refugees migrating to Europe over the last months, an issue considered one of the main conflicts in our society nowadays. According to Eurostat, the percentage of foreign-born people and their children (both Europeans and people from outside the EU) could increase from 10.4% of the total EU population in 2011 to 26.5% in 2061. This number might grow as high as 34.6%.

This article will concentrate on the linguistic and cultural diversity immigrants bring with them when they move from one country to another. I will also focus on the need to preserve multiculturalism as a resource and treasure instead of a barrier to integration for future generations. This is necessary from the very early stages of education, as our children will have the power to build a better future and society.

However, children of such families often suffer problems and conflicts related to their integration in schools, i.e. language troubles, cultural misunderstandings, or

xenophobia. This situation goes against the EU motto “unity in diversity”, i.e. diversity of cultures, religions, custom, beliefs and languages. In fact, despite most countries implementing legal measures to promote and encourage diversity and respect (Ferrer, 1992, p. 125), the results are far from satisfactory. A possible solution is to trust schools, teachers and parents will work together to alleviate the situation.

However, schools seem to approach the issue of multiculturalism from a global perspective that does not tackle diversity properly. In fact, many of them consider themselves “multicultural” simply because they have an ethnically and racially diverse student population. It is necessary to think beyond this and ask ourselves whether this is what makes an organization really multicultural.

The issue has been contentious over the last 50 years. According to Rosado (2006), in the 1960s and 70s, individuals were granted access to an educational system based on the assimilation model, in which immigrant minorities were absorbed by the culture of the host society. In the 1980s, while cultural plurality started to be considered, a segregation model was supported, seeing cultures as separate and thus avoiding contamination. During the 1990s, there was an increase in the push for diversity, but challenges still remain as we move on to the 21st century, where the focus should be placed on possible forms of integration making cultures valuable.

Working toward this goal, we should start talking about interculturality, a term that should be differentiated from multiculturalism (Akper 2006; Berri, 2011; García 1999; Muñoz, 2000; Vilá 2003; Williamson, 2011). Multiculturalism refers to two cultures coexisting in the same space and at the same time, competing for their respective values, belief systems, and ideologies; in other words, for what Balcomb calls the “high moral ground” (2003, p. 15), and Hunter “culture wars” (1991). In Balcomb’s words, this is a representation of “different groups expressing different sets of values that find their legitimating moral base in different meta-narratives” (2003, p. 15). Within this context, racism and segregation can flourish as the minority culture is undervalued and looked at with distrust (Tatum, 1999).

Interculturality, on the other hand, implies contact between cultures at a much higher level of interaction, as there is communication, dialogue and an open attitude to accept and listen to the other. Despite holding different values, there is no privileged theology, no privilege set of values, and no race is considered better than another (Jonker, 2000; Tracy 1987; West, 1992). Authors such as Henze (2002), Williams (2003) or Muñoz (2000), describe interculturality as a context which promotes the construction of a society based on inclusion and where everyone can live together in harmony; a society in which beliefs and behaviors are acknowledged, recognized, respected, encouraged and empowered, thus promoting communication, understanding, cooperation, broadmindedness, discovery, tolerance, respect, and growth, rather than prejudices, stereotypes, division and exclusion. In so doing, interculturality celebrates and maximizes everyone’s full potential, in a culturally inclusive context where no one is left out. Needless to say, the 21st century demands citizens who are culturally sensitive and internationally focused, thus making

interculturality the right approach for education. We then need to train children to be world citizens and achieve what Troy Duster calls bicultural competence:

Competence in this context means being able to participate effectively in a multicultural world. It means being bicultural and bilingual. It means knowing how to operate as a competent actor in more than one cultural world; knowing what's appropriate and what's not, what's acceptable and unacceptable for cultures differing radically from our own. Competence in a pluralist world means being able to function effectively in contexts people had previously only read about, or seen on television. It means knowing how to be different and feel comfortable about it; being able, in short, to be the insider in one situation and the outsider in another (Duster, cited in Bensimon & Soto, 1997, p. 44).

Are our teachers ready to face the challenge of making instruction culturally responsive for all students while not favoring one specific group over another? Are they ready to deal with the challenge of integrating these students? Are they ready to prevent prejudice and discrimination? Are they ready to strengthen and increase their students' cultural consciousness and intercultural awareness?

A study carried out by the National Comprehensive Center for Teacher Quality and Public Agenda (2008) found that 76% of new teachers said they were trained to teach an ethnically diverse student class, but fewer than 4 in 10 said this training helped them deal with the challenges they faced in their everyday teaching. Banks (1986; 1989), on the other hand, suggests a holistic model in which not only teachers, but the whole institution needs to consider the issue and participate actively. Within this context, the EU project Multicultural Schools was born.

The Multicultural Schools Project

General information

The project "Multicultural Schools-Enhancing Cultural and Linguistic Treasure of Europe through Teachers" (Ref. 2015-1-PL01-KA201-016963) is an Erasmus+ KA2 EU funded project whose main objectives are to promote, preserve and enhance the cultural richness of European society, to address teachers' lack of appropriate skills and competences when dealing with multicultural classes, and to strengthen their profile by helping them address situations involving children from different cultural backgrounds. The duration of the project is 30 months, starting in September 2015 and ending in February 2018 (please visit: www.multicultural-schools.eu)

The audience of the project covers a wide spectrum of individuals, namely multicultural children, teachers and teachers associations, primary and secondary school principals and directors, schools and universities, multicultural and multilingual families, parents and parent associations, social, cultural, and national institutions and associations focused on multilingual-multicultural education, and public authorities and policy makers in the field of education, culture, immigration and minorities.

Partnerships and Working Methodology

Various European countries are involved in this partnership: Poland, Italy, Belgium, Greece, and Spain. Three of them (Belgium, Italy, and Greece) house relatively high numbers of citizens born outside the country. Experts in the field from different sectors have merged their collective experience and specific skills in the field of multicultural education and have produced several publications on the project (Gamuzza, 2009a, 2009b; Gamuzza & Kaczynski, 2014; Gómez, 2015a, 2015b).

The partnership holds five meetings over the life of the project, where partners from the five countries gather together. These meetings, normally lasting two days, are an excellent opportunity to discuss project issues face-to-face. As they are transnational meetings taking place in different countries, they constitute an excellent opportunity to get to know other places, cultures and languages.

Work is also done online, thanks to the use of new technologies. Thus, there are regular Skype meetings, frequent email exchanges, and GoogleDrive to keep in touch and share documents.

Partners contribute to the project according to their expertise. A leader guides the team for each program output, checking the work done by the partners in their countries. Once the first version of the product is created, it is evaluated by the control group, a quality manager and an external evaluator to guarantee quality before it is launched.

The goals, timing and impact of the project were carefully described in the application sent to the EACEA (Education, Audiovisual and Culture Executive Agency). Throughout the project's life, reports on its progress must be submitted to the European Commission. A final report summarizes the project, placing special emphasis on the audience reached, the dissemination done, and the sustainability of the project once completed.

Intellectual Outputs

Intellectual outputs refer to the work or products created by the project partners during the life of the project. All of them are closely related and organized in a timely manner so that results, materials and findings from one output can be used for the next one. This section describes the rationale of each output and the main objectives and products of each of them.

Output 1. Report on the challenges faced by teachers in their educational work.

The main aim of this report is to analyze the challenges, problems and constraints impacting teachers facing multiculturalism on a daily basis. This is done via an online needs analysis survey on the following issues:

- the kind of support teachers and schools need regarding knowledge about religion, tradition, economy, society of origin, learning methodology or learning tools and materials

- the kind of support they need regarding skills and competences connected with building trust, building relations, conflict management, influence on pupils' attitudes, involving family, or empowerment of pupils
- their attitudes towards cultural diversity, their ability to understand multicultural children's needs, or their strength to deal with problems between such children and other classmates
- the kind of solutions (effective problem-solving skills) they use in everyday situations which may be promoted as good practices

The results from this questionnaire can help partners concentrate on, and develop materials for, the most problematic issues. So far it has already been filled out by 395 teachers from the partners' countries.

Output 2. Repository of Activities for Teachers

This output will provide teachers with ready to use active materials that can be used in their teaching. These resources will have different formats (lesson plans, activities, handcraft, games, quizzes, songs, videos, theatre, etc.) and a user-friendly design to facilitate their implementation. They can also be handed to parents to use at home with their children. While the materials will be created by the partners, teachers can also share resources by uploading their ideas on the project website through the application available at <http://www.multicultural-schools.eu/form/>

Output 3. Teacher's Handbook on Culturally Inclusive Education

Topics covered in this handbook will be related to the results of the report in Output 1. It will sport a Q&A model for teachers on how to deal with multiculturalism and how to work with children and parents. Answers will consist of information about the problem, possible solutions, guidance on where to find more information about the issue and the external link to related activities on the repository of the project.

The handbook will be firstly produced in English and tested with a small pool of teachers (100 teachers from 5 different countries) in order to receive feedback which can help improve it. Comments and suggestions will be added, and the final version of the handbook in English will also be translated into 24 EU languages.

Output 4. Good Practices of Cooperation among Schools and Parents

This document for teachers and parents includes inspirational examples from real people –mainly teachers and families- living in multicultural contexts. This output will also be translated into 24 EU languages.

Output 5. Online Networking and Learning Platform

The project will develop a wide European network in which institutions, teachers, parents and anyone interested in multicultural education, will share and

exchange tips and suggestion about teaching in multicultural classrooms. An open-source platform in English and partners' languages will be created for this purpose.

Project partners will prepare a schedule to maintain the platform live and enhance group discussions by posting interesting themes and news. In addition, partners will schedule regular weekly online mentoring for teachers asking for help about problems/issues related to multicultural schools and partners.

Output 6. e-Course for Teachers

An online course will be designed, based on the handbook developed in Output 4. To reach a wider audience, it will have a user friendly format and will be accessed easily through an account or Facebook. It will be designed in English and tested with the reference group and the external evaluator to get feedback before being subtitled into the partners' languages.

Multiplier Events

Several multiplier events during the life of the project are intended to publicize it: roundtables, workshops and a final international conference. A big dissemination campaign will also be organized which will include publications, presentation of the project in international conferences, national and regional media, contacts with the educational authorities, and meetings with teachers, to involve as many teachers as possible into the project.

Roundtables in partners' countries will seek interaction among participants. Representatives of public administration departments dealing with education will be invited to share their views on the topic. Attendees will receive information about the project and will be asked to implement it in their schools.

Dissemination Workshops will be aimed at gathering teachers, school principals, representatives of public administrations, and other educational/parent organizations interested in the field of multiculturalism/multilingualism. The workshop will be partially devoted to "Laboratories-EXPO of Ideas," during which teachers will present their own good practices and examples of activities with children.

Project partners will organize a conference in Brussels at the conclusion of the project, in November 2017. The city is considered a key place for multiculturalism, and the base for many cultural/foreign associations/communities. The scope of this conference will be much wider than the previous events, as it will have an international flair. Main key stakeholders from the area of multiculturalism or multilingualism, together with representatives of EU parliament and agencies, will be invited.

Conclusion

The 21st century demands a citizenry that is culturally sensitive and internationally focused. Understanding one another is a prerequisite for living together harmoniously. In order to achieve the dream of a continent without dividing lines,

Europe needs citizens who can communicate in some of the many languages spoken within its borders and understand a variety of cultures.

In this context, the Multicultural Schools project aims at the promotion of linguistic and cultural diversity by creating more effective, responsive and diverse education and societies. Thus, the project aims at making multilingualism and multiculturalism more visible and acceptable in European societies, and especially in educational contexts, en route to make multicultural education an added value to enable the full integration of immigrants.

This article has tried to summarize the work planned during the life of the project, making special emphasis on the reasons and rationale behind it.

Although the project timing is from November 2015 to February 2018, it does not mean it will finish there. Quite the opposite: that will be the time when the products will be ready to be used.

One of the most important goals of the project is to welcome everyone who is interested in it. They can become involved by clicking on the following link: <https://docs.google.com/forms/d/1Y2LP4LdHgmHJ0DVhNeBIyilBkxsZCzlnWCVADXOjGcK/edit#>

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Los Programas Europeos Erasmus Plus para la Internacionalización del Profesorado y del Alumnado: *Following the Footprints of the Emperors*, Un Proyecto en Marcha.

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Erasmus+ entró en vigor en enero de 2014 con el fin de incrementar las competencias y la empleabilidad de profesores y alumnos europeos. Además, este programa apoya los sistemas de educación, formación, juventud y deporte. Dentro de Erasmus+ podemos encontrar todos los anteriores programas de la Unión Europea referidos a dichas materias (Erasmus, Leonardo da Vinci, Comenius...). El objetivo de Erasmus+ es el apoyo a las políticas europeas y nacionales de los estados miembros en todos los sectores de la educación: Educación Infantil, Primaria, Secundaria, Bachiller, Ciclos Formativos, Educación de Adultos, Deportes y Formación de Profesores. "Following the Footprints of the Emperors", un proyecto de tipo KA2 (Key Action 2, asociaciones entre centros escolares), fue aprobado en septiembre de 2015 y se desarrollará hasta agosto de 2018. En él se relacionan nueve centros de otros tantos países diferentes con una raíz común, el Imperio Romano, tema central del proyecto, pero también se abordan otros aspectos claves de la educación actual, como la interculturalidad, el multilingüismo o el aprendizaje inclusivo.

Palabras clave: Erasmus+, multilingüismo, intercambio cultural, trabajo colaborativo, aprendizaje inclusivo, huella romana.

Erasmus+, started in January 2014, aimed at improving the qualifications and workability of European teachers and students. Besides, this programme supports the systems of education, training, youth and sport. Within Erasmus+ we can find all the previous programmes of the European Union related to those matters (Erasmus, Leonardo da Vinci, Comenius...). The objective of Erasmus+ is to support European and national policies of member states in every education sector: Young Learners, Primary, Secondary, Bach, Professional Training, Adults' education, Sports and Teacher Training. "Following the Footprints of the Emperors", a KA2 project (Key action 2, school partnerships), was approved in September 2015 and will be developed until August, 2018. Nine centers from nine different countries will be connected through a common root, the Roman Empire. While this is the central theme of the project, it also approaches other key aspects of present education, such as interculturalism, multilingualism or inclusive learning.

Keywords: Erasmus+, multilingualism, cultural exchange, cooperative learning, inclusive learning, Roman footsteps.

Introducción

El programa Erasmus, del que se han beneficiado 3.500.000 de jóvenes europeos, nació en 1987 como una beca de movilidad para los estudiantes universitarios, con el objetivo de que pudiesen hacer un año de sus estudios en otro país. Esta apuesta para fomentar el intercambio y mejorar las aptitudes y cualificación de los alumnos comenzó con 11 países e involucró a 3.244 estudiantes, de los que 250 eran españoles. El programa recibió el Premio Príncipe de Asturias de Cooperación Internacional en 2004 (Gómez, 2016).

España es el Estado que más *Erasmus* emite, seguido de Francia, Alemania e Italia. En el curso 2013-14 envió 37.235 alumnos, lo que supone más del doble del 5º país que más tiene, Reino Unido, con 15.600; también es el que más recibe, 39.277, seguido de Alemania con 31.000 y Francia 29.600 alumnos.

En 2014 se puso en marcha el plan Erasmus+, que cuenta con el 40 % más de recursos respecto al anterior, esto es, un presupuesto de 2.000 millones de euros y movilización de 650.000 personas para estudiar, hacer prácticas o un voluntariado a otro país de la UE. Fueron 53.197 los españoles que participaron; España, en concreto, recibió y envió alumnos principalmente de Italia, Alemania, Francia, Reino Unido y Polonia. Entre las universidades receptoras destacan la de Granada, Complutense de Madrid, UVEG y Politécnica de Valencia y la de Sevilla.

Recientemente, el 9 de mayo de 2016, el rey Felipe VI presidió en el monasterio de Yuste la entrega del Premio Europeo Carlos V a Sofia Corradi, la octogenaria profesora italiana conocida como *Mamma Erasmus* por su impulso a este programa de intercambio entre universitarios de los países de la UE. El Rey destacó que el proyecto fomenta no sólo el aprendizaje y la comprensión de la cultura y las costumbres del país anfitrión, sino también el sentido de comunidad entre estudiantes de diferentes naciones, que han tejido una red social y afectiva, de hermanamiento, que construye Europa desde la base, desde sus más genuinos valores. Además, señaló que Erasmus es un programa exitoso, que contribuye a que los jóvenes estén mejor preparados y adaptados para afrontar el difícil entorno económico y laboral actual. Por otro lado, se refirió al hondo significado europeo que tiene la ceremonia de entrega del Premio Carlos V, en la que España quiere dar la mayor visibilidad y solemnidad a su vocación europeísta y a su compromiso con la Unión. Por su parte, la galardonada instó a España a ayudar a extender el proyecto académico a Latinoamérica (Agencias, 2016).

Cerramos estas líneas previas agradeciendo el permitirnos participar de nuevo en este evento, al tiempo que sirven para avanzar la estructura de nuestra ponencia, que se inicia con una introducción inquisitiva y expositiva del programa Erasmus+ tratando de situar las acciones clave, continúa con una somera descripción

de los proyectos europeos, presentando los proyectos KA1 y KA2 con detalle, recalando especialmente en el KA2 *Following the Footprints of the Emperors*, abordando su configuración, expectativas y desarrollo, antes de avanzar los resultados, con su seguimiento y evaluación, así como viendo también su difusión e impacto; algunas referencias asientan e ilustran lo escrito.

¿Qué Es Erasmus +?

El programa Erasmus+ para el periodo 2014-2020 entró en vigor el 1 de enero de 2014, como iniciativa del Parlamento Europeo a Través del Servicio Español Para la Internacionalización de la Educación -SEPIE- (SEPIE, 2015b). El nuevo programa Erasmus+ se diseñó dentro de distintos marcos políticos y estrategias de la Comisión Europea, como son la Estrategia Europa 2020, Educación y Formación 2020 o *Rethinking Education*, y engloba todas las iniciativas de educación, formación, juventud y deporte, antes dispersas en diferentes programas europeos como Comenius, Leonardo da Vinci o Grundtvig (Zárraga, 2014).

Esta propuesta abarca todos niveles educativos, tanto de educación escolar, como formación profesional, enseñanza superior y la formación de personas adultas (Valle y Garrido, 2014). Erasmus+ está constituido por los proyectos del Programa de Aprendizaje Permanente, así como los de educación superior internacional: Mundus, Tempus, ALFA, Edulink y programas bilaterales, además del Programa Juventud en Acción.

El programa está enfocado hacia el aprendizaje formal e informal dentro y fuera del contexto de la UE (SEPIE, 2015b), teniendo como primordial objetivo la internacionalización de la educación, desplazando los límites de unos países hacia otros donde las personas puedan mejorar sus capacidades educativas y su formación general y al tiempo favorecer sus posibilidades de empleabilidad. Los países que pueden solicitar estos programas son los 28 Estados miembros de la UE, la antigua República Yugoslava de Macedonia, Islandia, Liechtenstein, Noruega, Suiza y Turquía. Los países socios pueden ser, dependiendo del programa solicitado, de cualquier parte del mundo.

En cuanto a la Educación Escolar, Erasmus+ quiere mejorar la calidad de la enseñanza Preescolar, Primaria y Secundaria en los centros de toda Europa (SEPIE, 2015a). A través de los distintos programas, el personal docente y no docente accede a oportunidades de Movilidad para el Aprendizaje, para ampliar y mejorar su desarrollo profesional, y también para entrar en contacto con profesores de otros países europeos con los que pueden entablar actividades de colaboración o crear asociaciones estratégicas. Gracias a estas, se fomenta el intercambio de buenas prácticas y se comparten criterios de innovación para luchar contra problemas comunes, tales como el abandono escolar temprano o el nivel bajo de conocimientos básicos (Zárraga, 2014). Las actividades que se pueden realizar dentro de estos programas incluyen cursos o actividades de formación estructurada en el extranjero,

periodos de docencia en los centros asociados, periodos de observación (jobshadowing),...

Los programas Erasmus+ de Formación Profesional pretenden mejorar la calidad de dicho ámbito educativo en Europa a través de movilidades para el aprendizaje y asociaciones estratégicas con organizaciones y empresas, de forma que puedan establecer relaciones con el mundo laboral (SEPIE, 2015a). Los alumnos de Formación Profesional, los estudiantes en prácticas y los aprendices acceden a oportunidades de realizar prácticas en el extranjero y así mejorar sus opciones de empleabilidad, construyendo puentes entre el mundo académico y el mercado laboral. De esta forma resultan beneficiadas la formación y la empleabilidad.

Al igual que en el resto de programas, en Educación Superior el objetivo fundamental de Erasmus+ es su modernización y mejora, tanto en Europa como en el resto del mundo, pudiendo acceder a estas oportunidades los estudiantes de Ciclos Formativos de Grado Superior, universitarios, doctorandos e instituciones del mundo entero, las cuales incrementaran su formación y la empleabilidad de estudiantes y personal de las instituciones educativas. Se establecen Alianzas para el Conocimiento, favoreciendo el intercambio de buenas prácticas entre universidades y empresas. Las instituciones de Educación Superior de los países dentro del programa pueden crear proyectos y colaborar con las de los países vecinos, países balcánicos fuera de la UE, América Latina, Asia y África.

Las oportunidades dentro de la Educación Superior, abarcan oportunidades de movilidad para el aprendizaje en el extranjero para estudiantes, oportunidades para los profesores y el personal no docente de realizar actividades de desarrollo profesional, cooperación entre instituciones, cooperación con empresas y cooperación fuera de la UE.

Por último, Erasmus+ se dedica también a potenciar y mejorar la educación de personas adultas en toda Europa. A los docentes de personas adultas les ofrece la oportunidad de realizar movilidades con el objetivo de ampliar y mejorar su labor educativa. Estas experiencias de formación posibilitan la colaboración con otros profesionales, promoviendo el intercambio de buenas prácticas y procesos de innovación. Se quiere llegar a que la educación sea más accesible a los adultos y a enriquecer la capacitación de los europeos (SEPIE, 2015b).

Estratégicamente, el programa Erasmus+ desarrolla las siguientes acciones clave (Key Actions):

- Movilidad de las personas por motivos de aprendizaje (KA1)
- Cooperación para la innovación y el intercambio de buenas prácticas (KA2)
- Apoyo a la reforma de las políticas (KA3):

Descripción de los Proyectos Europeos

El Centro de Enseñanza Secundaria en el que ejercemos como profesores se encuentra implicado en varios programas Erasmus+ en estos momentos. Desde hace

varios años, alumnos de Primaria y Secundaria han realizado proyectos y actividades en la plataforma eTwinning, relacionándose con jóvenes de centros escolares de toda Europa. Uno de ellos lo presentamos el año pasado en este mismo encuentro.

Proyecto KA1: *En Europa y en el Aula: Todos diferentes, todos necesarios.*

Dentro de las líneas de acción KA1, de formación de profesorado, el Centro ha conseguido este año la aprobación de su proyecto *En Europa y en el Aula: Todos diferentes, todos necesarios*, con una financiación de 17.826 € para la realización de seis movilidades. Los profesores están realizando cursos para mejorar sus habilidades metodológicas y aprender nuevas estrategias y tendencias didácticas (Manso y Valle, 2013). Enseñanza a través de inteligencias múltiples, aprender a pensar mediante imágenes y textos, aplicaciones para dispositivos móviles, tratar con alumnos difíciles, recursos para enseñanza bilingüe... son algunos de los puntos que se tratan en estas actividades de formación y que son posteriormente compartidas con el resto del profesorado y puestos en práctica en las aulas, buscando siempre llegar a los alumnos en la mejor forma que ellos puedan aprender.

Los profesores que asisten a los cursos de CLIL (Content and Language Integrated Learning) son tanto de Ciencias Sociales como de Naturales, de Música, Plástica y Educación Física, que son las asignaturas que se imparten en inglés en nuestro centro. Además, consideramos que, gracias a la convivencia de nuestros profesores con otros profesores extranjeros, se podrán crear lazos que luego se traducirán en proyectos europeos conjuntos con otros centros fuera de España.

Las actividades que se realizan al abrigo de este proyecto son las siguientes:

- *Teaching Through Multiple Intelligences*. Los participantes en este curso aprenden aplicaciones prácticas para el aula teniendo en cuenta las Inteligencias Múltiples de sus alumnos (Del Pino y Palau, 2015).
- *Teaching Languages Using Technologies*. Los profesores adquieren confianza en sus propias habilidades para el uso de la tecnología con fines educativos, mejorando sensiblemente su competencia digital.
- *CLIL for Primary Teachers* y *CLIL for Secondary Teachers*. Los participantes adquieren mayor confianza al enfrentarse a los retos que supone la enseñanza de una asignatura en inglés en Primaria o Secundaria.
- *Dealing with Difficult Learners*. Este curso está relacionado con disciplinas como la Terapia Educativa y Programas Neuro-Lingüísticos, y tiene como objetivo que los participantes desarrollen estrategias para tratar con alumnos difíciles en el aula (Bender y Dittimar, 2006)
- *Practical Uses for Mobile Technology in the Classroom*. Esta actividad enseña a los profesores cómo pueden usar sus aparatos móviles para la enseñanza-aprendizaje. Les aporta destrezas prácticas en la búsqueda y la integración de aplicaciones educativas en el contexto del aula.

- *Making Thinking Visible*. En sociedades como la nuestra, en la que los niños están rodeados de señales audiovisuales, necesitamos volver a practicar cómo pensar (Collins, Brown y Holum, 1991).

Proyecto KA2: *Following the Footprints of the Emperors*. Nuestro segundo proyecto es del tipo KA2, de movilidad con alumnos: *Following the Footprints of the Emperors*. Es un proyecto que relaciona nueve países europeos con su pasado común dentro del Imperio Romano: Portugal, Italia, Alemania, Croacia, Macedonia, Rumanía, Bulgaria, Turquía y España. El proyecto surgió a partir de la comunicación entre los profesores-coordinadores en la plataforma eTwinning. Dura 36 meses, con un presupuesto total de 360.000 €. Se presentó para su aprobación por parte de la Comisión Europea en Turquía, donde fue seleccionado en septiembre de 2015 entre cientos de proyectos, quedando en cuarto lugar de los tan solo 31 aprobados. Para conseguir esta aprobación, se presentó el formulario de solicitud en marzo de 2015.

Following the Footprints of the Emperors: Un Proyecto en Marcha **Configuración.**

Hemos pretendido crear un entorno en el que tratar sobre cómo mejorar aspectos educativos dentro de la Unión Europea. Queremos subrayar que cada país tiene una belleza e importancia únicas, pero que estas se potencian y se vuelven más significativas cuando se revelan las conexiones y relaciones existentes entre todos los países. Para conseguir este objetivo, vamos a estudiar un poder que unió a nuestros países actuales bajo una misma bandera en el pasado: el Imperio Romano (Veyne, 2003). Los emperadores romanos dejaron unas huellas –*vestigium*– que son los signos de la cultura, literatura, vida social, deportes, arte, religión, lenguas, derecho y relaciones internacionales de los países socios. Perseguimos estas huellas para desenterrar ese pasado compartido.

Esperamos que las acciones previstas ayuden a nuestros alumnos a valorar la importancia de su propia cultura primero y aprender después la de otros países, y a descubrir la relación entre todas ellas, para comprobar que tienen un pasado que les ha unido a pesar de las diferencias, aunque la tecnología y la globalización han creado un mundo en el que la singularidad de cada cultura se está reduciendo y las culturas se están volviendo más similares unas a otras. Vamos a utilizar la lengua inglesa como lengua vehicular para que, de forma implícita, alumnos y profesores practiquen el idioma en situaciones reales (Bernal, 2015).

Desafortunadamente, ese espacio en el que los emperadores reinaron *in illo tempore* está pasando por un periodo de transformación tras el comienzo de la crisis que ha terminado con el progreso económico y social en nuestro entorno. Para invertir esta tendencia, debemos promover la innovación y actuar juntos en la forma que indica Europa 2020 (UE, 2010), porque nuestras economías están interrelacionadas y sus problemas individuales afectan a todas las demás. Entre estos problemas contra los que debemos luchar se encuentran un nivel bajo de

cualificación de los jóvenes, desempleo juvenil, fracaso escolar o falta de preparación para la competitividad a la hora de buscar trabajo.

En el proyecto se van a llevar a cabo talleres fuera de las aulas enfocados a promover aspectos que ayuden a mejorar deficiencias de la educación actual, al igual que actividades TIC como la creación de una Ciudad Romana en 3D en Lisboa, o el diseño y desarrollo de una aplicación para móviles previsto para su realización en Alemania en mayo de 2017. También se van a desarrollar las habilidades creativas y artísticas de los participantes, con actividades como la participación en unas excavaciones arqueológicas (Bulgaria, junio 2016), la representación escénica de una obra clásica en el teatro de la ciudad romana de Clunia, en Burgos (España, septiembre 2016), la confección de trajes de la época romana (Macedonia, octubre 2017), o la construcción de mosaicos (Croacia, febrero 2018). Además, y dado que algunos de los centros implicados se encuentran en zonas desfavorecidas, el proyecto ofrecerá la posibilidad de viajar, conocer otras culturas y participar en estas actividades a estudiantes que de otra forma no podrían tener acceso a ellas.

Expectativas.

Durante el proyecto, entre 150 y 200 alumnos van a tener la oportunidad de conocer a otros jóvenes del resto de países, aprender estilos de vida, culturas y valores diferentes, lo que les conducirá a comprenderlos y respetarlos. Con las actividades programadas, también van a desarrollar sus competencias de trabajo en equipo. Los equipos de trabajo están formados por estudiantes de distintas nacionalidades que se enfrentarán a retos reales para el desarrollo de sus destrezas. Entre otros objetivos, se espera que los alumnos mejoren su autoestima y la competencia comunicativa en inglés, desarrollen destrezas TIC, mejoren los conocimientos de los distintos países y sus culturas, desarrollen destrezas de trabajo en equipo, colaboración, resolución de problemas, asunción de riesgos y responsabilidad, mejoren la comprensión del concepto que el aprendizaje es un compromiso de por vida, desarrollen la comprensión de conceptos de transparencia y ciudadanía europeos y sentimiento de pertenencia y de comportamientos de protección hacia su herencia cultural, tengan una actitud positiva hacia la historia y la literatura, eliminen prejuicios, desarrollen cualificaciones para empleabilidad y mejoren sus niveles educativos para responder a las necesidades actuales y futuras.

Desarrollo.

Como preparativos iniciales, cada socio ha preparado una “esquina del proyecto” en su Centro, en las que se han desplegado los logos del proyecto, las banderas de los socios, objetivos e información sobre el siguiente país anfitrión. Además, se han hecho búsquedas de información sobre el resto de los países y coreografiado murales informativos con exposición de objetos de dichos países.

Durante el primer trimestre del proyecto se llevó a cabo un concurso en cada Centro para la elección de la mascota. En la primera reunión transnacional, los

coordinadores votaron entre todas las ganadoras para escoger una, que nos acompañará a lo largo de los tres años. La mascota escogida fue la española.

La comunicación entre socios se realiza a través de la página del proyecto en eTwinning, Facebook, y una página web que está siendo construida y se presentó en la reunión de Bulgaria. En lo referente a la logística, los países anfitriones se ocupan de buscar el alojamiento para profesores y alumnos visitantes, planificar el transporte, preparar un plan de visitas y las actividades. Antes de la visita, se envía una invitación personalizada al resto de los socios, y al final de la misma cada quien reciben acreditación de asistencia. Para evitar riesgos, antes de cada salida, el equipo español inscribe a las personas que vayan a viajar en el registro de viajeros del Ministerio de Exteriores. Además, los viajeros cuentan con un seguro de viaje abonado con los fondos del proyecto. Los coordinadores de cada país son los responsables de organizar los viajes, comprar los vuelos y guardar copias de tarjetas de embarque, facturas, correos electrónicos y comunicaciones con el resto de los socios.

Conclusiones y Previsión de Resultados

Seguimiento y evaluación.

Las agencias nacionales, el SEPIE, en nuestro caso, se encargan de proporcionar formación inicial a los coordinadores de los centros beneficiarios. Se convocan jornadas en las que se explica cómo se debe gestionar el proyecto en todos los aspectos: documentales, económicos, de difusión e impacto, y se proporcionan las herramientas necesarias para llevar a cabo dicha gestión. La asistencia a estas jornadas es importante, dado que el proyecto será revisado y deberá cumplir con los objetivos y la ejecución de las actividades programadas, recibiendo una puntuación final que debe alcanzar un mínimo para percibir la subvención completa. Una puntuación insuficiente podría suponer la devolución de fondos, por diversas causas.

Para la gestión informatizada, cada Centro tiene a su disposición una herramienta de movilidad, en la que se van grabando los detalles de cada viaje. Se entregan informes al finalizar el proyecto. Además de la evaluación oficial por parte de las agencias nacionales, nuestro proyecto cuenta con instrumentos de evaluación propios, en forma de encuestas. Al principio del proyecto se realizaron encuestas sobre los conocimientos sobre el Imperio Romano por parte de alumnos y profesores, los prejuicios y actitudes hacia el resto de los socios, el nivel de inglés y el uso de las TIC en clase e individualmente. Las encuestas fueron diseñadas por el país coordinador y aplicadas a través de Google Forms. Los socios analizaron los resultados y los presentaron en la reunión que tuvo lugar en Tarso, Turquía, en enero de 2016. Al final del proyecto se repetirán las encuestas y se compararán resultados.

Las encuestas revelan que el 80% de los participantes tienen nivel suficiente para comunicarse con sus compañeros de proyecto y que los participantes manifiestan la intención de mejorar en el aprendizaje de la lengua vehicular del proyecto. Por otro lado, no se detectan prejuicios contra culturas diferentes. El conocimiento del Imperio Romano no es mucho mayor que lo exigido en los distintos currículos

educativos de los países socios. Se hace hincapié en la necesidad de desarrollar el programa, usando siempre que se pueda las tecnologías de la información.

Esperamos que cuando hayamos terminado de realizar las actividades de estos proyectos, sus beneficios hayan llegado al número máximo de personas posible, no sólo dentro de nuestro Centro y su comunidad educativa, sino que también se hayan hecho extensivos hacia nuestro entorno y ciudad. Para ello, además de la difusión interna en cada Centro, se publican artículos en la prensa local, se han creado cuentas de Twitter, página de Facebook, página web y la plataforma VALOR de difusión de resultados de los proyectos Erasmus + (SEPIE, 2016).

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Global Classrooms Project: El Modelo de las Naciones Unidas en el Aula

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The Global Classrooms Model UN is a collaborative effort of the Embassy of the United States, the Fulbright Commission, and Spanish boards of education. It is aimed at promoting high school students' linguistic skills as they search for relevant information, discuss and negotiate, and write reports, position papers and resolutions. The work is done in English as the target language. The project is carried out in bilingual high schools in Madrid. During the working sessions teachers are helped by a language assistant, usually a Fulbright grantee. Students are assigned a country and do research about geographical, economic, social and political aspects. They study a topic (usually one of the UN Sustainable Development Goals) and learn the protocol of the UN committees. Students debate the issue with the help of the teachers and the language assistant, and prepare a report from the point of view of their country. The final goal is to issue a resolution with possible solutions to problems concerning the international community. The project contributes to enhancing students' attitude towards issues affecting especially third world countries. This paper describes the tools that can be used in schools to run the project from an interactive point of view.

Keywords: Curriculum, bilingual, cooperation, skills, education, United Nations

Global Classrooms Model UN es un proyecto educativo en colaboración con la Embajada de los Estados Unidos, la Comisión Fulbright y administraciones educativas españolas. Está dirigido a promover, a través de la competencia lingüística, la capacidad investigadora y participativa del alumno de secundaria en la escritura de informes y resoluciones, el trabajo de extracción de información de distintas fuentes y la participación en debates y negociaciones. Todo el trabajo se realiza utilizando el inglés como lengua vehicular. El proyecto se lleva a cabo en los institutos de secundaria bilingües en Madrid. Durante las sesiones de trabajo, los profesores cuentan con la ayuda del auxiliar de conversación, por lo general un becario Fulbright. Los alumnos investigan sobre los países que les son asignados los aspectos geográficos, económicos, sociales y políticos. Trabajan un tema (por lo general uno de los Objetivos de Desarrollo Sostenible de las Naciones Unidas) y aprenden el protocolo de los comités de la ONU. Los estudiantes debaten sobre el tema con la ayuda de sus profesores y el auxiliar de conversación, y preparan un informe con la posición de su país. El objetivo es alcanzar acuerdos sobre la base de la cooperación. El proyecto contribuye a hacer de los alumnos ciudadanos comprometidos con los problemas que afectan especialmente a los países del tercer mundo. En este artículo se describen las herramientas que se pueden utilizar en las escuelas para llevar a cabo el proyecto desde un punto de vista interactivo.

Palabras clave: Currículo, bilingüe, cooperación, competencias, educación, Naciones Unidas

Origen del Proyecto Global Classrooms

El proyecto fue creado en 1999 por la organización educativa sin ánimo de lucro UNA-USA (UNA-USA, 2016) con el objetivo de implementar el modelo de las Naciones Unidas en las aulas¹. Desde entonces, en torno a veinticinco países de todo el mundo han adoptado el proyecto y lo han introducido en centros educativos tanto de secundaria como de universidad. UNA-USA coordina el trabajo de estos centros con el objetivo de acercar el protocolo de la ONU y la preocupación por los problemas globales a alumnos de todo el mundo. Se trata de la simulación de los órganos, comités y delegaciones de la ONU. Es una actividad centrada en los alumnos, ya que ellos ejercen el papel de embajadores de los distintos países miembros. Para el profesorado, el proyecto es una herramienta esencial de enseñanza de la geografía e historia de esos países y la investigación sobre asuntos internacionales y de interés global, todo ello utilizando el inglés como herramienta vehicular y todas las destrezas de la competencia lingüística (Dalton-Puffer, 2013). Entre las personas célebres que participaron en el proyecto en su etapa de estudiantes encontramos a estudiosos de las relaciones internacionales como Al Gore y Chelsea Clinton o actores como Samuel L. Jackson.

Si bien el proyecto se desarrolla desde el año 2006 en centros de secundaria y universidad de Madrid y Santander, en el presente estudio vamos a centrarnos particularmente en cómo se trabaja en los institutos públicos bilingües dependientes de la Consejería de Educación de la CAM (Consejo Escolar, 2010). Esta institución educativa colabora con la embajada de los Estados Unidos en Madrid y la Comisión Fulbright para la celebración anual de dos conferencias del Modelo de Naciones Unidas; una regional en Madrid entre los meses de febrero y marzo, y una internacional en Nueva York en el mes de mayo. Los participantes en las conferencias son diez alumnos pertenecientes a cada uno de los institutos bilingües de la CAM que solicitan participar en el proyecto.

La Consejería de Educación contrata auxiliares de conversación (ocasionalmente becarios Fulbright) que serán los encargados de trabajar en el instituto durante el curso escolar junto al coordinador y el profesorado en la preparación de los alumnos (Scrivener, 2005).

Global Classrooms en el Currículo de Secundaria

El trabajo más complejo se lleva a cabo entre los meses de septiembre a febrero, desde la presentación del método de trabajo a los alumnos hasta la celebración de la conferencia regional. Generalmente, el coordinador pertenece al departamento de Inglés (por el papel que juega la lengua vehicular) o al de Ciencias Sociales (por los temas que se van a trabajar).

El proyecto Global Classrooms supone la oportunidad para el profesorado de Inglés de desarrollar todas las destrezas comunicativas. El departamento de Ciencias Sociales se ocupa de trabajar a fondo la geografía, historia, política, economía, diversidad cultural, relaciones internacionales, derechos humanos,

desarrollo sostenible y sistemas de obtención de información. Además, Global Classrooms contribuye a desarrollar contenidos transversales a ambas áreas, como las técnicas de debate, la tolerancia hacia las opiniones diferentes, la capacidad de negociar y adquirir compromisos y enfrentarse a un público real para defender una postura determinada ante problemas globales.

Los auxiliares que ayudan al profesorado de secundaria en la preparación de los alumnos para las conferencias suelen pertenecer al programa de becas Fulbright, que consiste en la estancia durante un curso académico (prorrogable a dos) en uno de los institutos bilingües de la CAM, trabajando durante dieciocho sesiones lectivas a la semana directamente con alumnos. Se trata de universitarios recién licenciados procedentes de distintos estudios, no necesariamente vinculados a las ciencias sociales. Muchos de los auxiliares toman contacto con el proyecto Global Classrooms por primera vez, aunque hay algunos que participaron como delegados en su etapa de estudiantes en la universidad. Durante la celebración de la conferencia, los auxiliares no pueden ayudar a los alumnos, a quienes han preparado, ya que forman parte de las mesas presidenciales en los distintos comités ejerciendo las funciones de presidente, director, secretario y personal de apoyo. Su función es fundamental en el éxito del proyecto, ya que durante el curso prestan a los alumnos su ayuda en la búsqueda y selección de información, supervisan y corrigen los informes que van escribiendo, moderan los debates en el aula y les dan apoyo en cuanto al correcto uso de la lengua inglesa y el protocolo de la ONU.

El Modelo de las Naciones Unidas: Preparación para la Conferencia Global Classrooms

Órganos y protocolo de las Naciones Unidas

Simultáneamente a la preparación de los temas para las conferencias, los alumnos aprenden la estructura organizativa de la ONU: la Secretaría General, la Asamblea General, el Consejo de Seguridad, la Corte Internacional de Justicia, el Consejo Económico y Social y los Consejos Regionales. Los alumnos acuden a las conferencias identificados con una etiqueta en la solapa con el nombre del país al que representan y piden la palabra o votan utilizando una pequeña pancarta en la que también figura el nombre de su país. La utilización de estos elementos también se practica en las clases con los auxiliares de conversación junto a las fórmulas que componen el protocolo de la conferencia. Las que se suelen utilizar en Global Classrooms son:

- *Setting the agenda*: el comité determina el tema sobre el que van a versar los debates durante la conferencia.
- *Speakers' List*: una vez el presidente del comité abre la sesión, los alumnos delegados utilizan sus *placards* para solicitar su turno de palabra.
- *Opening Speeches*: cuando disponen del turno de palabra, los delegados exponen la postura del país al que representan sobre el tema a debate durante un tiempo limitado entre un minuto y minuto y medio. Si no

consumen ese tiempo, el presidente les da la posibilidad de ceder su tiempo a otro delegado, a preguntas aclaratorias de otros delegados o bien a la presidencia.

- *Point of Information:* un delegado pide a otro que aclare su postura en caso de duda.
- *Point of Inquiry:* un delegado pide al presidente alguna aclaración sobre procedimientos en el comité.
- *Point of Personal Privilege:* el delegado hace una petición al presidente relativa a una situación incómoda que se puede producir durante el desarrollo de los debates (no escuchar con claridad al delegado que tiene la palabra, pedir abrir una ventana porque hace calor,...)
- *Motion for a Moderated caucus:* forma de debate formal en el que el delegado que lo solicita puede pedir el turno de palabra. Suele tener un tiempo limitado de duración variable (entre 15 y 30 minutos) y de uso de la palabra de cada delegado (entre 30 y 45 segundos)
- *Motion for an Unmoderated caucus:* forma de debate informal en el que los delegados del comité dejan sus asientos e inician negociaciones en parejas o pequeños grupos con el fin de llegar a acuerdos dirigidos a la redacción de una resolución conjunta. Tiene una duración limitada variable entre 15 y 30 minutos.
- *Voting procedure:* sistema de votación sobre acuerdos y resoluciones. Los delegados utilizan sus *placards* para votar.

Para iniciar a los alumnos en el protocolo propio de la ONU, es conveniente utilizar ejemplos de clase. Pueden utilizar los *points and motions* para votar si el examen se realizará un día u otro, para debatir asuntos como el cambio de horario en el instituto, la utilización o no de dispositivos electrónicos en clase, la celebración de un evento, etc.

Sesiones de trabajo en el aula

Los temas que se tratan en las conferencias están relacionados directa o indirectamente con los Objetivos de Desarrollo determinados por la ONU en septiembre de 2000 y extendidos en 2015: erradicar el hambre y la pobreza, extender la educación primaria universal, promover la igualdad de género, etc. A lo largo del primer trimestre del curso, la Consejería de Educación, en contacto con la organización UNA-USA, hace llegar a los institutos el tema y sus orientaciones pedagógicas, así como los países que cada instituto representará en la conferencia. El contenido de las *Background Guides* comprende:

- Descripción del comité de la ONU en el que se debatirá el tema.
- Introducción al tema de la conferencia.
- Acciones internacionales: acuerdos y tratados firmados por distintos países en el ámbito de la ONU o en cualquier contexto regional.

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- Recomendaciones para la redacción de la Resolución.
- Fuentes de investigación útiles (websites)
- Algunas cuestiones clave que los alumnos deben considerar en su proyecto.

En el tiempo que sigue hasta la celebración de la conferencia regional, los alumnos recopilan datos geopolíticos, sociales y culturalesⁱⁱ de los países a los que representan. Con el apoyo de los auxiliares comienzan a leer artículos seleccionados de Internet relativos al tema de la conferenciaⁱⁱⁱ. Es aconsejable que los auxiliares creen blogs, wikis, Google sites, weebly o cualquier plataforma de comunicación inmediata con alumnos y profesores^{iv}, ya que los alumnos harán gran parte del trabajo en casa y necesitan ser monitorizados durante la evolución del proyecto. A partir de aquí, aprenderán a poner en común la información que hayan encontrado y manifestarán sus opiniones durante las sesiones de clase. El objetivo es que los alumnos aprendan a manejar el vocabulario específico y se desenvuelvan en la lectura e interpretación de las *Background Guides* y datos estadísticos sobre los países elegidos.

Las fases de preparación consistirán en la Recopilación de información sobre los países, Preparación de discursos en los que los alumnos muestran sus conclusiones y participan activamente en debates, Investigación permanente con lectura de artículos y datos sobre el país y el tema^v, Redacción del informe de posición del país, Preparación del discurso de apertura, Preparación de las intervenciones en los debates y Redacción de resoluciones.

La postura del país (*Position Paper*) es el documento base del proyecto y, en opinión de profesores, auxiliares y alumnos, la tarea más ardua. Los alumnos deben redactar un informe (Cummins, 1984) lo más completo posible acerca de la postura del país que representan ante el tema discutido en la conferencia. El primer obstáculo es la dificultad que tienen los alumnos para investigar, leer y comenzar a escribir sin plagiar (Coffin, 2006). Los auxiliares dedican una sesión de trabajo a concienciar a los alumnos del peligro que esto supone para su desarrollo académico y les enseñan cómo evitarlo (Cooper & Chapman, 2009).

La escritura del *Position Paper* es compleja, por lo que el profesorado comienza por introducir la forma de escritura argumentativa utilizando el hamburger model^{vi} y haciendo que los alumnos lo apliquen a temas fáciles, hasta llegar a familiarizarse con este tipo de registro antes de iniciarles en el protocolo de *Position Paper* de la ONU. Resulta útil que los alumnos vean ejemplos de *Position Papers* de años anteriores. El modelo oficial consta de varias partes^{vii}:

- Sección Primera: descripción del tema y breve referencia al estado actual del mismo
- Sección Segunda: acciones nacionales. El motivo por el que el país al que se representa se preocupa del tema de la conferencia, las acciones llevadas a cabo al respecto y testimonios de figuras relevantes del país acerca del tema

- Sección Tercera: acciones internacionales. Firma de tratados, acuerdos, convenios y resoluciones de la ONU sobre el tema y postura del país representado en la esfera internacional.
- Sección Cuarta: recomendaciones acerca de las posibles soluciones. El país aconseja sobre las formas en las que se puede solventar el tema en el contexto de la ONU y propone ideas a considerar en una Resolución.

El discurso de apertura de la delegación (*Opening Speech*) es el segundo reto al que se enfrentan los alumnos. El discurso se elabora sobre la base del *Position Paper* pero no debe ser sustituido por éste. Está formado por las siguientes partes:

- Agradecimiento al presidente del comité por tomar la palabra
- Breve introducción acerca del tema de la conferencia y cómo afecta al país de la delegación.
- Presentación de la postura del país ante el tema y la justificación
- Presentación de la postura del país en relación con aliados, organizaciones internacionales a las que pertenece, etc.
- Descripción de las medidas adoptadas por la ONU hasta el momento respecto al tema.
- Posibles ideas u objetivos para una resolución.
- Descripción del papel de ONGs y organizaciones caritativas en la lucha contra el problema que se esté tratando en el comité.
- Referencias a negociaciones entre los países que integran el comité.
- Terminar con el agradecimiento al presidente del comité y a las delegaciones presentes

Es importante que los alumnos lean *Opening Speeches* de delegados de cursos anteriores y a su vez practiquen los suyos frente a distintas audiencias. Por ejemplo, una vez su discurso está listo, pueden leerlo ante alumnos de otros grupos que les darán su opinión acerca de los puntos fuertes y los que convendría mejorar. El papel del auxiliar es esencial en este punto, ya que ayudará a los alumnos con la pronunciación, vocabulario, fluidez y puesta en escena.

Las formas de debate varían entre el debate formal (*Moderated Caucus*) y el informal (*Unmoderated Caucus*). Su utilidad también es diferente. Cuando el presidente del comité abre la sesión y concede el turno de palabra a las delegaciones para que lean sus discursos de apertura, puede ofrecer la posibilidad de interrumpir la lectura de discursos para la celebración de un debate formal. Esto ocurre cuando, tras varios discursos, se han puesto de manifiesto las distintas vertientes del problema que se está debatiendo y las delegaciones desean ponerlas en común. En tal caso, la delegación que lo solicite presenta una moción para la celebración de un *Moderated Caucus* y será la primera en tomar el turno de palabra. Pasado el tiempo destinado al debate formal, el presidente del comité vuelve a conceder la palabra a las delegaciones para sus discursos de apertura. A lo largo de las sesiones, las delegaciones comienzan a perfilar los posibles acuerdos y medidas destinados a la

redacción de una Resolución. El presidente del comité ofrece entonces la posibilidad de presentar una moción para la celebración de debates informales o *Unmoderated Caucus* de duración variable con el objetivo de que los delegados lleguen a acuerdos en pequeños grupos e inicien la redacción de las Resoluciones. En cualquier caso, los delegados deben poner en práctica las habilidades comunicativas que han trabajado en las aulas con los auxiliares. Los primeros debates que se practiquen en el aula pueden referirse a temas de interés para los alumnos, pero es aconsejable que se celebren siguiendo el protocolo de moción, votación y respeto al turno de palabra. Los alumnos desarrollan una gran madurez al aprender a discutir con el fin de llegar a objetivos comunes, negociar las distintas posturas y alcanzar acuerdos que contribuyan a solventar problemas globales.

El fin último de la conferencia es la redacción de resoluciones. En un mismo comité puede haber más de una Resolución si hay distintos grupos de países que han alcanzado acuerdos. De la misma forma, un país puede ser firmante en varias resoluciones. El esquema que siguen las resoluciones se practicará en clase con el profesor y el auxiliar ya que sigue un patrón muy particular:

- Cada Resolución irá encabezada por las siglas del comité y el número de entre las que se presenten en el comité.
- Los países pueden aparecer como *Sponsors* o *Signatories* en distintas resoluciones. Básicamente, los firmantes como *Sponsors* suscriben el contenido de la Resolución al cien por cien, en tanto que los *Signatories* pueden apoyar la Resolución, pero no estar completamente de acuerdo con todo el contenido de la misma.
- *Preambulatory clauses*: listado de los problemas que los países firmantes quieren poner de manifiesto respecto al tema.
- *Operative clauses*: listado de las soluciones propuestas por los países firmantes.

Tras la redacción de las resoluciones en el comité y su lectura por parte de todas las delegaciones, cualquiera de ellas puede presentar enmiendas a cada una de las ideas expresadas. Si la enmienda es aceptada, se vota y la Resolución se modifica. Las delegaciones del comité votan cada una de las resoluciones, que deben obtener una mayoría de dos tercios del quórum y serán vinculantes para todos los países.

Celebración de las Conferencias

La conferencia regional se celebra entre febrero o marzo y la internacional en el mes de mayo en Nueva York. Los alumnos delegados que van a participar en la conferencia regional son seleccionados por cada centro educativo. La conferencia se sucede en dos días. El primer día se celebra la ceremonia de apertura con discurso de personalidades de distintos ámbitos. Se trata de un contexto especial para los alumnos, que deben seguir el código de vestuario formal de negocios y su toma de contacto con una situación diplomática real. Durante el segundo día se desarrollan las sesiones de trabajo. Es el momento en el que profesores, alumnos y auxiliares

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Fullbright van a ver en funcionamiento el proyecto para el que se han estado preparando durante más de un trimestre. Los distintos comités se distribuyen en salas en las que los alumnos ponen en práctica todo lo aprendido. En todo momento estarán guiados por los auxiliares, que forman parte de las mesas presidenciales, lo que les infunde confianza. Al finalizar el día se celebra la ceremonia de clausura y la entrega de premios a las delegaciones que han destacado en cada comité. De entre todos los alumnos participantes, se seleccionan diez que participan en la conferencia internacional en la sede de Naciones Unidas en Nueva York.

Conclusiones

Todos los alumnos que trabajan el proyecto se benefician de él en mayor o menor medida. Unos, porque consiguen vencer la barrera de la timidez en la pre adolescencia; otros, porque aprenden a investigar y escribir sin simplemente cortar y pegar información, a lo que en ocasiones están acostumbrados. Aprenden a negociar y discutir con tolerancia hacia la diversidad que caracteriza a los distintos países y culturas. Se convierten en ciudadanos preocupados por los problemas globales que afectan a distintos colectivos y aumenta su autoestima el hecho de verse partícipes de un proyecto tan complejo.

En cuanto al profesorado, pese a que el proyecto implica mucho trabajo y esfuerzo, tiene muchos beneficios, no sólo porque se trabajan a fondo las asignaturas implicadas (Inglés y Ciencias Sociales), sino porque la capacidad de investigar, leer, escribir, razonar y dialogar de los alumnos adquiere un efecto multiplicador que se transfiere a otros proyectos y asignaturas.

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ⁱ<http://www.unausa.org/global-classrooms-model-un/about-global-classrooms-model-un>

ⁱⁱ Estos datos constituyen el Country Information Worksheet.

ⁱⁱⁱ <http://www.gapminder.org/for-teachers/>

^{iv} Ejemplo de wiki del IES Manuel de Falla (Coslada)

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^v <http://www.un.org/Pubs/CyberSchoolBus/>

^{vi} Hamburger model for persuasive writing, William and Mary School of Education

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^{viii}http://www.unausa.org/images/content/GC_Model_UN/Resources/ActivityGuide4_Writing_The_Position_Paper.pdf

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The Use of Haiku to Stimulate Creative Processes in the English Language Classroom

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The Japanese haiku has become a well-known poetic form world-wide. This evidences its powerful ontological reality, something we teachers of languages and cultures can take advantage of in order to raise our students' awareness and motivation to learn about other cultural realities. We propose the use of haiku in English in Spanish-speaking contexts in order to create teaching proposals which will help students become aware of complex and rich processes involving two linguistic codes (Spanish and English) and a third cultural scope (Japanese).

Keywords: Haiku, creativity, language teaching, cultures.

Haiku poetry has become a world-wide known poetic form; this should come as no surprise taken into account the powerful universal drive structuring this kind of poetry: it is extremely short, deceivingly easy to write and definitely seems to please every taste. Perfection, simplicity and depth are three characteristics that Barthes (2014) attributes to Haiku; this is the case in many ways, when facing a good haiku. These ideas, however, can be problematic, as the practice of haiku writing has often proven; experience should teach us to be on guard, and experience lets us know, that when something is fashionable and appears easy, one has to be especially aware of why this is the case and why it is perceived as such. Anyhow, haiku is a very defined and traditional poetic form. In Stryk and Ikemoto's (1981) words:

It looks so easy, something anyone can do. A most unfortunate view, for haiku is a quintessential form, much like the sonnet in Elizabethan England, being precisely suited to (as it is the product of) Japanese sensibility, conditioned by Zen. For Basho, Buson, and Issa, haiku permitted the widest possible field of discovery and experimentation (pp. 22-23)

Therefore, being such a "rigid" piece of writing, it would be useful to contemplate it from a more sensible perspective, from a retroprogressive stance, so to speak. According to Pániker (2003), our evolution is mainly based on retrogression because:

When the retroprogressive drive is not alive, the cultural layers piled prevent us from seeing the world afresh. This is the symptom some old

teachers suffer since they react to some new work with a “what is the point in writing another book if everything has already been written?” But, are we condemned to not being able to say anything new? We are not since we are able to “destroy” the accumulated culture in order to see the world with new eyes and, by so doing, paradoxically, generate new layers of culture which are, at the same time, newer and closer to the origin (p. 37).

Thus, it seems to be a good time to reconsider haiku. In fact, haiku can be a wonderful tool in education; it is a powerful genre, alluring, intriguing, at the same time highly concrete (in its depiction of the natural world, for example), and extremely suggestive (since reaching a final and definite meaning is almost impossible). This may be termed “the haiku attitude”; Yasuda (1985) already pointed out this with precision:

When a person is interested and involved in the object for its own sake, then, a haiku attitude is formed. It is therefore said that a haiku attitude is a state of readiness for an experience which can be aesthetic. Even if this aesthetic rush is not likely to appear, the powerful feeling of the “here-and-now” remains, but of course, the aesthetic should not be underestimated (p. 11).

It is therefore important to recognize how haiku performs as an enhancer in order to grasp reality in full sight; that is to say, haiku really helps us get into the flow of the moment and share the aliveness of the world by merely paying attention to what is happening in the here-and-now. It is important to promote this way of being in educational contexts since, while teaching or learning, one has to be aware or not be at all. In a way, that is why so-called “mindfulness” is becoming so valued, as shown, for example in Nhat Hanh (2007), Kabat-Zinn (2011) or Gunaratana (2012). Teaching is, in this sense, a risky activity. Just like the samurai should be focused on the fight, with every sense tuned towards what is happening, lest he wishes to lose his life, the teacher (and no less the student) must be very aware of the blooming power of every single moment and action within the classroom. This “haiku attitude” is a key concept that will help us develop the pages coming afterwards. No matter how small a haiku, how fragile or minute it seems, how to-the-point and factual its imagery may be, what this pearl of simplicity may offer can be massive if we let its subtleness pervade our lives. As Tanizaki (2014) has pointed out, “a seemingly insignificant instrument may produce infinite repercussions” (p. 24).

Haiku and Creativity

Haiku can help us as language teachers by encouraging creativity, both linguistically and literarily, as both are interrelated due to some generic rules that make haiku one of the most quintessential lyric forms in world literature.

For starters, the main reason why haiku can stimulate verbal creativity lies in its shortness. In other words, the restrictions imposed on haiku writing favor a creative drive born out of scarcity. This can of course be overcome by means of technical preparation, as Henderson (1985) or Brunel (2003) have pointed out. This is another

way to understand what Reichhold (2013) termed as “saying things simply” (p. 42). Three short verses with a fixed syllabic pattern of 5-7-5 is a tight form indeed; here, the aesthetic meets the surgeon-like precision of the mathematician and, in many ways, science (methodological and technical abilities) goes hand in hand with art (intuition and improvisation forged by a creative mind).

Another way to stimulate verbal creativity lies in the restricted set of imagery concerning the natural world and, more precisely, seasonal references. Paradoxical as it may seem again, creativity is born out of necessity and not so much out of freedom. The haiku writer should be both traditional and innovative, and this tension beautifully generates creative drives. Knowing the haiku tradition allows the modern haiku writer to explore new grounds without losing a guiding light, a sense of belonging to a well-settled tradition. How afar he or she wanders is really a personal choice but the danger of getting out of the haiku genre will be always present.

Finally, the language of production also becomes a source of creativity. From our point of view, haiku is a wonderful tool both in the first and the second language classroom. As a matter of fact, that is what the authors have been doing so far, mainly at the elementary school level, but also in the higher echelons of the Spanish educational system (a College of Education, for example). This is easily understood when we pay attention to the haiku traits we have discussed above: shortness and a fixed set of vocabulary. This allows haiku to be used almost at any educational level, as far as a second language is concerned; it is also a wonderful way to introduce cultural references and develop multicultural competence, given that haiku is culturally Japanese and the language we may be working on is a second language. We are hence facing a proper ground for cross-fertilization, so to speak. Imagine we are working in Spain at the elementary school level teaching English as a second language and we decide to introduce the Japanese haiku to stimulate linguistic and literary creativity. While we keep on working on grammar and vocabulary, we will simultaneously work on, and develop, students’ basic skills within a new cultural frame: the Japanese literary tradition, a further inquiry for our students, requiring a more in-depth exploration.

Haiku in the Classroom

So far we have talked about haiku as a poetic genre defined by a set of rules that may help us stimulate students’ linguistic and literary creative processes in a second language. How can we implement haiku in our English Language courses for primary schools in Spanish-speaking contexts? In the following pages, we include a couple of examples illustrating a more in-depth set of activities.

A reflection about meaning and interpretation, however, appears necessary prior to presenting some activities we may undertake with our students. Marshal and Simpson (2006) were quite thorough as far as what can (and cannot) be inferred within the closed and hermetic structure of a haiku:

And so we were, talking about whether or not a haiku can be deconstructed. Of course they can, I said; they’re made of language, sparse

though it might be in any given haiku, and there are certain assumptions inherent in the form and built into every haiku – assumptions, say, about things, like ‘oneness’ or the ‘haiku moment’. No, they can’t, she said, because the idea of haiku is to get beyond language, to achieve a transparency of language inherent in worldlessness, and the whole point is to be suggestive – to avoid overt statement or claims that can be pinned down. If it doesn’t make a specific claim, then how can you demonstrate through deconstruction that language is slippery and cannot be relied upon, can never be pinned down to a particular meaning? (p. 119)

And this is so much the case, as any haiku student or writer has experienced frequently. Again, the fixed form asks for an effort both in the reader and the writer. Despite the visual aspects generally associated with haiku, it is important not to forget its literary stature; as such, it depends on words, grammar and discursive elements. This is why, once again, haiku may become an excellent tool in the second language classroom. This verbal ontology must be restated one more time:

If the genre determines the possibilities of a poem and gives it character, the fact that haiku has 17 syllables makes it even more dependent of the expressive possibilities within them. Thus, haiku works through its history some procedures which are necessities. It is a type of poetry so essential that a rarely you will find a verb in it, which does not mean that in the translation a verb will not appear. Sentences are truncated and special words are often used, as the ones termed *kiriji* (*kana, ya, keri...*) which have a value of suspension of the discourse (Fuente Ballesteros, 2005, p. 10).

Taking this into account, the first exercise we would like to propose addresses the introduction of haiku to our students. In this regard, we will get into the world of haiku by presenting some classic examples and creating a hyper-simplified version of the most famous haiku by Basho, that about a frog jumping into the water. Consider the following translation by Ueda (1989):

The old pond -
A frog leaps in,
And a splash.

Can there exist a simpler example than this? Probably not. For our activity, we would use the following shortened version for our classroom: A Frog / A Pond / Splash. With this in mind, the students will hopefully grasp as quickly as possible the basic structure of the haiku: a short poem (three verses) presenting a scene from the natural world.

After creating some discussion about the haiku, we would get to the heart of the exercise by stimulating students’ creativity and reaching further depths of complexity in later sessions. Our students are supposed to familiarize themselves with the new genre by reading some haikus and “doing some things” with others. We focus then on interpretation and comprehension; this is why some translating exercises can be proposed within a background encouraging creativity. About the things “to do” in

this first encounter we would advise to undertake some translating exercises. For example, with Baho's poem about the frog we would propose students write a haiku stating the opposite situation (in other words, an "inverse" translation).

In so doing, students are left to wonder about the meaning of the exercise, since it may be interpreted in various different ways: Does it mean to reverse the order of the verses? What is the opposite of a Frog? Is it a Toad, a Princess, a Cow? As you can see, this is a way to stimulate creativity and at the same time work on basic items in the second language. Vocabulary, morphology, and pronunciation will be taken care of when the poems are read aloud. The process of brain-storming that should precede the final answers can be undertaken in groups. This will make the activity even richer since the students will have to exchange views and propose solutions. We want our students to explore freely but with some sense of guidance, and haiku allows for that. Setting rigid margins, haiku gives a sense of what may be possible; therefore, one has to be at the same time adventurous and prudent. A haiku may turn into something else if we leave tradition behind, but a haiku which does not take into account the creative originality of each and every moment will never be a good haiku. This art is not for the faint-hearted. This is art for life. We are reaching koan levels in our discourse, something that usually happens when we talk about haiku.

Following this first exercise (the number of sessions will depend on the teacher's objectives), we will focus on students' actual writing of haikus. We have to be clear about how many of the so called generic pointers of the haiku we want to introduce at one time. It seems wise to aim low in order to make sure students get the gist of haiku, and that they don't feel overwhelmed by the alienations that may hurt a teaching session. This may happen when students feel the contents offered are not interesting or too foreign to their nature or background cultural references. Therefore, we should present our students the seasonal word known as *kigo*, one of the most archetypal features of any haiku (Rodríguez-Izquierdo, 1994; Haya, 2007; 2013). *Kigo* is a word relating to a season that the reader will associate with the scene in the poem. Once this word is introduced, the students will have most of the elements to produce a haiku. Creating a good haiku is more difficult, but once students know that haiku is a short poem composed of three verses and with a *kigo* or seasonal word, it is easier for them to start writing haikus. While this demands creativity and accuracy, it is necessary to take into account the proficiency level of the group and the objectives guiding the sessions. From our experience, it is a time of discovery, of adventurous raids into the realm of new words and semantic fields; time as well to discover how students feel about the seasons and the natural world; lastly, time for communion, since haiku helps open one's heart to the otherness by stating views on the natural world as apprehended from within. Haiku writing speaks of our true self; the way we see the world reveals who we are inside up to a certain extent.

Conclusion

The concise nature of haiku offers room in the second language classroom to explore linguistic creativity, regardless the second language we teach. The authors of this manuscript have just explored this process while teaching English in Spanish-speaking contexts. The tricky part is to get students involved in the activities, to increase their interest in their own haikus. Provided the proper ground, the genre itself transcends cultural limitations. Despite its deceivingly frail nature, haiku is a robust genre, with a clear form and sense of direction, which helps the neophytes.

We face a very small world in haiku, but a world wide enough to roam freely when we discover that the frontiers are somewhat flexible. Just like bamboo wood, haiku is strong and flexible. With this idea in mind we wish to finish these pages sharing with the reader a wonderful haiku by one of its classic masters, Issa, which celebrates the beauty of being alive in a shining world of minute wonders offered freely to every and each one of us:

Pearls of the dew!
In every single one of them
I see my home.
(Taken from Mackenzie, 1984)

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