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Introduction

Eighteen articles are included in these Proceedings of the III edition of the International Colloquium on Languages, Cultures, Identity, in Schools and Society, held in Soria, Spain, July 5-7, 2017. They cover a variety of issues related to the three main topics of the event.

Leonor Martínez Serrano describes various European Union's linguistic and cultural policies, aimed at raising citizens' sensitivity to linguistic and cultural diversity. The latter are thought to be two of the main assets of human communities in the 21st century. Also in the realm of linguistic policies, Fajer Bin Rashid discusses the term "Englishes", and explains how English is taught in a periphery-English country such as Kuwait.

The topic of interculturality in teacher training courses is present in five articles. The first two revolve around students' responses to their real-life scenarios, the following two do so around teacher preparation at the program level, and the final one presents information on how Hispanics are portrayed on TV and films. In the first article, Veronique Lemoine-Bresson, Stephanie Lerat, and Marie-José Gremmo investigate graduate students' perceptions on the concept of diversity of languages, and how their views on the topic may be altered upon enrolling in an intercultural course in France. Bianca Vitalaru and Iulia Vescan examine the challenges of American students enrolled in a graduate program of study in Madrid, in an effort to understand, and help them with, their academic writing needs. Nancy Rosario-Rodríguez and Anita Vázquez Batisti, for their part, present the foundations of the Multicultural Education Teacher Leadership Academy Model, an initiative aimed at preparing teachers to become future school administrators in multicultural schools in NY. Sheryl Santos-Hatchett and Mara Queiroz Vaughn describe their efforts to infuse Spanish into their university's curriculum, given the large number of heritage Spanish-speakers enrolled at their institution. Last, but not least, Estela Calero presents an interesting study on how Hispanics are featured in U.S. TV and films, as well as the changes being introduced by some programs to diminish stereotypes.

Two articles focus on the educational needs of immigrant students in schools. In the first one, Kristen McInerney investigates public opinion on newcomers' and immigrants' educational needs through her analysis of posts on a New York Times blog on immigration and education. Luisa María González and Tamara Robledo describe different activities carried out in a secondary school to promote a more culturally inclusive community. In an additional article, Mark Landry and Lenka Landryova provide practical examples of how gaming can contribute to increasing the English proficiency levels of students enrolled in an Air Transport course at a university in the Czech Republic.

Joaquín Sueiro reflects on the meaning of language, culture, and identity, and how these concepts are treated in Spanish language manuals in Galicia, Spain, and Puebla, Mexico. Along these lines, Beatriz Suárez and María Rosa Pérez examine how three Spanish as Foreign Language manuals, addressed to different types or

readers and classroom settings, modify their visual content and language to tentatively adapt to the different environments in which they are used.

Mother tongue instruction and language use is the subject in three articles related to three different realities, Kenya, Vietnam, and Kazakhstan. In the first one, Hellen Inyega highlights the importance of using students' mother tongues to make instruction more comprehensible, using examples from East Africa to illustrate her contentions. Cao Thị Quynh Loan and Richard Gregory Bradley explain their family's translanguaging practices to promote effective communication. Taryn U'Halie, for her part, explains how the use of dogs as reading partners in Kazakhstan is contributing to the development of literacy in individuals' native, and other, languages.

Adrián Neubauer, Helaine Marshall with Nan Frydland, and Theresa Bodon explore the plights of refugees from different angles. Neubauer describes the location and characteristics of refugees' camps worldwide, summarizes the Universal Declaration of Human Rights' and the Convention on the Rights of the Child's articles alluding to the education of children, and explains the impact of these documents on Spanish educational policies. Marshall and Frydland, for their part, elaborate on the rationale and components of the Mutually Adaptive Learning Paradigm, a paradigm that uses scroll-based teaching and theme booklets to familiarize refugees with the intricacies of their respective host countries. Finally, Bodon explores the plights of refugees in the "Calais Jungle" through the poems and narratives of two Iranian refugees living in the camp.

I would like to acknowledge the dedication, interest, and passion for their respective subjects of all the authors and participants in the Colloquium. Having been able to meet, and learn from, so many colleagues from so many different countries, and admire their commitment to the profession is very reassuring, especially when given the difficult times many of us are currently experiencing in our daily practices.

Francisco Ramos, Editor and Colloquium Director

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Landscapes of the Mind: Plurilingualism, Cultural Identity, and Global Citizenship in 21st-Century Europe

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In the 1954 European Cultural Convention signed in Paris, the Council of Europe put language and culture at the very centre of the agenda to build a united Europe after two devastating World Wars. The overarching goal was to “safeguard and encourage the development of European Culture” by fostering “the study of all the languages, history and civilisation of the others and of the civilisation which is common” to all the European peoples. This paper explores how EU language policies have promoted language learning ever since, in hopes that polyglot citizens might embrace intercultural understanding and global citizenship.

Key words: EU language policies, plurilingualism, intercultural education, CLIL, identity.

En el Convenio Europeo de la Cultura rubricado en París en 1954, el Consejo de Europa colocó a la lengua y la cultura en el centro mismo de la agenda para construir una Europa unida tras dos devastadoras guerras mundiales. El objetivo último era “salvaguardar y estimular el desarrollo de la cultura europea” mediante la promoción del “estudio de todas las lenguas, historia y civilización de los demás y de la civilización común” a todos los pueblos europeos. Este artículo analiza cómo desde entonces las políticas lingüísticas de la UE han promovido el aprendizaje de lenguas, con la esperanza de que ciudadanos políglotas abracen el entendimiento mutuo y la ciudadanía global.

Palabras clave: Políticas lingüísticas de la UE, plurilingüismo, educación intercultural, AICLE, identidad.

EU Language Policies in a Nutshell

The purpose of this paper is to explore how the policies concerning language and culture implemented by the European Union over the last decades have contributed to instilling in citizens a mindset characterized by sensitivity to linguistic and cultural diversity as the two main assets of human communities in the 21st century, both in Europe and beyond. Back in 1954, in the European Cultural Convention signed in Paris, the Council of Europe put language learning and the promotion of European culture at the very centre of the ambitious agenda to build a united Europe after two devastating World Wars. If Europe was to be a space of concord and intercultural understanding, then effective measures were to be put in place to ensure that both cultural and linguistic diversity were the main cornerstones upon which to build a supranational entity that was aware of a common heritage dating back to Greco-

Roman times. From the very outset, the overarching goal, as stated in the document (Council of Europe, 1954), was to “safeguard and encourage the development of European Culture” (p. 1) and the best path to follow was to foster “the study of all the languages, history, and civilisation of the others and of the civilisation which is common” (ibid, p. 1) to all the European peoples. The ultimate goals were to “achieve a greater unity between its members for the purpose, among others, of safeguarding and realising the ideals and principles which are their common heritage” (ibid, p. 1) and to foster “a greater understanding of one another among the peoples of Europe” (ibid, p. 1). That learning languages can strengthen human bonds across geographical and political borders appears to be a truism, and yet we need to be reminded that this is the case from time to time. The best way to honour a living language is by learning it, and so the European Union has been tirelessly promoting the learning and teaching of languages on European ground, in hopes that polyglot citizens might willingly embrace a philosophy of reciprocal understanding and empathetic global citizenship.

In the so-called Knowledge Age, the major richness of a people lies precisely in the human factor: Knowledge, creativity, and the power of ideas that have value to change the world for the better. All of these find the most accurate expression in human languages. Ever since the 1950s, discussion on economic unity in Europe included focus on language policies and the need to achieve higher levels of multilingualism as one of the main drivers of social inclusion and prosperity. It was clear that the emerging Europe would be a plurilingual entity and that education systems would have to provide effective language education for the younger generations. Thus, the Resolution of the Council and of the Ministers of Education meeting within the Council of 9 February 1976, “Comprising an Action Programme in the Field of Education,” acknowledging that “education is central to the full and healthy development of the Community” (p. 1) and reaffirming the “desire to achieve European cooperation in education” (p. 1), prioritized language learning objectives and argued for the promotion of language teaching outside the traditional school system. The Council advocated the promotion of the European dimension of education and of closer relations between educational systems by means of “mobility and interchange of pupils and teachers within the Community” (p. 3). In the field of foreign language teaching, it emphasized the need to offer “all pupils the opportunity of learning at least one other Community language” (p. 4) and to examine “the results of research into the methodology of language teaching” (p. 4), so as to raise the teaching and learning standards.

In 1978, the Commission made a groundbreaking proposal to the member states to foster the teaching of foreign languages (Commission of the European Communities, 1978). The nine-point plan designed to “strengthen and extend the existing provisions for foreign language teaching within member states” (p. 1) included specific measures concerning the initial and continuing training of foreign language teachers, mobility and exchange of pupils, early foreign language teaching,

the teaching of foreign languages to less able pupils, the teaching of modern languages to adults for vocational purposes and to the 16-25 age group in full-time education, the encouragement of schools teaching through the medium of more than one language, and information and documentation services on language teaching. Point no. 8 on this ambitious agenda highlighted the need “to establish a European network of experimental schools which could multiply good practice in the learning of foreign languages, the promotion of bilingualism and the creation of greater European consciousness in the school systems.” (p. 2). Thus, as early as 1978, the Commission encouraged teaching in schools through the medium of more than one language, which was a landmark point which acted as a catalyst for the subsequent development of Content and Language Integrated Learning across Europe in the 1990s.

Similarly, the 1982 Recommendation No. R (82) 18 of the Committee of Ministers to Member States Concerning Modern Languages dwells on the fact that “the rich heritage of diverse languages and cultures in Europe is a valuable common resource to be protected and developed, and that a major educational effort is needed to convert that diversity from a barrier to communication into a source of mutual enrichment and understanding” (p. 1), for it is only “through a better knowledge of European modern languages that it will be possible to [...] promote European mobility, mutual understanding and co-operation, and overcome prejudice and discrimination” (p. 1). So as to ensure the access of Europeans to effective means of acquiring a knowledge of languages, the Council of Europe proposes an ambitious set of measures to be implemented in the field of language teaching and learning. The emphasis is laid on the importance of learning languages as effective tools of communication, on the provision for the diversification of languages studied at school, on international mobility and cooperation at all levels of education, on the development of mother tongues as educational and cultural instruments, and on initial and further training. Upon closer scrutiny, this 1982 Recommendation contains in a nutshell all the major recurrent preoccupations in subsequent language policies.

In later years, a wide range of texts followed emphasizing the need to explore alternative paths leading to effective language education. The “White Paper on Education and Training. Teaching and Learning: Towards the Learning Society” (1995) recommended that European citizens should achieve proficiency in three community languages, a precondition for them “to benefit from the occupational and personal opportunities open to them in the border-free Single Market” (p. 44), whilst highlighting several crucial aspects: (a) that languages are the key for people to know each other and for enhancing European citizenship; (b) that learning an L2 or L3 facilitates mother tongue acquisition; (c) that multilingualism entails a wide spectrum of social, cultural and cognitive benefits and is “part and parcel of both European identity/citizenship and the learning society” (p. 44); and (d) that CLIL might prove a most efficient approach to language learning.

In fact, from 1990 onwards, CLIL became a priority for the EU as a major educational breakthrough to boost Europeans' content and language learning. 1995 witnessed for the first time the Council's explicit recommendation that CLIL should be adopted in different education systems across Europe. Thus, the Council Resolution of 31 March on improving and diversifying language learning and teaching within the education systems of the European Union calls for the development of students' proficiency in several languages and the dissemination of languages and cultures across Europe. It stresses the importance of "how the educational systems themselves can continue the construction of a Europe without internal frontiers, and strengthen understanding between the peoples of the Union" (p. 1) and the need to improve and diversify the teaching and practice of languages, "enabling every citizen to have access to the cultural wealth rooted in the linguistic diversity of the Union" (p. 1). To this end, the Resolution proposes innovative methods in schools and universities like CLIL: "The teaching of classes in a foreign language for disciplines other than languages, providing bilingual teaching" (p. 3).

Similarly, the 1998 Recommendation No. R (98) 6 of the Committee of Ministers to Member States Concerning Modern Languages insists on the need to equip European citizens for an intercultural world and to promote widespread "plurilingualism in a pan-European context" (p. 33) at all educational levels by encouraging Europeans to achieve communicative ability in several languages and by diversifying the languages on offer by the education systems. Once again, one of the measures proposed was to encourage "the use of foreign languages in the teaching of non-linguistic subjects" (p. 34). A few years later, in 2003, the "Communication Promoting Language Learning and Linguistic Diversity: An Action Plan 2004-2006," underlined the major contribution that CLIL could make to the goals of the EU language policies: using languages other than the mother tongue to acquire disciplinary knowledge would boost students' self-confidence and content and language learning. As English was not enough in a multilingual Europe, other languages were to be promoted as vehicular languages in CLIL provision.

The year 2001 was an "annus mirabilis" that brought about a watershed of changes in the promotion of language teaching and learning. The Council of Europe and the European Commission declared 2001 as the European Year of Languages with the aim of raising awareness amongst citizens of the need to acquire proficiency in several languages. It was also the year when the European Language Portfolio was launched as an effective tool for autonomous language learning and self-assessment and the "Common European Framework of Reference for Languages: Learning, Teaching, Assessment," was published as a comprehensive and coherent reference instrument to provide a transparent basis for the elaboration of language syllabuses and curriculum guidelines, the design of teaching and learning materials, and the assessment of foreign language proficiency. Subsequent communications dwelled on the same strategic priorities for the construction of a EU that was to become a powerful knowledge-driven economy in the international arena. The 2005

Commission's Communication "A New Framework Strategy for Multilingualism" characterized the EU as being "not a "melting-pot" [...] but a common home in which diversity is celebrated, and where our many mother tongues are a source of wealth and a bridge to greater solidarity and mutual understanding" (European Commission, 2005, p. 2). The ability to understand and communicate in more than one language is described as "a desirable life-skill for all European citizens" (p. 3) which makes people become more open to other cultures and worldviews, improves cognitive skills, strengthens mother tongue skills and allows citizens to benefit from work or study opportunities in other Member States. More communications and recommendations ensued shortly afterwards: the 2005 "Communication from the Commission on The European Indicator of Language Competence"; the Recommendation CM/Rec (2008) 7 of the Committee of Ministers to Member States on the "Use of the Council of Europe's Common European Framework of Reference for Languages (CEFR) and the Promotion of Plurilingualism"; and the 2008 "Commission's Communication on Multilingualism: An asset for Europe and a shared commitment."

Towards the 2020 Horizon

Apart from the plethora of recommendations, resolutions, and communications of the last decades, even major EU legal texts emphasize the need to cultivate the plurilingual and pluricultural competence of young generations across Europe with the support of formal education, as well as the need to enhance the European dimension of education. Thus, according to Article 165 of the Treaty on the Functioning of the European Union (Treaty of Lisbon, 2007, p. 120):

The Union shall contribute to the development of quality education by encouraging cooperation between Member States and [...] by [...] developing the European dimension in education, particularly through the teaching and dissemination of the languages of the Member States; encouraging mobility of students and teachers, by encouraging inter alia, the academic recognition of diplomas and periods of study; promoting cooperation between educational establishments...

In this context, it is no coincidence that the Council Conclusions of 12 May 2009 on a strategic framework for European cooperation in education and training ('ET 2020') should state that the primary goal of European cooperation must be the development of high quality education and training systems in the EU to ensure "(a) the personal, social and professional fulfillment of all citizens and (b) sustainable economic prosperity and employability, whilst promoting democratic values, social cohesion, active citizenship, and intercultural dialogue" (p. 3). With the aim of making the EU a world-leading knowledge economy, ET2020 sets out four strategic objectives: making lifelong learning and mobility a reality; improving the quality and efficiency of education and training; promoting equity, social cohesion and active citizenship; and enhancing creativity and innovation, including entrepreneurship, at

all levels of education and training. Strategic objective no. 2 highlights precisely the need to strengthen linguistic competences (p. 4).

In line with ET2020, the “Communication Europe 2020, A European Strategy for Smart, Sustainable and Inclusive Growth” (2010) proposes three priorities: Smart growth, sustainable growth and inclusive growth, and five ambitious EU targets for 2020: Employment, research and innovation, climate change and energy, and for combating poverty. One of the measurable goals this new framework seeks to achieve is “to enhance the performance of education systems and to facilitate the entry of young people to the labour market” (p. 3). In this respect, the main aim in the field of education, training and lifelong learning is to “raise the overall quality of all levels of education and training in the EU, combining both excellence and equity” (p. 11). A number of actions are put into place to achieve this overarching goal, among them improving educational outcomes and reducing early school leaving, teaching key competences within an integrated approach, cultivating the European dimension of education by fostering mobility programmes, investing in education and training systems at all levels, promoting the recognition of formal and informal learning, and building transparent national qualification frameworks. Needless to say, one of the key competences is the so-called linguistic competence, in the mother tongue and in foreign languages, for access to the labour market in a globalized economy is only possible if citizens are fully equipped to take part in plurilingual and pluricultural environments.

In this context, the Erasmus+ Programme (2014-2020) is the most sophisticated tool of the EU to cultivate the European dimension of education and to promote language learning and intercultural understanding among European citizens. The goals Erasmus+ seeks to achieve are closely related to the challenges European education systems must cope with in the Knowledge Society: quality education for responsible and active citizenship within democratic societies, development of critical thinking skills in the face of an ever-changing world, acquisition of key competences necessary for citizens to actively take part in social life, promotion of inclusive societies and humanistic values, and education and training for employability. The Erasmus+ motto, “Opening minds, changing lives”, is indicative that Erasmus+ is the most powerful EU instrument to promote cooperation, to exchange experience and good practice, and to improve education systems.

In the age of what Zygmunt Bauman has termed ‘liquid modernity’, the European Union is rich in multilingual speakers endowed with a multifaceted cultural and linguistic identity. After all, language and identity (both individual and collective) go hand in hand, for language defines humankind and is the home of being. Language is an ancestral art form and the most sophisticated tool of communication and knowledge at human beings’ disposal. In “Language” (1921), Edward Sapir pointed out: “Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations.” (p. 220) Later on, in “Unterwegs zur Sprache” (1959), Martin Heidegger observed: “Der Mensch

spricht nur, indem er der Sprache entspricht. Die Sprache spricht. [...] Die Sprache ist das Haus des Seins.” (p. 30) (“Human beings speak only by corresponding to language. Language speaks. [...] Language is the home of being”). For decades, the European Union has tried hard to preserve a sort of linguistic ecology where every single species counts, because linguistic diversity is an endless source of richness. In fact, as David Crystal puts it in “Language Death” (2002), the multiplicity of human languages spoken on Earth is a prerequisite for successful humanity and the preservation of culture in its manifold manifestations:

If diversity is a prerequisite for successful humanity, then the preservation of linguistic diversity is essential, for language lies at the heart of what it means to be human. If the development of multiple cultures is so important, then the role of languages becomes critical, for cultures are chiefly transmitted through spoken and written languages (p. 34)

Language is the most impressive of all human secular enterprises, a true work in progress of sublime dimensions, and the treasure-house of all the knowledge that has been conquered by men and women over time. There is no end to language, as there is no end to human knowledge, or to the capacity of the world to surprise us. It is then no wonder that Europe should have given so much thought to language teaching and learning. The EU does not give up on the dream of educating polyglot citizens who are sensitive to linguistic and cultural diversity, who are fully equipped to take part in a global conversation through a multiplicity of languages other than the modern *lingua franca*.

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The Structure and Tenets of English Language Pedagogy in Kuwait

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This article attempts to briefly explore some of the cultural implications behind the spread of canonical English, as opposed to “Englishes,” around the world and its effects on Kuwait as an ELT country. It also attempts to analyze Kuwait’s educational system in the light of two English language teaching tenets: The monolingual fallacy and the native speaker fallacy. This article criticizes the pedagogical assumptions behind the monolingual and the native speaker fallacies, which in fact have controlled the orientation of English language teaching in periphery-English countries, including Kuwait, and have incorrectly equated L2 competency levels to those of native speakers.

Keywords: Englishes, monolingual fallacy, native speaker fallacy, ELT countries, periphery-English countries, competency

Este artículo intenta explorar algunas de las implicaciones culturales detrás de la difusión del inglés canónico, en contraste a los “ingléses” alrededor del mundo y sus efectos sobre Kuwait como país ELT. También intenta analizar el sistema pedagógico de Kuwait a la luz de dos principios de enseñanza del inglés: las falacias monolingüe y del hablante nativo. En este artículo se critican las suposiciones pedagógicas tras las dos falacias, que de hecho han controlado la orientación de la enseñanza del idioma inglés en Kuwait e igualaron incorrectamente los niveles de competencias L2 a los de nativos.

Palabras clave: Englishes, falacia monolingüe, falacia del hablante nativo, países ELT, países de la periferia de inglés, competencia

Globish, World Englishes, and ELT in Kuwait

The spread of the English language has often been critiqued for destroying the world’s linguistic diversity rather than reuniting it; it has induced some negative reactions over recent years about its imperialistic nature and dominance. On the other hand, Barbra Seidlhofer explains in “Understanding English as a Lingua Franca” (2011), that the spread of English has also encouraged contributions that assist with improving the English language, through the invention of formulas that help improve its effective use in communication. In her book, Seidlhofer (2011, p. 153) states that the most recent of these devised formulas is Globish;

Globish consists of a list of 1,500 English words which its inventor, J. P. Nerrière, on the basis of impressionistic observation, has identified as the most commonly occurring in rudimentary transactions among non-native

users of the language. These users, he has noted, claim ownership of the language for their own purposes and get by very effectively without conforming to native speaker norms. In other words, he recognizes the phenomenon of ELF. But then, rather than seek to understand or describe its variable complexities, he reduces it to a recipe

Globish cannot be categorized as a language of culture but as a language of service, since it allows its users to communicate in English with simple and standard grammatical structure, and by “learning enough pronunciation and spelling for 1,500 words only, and providing a tool for leading a conversation in business or as a tourist, anywhere in the world” (“What on earth is Globish?,” 2017, p. 1). Nonetheless, Globish is argued to be a form of linguistic imperialism, as it is categorized as a tool of service rather than a tool for promoting understanding in many contexts. In contrast, learners of English as a second language need to be exposed to the diversity of English types, which is referred to as “New Englishes” (Jenkins, 2003).

Jenkins, in “World Englishes: A Resource Book for Students” (2003), explains that the term “New Englishes” was developed to cover the different types and varieties of English across the world as a means to unite the world’s linguistic diversity; each “New English” is perceived to be different in its characteristics and purpose of use. In this regard, she offers an example of African English, which is different from that of their native-speaker teachers. As a result of employing African English in teaching, “students were thus exposed to the language for several years, during which time they used it for an ever increasing number of functions. In this way, the postcolonial Englishes evolved into varieties which served a wide or even full range of purposes and, at the same time, developed their own character” (Jenkins, 2003, p. 23). Therefore, it can be argued that “New Englishes” can be developed through the education system and regarded as a communication and instruction tool in ESL and EFL countries.

It is safe to argue that the term “Englishes” came into being in order to reflect the reality of what happens when English becomes adapted and adjusted globally. Any country that receives the English language is expected to adapt it in order to meet its own cultural needs and to reflect its local interests and history. For instance, South African English has been developed in an area where native English was not used by most of its population. South African English has been used for a range of functions that are specific to its culture and needs. Eventually, this “New English” has been adapted to reflect the South African culture and its linguistic features including sounds, intonation forms, sentence structure and colloquial expressions. Moreover, when a new variety of English starts to grow, it is often not received well by native speakers of the English language. For example, a number of words in South African English, such as “bioscope” which is used to mean “cinema”, are often difficult to understand by other native speakers of English, although it is originally British English. Bioscope first appeared in “Britain about 1901, but lived

on in South African English long after it had vanished from British English... Assegai, bioscope, and dropper are typical of words with special association with South African experience which simply cannot be counted out of South African English” (Burchfield, 1994, p. 440). Therefore, it is likely to be challenging for native speakers to understand South African English as it maintains a different flavor from native English.

Although the countries that are English-peripheral, such as Kuwait, generally attempt to follow the linguistic standards of the core English-speaking countries, L2 learners in these countries need to be exposed to a variety of Englishes in order to produce a form of English that expresses their personal identities, cultures, and needs (Philipson, 1992). In “Linguistic Imperialism”, Philipson classifies periphery-English countries into two types: “Countries which require English as an international link language, and countries on which English was imposed in colonial times, and where the language has been successfully transplanted and still serves a range of international purposes” (1992, p. 17). It is worth mentioning that the number of learners of English as a second or foreign language in periphery-English countries is dramatically growing, as shown in foreign language learning statistics annually. ESL and EFL countries are separated based on their conventional definitions; while ESL countries are defined as “countries in which English is not a native language but where it is used widely as a medium of communication in domains such as education and government,” EFL countries are described to be countries in which “English is not a medium of instruction or government,” but is learnt at school for communicating with speakers of the language, or for reading texts in the language (Philipson, 1992, p. 24). Kuwait is an example of how the dividing line between ESL and EFL countries is of a fluctuating nature. For instance, Kuwait would be categorized as an ESL country as English is widely used in most of its graduate and post-graduate educational domains and as a means of communication in the private sector, but it can also be categorized as an EFL country because English is not an instruction or government mode, and because the amount of English that Kuwaiti children are exposed to in the governmental sector is relatively small. According to Philipson,

ESL and EFL countries have provisionally been grouped together as periphery-English countries. They are peripheral in the sense that norms for the language are regarded as flowing from the core English-speaking fountainheads. The target in language teaching is English as it is spoken in one of the core-English speaking countries. This may however be an unattainable and irrelevant target in many English-teaching situations. Some ESL periphery-English countries are in the process of establishing their own norms, for Indian English, West African English, and so on. (1992, p. 25)

The term ELT will be used throughout this article to cover both types of English language instruction (ESL and EFL); also, the term “peripheral-English

country” will be used to describe the situation of Kuwait in terms of English language instruction and use.

In addition to briefly exploring some of the cultural implications of the spread of canonical English on ELT countries, such as Kuwait, and the employment of Globish around the world, this article attempts to closely analyze Kuwait’s educational system in the light of two English language teaching tenets: The monolingual fallacy and the native speaker fallacy. It criticizes and refutes the pedagogical claims and assumptions behind the two fallacies and reinforces the importance of reconsidering the effectiveness of employing bilingualism in English language teaching.

The Monolingual Fallacy

According to Philipson (1992), the monolingual tenet holds the assumption that teaching English as a second language should entirely be done through the medium of English. This assumption originates from the belief that the inclusion of other languages creates a hindrance in ESL learning; the ban imposed on using languages other than English while learning ESL reflects the status of these languages under colonialism. Philipson explains that,

Monolingualism in English teaching was the natural expression of power relations in the colonial period. Other languages were functionally restricted, for instance for communication with servants, or initial literacy for missionary purposes. Other languages were transitional, merely a means of access to English. Colonial education systems attempted to reproduce the monolingualism imposed in the core English-speaking countries (1992, p. 187)

The effectiveness of using the L1 in the classroom as a tool to teach and/or assess the learner’s acquisition of any language skill in L2 has always been a source of controversy; however, as trends in English language teaching have continuously changed during many centuries, certain monolingual conventions about language teaching persisted and were still accepted by the majority of English language teachers, noticeably during the Reform Movement of the late nineteenth century (Richards & Rodgers, 2001). These assumptions studied a number of aspects in English language teaching, which include teaching grammar rules in context and the avoidance of translation, despite its usefulness in explaining new words or in checking comprehension (Richards & Rodgers, 2001).

Assumptions in relation to teaching grammar, translation, and other ELT aspects have been taken for granted by many language teachers and assessors and have influenced teacher training and pedagogy for many years. As a result, banning the use of L1 as opposed to minimizing its use has become a focal trend in English language pedagogy around the world. Thus, Cook (2001) explains that one of the original justifications for adopting a Eurocentric monolingual approach in English language education is because teaching English should be based on the characteristics of L1

acquisition. This means that because monolingual L1 children do not have another language, L2 learners should not use their native language when learning English. Nevertheless, in her argument against this idea, Cook states that,

L2 learners have more mature minds, greater social development, a larger short-term memory capacity, and other differences from L1-only young children (Singleton, 1989); above all, L2 learners already know “how to mean” (Halliday, 1975)... A more effective argument would be based on young bilingual children, as Dodson (1985) points out. The argument for avoiding the L1 based on L1 acquisition is not in itself convincing. It seems tantamount to suggesting that, since babies do not play golf, we should not teach golf to adults (2001, p. 406)

To determine that English language education should be based on the characteristics of L1 acquisition is problematic, mainly for the fact that it automatically sets L2 users to fail rather than encourage them to learn the language in collaboration with their L1. In other words, the standards of L2 users should not be compared to those of native speakers as success in becoming an L2 user differs from that of a native speaker (Cook, 2001).

In the same article, Cook emphasizes the effectiveness of the L2 rather than the harm of employing L1 (2001). Nevertheless, from a cultural point of view, bilingualism has often been associated with poverty, feebleness, and inferior social ranking; Philipson explains that “the myths about bilinguals being lazy, stupid, left-handed, unreliable, morally depraved, subject to inner split, etc., have been demolished by research, but ignorance of bilingualism is still widespread in ‘monolingual’ western societies” (Philipson, 1992, p. 190). Bilingualism has often been defined as the ability to speak two languages; nonetheless, while people may be able to speak two languages, their competency level in one of them may be limited. For instance, in Kuwait, Arabic is often used for conversation and asking questions by L2 learners about English; English is mostly used for writing and reading in universities; the distinction is then “referred to as the difference between ability and use,” which is sometimes “referred to as the difference between degree and function” (Baker, 2011, p. 3). In other words, L2 learners in Kuwait often resort to L1 in order to comprehend L2, which categorizes Arabic as a language of ability and use and English a competency tool.

In reality, bilingualism, in relation to ELT, was never studied in depth across the globe, which resulted in perpetuating false stereotypical concepts and notions about it in Western and Eastern societies. For instance, in Kuwait, English as a Second Language is instructed by school and university administration to be taught monolingually. The integration of L1 in the classroom is banned in principle, but in reality, the presence of L1 in ELT classes is inescapable. Students in ELT classes are often found to fall back on using their L1 during activities. Based on personal observation and experience working with L2 learners since 2007, they are more likely to use their L1 when they are assigned group work or projects. These students are

normally found debating word meanings and attempting to scaffold assigned tasks and activities between each other in Arabic. Anton and DiCamilla (1998) argue that this strategic use of L1 in ELT classes “plays a cognitive role in scaffolding and in establishing intersubjectivity and externalizing their inner speech as is necessary to perform the task, achieve their goals, and thus realize their levels of potential development” (p. 319-320). In other words, the learner’s first language can actually be utilized to assist with assessing their cognitive abilities in processing information in languages other than their native ones

The Native Speaker Fallacy

Besides the monolingual fallacy, Philipson (1992) scrutinizes the native speaker fallacy. According to him, this fallacy holds the assumption that the ideal teacher of English is a native speaker. This tenet is argued to hold this assumption because of the native speaker’s “greater facility in demonstrating fluent, idiomatically appropriate language, in appreciating the cultural connotations of the language, and in being the final arbiter of the acceptability of any given samples of the language” (Philipson, 1992, p. 194). The concept of the native speaker usually involves three language ideologies; the first one states that the concept of the “native speaker” supports the belief that there is “a correspondence between holding the citizenship of a nation-state and being a native speaker of the national language of that nation state” (Doerr, 2009, p. 18). The second one involves the notion that language is “a homogeneous and fixed system with a homogeneous speech community”; the final ideology states that “being a native speaker automatically bestows one with a high level of competence in all domains of one’s first language” (Doerr, 2009, p. 19). In other words, the native speaker is argued to have a distinct command over their language and is regarded as the model that people normally seek for the “truth” about the language.

The native speaker fallacy dates from a time when language and culture teaching were not identified to be different; that when “all learners of English were assumed to be familiarizing themselves with the culture that English originates from and for contact with that culture” (Philipson, 1992, p. 195). Philipson continues to explain that it even precedes tape-recordings and other technological resources that have allowed learners and educators to be exposed to an extensive variety of native speaker models (Philipson, 1992, p. 195). However, as a result of technology, English language learners and educators are exposed to a wide range of Englishes, which is reflective of a number of indigenous forms of English in different parts of the world as opposed to the limited native speaker models. According to Philipson, the native speaker fallacy

Equally predates any realization of the consequences of what Kachru (1986) refers to as “nativization,” the process of which English has indigenized in different parts of the world, and developed distinct and secure local forms determined by local norms as opposed to those of the

native speaker in the Center. In underdeveloped countries, the native speaker tenet has already been overtaken by events, at least outside the classroom. Nativization should not be confused with the native speaker concept, and is invariably associated with bilingualism or multilingualism. (Philipson, 1992, pp. 195-196)

The native speaker tenet is widely accepted in Kuwait, where a lot of the teaching job advertisements, for early years as well as middle school levels, demand the need for native speakers of English. Yet, by doing so, these institutes end up providing one English language form as opposed to Englishes; such abstraction reflects the consequences of a historical alliance with the most powerful groups in the world such as the United Kingdom and the United States of America. The tenet of the ideal teacher being a native speaker has also controlled the orientation of English language pedagogy, including ELT syllabi, textbooks, and supplementary resources, in periphery-English countries. Not only that this tenet has controlled the orientation English language pedagogy in ELT countries such as Kuwait, but it has also equated the L2 competency levels to those of native speakers. Nonetheless, if success in becoming an L2 user is argued to differ from that of a native speaker, the English instructed by non-native speakers should also reflect an English that is international and at the same time serves key societal and cultural needs in that part of the world

Conclusion

English is widely used as a medium of communication in the educational and political domains in periphery-English countries. These are divided into “ESL” and “EFL” countries, depending on the different degree of exposure to English within the educational system and the community as a whole. This article has attempted to briefly explore some of the cultural implications behind the spread of canonical English as opposed to “Englishes” around the world and its effects on Kuwait’s special situation as an ELT country. It has closely analyzed Kuwait’s pedagogical system in the light of two English language teaching tenets: the monolingual fallacy and the native speaker fallacy. All in all, this article has refuted the pedagogical claims and assumptions behind the two fallacies and has emphasized the importance of integrating L1 in assessing learner’s acquisition in L2.

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Preservice Teacher Training for Diversity: A Research Project Based on an Intercultural Course

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This article discusses the exploratory stage of a research project addressing concerns of preservice M.Ed. students in France regarding issues related to diversity by examining how an intercultural course can contribute to the shaping of their understanding of diversity. The criteria retained to analyse how the course can potentially participate in this shaping is discussed and illustrated with a sample Personal Experience Description. This PED shows how the course can give students the theoretical background needed to frame past experiences. The promising preliminary results will enrich the main phase of this project.

Key words: Preservice teacher education, diversity, interculturality, reflexive practitioner

Este artículo trata sobre un proyecto de investigación lanzado en respuesta a las preocupaciones de estudiantes de Master en Educación para el Profesorado en Francia con respecto a los problemas relacionados con la diversidad, analizando cómo un curso sobre la interculturalidad puede contribuir a formar su comprensión de la diversidad. Los criterios del análisis se discuten y se ilustran con un ejemplo de la Descripción Personal de una Experiencia, mostrando cómo el curso puede dar a los estudiantes el fondo teórico necesario para enmarcar una experiencia anterior. Los resultados preliminares son prometedores y enriquecerán la fase principal del proyecto.

Palabras clave: Formación inicial de profesores, diversidad, interculturalidad, agente reflexivo

Introduction

Cultural diversity has been a prevailing theme in discussions about education over the past decade in Western Europe (Meunier, 2013; Zimenkova, 2011). Educators are concerned about how to adequately address needs among learners from different backgrounds, such as those who speak languages other than the school language at home. In addition to active educational practitioners who are in

constant contact with a wide variety of learners, preservice educators are apprehensive about their ability to successfully navigate diversity in an educational context.

This paper discusses a research project, DiPerLang, “Diversités des personnes et des langues” (“Diversity of Persons and Languages”), whose aim is to provide French preservice Master of Education (M.Ed.) students with the opportunity to develop theoretical knowledge surrounding issues related to diversity through an intercultural course, and to apply this theoretical knowledge by developing pedagogical resources and carrying out workshops with school children. More specifically, this project seeks to address the following questions:

1. How do M.Ed. students understand “diversity of languages and people”? How is this understanding (re)shaped in the context of an intercultural course?
2. How do these students apply this understanding
 - a. to the development of pedagogical resources targeting school children, and
 - b. when carrying out workshops based on these resources?
3. How is such understanding (re)shaped during transmission?

The main purposes of DiPerLang are threefold: To expose students through an intercultural course to the theoretical background necessary to address diversity in their future role as educators, including the opportunity to practically apply these concepts to a real-life teaching situation; to observe and analyze how students appropriate concepts related to diversity and how this understanding is transmitted to school children; and to contribute to the discussion about what teacher training should look like in the early 21st century. This commitment to quality teacher training is reflected in the interventional research paradigm adopted, where “the researcher is not only the observer of a phenomenon, but intervenes in the action, in the research and the training of the participants” (Duchesne & Leurebourg, 2012, p.3).

This paper, focusing on DiPerLang’s exploratory stage, begins with an outline of the theoretical framework adopted, followed by a brief description of the participants. The two-phase methodology consisting of an intercultural course and the development of pedagogical resources is then described, followed by a preliminary analysis of a short-written production by the participants. The paper closes with a discussion of the advantages of the adopted approach to diversity education, future developments of the DiPerLang project, and diversity education in teacher training in general.

Diversities and Interculturality: Theoretical Framework

As noted by Carton (2011), most understandings of interculturality center around two major conceptions of culture. In the first set of approaches, culture is seen as what is common to a group of people. This is what is generally understood when someone refers to “French culture” or “American Culture”. This type of approach

effectively reduces a person to a handful of characteristics, related to their supposed culture, and neglects the processes of person-to-person negotiation of meaning and understanding inherent to human interaction. Culture and language frequently go hand in hand in visions of culture stemming from this type of approach.

In the second set of approaches, the vision of culture moves beyond labels and considers an “individual as involved in a network of relationships which are in constant evolution and specific to that person” (Carton, 2011, p.14). This is reflected in Abdallah-Preteuille’s (2004) foregrounding of the inter-part of interculturality as opposed to culture. By rejecting a static notion of culture, these approaches take into consideration the constant evolution of personal identities and pluralities through encounters and interactions in a variety of contexts. The resulting vision is that of an individual as diverse.

The approach to diversity adopted by the DiPerLang project opposes views of culture which overlook a basic fact about human interaction, succinctly captured by Wikan (2002), cultures don’t meet, people do. Identity is seen as complex, fluid and constantly shifting. Every individual participates in a variety of “discourse systems” (Scollon, Scollon, & Jones, 2012) and is constantly navigating and managing diversity, even if using only one language. The way a linguistic message is delivered in an academic setting and a social setting can differ drastically, just as the way persons identify themselves in diverse situations can also differ.

Language and what is said about language plays an active role in the construction and perpetuation of social realities, and contributes to the symbolic power of a language variety (Bourdieu, 1992). Qualifying a given way of using a linguistic code, such as an accent, as desirable attributes more symbolic power to that language variety and, by extension, to the speakers who use it. At the same time, such recognition reinforces negative beliefs, or what Blanchet (2016) calls glottophobia – negative discrimination of people based on the use of linguistic forms deemed as inferior – towards speakers of other varieties. In short, attitudes surrounding language diversity in a social situation can contribute to the development and perpetuation of unjustified treatment of people based on the way they use language in a given context.

The omnipresence of language norms in the classroom context makes judgements regarding language frequent. One way for educators to take into account the diversity present in schools, is by developing an understanding of the various factors at play. With an adequate theoretical framework, they will be able to identify and question insidious ideologies and consider the universality of diversity and the diversities of each individual. The DiPerLang project, in addition to exposing M.Ed. students to the theoretical background which can assist them in understanding diversity as interaction, evolution, shifting and change, also offers them the opportunity to transmit a more accurate understanding of these notions to school children.

Context and Participants

All of the participants were enrolled in the second-year of an M. Ed. at the *École Supérieure d'Enseignement et d'Éducation (Lorraine Institute of Education)*, in France, in one of two programs: The Teaching and Accompanied Practice program (TAP) preparing them for a teaching career in the public primary school system, or the Instructional Design program (ID), for students pursuing a career in education outside the school system.

The exploratory phase of the DipeLang project (2016-2017 academic year) involved 24 TAP students and 21 ID students. All participants took an intercultural course given by one of the researchers (Lemoine-Bresson), a one semester mandatory course (27 hours) for the ID students, and a full-year optional course (64 hours) for the TAP group.

The exploratory stage of this project took place in two phases, the first one consisting of the Intercultural course and the second one the creation of pedagogical material. All of the participants took part in the first phase, and only 29 took part in the second phase.

The Intercultural course contents for Phase 1 were derived from three main bodies of work: The instructor's doctoral thesis (Lemoine, 2014), Dervin (2016)'s "methodological toolbox," and European Council resources (see www.coe.int/t/dg4/linguistic/LangEduc/LE_PlatformIntro_en.asp). Theoretical references included, among others, Abdallah-Preteille, Dervin, Wikan, Machart, Leyens, and Liddicoat. The course was divided into three modules, each dealing with different aspects of interculturality:

1. The evolution and shifting of identities: the role of attribution of characteristics, the myth of homogeneity, essentialism (culturalism, differentialism, etc.)
2. The use of culture as an excuse, as an argument in favor of, as a fortress, as a strategy, as power (focusing on the notions of difference and diversity)
3. The multifaceted role of Inter-: Interactions with self and others, intersubjective, interrelations, negotiations, agreement, disagreement.

During Phase 2, the students created pedagogical material to run workshops with schoolchildren dealing with diversity of people and languages. Throughout the stages of conception, preparation and running of the activities, they provided written feedback on their experience by critically reflecting on their teaching practice. In this paper, only the results of the first analysis of the personal texts from phase one will be considered.

Preliminary Results: Personal Experience Descriptions

In the Personal Experience Description (PED) activity, participants were asked to describe a personal experience with the Other and to interpret the experience using theoretical notions from the Intercultural course and formulating

questions that arise from the situation. Through the PEDs it is possible to gain an appreciation of how the students' understanding of diversity of persons and languages is shaped and reshaped through interaction with the course in mind.

Criteria retained for analysis

As the activity was part of a summative evaluation, students' responses reflected this situation, in particular with respect to appealing to the instructor's expectations. Nevertheless, the PEDs ranged greatly in terms of context and the vision of interculturality depicted. The choice of the encounter and its description and interpretation provided insights into the students' understanding of the Other and what qualifies as an intercultural experience.

Description

One of the first elements analyzed was the students' position as either encountering the Other, in the role as the Other, or as an observer (Rabatel, 2007). The elements used to contextualize the experience, including the physical location, as well as the criteria used to construct and differentiate between the self and the Other were considered, especially since the importance of context for apprehending interactions was emphasized during the intercultural course. Another key element was the identification of the intercultural issue at stake, which demonstrates an understanding of how such issues arise. Special attention was paid to whether or not the student referred to a specific vision of the norm present in the situation described. Voices external to the experience but which contributed to the creation of attitudes, such as "I had been told that..." (Deronne, 2011) were also taken into account.

Not all PEDs contained elements corresponding to all these criteria, nor to the criteria retained concerning the analytical part of the writing activity. Just as the use of various elements to construct the PED was taken into account in the analysis of these texts, the absence of elements was also considered.

Interpretation

In the second part of the activity, students were asked to interpret their PEDs. The reshaping of student understanding through interaction with the course material was considered through the use of terms covered in class. Contradictions in the text or the misuse of terms were also taken into account in the analysis. By deconstructing their experience through naming and questioning the obvious and beliefs taken for granted, factors contributing to the intercultural issue at stake can be accounted for. A potential influence of the course can also be observed through the questioning of various attitudes, experiences and visions. The table below summarizes the criteria retained for the analysis of the interpretation part of the activity:

1. Interpretation present: yes/no
2. Use of terms covered in class used
3. Naming and questioning the obvious
4. Theoretical notions present
5. Questions asked

Relationship between the description and interpretation

The third dimension taken into account was the presence or absence of a link between the description and the interpretation to establish the coherence between these two parts. The taking of a moral stance was also considered.

Sample PED and analysis

In order to demonstrate the applicability and the interest of the three-part analysis of the PEDs, the following sample PED, translated from French, will be considered:

My personal experience goes back to when I was still a psychology student (in the last year of my bachelor's degree), and we had a Polish or Russian (from a Slavic country) student in our class. She was a little bit older than I was and was already a nurse in her home country. What I am questioning are the thoughts, the representations that I had towards this foreign student.

First of all, I positioned myself in a hierarchical and folkloric manner: indeed, I differentiated between "her" and "us" (French psychology students), and as well, her accent seemed very "exotic."

I focused on her difficulties in written French: she didn't write very well in French and so she wasn't integrated and wouldn't succeed in her studies, according *to me*. I didn't try to find out if she was a critical thinker or if what she wrote was relevant, especially seeing as how she had made it to the 3rd year of the degree program just like me. There was no real sharing between her and I. I didn't try to get to know her more. I literally excluded her from our group, whereas her nursing experience would have most likely enriched my "cultural and intellectual background."

As can be seen, the student's encounter with the Other takes place in the context of a university class in a recent past. The student describes herself and the Other using the criteria of nationality, profession, and age: a French psychology student, and an older Slavic nurse. The intercultural issue is that of inclusion/exclusion, attributed to a vision of a norm – the Other's lack of mastery of the French language.

Terms used in the intercultural course are present, notably "folkloric," "hierarchical," "us and them", and "positioning oneself." The obvious is named, the fact that "she didn't write well" and "had an exotic accent" were equated with a perceived inability to achieve success or to be a full-fledged member of the student group. The theoretical notions present include those from the course used, moving

beyond a homogenous vision of a group (in this case, foreign students not completely mastering French) to understanding individuals in their own personal complexity (a trained nurse with experience and a 3rd year psychology student, etc.).

The description of the experience serves the interpretation leading to the realization that the student allowed the vision of the linguistic norms to obstruct her view of the Other as a person, as a critical thinker, as a nurse with experience. Through the deconstruction and reconstruction of the situation, the student is able to question herself. The intercultural course has given the student the theoretical background and words necessary to reframe this past experience and to glean insight from it.

Conclusion

The preliminary analysis of these PEDs gives insight into students' understanding of the Other and how they define an intercultural experience. Developing the ability to identify an intercultural issue and to account for the contributing factors allow students a means to reframe a past experience, as well as the tools necessary to frame future encounters. Some of the PEDs show that students are still negotiating their understanding of the relevant theoretical concepts, underlining the need to allocate sufficient course hours to intercultural courses and promoting the relevance of these courses to pre-service educators. Some students, in their interpretation of their experience, also indicate their desire to transfer this type of critical thinking to their own pupils. This reinforces the applicability of future educators developing a theoretical background in notions concerning diversity.

The analysis of the processes of creating pedagogical resources developed in the second phase of the exploratory stage of this project, and of transferring knowledge to school children, will provide additional insight into the (re)shaping of students' understanding of issues surrounding diversity and will aid in the preparation of the main phase of the project.

The latter, scheduled to take place during the 2017-2018 academic year, will enable the development of a more thorough analysis of the transformation of notions, by taking into account personal factors potentially influencing this process, such as past teaching, volunteer or educational experiences.

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Perspectives and Culture in Master's Theses: Analysis of Challenges in Academic Writing in Postgraduate Programs for American Language Assistants in Madrid

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This paper will provide general insights into the type of topics approached by American students enrolled in the program 'Teach & Learn in Spain' at the Instituto Franklin-Universidad de Alcalá, as well as a general analysis of challenges they have based on cultural and academic expectations and requirements in the context of academic writing of a Master's Thesis in Spain. The project has two specific objectives: To analyze the difficulties American students have when carrying out research and academic writing; and to identify their specific challenges related to cultural expectations and educational differences. To proceed, we will start with their previous academic training and analyze reports based on the adviser's observations and the students' own perceptions.

Key words: Master's Thesis, academic requirements, challenges

Este artículo da ideas sobre el tipo de temas usados por estudiantes americanos matriculados en el programa 'Teach & Learn in Spain' del Instituto Franklin-Universidad de Alcalá, así como un análisis general de los retos que tienen, basados en sus expectativas y requisitos culturales y académicos, en el contexto de la escritura académica de una tesina de Master en España. El proyecto tiene dos objetivos específicos: analizar las dificultades que tienen los estudiantes americanos a la hora de llevar a cabo investigaciones y escritura académica, e identificar sus retos específicos relacionados con sus expectativas culturales y diferencias educativas. Para proceder, comenzaremos con su preparación académica previa y analizaremos documentos basados en las observaciones de su consejero y las propias percepciones de los estudiantes.

Palabras clave: Tesina de master, requisitos académicos, retos

Introduction

This paper will provide a general analysis of challenges/difficulties American students enrolled in the program 'Teach & Learn in Spain' (Instituto Franklin-Universidad de Alcalá) experience, based on cultural and academic expectations and requirements in the context of academic writing of a Master's Thesis in Spain. The following analysis starts from two hypotheses:

- Most American students in the program, who come from a variety of training profiles and backgrounds, have different types of difficulties when facing the academic requirements of research papers in Spanish postgraduate programs in general.
- There are several cultural/educational differences considering the Spanish and the American education systems, that may result into difficulties, as indicated by the advisers who reviewed the drafts and guided the students throughout the process, and by the students themselves.

In an attempt to better understand these challenges and facilitate the students' learning process and the context behind it, an analysis of different factors will be carried out. Specifically, this paper has two main objectives: To analyze the difficulties American students have when carrying out research and academic writing, and to establish specific challenges related to cultural expectations and educational differences. We start with their previous academic training and analyze reports based on the adviser's observations and the students' own perceptions.

Of particular interest are the difficulties related to academic writing in general. They have been identified by type of paper considering the fact that students had the possibility to choose one of three options presented. The advisers identified these challenges while correcting the drafts and discussed them following specific criteria, such as title, structure, content, method and style. Apart from the academic difficulties within postgraduate studies in general, other specific difficulties or needs could be identified by the advisers (included in this paper from a qualitative point of view) and by the students themselves (included from a quantitative perspective). They seem to be related to cultural and educational differences related to the expectations and roles of the students and of the adviser in the two educational systems involved, Spanish and American. Some brief considerations are hence included based on the aspects identified both by advisers and students.

The “Teach and Learn in Spain” Program

The objective of the program, as stated on its website, is “to offer native English speaking students the opportunity of studying a Master's Degree and be a language assistant in a school in the region of Madrid”. Students can choose one of four Master's Degrees offered, each one lasting one academic year:

- Master's in Bilingual and Multicultural Education (MA in BE)
- Master's in International Education (MA in IE)
- Master's in Teaching (MA in T)
- Master's in Learning and Teaching Spanish as a Second Language (in Spanish).

Out of the four programs, we will focus on the first three, which are taught in English. As their name suggests, their main objective is to provide training in

bilingual education, working in international environments as teachers and administrators, or teaching strategies in general. Although the programs' objectives and content are different, they have a similar structure, combining three main areas: Academic courses taught through onsite and online sessions, "a life experience portfolio" based on actual practical teaching experience as language assistants in a school in Madrid, and the submission of a Master's Thesis (Instituto Franklin, 2017).

The Master's Thesis

The Master's Thesis is a compulsory course consisting of 6 ECTS, based on students' independent study, onsite informative sessions, and guidance from academic advisers who are Professors within the program and Ph.D. in their respective lines of work and research. Students must conduct empirical research by choosing a method to analyze data, programs or existing materials, and write an original paper based not only on research, but also on the knowledge acquired in the academic program and, in the case of two of the types of papers, use direct experimentation as language assistants in schools in Madrid. They had to choose between three types of papers until recently (academic year 2016-17): Curriculum Design, a Research Paper, and a Teaching Portfolio. In the current academic year, only the first two types of papers are still available. However, to establish a basis for comparison for a future analysis of the situation, this paper will focus only on the last two years.

According to the syllabus, while this course mainly involves independent study for the student, support from an adviser is provided through 6 in-class sessions, several office hours, and online information (teaching platform and e-mail). Its objective, as established in the syllabus (Final paper Syllabus, 2015-2016), is to provide an opportunity for the students to acquire specific knowledge about writing an academic paper, by specifically learning about:

- How to carry out research in an educational setting and express themselves in an academic style.
- How to combine previous training, literature review, synthesized material learned in the Master's degree classes and practical experience.
- How to design or make use of materials and theoretical concepts from different sources.
- How to describe, analyze, and interpret situations and gathered data.

Students may choose the option that best suits their career interests:

- A final research paper, requiring students to read previously published studies in a specific area of interest.
- A curriculum design, entailing an examination of existing materials and books in order to develop a course and materials to fill an observed gap.

- Designing and completing a teaching portfolio. This option involves writing up reflections on the material studied in the M.A. courses and the teaching practicum.

The specific skills students are required to develop are:

- Synthesis and extended application of concepts acquired in degree classes.
- Reflecting on student teachers' professional practice during internship.
- Critical thinking and ability to write in an academic/professional style.
- Understand and communicate research in bilingual/international contexts.
- Design and implement a practical educational project.

The objectives and the skills in the syllabus have been established in accordance with the Spanish Qualifications Framework for Higher Education (MECES) (BOE, 2010). Accordingly, the following basic skills are essential for the Master's Thesis that students must complete in postgraduate programs:

- Apply knowledge acquired and develop ability to solve problems in new or unfamiliar environments within broader contexts related to their field of study.
- Integrate knowledge, handle complexity, and formulate ideas based on scientific evidence; this includes social and ethical responsibilities linked to the application of their knowledge and judgments.
- Communicate conclusions, knowledge, and rationale, that support specialists and non-specialists in a clear and unambiguous manner.
- Acquire learning skills enabling them to continue studying autonomously.

Considering Spanish university limitations regarding the number of onsite sessions for this subject and its characteristics as independent/autonomous study, advisers followed the procedure below (Final paper Syllabus, 2015-2016):

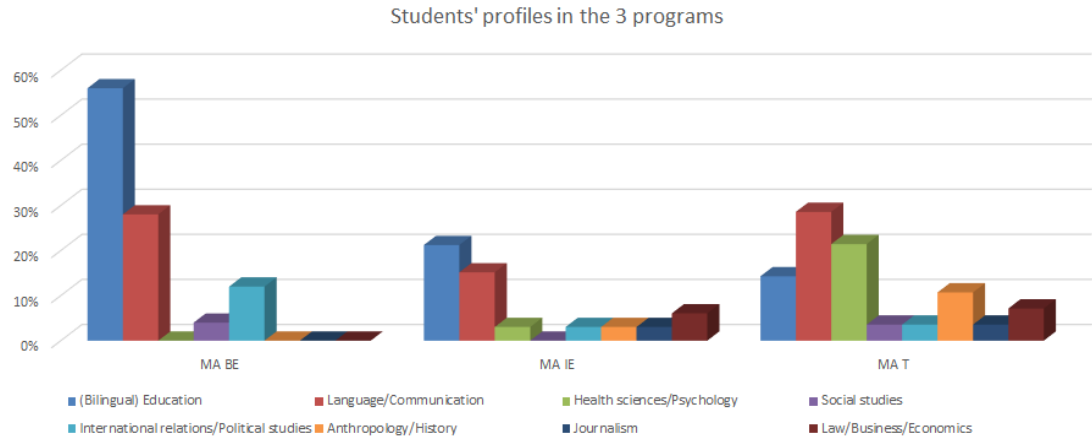
- Informative sessions on different paper types, structure, and characteristics at the beginning of the academic year.
- Basic workshop on research methods and academic style.
- Submission of proposal by students.
- Feedback from adviser.
- Submission of a draft.
- Final paper evaluation.

Students' profiles: Previous academic training

As can be observed in the figure below, students' profiles range from training in four fields for those in the MA in Bilingual Education, to seven in the MA in

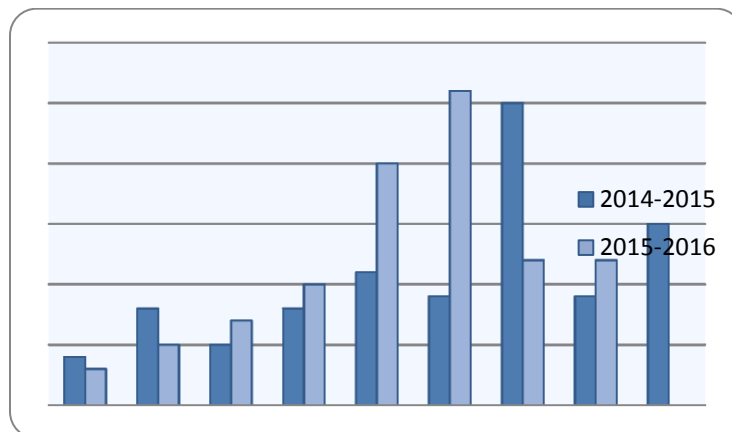
Perspectives and Culture in Master's Theses

International Education, and eight in the MA in Teaching. While the highest percentage in the MAs in BE and IE is of studies in Education, in the MA in Teaching is of students from Language/Communication Studies. Other fields can be observed in the figure below:



General aspects of the papers

A total of 189 papers from two academic years (2014-2015 and 2015-2016) in the three programs taught in English were analyzed. It is important to mention that 32 students (approximately 17%) chose to write a research paper, 84 students (approximately 45%) chose to design a curriculum, and the remaining 73 (approximately 38%) wrote a teaching portfolio. Variations in the number of papers in each category and in each program during the same academic years can be easily identified in the following chart



As can be seen, the number of RPs increased by 17% from the first academic year to the second one in the MA in Teaching, while decreasing by 23% in the MA in

International Education and by 14% in the MA in Bilingual and Multilingual Education. On the other hand, the number of CDs has doubled, from 28 to 56 papers, in the MA in Teaching, by 11% in the case of MA in BE, by 32% in the case of the MA in IE and by 43% in the case of the MA in Teaching.

Findings

Despite enthusiasm, motivation, and excellent final results, students seem to face difficulties throughout the process of planning and writing the Master's Thesis. This is especially due to the need to adapt their ideas and work methods to Spanish and general academic requirements, as well as lack of onsite training sessions throughout the year. In an attempt to contextualize the experience, the following aspects will be analyzed through quantitative and qualitative methods:

- Profile of students: Previous academic training, based on data provided by students.
- Academic and cultural difficulties identified by adviser in the analysis of drafts submitted by students during office hours.
- Survey on cultural differences resulting in difficulties.

Difficulties related to academic requirements

One of the important steps in the evaluation of the students' writing process was the review of their drafts. The challenges that students faced can be classified into two categories: Specific for each type of paper, and common difficulties to all types of papers. In regards to the latter, a distinction must be made between specific difficulties in the academic context in general and those due to educational/cultural differences. A brief comparative analysis of main difficulties considering title, structure, content, and style are included in the table below:

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Type of difficulty	RP	CD	TP
1. Title			
Title (adequate, specific)	12%	73,50%	82%
2. Structure			
Table of contents (detailed, specific)	12%	47%	74%
Introduction (objectives, context, structure, method)	12%	47%	83%
Conclusions	12%	47%	83%
Structure of sections	72%	73%	87%
Structure of paragraphs	47%	73%	87%
Connectors	35%	52%	71%
3. Content			
Theoretical background	35%	73,50%	83%
Description of method/planning/difficulties	53%	74%	83%
Data interpretation/analysis	53%	74%	83%
4. Style			
Use of adequate terminology	54%	75%	83%
Use of personal reference	40%	75%	83%
Oral characteristics of discourse	46%	80%	83%
Formatting	52%	54%	56%

The students that had most difficulties in general were those choosing to write a teaching portfolio, due to its subjective nature, as well as to the fact that it involved an academic approach and academic expressions. In this regard, it can be observed that a high percentage of students choosing this option (between 71-87%) had difficulties in each of the four criteria used to analyze difficulties: Title, structure of sections and paragraphs, describing their teaching methodologies and exercises as teaching assistants in bilingual schools during the practicum, challenges and strategies used, and academic style.

Of particular interest were the difficulties students faced during their practicum, such as adapting to the Spanish education system, differences in organizing and planning materials, teaching methods in general, culture shock, communication with main teachers, classroom management, and adapting to students' profiles, among others. Additional difficulties included differentiating between theoretical background on teaching methods and their use of practical approaches. Academic knowledge tended to be overcome by personal experiences and subjective points of view. Advisers addressed these difficulties by explaining the objectives of this type of paper and its applicability to their professional future. Specific strategies recommended were changing how to provide information, or focus on strategies and skills based on experiences rather than on challenges.

The curriculum design paper had a lower percentage of students with difficulties than the teaching portfolio, with numbers ranging from 47% to 85%, depending on the aspect/criteria in question. The most conflicting aspects establishing course objectives and competences related to specific standards, and the use of terms such as "competences", "skills", "methodology", "training process", or "class management", among others. Other difficulties were related to the planning and

structuring of the course, considering expectations, and showing creativity and originality.

Lastly, students choosing to write a research paper had a lower percentage of difficulties in most of the aspects indicated, save for structuring the information. Difficulties had to do with choosing adequate research methods, designing questions for surveys and interviews, using adequate terminology and interpreting results.

Difficulties related to academic writing in general

The specific difficulties identified by the advisers in the correction of the drafts were related to title, structure, content, and style.

- Title of paper, sections and subsections:
 - Section titles not specific enough to reflect topics addressed.
 - RP: Generic titles, not including information about method, goal, or topic.
 - CD: Generic titles, not including information about educational level, country or target students, type of course, topic.
 - TP: General lack of title or specific focus on description of difficulties.
- Structure of sections and paragraphs:
 - Mixing general and specific ideas.
 - Lack of introductory paragraph.
 - Jumping between topics/ideas.
 - Introductory paragraph not covered in the section.
- Content:
 - Weak theoretical background on methods, definitions of class management, culture, communication, or skills.
 - Faulty literature review.
- Style and expression:
 - Use of specific terms such as competences, skills, methodology, training process, or class management.
 - Use of action verbs in general generally used in oral discourse.
 - Frequent use of the personal pronoun "I".
 - Personal opinions, points of view.

Cultural expectations/differences between educational systems

The advisers' main observations regarding students' specific needs/difficulties were:

- Syllabus structure and guidelines: Lack of a FAQ structure or focus on the name of the sections, which tend to be included in an American syllabus (questions such as "How to do"? "What to include?"); lack of sections not normally included in a Spanish syllabus, i.e., responsibilities

of the parties involved; a more basic language adapted for students; or use of templates.

- Working with documents: Specific documents for formatting guidelines, official syllabus with information following university-provided structure, appendices with templates, or training materials on research methods.
- Templates for structure and examples of paragraphs for each section; detailed lesson plans; examples of topic proposals and of tables of contents based on guidelines which only included the name of the main sections and type of content that could be included in each.
- Difficulties understanding creativity and originality in terms of structuring the information in the paper within the main sections. Since academic expectations differ, a majority of students preferred to follow a specific template rather than taking the risk of not getting a good grade based on specific requirements.
- Independent study with an adviser, as some students require constant contact and advisers' approval.
- Understanding academic approach and conventions, especially regarding formal expressions; using arguments and facts instead of personal opinions
- Additional and, in some cases, unnecessary stress related, in part, to their competitive nature and desire to excel in terms of academic achievement.

Cultural differences identified by students

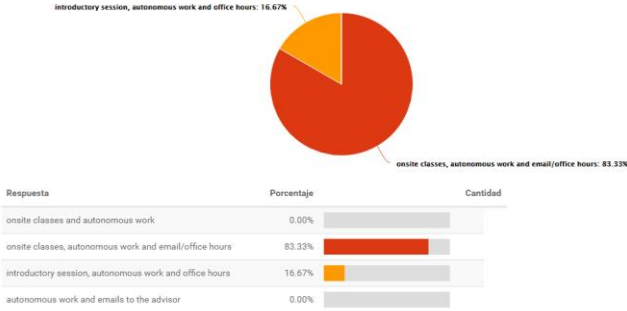
The final analysis had to do with perceived cultural/educational differences between the Spanish and the American educational systems. A survey was distributed to students in the MA in IE and the MA in BE during the 2016-2017 academic year to gather data on the type of course they expected, as well as some difficulties encountered. While only approximately half the students in each MA answered, the following observations can be made:

- Approximately 85% of students in both the MA in IE and the MA in BE felt onsite classes were necessary to better understand requirements, receive feedback, and be able to submit drafts:

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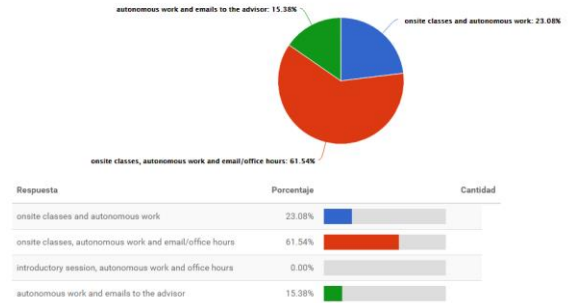
MA in International Education

Considering the types of difficulties you had what kind of teaching methodology do you think would be more appropriate to help you deal with them in an efficient way?



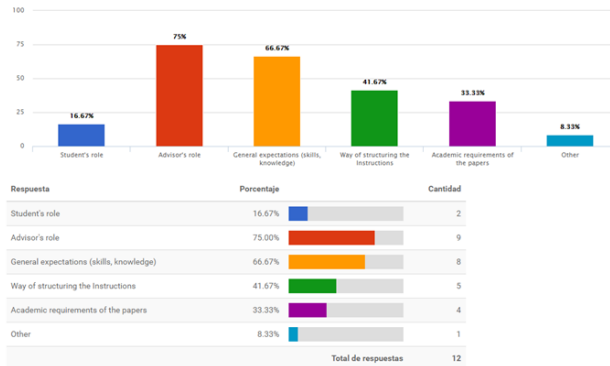
MA in Bilingual Education

Considering the types of difficulties you had what kind of teaching methodology do you think would be more appropriate to help you deal with them in an efficient way?

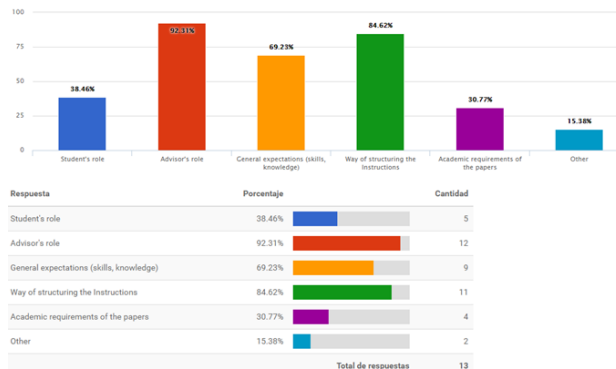


- Students confirmed many of the cultural and educational differences that the advisers themselves identified as potential causes of difficulties, namely students' role, knowledge and skills, advisers' role, ways of structuring the instruction, and the academic requirements, as can be seen next

Cultural differences identified by students in the MA in IE



Cultural differences identified by students in the MA in BE



Conclusions

Kooyers (2015) identifies several key cultural differences between the United States and Spain that affect not only business engagements, but also workplace interaction and intercultural management. Although they are not the focus of this article, it is interesting to see how certain attitudes and expectations in the classroom can be explained up to a certain point based on some of these principles. Thus, students in the present project seemed to not only see the cultural differences as challenging, but to perceive them as important factors which, combined with the time constraints of the program, and general academic requirements, may result in stress and difficulties during the writing process.

Based on the analysis of types of papers and topics carried out in the first part of the paper, it seems as if students prefer to write a CD due to its applicability to the practicum and, in general, to their professional future. As for their academic difficulties, it appears as if the students that had most difficulties in general are those that chose to write a teaching portfolio, due to the academic approach and a formal perspective. Those choosing the curriculum design had most difficulties with content, structure and style/expression. Finally, those choosing to write a research paper experienced difficulties citing adequate research methods, designing survey questions and interviews, using adequate terminology and interpreting results.

From the advisers' perspective, students had difficulties related to guidelines in the syllabus, the need to use templates, adding information, the particularities of working independently with an adviser, and understanding academic conventions. From the students' standpoint, students felt onsite classes were necessary to better understand requirements, learn about different types of papers, and applying some of the strategies learned from their advisers. This seems to confirm the fact that the students not only see the cultural differences as challenging, but also perceive them as important factors which, combined with the time constraints of the program and the general academic requirements, may result into difficulties during the writing process.

Some possible solutions, already applied by the advisers in the current academic year (2016-2017) are the implementation of a practical workshop on research methods, examples of templates, and extended office hours. Additional solutions may include making students aware of cultural expectations and educational differences, structure instructions in a more basic way, recording seminars and make them available online, and using more standardized templates while still allowing for creativity.

Although this study can currently benefit both students and advisers from the two cultures involved, it could be improved by including the analysis of papers and results from the academic year 2016-2017. It could also provide a more detailed background on the differences between the Spanish and American educational systems and cultural expectations. Comparing the different cultural aspects mentioned in the two systems using the principles in Kooyers (2015) could help

provide a better understanding of the different perspectives involved and help us think of practical, useful, solutions for both cultures.

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Developing Leadership for the Changing Demographics: The Multicultural Education Teacher Leadership Academy Model (METLA)

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The Multicultural Education Teacher Leadership Academy (METLA) model is an exemplar program in multicultural leadership development for schools as they enter a new era in globalization, one that mirrors a diverse society. This paper will describe the four major components of the model (graduate level coursework, on-going professional development, mentoring, and the development of a laboratory site). The program was successfully implemented in schools with large populations of second language learners throughout New York City and the greater metropolitan area, however it can be replicated and implemented on a global level.

Keywords: Multicultural, leadership, globalization, language, diversity.

El modelo de la Academia de Liderazgo de Maestros de Educación Multicultural (METLA) es un programa ejemplar de liderazgo multicultural para las escuelas a medida que entran en una nueva era de globalización, reflejante de una sociedad diversa. Este artículo describe los cuatro componentes del modelo (cursos de posgrado, desarrollo profesional continuo, tutoría, y el desarrollo de un sitio de laboratorio). El programa fue exitosamente implementado en escuelas con una gran población de estudiantes en la ciudad de Nueva York y el área metropolitana. Sin embargo, puede ser replicado e implementado a nivel global.

Palabras clave: Multicultural, liderazgo, globalización, lenguaje, diversidad

Introduction

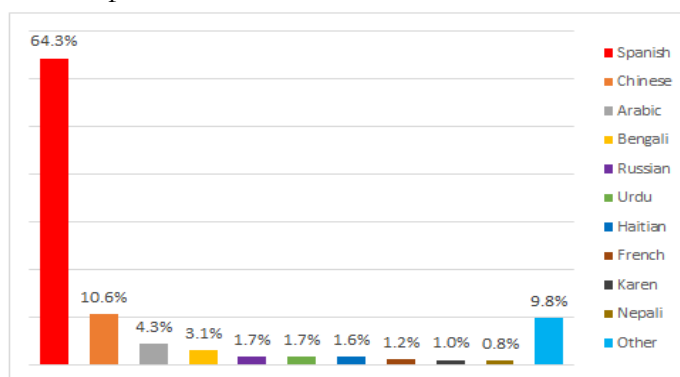
The Multicultural Education Teacher Leadership Academy (METLA) model is an exemplar program in multicultural leadership development for schools as they enter a new era in globalization, one that mirrors a diverse society. The mission of METLA is the mentoring and promotion of future leaders who are selected from the ranks of schools in a given geographical region. In this age of heightened accountability, it is crucial that school leaders be on the cutting edge of research and best practices geared to meet both the academic and linguistic needs of students from around the globe.

The Graduate School of Education at Fordham University is renowned for being in the vanguard of producing highly qualified school and district leaders and teachers. In particular, the Graduate School of Education has a long-standing commitment to working directly with schools with the goal of increasing achievement levels and narrowing the achievement gap between English-speaking students and English Language Learners. This paper will highlight program components focusing on researched based professional development, leadership mentoring, and the establishment of laboratory sites in schools.

Statement of the Problem

The American landscape of the 21st Century is inclusive of a wider range of ethnicities resulting from immigrants who contribute to a more diverse society. Rosen and Digh (2001) noted that in the new borderless economy, culture doesn't matter less; it matters more. With more than 40 million immigrants, the U.S. is the top destination in the world for those moving from one country to another. United States schools are currently undergoing a massive transformation directly related to a growing influx of immigrants. The number of school age children in immigrant families is growing rapidly. According to the United States Census Bureau (USCB, 2010) one out of every four children in the U.S. was from immigrant parents.

In New York State, there are approximately 2,741,196 students, of which 241,068 are English Language Learners. As shown below, these students come from diverse ethnic backgrounds speaking over 200 languages. According to New York State Education Department (NYSED, 2016) the top English Language Learner (ELL) home languages are Spanish, Chinese, Arabic, Bengali, Russian, Urdu, Haitian, French, Karen, Nepali, and Other.



Data retrieved from:
New York State Education Department- ELL Demographics 2014-15

These statistics, which represent continued growth amongst this population, led to the development of the former New York State Education Department (NYSED) Bilingual Education/English as a Second Language Teacher Leadership Academy (BETLA). The success of this model resulted in the birth of a new model known as

the Multicultural Education Teacher Leadership Academy (METLA), which has expanded to include both bilingual and mainstream teachers who serve ELLs. The Multicultural Education Teacher Leadership Academy is a professional development and credit-bearing model offered by Fordham University's Graduate School of Education through the Center for Educational Partnerships. The intention of this new program is to develop high quality teachers of ELLs to serve in a leadership capacity.

Significance

Research shows that one of the leading domestic problems in the U.S. rests on the decreasing level of educational achievement of English Language Learners (Gándara & Contreras, 2010). Upon addressing this ongoing educational dilemma, it is incumbent upon school and district leaders to make sound pedagogical decisions concerning the instructional programs for ELLs. These decisions affect multicultural classroom practices, which in turn affect the teaching and learning process for non-native English speakers. We have found that school leaders that embrace cutting edge, innovative multicultural leadership practices, are equipped to influence knowledge and understanding of the school vision, culture and learning communities to move students academically and linguistically forward while closing the achievement gap.

Accordingly, multicultural leaders understand the importance of respect, understanding, and appreciation for different cultural traditions; as well as the importance of appreciating diversity (Bordas, 2007). For this reason, multicultural educational leaders develop teachers that practice culturally responsive teaching. Likewise, this pedagogy recognizes the importance of including students' cultural references in all aspects of learning (Ladson-Billings, 2001). Successful instructional programs for ELLs take into account theoretical research and demographic realities, which inform school leaders as they make instructional decisions that clearly outline strategic supports that will translate into positive student outcomes. According to Faltis and Hudelson (1998), a clear understanding of each program type and how it can meet the diverse needs of ELLs is crucial to its overall success. The METLA program model sheds light on how teachers of ELLs conceptualize their practice. In doing so, the program contributes relevant knowledge to viewing teachers of ELLs as potential school leaders. Information and research about how teachers of ELLs construct theories of practice provides a working definition for current movements calling for the professionalization of ELL teacher practices. The research that supported the development and implementation of the METLA program also responded to the voices of teachers who implement pedagogical practices for this diverse population on a daily basis. A given teacher can teach a classroom of students representing multiple language groups during one instructional period.

A study by the Center for Applied Linguistics (CAL, 2014) reinforces the need for more research in the field of second language acquisition. More importantly, it

argues that, although research has been conducted in second language acquisition and instructional practices, none of the research appears to take the teachers' perspectives into consideration. According to Hird, Cavalieri, Dulko, Felice, and Ho (2001), when it comes to classroom practices, researchers often neglect to obtain teachers' points of view.

The BETLA and METLA programs conducted both quantitative and qualitative evaluations for over 150 participants over a five-year period. Program participants participated in interviews, surveys, and focus groups. The results indicated that high quality leadership development for diverse school communities is lacking in public schools today. Additionally, the findings from the evaluations also demonstrated that a leadership program such as BETLA/METLA is equipped to prepare future leaders to make solid instructional decisions and implement research based interdisciplinary programs for students from diverse ethnic backgrounds. Consequently, knowledge of both school leaders and teachers' beliefs, as well as their decision-making process is necessary to influence change through the delivery of ongoing sustained professional development (Eby, Rhodes, & Allen, 2007).

METLA Program Design

The mission of this initiative is to prepare teachers to become future school administrators in a multicultural school setting. Candidates receive a Master's Degree in Administration and Supervision combined with professional development and mentoring. The mission is accomplished by developing exemplary school leaders who make appropriate instructional decisions for ELLs.

As part of their apprenticeship, teacher leaders are engaged in taking 10 graduate level courses in School Administration and Supervision at Fordham University leading to the Master's Degree over a two-year period. Additionally, students are assigned an expert who visits them at the school site and assists them in developing a school lab-site where ongoing professional development is made available to their colleagues. The work at the schools is focused on sharing best practices for English Language Learners. Teacher leaders are involved in study groups and ongoing professional development designed to foster a deepened understanding of organizational leadership and of the discipline needed to become a positive change agent. This is accomplished through problem-based learning activities, simulations, action research and structured opportunities for reflection, as shown below.

Program Highlights:

- Graduate-level coursework, supervised fieldwork, school-based projects and cutting-edge professional development
- Three-day Summer Institute
- Inter-visitations and visits to model school sites
- Learning experiences geared towards diverse instructional settings
- Classroom supplies for teachers to set up a Lab-site in their classroom
- Leadership mentoring by Fordham University mentors

METLA Professional Development

The METLA program begins with an intensive three-day Summer Institute for aspiring teacher leaders focusing on honing understandings and skills in the use of the Framework, and the Sheltered Instruction Observation Protocol (SIOP). They participate in interactive sessions designed to deepen their understandings of the application of the aforementioned in the classroom. The Summer Institute provides an opportunity for the aspiring teacher leaders to receive a solid foundation for the work they will be executing during the year. On-going professional development is conducted that focuses on:

- Overview of the levels of performance
- Organizational change, Restructuring schools, and Transition management
- Managing and appreciating differences in an educational setting
- Professional learning standards
- Common Core learning standards
- Assessments for ELLs
- How to address Special Education needs in the ELL classroom
- Culturally responsive teaching
- Best practices in teaching and learning

Mentoring

The mentoring component is critical in ensuring that teacher leaders spend a full academic year in a district school, developing under the guidance of an experienced mentor leader. Using a variety of instructional coaching strategies, mentors provide valuable insight into effective teaching methodology, assisting teacher leaders to develop skills and habits of mind that are a result of many years of experience as a leader in high needs schools throughout New York State.

Over the course of a year, teacher leaders in the program have the distinct privilege of working side by side with Fordham University faculty members and mentors who are experts in second language learning and leadership. The mentor's role is to support the teacher leaders in creating model classrooms. Mentors maintain logs and gather data about teacher leader progress allowing them to provide targeted support and feedback on a regular basis. The expectation is that all teachers are teachers of ELLs because at some point, every classroom will include native and non-native speakers of English. Teacher leaders move from individual to a more collaborative teaching role to a lead teaching role providing demonstration lessons and professional development for their colleagues both, at their school and schools throughout their district. Teacher leaders work in teams, engage in an ongoing cycle of inquiry that promotes deep team learning while building capacity and collective

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capital. This process leads to higher levels of student achievement and a school culture of collaboration. We understand that the powerful collaboration that characterizes professional learning communities is a systematic process in which teachers are afforded many opportunities to work together to analyze and improve their classroom practices (DuFour, 2004).

The Laboratory Site

The overall goal of the laboratory site (lab-site) is to build capacity among mainstream, bilingual, dual language and English as a New Language (ENL) teachers. The laboratory site is a classroom developed for colleagues to visit and exchange best practices. It is a safe space that fosters collaborative learning. This enables teachers to explore, share, and reflect on their instructional practices to generate new learning. Each member is an active participant forming a learning community that engages in instructional conversations addressing the academic and language needs of all students.

METLA Lab-site Checklist

		Yes	No	In Progress
Knowledge of Students, Student Learning, Content and Instructional Planning	Teacher demonstrates knowledge of the content and is responsible for teaching, and plans instruction that ensures growth and achievement for all students.			
	Teacher demonstrates knowledge of and is responsive to the economic, social, cultural, linguistic, family and community factors that influence their students' learning			
	Teacher establishes goals and expectations for all students that are aligned with the New York State Common Core Learning Standards.			
	Teacher demonstrates knowledge of and is responsive to diverse learning needs, strengths, interests and experiences of students.			
	Lesson demonstrates an array of resources for classroom environment that support teacher and student learning. Students are engaged in meaningful learning that is rigorous and challenging with evidence of student choice.			
	Teacher understands how to connect concepts across disciplines and engage learners in critical and innovative thinking and collaborative problem solving related to real world connections.			
Learning Environment	Teacher creates an emotionally literate learning environment that is respectful, safe, supportive and inclusive of all students.			
	Teacher creates a dynamic and challenging learning environment.			

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	Teacher creates and effectively manages a safe and productive learning environment.			
Instructional Practice	Teacher sets expectation of success for each student and provides challenging learning experiences to meet this expectation.			
	Teacher designs relevant instruction that connects students' prior understanding and experiences to new knowledge.			
	Teacher fosters student achievement by effectively tailoring instruction to meet diverse learning needs of students.			
	Teacher monitors student progress by utilizing varied formative assessment tools and adapts instruction to meet individual student needs.			
	Teacher utilizes a range of assessment tools to evaluate and document student achievement and instructional effectiveness.			
	Teacher evaluates the effectiveness and comprehensiveness of their assessment strategies and adjusts assessment and instruction.			
Lab-site	Lab-site is prepared to engage teachers in study groups focused on collaborative learning.			
	Lab-site is designed to facilitate demonstration lessons centered around culturally and linguistically diverse strategies.			
	Lab-site is equipped with the resources and professional development materials to model, share, and collaborate with colleagues, students, and families.			
	Lab-site promotes the use of student data to determine learning needs and help sustain continuous professional growth.			
	Lab-site encourages learning through technology.			
Professional Growth	Teacher knows the content and is responsible for teaching, and plans instruction that ensures growth and achievement for all students.			
	Professional growth through continuing education is required of all school/academy teachers as a prerequisite to the attainment and maintenance of Job Stability.			
	Teacher remains current in their knowledge of subject content and instructional pedagogy.			
Evaluation	Teacher leader needs additional support in preparation and planning.			
	Teacher leader needs additional support in building an exemplary in-classroom environment.			
	Teacher leader needs additional support in developing			

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	instructional native and second language strategies.			
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Created by BETLA professional staff and adapted for METLA

Impact

The primary goal of the METLA program is to prepare K-12 teachers to become teacher leaders and administrators equipped to lead in a multicultural society. These leaders are able to impart knowledge and understanding that will develop and guide a school's vision, culture and formation of a learning community designed to move children academically and linguistically forward while closing the achievement gap between English-Speaking students and ELLs. The program provides a 30 credit Masters leading to certification in School Based Leadership (SBL); leadership mentoring; professional development, and on-going pedagogical guidance and technical assistance. Through focus groups and interviews participants provided the following feedback:

- “It has been an experience I will never forget and a step into my future. I never thought would open up so wide.”
- “It has been an honor and a privilege working with everyone at Fordham and with the METLA program. I never thought two years could not only fly by but that would cram my life with more knowledge, more awareness, great guidance and advice.”
- “It truly has been a fantastic two years learning from, working with, and experiencing everything with all of you.”
- “I have grown as a teacher leader, stronger advocate for my students than before, can now identify the needs of my school district, and I know how to build relationships among staff.”
- “I learned to work as a team member. I am now able to understand strengths and weaknesses of the members of a team as well as my own. We can all function as a team in order to develop better outcomes from our students.”

A careful review of participants' interview responses shows the impact of the program on their leadership development:

- Increased knowledge in the area of second language learning
- Excellent mentoring
- The SIOP, language strategies and teaching techniques learned and implemented made a tremendous impact on student learning outcomes
- Have a deepened understanding of both pedagogy and leadership; feel comfortable as they move towards leadership roles
- Able to analyze ways to effectively communicate with colleagues
- Ability to share new ideas, listen to feedback and model expectations
- Developed a deeper understanding of what it takes to be a leader in a diverse multicultural setting

Overall, participants expressed a high level of satisfaction with the program, especially in the areas of leadership preparation, the course content, the mentoring component and their individual growth as leaders in a multicultural society.

Conclusion and Future Work

A constant voice throughout the mentors' reflection was that the majority of the teachers showed significant improvement in their pedagogical skills, so much so that they were able to become excellent models for their peers. They all developed a deeper understanding of how to achieve success as a distinguished educator. All of them improved their use and understanding of the SIOP and The Framework for Teaching. Since data is a significant point of interest for all school districts, all of the aspiring teacher leaders exhibited depth of knowledge about maintaining good data, interpreting it appropriately, and using said data to drive instructional practices.

In conclusion, the METLA program's vision and mission outline how the program has made a lifelong mark in shaping the teaching and learning environments where thousands of ELLs will spend numerous hours a day learning the content and language needed to function in the global world.

Taking into consideration the information presented in this paper, it is clear that there is a lot of work to be done in the area of professional development and higher education in preparing school leaders and teachers who are well equipped to educate ELLs around the globe. Given the diversity of the growing immigrant student populations entering public schools, more research and sophisticated statistical information is needed to respond to the questions that continue to arise, namely the role of demographic shifts, changes in policy, and different school structures on school leadership. As we continue to pursue this question, it is incumbent upon researchers, reformers, policymakers and the "powers that be" to solve the global challenges outlined in this paper.

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Integrating Spanish into the University Curriculum: A Case Study

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This case study addresses the need, vision, development, and challenges of integrating the Spanish language into the university curriculum through the vehicle of an innovative minor, aligned with selected academic majors. The discussion includes: Cross-listed courses, practicum, and internships, as well as an example of a service learning course at a community-based organization in support of the Spanish-speaking immigrant community. Aspects of the approval processes at the university and state levels are discussed in the context of the expansion of this minor into an applied bachelor's degree in Spanish, addressing social and economic mobility for our multicultural student body.

Keywords: Applied Spanish, Spanish for the professions, Spanish curriculum development, Spanish in the community

Este estudio aborda la necesidad, la visión, el desarrollo y los desafíos de integrar la lengua española en el currículo universitario a través del vehículo de una especialización académica secundaria innovadora, alineado con la especialización principal del alumno. La discusión incluye: cursos en conjunción con el área principal de estudios, prácticas y pasantías, así como un ejemplo de un curso de aprendizaje de servicio en una organización comunitaria de apoyo a la comunidad de inmigrantes de habla hispana. Aspectos de los procesos de aprobación a nivel universitario y estatal se discuten en el contexto de la expansión de esta especialización académica secundaria en una licenciatura aplicada en español, abordando la movilidad social y económica para nuestro alumnado multicultural.

Palabras clave: Español aplicado, español para las profesiones, desarrollo del plan de estudios en español, español en la comunidad

The Modern Language Association (MLA) has been gathering data about enrollments in languages other than English in United States colleges and universities since 1958. Enrollments in modern languages at American universities have been declining since 2009. MLA's most recent survey included 2,696 United States postsecondary institutions. Even Spanish enrollments have dropped 8.2 percent between 2009-2013. (Goldberg, Looney, & Lusin, 2015). Reasons for the decrease are not the focus of this paper, but we do take note of a general decline of 8.7 percent in the number of bachelor's degrees conferred from 2012 to 2014 in core

humanities disciplines (Jaschik, 2016). We surmise that the decline of the study of literature and the humanities have lost luster in the past decades due to the current economic environment and the need for more qualified graduates in the sciences, technology, and mathematics industries. Nevertheless, our faculty subscribe to the notion that: “The U.S. is poised to take the lead in the global marketplace, but to do so, it must first acknowledge the tremendous, unique resource that exists in its cultural and linguistic diversity” (Gándara & Callahan, 2014, p. 287). This paper describes a revitalized vision for the study of the Spanish language designed to maximize its relevancy and potential.

Need and Vision

Established by the Texas Legislature in 2001, The University of North Texas at Dallas (UNT Dallas¹), is a young institution which did not attain its independent status until the fall of 2010 with the admission of its first freshman class. UNT Dallas is an integral part of the University of North Texas System and holds the distinction of being the first and only public four-year university in the City of Dallas, Texas, USA. Unlike the flagship university in Denton, UNT Dallas serves a predominantly minority population of inner-city constituents.

UNT Dallas Enrollment Statistics by Ethnicity Fall 2016

African American	1,020	34%
Asian	67	2%
Caucasian	500	17%
Hispanic	1,313	43%
International	28	1%
Other	102	3%
Total	3,030	100%

Source: <http://www.untDallas.edu/why/about/stats>

The Hispanic population in the Dallas/Fort Worth metropolitan statistical area (MSA) ranks sixth in the United States. According to the U.S. Census Bureau (2015), 41.1 percent of people in the Dallas/Fort Worth area speak a language other than English at home. Of those families, 39.5 percent are Hispanic, with 23 percent foreign-born. Service and professional providers in all career fields are in high demand to provide services for this population in this MSA. Below is a U.S. Census table depicting the numbers of Spanish-speaking people in the Dallas area who reported speaking English "less than 'Very Well'". This gives us a glimpse of the need in the MSA for personnel in all fields with Spanish language skills to serve this population.

¹ Information about the establishment of the University of North Texas at Dallas is found at www.untDallas.edu/why/about

Languages Spoken at Home and Ability to Speak English for the Population 5 Years and Over for Dallas-Fort Worth-Arlington

	Number of speakers	Margin of Error	Speak English less than “Very Well”	Margin of Error
Population 5 years and over	6,077,631	251	805,047	7,242
Speak only English at home	4,267,948	8,576	(X)	(X)
Speak a language other than English at home	1,809,683	8,547	805,047	7,242
Spanish	1,371,607	6,683	645,031	6,338

Source: <https://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html>

The increasing size of the population of Spanish-speaking consumers in the service area of UNT Dallas, creates a need for bilingual personnel as evidenced by many internet job websites offering opportunities across a myriad of fields. Additionally, information provided in classified ads in local newspapers implies an employability advantage. The advantages of being bilingual and biliterate are also documented in Callahan & Gándara (2014); U.S. Bureau of Labor and Statistics (2015); Kalist (2005); (Porrás, Ee, and Gándara (2014). Despite this reality, a large majority of heritage speakers of Spanish cannot claim to be fully bilingual, biliterate, or competent in Spanish for professional use. However, 35.8 million Hispanics report speaking Spanish at home; this number has continued to increase with the growth of the Hispanic population (Krogstad, Stepler & López, 2015). According to Chomón Zamora (2013), although Spanish is spoken at home there is a lack of formal language study, sometimes due to negative ethnic attitudes, as well as a preference for rapid assimilation. By the second and third generations, widespread language loss occurs (Beaudrie & Fairclough, 2012).

Given that UNT Dallas is a Hispanic Serving Institution (HSI²), with a large percentage of heritage Spanish-speakers who do not have sufficient literacy skills or job content Spanish to be able to apply for the numerous jobs preferring bilingual and biliterate employees, faculty sought a way to ensure a competitive edge for students. Furthermore, many of our non-Hispanic students at UNT Dallas can also

² The definition of a Hispanic Serving Institution is provided by the Hispanic Association of Colleges and Universities at www.hacu.net

academically and personally benefit from systematically studying Spanish. Second language study enhances students' understanding of grammar, syntax, intercultural communication, and multicultural education (ACTFL, 2017; Bialystok, 2001). These are helpful in a university with a mixed ethnicity student body embedded in a society in need of more positive inter-ethnic attitudes and interracial socialization opportunities.

The vision of the faculty emerged from this need and the potential to provide an educational pathway to social and economic mobility in an environment fostering positive intercultural knowledge, attitudes, and relationships. The time was right for the development of a curricular vehicle to infuse the study of Spanish to achieve these desired outcomes.

The Applied Minor

The campaign to infuse Spanish into the university curriculum became a reality in the 2016 Fall semester through the development and implementation of the Spanish minor, which we dubbed, "Spanish for the Professions". Through the integration of Spanish language coursework and experiential learning in situ, aligned with selected majors, the vision became a reality. The minor consists of a flexible two-track academic plan designed to accommodate both heritage and second language learners. Students may enter the program as beginners, or apply up to nine credit hours through transfer or the College Level Examination Program (CLEP³) test. If students do not wish to transfer in credits, but can pass an in-house Spanish placement examination, they may begin at their appropriate level. Similarly, students may not have enough credit hours remaining in their academic degree plan for the complete 18 credit minor, but we welcome them to take as many, or as few courses, as they wish.

At UNT Dallas, another pathway for infusion of this coursework, in lieu of the minor itself, is through the Bachelor of Applied Arts and Sciences (B.A.A.S.). The B.A.A.S. degree is a uniquely designed bachelor degree for transfer students who have an abundance of credits accumulated over time in many different disciplines not leading to a degree in any one academic discipline. Military veterans, who have accumulated credit hours from several institutions can also select the Spanish options for 12, 18, or 24 credit hours to create their degree components. Below is the course of study:

Minor in Spanish -18 credit hours (6 credits upper division)
The Spanish minor is intended to complement coursework in selected UNT Dallas majors. The minor is designed for both Heritage speakers of Spanish as

³ Information about the College Level Examination Program can be retrieved at <https://clep.collegeboard.org/>

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well as beginners at any proficiency level. It requires 18 credit hours of coursework, with flexibility to select 6-15 credits at the upper division depending upon students' prior coursework or Spanish language proficiency. Students are encouraged to enroll in an upper division experiential learning elective in a career-related, real-world setting.

Lower Division Courses			
* Transfer credits, a departmental placement test (no credit), or CLEP examination (for credit) will determine the entry point for this Minor.			
SPAN 1010	Elementary Spanish I	3 credits	
SPAN 1020	Elementary Spanish II	3 credits	Prerequisite SPAN 1010
SPAN 2040	Intermediate Spanish I	3 credits	Prerequisite SPAN 1020
SPAN 2050	Intermediate Spanish II	3 credits	Prerequisite SPAN 2040
SPAN 2313	Spanish for Heritage Speakers	3 credits	Departmental Placement test
Upper Division Courses (Required)			
* Prerequisite: Completion of lower division courses or CLEP or departmental placement test. Students must complete a minimum of 6 required credits at the upper division			
SPAN 3360	Spanish for the Professions	3 credits	Required Course
Select one other course:			
SPAN 3060	Spanish Composition & Conversation	3 credits	Required to select ONE from: 3060, 3020, or 3313 (Intensive Writing)
SPAN 3020	Translation in Spanish	3 credits	
SPAN 3313	Advanced Spanish for Heritage Speakers	3 credits	
Upper Division Electives (Experiential Learning)			
SPAN 3570	Spanish in the Bilingual Classroom	3	Service Learning
SPAN 4080	Business Spanish	3	Service Learning
SPAN	Spanish for Health Care	3	Service Learning

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4090	Professions		
SPAN 4350	Spanish in the Community	3	Service Learning
SPAN 4360	Spanish for Human Services	3	Service Learning
SPAN 4800	Internship	3-6	May be a paid internship in major field of study if available
SPAN 4900	Special Problems	1-3	As needed
SPAN 4950	Practicum	3-6	May be cross listed with major field of study

Faculty realize that not all students will become fluent, but the purposes of promoting mobility and positive intercultural relationships are the “not so hidden agendas” of this curricular innovation.

Challenges of Academia

Public universities in Texas are bureaucratic entities, mired in complex approval processes to ensure national, regional, and state institutional accreditation. There are many restrictions on the number of credit hours a student may take, courses they may withdraw from, repeat, and pay for with federal and/state financial aid. The first challenge was to gain support from the dean to create a minor in Spanish that would be in line with institutional priorities. Our priority meshed well with the university’s theme of “social mobility”. Social mobility was selected to fulfill the Quality Enhancement Plan (QEP⁴) of our regional accrediting body, the Southern Association of Colleges and Universities Commission on Colleges (SACS).

Convincing the dean and provost that this minor would result in enhanced job opportunities was the first hurdle coupled by the academic and intercultural benefits. The Texas Higher Education Strategic Plan of the Texas Higher Education Coordinating Board (THECB) for 2015-2030 states:

By 2030, all graduates from Texas public institutions of higher education will have completed programs with identified marketable skills. This goal challenges institutions to think more explicitly about the programs they offer and the job skills that students learn within those programs. Marketable skills in this plan are defined as: Those skills valued by employers that can be applied in a variety of work settings, including interpersonal, cognitive, and applied skill areas.

⁴ More information about the Quality Enhancement Plan of SACS can be found at <http://www.sacscoc.org/QEPsummaries.asp>

These skills can be either primary or complementary to a major and are acquired by students through education, including curricular, co-curricular, and extracurricular activities. (THECB, p. 22)

Since the minor and B.A.A.S. options are also in line with the strategic plan, we could move forward. Following verbal approval for the conceptualization phase, the development of new and/or revised courses in Spanish became the next challenge. Courses must go through the curriculum committees' approval process at various institutional levels: department, college or school, and university. After edits and approvals by the committees, the course proposals are then sent to the dean and provost for their signatures. Following this phase in the process, the Registrar is then notified for individual courses and minor to be uploaded into the course catalogue and university portal with a description of the minor designation to be added to students' transcripts once approved and fulfilled by their major professors and advisors.

Herein lies the most difficult phases of the challenge. Majors in Texas universities are capped at 120 credit hours. Students cannot just add their intent to take a minor without first checking with their advisers concerning the required courses for their degree as well as Financial Aid implications of potentially adding too many courses. This reality necessitated educating and negotiating with professors across the university to get their cooperation to add courses in Spanish. In some cases, these would be co-scheduled with capstone classes, service learning placements within the career tracks, practicum, or paid internships.

Experiential Learning

The most attractive aspect of this minor is its interdisciplinarity through cross listings with embedded experiential or service learning, practicum, and/or paid internships. Coordination with campus majors and the Offices of Experiential Learning and Career Development is essential to achieving the vision. In addition, permission must be granted for courses or service learning to be scheduled off-campus. One example of a service learning course at community-based organization is Spanish in the Community, for which the Office of Institutional Effectiveness granted its approval to be held at the League of United Latin American Citizens National Education Service Center (LNESEC) in downtown Dallas, Texas.

The purpose of the course was to prepare Spanish-speaking immigrants for their U.S. citizenship test. Community people were offered the opportunity for free test preparation at the local center. Our university students provided co-teaching with the LNESEC instructor twice a week on site. The college students read the U.S. Constitution in Spanish to explain it using a bilingual approach to the community-based citizenship candidates; this enabled the college students to improve their Spanish skills and refresh their knowledge of social studies as well. By working in the community, they came to realize first-hand the struggles and aspirations of immigrants, too often overlooked by mainstream society. Considering the recent

political climate, helping immigrants become voting citizens is an activity that has real meaning far beyond a three-credit college course. Other examples of experiential learning are: Tutoring children in a bilingual elementary school or providing services to non-English-speaking clients in hospitals, banks, law offices, police stations, food pantries, shelters, and in any number of non-profit agencies. In the future, we hope to have students placed in Spanish media, such as television, radio stations, newspapers, and other publications.

From Minor to Major

Expansion of this minor into an applied bachelor's degree in Spanish is the next step in the evolution of the infused curriculum. UNT Dallas, in its young life as a stand-alone institution does not yet have a bachelor's degree in any modern language. When approved, Spanish B.A. students will be able to combine their studies with other disciplines to prepare them for twenty-first century career opportunities, as they acquire highly marketable co-curricular skills such as translation, cultural competency, and adaptability to different environments. The teacher certification option is designed to prepare students for the teaching profession with certification as an all-level (Early Childhood through grade 12) Spanish teacher. After initial Texas certification, students may, by examination, challenge other certification levels and/or content areas ultimately positioning themselves for expanded employment options as a bilingual Elementary or Middle School Dual Language teacher. The major will prepare students with oral language and literacy skills to enable their ability to communicate with native speakers in social and professional contexts. Coursework will also offer opportunities for experiential learning through internships, practicum, and service learning. Students will be introduced to Hispanic cultures, literature, the arts, and contemporary sociocultural issues facing Spanish-speaking peoples in the United States and abroad. This well-rounded curriculum will also prepare students to enter graduate studies in preparation for a teaching career in higher education, if that is their goal.

A proposal to offer a bachelor's in Spanish was submitted to the dean and provost this year and is pending. Final approvals are still needed at many levels, including the UNT Board of Regents (BOR) and THECB. Also, before a new degree can be authorized in Texas, a letter of intent must be sent a month in advance of final submission from the THECB to all other area universities within a 50-mile radius for commentary and possible objection due to oversaturation of the market. If, and when, approved, the new B.A. in Spanish will likely be ready to offer by 2018.

Any proposal for a new major must also include cost analyses of estimated enrollments leveraged against the cost of full and part time faculty, library resources, equipment and space needs, advertising, recruitment, retention, and a contingency plan for enrolled students in case enrollment numbers do not meet expectations by year three. One of the other tasks before submission is to create an analysis of

strengths, weaknesses, opportunities and threats (SWOT). Once the undergraduate major is implemented, future goals include the development of certificate programs for professionals returning to college, graduate-level coursework for bilingual teachers, and a master's degree.

Conclusion

Infusing Spanish through the vehicle of an applied minor shows promise to invigorate the university curriculum and to assist the campus to become more civically engaged. With the opportunity to employ Spanish through experiential learning, the connectedness between the students and the Spanish-speaking communities will become solidified. Barriers among ethnic groups will diminish by reaching out to African American and other non-Hispanic students through the second language learner track. Faculty believe that at this historical moment, considering so much negative attention focused on immigration-related issues, that this program will serve as a bright light promoting linguistic and cultural knowledge, empathy, social responsibility, team work, and positive intercultural attitudes.

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La Imagen de los Hispanos en la Industria Televisiva y Cineasta de los Estados Unidos

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The presence of Hispanic characters in the American industry of television and films has become commonplace. In fact, it is possible to find a great variety of shows depicting at least one character of Hispanic heritage, such as in Orange is The New Black. In this paper, we aim to explore how Hispanics are depicted in TV series and films, to determine its impact on Hispanic society in the USA. We will analyze both the more frequent stereotypes in Hollywood, as well as those projects pursuing a change of the situation.

Key words: Hispanic, racial profile, stereotypes, television, TV series, USA.

La presencia de hispanos en las series televisivas y largometrajes de la industria estadounidense es habitual. Actualmente encontramos una gran variedad de shows que cuentan, al menos, con un personaje de ascendencia latina, como en Orange is the New Black. En este trabajo pretendemos explorar cómo es la imagen que se proyecta de los hispanos en las series y largometrajes para determinar su impacto sobre la sociedad hispana de Estados Unidos. Analizaremos tanto los estereotipos más empleados por Hollywood, como los proyectos que buscan un cambio de situación.

Palabras clave: Hispanos, imagen racial, estereotipos, televisión, series, Estados Unidos

La Industria Televisiva y Cinematográfica en Estados Unidos

La industria televisiva de los Estados Unidos está compuesta por la televisión terrestre, la televisión por cable, la televisión vía satélite y la Internet Protocol Television (IPTV), basada en la suscripción a canales emitidos por Internet. Dentro de la televisión terrestre, cabe destacar el predominio de las tres grandes cadenas, ABC, CBS y NBC (Crusafon, 2009). Por otro lado, la primera emisora terrestre que emitía contenidos en español se lanzó en 1961 por la Spanish International Communication Corporation y, en 1980, pasó a denominarse Univisión (Sinclair, 2005). También en los 80 surgió la competencia por parte de Telemundo que, sin embargo, nunca llegó a superar los índices de audiencia de Univisión (Sinclair, 2005).

Ahora bien, si tenemos en cuenta las preferencias de los estadounidenses a la hora de visualizar contenidos cinematográficos y televisivos, debemos hacer referencia a la IPTV, televisión basada en emisiones en Internet. Un 71 % de los estadounidenses prefieren ver películas o series en casa, a través de esas plataformas (Pew Research Center, 2016). En los últimos años, han cobrado gran importancia los

canales premium, que emiten a través de Internet. En este sentido, dado que el foco de interés que nos ocupa es la población hispana, es relevante que estén suscritos a los canales privados un 25% de “hispanos/latinos” (Pew Research Center, 2016).

Un ejemplo de estos canales premium es Netflix, empresa estadounidense que nació en 1997 de la mano de Reed Hastings y Marc Randolph y que, en menos de una década, empezó a retransmitir vía Internet (Netflix, 2017). En este trabajo veremos algunos ejemplos de series procedentes de las cadenas ABC, CBS y NBC y, en mayor medida, de la plataforma Netflix, ya que, aparte de producir series y películas propias, ha adquirido los derechos de distribución de multitud de títulos cinematográficos de Hollywood y de otras industrias a nivel mundial.

Estereotipos de Latinos en Televisión y Cine Estadounidense

El colectivo hispano o latino está infrarrepresentado en la televisión y el cine estadounidense si lo comparamos con el porcentaje real de hispanos que viven en Estados Unidos. En 1999, el National Council of la Raza, la organización no gubernamental que lucha por los derechos de los hispanos, promovió una huelga del colectivo hispano (brownout) para que se estableciesen programas de reconocimiento de los latinos y para que las cadenas acordasen una mayor presencia hispana en sus programaciones (Kamasaki y Arce, 2000). No obstante, los esfuerzos por parte del colectivo hispano no han conseguido su objetivo, ya que todavía hoy no se ha alcanzado la representación equitativa de los latinos en la televisión y en el cine estadounidense (Mastro y Behm-Morawitz, 2005).

No solo la presencia de los latinos ha sido notablemente inferior al porcentaje real de población, sino que las investigaciones llegan a la conclusión común de que la imagen de los latinos ha sido históricamente presentada de un modo muy estereotipado. Estudios de hace más de tres décadas, como los de Greenberg y Baptista-Fernandez (1980), Faber, O’Guinn y Meyer (1987) y Ramírez Berg (1990), y otros más recientes, como los de Mastro y Greenberg (2000), Ramírez Berg (2002) y Mastro y Behm-Morawitz (2005), recogen los personajes estereotipados más habituales con los que se retrata al colectivo hispano. Entre las figuras comunes, encontramos al criminal, agresivo y de apariencia juvenil; al policía, impecable y respetado; al Latin lover, personaje masculino acicalado, atractivo y con acento hispano; a la ramera, personaje femenino que se caracteriza por su vestuario provocativo y poco profesional, su erotismo, su acento y su temperamento; y al bufón, con fuerte acento, falta de inteligencia y estatus secundario.

Como ejemplo del personaje del criminal, destacan las figuras de criminales latinas de la reciente serie original de Netflix, “Orange is the New Black” (Kohan, 2013), que encarnan, a su vez, los estereotipos latinos más habituales en EE. UU., como pueden ser el de la cocinera y santera, Gloria Mendoza (Selenis Leyva); la joven sin estudios y enamoradiza, Dayanara Reyes (Dascha Polanco); la mujerzuela despampanante, Aleida Díaz (Elisabeth Rodríguez); las “mosquitas muertas”, Maritza Ramos (Diane Guerrero) y Flaca Gonzales (Jackie Cruz); la latina con temperamento,

María Ruiz (Jessica Pimentel); y la hispana no adaptada a la cultura anglosajona, que solo habla en español, Blanca Flores (Laura Gómez).

Uno de los ejemplos más destacados de un agente de la ley latino lo constituye el personaje de Eric Delko (Adam Rodríguez) en la serie “C.S.I. Miami” (Zuiker, Mendelsohn, y Donahue, 2002-2012), de la CBS. Este personaje es muy recurrente en la industria televisiva y cinematográfica de EE. UU., en especial en los escenarios relacionados con Nueva York, California o Florida (aquellos históricamente donde se concentra una mayor población de ascendencia hispana).

El personaje del Latin lover, no obstante, parece estar diluyéndose en la actualidad. Si bien la industria de Hollywood escogía a actores de origen hispano, como Antonio Banderas, para papeles asociados con el estereotipo de latino atractivo y sensual (como el personaje de Néstor Castillo en “Los reyes del mambo”, (Glimche, 1992), hoy en día encontramos más bien una sátira de dicha figura, como el personaje de Máximo (Eugenio Derbez) en “Cómo ser un Latin lover” (Marino, 2017).

El personaje de la latina “harlot”, entendida como una mujer despampanante, de vestuario provocativo, con fuerte acento y atractiva, según las descripciones de Ramírez Berg (1990) y (2002), encuentra a su mejor representante en la figura de Gloria Pritchett (Sofía Vergara) en la serie de la ABC “Modern Family”, que se emite también a través de Netflix. Se puede observar en Gloria a una “mujer florero”, sin una profesión clara, presentada como la espectacular mujer de un empresario. El personaje, además, tiene un fuerte acento hispano.

Así como el personaje del Latin lover está desapareciendo, no es frecuente encontrar al personaje del bufón en las producciones actuales estadounidenses. Sí aparecía en las décadas de 1930 y 1940, con actrices que representaban roles de mujeres latinas con fuerte acento y que parodiaban las costumbres latinoamericanas, como Carmen Miranda (Ramírez Berg, 1990), quien pasase a la posteridad por su imagen como Dorita, con un sombrero lleno de frutas en “The Gang’s All Here” (Berkeley, 1943). De época más reciente es el personaje de Rosario Inés Consuelo Yolanda Salazar (Shelley Morrison), en la serie “Will & Grace” (Kohan y Mutchnick, 1998-2006), de la NBC, un personaje secundario que reúne las características típicas del personaje del bufón femenino (Mastro y Behm-Morawitz, 2005).

Teoría de Cultivo y Teoría de la Identidad Social

Tras haber analizado los estereotipos típicos en la televisión y el cine de EE. UU., debemos hacer referencia a dos enfoques que constituyen el marco teórico de los estudios sobre las percepciones de la imagen de los latinos en cine y televisión: la teoría de cultivo y la teoría de la identidad social. Este apartado pretende constituir un análisis bibliográfico de los principales estudios de campo para ver en qué medida los hispanos en EE. UU. pueden ser influidos de una forma negativa por la televisión a la hora de crear su identidad personal y social.

En primer lugar, la teoría de cultivo se centra en la influencia que posee la televisión sobre las percepciones sociales y postula que “la exposición repetida a las realidades reconstruidas de la televisión puede resultar en percepciones de la realidad muy diferentes a las que podrían tener las personas si viesen menos televisión” (Cohen y Weimann, 2000, p. 99). Es la mayor o menor exposición a los contenidos televisivos la que determina la influencia de las imágenes audiovisuales en las concepciones de la realidad social. En otras palabras, los individuos que ven más televisión serán más propensos a concebir la sociedad de un modo similar al que ven en los medios.

La teoría de cultivo se centra en temáticas como la violencia, el sexo o los estereotipos. Así, “programas específicos, como los shows de crímenes, afectarán de forma más influyente en las percepciones de crimen” (Cohen y Weimann, 2000, p. 100). Por otro lado, al estudiar la influencia de la televisión al construir la realidad social también son determinantes la edad, al ser los adolescentes más influenciados, y el género de los espectadores. Las mujeres, por ejemplo, suelen ser proyectadas como víctimas, por lo que en el género femenino existe una mayor relación entre la visualización de la televisión y el miedo al crimen (Cohen y Weimann 2000).

En segundo lugar, debemos hacer mención de la teoría de la identidad social (SIT, por sus siglas en inglés). La identidad social fue definida por Henri Tajfel como “el conocimiento de un individuo de que pertenece a ciertos grupos sociales, junto con la importancia emocional y de valor para él/ella de su adscripción al grupo” (Tajfel, 1972, citado por Abrams y Hogg, 1990, p. 2). En otras palabras, se concibe la identidad social como la percepción de los individuos de “quiénes son” en función de su pertenencia a los grupos sociales.

Asimismo, la SIT postula que la identidad social de los individuos se desarrolla, sobre todo, a partir de comparaciones intergrupales. Entre las relaciones intergrupales suele darse el caso de que un grupo posea mayor prestigio y, como consecuencia de esto, la pertenencia a grupos sociales subordinados puede considerarse como algo negativo para la identidad social, especialmente si se aceptan los valores de los grupos dominantes (Abrams y Hogg, 1990).

Así, si tomamos en cuenta la teoría de cultivo y la teoría de la identidad social, podemos sostener que los hispanos pueden verse influidos de forma doblemente negativa por la imagen que se presenta de ellos en los medios de EE. UU. Por un lado, podrían aceptar como reales las imágenes estereotipadas de los hispanos y reconstruir sus percepciones sobre la realidad. Por otro, el desarrollo de su identidad social y las interacciones con otros grupos se verían afectados por la idea de pertenencia a un grupo, el de los latinos, subordinado socialmente al grupo dominante, el de los anglos.

La Percepción por Parte del Colectivo Hispano

Muchos hispanos en la actualidad siguen sin encontrarse representados en las producciones cinematográficas y televisivas de Estados Unidos. Debemos tener en

cuenta que su realidad es heterogénea: muchos de ellos pertenecen a cuartas o quintas generaciones de sus familias, mientras que otros son recién llegados. Estereotipos como la falta de dominio del inglés, o el marcado acento hispano, no representan a la totalidad de la población hispana de EE. UU. Tampoco lo hacen la asociación de la imagen del latino al crimen, o de la latina a la voluptuosidad y a la falta de intelecto.

Los espectadores latinos llegan a las mismas conclusiones que los estudios referidos anteriormente y perciben que su colectivo está poco representado y profundamente estereotipado en las producciones audiovisuales de EE. UU. Muchos hispanos sostienen que los estereotipos son una realidad negativa muy perjudicial para el colectivo. Así, Carolina Moreno (2017) puso de manifiesto lo perjudicial que es para los hispanos de EE. UU. que Sofía Vergara (Gloria en “Modern Family”) haga reír haciendo acopio de estereotipos como la falta de dominio del inglés o la hipersexualización de la mujer latina. Dada la tendencia a perpetuar la imagen estereotipada de los hispanos en gran cantidad de producciones audiovisuales, es posible sostener que “la televisión generalmente proporciona mensajes hegemónicos sobre los latinos de EE. UU.” (Mastro y Behm-Morawitz, 2005, p. 124).

Efectivamente, muchos hispanos se ven influidos por esa construcción de su colectivo. Según las concepciones de las teorías de cultivo y de la identidad social, podemos concluir que los factores que más afectan al colectivo hispano en EE. UU., a la hora de reconstruir su imagen en la sociedad y de interactuar con otros grupos, son el tiempo de exposición a la televisión o al cine, el género cinematográfico o televisivo escogido, y la edad y el género de los espectadores. Los jóvenes hispanos de EE. UU., de entre 16 y 18 años (Cohen y Weimann, 2000), son el grupo social que se verá más influido por la imagen estereotipada de los latinos en los medios audiovisuales y los que experimentarán mayores conflictos en sus relaciones intergrupales con otros grupos de la sociedad, al percibir que pertenecen al grupo social subordinado.

Hacia una Nueva Dirección

En 2017 somos testigos de nuevos proyectos que buscan una representación más realista de la sociedad hispana en Estados Unidos. Por ejemplo, el personaje de Tony (Christian Navarro) en la serie de Netflix, “Por Trece Razones (Yorkey, 2017), es un joven estadounidense de ascendencia hispana, que habla en español, que se autoproclama católico y conocedor de valores culturales hispanos y que, además, es gay. No vemos en concreto ninguno de los estereotipos negativos de los latinos en EE. UU., aunque sí ciertos rasgos de varios de ellos, como la delincuencia del criminal, o el atractivo del Latin lover.

Asimismo, cabe destacar que “Orange is the New Black”, pese a contener un gran abanico de personajes estereotipados de latinas, también cuenta con personajes de otras razas y de varios contextos sociales, por lo que podemos establecer que hay una representación heterogénea de la sociedad estadounidense. Una de las actrices,

Diane Guerrero, podría ser una de las actrices principales de una serie dramática basada en sus propias memorias, “In the Country We Love” (Guerrero, 2016). En ella, interpretaría a una exitosa abogada encargada de casos de inmigración ilegal, dado que sus padres fueron deportados en su infancia. Ejemplos como estos, de personajes exitosos y alejados de los estereotipos negativos, podrían darle la vuelta a la percepción actual de la imagen de los hispanos en EE. UU.

Conclusiones

Varios estudios de finales del siglo XX y de principios del XXI, apoyándose en los preceptos de las teorías de cultivo y de la identidad social, han demostrado las implicaciones negativas para los hispanos estadounidenses que tienen las imágenes estereotipadas de los latinos que ofrecen la televisión y el cine de Estados Unidos.

Los estereotipos habituales que se han presentado han sido el criminal, el agente de la ley, el Latin lover, el mujerzuela o buscona y el bufón. No todos marcadamente negativos, como por ejemplo el de policía, pero los más habituales son el del criminal masculino y el de la mujerzuela. Estereotipos como el del Latin lover o el del bufón están desapareciendo en la actualidad y, si aparecen, son con un enfoque satírico.

De acuerdo con la teoría de cultivo, la mayor exposición a la televisión, especialmente entre los jóvenes hispanos, repercute en la percepción de la realidad social, pues esta se verá influida por la presentación de los latinos como criminales, Latin lovers, mujerzuelas y bufones. Si tenemos en cuenta los preceptos de la teoría de la identidad social podemos sostener que la construcción de la identidad individual de los hispanos también puede verse negativamente influida por los estereotipos mostrados en los medios audiovisuales, que harán que el colectivo se perciba a sí mismo como socialmente subordinado al grupo dominante anglosajón.

En el 2017, aparecen nuevos proyectos que pretenden mostrar una imagen contemporánea y fiel a la realidad de los hispanos, pero todavía queda mucho camino por recorrer en esta nueva dirección. Por último, cabe destacar que la mayor parte de los estudios disponibles sobre la influencia de los medios en la percepción de la realidad y en la construcción de la identidad social, es de hace más de una década. Dado que la población hispana estadounidense ha aumentado notablemente, sería conveniente llevar a cabo análisis recientes para ver si las nuevas producciones presentan porcentajes de personajes hispanos e imágenes que se corresponden con la realidad, o para dar cuenta de la evolución que han experimentado las percepciones de los hispanos de la representación de su colectivo en las series y películas de EEUU.

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Serving Newcomer ELs in High School: Revealing Themes in Posted Online Public Blog Comments

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Caught by surprise, high school educational leaders struggle to provide adequate programming to help ELs, the fastest growing subgroup, acquire English and ultimately reach graduation. The Room for Debate Blog of the New York Times published a series on immigration and a basic interpretive qualitative research blog study rooted in critical theory was conducted to gain insight into public opinions. After inductively coding the comments, four themes surfaced to answer the following question: How can school divisions provide an effective program for ELs to lead to graduation? Using Gee's (2014) identity tools, those themes were: Stakeholders responding, their mention of No Child Left Behind, their preferred program design, and commonly held opinions.

Keywords: Newcomer programs, immigrants, high school, graduation, identity, blog

Tomados por sorpresa, los líderes educacionales de bachillerato luchan para brindar programación adecuada para ayudar a estudiantes que están aprendiendo inglés, el subgrupo con más rápido crecimiento, a aprender inglés y alcanzar su graduación. El Blog del New York Times Room for Debate publicó una serie sobre inmigración y llevó a cabo una investigación cualitativa interpretativa básica basada en teoría crítica para obtener perspectivas sobre opiniones públicas. Después de codificar inductivamente los comentarios, surgieron cuatro temas para responder a la siguiente pregunta: ¿cómo pueden las divisiones escolares ofrecer un programa efectivo que lleve a los estudiantes que están aprendiendo inglés a graduarse? Usando las herramientas de identidad de Gee (2014), esos cuatro temas fueron: tipo de participantes que respondieron, su mención sobre la legislación No Child Left Behind, su preferencia por el diseño de programas, y opiniones comúnmente emitidas.

Palabras clave: Programas de recién llegados, inmigrantes, bachillerato, graduación, identidad, blog

Introduction

Today's U.S. schools are facing the challenge of serving an ever-increasing number of immigrant students with non-English-speaking backgrounds. This linguistically diverse subgroup is the fastest growing grouping by a wide margin (Short, 2002; U.S. Department of Education, 2016). In 2007, one in five students were the children of immigrants, and it is predicted that by 2040 it will increase to one in three (Carhill, Suarez-Orozco, & Paez, 2008). Caught by surprise, educational leaders struggle to provide adequate programming to serve these students and teachers require a new arsenal of skills to reach these learners.

Few school divisions throughout the country have succeeded in providing adequate education to these “newcomers,” who are students that first arrive in the U.S. during high school. This study focuses on this challenge. A variety of newcomer program models exist, such as ESL pull-out, full immersion, bilingual education, and dual language programs. These on-site or off-site programs are designed to support newly enrolled immigrants with transition (August & Hakuta, 1997; Suarez-Orozco, Suarez-Orozco, & Todorova, 2008), literacy skills (Faltis & Valdés, 2016), academic English proficiency (Bunch, 2013; Galguera, 2011), and formal schooling practices linking to their culture (Echevarria, Vogt, & Short, 2004; Ladson-Billings, 1995), in order to transfer rigorous, standards-based curricula for high-stakes assessments. These students are playing catch up to their native-English-speaking peers with limited time before graduation (Short, 2002). This study probes into public opinions of the design of newcomer programs in an effort to prepare for graduation.

Literature Review and Theoretical Perspective

Using the lens of critical theory, it is imperative that our nation prepare effective programming to serve these learners. Critical theory calls for action and transformation of current practices as we gain greater insight into this problem (Guba & Lincoln, 1994). One attempted solution is implementing specially designed newcomer programs that aim to meet rigorous high school graduation requirements, including mainstreaming students into content area classes (Hos, 2016). Unfortunately, Short and Boyson (2012) found that due to the time required to properly transition, even in well-intentioned newcomer programs, many students do not earn enough credits to graduate as their specialized courses do not bear credit towards a diploma. The problem lies in that, with the pressure of high-stakes testing resulting from No Child Left Behind (NCLB; 2002), these at-risk students are struggling to graduate and are more likely to drop out (Short & Boyson, 2012). Furthermore, once students are mainstreamed, teachers feel underprepared for providing the assistance that these learners need to successfully and simultaneously learn academic content and academic English proficiency (Lucas, Villegas, Freedson-Gonzalez, 2008). With the adoption of the Common Core State Standards (CCSS) in many states, learning is even more dependent on language than ever before.

A considerable gap in research remains in identifying highly effective models for distinct contexts. While significant research exists on EL instructional strategies, Culturally Relevant Pedagogy, Linguistically Responsive Teaching, and language acquisition theory (August & Hakuta, 1997; Echevarria, Vogt, & Short, 2004; Faltis & Valdés, 2016; Galguera, 2011), optimal settings in which to use them are not prescribed for school divisions. Short (2002), who did significant research into the nation’s newcomer programs, suggests that more research is needed to identify optimal programs for groups of newcomers, something that still rings true today.

There is variance in program models that result from poor planning, poor design, and lack of teacher support (Hos, 2016). High school graduation, the fundamental

link to social mobility and reduction in racial and socioeconomic gaps, is imperative to allow students to fully integrate into society (Short & Boyson, 2012). That mobility hinges on students' high school experience upon initial entry into the United States. A significant focus is then, how can school divisions provide an effective program for their English language learners to lead to graduation? As school divisions implement a variety of models, our nation must develop an understanding of well-designed programs to serve our most recent arrivals where their resiliency and intrinsic motivation to succeed can flourish and excel. Through a critical theory lens, an analysis of public opinions on what programming would equip our newcomers on their path to graduation and future success was conducted. Studying local opinion, individually and collectively, in interactive contexts gives insight into societal thought transformations (Brandt & Clinton, 2002).

Methodology

There is a national conversation about education for ELs. This hotly contested topic is worthy of blog research to gain insight into public opinions on how to best educate these newcomers and discover emergent themes. The Room for Debate Blog of the New York Times published a series on immigration's educational impact (Editors, 2009). A range of experts in the field gave a short synopsis of this challenge. The New York Times blog prompt to readers was, "... a Virginia school district segregates students who are the children of immigrants, and who don't speak English well, to make it easier to give them intensive support. Is that a good idea?" The comments varied widely.

This study implemented a basic interpretive qualitative design rooted in critical theory. The design was invoked because the focus was on how participants make meaning of the phenomenon of teaching newly arrived students with a highly descriptive outcome (Merriam, 2002). Through an inductive coding process, all 41 blog entries were coded for recurring themes that cut across the data, such as the identity of the commenter, and common themes surfacing. After reading comments holistically, their preferred program design for newcomers was coded, not without difficulties, as some explicitly said "bilingual education" while others described a program type, but did not explicitly state the terminology used in the literature. Some comments did not reference a program design and were coded with a "No mention" label. If the identity of the blogger could not be identified, they were coded as "Unsure", for fear of skewing the data. Lastly, the most frequently referenced topics were coded in order to be used for frequency calculations.

Data analysis

Through the blog comments, several themes surfaced to answer the research question. Within the basic interpretive qualitative research design frame, comments are highlighted using two of Gee's (2014) Discourse Analysis tools: The Identities Building Tool and The Politics Building Tool. These two specific tools help to

unpack the words these commenters used as they position others (ELs) and perceive the distribution of the social good of education when they decided to publically post. In this research, trends surfaced in four categories: the types of stakeholders responding, their mention of NCLB, their preferred program design, and commonly held opinions about including newcomers in instruction. No changes have been made to names, grammar, or spelling from what was posted on the public blog.

Findings

Stakeholders

Most respondents explicitly stated or embedded that they were American students (see Figure 1). Of the 41 respondents, 19 (46%) of them were students who were native English speakers.

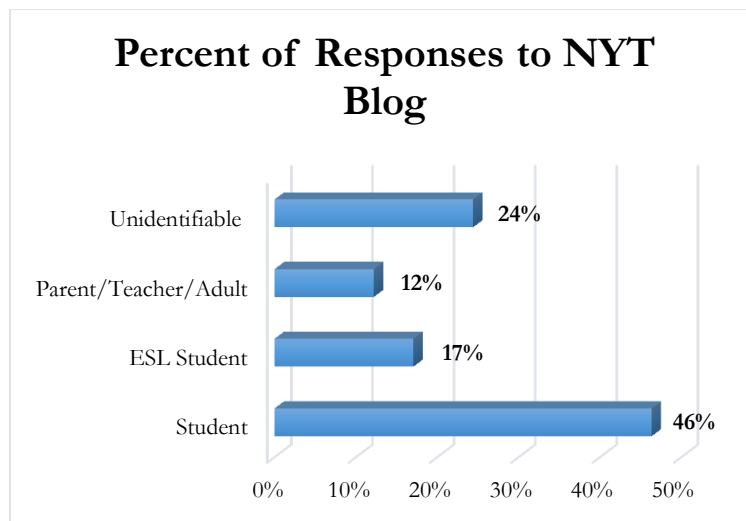


Figure 1. Percent of total commenters by stakeholder category. Non-EL students were found to comment the most. NYT = New York Times, ESL = English as a Second Language. Adapted from "The best ways to teach young newcomers [Web log post]," by The Editors, 2009.

These Bakhtinian “unofficial voices” wanted newcomers to sit alongside them in classrooms to learn together (Lee & Blair, 2016). Using Gee’s (2014) Identities Building Tool, these students spoke in their best academic voice and largely believed that newcomer students should be mainstreamed for most of their day and supported with ESL tutorials or tutoring them to develop their identities. These students listed two main reasons for their take on the issue. First, they believed, as Courtney V., that, “They should have at least some classes with mainstream kids... to feel more ‘American’ and welcomed. By being segregated, they are being deprived of that experience. They would not get to know other students and become friends or expose their culture.” Alternatively, some students felt as Nicky R. did when he commented, “I believe that if you come to America you should be in the same

classes as everyone else. You shouldn't get special attention... you shouldn't get individual treatment that costs more money for the school just to put you in special classes because you're a minority." These voices have significant implications to consider, as American students are positioning these newcomers positively and negatively, and beginning to make reference to their identity.

Students' strong opinions were joined by only five adults (12% of respondents). Some were teachers who had experience teaching bilingual or immersion classes. Through Gee's (2014) Politics Building Tool, education is viewed by teachers as a social good worth having. Some teachers, like Karen, felt that, "to be a successful teacher, one cannot adopt a 'one size fits all' approach in instruction... lessons need to be constantly modified (even in the middle of a lesson) in order to meet the needs of the students." The responding teachers supported their comments with personal and practical experience, further exemplifying that education is a desired social good to be shared among all.

Lastly, seven respondents were ELs (17%) who either had experienced an ESL journey or would have liked to. These comments were very telling of a variety of experiences, such as Luis's, who said, "while I was learning English everyone else was in a different class learning about the Government, states, presidents, and other things that's why all this holocaust stuff is kind of new to me, so in the other hand I don't think it's a good idea to separate students just to learn English." Through the Identity Building Tool, Luis' opinions and identity as an EL exhibit his dislike of pull-out ESL and the difficulty of learning English, also displayed through his grammar errors.

Underpinnings of No Child Left Behind

Interestingly, three stakeholders pointedly referred to NCLB legislation as a challenge to ensure all students reached elevated accountability standards (Alexander, 2006). Karen, a teacher, emphasized that, "we shouldn't employ a cookie-cutter approach to instruction or someone WILL be 'left behind.'" Amy W, a high school student, wisely stated, "... it looks like immigrant students are given 'special treatment' but is only because they need the help, in order to learn what they need to for school requirements and to meet the No Child Left Behind Act." Her perception is that the school is bound by NCLB, ELs are not exempted from the law, and they need to catch up quickly. Similarly, sammy d explained that, "the law says we cant leave a child behind in our schools." Using the Politics Building tool, these commenters lumped all students together, including ELs, under the NCLB requirements, assuming that education as a social good will be distributed equitably in society.

Favored newcomer programs

In reaction to the blog’s question, most respondents did not favor off-site segregation for ELs, and commenters had a range of suggestions for programs to absorb these newcomers (see Figure 2).

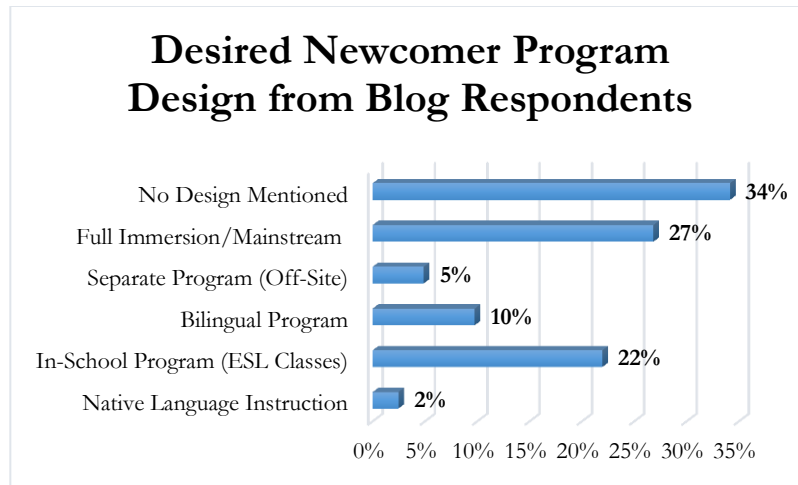


Figure 2. Inferred program design preference from blog comments. Full Immersion and In-School programs were referenced most. ESL = English as a Second Language. Adapted from "The best ways to teach young newcomers [Web log post]," by The Editors, 2009.

The two most favored programs were in-school ESL classes (22%) and full immersion into mainstream instruction (27%), making up 49% of total responses. 34% of respondents did not explicitly state or imply a program design. Scott C, a teacher, responded, “In my opinion and experience, (I taught mixed and intensive classes) students at all ages fared best in an English immersion class if English was the primary course of study.” Similarly, Marjorie M, a former ESL student herself, stated:

From my personal experience in the NYC Public School system, I would definitely recommend teaching students that only know Spanish English as soon as possible. I was in a bilingual classroom only for kindergarten, and though I barely knew how to say ‘yes’ and ‘no’ in english, by the first grade, my mother pushed for her daughter to be only taught in English, which landed me in a “regular” classroom. Then, by second grade, I got into ...the class for the smart kids, ... thanks to the pushy home culture and the need my mom saw for her daughter to assimilate. I remember looking at my kindergarten classmates around the hallways ... feeling sorry for how they were never going to leave bilingual education and would always keep a thick accent and face a lifetime of mockery. ... Today, I am in college studying to become a bilingual math teacher, and my

classmates ... are either unemployed or working as janitors or construction workers. We are just 19 years old... Something definitely needs to be done to transition ALL these children because we are not just orchard workers, we have a brain that can be put to use.

Including most of Marjorie M's comment is critical, as it exemplifies a first-hand experience from entry to exit in an ESL program model. Through both the Identities and Politics Building tools, these commenters use their experiences and identity in this public forum to strengthen their argument for which program would be best. Marjorie M capitalizes "ALL" to emphatically stress that those with EL identity should be required to be mainstreamed in order to learn English effectively.

Commonly-held opinions

Perhaps most intriguingly, the blog prompt unearthed some entrenched beliefs. Publicly, respondents were able to air their thoughts on the discomfort of being an EL, the role of the teacher, racism exhibited, multilingualism, fiscal effects, and inequity in instructional time.

Figure 3 show the top three areas of concern. First, 31% of the comments referenced empathy with an EL identity and the difficulty of moving to a new country and jumping into instruction. Keeila K, a high school student, stated, "I think the district, teachers, staff and students should all work together to make this a more comfortable environment and get the resources to help everyone learn TOGETHER and not separated because of their race, even if they may speak another language they deserve to be helped." Secondly, 18% of the comments highlighted embedded racism, prejudices, and tagging ethnic categories. Of those, 82% rejected divisive racist beliefs and unify ELs with American students. Thus, Leilah Nicole, a 17-year old high school student said, "Our ancestors, were immigrants once upon a time, it's so funny how we forget our own history, so when new people come here, we shouldn't trest them like crap, we should treat them with the same respect that we give to eachother everyday." Similarly, Lee P referenced racist treatments when he said, "Everyone in the world should at least try to get along with eat other, no matter their race... nobody should have to know what that feeling is like." Respondents, therefore, overwhelmingly favored inclusion and acceptance of newcomers.

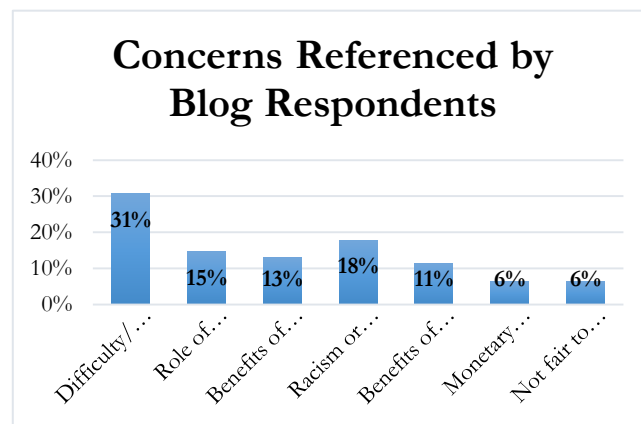


Figure 3. Common concerns referenced by blog respondents. Adapted from "The best ways to teach young newcomers [Web log post]," by The Editors, 2009.

The third most commonly expressed theme was the importance of patience and expertise of the teacher (15%). Dewey (1904) pushed for an emphasis on slowly strengthening pedagogical knowledge through teachers' practice and, in their comments, teachers have devised ways to face challenges of a diverse student body and have been recognized for their critical role. Rubii, an Asian high school student, complimented his ESL teacher when he said, "Teachers like Ms. Cain are understanding to help and create small learning communities and have opened arms for those who need a better cleaner start." He said students just need, "a little extra push and a little patience." These commonly-held opinions shed light on feelings of acceptance and inclusion leveraging their identities, and politic for assistance for ELs in potentially racist environments.

Conclusion

Four trends surfaced among the comments on the New York Times blog regarding newcomer programs: Responding stakeholders, mentions of No Child Left Behind, preferred EL program design, and commonly referenced concerns. Throughout the process of data analysis of the comments, two overall implications stand out. First, high school students were the most common respondents. With exponentially increased access to technology and incessant use of social media such as Facebook, Twitter, Snapchat, and Instagram, our teens have embedded commenting, posting, liking, favoring, sharing, and retweeting into their daily lives. In the New York Times, the voices and identities of youth are joining this heated discussion. Illich, an early 20th century philosopher, foreshadowed this very application of technology to revolutionize formal schooling (Hawkins, 2007). Students' abundance of comments related to inclusion for these newcomers and their use of technology emphasize the importance of 21st century skill- and community-building among our youth.

Second, in order to answer the research question, over 75% of the students favored newcomer programs designed to include ELs in mainstream classes and provide ESL support classes in the high school setting. This telling data shows a departure from referenced racist beliefs of previous generations. Despite a few dissonant comments with racist remarks, youth overwhelmingly believe racism is unjust and unwarranted. Leilah Nicole takes on the issue when saying:

Nobody can possibly tell me that they don't discriminate, prejudice,
...because its not true, regardless of if you try to do it or not, we all do it,
and it's not fair to the people which we are so cruel to, they are after all
human, so should we not give them respect?

The longest comment in the thread, and perhaps the clearest evidence of a desire for inclusion, was from Shadoe, who furthers Leilah Nicole's point with this excerpt, which seems to encompass the overall feelings of the respondents:

They are people just like us. They may not know our language now but they will in time...We hate without reason. They aren't invading. They are no threat. They want to start new...By resorting to Racism we are becoming monsters...Look beyond what you know and listen. Use your ears and your mind, not your head and your pride...Free yourself from the prejudices of your parents, friends, and siblings. Think for yourself and Grow.

This blog research has given voice to a range of stakeholder identities to share their opinions on how education should be shared in society. Stakeholders state their desire for mainstreaming with on-site ESL support classes. The New York Times blog comments produce exciting knowledge and evidence of a strong influx of youth leadership and feelings of unjust inequity. While schools attempt to plan specially designed, effective programs for our newcomers, our youth are joining the conversation and can inspire educational leaders to consider their voice.

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Promoting Intercultural Competence through Cross-Cultural Projects and Literature

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This study describes the activities used to teach immigrant students the culture of the school and to maintain students' sense of ethnocultural pride and identity. The study was conducted among 25 students of first year of ESO in a Spanish secondary school. The school, Santísimo Rosario, is located in Ávila; it belongs to UNESCO's ASPnet associated schools. Data have been collected through questionnaires, tasks, and classroom observation. The aim of this research was to develop intercultural competence through literature and cross-cultural projects to help immigrant students both to be proud of their identity and of their integration into the community.

Key words: Cross-cultural competence, ASPnet, storytelling, cross-cultural projects, identity, community.

Este estudio desarrolla las actividades realizadas para enseñar a los alumnos las diferentes culturas y para mantener el sentido de identidad de aquellos que pertenecen a culturas diferentes. El presente estudio se ha realizado en el primer curso de un instituto español, formado por 25 alumnos. Este instituto, llamado Santísimo Rosario, está en Ávila y pertenece a la Red de Escuelas Asociadas de la Unesco (ASPnet). Los datos han sido recabados a través de cuestionarios, pruebas, y observación directa. El objetivo es desarrollar la competencia intercultural a través de la Literatura y de los proyectos transversales, logrando un alumnado orgulloso, tanto de sus raíces como de su integración en la comunidad.

Palabras clave: Competencia intercultural, ASPnet, literatura, proyectos transversales, identidad, comunidad.

Introduction

The growth of multicultural classrooms in the European Union has given rise to a shift in the language teaching models. Previously, the main aim of foreign language (FL) education was developing learners' communicative competence. Nowadays the main aim of FL education is to develop learner's intercultural competence. As Kramsch (1998, p. 27) points out, the most essential skill that speakers of foreign languages should possess is "adaptability to select those forms of accuracy and those

forms of appropriateness that are called for in a given social context of use” rather than “the ability to speak and write according to the rules of the academy and the social etiquette of one social group”. New FL teaching practices should enhance intercultural awareness and promote cultural understanding (González et al, 2012: 107). Intercultural teaching, (e.g. Byram 1991, 1997, 2000, 2006, Kordes 1991, Meyer 1991, Risager 2007, 2008) promotes “the development of skills of observation, empathy for otherness, and the ability to adopt behaviour which would help one function appropriately in intercultural situations” (Marczak 2010, p. 15).

The purpose of this study is to enhance students’ intercultural competence through literary texts, storytelling and cross-projects, and to help our immigrant students maintain their sense of ethnocultural pride and identity. The research conducted and presented in this paper is based on my personal experience working with first-grade students of secondary education at a high school in Avila that belongs to ASPnet (UNESCO Associated Schools). The first part of this work focuses on the theoretical framework and describes the literature of the methodology used. The second part is devoted to the research carried out and will analyse the data obtained to find out whether they corroborate our expectations.

Theoretical Framework

The theoretical background aims to support the possibility of using storytelling and cross-projects for enhancing intercultural learning, and teaching intercultural awareness to first grade students. The key role of literary texts in developing cultural awareness has been examined by researchers such as Fenner (2001), Katnié-Barasie (2001), Kostelníková (2001), Gonzalez et.al (2012), Gómez (2012), Soter (1997), Komorowski (2010), McKay (2011), Logiugio (2010), Stoley (2006) or Kramersch (2000, 2003). One of the main arguments for integrating literary texts in second language classrooms and intercultural education is that literature enables readers to observe the world from multiple perspectives and appreciate diversity. Literature is a great source of authentic language, valued higher than any texts written by authors for the purpose of foreign language teaching (Gómez 2012: 52). According to Grugeon and Gardner (2000), stories that teachers tell in their classrooms help learners enhance the sense of identity without losing the sense of community.

Intercultural communicative competence can also be developed through cooperative cross-projects by providing learners with a broad cultural context. Cooperative cross-projects widen learners’ scope by incorporating meaningful tasks that enlarge and reflect students’ cultural heritage and contributes to building tolerance of ethnic groups. Throughout these collaborative activities, learners are encouraged to identify problems, are involved in these projects, and their learning is accelerated (Burris & Welner, 2005). Cooperative cross-projects develop positive self-attributes and boost their strengths. Children who work in cooperative learning groups with fellow students of other countries get to know those students as real people rather than as stereotypes (Johnson & Holubec, 1994). Furthermore, when

parents participate, learners feel cared for and learn to care for others (Noddings, 1995).

Methodology

School context

The present case study was designed and conducted among first-year students of English as a Foreign Language (EFL) at secondary education. The school, Mosén Rubí, located in the centre of Ávila. There are 25 students in the class; 22 were Spanish, one from Morocco, one from Chile and one from Colombia. The students have the same level of English, ranging between A2 and B1 according to the Common European Framework of Languages. Santísimo Rosario School is the first UNESCO Associated School (ASPnet) in Avila. Being part of ASPnet involves developing intercultural competence in depth. It helps to develop the ethic and supportive mind (Gómez, 2007, 2012).

Data analysis

Different assessment tools measured students' Intercultural competence at different stages. Students were observed to monitor and assess participation and group performance. Two questionnaires were also used to explore students' level of Intercultural competence, their sense of identity, and possible prejudices and stereotypes against different cultures. A questionnaire was given to Spanish students, and a different one was completed by the immigrant students. A first questionnaire was handed out in October and a second one in May in order to compare results. The questionnaires consisted of 15 items for the Spanish students and 14 for the immigrant students. The items were written in Spanish to prevent misunderstandings. A 5-point Likert scale was used to measure students' level of agreement with each statement. Students had 15 minutes to complete the questionnaire.

Activities

This section describes the activities carried out to expose students to different cultures that coexist in the school. This contains relevant activities that depict characteristics of the target cultures. As an example, three different activities are described below.

“The Garden of Interculturality”

This unit focuses on preparing “the Peace Day” celebrated on January 30th, and provides opportunities for students to express themselves through visual and performing arts. Our students worked in cooperative teams. The following activities were carried out, as shown below:

Promoting Intercultural Competence

Pre-warming activities	Collaborative arts project	Exhibition
<p>Write on the board “A wonderful world” and elicit words from learners. Play the song “What a wonderful world” by L. Armstrong, and fill blanks with appropriate words. Students explain in groups their interpretation of the song. Take pictures of different cultures in their city.</p>	<p>Choose the most significant photos and put them together to create murals. Post them in the classroom “gallery” and build stories related to the images displayed.</p>	<p>Create the right atmosphere in the school to celebrate Peace Day. Transform one part of the school into a garden: “The Garden of Interculturality” (see image 1) Fill it with the photos taken (image 2) and explain the stories.</p>

The aim was for students to share their home culture with others. Our garden’s name, “The Garden of Interculturality”, intended to promote construction of a society based on inclusion, where everyone lives together in harmony (Muñoz, 2000).

The Garden of Interculturality



Peace day



Promoting Intercultural Competence

Tasting the World

This unit was carried out during the second term, to encourage respect, understanding, and empathy. The aim was to gain a respectful attitude towards unknown cultural habits and values. The following activities were suggested:

Warm-up activities	Collaborative task	Individual task	Creative task	Review activity
Assign a different country to each group. Check previous knowledge through quiz test. Look for information about traditional dishes of country assigned.	Cook a recipe from selected country and bring to class. Explain recipes and taste them (see image 4).	Look for information about country assigned, i.e., geography, religion, culture and so on. Share information with other students.	In groups, prepare a radio programme about country. Talk about important facts of each country, play music, and, in the case of Morocco, Rumania, and Chile, interview parents from those countries (see image 5).	Repeat quiz test and compare results.

Students presenting their recipes



Radio programme

Promoting Intercultural Competence



Storytelling

This unit was carried out throughout April and May. Two tales from the Arabic culture were handed to each group. The main criterion in the selection of the texts was their portrayal of other ways of life to develop intercultural awareness for students reading at an intermediate B1 level. The following activities were suggested:

Pre-reading	While reading	Post-reading	Creative Task
List main features of the tales and define moral of the story.	Note main features of characters and the moral of the tale. Note cultural aspects mentioned in the story	Choose a title. Describe characters and setting. Write a summary and its moral. Does it resemble a Spanish tale? Why?	Choose one tale per group and create a comic. Display comics in the “Garden of Interculturality” and present each comic to other classes (see image 6)

Comics displayed in the Garden of Interculturality



The aim of these activities was for students to become aware of cultural differences with the Arabic culture, especially of the difficulties faced by women in this culture.

Results

“The Garden of Interculturality” contributed greatly to intercultural understanding. All students had a positive attitude towards the activity, as it implied learning English through visual and performing arts. The groups with immigrant students took photos from those cultures, and the groups’ visit to the immigrant students’ homes strengthened their relationships.

“Tasting the World” also achieved positive results. The students were excited to become international cooks; they looked forward to explaining their recipes and trying other dishes. They spent extra time together outside the class, which allowed them to create and consolidate bonds within groups. Cooking the dishes readied them for the preparation of the exhibits about those countries, and they participated in the activity with enthusiasm. Finally, the radio broadcast was a success. Having immigrant parents participate in a school activity was a novelty for them, as they had never done so before. This activity made them feel included, and it encouraged them to join in more activities. As a result, over half of Moroccan parents took part in the next school event.

The Storytelling activity was also very positive in that, through the different tales, students developed reading and writing skills, gaining intercultural competence. The aim of the tales was to show the role of women in Arabic countries, and to familiarize students with popular tales from those countries, with the purpose of helping students gain a deeper understanding of other cultures.

To analyse the data from the questionnaire, we divided the results into two parts. On the one hand, the results obtained from national students’ pre- and post-questionnaires were compared; those of the immigrant students’ questionnaires were analyzed separately.

Comparing the results of both questionnaires, items such as 2 and 12 show the same results in the pre- and in the post-questionnaire. Thus, in both questionnaires stereotypes are rejected. Items 1, 3, 4, 7, 8, 9, 13 and 14 achieved positive results in the pre-questionnaire, and they have been even better in the post-questionnaire. Therefore, it can be stated that the intercultural project has a positive influence on the classroom atmosphere. It has become an open, healthy, and tolerant classroom with a positive attitude towards different cultures, and they do not perceive significant differences among national or international students.

Items 5, 6, and 15 showed big differences between the pre- and the post-questionnaire. Thus, the number of students who think Moroccan students have more problems with integration decreased considerably, from a mean of 3.50 in the pre-questionnaire to 2.68 in the post-questionnaire. As for item 6, 86.36% of respondents disagreed that the school promotes activities to develop intercultural in

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the pre-questionnaire. However 100% agreed with it in the post-questionnaire. Lastly, half of the respondents thought that immigration was negative for Spain. However, in the post-questionnaire, 68.18% totally disagreed, 22.72% remained neutral, and only 9.09% agreed with it. This result is a consequence of this project, which has satisfactorily fulfilled our goals. Although the class always showed a positive attitude with no generalised prejudices, they showed little interest towards other cultures and felt that the school did not promote intercultural activities. After this research was conducted, students felt that they had a better understanding of their classmates and other cultures. Moreover, they valued them and showed interest to continue learning.

Pre- and post-questionnaire responses of Spanish students

QUESTIONNAIRE QUESTIONS 1= strongly disagree ... 5= strongly agree	MEAN PRE-QUESTIONNAIRE	MEAN POST-QUESTIONNAIRE	DIFFERENCE
1 Me gusta que haya alumnos de diferentes países en mi clase	3.64	4.64	+1.00
2 Los inmigrantes bajan el nivel académico de la clase	2.27	2.27	0
3 Los inmigrantes aportan riqueza cultural a todos los alumnos	3.45	4.27	+0.82
4 Habiendo inmigrantes en clase, todos aprendemos más	3.41	4.36	+0.95
5 Los alumnos marroquíes muestran más dificultad a la hora de integrarse	3.50	2.68	+0.82
6 El colegio lleva a cabo actividades para aprender y conocer diferentes culturas	2.18	4.91	+2.73
7 Me gusta aprender aspectos culturales diferentes a los míos	4.00	4.82	+0.82
8 Me gusta que en mi grupo de trabajo haya alumnos de otros países	3.82	4.23	+0.41
9 Los alumnos inmigrantes quieren formar parte de nuestro grupo	4.05	4.14	+0.09
10 Las alumnas marroquíes no pueden trabajar en grupos con chicos	3.91	4.55	+0.64
11 En clase han aumentado los conflictos debido a la presencia de inmigrantes	3.00	2.41	-0.59
12 Los alumnos inmigrantes no traen el material escolar a clase	2.59	2.59	0
13 Los alumnos inmigrantes acuden con normalidad fuera del aula a realizar los trabajos de grupo que manda el profesor	3.73	4.32	+0.59
14 Los alumnos inmigrantes pueden ser igual de buenos estudiantes que los demás	4.45	4.50	+0.05
15 La inmigración es negativa para España	3.00	2.00	-1.00

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Pre- and post-questionnaire responses of immigrant students

QUESTIONNAIRE QUESTIONS 1= strongly disagree ... 5= strongly agree	MEAN PRE-QUESTIONNAIRE	MEAN POST-QUESTIONNAIRE	DIFFERENCE
1. Mis compañeros muestran rechazo hacia mí	2.00	1.00	-1.00
2. Me gusta jugar en el patio con mis compañeros	5.00	5.00	0
3. Mis profesores son tolerantes y respetuosos conmigo	5.00	5.00	0
4. Mis compañeros sienten interés por conocer mi cultura	4.00	4.33	+0.33
5. El colegio promueve actividades para dar a conocer diferentes culturas	2.00	5.00	+3.00
6. Siento que puedo ser yo mismo	4.33	5.00	+0.67
7. No me gustan algunos aspectos de la cultura española	1.00	2.00	+1.00
8. No me gustan algunos aspectos de mi cultura	1.00	1.33	+0.33
9. Me cuesta entender las normas del colegio	1.33	1.00	-0.33
10. Tengo las mismas oportunidades de aprender que mis compañeros	5.00	5.00	0
11. Quedo fuera del colegio para realizar los trabajos de grupo que se mandan en clase	2.33	3.67	+1.34
12. Mis padres quieren que aprenda esta nueva cultura y forme parte de ella.	3.67	5.00	+1.33
13. Mis padres participan en las actividades de la comunidad educativa	1.33	4.33	+3.00
14. Tengo miedo a olvidar mi cultura por formar parte de una nueva	3.64	1.00	-2.64

While those items with high scores remain (2, 3, 6, 7, 8, 9, 10, 12), some relevant changes need to be analyzed. Thus, initially, 67% students considered the statement, my classmates reject me, to be false; yet, 100% students considered it false in the post-questionnaire. When asked if their fellows showed interest towards their cultures, the means of participants' responses increased from 2 to 4.33. It seemed as if students discovered things about other cultures that struck their attention at the conclusion of the activities. Perhaps what was lacking prior to the activities was not a

lack of interest, but a lack of knowledge. The students were not aware of other cultures, as quite often they are not really aware of their own.

All respondents agreed that the school promoted activities that developed intercultural competence, around two-thirds of them met outside of school for different school tasks, and a large majority of students seemed to have been able to maintain their sense of identity. Lastly, parent involvement in school events has increased, as shown by their mean responses of 4.33. Activities such as the radio broadcast or the showcase of traditional dishes seem to be effective in making immigrant parents feel included in the school community.

Conclusion

The main objective of this study was to show the usefulness of using storytelling and cross-cultural projects with students to promote a culturally inclusive community. In view of the results, it appears as if students' intercultural communicative competence in English improved significantly. Students not only gained a deeper understanding of different cultural aspects, but their bonds were strengthened as well. Immigrant students also felt their cultures were more valued. As a result, their attitudes and motivation to learn English improved. Becoming engaged in the different tasks made the learning process more fruitful; as they realized their competence in English improved, they were more encouraged to learn. The data demonstrates that the whole school benefited from the methodology developed. Immigrant parents have become more involved in the school, resulting in a more tolerant and open minded school community, and the whole school community has become more aware of intercultural issues that may not have been considered previously. The study shows that by providing the right methodology and appropriate didactic tools, students can become successful, interculturally-competent language learners.

The study was carried out in a secondary school in a particular context, and therefore findings cannot be used to make generalizations. However, this research project highlights the need for implementing intercultural approaches to foreign language learning in educational centres within different contexts to prove its effectiveness.

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Gaming, Second Language Acquisition, and Student-Centered Learning

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This paper focuses on how gaming can both boost language learning proficiency and its contribution to student-centered learning while gaming. Students of courses such as air transport, who might end up working at airports or airlines, must have some knowledge of English for their jobs. In this realm, the study shows how gaming focused on aviation studies has been partially integrated into the educational curriculum of a second-language learning classroom. Findings are based on students' responses to questionnaires distributed at a Czech technical university, focusing on the four basic skills in language learning while gaming, and on the effectiveness of student-centered learning.

Key words: Student-centred learning, relativist culture, uncertainty avoidance

Este artículo se enfoca en cómo el juego puede estimular las competencias en el aprendizaje de idiomas y su contribución al aprendizaje centrado en el estudiante mientras juega. Los estudiantes de cursos como transporte aéreo, que podrían encontrar trabajo en aeropuertos o líneas aéreas deben tener conocimientos de inglés para sus trabajos. En este sentido, el estudio muestra cómo el juego centrado en los estudios de la aviación ha sido parcialmente integrado en el currículo educativo de un aula de aprendizaje de una segunda lengua. Los resultados del estudio provienen de cuestionarios distribuidos en una universidad técnica Checa, y se basan en las cuatro destrezas básicas del aprendizaje de lenguas durante el juego y en la eficacia del aprendizaje centrado en el estudiante.

Palabras clave: Aprendizaje centrado en el estudiante, cultura relativista, prevención de la incertidumbre

The Attraction of Gaming and Student-Centered Learning

The history of gaming is linked with the evolution of the computer, but it was only with the introduction in the 1970s of multiplayer games that players were able to communicate and interact with other gamers in different ways. According to Essential Facts about the Computer and Video Game Industry (2014), gaming is also becoming more acceptable in households, and about 60% of Americans play some sort of video games. About the same percentage of increasingly involved parents believe that they have a positive role in life and learning (Entertainment Software Association, 2014). Elena Malykhina stated that almost 80% of teachers surveyed

have found using video games has improved the performance of low-achieving students (Malykhina, 2014). So, is it possible that something which is entertainment-oriented can also be learning-oriented, and that by gaming players are actually teaching each other and themselves?

With increasing development in teaching technology, there has recently been more discussion on the place of student-centered learning, which contends that students would be more independently active in the learning process if the proper conditions were provided. One way to test this is to examine how students approach learning by seeking out their opinions on the effectiveness of lectures and tutorials or lab exercises. Their responses and recommendations can provide us with interesting feedback that can benefit future gaming scenarios. This was the purpose of the cross-sectional questionnaire consisting of six questions about learning and interaction with their teachers (see Appendix) distributed to 250 students from five faculties from the first to the fifth year of study at a technical university in the Czech Republic.

Results

Over the years, new approaches to education and teaching models have been developed to improve presentations and interaction in the classroom. Students' reflections on the aforementioned are summarized below.

Students' reactions when not understanding (large group)	
<i>When a lecture is not clear, what do you do?</i>	Responses
Ask the lecturer to explain	70
Ask another student for help	154
Forget about it	10
Find the answer on-line	46
Students' reactions when not understanding (small group)	
<i>When a tutorial topic isn't clear, what do you do?</i>	Responses
Ask the teacher to explain	192
Ask another student for help	84
Forget about it	6
Find the answer on-line	20
Preferred way of study	
<i>What is your preferred way of study?</i>	Responses
Going to lectures	90
Going to lab exercises or tutorials	130
Doing on research	50
Learning on-line	46
Appeal of the lessons	
<i>How would you describe your lessons?</i>	Responses
Most of them are interesting	100

They are sometimes interesting	132
Most of them are boring	8
Suggestions for lessons	
<i>How could lessons be more interesting?</i>	<i>Responses</i>
More student/teacher interaction	82
More visuals/on-line support	74
Better prepared teachers	50
It really depends on me	48
Less class time/more student-centered activities	40
Office hour visits	
<i>Do you go to consultation hours?</i>	<i>Responses</i>
Yes	66
No	178

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you don’t understand a teacher during a lecture?”, twice as many students stated they would rather ask another student than ask the lecturer in front of the larger group. Some of the reasons given were that students don’t want to stand out in a large gathering scenario (larger than 200 students in this case). Part of the reason for their responses might also be that, according to Hofstede among other sociologists, Czechs have been perceived as having a highly relativist culture, meaning that while they are mostly skeptical about absolute answers in life, they also score relatively high in respect for authority (Landry & Landryova, 2016). Similarly, when referring to a similar situation, but in a smaller room with smaller tutorial groups (15-20), more than twice the students would ask the teacher.

Students appeared to prefer the traditional way of learning through lectures, lab exercises, or tutorials, to individual study; yet, about one third of the students would also prefer to do their own research or learn on-line.

In response to a question on the appeal of the lessons, most respondents found them interesting. According to Hofstede (Landry & Landryova, 2016), most Czechs are wary of situations or organized activities which are not clear; moreover, the culture is much less individualistic than other cultures promoting student-centered learning.

Despite a majority of students finding lessons interesting, suggestions were made to make lessons more attractive and/or effective. Most students urged more teacher-student interaction, more on-line support and better prepared teachers in their responses.

Despite the fact that consultation hours are provided to individually aid students who seek further explanation or guidance, most students don’t visit teachers during office hours. Most students taking advantage of instructors’ office hours are mostly post-graduate students wishing to discuss their dissertation work, theses, and projects individually with a supervising teacher.

Overall, it can be said that most students do not seem to take advantage of more in-depth study opportunities of a subject; it also seems that most students are generally satisfied with the traditional form of learning in a classroom or lecture hall. In regards to their doubts, most students would prefer to seek information from another student rather than consult a teacher. This may be due to Hofstede's mentioned contention that Czechs are only moderately individualistic but, more importantly, obtain a high score in uncertainty avoidance. Therefore, it seems as if any attempt at introducing a gaming scenario in the classroom should not be aimed at replacing a lesson, but to be used to supplement and enhance the teaching process.

Gaming and Student-Centered Learning: A Practical Example

For about 20 years, the Institute of Transport of the VŠB-Technical University of Ostrava has provided instruction focused on specialized English for the Air Transport subject. To help those possibly seeking to be pilots or flight controllers, it is possible to partially supplement lessons with gaming software, such as one variant of an Air Traffic Controller game. In this game, the teacher downloads a game focused on Instrument Flying Rule conditions and warns students that safety is of the utmost consideration and that correspondence should be standardized and clear. Students were also reminded that both controllers and pilots are working together as a team, but in the ultimate situation the final decision falls on the pilot. The game was set up in 30-minute blocks as part of a lesson four times in a month, which regularly allowed both the teacher and students to check for those common human communication errors that result in most airplane accidents, i.e., between pilots and air traffic control, in written and spoken form, mostly involving common “hearback” and “readback” errors. To deal with accompanying complications such as noise, distraction or workload, references were made to books by (Baron, 2014) and (Ferris, 2013). It was during this gaming activity that participants recorded their responses about their learning process.

Listening

The listening component of the game involved more teacher intervention than for the rest of the skills. Although the readability of the frequency was constant within one or two classrooms, similarities between certain words such as “want” and “won't” (it is recommended to use “will not”) and “lose” and “loose” caused some problems. It was also noticed that students had problems recognizing some phrasal verbs not that common in aviation terminology, such as “run up” (warm up an engine), confusing “push up” and “pull up” (meaning to pull the throttle towards oneself after landing), and “go ahead”, meaning to speak and not to move forward. Other findings included leaving out of prepositions, such as in “Hold short (of) runway 04”, and “according (to) weather conditions”, or hearing “cleared to take-off” instead of “cleared for take-off”. A possible explanation for this can be found in

a University of Southern Bohemia study, citing examples of difficulties native speakers of Czech sometimes have in catching small connection words and prepositions, due to inflections in their own language (Millan, 2011).

Reading

Students can practice the reading aspect of language learning while gaming largely through perusing introductory instructions and being informed of what to do next when moving on to higher levels of advancement. It was precisely both during the listening and reading parts of the activity that the students said they learned the most. Among the new vocabulary gained were words such as “galley” and “fume”, and synonyms such as “orbit” instead of “circuit”, “adverse” instead of “bad”, “fly-by-wire” instead of “electronic”, “furnish” instead of “equip” or “supply”, and some new terms such as “dead reckoning”, “lean fuel mixture”, and “to bleed air”. It should also be noted that there was some confusion with aviation terminology when coming upon words with multiple definitions, such as “pitch” (the longitudinal movement of an aircraft or the position of the propeller), “hold” (cargo space, or to stay in the same position), “flare” (a signal gun or the approach angle of landing) and “roll” (moving on the runway before and after a flight or the banking movement of an aircraft).

Writing

Data links, with which some standard messages can be automatically sent or created, are becoming more and more used as a safeguard against verbal communication loss in real aviation situations. Similarly, student gamers are periodically required to contact each other electronically depending on the game used, and write in instructions or responses. Most of these tasks required short responses and most spelling errors (mostly spotted by the teacher again) were connected to mixing up similar words such as “except” for “expect”, “sealing” for “ceiling” (the height of the clouds), “altitude” (flight level) for “attitude” (the airplane’s position), “circle” instead of “circuit”, and “breaking” instead of “braking”. Other errors reflecting the difficulties of the non-phonetics of the English language and what students are used to hearing were the misspellings of “height”, “weighth”, “wind sheer”, “fuel reminder”, “maintainance”, “intension” and “misfiring”, and using “advice” for “advise”. “Wilco”, meaning “I will comply”, was spelled “Willco”, and the message transmitted when a plane is lost from the controller’s screen for more than thirty minutes “INCERFA” was written “UNCERFA” (probably a mix-up with the word uncertainty).

Speaking

Examples of spoken mistakes uncovered were the use of “period” instead of “decimal” in giving as frequency or QNH reading; “inbound” instead of “outbound”; confusing “ascend” with “descend”; not announcing a fuel emergency; using past participles instead of simple continuous forms such as “passed” instead of

“passing”; telling a pilot “to turn right” instead of “to turn left”; using a simple present statement (“turns left”) instead of the imperative form (“turn left”); and using “nine” instead of the standardized aviation appellation “niner”. Also, most students used the standard pronunciation of “three” and “thousand” when they should be the standard aviation pronunciation “tree” and “thousand”. Despite this, students were also relatively good in spotting when non-standard phraseology was not used. They pointed out the misuse of the term “alright” instead of using proper terms such as “roger” or “affirm”. They also spotted a controller using “forget it” instead of “disregard”. Overall, the most common errors detected by both the teacher and students were confusions due to call signs, pilot expectations and frequency changes, resulting in such things as altitude deviations, less than standard separation, giving the wrong aircraft accepted clearance, operational errors, and heading and track deviations. Interestingly, students were more amenable to take correction from the teacher in most cases, and from other students, when errors did not involve phrases but numbers such as those used for flight levels, airspeed and headings. Only once or twice in four classroom periods did students catch their own mistakes and correct themselves without prompting from another student or the teacher. Some students stated it is better to do this type of activity with people who share the same first language; they also mentioned that they had more difficulties in understanding when exposed to specific dialects from around the world while listening to recordings from various airports or in-flight recordings. Some sought the teacher out to verify the pronunciation of words pronounced differently in American and British English such as “direct” or “via”. An example of a completed log from one session, comparing the contributions and observations of both the teacher and the students in pointing out errors is presented below.

Error roll (Recorded February 1, 2017)

Type of error	Teacher	Other Students	Student Him/Herself
<i>Readback errors</i>			
Similar call sign (3 times)	X (3 times)	X (2 times)	-
Wrong heading	X	-	-
“Cleared to” instead of “for”	X	-	-
Saying “inbound” and not “outbound”	X	X	X
Saying “want” instead of “will not”	-	X	-
“no” v “negative”	X	-	-
<i>Hearback errors</i>			
Wrong runway in use	X	-	X
Wrong altimeter setting	X	-	-
Wrong airspeed for separation	X	X	-
Using “nine” incorrectly	-	X	-

Type of error	Teacher	Other Students	Student Him/Herself
Giving the wrong heading	X	-	-
Using “alright” and not “disregard”	X	X	-
Giving the wrong flight level	X	-	-
(via)	-	(X)	-
<i>New vocabulary</i>			
“fly-by-wire”, “furnish”, “flare”, “to bleed”	-	-	-
<i>Spelling mistakes</i>			
“Heigth”, “maintainance”, “circle” v “circuit”	X	-	-

As can be seen, all three target groups contributed to the exercise in various ways. The gaming exercise was repeated with slight variations three more times over a month with similar findings. Although playing a somewhat subordinating role in trying to test student-centered learning, the teacher, who most often spotted errors the students didn't, mostly waited until after the activity was completed to communicate his findings. In contrast, the participating or observing students usually spoke up immediately when detecting something wrong. Allowing students to rely on themselves seemed to have a role in enhancing learning in the classroom and making it more fun; notwithstanding the facilitating role of the teacher, students mostly tended to defer to his decisions in the long run.

Conclusion

Improving learners' proficiency in a foreign language may depend on how much time is spent practicing the language online. And it mostly depends on whether students spend time conjuring spells, exterminating virtual enemies, or directly or indirectly learning how an engine works, using a mouse to place themselves behind a cockpit control column.

As the questionnaire on student-centered learning indicated, due to personal and cultural reasons there isn't a great call for change in the teaching structure in the Czech Republic. However, as also noted, students believe there is still room for improvement. In the gaming exercise focused on aviation, a teacher can enhance a lesson from time to time by stepping back and allowing students to reinforce and clarify responses and find the answers themselves. The game also gives them a chance to feel more comfortable and confident in second-language speaking activities, which can create momentum to promote student-oriented learning in and outside the classroom. Lastly, the game allows the teacher and students to be guides in the learning process, as there are no standard, corrective measures when playing games outside the classroom in a second language. This can prevent mistakes from being repeated and reinforced.

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Appendix - Questionnaire on Student-Centered Learning

1 What do you do when you don't understand a teacher during a lecture (with a large student group)?

- a) ask him/her to explain
- b) ask another student for help
- c) forget about it
- d) find the answer on-line

Other (please explain): _____

If not, why don't you ask the teacher for help? _____

2 What do you do when you don't understand a teacher during a tutorial/lab exercise? (with a smaller group)?

- a) ask him/her to explain
- b) ask another student for help
- c) forget about it
- d) find the answer on-line

Other (please explain): _____

If not, why don't you ask the teacher for help? _____

3 What is the best form of learning for you?

- a) going to lectures
- b) going to tutorials/lab exercises
- c) doing the readings/research myself
- d) learning on-line

Other (please explain): _____

4 What do you generally think about the quality of university lectures/tutorials/lab exercises?

- a) most of them are interesting
- b) they are sometimes interesting
- c) most of them are boring

If c) please explain _____

5 How to make university lessons more interesting for you?

- a) more student/teacher interaction
- b) more visuals/on-line support
- c) better prepared teachers
- d) it really depends on me
- e) less class time and more student-centred activities/assignments

Other (please explain): _____

6 Do you ever visit teachers during their consulting hours? Yes No

If yes, why? _____

If no, why? _____

Lengua, Cultura, e Identidad en la Disciplina de Lengua Materna en Galicia

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Estudiamos los conceptos de lengua, cultura e identidad en algunos manuales de Lengua Española como lengua materna en el último año de bachillerato o curso preuniversitario en Galicia, España. Previamente fijamos los conceptos fundamentales, destacando la implicación que cada acercamiento teórico tiene en la docencia de lenguas.

Palabras clave: Lengua, cultura, identidad, lengua materna, estudios pre-universitarios

We study the concepts of language, culture and identity in some Spanish language manuals as mother tongue in the last year of high school or pre-university course in Galicia, Spain. Previously we fixed the fundamental concepts, highlighting the implication that each theoretical approach has on the teaching of languages.

Keywords: Language, culture, identity, mother tongue, pre-university studies

Introducción

El título del Seminario Internacional que celebramos, “Lengua, Cultura e Identidad” contribuye una vez más a poner de relieve la conexión que habitualmente se establece entre estas tres realidades. Y mucho nos tememos que la posible vinculación que se establece entre ellas se realiza de modo axiomático, estableciendo casi siempre un punto de partida incuestionado e incuestionable para la realización de trabajos vinculados (aunque no exclusivamente) al ámbito de la lingüística aplicada a la enseñanza de lenguas. Que sepamos, las investigaciones aplicadas siempre se han referido a la enseñanza de segundas lenguas y lenguas extranjeras. En este caso pretendemos fijar estas cuestiones para poder aplicarlas posteriormente a la enseñanza-aprendizaje de la lengua materna.

Por más que se hayan usado, no siempre sabemos con certeza qué queremos decir cuando empleamos los términos lengua, cultura e identidad. Creemos que es fundamental, sobre todo, delimitar estas dos últimas, ajenas a nuestra formación de lingüistas, en la confianza de que será más fácil ponernos de acuerdo en qué entendemos por lengua y cuáles son las repercusiones que ello habrá de tener en la enseñanza-aprendizaje de lenguas.

Concepto de Identidad

Sea lo que este concepto signifique, se aplica, al menos, a dos realidades diferentes (a lo mejor, ni eso, sino a dos caras de una misma realidad), una psicológica o individual y otra social. No pretendemos revisar las diferentes acepciones que en ambos campos de la realidad humana adquiere este término, ni tampoco los subtipos de cada una de las identidades (por ejemplo, dentro de la identidad social podríamos distinguir la cultural, la étnica, la religiosa, la laboral, la nacional...), pero hay, en términos generales, dos grandes enfoques, uno que se podría denominar esencialista o primordialista, que defiende la existencia de una identidad (tanto individual como social) permanente, inmutable o más o menos estable, y otro enfoque, el denominado constructivista, que defiende la identidad como algo adquirido, cambiante, no esencial, aprendido y desaprendido, enfatizable y desenfanzable, circunstancial a la existencia humana tanto individual como colectiva.

Como es conocido, destaca por su importancia la teoría de la identidad social de Tajfel (1981), cuyo desarrollo posterior es la teoría de la auto-categorización (Hogg, 1992). A partir de ellos, la psicología social define la identidad colectiva como el concepto que los individuos tenemos de nosotros mismos que deriva del conocimiento de nuestra calidad de miembros de grupos. En la línea de la auto-categorización, Sztajnszrajber describe la identidad psicológica o individual y la colectiva como un discurso creado por un individuo o un grupo, en contraste y en confrontación con los otros individuos y grupos sociales. Vamos a detenernos únicamente en cuestiones de identidad colectiva y su conexión con la lengua.

El carácter de contraste es fundamental. Frente a los interaccionistas (subgrupo de los constructivistas) que establecen la identidad grupal como una construcción negociada entre individuos, los constructivistas optan por una dimensión más genérica en la que el discurso identitario se construye no sobre la base de comportamientos individuales, sino de los comportamientos colectivos y en el que se pueden establecer categorías identitarias, normalizaciones intersubjetivas, conductas de grupo, etc., en constante contraste con las de otros grupos.

Algo indiscutible es que la mayor parte de la conducta humana es conducta lingüística. Nos sentimos pertenecientes a un grupo o a muchos grupos (sociales, lingüísticos, etc.) por la similitud de conductas con otros individuos o, quizá mejor, por el contraste con aquellos que pasamos a considerar pertenecientes a otro grupo. No podemos observar el cerebro de un individuo, pero sí lo que hace. Y, entre todo lo que hace, observamos y percibimos su conducta lingüística: observamos y percibimos sus “actos de habla” y el uso que realiza de los constituyentes lingüísticos (fonemas, léxico, sintaxis...) y sentimos esos actos de habla como propios o ajenos, es decir, nos sentimos identificados con ciertos usos (no lenguas, usos) que nos integran en un grupo social determinado, en una identidad colectiva geográfica o social. Es verdad que los usos lingüísticos nos identifican como pertenecientes al grupo lingüístico que los emplea (diatópico o diastrático), pero también a la comunidad política y/o nacional que la emplee. Seguro que no es el único marcador

discursivo de nuestra identidad política, pero es uno de ellos; no me detengo a valorar ahora si es el rasgo identitario más marcado de nación, patria o comunidad política, pero sin duda es uno de los más destacados.

Concepto de Lengua

El otro polo de la ecuación es el de la lengua. Tampoco encontraremos aquí una única acepción universalmente aceptada. Quizá haya que empezar por resaltar que todas las aproximaciones al concepto de lengua son en mayor o menor medida de carácter metafórico o imaginario. Así, en la tradición estructuralista, la lengua es concebida como sistema o código en el que cada uno de sus constituyentes adquiere su valor o significación en contraste con los demás miembros de su mismo sistema o subsistema. Coherentemente con ello, aprender o estudiar el sistema, el código, vendría a significar aprender la lengua. Manifestación de la lengua sería el habla o “parole”, ámbito de estudio de la lengua externa que puede someterse a estudios paramétricos más o menos empíricos.

Sin embargo, el desarrollo de la lingüística de las últimas décadas ha desbordado semejante descripción dando paso al estudio de fenómenos no contemplados en la descripción del sistema, como los actos de habla y las implicaciones cognitivas de hablantes y oyentes en los discursos. Tal y como señala Bernárdez (2001: p.1):

Hoy día muchos investigadores adoptan una posición de la índole lúcidamente desarrollada por David Lewis, quien define una lengua como un emparejamiento de oraciones y significados (...) de un rango infinito, que la lengua es “utilizada por una población” cuando se dan ciertas regularidades “en cuanto a las acciones o las creencias” en esa población con respecto a la lengua, regularidades fundamentadas en un interés por la comunicación

Esta concepción de la lengua exteriorizada vendría a suponer la colección o suma de todas las actuaciones lingüísticas individuales chomskianas y la gramática consistiría en la descripción de las actuaciones reales o potenciales. Actualmente la tendencia metafórica tiende a vincular la descripción de la lengua con los parámetros de ciencias que actúan como referentes, como son la biología o el cálculo matemático. Así lo recoge Bernárdez (2001: p.7): (...)

los miembros de una población lingüística, de una comunidad lingüística, desarrollan una lengua-I básicamente común debido a que el conjunto de las enaciones de toda la comunidad conforma la arquitectura cerebral encargada del lenguaje. La lengua-I sería, en cierto sentido y para retomar los términos de Chomsky, un epifenómeno de la lengua-E. Pero sigue habiendo problemas. Tenemos un principio que parece funcionar en el nivel cognitivo e incluso más allá, que sirve para relacionar adecuadamente lengua-I y lengua-E, pero ¿hemos conseguido definir lengua-E? Aquí va una primera aproximación: Una lengua es el conjunto de enaciones lingüísticas de un conjunto de individuos.

Enacción es un término que Bernárdez toma de la biología: se trata de acciones del individuo exteriorizadas y percibidas por otros individuos, quienes, a su vez, reaccionan con otras enacciones. El cruce de conductas lingüísticas influye mutuamente no sólo en las conductas de los individuos sino también en sus propias producciones lingüísticas, en la imitación y/o corrección de los elementos fonéticos, morfosintácticos, semánticos, etc. En definitiva, lengua sería la abstracción que vendría a recoger lo que de común tienen todos los potenciales discursos emitidos por los hablantes de una comunidad que se comunican sin aprendizaje previo.

Podemos hablar, pues, de dos grandes enfoques del concepto de lengua, la lengua como sistema y lo que se ha dado en denominar, la lengua en uso y ambos, no contradictorios, sino complementarios, con importantes implicaciones en el ámbito de la enseñanza.

El concepto de lengua como sistema, unido a la visión conductista del aprendizaje todavía está presente en nuestros manuales de enseñanza: conocer el sistema de la lengua y repetir hasta memorizar ciertas estructuras todavía forma parte de los métodos que se siguen tanto en la enseñanza aprendizaje de L1 como de L2. El estudio de la lengua en uso, en contexto, ha potenciado disciplinas como la lingüística del texto, la pragmática o el análisis del discurso. El enfoque didáctico de las lenguas se ha orientado hacia metodologías comunicativas en las que los actos de habla con sus contextos, intenciones comunicativas y las recepciones han sustituido al estudio de oraciones y significados derivados del conocimiento de la estructura. Simultáneamente surge la preocupación por dotar a los aprendices de lenguas de competencias antes no tenidas en cuenta, como la sociocultural o la pragmática.

Concepto de Cultura

También aquí nos encontramos ante un concepto, el de cultura¹, que ha sido abordado desde muy diversos puntos de vista. Una consideración filosófica abundará en la diferenciación entre naturaleza y fenómeno cultural como creación humana; un acercamiento antropológico y/o etnográfico enfatizará lo cultural como una creación propia de una comunidad diferenciada de la de otras comunidades, un acercamiento este, que admite enfoques evolucionistas que explican la cultura como un proceso superior de adaptación de cada comunidad humana al ecosistema que la rodea, enfoque de raigambre materialista y biologista, o un enfoque más ideacional o cognitivo que considera la cultura como “un sistema de normas que rigen y organizan a los miembros frente a otros miembros y frente al mundo” (Keesing, 1993, p. 33)

Harari da un paso más y considera la cultura como una red de instintos artificiales, es decir, defiende una hibridación entre naturaleza y cultura ya que los

¹ Prescindimos, por considerarlos incluidos en los términos que vamos a manejar, de las diferencias estudiadas por diversos autores entre “Cultura con Mayúscula y minúscula,” “Cultura VS kultura,” “Cultura popular”, etc.

constructos, mitos y ficciones creados por los hombres y perfeccionados a medida que las sociedades se volvían más complejas han pasado de una generación a otra de modo automático y casi desde el nacimiento nos obliga a comportarnos de determinada manera. (Harari, 2015, p. 185). Estos instintos artificiales, considerados antes inmutables y característicos de cada sociedad, hoy son vistos en flujo o cambio constante en interacción con otras culturas.

Con la aparición de análisis post-estructurales, la cultura vendría a ser el conjunto de “textos” (de relatos, de discursos) interpretativos. Fenómenos colaterales y muy interesantes y que pueden tener una vinculación muy directa con la enseñanza y transmisión de la cultura (y de las lenguas) serían cuestiones como el relativismo cultural y su confrontación ética con un racionalismo universal, la etnicidad de la cultura (o el énfasis en lo diferenciador y “exótico”), o el estudio de la politización de la cultura que suele buscar una homogeneización cultural hacia dentro con la búsqueda del otro del que diferenciarse y al que enfrentarse, o la cultura como identidad corporativa, comercial, etc., etc.

Sea lo que fuere, asistimos a un mundo cada vez más interconectado que ha dado ya lugar a fenómenos culturales locales. Por ello hay dificultades a la hora de identificar sociedades y culturas pues aquellas se ven entrecruzadas por isoglosas antes no manejadas en este ámbito: miembros de diferentes sociedades, con lenguas distintas, que comparten muchísimas pautas culturales y son más semejantes entre sí que con relación a muchos de sus coterráneos con los que comparten idioma pero no referencias culturales, por ejemplo.

La moderna pedagogía lingüística habla de la competencia sociocultural, multicultural, intercultural como uno de los estándares de aprendizaje en un curso de idiomas. Muchos incluyen esta competencia dentro de la comunicativa, otros dentro de la discursiva o de la sociolingüística y otros como una competencia aislada, con entidad propia (Van Ek, 1986), pero, en todo caso, dentro del diseño curricular, (el Instituto Cervantes, por ejemplo). En cambio, el Marco Común Europeo de Referencia para las Lenguas, editado por el Consejo de Europa (2002 en su versión española) considera este tipo de competencias o conocimientos fuera del ámbito estrictamente lingüístico o del estudio de las lenguas: formaría parte de la instrucción general que toda persona debe aportar cuando se enfrenta al estudio de una L2 o LE. Aun así, le confiere mucha importancia y aconseja tratar diferentes áreas temáticas como la vida cotidiana, las condiciones de vida, las relaciones personales, los valores, creencias y actitudes, el lenguaje corporal, las convenciones sociales y los comportamientos rituales, y destaca la importancia de estudiar los fenómenos léxicos, conversacionales y gestuales de la lengua objeto de estudio.

Hace ya tiempo que venimos defendiendo la idoneidad de centrarse en aspectos culturales concretos a los que denominamos “culturemas” y que serán compartidos o no por miembros de una comunidad que posee la misma o mismas lenguas y por aquellos otros de una comunidad diferente con otras lenguas.

En definitiva, lengua como código y lengua en uso, identidad como constructo y cultuemas, también construidos. Con estas tres herramientas nos acercaremos para analizar algunos manuales de bachillerato de lengua española/castellana en Galicia.

Concepción de Lengua en el Currículo de Lengua Castellana y Literatura en el Bachillerato en Galicia

La legislación establece cuatro bloques de contenidos: comunicación oral, comunicación escrita, conocimiento de la lengua (con manifestación explícita de alejarse de la pretensión de utilizar los contenidos lingüísticos como un fin en sí mismos) y educación literaria, en la que se establece un doble objetivo, el proceso de formación lectora y el conocimiento de obras y autores representativos de los siglos XX y XXI en español.

La concepción preferente de lengua en uso provoca que de los manuales consultados solo dos opten por definir lengua de un modo muy deudor del estructuralismo; por ejemplo, Boyano et al (2015, p. 11): “código formal integrado por signos lingüísticos que se combinan entre sí conforme a unas reglas gramaticales, fonológicas, entre otras. Se trata de un código común a todos los hablantes de una comunidad”. El resto de los manuales o hablan del lenguaje como facultad humana o se refieren a la lengua como “forma humana no instintiva de comunicar ideas, emociones y deseos por medio de símbolos” (Martí et al, 2015, p. 13) o “instrumento de comunicación verbal” (Jiménez García Brazales & Nicolás Vicioso, 2016, p. 8). Se evita en la mayoría de los manuales la visión metafórica de “sistema”, “código” e imágenes similares. La lengua aparece, sí, como un conjunto potencial de discursos y textos.

Los modelos textuales propuestos son, casi en su totalidad, peninsulares. A modo de ejemplo: en los bloques lingüísticos (excepto en la lección del español de América), en el manual de la editorial Oxford, de un total de 40 textos, sólo 5 pertenecen a autores latinoamericanos. La literatura estudiada es la peninsular en español. Se menciona en ocasiones la existencia de un “boom” de literaturas en lenguas “autónomas” desde 1975 (aunque, en algún caso, se señala inmediatamente que se traducen al castellano). La guerra civil (1936-1939) y la muerte de Franco (1975) son los hitos históricos que ayudan (junto con los tres grandes géneros, la prosa, la poesía y el teatro) a organizar los movimientos y autores estudiados.

Identidad y Cultura. Su Relación con la Lengua

Podemos establecer una serie de rasgos deducidos de la lectura y que contribuyen a crear el discurso identitario que los autores quieren compartir con los destinatarios. No olvidemos que los autores se dirigen a un destinatario que recibe el mensaje en inferioridad. Es un destinatario dispuesto a aceptar y asumir los discursos. De ahí la importancia de los discursos explícitos, pero también de los implícitos:

- La identidad colectiva que prevalece es la española, la de pertenencia a España. La lengua estudiada es la variedad estándar peninsular de origen

castellano central (con referencias en ocasiones algo detalladas de modo teórico a las variantes diatópicas en las distintas zonas peninsulares y en América). La literatura es la peninsular del S.XX y XXI escrita en español y un capítulo dedicado a la literatura “hispanoamericana” desde el modernismo a nuestros días.

- El discurso identitario peninsular tiene como ejes vertebradores la lengua, la literatura en la misma lengua compartida y la pertenencia a una unidad política que se resalta muy a menudo para contextualizar fenómenos sociolingüísticos o literarios.
- La vinculación de los pueblos latinoamericanos y España se establece a través de un pasado común (la Corona, el Imperio, etc.) y, sobre todo, a través de la lengua: “nuestra lengua”, “el español en el mundo”. Es verdad que, excepto matices a la hora de hablar de variedades geográficas de la lengua, Latinoamérica se ve como un todo, como una unidad, con un discurso simplificador quizá obligado por lo amplio del temario y la edad de los receptores.
- Desde un punto de vista ideológico, se transmite activamente el discurso oficial peninsular: Reino constitucional, democracia parlamentaria, pertenencia a la UE, etc. Se silencian tensiones territoriales o cualquier realidad conflictiva.
- Como rasgo identitario quizá podríamos señalar una tendencia a la uniformidad: excepto en dos fotografías de sendos manuales, todas las personas, normalmente jóvenes que ilustran los materiales escolares son blancos y pertenecientes a una clase media-alta. Las fotos dedicadas a Latinoamérica inciden en lo exótico o indígena.

En definitiva, podemos establecer una identidad española y otra, muy próxima, hispanoamericana. La primera, basada en la pertenencia a una entidad política común y ambas, configuradas por el empleo de una lengua común y por la existencia de un pasado histórico compartido. La existencia de marcadores no discursivos, como pueden ser las fotografías, transmiten, en el caso español, una idea de pertenencia a un grupo blanco, urbano de clase media alta y altamente desarrollado y tecnificado (medios de transporte como metro, uso de nuevas tecnologías, móviles, etc.)

Lengua y Cultura

En el estudio de la lengua materna y su literatura nos encontramos con referentes culturales (culturemas) muy claros y delimitados y, en cambio, están ausentes de modo explícito (pero no implícito) aquellos otros que encontramos en la enseñanza de una segunda lengua. Señalamos como los más significativos que están explícitos los datos o conocimientos sobre la historia, geografía, gobierno y política españolas y latinoamericanas, (si bien, estas abordadas de modo global y unitario) y las producciones culturales literarias y de otras artes vinculadas por movimientos o

escuelas (pintura, cine y música fundamentalmente). En estos culturemas hay una relación interdependiente con la lengua.

Los culturemas implícitos son los que deducimos en su mayor parte de las fotografías e ilustraciones presentes en los libros. Son aquellos que hacen referencia a comportamientos socioculturales y condiciones de vida: jóvenes blancos en su mayoría, ambiente urbano y escolar, clase media-media alta (por las ropas o por actividades como conciertos, excursiones de camping, etc.) y ausencia de rasgos culturales marcados (campesinado, clase obrera, velos, pobreza indumentaria, signos de exclusión, manifestaciones o cualquier tipo de conflicto, etc.)

Lengua en uso, identidad española e hispanoamericana y cultura urbana, occidental y cosmopolita. Así terminan nuestros estudiantes su formación preuniversitaria.

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La Etnicidad en los Manuales de ELE: Tres Casos Concretos

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The aim of this article is to analyze if there is a verbal or graphical representation of ethnic diversity in a specific number of manuals of Spanish as a Foreign Language that portrays the cultural reality of Spanish-speaking countries or that at least presents an inclusive perspective for the addressees.

Keywords: Ethnicity, culture, Spanish as a Foreign Language, manuals, teaching

El propósito de este artículo es analizar si existe, verbal o gráficamente, una representación de diversidad étnica en una serie concreta de manuales de Español como Lengua Extranjera, que refleje la realidad cultural de los países de habla hispana, o que al menos presente una perspectiva inclusiva con sus destinatarios.

Palabras clave: Etnicidad, cultura, ELE, manuales, enseñanza

Introducción

En el proceso de enseñanza de una lengua se transmite, explícita e implícitamente, información sobre la comunidad a que pertenece esa lengua, que tiene que ver con quiénes son sus hablantes, cuáles sus costumbres y su modo de vida, y qué manifestaciones culturales, en sentido amplio, les son propias. La lengua española, dada su extensión geográfica y su cantidad de hablantes, se manifiesta en diferentes variedades dialectales (con sus estándares cultos propios) y se encuentra en situaciones sociolingüísticas variadas. El español convive, en muchos casos, con otras lenguas (no siempre minorizadas, aunque es el caso más frecuente) con las que, en mayor o menor medida, mantiene relaciones de influencia mutua. Por la misma razón, la lengua pertenece a una comunidad que podemos calificar como muy diversa.

Por nuestra experiencia como docentes tenemos la impresión de que, a pesar de lo que acabamos de decir, los manuales de Español como Lengua Extranjera (ELE) que se utilizan en España presentan una sociedad y un modelo de lengua compactos y homogéneos (incluso tomando como referencia solo la Península). Somos conscientes de que en la enseñanza de las lenguas resulta imprescindible adoptar en cierta medida lo que Lyons (1984, p. 1.6) llamó “la ficción de la homogeneidad”, pero sospechamos que en los manuales al uso esta tendencia oculta la variabilidad

real de la lengua y la diversidad sociocultural de su comunidad hablante. Nos proponemos comprobar si esto es cierto y hasta qué punto lo es. Para ello, nos centraremos en estudiar la etnicidad en una muestra concreta de manuales de ELE.

En primer lugar, aclararemos en qué sentido vamos a utilizar los términos “étnico” y “etnicidad”; a continuación, presentaremos los manuales analizados y haremos una descripción general en la que compararemos su estructura externa; finalmente, estudiaremos las manifestaciones de etnicidad que encontremos y comprobaremos si existe un tratamiento específico y diferente en cada manual.

Etnicidad como Construcción Cultural

En la lengua no especializada se suelen utilizar el término “etnia” y sus derivados como sinónimos o cuasi sinónimos (eufemísticos) de la palabra “raza” (con las connotaciones biológicas propias de esta). También es común el uso de estos términos para referirse de manera general a lo que podríamos llamar “el otro”. Este uso es muy interesante porque revela una concepción de la sociedad donde “lo nuestro” es el patrón de lo que debe ser y constituye la normalidad y lo otro es una variación o una rareza¹. Veremos después cómo este tipo de concepción sostiene la visión del mundo hispanohablante que nuestros manuales presentan.

Modernamente, la etnicidad, lejos de referirse (únicamente) a características biológicas, es un concepto que se asocia a otros como cultura, pueblo y nación². Ciertamente es que, como hemos dicho, en ciertos ámbitos se usa “etnia” como eufemismo por “raza”, pero el uso que se suele hacer del término en la antropología moderna muestra que la sustitución de un término por otro tiene sentido si es conceptual y no solo léxica, ya que la idea de etnicidad centra más el foco en las cuestiones culturales que en las biológicas. En este sentido, Barañano Cid (2010, p. 99), citando a Chebel D’Appollonia (1998) afirma:

Tras la Segunda Guerra Mundial muchos antropólogos sustituyeron el concepto de raza por el de etnia como criterio de categorización social e identificación colectiva, pues hablamos de una construcción cultural más que de una realidad biológica. [...]

La etnicidad, en aumento con la universalización cultural, es un tipo de identificación colectiva y, por tanto, una forma de definir social y simbólicamente al grupo y a su espacio

¹ De este modo, el término se usa con el significado aproximado de “exótico”. El hecho de que podamos definir el sushi o el mole como comida étnica pero difícilmente le apliquemos ese adjetivo al lacón con grelos o al botillo, a pesar de que, “stricto sensu”, les correspondería, es prueba de ello.

² La definición de “étnico” que recoge el DRAE es “Perteneiente o relativo a una nación, raza o etnia”; “etnia” es la “Comunidad humana definida por afinidades raciales, lingüísticas, culturales, etc.”.

Con todo, no es razonable ignorar totalmente las cuestiones biológicas en la definición de la etnicidad, ya que, como señala Ortiz Contreras³ (2004, p. 44),

Si bien, hoy día las comprobaciones científicas desde las ciencias sociales y biológicas han desacreditado vastamente una noción objetiva de raza, no es cierto que en la práctica esta noción haya desaparecido; en la actualidad sigue siendo uno de los factores primordiales de identidades sociales.

En el sentido en el que utilizaremos el término, las manifestaciones de lo étnico recogen aspectos culturales tanto referentes a lo que se suele llamar “Cultura con mayúscula” como a costumbres, festejos, religión, gastronomía, vestimentas, etc.

Al decir, por lo tanto, que vamos a analizar la etnicidad, lo que nos proponemos es estudiar la manifestación de diversidad étnica en los manuales de ELE seleccionados, a través tanto de muestras verbales como gráficas. Prestaremos atención tanto a los temas y personajes sobre los que se trata en los manuales como a las ilustraciones y a los ejemplos (de qué y de quién se habla cuando se trata de cultura y costumbres, pero también qué tipos de personas figuran en las fotos y en las ilustraciones...) y de ello podremos deducir qué idea de “lo nuestro” se difunde a través de ellos. Dada la tendencia (que podríamos discutir) a asimilar lengua y cultura⁴, el mundo que se presenta directa o indirectamente en los manuales contribuye marcadamente al establecimiento de estereotipos culturales.

Descripción de los Manuales Objeto de Estudio

Hemos decidido analizar tres manuales, de la misma editorial (Difusión), para el nivel B1, denominados Aula 3 (A3), Aula 3 Internacional (A3I) y Aula Latina 3 (A3L), escritos por Corpas, Garmendia y Soriano (2004); Corpas, Garmendia y Soriano (2006); y Corpas, Garmendia, Soriano, Arévalo, Bautista y Jiménez (2006), respectivamente.

Hemos escogido precisamente estos tres textos para, al pertenecer al mismo nivel pero estar dirigidos a públicos diferentes, poder contrastarlos y comprobar si el público objetivo se refleja en las manifestaciones de etnicidad y en la visión de “lo nuestro” que se transmite. Para nuestro análisis utilizamos solo los libros del alumno.

A3 es el más antiguo y se define como un manual pensado para cursos intensivos o semi intensivos en situación de inmersión en España (A3: 5-6). A3I se define como un manual “orientado a la acción” (cf. contraportada). Por contraste con el anterior, entendemos que está pensado para cursos de ELE que no estén en contexto de

³ Este autor sostiene que la identificación entre etnia y cultura, vastamente extendida en la Antropología moderna, puede resultar simplificadora e insuficiente para definir identidades culturales (cf. Ortiz Contreras, 2004: §1.2.2).

⁴ Sin entrar en profundidades, digamos que lo que se entiende por “cultura española” cuando hablamos, por ejemplo, de “Cursos de lengua y cultura española”, es una versión estereotipada, limitada y probablemente muy enfocada al centro de la península de lo que pueden ser las muchas culturas asociadas a las hablas hispánicas.

inmersión, aunque no hay indicación explícita. A3L está pensado “para dar respuesta a las necesidades específicas de los alumnos que estudian español en México y Centroamérica” (A3L, p. 3); se trata, por lo tanto, de un manual para la enseñanza en inmersión, igual que A3; el hecho de que esto no se señale explícitamente, al contrario que en A3, parece relevante, ya que nos da una idea sobre el concepto de “lo nuestro” que subyace (¿para hacer un curso de español en inmersión hay que estar necesariamente en España?); luego se hace extensiva a Centroamérica la adecuación del material, que, además, se llama Aula “Latina”. Se anuncia, además, en la página 3, que el manual tiene “un anexo con información cultural sobre los países de habla hispana”, que, en realidad, se concreta en dos páginas con información práctica sobre México (horarios, clima, población, teléfonos útiles...). Hay, por tanto, una visión clara de Hispanoamérica como gran bloque homogéneo: frente a lo “español”, lo “latino”, identificado en este caso con México⁵. Las explicaciones que figuran en la Introducción abundan en esta visión simplificadora de Hispanoamérica y reflejan una concepción eurocentrista de la lengua:

la gran mayoría de los materiales al alcance de los docentes mexicanos está elaborada por especialistas extranjeros y se dirige a un público con características diferentes. Dichos materiales, además, están diseñados para ser utilizados en entornos educativos distintos de México o Centroamérica y, por lo tanto, no reflejan fielmente “nuestro uso de la lengua” ni los rasgos de “nuestra cultura” [comillas nuestras] (A3L, p. 4)⁶.

Es interesante (e interesado) el uso que se hace aquí de los términos “extranjero” y “nuestro”: nosotros, parece, somos los hispanohablantes en general; los extranjeros son los demás. Esto “justifica” que el mismo equipo editorial que se responsabiliza de A3 y A3I (el equipo habitual de Difusión) sea el que elabora este manual, con la colaboración, eso sí, de tres autores más procedentes de México. El hecho de que, además, A3I y A3L sean prácticamente copia el uno del otro nos da también una idea de cuánta es la especificidad “latina” del manual.

Si hacemos una comparación directa entre los tres manuales, vemos que los índices temáticos de A3L y A3I son idénticos (véase tabla). El índice de A3 coincide parcialmente con los de los anteriores, pero está organizado en menos unidades, que figuran en un orden parcialmente distinto.

A3I / A3L	A3
1. Volver a empezar	1. Volver a empezar
2. Prohibido prohibir	2. Prohibido prohibir
3. Mensajes	3. Antes y ahora

⁵ Esta visión de Latinoamérica como un bloque está bastante extendida, a pesar de su evidente inadecuación y de la falta de respeto a la diversidad que representa.

⁶ A3L se presenta no solo como la respuesta a las necesidades de un tipo concreto de alumnado, como es habitual, sino también como una solución para el profesorado, que no tiene a su alcance materiales adecuados. Lo que parece esconderse tras esta peculiaridad es una mentalidad paternalista según la cual “nosotros” resolvemos las necesidades del profesorado mexicano.

4. Va y le dice...	4. Busque y compare
5. ¡Basta ya!	5. Mensajes
6. El turista accidental	6. Momentos especiales
7. Tenemos que hablar	7. ¿Puedo hacerte una foto?
8. De diseño	8. Mañana
9. Misterios y enigmas	9. Va y le dice...
10. Buenas noticias	10. Todos somos poetas
11. Yo nunca lo haría	
12. América	

Los contenidos de las unidades que se llaman del mismo modo son los mismos en los tres manuales. Esto, en principio, no tendría por qué impedir una especificidad en el tratamiento. Es importante señalar la existencia, en A3L y A3I, de una unidad llamada América, que debería proporcionar una visión del mundo hispanohablante algo más amplia que la mostrada en A3. Este, ya que está destinado a cursos impartidos en España, no es extraño que sea, a primera vista, el que menor diversidad sociocultural refleja.

Externamente, las diferencias mayores que se ven entre los tres manuales tienen que ver con sus apéndices y anexos gramaticales y culturales. A3 tiene un anexo de ejercicios seguido de una tabla de verbos y otro pequeño apéndice llamado “Agenda del estudiante” (cuatro páginas con información básica sobre todos los países de habla hispana). Por su parte, A3I incluye la sección “Más cultura”, que presenta una pequeña antología de textos de y sobre personajes relevantes del mundo hispanohablante (además de unos pocos textos generales sobre costumbres y humor en diferentes países). Al final del manual aparece un pequeño apéndice gramatical. En cuanto a A3L, dispone de anexo de ejercicios y apéndice gramatical, iguales o similares a los que figuran en A3I, pero no de apéndice cultural (“vide supra”).

Análisis de las Manifestaciones de Etnicidad en los Manuales

A continuación analizamos las manifestaciones étnico-culturales comparando directamente las unidades que se repiten en los manuales. Comparamos las cuatro unidades comunes en los tres manuales y, además, las ocho que se repiten en A3L y A3I (pero que no aparecen en A3). Comprobaremos cómo A3L presenta pequeñas diferencias (“latinizaciones”) con respecto a A3 y A3I.

Adaptaciones lingüísticas

La variedad lingüística reflejada en A3I es siempre la misma que en A3: el español peninsular central; en A3L, sin que se manifiesten realmente grandes diferencias con respecto a los otros dos, sí que hay una adaptación a la variedad mexicana de la lengua. Esta adaptación es sobre todo léxica y fraseológica (aunque

también se sustituyen de forma casi sistemática ciertas formas verbales, como los perfectos compuestos de A3 y A3I por simples en A3L). Así, por poner algún ejemplo, lo que en A3 y A3I es “camarero”, en A3L es “mesero”; lo mismo pasa con “móvil” y “celular”, “chistes verdes” y “chistes rojos”, “marido” y “esposo”, etc.

También existen diferencias en nombres de personas y lugares. Son cambios mínimos que no introducen, parece, nombres típicamente locales. Por ejemplo, en la unidad 1, hay 14 personajes que interaccionan en la viñeta; los nombres coinciden en A3 y A3I; en A3L desaparecen tres de los nombres, Inma, Laura y Belén, y aparecen en su lugar Lety y Lidia. Marta cambia a Martha (también en otras secciones). En la unidad 11, se cambia el nombre de Reme (A3I) por Chayo (A3L).

El patrón es similar en los nombres de lugar. Así, por ejemplo, en la unidad 1, Alcalá y Montanilla (A3 y A3I) pasan a ser Guanajuato y San Miguel de Allende, y Santander se convierte en Culiacán.

En lo que se refiere a fiestas y costumbres populares, cabría esperar diferencias notables entre los manuales estudiados, pero, como en los casos anteriores, estas son casi anecdóticas. Por ejemplo, en la unidad 2, en la sección “Cómo sobrevivir en España y no morir en el intento” (en A3L, “Cómo relacionarse en México y no morir en el intento”), se tratan cuestiones como qué hacer cuando nos invitan a una fiesta, a qué hora llegar, cómo reaccionar y corresponder cuando nos invitan a cenar...; prácticamente no se muestran diferencias entre los tres manuales. También la sección “costumbres”, en la misma unidad, es idéntica en los tres. En la unidad 4 (9 en A3), se habla de contar chistes. Los chistes que figuran son los mismos. Eso sí, en las explicaciones previas, en A3L se sustituyen las referencias geográficas españolas (chistes de Lepe, por ejemplo) por otras mexicanas (chistes de yucatecos).

En cuanto a la gastronomía, tampoco los manuales muestran mucha especificidad. En la unidad 2, hay una sección llamada “dónde cenamos”; se muestran en ella cuatro restaurantes (las fotos son las mismas), dos de los cuales son los mismos en todos los manuales (iguales nombres, descripciones y alimentos); en los otros dos hay un cambio en los nombres: el Azafrán (A3 y A3I) es el Nacional (A3L); La Bodega (A3 y A3I) es La Cantina (A3L), y parte de los alimentos nombrados difieren.

Sí que se ven algunas diferencias culturales en lo referente a fiestas populares: en la unidad 6, en A3I se habla de los festejos de la noche de San Juan; en A3L, del equinoccio de primavera. Por otra parte, en la unidad 11, en vez de hablar de la costumbre popular catalana de los “castells” (A3I), en A3L se habla sobre los voladores de Papantla.

Adaptaciones gráficas

Las imágenes de personas en los manuales de ELE suelen tener dos funciones principales: o que el usuario se identifique con ellas y se vea reflejado en los personajes-tipo (función integradora, frecuente en los manuales de ELE para inmigrantes, por ejemplo); o que el receptor ni se identifique con los personajes ni se

distancie de ellos (función neutralizadora, habitual en los manuales que no tienen un destinatario específico y también en los orientados a estudiantes Erasmus).

A3 no tiene un destinatario específico; está concebido para alumnos de cualquier procedencia que estudien en España. Podríamos esperar encontrarnos con personajes que “representen” a estudiantes de todo el mundo y con imágenes de personajes reconocibles como “españoles”. En el caso de A3L, que se centra en México, sería esperable encontrar personajes reconocibles como latinos-mexicanos. A3I debería mostrar personajes de toda Latinoamérica y España. Como veremos, no es así.

La unidad 1 comienza con una ilustración de un aula: 12 alumnos, sentados en parejas, y una profesora. La profesora, morena, pelo largo y piel clara, podría representar una “típica mujer española”. Entre los alumnos, todos blancos y de pelo castaño o claro, solo hay una mujer que ejemplifica la diversidad étnica, una chica negra. Los demás parecen de origen europeo. La situación se repite en la página 10: entre siete parejas que dialogan en la ilustración, solo un hombre es negro. Podríamos poner más ejemplos de esta falta de diversidad.

En general, fotos e ilustraciones son las mismas en los tres manuales. La única variación aparece en A3L, donde hay un deseo de “latinización” de los personajes, que se manifiesta, o manteniendo las fotos y adaptando los nombres, o manteniendo los nombres y cambiando las fotos. Así, por ejemplo, cuando en A3 (p.14), aparece una foto de una mujer blanca con un hombre negro, en A3I hay un grupo de mujeres y un hombre, todos blancos, y en A3L la imagen muestra cuatro personas, entre ellas, un hombre “latino”. Otro ejemplo interesante es el de “Rubén”, un chico de 14 años que es español en A3 y A3I (p.20), pero mexicano en A3L, con un cambio de foto incluido, en la que Rubén es latino.

Arturo, Roberto y Elisenda son tres personajes presentes en los tres manuales. En A3 son blancos, españoles o europeos (p.24), en A3L aparecen de nuevo, pero “latinizados” (con cambio de foto); los encontramos de nuevo en A3I, mismos nombres, mismas historias, fotografías diferentes, pero identificables como europeos.

En la página 43 de A3L, la que antes era Elisenda... ahora es Lisa Gómez; la foto de Ana Soriano ahora la luce Justa Bravo. Ambas reaparecen en A3I, pero Lisa ya no es latina (cambio de foto), se ha neutralizado; Justa tiene la misma edad (está jubilada), pero es más sofisticada (cambio de foto).

En la lección 9 de A3L y A3I, la actividad “Magia o religión” contiene el texto “Santería, la cara oculta de Cuba” (p. 80); aquí aparece la imagen de una mujer negra, una santera cubana. Es una imagen estereotipada, hipermarcada, en casi la única vez que se habla de otro país latino que no sea México y se muestra diversidad étnica. En A3, lección 8, en la actividad “El futuro de Eva” (p. 71), aparece la fotografía de una “adivina”. Curiosamente, es la santera cubana que vimos en A3L y A3I, que aparece ahora con una bola de cristal y una baraja española... en lugar de la típica figura española de la gitana echadora de cartas.

Como vemos, hay un descuido o desinterés considerable por la tipología de los personajes que aparecen en los manuales y una clara perspectiva eurocéntrica. Podemos concluir que en los tres manuales predominan los personajes “neutros”, y que solo A3L, mínimamente, incluye algún personaje marcado que no sea común a A3 o a A3I. Curiosamente, cuando A3I utiliza imágenes, se asimila a A3, o bien usando las mismas o bien modificándolas, pero manteniendo el rasgo “neutro”.

Los personajes referentes culturales

En cuanto a los personajes que aparecen y de los que se habla en los manuales, es interesante comparar los que figuran en A3L y A3I⁷. Este es casi el único caso en que hay una especificidad clara en A3L. Por ejemplo, al tratar el mundo de la moda (unidad 8) en A3I se habla de varios diseñadores españoles, mientras que A3L se centra en la figura de la venezolana Carolina Herrera. En la unidad 10, A3L presenta la sección “Días de radio: historia de la radio en México”, mientras que en A3I la sección es “Más de 80 años de Radio en España”.

En A3I, en el anexo “Más cultura”, se presentan algunos personajes (sobre todo escritores y artistas) y se tratan brevemente sus trayectorias. De 12 personajes, seis son españoles, dos argentinos, dos nicaragüenses, uno colombiano y uno mexicano (solo dos mujeres).

Conclusiones

Parece claro que A3I es una versión ampliada y ligeramente modificada de A3. A3L es claramente subsidiario de A3I. Es prácticamente una copia de este con algunas adaptaciones o “latinizaciones”. La perspectiva es eurocéntrica y, como presuponíamos, la sociedad reflejada en los manuales no es todo lo diversa que debería.

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⁷ Obviamos los de A3, que apenas se repiten en los otros manuales (podemos decir, con todo, que son mayoritariamente españoles y varones).

La Etnicidad en los Manuales de ELE

Ciencias Sociales – Escuela de Antropología. Universidad Austral de Chile, Valdivia. Recuperado de <http://cybertesis.uach.cl/tesis/uach/2004/ffo.77e/pdf/ffo.77e.pdf>

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What's in a Tongue for Early Grade Literacy Instruction?

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Teaching reading to multilingual early grade learners remains a challenge worldwide. This paper, using examples from East Africa and informed by sociolinguistic and sociocultural realities of language use in Africa, discusses the indispensable role of a tongue most familiar to learners for greater participation, learning and positive outcomes in early grade reading. Where this is not possible, teachers must use code-switching, code-meshing and other trans- and inter-languaging techniques for all learners. Such literacy interventions must start early. Implications for future literacy outcomes for all learners are made.

Key Words: Code-meshing, code-switching, early grades, language-in-education, policy mother tongue, multilingualism , translanguaging

La enseñanza de la lectura a aprendices multilingües en los primeros grados continua siendo un reto mundial. Este artículo, que usa ejemplos de África Oriental, y que está basado en las realidades sociolingüísticas y socioculturales del uso del lenguaje en África, debate el indispensable papel de la lengua más familiar para que los aprendices aumenten su participación, aprendizaje, y resultados positivos en la lectura en los primeros grados. Donde esto no sea posible, los maestros deben usar code-switching, code-meshing y otras técnicas de trans- e inter-languaging. Tales intervenciones deben comenzar pronto. El artículo también incluye implicaciones para futuros resultados relacionados con la literacidad para todos los aprendices.

Key Words: Code-meshing, code-switching, primeros grados, lengua-en-educación, políticas sobre el idioma nativo, multilingüismo, trans-languaging

Teaching reading in the early grades in multilingual contexts remains a challenge globally. Interestingly, these same multilingual environments are equally well suited for examining factors that affect early readers (Piper, Trudell, & Schroeder, 2015). The fact that many languages exist within a single country and that the languages have a right to survival and development provides impetus for their consideration (Ouane & Glanz, 2010). Furthermore, achievements and lessons learned from small- and large-scale studies in Africa and elsewhere continue to yield ample evidence to question current practices of foregrounding foreign language-in-education policies and suggest adoption of new approaches in language use in education vis-à-vis curricula, personnel, methodology and materials, resourcing, and evaluation (Anzurini, Trudell, Ndunde, & Waliula, 2016). This paper, informed by sociolinguistic and sociocultural realities of language use in Africa, uses examples

from East Africa to discuss the unique role of a tongue most familiar to learners for their greater participation, learning and positive outcomes in early grade reading. The paper recommends that where this is not possible, teachers must use code-switching, code-meshing and other trans- and inter-linguaging techniques for all learners. The paper suggests that such literacy interventions must start early. Implications for future literacy outcomes for all learners are made.

Mother Tongue and Early Literacy Instruction

In 1953, UNESCO underscored the importance of teaching children in their mother-tongue, a tongue they are most familiar with at the time they start school and leveraging on the linguistic capital the children bring with them to school. A plethora of books, articles, conventions, declarations and recommendations have addressed this issue. A range of conclusive experiments now support use of local languages in education and suggest a policy shift in view of the new reality and to better meet children's academic needs. However, more than 60 years later, most African countries continue to use former colonial languages as the primary languages of instruction and governance. Many children still start school using a foreign language (Ouane & Glanz, 2010). The children who are lucky to start school using a local language are often transitioned to international languages within three or so years, as is the case in Kenya (Piper, 2010a).

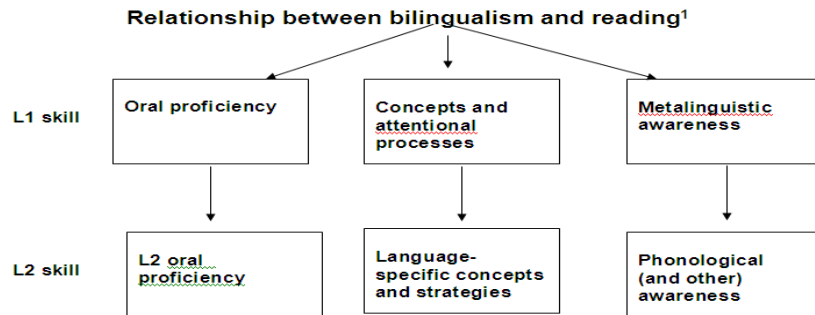
Language-of-instruction tension (Piper et al., 2015) is based on objective, historical, political, psycho-social and strategic factors to explain this state of affairs. This includes Africa's colonial past and modern-day challenges of globalization (Ouane & Glanz, 2010). Many families and communities still prefer instruction in European languages to their mother tongues because end-of-primary-school examinations are in these languages (Piper, 2010a), the languages are used for broader communication locally and internationally and are avenues to economic prosperity (Anzurini, Trudell, Ndunde, & Waliaula, 2016).

Research is increasingly highlighting negative consequences of foreign language-in-education policies in Africa including low-quality education (Bunyi, 2005). Language-in-education plays an essential function: It is a gateway or gatekeeper, depending on its role in facilitating or inhibiting academic success (Trudell, 2012). For learners who find themselves on the wrong side of the gate, unable to access school content, few options are available. More often than not, their fate in education is sealed; they are locked out forever.

Burgeoning literature (e.g., Baker, 2011; Cummins, 2000; Leung and Street, 2012; UNESCO, 2012) supports bi/multilingual education in the early years of schooling. The experts argue that children most easily acquire reading skills in their mother tongue and that, with appropriate instruction, materials, and other supportive resources and guidance, they can successfully transfer those skills to a second language resulting, ultimately, in better achievement in both languages (Trudell, 2012). A mutually beneficial relationship thus does exist between languages and

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reading. A child who is thoroughly grounded in their first language (L1) is likely to be proficient in subsequent languages (L2, L3 and so on), as seen in the figure below.



Multilingualism, an unexploited asset (Alidou et al., 2006), must be nurtured and maximized given the direct influence between level of proficiency in the first language and development of proficiency in the second language. Notwithstanding, Cummins' (2007) threshold and interdependence hypotheses suggest that children must attain adequate levels of competence in L1 to experience relative, cognitive, and linguistic transfer in L2 learning. Multilingualism needs also careful planning so that speakers of all languages may develop their languages, with the cognitive and social advantages this entails.

Studies conducted in African contexts have shown that using children's mother tongue as medium of instruction can yield measurable and lasting gains in academic achievement if used for at least six years (Heugh, 2006). Instruction in mother tongue also produces positive learning outcomes (Trudell & Konfe, 2010).

Language(s) used in the classroom dramatically affect children's opportunity and ability to learn. Determining what language of instruction will be used is, therefore, a critical decision ministries of education make. Yet this decision is often made without careful consideration of implications for learning outcomes (Ouane & Glanz, 2010). Furthermore, education improvement efforts rarely consider the impact that the language of instruction will have when designing education projects. Instead, the use of mother tongue or familiar languages is dismissed as a political or national issue; considered a problem too complicated to tackle within the scope of a project; or overlooked due to a lack of understanding of the central role that language plays in facilitating access to schooling and academic achievement (Trudell, 2012).

This is now changing in Kenya. Organizations such as Research Triangle Institute International (RTI) have stressed the pivotal role of African languages in achieving quality learning (Piper, 2010). Recent focus has been on the relationship between language of instruction, oral reading fluency, and reading comprehension (Commeyras & Inyega, 2007).

Mother Tongue Use in Kenya

RTI International examined benefits of reading instruction in mother tongue (Piper et al., 2015). Their program, dubbed Primary Mathematics and Reading in Mother Tongue (PRIMR-MT), improved MT learning outcomes for 16 out of 24 measures, with particularly strong effects in letter sound fluency. In the two grades examined in the controlled study, the PRIMR-MT program had statistically significant effects in both languages, in terms of letter sound fluency and the percentage of pupils reaching the basic “emergent literacy” benchmarks set by Ministry of Education, Science and Technology (MoEST). Such findings imply that a well-designed mother-tongue-based program can improve early reading skills.

Previous research assumes a linear relationship between oral reading fluency and reading comprehension (Hoover & Gough, 1990), with a correlation of 0.5 or higher (Gough & Tunmer, 1986), indicating that children will comprehend what they read, when they read with sufficient fluency (Rasinski, Reutzel, Chard, & Linan-Thompson, 2010). In other words, the more fluently a child recognizes words in a text, the better s/he is likely to comprehend it.

An important qualification needs to be made, however. The slope of relationship between oral reading fluency and comprehension differs for a child's first, second or third language (Abadzi, 2011). Piper et al.'s (2015) study reported that learners could read English words more easily than words in Kiswahili or their mother tongue, yet their reading comprehension was significantly lower in English than in Kiswahili or their mother tongue. Emphasizing English reading fluency in Kenya is an inefficient route to gaining reading comprehension skills because pupils are actually attaining minimal oral reading fluency in English and only modest comprehension skills in their own tongues.

In making comparisons using oral fluency measures, we should be aware of built-in differences in languages and their writing systems. Take for instance the Swahili word “ninakupenda”. The same notion in English is expressed in three words: “I love you.” Issues surrounding agglutinated, transparent languages versus those with opaque orthographies must thus be considered in cross-language comparisons.

The relationship between oral reading fluency and reading comprehension may also be mediated by linguistic and socioeconomic features of the learner's home environment (Piper, 2010a). Moreover, it is necessary to pay attention to the role played by oral language skills in reading instruction (Kung, 2009). Reading comprehension may be a result of a combination of listening comprehension and decoding (Gough & Tunmer, 1986). This approach, albeit somewhat controversial, implies that oral vocabulary (from mother tongue for the Kenyan case) is essential for reading outcomes (Rose, 2006).

Summer Institute of Linguistics (SIL) promotes reading using language(s) children best understand to the furthest extent possible. They design and implement mother-tongue-based literacy initiatives after examining key questions regarding

distribution of languages spoken in a community. The proportion of children who speak different languages and their fluency in these languages often determines which are used in the classroom.

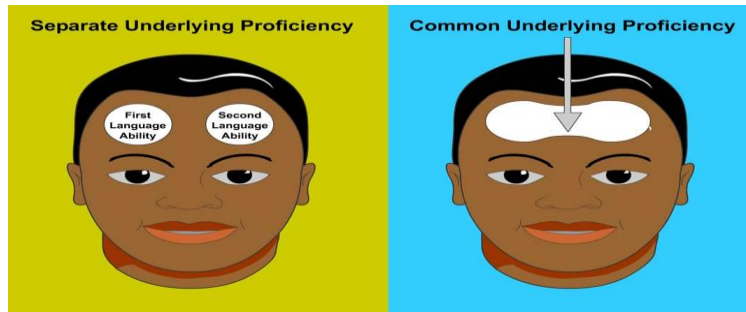
SIL develops and maintains students' L1, even as they develop their L2 to proficiency, to ensure that the mother tongue is not lost (WERK, 2015). This maintenance approach produces bilingual and biliterate students. SIL is aware learners will eventually learn in a foreign language, but they need to be supported to become highly proficient in their mother tongue; hence the investment in appropriate curricula, materials, and instruction that supports student learning in their L1 and L2. Appropriate scaffolding is done so that children develop sufficient knowledge and academic vocabulary in the foreign language prior to the transition. Transition from learning in mother tongue takes place gradually based on the argument that it takes 6–8 years of schooling to acquire near-native competency in a language (Heugh, 2006). Use of L1 as a means, not an end in itself, and as medium of instruction becomes the new metaphorical gateway (Trudell, 2012) for children to catch up with their peers internationally in literacy and numeracy (Trudell & Konfe, 2010) with measurable and lasting gains in academic achievement (Heugh, 2006).

The question is, then, if the use of L1 enhances learner participation and learning (Heugh, Benson, Bogale, & Yohannes, 2007), how can a teacher exploit learners' linguistic resources when they are unfamiliar with L2?

Translanguaging

New research recommends the use of translanguaging techniques and strategies. The research indicates that translanguaging, which is a planned, systematic use of two or more languages for teaching and learning inside the classroom (Lewis, Jones & Baker, 2012, p. 643), is transformative pedagogy (Melo-Pfeifer, 2015), and part of multiple discursive practices that bilingual speakers use to understand the bilingual world they live in (Lasagabaster & Garcia, 2014). Furthermore, everything people know about language, regardless of how many languages they might speak, are part of only one language system with a common underlying proficiency. The need to communicate pushes people to send and receive messages using all the resources at their disposal (García & Kleifgen, 2010), with the common underlying language proficiency working in their favor.

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García and Wei (2014) argue that teachers need not be bilingual to use translanguaging approaches for literacy instruction. Canagarajah (2013) agrees that what matters most is to help “learners critically reflect on their choices through peer critique and intensive feedback.” Purposeful alternation of language in spoken and written, receptive, and productive modes (Vaish & Shubhan, 2015) should be encouraged. However, teachers must keep an eye on the development of communicative competence in all the languages in question. But, without a doubt, the underutilized resource that is bilingualism (Lasagabaster & Garcia, 2014), must be exploited. This argument is premised on the recognition of a full account of a speaker’s discursive resource and the fact that languages are not hermetically sealed units with distinguishable boundaries nor are they capable of being placed into boxes (Makalela, 2015).

Creese and Blackledge (2010) question commonsense understanding of a bilingual pedagogy predicated on Cummins (2008) “two solitudes” assumption. They argue for bilingual instructional strategies in which two or more languages are used alongside each other. They emphasize a language ecology perspective that describes the interdependence of skills and knowledge across languages, and the need to explore what “teachable” pedagogic resources are available in flexible, concurrent approaches to language instruction bilingually. Translanguaging draws on all linguistic resources a child brings to school to maximize understanding and achievement in their education. It also promotes co-existence and additionality.

Nankindu’s (2014) study presented pedagogical realities in reading instruction lessons in a multilingual urban district of Kampala, Uganda, in which teachers used translanguaging strategies between Luganda and English. The author observed:

P1 literacy teachers who participated in the study seemed fairly confident in teaching literacy using more than one language with some using learners’ knowledge of Luganda as a foundation for teaching reading in English. For instance, syllables in Luganda were read with ease and the transition to blending words in English done smoothly.

This finding is consistent with Diaz’s (1999) argument that the use of a familiar language to teach beginning literacy facilitates understanding of sound-symbol or meaning-symbol correspondence. Nankindu (2014) continued:

Several benefits were noted, including skills development and general academic achievement in the classroom. The teacher was least concerned about the policy which recommends English only and the parents/guardians who want their children to master English immediately. Instead he concentrated more on learners being able to read and write.

Piper and Miksic (2011) and Dubeck et al. (2012) found that teachers in Kenya did not adhere to the official language-in-education policy, but instead did what was pedagogically more sound for learners. The reality is that language acquisition takes place in multilingual contexts with an engagement with many codes and that it is becoming difficult to suppress the use of many codes in classrooms (Canagarajah, 2011). Such pedagogical realities have not been acknowledged by education policy makers in Kenya. In Nankindu's words, "teaching reading in multilingual situations requires multilingual media of instruction other than monolingual plans, as is the case currently."

Other research (Inyega & Inyega, 2017) single out code-switching, which involves outsourcing word(s) from a person's other language resource in a conversation – to mix or switch when there is a lexical gap as something that is done in creative ways for different communication functions (Cenoz & Gorter, 2011). They also highlight code-meshing where alternate rhetorical patterns, styles and messages are used in the context of writing (Canagarajah, 2013). They concur with other researchers who think use of translanguaging techniques and strategies is a form of resistance. It goes against the (policy) grain and challenges the status quo. They argue further that it is a sense of empowerment, giving voice to learners who would have otherwise been permanently excluded, and critical consciousness in teaching and learning of languages. They posit that it is a democratic endeavor for social justice and agentive in nature. They argue that what is lacking is planning, processes, performance, embodiment as well as acquisition of communicative competence in the language in question.

Conclusion

In essence, translanguaging includes minority languages and its community to ensure they are not kept separate. Both languages are used in a dynamic and functionally integrated manner to organize and mediate mental processes in understanding, speaking, literacy and learning (Baker, 2011). Learners gain deeper and fuller understanding of subject matter. In line with Vygotsky's Zone of Proximal Development (ZPD), the strategies stretch learners' pre-existing knowledge and enables cross-linguistic transfer with the help of significant others (who may be teachers and/or their peers using translanguaging strategies and techniques). Lastly, home-school links, and particularly parental involvement in their children's literacy and academic work, can be enhanced.

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If insufficient attention is given to teaching in local languages, instruction is poorly executed. Conventional wisdom dictates that low quality and poor learning outcomes are inevitable result of linguistically complex situation handled poorly.

As a beginning, pedagogical shift in teacher education and professional development is necessary pre-requisite. Teachers should be given a right to do what they see as positive and effective without the sense of guilt and unprofessionalism they often have (Cook 2001). The process must be legal and driven from within. We must create policy change and structures in favor of literacy instruction tailor-made for all learners; one that harnesses synergies from different languages. We must address different types of assessments and answer the question: In what language(s) will the assessment be in? These interventions must start early and have full government support and/or ownership.

The aforementioned arguments support policy and practice that nurtures multilingualism but also provides required space for international languages of wider communication. Different languages can, and do, complement each other on different scales of value. Children should learn in a tongue most familiar to them (WERK, 2015). Time spent learning in mother-tongue is not time wasted.

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Translanguaging in Triadic Communicative Practice in Child Second Language Acquisition

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This paper argues that translanguaging functions as bilinguals' selection of linguistic and cultural resources available to them to realize their communicative intentions. Our data are taken from an investigation of the request realization of a bilingual child in her spontaneous interactions with her Vietnamese mother and her European-American father in her home in HoChiMinh City, Vietnam. In spite of language-specific differences between American English and Southern Vietnamese, the two languages provide a similar range of linguistic and cultural resources for the child to draw on to realize her communicative intentions.¹

Key words: Translanguaging, triadic communicative practice, requests, child second language acquisition, identity

Este artículo contiene que el translanguaging funciona como la selección por parte de los bilingües de los recursos lingüísticos y culturales disponibles para que puedan llevar a cabo sus propósitos comunicativos. Nuestros datos están tomados de una investigación sobre las peticiones de un niño bilingüe en sus interacciones espontáneas con su madre vietnamita y su padre europeo-americano en su casa en HoChiMinh City, Vietnam. A pesar de diferencias específicas entre el inglés americano y el vietnamita del sur, los dos idiomas proveen un rango similar de recursos lingüísticos y culturales para que el niño puede usar para llevar a cabo sus propósitos comunicativos.

Key words: Translanguaging, práctica comunicativa en tríadas, peticiones, adquisición infantil de segundas lenguas, identidad

¹ This is derived from Cao's (2013) thesis at La Trobe University for her Doctor of Education entitled "Features of English and Vietnamese request strategies in a bilingual child", and a paper entitled "Translanguaging in child second language acquisition: A case study of an intercultural family in Vietnam."

Introduction

Since bi/multilingualism has been recognized as the norm of humankind in the twenty-first century (Ellis, 2005; García & Baetens Beardsmore, 2009), it has attracted the attention and concern of an increasing number of people, including educationalists, teachers, parents and researchers. As one aspect of this phenomenon, childhood bilingualism is particularly interesting, given that “bilingual children provide unique test cases for important issues arising from general theories of acquisition” (Genesee & Cenoz, 2001, p. 2), and can help us to better understand how two different systems work and interact in significant ways reflecting the child’s socialization (MacWhinney, 2005). We are especially interested in childhood bilingualism as parents and researchers. I am a Vietnamese teacher of English and my husband is a native speaker of American English. We have a daughter, Pumpkin, who was seven and a half years old at the time our study was carried out. We have been, and hope to continue, raising our daughter bilingually and biculturally. Our daughter started to talk when she was 1;2 (year; month), but was not directly exposed to English until she was 2;0 when my husband switched from using Vietnamese with her to English. We would, therefore, classify her acquisition of English as an example of child second language acquisition. In this paper, we will address the issue of translanguaging in family interactions with one specific example of our parent-child conversations.

Background

Child second language acquisition (child SLA) stems from the view of childhood bilingualism as a continuum rather than the classic dichotomy of simultaneous and successive. Thus, child SLA can be differentiated from both bilingual first language acquisition and adult second language acquisition (Montrul, 2008; Nicholas & Lightbown, 2008; Philp, Mackey, & Oliver, 2008). The differentiation lies in the acquisition of language and a particular language in bilingual first language acquisition, on the one hand, and the acquisition of only a particular language in adult second language acquisition on the other. Consequently, in the case of child SLA, bilingual children translanguage between their two linguistic repertoires as they socialize to “learn how to behave in a way that is acceptable to the other members” (Harris, 2006, p. 183) of their two cultural worlds.

Our study examined our daughter, Pumpkin, who is mixed European-American and Vietnamese. Our family has lived in Ho Chi Minh City, Vietnam since Pumpkin was born. In our family, my husband and I speak English to each other (my husband has basic Vietnamese abilities). For the first two years of Pumpkin’s life, my husband spoke Vietnamese to her. She was visited by her paternal grandfather twice: When she was 0;5 and 2;0 for three weeks each time. After her grandfather’s second visit, we have practiced OPOL (One-Parent, One-Language) with Pumpkin. At first, English was exclusively associated with daddy’s language for Pumpkin, and she would not admit the fact that mommy could speak English. Only after her visit to

the US when she was 3;11 for three weeks did she acknowledge that mommy can speak some English. She also code-switches when changing from conversing with Asian people to conversing with Caucasian people. She speaks Vietnamese to Asian people and English to Caucasian people. She feels inhibited when Vietnamese people ask her to teach them English and usually hides behind my back. From time to time, she asks me how to say some words in English, but never talks to me in English, unless her father is present.

In Pumpkin's particular case, Vietnamese is her majority language (Parsons, 2005) since it is spoken in her environment; part of her school language; and it is her first and also her mother's language. English is her minority language, since it is part of her school language (only in the classroom setting) and is her father's language, but for less time each day than with her mother. Therefore, the two languages under examination are Southern Vietnamese and American English, which are bound up with two cultures quite differently shaped (Nguyễn, 2008).

Translanguaging in Child Second Language Acquisition Multivocality and identity

According to García and Wei (2014, p. 39), multivocality refers to “the multiplicities of meanings of multilingual utterances.” Translanguaging constructs “the social space within the multilingual user that makes it possible to go between different linguistic structures and beyond them. It is the speakers, not the space, who are in control of the language performance.

Pumpkin's translanguaging practices can be seen as part of her identity formation, associated with her entering the various cultural situations that constitute her life. In her case, identities “should be perceived as negotiated and emergent in interpersonal communication” (Golden & Lanza, 2013, p. 297). Identity is viewed as: performed rather than as prior to language, as dynamic rather than fixed, as culturally and historically located, as constructed in interaction with other people and institutional structures, as continuously remade, and as contradictory and situational (Benwell & Stokoe, 2006, p. 138)

Pumpkin seems to have two main poles of her identities that are related to the two languages she speaks: The American pole of her identity that is associated with the English language, and the Vietnamese pole of her identity that is related to the Vietnamese language. Her varied identities seem to be negotiated as she manipulates her language(s) in varied but particular contexts. In order to find ways to explain Pumpkin's linguistic behavior, we are going to use an intercultural pragmatic perspective, which is appropriate in this situation since two languages and their associated cultural behaviors are available to all participants (even if not equally) in most situations.

“Identity construction” (Golden & Lanza, 2013, p. 295) is not an easy process for Pumpkin, as she has to negotiate her identities in relationship to both her two

parents, whose identities are locally situated and constructed in no less complicated ways.

Requests

Children use language(s) to interact with multiple groups in society, such as their peers, families, teachers, and others (Bryant, 2009; Harris, 2006). In order to be able to communicate effectively, children need to learn to draw on language(s) for different purposes such as to ask questions, make requests, express opinions, apologize, refuse, joke, praise and so on. Among these pragmatic functions, requests are especially fascinating for the following reasons. First, requests are very common and important among language learners. It would be hard for learners to get along without performing requests. Second, requests demonstrate the highly versatile nature of speech acts. Speakers can select among a variety of linguistic forms to express their intentions. Thus, request realizations can mirror speakers' pragmatic development. Third, requests have been fairly well-studied. Consequently, there is a solid framework to base further study upon. Last, it is believed that "requesting is close to being the prototype case of a social transaction" (Bruner et al., 1982, p. 93). Therefore, requests can give us some understanding of learners' acquisition of pragmatic competence.

Requests, in this paper, are defined inclusively (Becker, 1982). That is, requests are equivalent to the term "directives" in Searle's (1976) speech act theory. In other words, requests can perform functions ranging from ordering, requesting, suggesting, begging, pleading, etc. There are different levels of directness available to speakers when they seek to make requests. The choices that are available to speakers help to constitute the culture associated with the language. So, in learning to make requests, children become socialized into a particular culture, which means that what they do and how they do it will ultimately become constrained by the particular cultural repertoire associated with the particular language. When a child is learning two languages at the same time, there is potential for the two cultures to be quite differently shaped, which seems likely to be the case for Vietnamese and English (Nguyễn, 2008).

From García and Wei's (2014a) translanguaging lens, bilinguals are able "to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (Canagarajah, 2011, p. 401). In the following part, we will describe and discuss one example of translanguaging practices in our family on May 23, 2011 during meal time.

Translanguaging in family triadic communicative practice

In this part, we describe and discuss an example of what Pumpkin did at meal on May 23, 2011. Our unit of analysis is a request identifiable at an utterance level. For the purpose of this study, we adopted the simple definition of utterances as a "stretch of talk" (Hurford & Heasley, 1983, p. 15) bounded by pauses and/or

constituting a single semantic unit (Crookes, 1990). All the requests in this study are given a notation such as [M-V-230511-1], or [F-E-230511-4]. The first letter shows the interlocutor to whom the request appeared to be directed, for example mother (M), or father (F). The next letter indicates whether the request was made in English (E), Vietnamese (V) or mixed (M). The context of the request is coded with numbers denoting the date of recording. For example, 230511 means the request was recorded on day 23 of May of the year 2011. The request number in the transcription follows the context. If the request was made a second time or third time, an additional number 2 or 3 is attached in the notation.

Example: at meal

- P: ***cho con giết cái đó ra đi.*** [M-V-230511-1]
 {let me pull that out.}
 (Pumpkin wants to pull a lid off a juice box.)
- M: *để chút nữa mẹ dỡ ra cho. coi chừng.*
 {I will do it later. be careful.}
- P: *được thêm một cái nắp nữa rồi.*
 {I got another lid.}
- (Pumpkin opens a new juice box, so that she can have the lid of the old one.)
- M: *con coi chừng.*
 {you watch out.}
- P: *sợ nhất là giết cái này ra luôn đó.*
 {pulling this out is very scary.}
- M: *thôi đưa đây mẹ giữ cho .. để tay sạch ăn cơm.*
 {let me pull it out.. keep your hands clean to eat.}
- P: *mới nặng quá nên con phải cầm hai tay.*
 {it's new so heavy that's why I have to hold with two hands.}
- M: *ừ/ mà coi chừng.*
 {yes/ but be careful.}
- P: *ối.*
 {ouch.}
- G: *nặng lắm (xxx).*
 {very heavy.}
- P: (singing) (*tò..tí..tí..tò..tí..tí...*)
cái muỗng này giành cho cái gì vậy?
 {what is this spoon for?}
- M: *để cho con múc cái cơm đó đó.*
 {for you to get that rice.}
sợ là con - có cơm cứng con thích.
 {think that you - there is the hard rice that you like.}
- F: you got food?
- P: yes./ I./ already ate.

- F: thank you. oh/ one glass....
(remarking that there is only one glass of juice for Pumpkin.)
- P: (laughing)
- F: am I supposed to drink at the little table over there?
- P: hah?
- F: am I supposed to drink over there and eat over here?
- P: (laughing) no.
- F: oh/ ok/ good. [thank you lord for this food].
- P: [thank you lord for this food].
- M: *sao hôm nay tự nhiên lại thèm bơ đậu phộng?*
{why today in the mood for peanut butter?}
- P: *Ơm/ con vét cho hết luôn.*
{uh/ I clean the jar.}
- con hết vét được rồi đó.*** [M-V-230511-2]
{I cannot clean it anymore.}
- M: *thì thôi.*
{it's ok.}
- P: ***mẹ/ nếu mẹ vét được thì mẹ cho con nha.*** [M-V-230511-3-2]
{mommy/ if you can get something out of that jar, give it to me.}
- M: *chắc mẹ không - chưa có thời giờ vét đâu.*
{maybe I don't - haven't got time to do that yet.}
- P: *Ơm cứng đây rồi.*
{here is hard rice.}
- M: *ăn vừa vừa.* (laughing) *thấy - ăn Ơm cứng thôi.*
{don't eat too much. see - don't eat too much hard rice.}
- do you want the/ cranberries? (to the father)
- F: huh? no thanks.
- P: **don't eat the craisins.** [F-E-230511-4]
if you eat them/ you'll be crazy!
- F: too late.
- P: why?
- F: I'm already crazy.
- M: already ate it/ or already crazy?
- P: (laughing)

In this stretch of conversation, Pumpkin used English with her father and Vietnamese with me. The code-switch that occurred in this context was associated with the change of the intended addressee of the utterance. There are four requests identified in this excerpt, three in Vietnamese and one in English (in bold). On that day, Pumpkin was in the mood for peanut butter. However, there was not much peanut butter left in the jar. To respond to my remark about her craving for peanut butter, she first said that she would clean the jar. Then, she made an indirect request

to ask me to help her get the remaining peanut butter out of the jar ([M-V-230511-2]). When her first request was not complied with, she made a repeated request ([M-V-230511-3-2]) directed at me again with the same purpose. Yet, her repeated request was not complied with either, since I had to attend to other things such as serving food for my mother, so Pumpkin turned her attention to getting hard rice. In this case, I coded the requests according to the language they were made in, plus included a number to indicate that it was a repeated request.

Code-switching is a particular form of translanguaging. Code-switching refers to “the child’s change of the language of interaction” and the change can be “within an utterance or between utterances” (Rontu, 2007, p. 339).

When Pumpkin transitions in and out of the cultural environments that shape her two different worlds, she encounters different people who offer her different kinds of feedback and negotiation opportunities. She is in the process of working out different norms and the extent to which these norms are shared in different cultural contexts. If we consider “the family as a community of practice, a social unit that has its own norms for language use” (Lanza, 2007, p. 47), parent-child interactions in intercultural families provide fertile ground for investigating translanguaging.

Pumpkin’s translanguaging can be considered as “an integrated set of communicative practices” to help her pursue her “specific communicative goals” (Gumperz & Cook-Gumperz, 2005, p. 4). The different language-specific devices in the two languages provide her with a wider range of resources to interact with people from different cultural backgrounds in an intercultural context. The different languages seem to be less important from the perspective of communicative practices, which “are, by their very nature, collaborative endeavours requiring active cooperation from speakers and listeners over a string of exchanges” (Gumperz & Cook-Gumperz, 2005, p. 4).

Conclusion

As discussed above, in our family, translanguaging seems to be the “discursive norm” (García & Wei, 2014c, p. 23). Bilinguals can translanguage “through complex communicative interactions” (García & Wei, 2014b, p. 16) to achieve their goal for communication. Since my husband’s Vietnamese practices are limited, English is the language of inclusion that Pumpkin employs when she wants to address both of her parents.

We hope that the findings of this paper in the field of intercultural communication within a family from the translanguaging approach can be extended to other research areas such as children’s intercultural perceived (im)politeness.

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Using Animal Assisted Activities to Promote Trilingual Reading in Kazakhstan

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This manuscript shows the collaborative efforts of a U.S. nonprofit, Intermountain Therapy Animals (ITA), and a Kazakhstan nonprofit, Paws Help, to establish a trilingual reading literacy program where citizens of all ages can read to dogs to improve their reading literacy in Kazakh, Russian, and English. ITA provided the training manuals and videos that aided in training health-based professionals and educators from the Karaganda canine therapy organization to become registered volunteers through ITA’s program, R.E.A.D. (reading education assistance dogs), to provide canine reading literacy services to multiple age groups and venues such as, libraries, schools, and orphanages. The manuscript explains the step-by-step process that was implemented to becoming a registered R.E.A.D. program, which has become the first international animal assisted activity and therapy organization in Central Asia to this date.

Keywords: Animal assisted therapy, R.E.A.D., reading/trilingual literacy, Kazakhstan, English Language Fellow Programs, Intermountain Therapy Animals

Este manuscrito muestra la colaboración entre dos organizaciones sin ánimo de lucro, una estadounidense, Intermountain Therapy Animals (ITA), y otra kazaja, Paws Help, para establecer un programa de literacidad trilingüe en el que ciudadanos de todas las edades leen a perros para mejorar su literacidad en kazajo, ruso e inglés. ITA proveyó los manuales de entrenamiento y los vídeos que ayudaron a preparar profesionales de salud y educadores de la organización de terapia canina Karaganda para convertirse en voluntarios registrados a través del programa READ (Perros Asistentes para la Educación de la Lectura) de la ITA, para proveer servicios caninos de literacidad en la lectura a grupos de varias edades y lugares como bibliotecas, escuelas y orfanatos. El manuscrito explica paso a paso el proceso que se implementó para convertirse en programa oficial READ, que se ha convertido en la primera organización internacional de actividad asistida de animales y terapia en Asia Central hasta ahora.

Palabras clave: Terapia asistida por animales, READ, literacidad en la lectura/trilingüe, Kazajistán, English Language Fellow Programs, Intermountain Therapy Animals

Introduction

The use of animals in the United States to assist in therapeutic situations has been documented since the late 1800’s from journals by Florence Nightingale, a woman to be considered the founder of modern nursing, who noted that when animals are presented to the ill or injured, they would help to create a state of

reduced anxiety and promote motivation for patients to heal from the inside-out. But it was not until the early 1960's that a child psychotherapist, Boris Levinson, discovered the use of animal assisted therapy by chance during a psychotherapy session with a nine-year old non-verbal boy. On accident, Levinson had his dog, Jingles, present during a therapy session, and he noticed that when the dog laid closer to his patient, the child would demonstrate behavior that showed a more relaxed state of communication. By 1964, Levinson had coined the term "pet therapy."

The United States has two types of programs that promote the use of animals in therapeutic situations: Animal-Assisted Therapy (AAT), and Animal-Assisted Activities (AAA). These two programs have different projected outcomes and objectives to serve the needs of children and adults, the elderly, and the medically disadvantaged.

Animal Assisted Therapy (AAT) has a direct goal-oriented set of interventions that are designed to improve the physical, social, emotional and cognitive functions of the person involved, and the use of a specially trained animal handler is a fundamental part of the treatment process. AAT is provided by a health and/or human service professional that has specialized training in relation to their professional practice. AAT can be provided to clients in a variety of settings, such as in a group or individual sessions, and is available for people of all ages. AAT's goals are tailored specifically for each individual involved and their progress is documented and evaluated. AAT can also be known as a type of animal assisted intervention that includes animals of all sizes: rabbits, dogs, cats, horses, and dolphins. One of the leading U.S. nonprofit pioneers of AAT is Pet Partners, based in Bellevue, Washington. Pet Partners was founded in 1977 by a group of physicians and veterinarians that understood the power of animal intervention in social, emotional, and mental health situations.

In contrast, Animal Assisted Activities (AAA) are carried out by volunteers within a community who are for the most part dog owners. The handlers and their pets have received certified training and preparation to be able to handle visitations in social situations that provide motivation to people of all ages for educational and recreational purposes. One of the leading U.S. nonprofit leaders of AAA is Intermountain Therapy Animals (ITA), based in Salt Lake City, Utah. In 1999, ITA was the first AAA nonprofit to develop a reading literacy program, R.E.A.D. (Reading Education Assistance Dogs), to help promote reading literacy to children to enhance their reading fluency, spelling, and comprehension skills while reading to dogs.

The goal of the R.E.A.D. project in Kazakhstan was to develop the first registered group of R.E.A.D. volunteers. This AAA group would add to the international benefit that Intermountain Therapy Animals has created with their trademark reading literacy program, using animals to provide a fun and unique way for people of all ages to develop a lifetime love for reading.

An Important Issue

Current research has shown that poor literacy skills have substantial health and welfare implications for society, having been associated with reductions in health outcomes, economic growth, social participation, self-esteem and hygiene, as well as increased accidents and job absenteeism (Hall et al., 2016). As this statement indicates, inadequate literacy skills for a country or worldwide population will affect its global health and its economy (Hall et al., 2016). Statistics by the World Literacy Foundation in 2012 showed 15% of the world's population, or 796 million people, could not read, and this resulted in costs surpassing \$1 trillion a year (Hall et al., 2016).

U.S.-based research indicates that 42 million American adults are not able to read, while 50 million are unable to read higher than a 5th grade level; this means that a significant portion of the U.S. workforce is not able to fill out an application, read a food label, or earn a living wage (ITA, 2016). This large number of adults may struggle with reading fluency and/or comprehension but with the aid of animal assisted therapy and activities, struggling readers have a way to benefit from reading intervention programs that not only can enhance their reading skills, but they can help adults feel successful and decrease stress levels associated with reading that have been fossilized over decades.

Similarly, the America Reads program indicates that children's reading performance has not significantly increased since 1972, with 40 percent of nine-year-olds scoring below the "basic" level on national assessments (ITA, 2016). This data shows that children who are not able to master reading proficiency grade-level standards run the risk of falling behind in their academic learning and eventually become part of the adult statistics that were mentioned in the earlier paragraph.

These statements should be alarming because a society that lacks sufficient literacy skills, hinders the development of its nation's education, economic, and political contributions on a global scale. That is why reading literacy programs must be integrated into cities, large and small, to ensure that citizens of all socioeconomic levels have the opportunity to share the experience of developing a love for reading and becoming lifelong readers.

R.E.A.D.

The R.E.A.D. program, initiated in 1999 by Intermountain Therapy Animals, allows children and adults to improve their reading skills in a unique environment, free from performance pressure, because the animals used can provide an atmosphere that is absent from judgement and bias. The R.E.A.D. program offers new and innovative strategies to reading that help reach struggling readers who have had difficulty mastering reading and who have been unmotivated due to the anxiety they feel about their own inability to read well or at all (Kaymen, 2005). By training passionate and dedicated volunteers, deficiencies in literacy will be overcome. By

reading to a dog, a multitude of beneficial effects on a number of behavioral processes will develop, positively impacting the environment in which reading is practiced (Hall et al., 2016).

Intermountain Therapy Animal's R.E.A.D. program was the first to legitimize an animal reading literacy program that would yield results with successful growth in reading fluency and comprehension for its participants. R.E.A.D. programs worldwide have indicated that the animals associated with their reading strategies helped to motivate children to read by increasing relaxation and confidence, reducing blood pressure and offering a nonjudgmental safe environment to practice reading fluency and comprehension skills (Hall et al., 2016).

Overall, medical literature in traditional physiological and psychological medicine in North America in the past 50 years has documented the beneficial, calming, and effects of animal therapy. The use of AAT and AAA appeal to a wide population in multiple venues, such as schools, libraries, and hospitals, that are able to aid and assist in physical and mental therapy sessions where traditional cognitive therapy sessions once yielded little to no positive results. Reading programs such as R.E.A.D. provide participants of all ages with the opportunity to appreciate the joys of reading while learning how to handle social and emotional concerns that have held them back from reaching other goals in their daily lives.

Discovery and Implementation of R.E.A.D. in Kazakhstan

The idea for the R.E.A.D. program in Kazakhstan happened by accident. During my English Language Fellow Program, sponsored by the U.S. Department of State, a Kazakhstan ecological non-profit introduced me to a canine therapy group who was conducting animal assisted therapy (AAT) with autistic and Down syndrome children in Karaganda. Upon meeting the director, I was in awe that Kazakhstan even had a program that could help the special education community and aid in the development of children who may not be receiving proper educational techniques or methods in their daily academic studies. This meeting led to further research and observations of the AAT group that helped me to discover how I could meet the needs of this unique program. My journey of beginning a Kazakhstan R.E.A.D. program can be explained through research, program development, and training. I will use the following paragraphs to demonstrate how my research led to the discovery of the R.E.A.D. program with a needs analysis to develop a tailored Kazakhstani program, and will make reference to the required R.E.A.D. training sessions.

To begin, I was delighted to have found this AAT group, but at the same time I was not sure of the type of contribution I could make to the already successful program in Karaganda. I conducted basic Internet searches by using terms such as "animal therapy", "animal literacy programs", and "dog reading programs". My Internet readings were overly abundant with material, but there was one name that I kept seeing repeated in various newspaper, magazine and scholarly journal articles,

“R.E.A.D.”. Upon further Internet research, I was able to find the Intermountain Therapy Animals (ITA) main page. The website contained a wealth of information on their various AAT and AAA programs and their R.E.A.D. program. The ITA website indicated that R.E.A.D. was a registered trademarked program initiated in 1999; it had members that crossed the globe in hopes of helping readers of all ages improve their reading fluency and comprehension skills. The R.E.A.D. homepage included a great deal of information on their program but as I read through their literature, it became clear that I wanted to become immediately connected to this program in hopes of establishing a R.E.A.D. team in Kazakhstan.

The ITA and R.E.A.D. websites were professionally organized and presented their programs in such a way that I knew working with this nonprofit would be a great resource for starting a well-established animal reading literacy program. I immediately emailed ITA to express my interest in starting a R.E.A.D. pilot training program in Kazakhstan. The ITA staff was delighted that I had chosen their program to be represented in Central Asia and they were very helpful in providing the training manual and videos necessary for implementing the required R.E.A.D. training sessions to become a registered R.E.A.D. team.

Needs Analysis

Upon receiving the R.E.A.D. program training materials via email from ITA, I used the manual to conduct a needs analysis on how I would be able to tailor the R.E.A.D. program to the needs of the Kazakhstani citizens. I discovered a few details that could be altered to adapt to the R.E.A.D. program in Kazakhstan: the implementation of trilingual educational techniques (Kazakh, Russian, and English), animal liability insurance, and the use of certified therapy animals.

The country of Kazakhstan has recently decreed through their Ministry of Education that by the year 2025 they would like their citizens to be able to use the “Trinity of Languages” to ensure their native heritage is not lost (Kazakh), their economic and political achievements stay intact (Russian), and their global communication skills (English) will continue to advance the government and societal impact Kazakhstan has demonstrated since their independence from Russian in 1991. Therefore, it was imperative that the Kazakhstan R.E.A.D. program offer reading sessions to their participants in Kazakh, Russian, and English, in order to help the country promote their growth through the realms of educational, political and economic advancements to meet their future global needs.

My needs analysis of the R.E.A.D. manual identified two items that would not be applicable in Kazakhstan: animal liability insurance and the use of certified therapy animals. Since these two items do not exist by law in Kazakhstan, I expressed my concern to ITA/R.E.A.D. because I was unsure that we would not be able to successfully register our group. The nonprofit reassured me that these issues would not be an problem because their organization understood that, when working internationally, some needs may not be met due to a country’s political structure.

Required R.E.A.D. Training Sessions

After the needs analysis was conducted and the proper adjustments were applied to the R.E.A.D. manual requirements, I was ready to begin planning the training sessions for the five volunteers and myself that had registered for the Kazakhstan R.E.A.D. pilot program. The R.E.A.D. manual training sessions lasted for three months and one additional month was dedicated to practical training with the animal and children participants.

The R.E.A.D. training sessions consisted of the training manual being adapted to PowerPoint presentations in English that were then translated to Russian because the trainees did not have intermediate to advanced English language skills. This language barrier did not create serious issues because the trainees were able to voice their opinions and ask questions through the interpreter, and this resulted in a greater depth of knowledge and communication among participants in the training.

The three months of training from the R.E.A.D. manual focused on the following key elements to become a registered R.E.A.D. team: 1. essential prerequisites, 2. basic training and tools, 3. program venues, 4. supporting young readers, 5. general tools for the handler, 6. making your program more fun, 7. examples and ideas, 8. additional program aids, 9. articles, resources and references, 10. how to become an official R.E.A.D. team, and 11. joining the National R.E.A.D. network. The three months of training allowed for the participants to simultaneously translate the R.E.A.D. manual into Russian, which will be used for all future trainings sessions in Kazakhstan.

The final step to the Kazakhstan R.E.A.D. program was spending one month practicing with the AAT dogs and implementing the R.E.A.D. strategies and techniques with various children from the community, ranging in ages from 3 to 15. During these sessions, the Kazakhstan R.E.A.D. team was able to learn what ideas and strategies would work with participants and allowed us to evaluate how to handle difficult situations in handling the dogs and/or interactions with the children.

Conclusion

The implementation of the R.E.A.D. program in Kazakhstan was a tremendous success. This U.S.-based animal literacy program was able to bring together people from different countries and cultures to work together to achieve a common goal: to make a trilingual canine reading literacy program a reality for Kazakhstani citizens. I am very proud of the volunteers I was able to train and share this amazing experience with during my English Language Fellowship in Kazakhstan. I learned a lot by initiating this R.E.A.D. program; yet, what I'll take away the most is that people from all over the world who care about the citizens of their countries, truly want to see their communities flourish with literacy and to not be held back by the inability to read. They know that literacy gives people the opportunity to enjoy and prosper from the wonderful world that surrounds them.

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Una Educación por y para los Derechos Humanos para Combatir los Campos de Refugiados

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The main objective of this article is to present the situation and characteristics of refugees' camps on our planet. We will first conduct a conceptual clarification of the term "refugee", followed by a reflexive and critical analysis of the education curriculum in Spain, aimed at showing what curricular elements justify, legitimate, and allow teachers to educate for and from human rights, because education is the most powerful weapon for fighting inequality and for human dignity.

Keywords: Human rights, LOMCE, refugee, education.

El principal objetivo de este trabajo es presentar la situación y las características de los campos de refugiados existentes en el planeta. Para ello, se realizará una aclaración conceptual del término "refugiado". Más adelante, se realizará un análisis reflexivo y crítico del currículo educativo vigente en España, con el fin de esclarecer qué contenidos curriculares legitiman, justifican y permiten al docente llevar a cabo una educación desde y para los derechos humanos, siendo ésta el arma más eficaz para luchar contra la desigualdad y por la dignidad humana.

Palabras clave: Derechos humanos, LOMCE, refugiado, educación.

Actualmente la Humanidad está en peligro. Occidente padece el auge de los partidos políticos extremistas, siendo de especial interés el francés, con Le Pen, y el de Estados Unidos, con Donald Trump. Estas personas ocupan los titulares de los medios de comunicación cada día en Europa y en los países "desarrollados". Este fenómeno sesga deliberadamente la realidad que está viviendo, y sufriendo, un gran número de "deshumanizadas" personas. Estas personas son aquellos que viven en tiendas de campaña, con raciones de comida mínimas, sin objetos personales, sin sentimientos que les una a esa ciudad nacida por la guerra y la devastación. Estas personas son los refugiados.

Con el fin de arrojar un poco de luz acerca de la situación real de estas personas, presentaremos los principales campos de refugiados existentes en el mundo, así como las características de los mismos. Tal y como establece Katarina Tomasevski (2004), "la educación es la puerta a los demás derechos". Por este motivo, consideramos prioritario llevar a cabo una educación para y desde los derechos humanos en la etapa de educación primaria. De tal modo, continuaremos con los elementos curriculares que justifican y legitiman la necesidad de su presencia en el currículo educativo.

Aproximación Conceptual

La crisis humanitaria que estamos padeciendo como humanidad está afectando principalmente a la zona de Siria. Como consecuencia de la guerra civil Siria, que tuvo lugar en 2011 como resultado de la “Primavera Árabe”, alrededor de 13,5 millones de personas dentro del territorio sirio necesitan ayuda humanitaria (Amnistía Internacional, 2016a). Esta situación ha obligado a 4,6 millones de personas a abandonar su país huyendo de la guerra, mientras que a nivel estatal se han movilizado más de 6,5 millones (Oxfam, 2015).

Sin embargo, con el fin de comprender en mayor profundidad este fenómeno, es fundamental realizar una aclaración conceptual de varios términos que se usan frecuentemente como una misma palabra, y esconden grandes diferencias entre sí. Estas palabras son: refugiado, asilo político y migrante.

En primer lugar, una persona que solicita asilo político “es quien solicita el reconocimiento de la condición de refugiado y cuya solicitud todavía no ha sido evaluada en forma definitiva. Por el contrario, un refugiado, una vez aprobada esta solicitud adquiere esta nueva denominación.” (ACNUR, 2016a).

Para explicar más detenidamente qué es un refugiado nos fundamentaremos en la “Convención de Ginebra sobre el Estatuto de los Refugiados”, donde se recoge que un refugiado es una persona que, debido a fundados temores de ser perseguida por motivos de raza, religión, nacionalidad, pertenencia a un determinado grupo social u opiniones políticas, se encuentre fuera del país de su nacionalidad y no pueda o, a causa de dichos temores, no quiera acogerse a la protección de su país; o que careciendo de nacionalidad y hallándose, a consecuencia de tales acontecimientos fuera del país donde antes tuviera su residencia habitual, no pueda o, a causa de dichos temores no quiera regresar a él (ACNUR, 2016b)

Por otro lado, el término migrante también se utiliza como sinónimo de refugiado en los medios de comunicación; sin embargo, por migrante entendemos aquellas personas que voluntariamente eligen trasladarse “principalmente para mejorar sus vidas al encontrar trabajo o educación, por reunificación familiar, o por otras razones” (ACNUR, 2016c). Este, a priori insignificante matiz, les diferencia frente a los refugiados, ya que, “a diferencia de los refugiados, quienes no pueden volver a su país, los migrantes continúan recibiendo la protección de su gobierno” (ACNUR, 2016c).

En definitiva, el uso de una terminología apropiada es esencial, ya que a través de su correcto uso podremos acabar con estereotipos y prejuicios racistas y culturales de los que el lenguaje es su principal vehículo de transporte y difusión.

Situación Actual de los Campos de Refugiados

En nuestro planeta existen un gran número de campos de refugiados de los que habitualmente no recibimos información por parte de los estados responsables, y a

menudo, la información que recibimos de los medios de comunicación ha de ser interpretada críticamente. Con motivo de presentar el panorama internacional de esta crisis humanitaria, vamos a enumerar las características propias de estos campos de refugiados y a conocer en mayor profundidad dónde se encuentran algunos de ellos.

En primer lugar, un campo de refugiados se “crea para dar cobijo, durante un periodo determinado, a un grupo de personas que han tenido que dejar su hogar y ahora buscan un lugar mejor donde poder rehacer sus vidas” (ACNUR, 2016d). Sus características refugiados son las siguientes (ACNUR, 2016d):

- Su emplazamiento suele situarse cerca de los núcleos urbanos.
- La población tiene una participación activa con el fin de dar a conocer sus necesidades principales y cómo poder atenderlas.
- Su estructura es geométrica y se divide en sectores, con el fin de facilitar el acceso a los recursos y servicios de los que habitan en él.
- La seguridad es uno de los aspectos más relevantes. Para poder ofrecer una seguridad real podríamos diferenciar entre la seguridad exterior y la interior, para lo cual se crea un código ético que regula la conducta dentro del propio campo.
- Las viviendas suelen ser tiendas de campaña y cada persona debe disponer de aproximadamente 3,5 metros cuadrados.
- En estos campos existe una administración encargada de garantizar los servicios sociales básicos a los habitantes, tales como sanidad, educación, aseos y alimentos, entre otros.

Una vez presentadas sus características principales, nos centraremos en presentar el panorama internacional sobre los mayores campos de refugiados del mundo. El primero de ellos es el de Dadaab (Kena), el cual, en realidad, engloba tres campos entendidos como uno sólo. Éste se construyó hace veinte años con el fin de acoger y proteger a las personas que huyesen del conflicto en Somalia. Actualmente viven en él 470.000 personas (Teinteresa.es, 2014). Otros campos de refugiados existentes en los distintos continentes son (Teinteresa.es, 2014):

- África: Nakivale (Uganda, 61.385); Melkadida (Etiopía, 42.365)
- Europa: Urfa (Turquía) acoge a 66.388 refugiados.
- Asia: Tamil Nadu (India, 67.165 refugiados); Panian y Old Shamshatoo (Pakistán, 56.820 y 53.573 personas respectivamente).
- América: las cifras se elevaban hasta los 2.740.389 refugiados en América Latina y el Caribe y hasta los 569.868 en América del Norte (Seguridad Social para Todos, 2009)
- Oceanía: es sin duda el continente donde menor número de refugiados existe, al contar con 38.148 (Seguridad Social para Todos, 2009).

Propuesta de Intervención Educativa

Derechos Humanos y Convención sobre los Derechos del Niño como fundamentación pedagógica

Desde la Segunda Guerra Mundial se han ratificado un gran número de tratados internacionales que abogan por la defensa y promoción de los derechos humanos. Sin embargo, este trabajo se fundamenta principalmente en los dos tratados que son nuestro marco normativo y moral de referencia: la Declaración Universal de los Derechos Humanos y la Convención sobre los Derechos del Niño. En ambos documentos se hace continua referencia a la importancia de la educación para garantizar el acceso y el cumplimiento de los demás derechos, tal y como señala Katarina Tomasevski, quien afirma con total rotundidad que “la educación es la puerta a los demás derechos”.

A lo largo de la Declaración se recogen 10 artículos para la defensa y promoción de los intereses y protección de los niños. Sin embargo, cinco de ellos tienen una estrecha relación con el derecho a la educación: 1, 2, 5, 7 y 10. De estos principios es posible extraer algunas ideas básicas sobre qué condiciones ha de tener el derecho a la educación para valorar el grado de cobertura de este derecho (Neubauer Esteban, 2016):

- Todo niño tiene derecho a recibir educación sin discriminación alguna
- La educación ha de favorecer el desarrollo integral de los niños
- La educación ha de ser inclusiva, ha de adaptarse a las necesidades de cada alumno, especialmente aquellos que cuenten con algún impedimento social, físico o psicológico.
- El niño y la niña tienen derecho a recibir una obligatoria gratuita, que será obligatoria al menos en las etapas elementales. Esta educación ha de permitir desarrollarse al individuo como miembro de la comunidad, para poder ser un miembro útil de su comunidad.
- La educación ha de favorecer y fomentar la educación basada en los derechos humanos.

Sin lugar a dudas, estos principios son esenciales para luchar por la erradicación progresiva de los campos de refugiados, ya que una educación acorde a estos principios concienciará a los futuros ciudadanos y lucharán en pro de una equidad y una justicia social. Por otro lado, el artículo 29 de la Convención sobre los Derechos del Niño hace referencia también explícitamente al derecho a la educación y a la importancia de desarrollar una identidad cultural propia. En estos términos podemos encontrar cierto conflicto de intereses y morales a la hora de encontrar un equilibrio que respete la cultura propia y por otro lado fomente la ciudadanía global.

En la Convención se trata de forma concisa la importancia de atender a los niños y niñas refugiados, al considerarlos personas vulnerables. Dentro del artículo 22 podemos encontrar diversas indicaciones y compromisos que han de adoptar los estados respecto a estos Menores de Edad No Acompañados (MENAs) y/o refugiados. Algunas de ellas son las siguientes:

- Los Estados se comprometerán a facilitar el estatus de refugiado al menor, tanto en el caso de que sea un MENA como en caso de estar con su familia o tutores legales.
- De tal modo, también le proporcionarán la ayuda humanitaria necesaria para el buen estado y desarrollo del menor, tanto a nivel psicológico, motriz y social.
- Los Estados cooperarán con las Naciones Unidas y las demás organizaciones intergubernamentales para proteger al menor y localizar a su familia.

En definitiva, existe un gran marco jurídico que ampara y aboga por la defensa y la promoción de los intereses de los menores, y la educación es sin lugar a dudas el elemento clave para alcanzar la igualdad y la justicia.

Elementos curriculares que justifican su presencia

En la Ley Orgánica 3/2013, de 9 de diciembre, para la Mejora de la Calidad Educativa, se hace referencia en tres ocasiones a los derechos humanos. Es evidente que, atendiendo a un criterio de juicio puramente cuantitativo, la legislación educativa española no da gran importancia a la promoción de estos derechos. Sin embargo, presentaremos a continuación las referencias explícitas para poder juzgar su importancia desde una perspectiva cualitativa:

- Preámbulo XIV: La educación para la ciudadanía democrática es esencial para promover una sociedad libre, tolerante y justa y que contribuye a defender los valores y principios de la libertad, el pluralismo, los derechos humanos y el imperio de la ley, que son los fundamentos de la democracia.
- Disposición adicional cuadragesima primera. Prevención y resolución pacífica de conflictos y valores que sustentan la democracia y los derechos humanos: En el currículo de las diferentes etapas de la Educación Básica se tendrá en consideración el aprendizaje de la prevención y resolución pacífica de conflictos en todos los ámbitos de la vida personal, familiar y social, y de los valores que sustentan la democracia y los derechos humanos, que debe incluir en todo caso la prevención de la violencia de género y el estudio del Holocausto judío como hecho histórico.

Las referencias que hace la LOE-LOMCE a los derechos humanos parecen no ser suficientes ni significativas como para que podamos hablar de un compromiso real por parte del estado español de que estos derechos humanos sean un estandarte de su sistema educativo, que actualmente está centrando todos sus recursos económicos y personales en mejorar los resultados del informe PISA y las pruebas de Conocimientos y Destrezas Indispensables en Educación Primaria, que tienen lugar en sexto curso.

Sin embargo, de forma indirecta, podemos encontrar otras alusiones a términos relacionados con los derechos humanos y los derechos de la infancia, y los más importantes los podemos encontrar en las competencias clave. Este elemento curricular, novel en nuestro sistema educativo, cobra gran importancia debido al origen de las mismas.

Las competencias “Life skills” (UNESCO, 1996), o “key competences” (OCDE, 1999), emergen al final de los 90, como respuesta a los requerimientos de la nueva sociedad del conocimiento y la información, donde los cambios constantes obligan a las personas a estar preparados para su adaptación. Esto supone interiorizar el nuevo paradigma educativo de aprendizaje a lo largo de la vida (lifelong learning) (Comisión Europea, 2004, citado en Valle y Manso Ayuso, 2013). El Ministerio de Educación, Cultura y Deporte, como fórmula de compromiso y siguiendo la tendencia supranacional impulsada por la Unión Europea (Valle y Manso Ayuso, 2013) para la educación holística del conjunto de sus ciudadanos ha identificado 7 competencias que ha llamado clave: Comunicación lingüística, Competencia matemática y competencias básicas en ciencia y tecnología, Competencia digital, Aprender a aprender, Competencias sociales y cívicas, Sentido de iniciativa y espíritu emprendedor y Conciencia y expresiones culturales.

Desde las diferentes competencias podemos, y debemos, contribuir a los derechos humanos, aunque algunas de ellas son más propicias o aparentemente más sencillas para su trabajo.

A través de la Comunicación lingüística podemos generar debates, leer información acerca del estado de los derechos humanos en las diferentes zonas del planeta, o escribir redacciones sobre los sentimientos y emociones que nos despiertan noticias relacionadas con la temática.

La Competencia matemática es ideal para trabajar los derechos humanos, dado que la mayoría de la información que recibimos sobre ellos se refleja en cifras, porcentajes, datos absolutos, o gráficos. Desde esta competencia podemos trabajar el cálculo, la interpretación y la elaboración de estadísticas y gráficos.

La Competencia digital cobra gran interés. Es idónea, ya que, a través de la búsqueda, selección y el tratamiento de información de manera guiada y/o autónoma podemos acercarnos a los derechos humanos.

La competencia de Aprender a aprender, debido a su complejidad terminológica, quizás sea la más transversal y la más determinada por la propuesta metodológica del docente. De tal modo, es importante que el docente formule una serie de cuestiones, o guíe la presentación de la temática para discernir qué intereses tiene el alumnado sobre la materia y formular cuestiones para responder autónomamente.

La Competencia social y cívica es sin lugar a dudas la más explícita y directamente relacionada con los derechos humanos. A través de ella podemos desarrollar debates, elaborar y respetar las normas, adquirir y cuestionar conductas sociales, como el respeto, la equidad, la inclusión y la igualdad de género, entre otras muchas cuestiones.

El sentido y la iniciativa personal son de especial interés si queremos trabajar por proyectos o a través del aprendizaje de servicios. Hacer de la escuela un motor de cambio social y cultural en la comunidad es un elemento muy enriquecedor y una gran oportunidad para el alumnado de dotar de significado a los derechos humanos en su entorno más inmediato.

En último lugar, la competencia clave de Conciencia y expresiones culturales es especialmente interesante desde el área de Educación Física, ya que a través de juegos y danzas populares y tradicionales del mundo, el alumnado podrá conocer y valorar la diversidad existente.

Para terminar, en el Real Decreto 126, de 28 de febrero, por el que se establece el currículo básico de la Educación Primaria, su artículo 10 nombra los elementos transversales que han de trabajarse desde todas las áreas curriculares. Estos son:

- La comprensión lectora, la expresión oral y escrita, la comunicación audiovisual, las Tecnologías de la Información y la Comunicación, el emprendimiento y la educación cívica y constitucional.
- La calidad, equidad e inclusión educativa de las personas con discapacidad, la igualdad de oportunidades y la no discriminación por discapacidad.
- El desarrollo de valores que fomenten la igualdad efectiva entre hombres y mujeres y la prevención de la violencia de género.
- El aprendizaje de la prevención y resolución pacífica de conflictos en todos los ámbitos de la vida personal, familiar y social, así como de los valores que sustentan la libertad, la justicia, la igualdad, el pluralismo político, la paz, la democracia, el respeto a los derechos humanos y el rechazo a la violencia terrorista, la pluralidad, el respeto al estado de derecho, el respeto y consideración a las víctimas del terrorismo y la prevención del terrorismo y de cualquier tipo de violencia.
- El desarrollo sostenible y el medio ambiente, los riesgos de explotación y abuso sexual.
- El desarrollo y afianzamiento del espíritu emprendedor a partir de aptitudes como la creatividad, la autonomía, la iniciativa, el trabajo en equipo, la confianza en uno mismo y el sentido crítico.
- Las administraciones educativas adoptarán medidas para que la actividad física y la dieta equilibrada formen parte del comportamiento infantil.
- La seguridad vial

Como hemos podido observar, el marco normativo está lleno de referencias, directas o indirectas, a los derechos humanos, que otorgan gran importancia a la labor docente como elemento último de concreción de un currículo por y para los derechos humanos, o bien un currículo para PISA al objeto de obtener el reconocimiento internacional de calidad académica.

Conclusiones

Como hemos podido observar a lo largo de este trabajo, el currículo educativo nos ofrece un gran abanico de posibilidades para trabajar y desarrollar los derechos humanos en el alumnado. Adquirir conciencia y un compromiso real con y por los derechos humanos y de la infancia es un elemento indispensable para luchar por una mayor equidad, justicia y respeto a la dignidad humana en las generaciones futuras, erradicando los campos de refugiados en el futuro y enalteciendo la dignidad humana.

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Creating Fertile Spaces for Refugees with Limited Prior Schooling

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The extent of prior exposure to Western-style formal education varies in the refugee population entering Westernized communities worldwide. Those familiar with such education are likely to progress satisfactorily, while those with limited prior exposure experience cultural dissonance (Ibarra, 2001), struggle to learn, and risk dropping out (Greenberg et al., 2013). This paper describes the Mutually Adaptive Learning Paradigm (MALP), designed to bridge this gap by combining elements from the perspectives of both the refugees and the host nation. MALP is implemented using scroll-based teaching and theme booklets, projects that address cultural dissonance and encourage persistence among adult newcomer refugees.

Keywords: Cultural dissonance, formal education, Hmong, limited prior schooling, newcomer, refugee

Las experiencias previas de los refugiados con el sistema de educación occidental son de diferentes niveles. Los estudiantes familiarizados con este tipo de educación rendirían mejor, mientras aquellos con carencia de ella experimentarían disonancia cultural (Ibarra, 2001), dificultades en el aprendizaje, e incluso abandono (Greenberg et al., 2013). El Paradigma de Aprendizaje Adaptativo Múltiple (MALP) armoniza las perspectivas de los recién llegados con los elementos educativos del país anfitrión. Dentro del modelo MALP y usando una metodología de hojas plegables, los alumnos participan en la elaboración de sus propias lecciones y de cartillas que abordan la disonancia cultural y fomentan la perseverancia.

Palabras clave: Disonancia cultural, educación formal, Hmong, educación previa limitada, recién llegado, refugiado

The extent of prior exposure to Western-style formal education varies in the refugee population entering Westernized communities worldwide. This type of education is not universal and is premised on principles of logical deduction, analysis, and scientific reasoning (Ozman & Carver, 2008). Newcomer refugees, especially those with limited prior schooling, experience “cultural dissonance” (Ibarra, 2001) because they generally do not share scientific lenses (Flynn, 2007) prevalent in their new setting. These lenses assume familiarity with decontextualized tasks through which students develop and demonstrate mastery of academic thinking. Bloom’s

taxonomy constitutes the basis for this thinking and ranges from lower order thinking, such as understanding and remembering, to higher order, critical thinking as in analyzing and evaluating (Anderson & Krathwohl, 2001). Those familiar with such education are likely to progress satisfactorily while those with limited exposure struggle and risk dropping out (Schöneberger, 2011).

Persistence is a major issue in adult education programs and for immigrants and refugees in particular, as they face many stressors in their lives and have immediate priorities that compete with attendance (Schöneberger, 2011). It is for this reason that instructional models must not only serve to educate students with respect to language and content, but must also create a learning environment sufficiently relevant and compelling that students see its benefits in real terms as of major significance in their lives. This type of environment can be thought of as a space characterized by full student engagement and enriched learning experiences, in other words, a fertile space. The Mutually Adaptive Learning Paradigm (MALP) is an instructional model designed to decrease cultural dissonance and thereby increase persistence by combining elements from the perspectives of both the newcomer refugees and the host nation's system of formal education. Instructors who follow this model can be said to be creating fertile spaces for learning (DeCapua & Marshall, 2015). This paper describes two implementations of MALP, scroll-based teaching and a theme booklet, as taught in a newcomer refugee program by the instructor, one of the authors.

The MALP Instructional Model

MALP originally developed as a means of reaching Hmong newcomers in the Midwestern United States in the late 1980's. At that time, the upper Midwest was experiencing a large influx of Southeast Asian refugees, notably the largely nonliterate Hmong population, many of whom had spent long periods of time in camps in Thailand and were now being brought to the U. S. (Ruefle, Ross, & Mandell, 1992). While the Green Bay school system responded with curriculum-driven language programming for Hmong children, options for adults tended to be basic survival English taught from worksheets and grammar exercises. The Green Bay Hmong/English Bilingual Adult Literacy Project (Marshall, 1994) piloted an innovative culturally responsive model, MALP, drawing on Auerbach's Participatory Curriculum Development Model (1992). Results showed that students gained not only in English skills but also in their level of confidence and their ability to function in their new community (Marshall, 1994). They engaged in group projects, such as planning for the Hmong New Year, and took class trips to places such as the zoo, a local museum, a hospital, and a bank, among others. They documented their trips through a booklet, the Newcomer Booklet, that was designed to orient other refugees to their local area (Marshall & DeCapua, 2010).

The projects all followed the guidelines of the model, which were based on the learning paradigm of the Hmong in combination with Western-style formal

education, taking elements of each and forging a new paradigm, a mutually adaptive one, that served to transition such students to successful experiences in an academic setting (Marshall, 1998).

There are three major components to this model. First, MALP requires instructors to accept the most important conditions for learning espoused by the students, namely, immediate relevance and a sense of interconnectedness. When students relatively new to schooling believe that what they are learning will be useful to them in their current lives and not only for their future, they become more invested (Paradise & Rogoff, 2009). Similarly, when they feel that the activities they engage in foster their deepening relationships with each other and with the instructor, they can see the classroom as a community to which they belong and where they can give and receive help in a nonthreatening setting (Nieto, 2009).

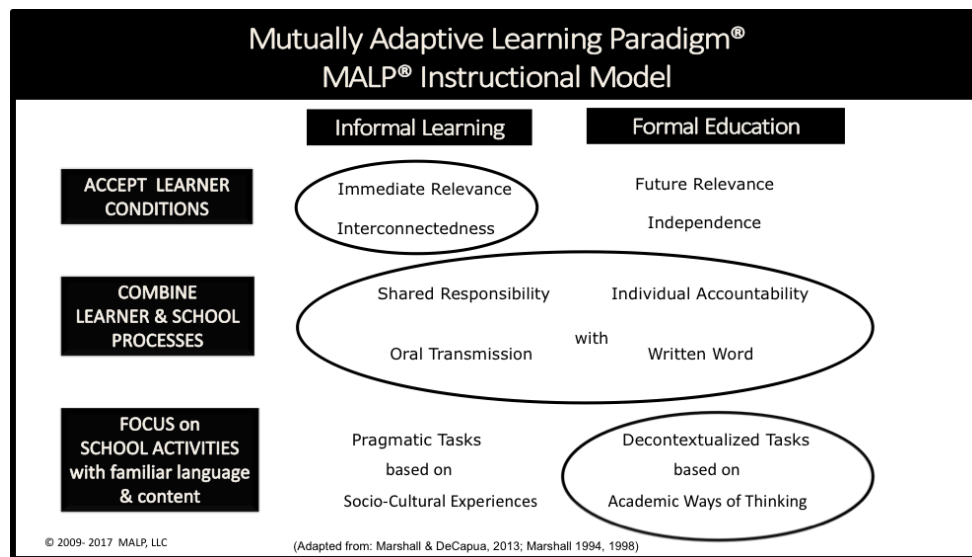
Secondly, the processes for learning from each paradigm must be combined so that the transition from familiar to unfamiliar learning processes can take place smoothly. Formal education requires learners not only to acquire literacy but also to use their literacy skills to access and master new knowledge (Gee, 2014). Learners more comfortable with oral transmission of knowledge, such as those with limited prior schooling, will find it a challenge for literacy to be central to their learning experiences in the classroom (Bigelow & Schwarz, 2010). Therefore, the written language must be continually scaffolded by oral interaction and connections regularly made from print to spoken language and the reverse. In addition, because the students largely come from collectivistic cultures (Hofstede, 2001; Triandis, 1995) and are comfortable assisting others and being assisted by them as they learn new skills, individual work must be tempered by group work (Rothstein-Fisch, Trumball, & Garcia, 2009). As the classroom requires individual accountability, such learners need to adjust to independent performance but can do so gradually by taking on their own roles in addition to their familiar sharing of responsibility with others.

Finally, the intellectual modes of learning differ in the two paradigms and when the students do not perform successfully, it creates the impression that they are less intelligent and less able to think than other students. In fact, the contrast is not one of ability but cultural orientation to learning (Gahungu, Gahungu & Luseno, 2011). The students expect to learn through completing pragmatic tasks that are based on their socio-cultural experiences (Paradise & Rogoff, 2009). Teachers, on the other hand, expect students to perform decontextualized tasks that are based on academic ways of thinking rather than real-world contexts. In this case, the best route is for the instructor to initiate students into the Western-style formal education model and set aside pragmatic tasks. Students need to learn new types of thinking, such as determining categories and finding similarities and differences. They need to demonstrate their understanding of this type of thinking by responding to multiple choice, matching, true-false, defining, and other tasks that are found only in the school context, and not in real-world contexts. To do this successfully, however, they will need to be using language they already control and content they are already

familiar with so that they can concentrate fully on the new activities (DeCapua & Marshall, 2011; Marshall & DeCapua, 2013).

Figure 1 summarizes the model and shows how it combines the two learning paradigms. The instructor designs lessons to: (1) accept the learner conditions, immediate relevance and interconnectedness; (2) combine the processes, oral transmission with the written word and shared responsibility with individual accountability; and (3) focus on new activities for learning, decontextualized tasks based on academic ways of thinking, scaffolded by using familiar language and content. This model honors the students’ collectivistic cultural background by including interconnectedness and sharing responsibility. It also takes into account the primacy of orality by including oral transmission. Finally, it acknowledges the real-world, practical focus of their familiar learning paradigm by including immediate relevance and familiar language and content to anchor new learning activities. As such, the model creates fertile spaces in which students can feel supported and encouraged in their learning.

Figure 1. Mutually Adaptive Learning Paradigm®



The Learning Context: International Rescue Committee

The instructor implements this model in a class for adult newcomer refugees at the International Rescue Committee (IRC), a non-governmental organization (NGO). The IRC is a resettlement agency that provides humanitarian relief, relocating individuals and families around the globe, particularly from crisis areas. Approximately 150-200 immigrants and refugees are being served in the New York metropolitan area IRC. Classes include Cultural Orientation, Citizenship, Conversation, and general ESL.

The class under discussion was a general ESL class, also called Competency-Based Education, offered for two hours, three mornings a week for 15 weeks. The 12 students, aged 22 to 56, came from Burundi, Burkina Faso, the Dominican Republic, Guinea, Gambia, Iraq, Ivory Coast, and Yemen. Many had attended school only for a year or two and several students had attended for 8 to 12 years, albeit intermittently, while living in refugee camps. The average score on the Best Literacy Test, a test of written English, was 20 out of a total of 79 possible points. All of the students were classified as low beginners.

Scroll-Based Teaching

MALP was implemented using a method developed by the instructor, scroll-based teaching. Rather than depending on commercial textbooks and black or whiteboards that get erased, the instructor tapes a long piece of white butcher paper to a wall or whiteboard. Students dictate to the instructor, who then writes on the scrolls. Then, students take their turns to write on the scrolls. Finally, the scrolls are taken down to be used subsequently for handouts, assessments, cloze-type exercises and as material for other kinds of activities. Students can write on the materials handed out, add to them, file them in binders, and take them home to study and share. This method supports students with limited literacy in a way that commercially produced materials cannot. Following is a step-by-step description of the process the class goes through together as they co-create the material they will use to learn.

Students and teacher begin co-creating a curriculum on the first day of class, when it is most important to reduce cultural dissonance and establish a learning community. The instructor welcomes students by shaking their hands, smiling introducing herself and asking their names and where they're from. Seated around tables, facing each other, students introduce themselves and ask each other questions. The instructor lets them know that all of their languages are welcome in this classroom, and that although she is an English teacher, that they are teachers, too, and she fully expects to learn from them. She introduces a level of informality and friendliness atypical of Western-style formal education, and similar to the situations in their home countries. All of this speaks to establishing interconnectedness, one of the conditions for learning.

To create the other condition for learning from the students' paradigm, immediate relevance, the instructor asks the students to help her in naming the blank headings on the scroll where Name, Languages and Home Country are already written. Students dictate topics: Family, Work, Favorite Movie, Foods You Like, Weekend Activities. In this way, students co-create the context for their learning (Freire, 1970) and participate in shaping the curriculum, creating an investment in their education (Auerbach, 1992).

The activity then moves to filling in the scroll content. First, the instructor enters her own information on the scroll under each of the headings. She invites students to ask her questions and she answers them. She then asks for a volunteer and offers a

marker. Despite their lack of literacy, at least one student volunteers and is supported by classmates who offer corrections. Students use the first class to complete the chart. The instructor invites questions, encouraging students to speak and to get to know each other beyond the short written answers. These techniques use oral transmission to scaffold the written word, combining the processes for learning. Relying primarily on their oral skills initially reduces cultural dissonance and adapts to their preferred method of communication (Marshall, 1998; Watson, 2010).

The students collaborate on creating the scroll without the instructor as intermediary. As the students complete the activity, handing each other the marker, the instructor remains on the periphery. She allows students to correct each other and when they turn to her for guidance, she supplies it. The scroll also serves as the basis for communicative language exercises. For instance, students interview classmates to find out who speaks five languages, who likes soccer, or who came from Burundi, without looking at their reference sheets that contain that information. In this way, the instructor has designed activities that combine the processes of individual accountability with shared responsibility.

The scroll-based teaching described here is a building block to the curriculum, but more importantly, using familiar material and language they understand, the instructor can introduce decontextualized tasks, such as cloze-type exercises, worksheets, assessments and even bingo games, that are based on academic ways of thinking. She asks increasingly complex questions and brings different chunks of language or grammatical components to her students' attention. The result is series of new activities for learning, easing the transition to Western-style formal education, all revolving around the scroll. Throughout the activities, the instructor purposefully includes students' experiences and knowledge, immediately relevant familiar material (Amanti, Gonzalez, & Moll, 2005; Freire, 1970).

This description of scroll-based teaching illustrates the implementation of MALP, showing how to establish immediate relevance and interconnectedness, how to combine processes for learning by using both individual and group components and scaffolding print with oral language, and, finally how to familiarize students with the types of thinking and tasks required in formal learning by leveraging their own content and language they have mastered.

The Class Theme Booklet

A second project undertaken in the newcomer class was to create a class booklet. This long-term project provides an excellent way to include students who might not be able to attend every class and to include students at many levels (Marshall & DeCapua, 2010). The starting point for a booklet is a textless photo storybook designed for their low-literacy adult students. Students make up the text to the stories and dictate as the instructor writes on the board, to later deliver to students typed up for review. After creating stories for these photobooks, the group moves to photo-stories that have one simple sentence written below a page-size photograph.

The class reads these theme booklets and students complete exercises, reviewing the newly acquired language over the course of a week. Students' enthusiasm for reading is propelled by the interesting texts and photos, and their ability to understand and discuss the meaning of the books.

These are the stepping-stones to creating a theme booklet of their own. The teacher provides photos of students engaged in studying and other activities and posts them on the wall. Students have photocopies of these photos as well and are asked to collaborate in writing descriptions of the photos. Then, they transfer their answers to the wall. The teacher produces copies of these photos with typed text and the students put them together, forming a booklet. As for the scroll-based teaching, the elements of MALP can be seen in this implementation of the model.

Conclusion

MALP provides a transition for newcomer refugee learners to shift their paradigm in a manner designed to accommodate them and not simply require them to succeed in an unfamiliar setting. A mutually adaptive approach gives these students a pathway to success in the system of education in which they are now participants. Faced with a reasonable challenge, students in a MALP classroom no longer need to feel overwhelmed and can look forward to meaningful learning and achievement. MALP class projects, such as scroll-based teaching and theme booklets, address cultural dissonance and encourage persistence among adult learners. By using the guidelines provided, instructors can transform their classrooms for adult learners, and especially newcomer refugees, creating fertile spaces to foster their acculturation into their new communities.

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Human Faces of Migration: Rediscovering Self-Identity through the Medium of Mobile Phone Filmmaking: Exploring the Self-Expressions of Refugees Living in Camps

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The purpose of this project aimed at giving a voice and freedom of expression to refugees living in the Calais Jungle, France. With our refugee participants we learned together about the sociocultural and sociopolitical aspects of life as a refugee and shared cultural worldviews. This article focuses on the discourse within poetry and narratives by two Iranian refugees. The analysis broadens the scope of refugee issues through educational and philosophical frameworks of Paulo Freire and Gaston Bachelard.

Keywords: Refugees, pedagogy, Calais Jungle, poetry, identity, existential

El propósito de esta investigación fue proveer voz y libertad de expresión a refugiados que viven en la Jungla de Calais en Francia. Mediante nuestras experiencias con los residentes de la Jungla de Calais, tuvimos la oportunidad de aprender sobre aspectos socioculturales y sociopolíticos de la vida diaria de un refugiado. Este artículo enfatiza el discurso como mecanismo lingüístico en la poesía y las narrativas de dos refugiados iraníes. Nuestro análisis, basado en la filosofía educativa de Paulo Freire y Gaston Bachelard, contribuye a la literatura acerca de los problemas y/o asuntos que afectan a los refugiados en su vida diaria.

Palabras clave: Refugiados, pedagogía, Jungla de Calais, poesía, identidad, existencial

With the onset of wars, revolutions, oppressive religious and political regimes, erratic climate changes, and economic instabilities, 63 million people around the world were forcibly displaced from their homelands, families, and identities. Twenty-three million were refugees and over half under the age of 18 (United Nations High Commissioner for Refugees, 2016). Untold numbers of migrants have perished during their treacherous escapes and those who have survived have found themselves entrapped in unregulated camps with little hope to a better future. The following story is about two Iranian refugees who escaped their homelands in hopes of finding a better future for themselves and their families. Their narratives and poetry illustrated a metamorphosis of human identity throughout their journeys.

Bahram's and Dalir's Journey

My name is Bahram; I am from Iran. Likewise to many refugees, I had to make painstaking decisions to either surrender to a tyrannical regime or leave my family and identity behind in hope to gain freedom from oppression. I decided to flee. I was not alone; my friend Dalir had problems in Iran as well. It took us one month to plan our escapes. The journey was not easy, as we sought to find someone trustworthy to help us cross the borders. Day by day we were worried that the police would discover our plans. We left in quest of freedom.

Dalir's trip was different from mine. I had 20,000 Euros to pay traffickers to change my identity and fly to several destinations, passing as a tourist from place to place before I arrived in France. Dalir had barely enough money to change his identity and travel; unfortunately, he had to take the most dangerous route" (e.g., Interview, 2016). I will first tell you Dalir's story.

Bahram continued to tell the story of Dalir's journey as he crossed the Iranian-Turkish borders. He had traveled by bus to the coast of Izmir where he could take a small boat to Greece. Once he arrived in Izmir, he only had a moment of ease, until he discovered that he had missed the boat. Fear persisted, as he had to hide from the authorities for four days without food. On the fifth day, a boat arrived, then the dreadful panic of people, pushing and shoving to get on the vessel. Dalir recalled, "They didn't care which person was their assigned trafficker; they just wanted to escape" (e.g., Interview, 2016). He found a place on a boat with capacity for only 23 people, yet 45 men, women, and children were packed onto the small vessel. Shockingly, at about five to six kilometers off the coast, the boat partially sunk and some people struggled to survive. The coastguard rescued them, as the rest of the people remained in the boat and had to throw their belongings into the sea to keep the vessel from capsizing.

Bahram despairingly expressed, "At this point, Dalir thought he had lost everything, the few belongings that he had were now in the sea, and he had thousands of kilometers to travel by sea and foot. His journey to France lasted four months with no end in sight." Bahram continued, exhausted from the atrocities; he was getting thinner and dirtier, as he walked from city to city and camp to camp. He became someone else, as he imagined with euphoria of reaching that uncertain goal. He said that people started to pity him because of his appearance. He did not want pity, rather longed to inspire to show his humanity (e.g., Interview, 2016).

Bahram affirmed that although, his journey was not as dangerous as Dalir's, his voyage was about fear of an uncertain future and the nightmares of being cast into a cell surrounded by unforgiving walls. He said, "Once, his name and visas were changed, he was told by traffickers to tour the Ukraine and Russia for five days." As the days passed anxiety unfolded to listlessness; he wrote poetry to ease the tensions. Bahram and Dalir expressed in one poem, "Thoughts were battling in my head: like a war of angels and devils. On one side of my path, were high walls and closed doors;

on the other side, green nature--a beautiful tapestry of an infinite garden.” However, he expressed that the obstacles did not disturb him as he thought of the infinite garden, “I did not break down the walls and closed doors; I just kept walking, aimlessly” (e.g., Bodon, personal communications, 2016).

When Bahram arrived in Italy, and then later in Spain, he was famished, and had barely any money left. Nevertheless, he mentioned the joy he had when he met an old friend in Spain. His friend cared for him for only a few weeks, and then he had to leave for France with the intent to reach the United Kingdom. This part of Bahram’s travels was the most difficult because he had to learn to be homeless. Bahram and Dalir depicted the challenges of homelessness in their poem, “It was another battle to face, like a war between my hands and the cold winter frost. But I thought of reuniting with my friend Dalir, and our dreams of freedom” (e.g., Bodon, personal communications, 2016).

Bahram and Dalir met in Paris, where they lived in the streets for a few days. They said that it was too cold to live without shelter and warm food. “Someone had told us about a refugee community known as the Calais Jungle in northern France. As we walked to Calais, we told each other our stories about our journeys”.

When they arrived in Calais the first night was cold and rainy, and they had to sleep in wet sleeping bags and tents. The next morning, they said that they bought new sleeping bags with the little money they had. Dalir stated, “The Jungle was like a city, yet a primitive place, and we had to learn step by step how to survive. Everyone had to live instinctively, sleeping in tents or lean-to shelters, waiting in long lines in the cold weather for food and waiting for hours to take a shower”.

Dalir continued to describe the demographics of the Jungle. It encompassed over 10 or 20 nationalities and it could be divided into two parts: Sudanese and Afghans who comprised the majority of the population and were constantly battling for power. “They controlled the Jungle; they could steal your money, be your friend, annoy you, and be your enemy”.

Bahram and Dalir stressed that they were living in a difficult situation, far away from their families. Yet, they felt that they were reaching their goals. Bahram stated, “Living in the Jungle taught us something about life. We learned that among all of the nationalities and religions that we all had common values, issues, and goals. So, our perspectives had changed since we left our homelands”. Dalir added, “We thought our problems were about imperialism, but we discovered that many Europeans had the same perspectives we do. Consequently, we learned that the problems were within ourselves, and we personally needed to experience these difficulties in order to realize the values of life”.

Purpose of Study

Bahram and Dalir’s narratives and poetic portrayals of their journey and life in the Jungle resonated their metamorphosis of self-identities. For this analysis the researchers examined discourses within Bahram’s and Dalir’s poetry and narratives.

Some of the themes of identity revealed the following subthemes: existential identity, identity between nature and self, politics and religions, social and economic aspects, cultural and languages, homelessness and resettlement, nostalgic and childhood, and borders and tyranny.

Furthermore, the researchers found a montage of emotion, existentiality, and rediscovering of identity in Bahram's and Dalir's stories. The questions to be discussed are how this project engaged refugees in constructing their own stories, as well as to assist them with developing independence and transformative growth. We also wanted to know what were the main themes expressed in their stories? What were the underlying meanings to the themes?

Methodology

The purpose of this project aimed to give a voice and freedom of expression to refugees living in the Calais Jungle. With our participants, we attempted to gain the least Eurocentric perspectives by encouraging refugees to illustrate their views using cell phone cameras, while teaching them how to construct their stories in a comprehensive way. The objective was to engage our participants in pro-social activism to eradicate prejudice and stereotypes against refugees worldwide.

The Calais Jungle, France, was selected for this project after the Paris terrorist attacks of 2015, which escalated war on two fronts: one against DAESH (ISIS) and another against bigotry, prejudice, and racism. Political rhetoric instigated fear against refugee populations that seek refuge in the western world. We found it important to bring new voices and freedom of expression to the forefront. Both UNESCO and Sam Houston State University supported this project.

This study encompassed a humanities approach, drawing from Freire's "Pedagogy of the Oppressed". He embodied the idea of marginalized peoples in society and focused on the development of such individuals as independent learners and productive world citizens. We also incorporated New Literacies (Rueda, 2013), wherein the Internet and media tools were taught in a context in which literate skills were constructed and displayed. The participants learned about visual and narrative storytelling using cell phone cameras, social media, and other digital applications.

Research design

The framework for this analysis focused on the poetics of space. As noted by Bachelard (1994), "We comfort ourselves by reliving memories of protection" (p.6). Bachelard examined the poetics of space, and how we perceive new domains in relation to our childhood experiences at home. He explored the psychology of home as a motionless emotional space in our memories. In this sense, we used his framework for the analysis of Bahram's and Dalir's poetry and narratives.

In brief, such approaches to examine human behaviors provide pedagogical and psychological frameworks, which sheds light on the perspectives of refugees, and the living conditions and needs of vulnerable populations. It is hoped that this project

elucidate learning processes of marginalized people and create an awareness of the needs of refugees. In order to proceed, Internal Review Board (IRB) applications were completed and approved.

The researchers found the importance of applying self-storytelling with refugees as a way toward independent and transformative development. Freire (2000) contended that transformative learning occurs as words and expressions come from the people themselves. In other words, vulnerable populations learn their world in relation to their situation. Therefore, they have the tendency to use emotional and existential language.

Freire's critical literacy models consisted of a learning process wherein students investigated generative themes and combined codification or creating meaning to the themes, and engaged in open conversation among groups. Additionally, most themes were about liberation, propaganda, development and underdevelopment, and advertising (Elias, 1994). Similarly, the participants of this project constructed generative themes, which embodied their perceptions of self in relation to their situation. Codification occurred as they engaged in story construction; they reflected on their ideas and created meaning, reimagining self-identity. In our analysis, we identified nearly 20 different self-identity themes. However, we will focus on three of the thematic relations: (a) political and religious identity, (b) culture, homelessness and personal identity revisited, and (c) future and nostalgic identity.

Bahram and Dalir underwent numerous identity shifts due to psychological traumas experienced prior to and during their journeys. For example, their transformation started with the distress that caused them to change their identities. Also, political and religious mindsets evolved as they experienced life as refugees. More so, the distress of homelessness changed their perspectives from self-centered individuality toward self-sacrificing characteristics within their expressions.

Findings

Political and religious identity, and home

Bahram's and Dalir's poetry and narratives encompassed self-learning and transformative experiences. For example, they discussed their preconceptions about the reasons why they had problems in Iran, which they believed were about politics and religion. However, as they experienced homelessness and life in the Calais Jungle, they learned that other religious groups and nationalities had similar issues and fears. This helped them to discover that most of their problems were not only from outside influences, rather how they perceived their situations.

Moreover, their religious perspectives evolved as they met Brother Johannes, a monk at Secours Catholique in Calais, who helped refugees. Brother Johannes noted, "It is important that if they believe to have a dialogue and speak to each other... whether they are Christians, Muslims, or nonbelievers, all people have the same hopes, the same dreams, and the same fears". Accordingly, religion was no longer a barrier for Bahram and Dalir; with the support of Secours Catholique members, they

were able to recover from past psychological and physical traumas. The Catholic house established a safe environment as well as supported productive work for refugees to begin life anew and to recover from their past physical and psychological sufferings. Indeed, Bahram and Dalir were welcomed to live at the Catholic house as well as work as volunteers to help other refugees. As noted by Brother Johannes, “Although the Jungle was a place of love and happiness, due to the violence that often occurs, one couldn’t have psychological therapy there”.

Furthermore, an existential framework was expressed within Bahram’s and Dalir’s poetry. For example, perceptions of home as a “lost domain” were interweaved as a place of comfort, yet contrasted with analogies of oppression and mistrust. In one sense, home as defined as a place of protection was metaphorically correlated to nature and intertwined with memories of family. On the other hand, home was depicted as a place of injustice and perils of political oppression enveloped their sense of self. The following excerpt portrayed the estrangement feelings between home as a place of mistrust and a protected place.

Thoughts were battling in my head:
Like a war of angels and devils,
on one side of my path were high walls and closed gates,
on the other side, green nature,
a beautiful tapestry of an infinite garden.
However, the walls did not disturb me,
as I thought of the infinite garden;
I did not break down the walls and closed gates,
I just kept walking...

Furthermore, this excerpt depicted their struggle to liberate themselves from the barriers of injustice and political oppression. For example, the walls and fences were reflected as entities against their pursuit of freedom. On the other hand, gardens of tapestry portrayed their protected homeland. Also, the illustration of gardens as a tapestry reveals a part of their Iranian culture of the art of tapestry weaving. Indeed, such artifacts were displayed in their homes in Iran. Moreover, Bahram and Dalir once lived affluent lives in Iran; now the experience of homelessness partakes another dimension of character; an identity that encompassed the dichotomy between transforming their existence within European culture while enduring homelessness.

Culture, homelessness, and personal identity revisited

The next verses expressed personal transformation and the process of learning a new world. Bahram and Dalir portrayed reflections of the world in terms of inner battles between the outside world and nostalgic grief of a lost domain.

Thoughts are battling in my head:
Like a war of angels and devils,
a war of my fists and the walls,

a war of my hands and the frigid weather,
a war of myself and nostalgia,

The verse concluded with inquiries about self-identities in relation to their lost home and the struggles of making sense of their futures. They then depicted the dilemma between the comforts of home reflected in analogies of nature, and nature as a hostile domain. Are the beauties of nature and the analogy of home as a place of comfort a reality? Does nature imprison its inhabitants?

After all of these wars,
I notice a rabbit on the other side of the fence,
and he gazes at me as though he were in prison too,
with the same question;
truly, who's the prisoner?

They continued inquiries of uncertainty and loneliness of journeymen walking alongside railroad tracks toward an obscured future. The dilemma between dreams and reality exemplified existentialism, conflicts between the inner self and the world.

Who knows how this warm heart is still beating in this cold and dark *Jungle*?
Who knows how many dreams are destroyed in my head during the night?
And who knows which dream I will wake up with?

Moreover, the existential framework climaxed with disenchantment and listlessness from past agonies,

The existence of the harsh gravels on the tracks;
I no longer feel the pains of the gravel and splinters of wood under my feet.

In this sense, self-identity was completely focused on accepting one's fate and isolation from dreams of finding the protection of home. However, in the next verses, the disillusionment of an ill-fated journey transcends to hope, as they escaped the boundaries that they faced, they remained faithful to the beauty of nature, which diverted their attention from the perils of hopelessness.

Future and nostalgic identity

In the aforementioned verses Bahram's and Dalir's expressions climaxed to an uncertain future. Yet, they were awakened by the charms of nature, memories of childhood unfolded,

I forget all of these bad thoughts by looking at a flower.
I laugh as I walk on these wooden planks reflecting on my childhood!
For a moment it seems like I have conquered this fight,
and found all of the answers.

Consequently, they discovered peace through nostalgic themes and childhood memories, which was part of their metamorphosis throughout their journeys. Accordingly, home was defined in two ways: firstly as the "homeland" related to the pitfalls of government, and secondly, as "home," a safe place with family. However, in the next verses they reimaged the dichotomy between nostalgic identity

represented as a peaceful domain and the future, which would not be reminiscent of the past. They discern a better future for themselves and their families.

At the end of this one-way path,
after all of the somber and green visions,
I do not wish to look back.
Maybe the last station where the horizon embraces the rail road track,
maybe my mother will be there waiting for me with a beautiful flower,
and my father will invite me for warm tea

This poetry represented the self-perceptions of Bahram's and Dalir's experiences. As treacherous as it appears, they experienced the metamorphosis of reinventing self-identities within an existential focus, framing their learning experiences, and developing an understanding of their worldviews. Interestingly, their future veered toward individual achievement and fulfillment as they focused on their dreams and goals during their journeys. Whether it was the comforting memories of home, friends whom they met along the way, or their talents in filmmaking and poetry. Indeed, they have transformed their original identities from the perils of past experiences to a future living in France as college students. The project revealed this change in their worldviews and learning experiences, as well as helped them to recreate their identities as independent and lifelong learners.

Discussion and Conclusion

This project was constructive in the sense that both researchers and participants learned together about global issues by developing relationships through the medium of filmmaking. The medium of filmmaking was a tool toward Bahram's and Dalir's reflexivity on their experiences of their journeys, which was beneficial for them to transform their identities as homeless refugees to productive and creative citizens. Additionally, this project mirrored Freire's literacy techniques wherein the researchers' understanding of the participants' situations created a trust that enabled them to feel free to constructively develop their thoughts.

The documentary project was created while Bahram and Dalir were living in the Jungle in transition to Secours Catholique, where they found a home to live with other refugees. Indeed, their poems illustrated the emotions and visions of oppression living in the Jungle. Their reflections mirrored existentialism as Jean Paul Sartre contended, that human beings are pressured between the dilemma of two subjectivities, "on the one hand, the freedom of the individual subject to choose what he will be, and on the other, man's inability to transcend human subjectivity" (Sartre, 2017, pp. 23-24). In this sense, humankind is in a constant dilemma between one's own desires to create a system for oneself and moral convictions, how one "ought" to be. With this being said, Bahram's and Dalir's dilemma between their nostalgic voices expressing their hardships of leaving behind their homelands, identities, and families, and their indecisive future living in the Jungle.

Moreover, the researchers perceived their expressions as a battle between existential and essentialist perspectives in the sense that they were fighting against a system, yet simultaneously struggling to create their own system, as “beings for themselves” (Freire, 2000). For example, the train tracks represented these two philosophies as a one-way path to uncertainty. The walls and barbed wire fences on one side depicted the domain of evil barriers, and the green infinite tapestry garden on the other side, portrayed nostalgic images of the childhood home. Moreover, the poem depicted images of homelessness, political oppression, and the distortion between self-identity and their new homelands. Although disillusion was prevalent in the poem, themes of hope and self-discovery were also expressed, which illustrated their sense of individuality and transformative development.

In their interviews, they emphasized the primitive social and physical life of the Jungle. The Jungle was a home to nearly 10,000 people from numerous nationalities. To an outsider, it appeared dangerous, and yes, this was not a deceptive appearance. However, Bahram and Dalir as well as others discussed the advantages of diverse nationalities living together and helping each other. They expressed how they rediscovered self-identities through life in the Jungle. For example, their self-identities shifted from being homeless and helpless to self-conceptions as humanitarians who helped others gain independence.

We hope that this project will be extended to other camps worldwide. Indeed, this project incorporated pedagogical and philosophical models that shed light on the humanitarian needs of displaced peoples worldwide. It brings human faces to the forefront, which is essential when dealing with prejudice and bigotry that is prominent in Western society. Most importantly, giving a voice to refugees through the medium of filmmaking provides a creative outlet toward transformative development and rediscovering self-identities.

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