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Moreira, M. A. (2022). Social justice teacher education and culturally democratic pedagogy: *El camino se hace caminando*. *Aula de Encuentro*, volumen extraordinario (1), Reflexiones pp. 192-214

## **SOCIAL JUSTICE TEACHER EDUCATION AND CULTURALLY DEMOCRATIC PEDAGOGY: *EL CAMINO SE HACE CAMINANDO*<sup>1</sup>**

### ***FORMACIÓN DEL PROFESORADO PARA LA JUSTICIA SOCIAL Y PEDAGOGÍA CULTURALMENTE DEMOCRÁTICA: EL CAMINO SE HACE CAMINANDO***

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#### **ABSTRACT**

As a commentary text to Antonia Darder's "Reflections on Cultural Democracy and Schooling", this text is a reflection on how the author, as a teacher educator working in language teacher education, has been influenced by Darder's thinking, namely on her work on bicultural education and on culturally democratic pedagogy. It seeks to evidence how Portuguese (im)migrant students and students from ethnolinguistic minorities are perceived as subaltern students in Portuguese public schools and the role (language) teacher preparation plays in counteracting power imbalances and transforming pedagogy for these students. Some examples from student teacher narratives are presented, to illustrate how social justice teacher education is

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developed in the author's practice, in order to decolonize a neoliberal hegemonic perspective in pedagogy and in teacher education in Portuguese schools.

**KEYWORDS:** Portugal, second language students, subaltern students, teacher preparation, decolonial perspective

## RESUMEN

Como comentario al artículo de Antonia Darder "Reflexiones sobre la democracia cultural y la escolarización", el presente artículo refleja cómo su autora, en tanto que educadora del profesorado que trabaja en la formación de profesores de lenguas, ha sido influida por el pensamiento de Darder, en concreto en lo que respecta a su trabajo sobre la educación bicultural y la pedagogía culturalmente democrática. El artículo pretende mostrar cómo los estudiantes (in)migrantes portugueses, y los estudiantes de minorías etnolingüísticas, son percibidos como alumnos subalternos en las escuelas públicas portuguesas, así como el papel que juega la formación del profesorado (de lenguas) en contrarrestar los desequilibrios de poder y en transformar la pedagogía para tales estudiantes. Se aducen algunos ejemplos de narrativas de profesores en formación para ilustrar cómo la praxis de la autora de este trabajo desarrolla la formación de profesores en justicia social con el objetivo de descolonizar una perspectiva hegemónica neoliberal en la pedagogía y en la formación del profesorado en las escuelas portuguesas.

**Palabras clave:** Portugal, estudiantes de segundas lenguas, estudiantes subalternizados, formación del profesorado, perspectiva decolonial

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## 1. INTRODUCTION: SUBALTERN CHILDREN IN PORTUGUESE SCHOOLS

After 48 years of dictatorship, political democracy in 1974 brought a renewed sense of hope in a modern and progressive society in Portugal, one that would bring true equality among classes, among gender, within the intimate spaces of homes and families but also in public social spaces. After 48 years of political democracy, there is still a very long road to travel towards effective social (and cultural) democracy. There are no more huge masses of students dropping out of school for being poor, (im)migrant, or coloured. However, in Portugal, as in other OECD countries, native students still perform higher in literacy than students with an immigrant and/or an ethnic minority background (OECD, 2011; Oliveira, 2021), as being migrant, poor and speaking a home language other than the language of instruction are high-risk factors (OECD, 2012). Thus, addressing the role of the language of schooling and ethnic belonging is central to a serious debate on social justice in education, for its pedagogical significance, as Darder (2022, this issue) puts it.

The low status of minority and immigrated languages, weaved with unequal power relations embedded in class, gender, and socioeconomic status, has negative implications for subaltern students' academic success. Language plays a central role as one of the most powerful transmitters of culture and, therefore, in "both the intellectual formation and survival of subaltern populations" and "negating the native language and its potential benefits in the development of students' participation and voice constitutes a form of psychological violence and functions to perpetuate social control over subordinate language groups" (Darder, 2022, this issue). As I have argued before (Moreira, 2017, 2018), second language and ethnic minority children in Portuguese schools are still subjected to disempowering and subtractive forms of education, as schools have been unable to seriously address the structural

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inequalities associated with these children's education, such as racism, poverty, and widespread discrimination (*cf.* Darder, 2015; Santomé, 2011, 2017; Skutnabb-Kangas *et al.*, 2009; Valenzuela, 1999).

Currently, Portuguese mainland schools have 68,018 foreign students, corresponding to 6,7% of the school population (Oliveira, 2021), from 95 different nationalities and speaking 76 different first languages (Madeira *et al.*, 2013), but mostly originating from official Portuguese-speaking countries. Even though some form of linguistic support is provided for second language students in the language of instruction, bilingual language learning is not supplied. Exception is made in elite private schools for the socially privileged, where bilingual instruction in a 'prestige' language such as English, French or German is provided. Therefore, a monolingual and monocultural educational framework prevails, according to which the students' languages and cultures are not school languages and cultures, and foreign languages as curriculum subjects enjoy a much higher status than the languages spoken by bilingual/bicultural students (Vieira and Moreira, 2020).

In Portugal, as in the rest of Europe, Roma students are the most invisible students in schools. Even though they speak Portuguese, Roma communities are often subjected to institutional racism and cultural bias (Santomé, 2011, 2017) and widespread segregation in the Portuguese society (Casa-Nova, 2005). Roma knowledge and culture is in the *deepest realm of the epistemic abyss* (*cf.* Santos, 2008), as Roma history has been "marginalized or whitewashed in traditional social studies curricula and textbooks" (Darder, 2022, this issue), in Portugal and in Europe in general. This alienation from school is mostly explained by being the poorest and most socially excluded social group in Europe with the highest dropout rates before completing secondary education and the lowest literacy rates (FRA, 2014). In spite of the general improvements in the access to school over the last years (from 16



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According to ministry sources, education spending in Portugal has been revised in order to reduce operational costs by increasing the average number of students per class, reducing teaching hours in the curricular reform and in sports, integrating more schools into school clusters and merging existing school clusters; optimising resources of the Mathematics Programme (Programas de Matemática II), the National Reading Plan (Programa Nacional de Leitura) and the School Library Network (Rede de Bibliotecas Escolares); and continuing the reduction of the number of teachers hired on fixed term contracts (not integrated in the public education system) and non-replacement of retired teachers. (OECD, 2014, p. 16).

The capacity of teachers to develop a “culturally democratic praxis that serves to support subaltern students in developing their capacity for emancipatory resistance” (Darder, 2022, this issue) is severely hampered when they are “provided with ‘canned’ curriculum to ensure [subaltern students’] success renders teacher passive agents of their labor” (Darder, 2022, this issue). Teachers’ discourse on their work and on their students’ work often reproduces (educational) common sense ideas that naturalize discrimination, racism, sexism, colonialism, and patriarchy in educational policies and practices (Moreira, 2018). Too often, they do not realize they are doing the oppressors’ work (Freire, 1975), acting as sounding boards for “the hegemonic forces that have created a condition by which the subalterns are persuaded to think that the logic of coloniality is normal and natural” (Kumaravadivelu, 2016, p. 79).

Over the years, with other colleagues, I have been trying to show that there are *alternative ways to do alternative forms of teacher education* (Casa-Nova *et al.*, 2020; Moreira and Vieira, 2012; Paraskeva and Moreira, 2020). One is to resort to teacher narratives of experience, to involve student teachers in the critical analysis

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of the purposes of schooling, the content of curricula, the role of the (language) teacher, and pedagogy (Moreira *et al.*, 2020, 2021; Moreira and Ribeiro, 2009). This is a part of my/our struggle to shape the soul of teachers (Zeichner, 2018), while reinstating the healing nature of theorizing lived experience (Darder, 2018; hooks, 1994).

In my teaching practice, I also use critical readings to help student teachers use *ideology as a pedagogical tool* to question and unveil the contradictions between the school dominant neoliberal and colonial culture and the knowledge and living experiences of subaltern students (Darder, 2020, p. 87). They realize that *there is such a thing* as coloniality in curricula and in everyday's life of students and teachers in schools. Reflecting on the experiences 'of the cultural other' helps student teachers engage in the critique of the Western European paradigm of rationality, becoming aware of how the instrumentalization of reason by colonial power has produced distorted and oppressing knowledge paradigms and deprived all others of their rightful place in the history of humanity's cultural production (Quijano, 2000). They realize that there is no 'discovery', but conquest; they become aware of the predatory presence of the colonizers that have imposed themselves to both the physical and historical and cultural space of the colonized and of curriculum and teacher education discourses that 'soften' the invasion and regard it as a 'civilizational' present (*cf.* Freire, 2000, p. 34).

I remember on one of my history lessons, on 9<sup>th</sup> grade, when we were being taught on how Christopher Columbus reached America, and how that became one of the biggest accomplishments in the world. I remember being taught how the Native Americans were not fighting back; in fact, they were curious about the "white men". I also remember being taught how the "white men" were not so nice towards the Native Americans. The white men brought death

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with them: violence, sickness, enslavement, rape and pillage, until the Native Americans ran away from their lands and hid in places we now call Indian Reservations, as most of the Native American tribes were reduced to nothing. What is truly saddening is that during those history lessons, we were taught that these expeditions from Europe to America were somehow essential, as the “white man” had to civilize the natives. But why did it have to happen? Were the deaths of all those people just so the Europeans could prosper? Why was that a good thing? It simply was not. These history lessons made me think about how this part of history was taught in America, in classes where the majority of students are white, with perhaps one or two Native American students, I thought about how they must feel, when being told that their ancestors dying was necessary for them to become civilized, for other people to prosper at their deaths and submission. And this is just one example about how the education in Portugal still lags behind, because I just referred one ethnicity that is not present in Portugal, but what about black people living in Portugal? Or the Roma people? They certainly do live in our country, and I do not recall one time when their culture was either mentioned or respected. (Student teacher, February 2018).

In my work over more than 30 years in teacher education, I have often registered instances of teachers’ discourse that reveal the slyness that dominant ideology uses to naturalize the position of structural subalternity for the ‘usual suspects’ in public schools. When referring to the Roma minority in schools, I have often heard: “she is well behaved *even though* she is a gypsy”; “I have normal students *and* a few Roma”; or “we are giving them [poor, ethnic minorities] what is best for them [vocational training] – they have *neither* the cognitive ability *nor* the cultural competence to achieve more than this”. These instances reveal the extent













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needs”. I often have to remind teachers that, as Freire (2001) has taught us, understanding is weaved, forged by those who read and study, in a patient, challenging, and persistent mode – it is also imbricated with the level of intellectual experience of the reader and of the author. When the distance between the two is too wide, the effort to understand is hopeless – it is a continuous struggle to get to know...and this struggle is particularly cumbersome for those who come from a more disadvantaged sociocultural and socioeconomic background, that is, for the majority in public schools.

### 3. CONCLUSION: *EL CAMINO SE HACE CAMINANDO*

As a teacher educator struggling to recover the soul of teacher education (*cf.* Zeichner, 2018), I try to maintain my “faith in the capacity of human beings to transform the oppressive and dehumanizing conditions that disconnect, fragment, and alienate us from one another” (Darder, 2022, this issue). The message I sought to convey in this text counteracts a neoliberal capitalist view of schools and schooling as places where a combination of meritocracy, positivism, and structural racism serve to perpetuate inequity (Darder, 2015; Santomé, 2011, 2017) and epistemicides in curriculum and in teacher education (Paraskeva, 2011, 2016). In my work, I seek to stimulate change in the way (prospective language) teachers perceive their role, hoping to contribute to a better understanding of why and how “subaltern students are consistently silenced in the process of their schooling [...] trapped in classrooms with teachers who do not only prevent them from finding voice, but who also thwart their organic and contextual understanding of how what they are learning can be used to transform their lives”. (Darder, 2022, this volume)







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