

RADICAL TEACHER

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Racism in Argentine Higher Education: Proposals for an Inclusive Foreign Language Teacher Training

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the neighbors were
suspicious of her hairstyle

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There is a kind of obsession with rationality that does not allow us to consider any other possibility...

- Rodolfo Kusch, *América Profunda*

We are language teachers trained in teacher training colleges in Argentina. During our educational trajectories as students, we had a hunch about the way that the language and cultural studies approach was non-plural and inequitable and needed to be revised. What we could see at that time, which was later confirmed to us after we graduated, is that in the teacher training field there is a lack of diversity in many ways. At first sight, for instance, when looking at the institutional human landscape one can see a clear phenotype distinction: teachers and students or institutional management staff are mainly white, while those doing manual labor such as cleaning or technical maintenance are not. In terms of scholarly citation, most of the authors cited are written and published in the so-called legitimized knowledge centers, and primarily represent standard academic knowledge, which usually leaves behind the locally produced knowledges. Such a limited diversity in bibliography excludes the multiplicity of languages and cultures that exist on the ground, and foregrounds prestigious and recognized discourse. If language and cultural variations are included, they appear in a hierarchical manner, as folklore – that is, as unauthorized popular knowledges. When culture is addressed, it is portrayed in a general, non-reflexive, and non-critical manner, and indigenous and local cultures are not approached with the complexity that is usually brought by the humanities or social and cultural sciences.

All this maintains a higher education system that has traditionally produced, and still reproduces, an unjust social reality that is manifested in contemporary racism. Such a hierarchical educational structure generates exclusions and guarantees an unequal society. Consequently, it is necessary to develop strategies that link the field of higher education and diverse social groups.

The way we find racism in teacher training programs is twofold. First is omission, a certain blindness to difference, so that difference is never in focus. Second is the way in which everyone feels and behaves and assumes that the lack of plurality was natural. This lack of racial diversity in higher education still prevails and foreign language educational institutions are no exception.

Context

In Latin America, racism has been a problem since colonial times. Despite the construction of nation-states through an official discourse of citizenship that, in formal terms, establishes equality among people, the inequalities that link skin color and poverty are undeniable. According to Segato (2007), each country has its own unique configurations of race and racism, and this is also expressed in narrations (Fernández-Bravo, 2000) that from the 19th century on aggregate the populations in each national

territory. If we consider the nation as an imagined political community (Anderson, 1993), the symbolic elements of the nation's construction almost inevitably result in exclusion. In fact, one of the dangers of a nation's image is that it is totalizing: it allows for little in the way of alternative narratives (Fernández-Bravo, 2000). In Argentina the narrative of the melting pot of races consists of an encounter between "criollos" (people who had Spanish and indigenous ancestors) and the arrival of immigrants from Europe in the late nineteenth and early twentieth centuries. According to this discourse of the melting pot of races that Adamovsky (2012) calls a myth, the mixture between a series of categories coming from the colony to indicate the appearance and social place of the person from the positions occupied by their parents (European immigrants, indigenous people, Africans, mestizos, pardos and other ethnic-racial categories of human classification in Spanish colonies in America) would result in only one of the components: the "whites." This narration would imply and sustain the division of racial categories as if the diversity of ethnic and racial differences had been erased or disappeared; there is no category of "mixed race," but rather people are assigned to, or aligned themselves with, a single ethnic or racial category. In order to avoid a description based on a negation, we have decided to create an analytical category to refer to this continent of "non-whites" and name it as *marrones* [the browns]. We have only one category; once so much mixing has taken place that these are not distinct categories anymore. This does not imply that those that we are including in this category belong to a socially recognized ethnic group, but that serves the purpose of giving visibility to historically silenced social groups in the discriminatory Argentine context. Our wish is to be able to refer to these multiple groups in a clear way that does not negate the fact of its diversity and multiplicity.

The invisibility of the *marrones* is seen in the omission of these communities through different state practices, discourses, and instruments in the intersection between society and state. As an example, in the foundational narratives of the establishment of Argentina, in the first censuses and in the national history taught to children, indigenous Argentinians are erased. As a result, the *marrones* have been continually displaced from material and symbolic life and have been placed in a subordinated position, forced to be in a lower position outside of the hegemonic due to historical exclusion from multiple essential levels/zones in society (education, labor conditions, participation in media, to mention a few). That is, *marrones* have been "subalternized".

In the context of this essay, "subalternized" invokes both race and class, both skin color and poverty. The reasons for this are historical and anchored in an approach to racism that traces the devastating effects of those who have endured centuries of postponement, exclusion, and contempt.

In this regard, we emphasize that the racism that has effected exclusion since colonial times has, in contemporary times, spread and thus "shifted its focus from the biological to emphasize the cultural and the national;" today in Argentina racist discrimination is "based on socio-cultural grounds supported by physical characteristics" so that racial

difference is reinforced by poverty as a force for social and cultural exclusion (Mouratian, 2015). There is a relationship between darker skin and lower social position (Adamovsky, 2012b), which configures a sort of social circulation map with invisible lines in which each subject/community knows where it belongs as it configures specific social dynamics about what is possible or not, according to this intersection between race and class.

As regards state educational policies, the subaltern groups have had no direct appearance/determination/influence of any kind. As students, they rarely go beyond the primary and secondary levels, and are almost always learners rather than teachers. In higher education, this erasure corresponds to the total or partial absence of people from indigenous communities, those of African descent, *marrones*, and people in vulnerable social conditions who do not necessarily acknowledge their non-European past.

We propose that these marginalized groups be given space to claim what Black feminist Djamila Ribeiro has called *Lugar de Fala*, or a locus or place of speech (Ribeiro, 2019) – that is, their languages, epistemologies, knowledge, learning modes – within the space of universities and Institutes of Higher Education (hereinafter HEIs). This is the debt civil society owes, as the state has, since the 1990s, advanced equal rights in the legal system (Mouratian, 2015) but has been nevertheless delaying for centuries the recognition and actual implementation of those rights (Mato, 2020).

Racism in the Argentinean Educational System and Its Implications for Higher Education

In accordance with Law 24.521, Argentine higher education comprises public and private 1) universities and university institutes and 2) HEIs. Although foreign language training in Argentina is available only at HEIs, most teacher training institutions belong to this system. Teacher training is partly similar to that of the small liberal arts colleges (SLACs) of the North in several aspects: the curricular focus on the liberal arts, a student body that has completed secondary education, and a lower enrollment than other undergraduate programs (such as the traditional university programs for law, medicine, etc.). In addition, the faculty's primary focus is on teaching – although their work also includes attending conferences, publishing, and field specialization – with less space for research. In general, these teaching spaces are institutions with a small number of students (who may often have jobs as they are attending the college) and a close student-teacher relationship.

Given that these colleges train people who occupy places of leadership, power of action, and control (Mato, 2019), the issues of race and racism are central at these institutions. People trained in such institutions tend to be instructed in and reproduce the exclusionary matrix that sustains inequalities. In the specific case of teacher training, we adhere to the thesis of Sanchez & Navarro (2014), who argue that:

a campus with a strong colonial imprint materialized in the distribution of Eurocentric theories that normalized practices, and standardized the displacement of the body in the institutional space, with regimes of truth about the pacifying and integrating function of the school, which are rarely analyzed, recontextualized and signified as a way for new developments. (p.156)

Among the difficulties pointed out by the Initiative for the Eradication of Racism in Higher Education (UNESCO) regarding the obstacles to access for communities that perceive themselves as indigenous and/or of African descent, we find a number of analogues in the Argentinian experience. Subalternized students are disadvantaged by the distance of their home communities from educational centers, the complexity of moving away from their community bonds, and the hostility they receive both in the curricular exclusion of and disrespect for their cultures and lifestyles in higher education as well as situations of direct discrimination within the institutional space. These same conditions have repercussions for the rest of the subalternized groups for whom the sphere of higher education is neither welcoming nor familiar as each culture has a point of view and a peculiar conception of time. As a result, some students have trouble once they are not used to the temporal inflexibility of the university schedule, its forms of communication, organization and interaction. Institutions of higher education almost never imagine that some students do not connect to a “general epistemology” that structures the academic environment. In other words, higher education does not allow for the recognition that “the diversity of the world is inexhaustible, there is no general theory that can organize all this reality” (Santos, 2006, p.32).

From our space of action in teacher training in foreign languages of European origin, we support the task of escaping the racial and cultural reductionism already at work and thus give a place from which to speak [*Lugar de Fala*] – and listen to – subalternized diverse groups of people including for instance students and local communities in programs and physical spaces. We also support building networks between teaching institutions and the larger community. Following Rocha's (2021) understanding of this “place of speech” we aim at:

a place within the discourse which is not restricted to the sequencing of words and personal experiences. It is a painful and powerful place because it is primarily epistemic and reflective about the subject's occupation within a social locus. The “place of speech” is to understand the social conditions that constitute a group and what personal experiences you share as a member of this group. It is thus to understand structures and experience them in different ways.

It is urgent that institutions that want to be democratic and respectful of human rights embrace pluralism. The universalizing of experience and the folklorization and “encyclopedization” that flattens and calcifies the diversity of subjects and groups damage the possibilities of respectful coexistence.

Sociohistorical Notes That "Shape" Racist Ideology and Discrimination in Higher Education

In the pursuit of progress in the life of higher education, a predominant positivist epistemology (Santos, 2006) has reinforced discriminatory and exclusionary educational practices. There seems to be no place for those who have been relegated to a subaltern position in the content, in the programs, and in the required texts and among the people who make up the educational community. In addition, critical and reflective positions on the very conditions of knowledge construction and study tend to be discouraged within institutions of higher learning.

The curricula of foreign language teacher training programs that we work with, which train students to be teachers of Portuguese and English, do not escape the historical erasure of the subalternized. We understand that "the foreign" is an inherent part of these language teaching programs, and yet these programs are strikingly monocultural and Eurocentric. The possibility of enunciating and including other knowledge built from a local or regional perspective is missing, which results in its monocultural, Eurocentric character. If studying pedagogy of a foreign language inevitably brings interculturality into play, we must then broaden the notions of culture, promote curiosity, and learn about ourselves, our surroundings, and others. Interculturality will not be, then, isolated to locations outside the national border, but made visible in the Latin American context, which is inseparable from daily life.

Teacher training presents programs and curricula as texts that aim to train future teachers by means of a set of legitimate knowledge: for instance, a standardized, "correct" version of Spanish, English, or Portuguese. Regarding the monocultures identified by Santos in his *Sociology of Absences* (2006), we find here the monoculture of knowledge and rigor that eliminates other knowledges, through an epistemicide or the systematic destruction of alternative ways of knowing, annihilating other kinds of knowledge. These programs more or less explicitly establish regimes of truth and legitimacy that organize life in higher education, and which trainees will take with them into the classroom. The curriculum regulates the training process and constrains the dynamics of exchange and study in the teaching profession. As Sanchez & Navarro (2014) point out, in teacher training ideas of exchange, listening, and inclusion of students' experiences coexist with a final hierarchical adjustment that decrees that exams and written work are the only elements that are valid and important.

Languages are taught in a Eurocentric way, limiting the "legitimate" expression of these languages to their European origins rather than their expressions in the Global South. Most of the reading material presents authors from the North, especially when it comes to teaching methodology, and local and decolonial voices have no place in language teacher training programs. It is not a matter of excluding the theoretical corpus produced in other latitudes, but of offering ourselves the possibility of centering ourselves in the world maps of knowledge, of being able to build local knowledge. Even more, the teaching of these languages

tends to exclude indigenous and other expressions. As a result, we need to reject this excluding perspective that does not recognize our own Latin American reality.

We need to give a voice and space to those *marrones* who have been relegated to subalternity in the human landscape, in the contents, programs, and reading materials. We believe that service-learning (SL) could allow for a critical and reflective construction of diverse knowledge in the search for progress in higher education.

Service-learning as a Proposal for Inclusive Foreign Language Teacher Training

We have so far said that in English and Portuguese language classes in higher education there is a predominantly Eurocentric instruction and what we need is diversification, opening up discussions about racial and class differences. In this section we argue that service-learning projects can help us in that sense. We intend to decolonize the curriculum and raise awareness about the challenges marginalized communities face by addressing issues that are important to our students, the Latin American community, and the Global South. Language programs can be more porous to the local environment: the society excluded from this level of education (as students, teachers, and beneficiaries in extension courses), the programs and curricula that do not include research with the community itself, and the professional practices as a concrete bridge.

Service-learning can be a tool to connect spaces that at the same time promotes several actions that are oriented to the democratization of access and distribution of knowledge. CLAYSS (Latin American Center for Solidarity Service-Learning, a leading and international reference institution) defines SL as:

Solidarity service is aimed at attending in a limited and effective way to real and felt needs with a community, and not only for it, with the active protagonist role of students from planning to evaluation, and the intentional planning of learning content connected with the solidarity activity. (Ochoa, 2014, p.9)

Throughout its books, texts, articles CLAYSS speaks of SL as experiences, practices, and programs that simultaneously address social and learning objectives, offering students opportunities to put into play not only the values and attitudes of solidarity, but also specific knowledge and competencies that are valuable for their training. In these experiences, the target groups of the practice are simultaneously the population served *and* the students, and focus is at the same time placed on the development of knowledge and on the improvement of the living conditions of specific communities.

Solidarity service-learning in higher education has spread widely in Latin America. Its most direct antecedents are the university "Extension" movement and the Argentine University Reform of 1918, which promoted the development of social action, especially from public universities (De Gortari Pedroza, 2005). Solidarity in the

Extension area within HEIs has a long tradition, especially fundraising, which has been a traditional practice as educational institutions try to contribute to solve the increasingly urgent problems of their communities. But the problem that arises in these cases is that the social intervention activities usually promoted by HEIs are not always connected to their teaching and research mission or to the potential of improving and enhancing the learning quality. At the same time, the teaching mission is aligned with the previously mentioned traditional transfer of monocultural and Eurocentric knowledge, mainly focused on the standard variety of the foreign language, and adhering to what foreign experts and books prioritize.

Considering the definition of service-learning and the above-mentioned issues related to HEIs we examine below a series of work proposals from the SL perspective that are oriented towards the inclusion of the *marrones*, in the physical and symbolic space constructed in higher education and in its overlapping contact with other possible and necessary knowledges. These can give place to what sociologist Boaventura de Sousa Santos calls an Ecology of Knowledge, "where scientific knowledge can dialogue with secular knowledge, with popular knowledge, with indigenous knowledge, with the knowledge of marginal urban populations, with peasant knowledge" (Santos, 2006, p.26). This perspective transgresses the tradition of teacher training in foreign languages and makes room for a *Lugar de Fala* [Speech Place] for the knowledge, ways, and voices of diverse groups, so necessary for a non-racist higher education.

Curricular Inclusion

It is imperative to rethink the ways in which we develop our syllabi and planning. Although we know much of the knowledge we need to share with students, it is not possible to know in advance with whom we will be working during the school year and what aspects, time organization, and content may need to be reformulated. From the SL perspective, it becomes necessary to dialogue with the community, in making the walls of what used to be the ivory tower of educational institutions more permeable. We must be open to allowing other knowledge, ideas, and experiences to pass through -- not only to go out into the community but also to let it in, so that what we learn in the community influences the way we teach and vice versa.

The linear and production-oriented temporality that prevails in our teacher training must coexist with other temporalities that empower and include students. We believe in working on other temporalities, following Santos's reflection on what he calls the ecology of temporalities:

The important thing is to know that although linear time is one, there are also other times. Peasants, for example, have very important seasonal times. [...] We must understand this ecology of temporalities in order to broaden contemporaneity, because what we did with metonymic rationality is to think that simultaneous encounters are not contemporary. The African or Latin American peasant can meet the executive of the World Bank: it is a simultaneous encounter, but not a

contemporary one, because the Latin American or African peasant is "residual" and the executive is "advanced". The important thing, then, is to recognize that the peasant is in his own way as contemporary as the executive, and to eliminate the concept of residuality. For this we must let each form of sociability have its own temporality, because if I am going to reduce everything to linear temporality, I am ignoring all the other things that have a different logic from mine. (2006, pp.27-28)

Enabling future teachers to step out of the traditional classroom, involving students in real and concrete situations with people from areas other than HEIs by, for instance, tutoring children in foreign languages at elementary schools, interacting with immigrant adults at community centers, and contributing to professional agencies using languages for specific purposes could contribute to bringing linguistic and cultural diversity to their training. Honoring alternative temporalities could take place by making explicit the differences that emerge in each situation due to the features of each activity (time varies in a meeting/activity with children from primary school, or with an adult in a professional agency). Involving students in such varied situations and with different interlocutors could contribute to generating a map of the educational community with a receding exclusion zone.

It is necessary to include the epistemologies, knowledge, living modes, and narratives of those subalternized, both in the nation of origin (Argentine or other) and in the nation of the foreign language under study. This will require the direct involvement of those historically excluded, since it is not a matter of including content as an object of study, but of creating an ecology of knowledge that allows for co-construction among *subjects*. As an example, a frequent way in which history is taught in SLACs can be somewhat unifying/simplifying of the complexity inherent in the discipline, narrating a unique historiography, that of the victors (Benjamin, 2008), and from the point of view of the great deeds and "Heroes" (yes, in masculine and capital letters). We propose that we teachers contribute to students recovering those non-hegemonic voices not by teaching history from books, but instead by favoring onsite research strategies that could include the absent voices of those who were there and whose presence had an effect in history, but whose action has been erased. This could be achieved by establishing parallelisms between the students' own historical processes and the ones from the language being learned; teachers could organize exchanges with institutions and social groups such as NGOs from the foreign countries and even HEIs could facilitate visits to the countries for students to have real exchanges with the communities through embedded classes. To think about the relationship between the history of the target language-culture and one's own will also require broadening the sources and points of view we have. This is not only valid and applicable to disciplines other than history, such as foreign language or literature, but to interdisciplinary projects as well.

Service-learning could give students practical experience and the opportunity to address issues or problems that are important to them, to their community and the broader context. Communities that are outside the

educational sphere, not only those coming from the foreign language under study, but also the local community where the educational institution is located, could be invited to co-organize and participate in the creation of language exchanges, publications, festivals, and events, just to mention a few examples of projects in which these issues could be jointly addressed and communicated to the public, in which there could be an exchange with other organizations and social actors involved in shared pressing issues.

Communities Inclusion

Higher education can and needs to go out of its buildings and engage with the community it belongs to and for which students are being trained. The usual contact that HEIs have with the outside happens when, advanced in their career, future professionals are engaged in internships and residencies. Higher education institutions could have their students carry out practices and work to contribute not only to the training of future professionals, but also to contribute and give back to the general wellbeing through "genuine encounters, with the recognition and promotion of human rights, with reciprocal generosity and collective, intelligent work for a common cause" (Ferrara, 2021, p.14). HEIs need to advance in building new relationships between the educational community and the broader society. For this, SL could come in handy for the promotion of a dialogue with the community with which connections are established, and for joint actions that are designed allowing for the development of knowledge that would make more sense and be more effective for all the actors involved.

From the service-learning perspective, working with the community entails the establishment of collaborative networks. Therefore, broadening the scope of action towards the outside does not mean "reaching out to help" but rather developing a paradigm for social change based on institutional networks. An example of this could be a shared production of brochures that bring together stories of communities' practices, and translation of those stories, songs and poems in the construction of a written and/or oral, plural library. Acting in open and multicentric networks of dynamic exchanges would allow students and community members to maximize the potential of the resources that each one possesses and the creation of collective alternatives for providing visibility, addressing problems, or meeting needs. Thanks to the optimization of learning and the impact of members' participation, each group could be enriched through the multiple relationships they develop (Dabas, 2005). This open exchange of languages, epistemologies, knowledge, and learning modes could have a positive impact on the subalternized groups. It would make the atmosphere of higher education more welcoming and familiar, model counter-discourses/counter-practices for students, and challenge from inside racist ideology and its hegemonic ways of behaving and interacting. It would also improve the quality of education of those being trained for a more diverse and equitable knowledge development.

In line with SL, we suggest that foreign language training should establish horizontal associations in territorial networks, a type of collaboration that overcomes the

traditional vertical hierarchical structures for collective construction in alliance with other institutions and organizations. Torres Carrillo (2006) states that:

these associations contribute to the creation of popular inhabitants as social subjects, by strengthening their social and associative fabric, affirming cultural identities and creating new democratic political practices and subjectivities. (p.1)

An intercultural approach in HEIs enables inclusive and dynamic models of cultural diversity to allow for the passage of diverse forms of communication, organization, and interaction other than the traditional academicism. Community networks that allow for the HEIs curricula to be respectful of human rights and coexistence aim at shortening the distance (material and symbolic) between educational centers and community bonds, and reduce the hostility that those subalternized have historically received. These networks are intended to include, respect, and dialogue with the cultures and lifestyles of marginalized people:

It is from these networks that we will find the collective construction that we need, with citizens with the capacity and responsibility to act and transform in an active, informed, and engaged way, generating a different mode of development driven by the desire to transform each other's living conditions. (Ferrara, 2021, p.77)

Mutual exchange proposals could include projects that promote opportunities for language exchanges in communities to learn more about indigenous appreciation of nature or diversified medicine practices that take up the traditional knowledge and advance towards Local Development (Vázquez Barquero, 2002). Osman & Petersen (2013) differentiate between service-learning as a charitable activity and service-learning as social change, the latter being related to a program of social justice proper to a society in which individuals and groups have unequal access to the opportunities and benefits generated socially. In order to address racism and discrimination the solidarity dimension should aim at promoting local development. This implies that good practices should include critical and reflexive diagnostic and reflection activities and the creation of collective and collaborative tasks between educational institutions and social and community organizations to jointly address structural issues that cannot be changed simply through the goodwill of a handful of students (Ierullo, 2017; Tapia & Ochoa, 2015).

Service-learning initiatives within language teacher training institutions could use territorial capacities (social, natural, technical, economic, institutional, and cultural) in the pursuit of sustainable development. Examples of projects that could be developed along this line would include: dissemination actions on human rights, creation of complaint mechanisms, or even the production, for example, of short films as awareness raising campaigns about the problems of racism, discrimination, and subalternity, or even the production and screening of socially engaged documentaries followed by discussions with the local community about diverse perspectives. Such community interventions incorporate the reevaluation of local resources

(economic, social, cultural, political) in the search for answers to situations of inequality and injustice, from a perspective of collective construction with the objective of advancing towards socio-community welfare. Language teacher training courses can co-construct and/or actively participate in community spaces already in place and at the same time not only contribute to developing an awareness of the racial, cultural, and class differences in the local community but also introduce this issue about the countries that speak the languages being taught.

Proposals that do not separate theory from practice could include classes that take place directly in communal spaces in order to generate a gradual relationship of trust and familiarity. Students can carry out internships that enable and consolidate higher education learning at the same time that community centers help families in the area to organize family time and give children, youth, and adults access and contact with a foreign language and culture. It is key to understand that the objectives need to be adapted to each case and that teacher training should seek to establish respectful and lasting bonds with these communities.

Even if combating racism and classism in these institutions implies much more than what we propose, from our area of influence as teachers in HEIs we aim at deepening our work with the symbolic violence and contact with the outside world. The goal is to implement actions that tend to generate conditions of inclusion and sustained development with a positive impact on the traditionally subordinated population, favoring the strengthening of individuals and groups through the consolidation of social networks. The fact that an important part of the teacher training experience takes place in these areas opens the door to plural, reflective, and knowledge-producing teacher profiles. This way makes it possible for students to receive a richer education because their learning will not be limited to a single perspective on pedagogy and Eurocentric models of language instruction, but will construct knowledge that goes beyond the logic of a single academic and almost always external validation of knowledge.

Conclusions

After a brief overview of the historical peculiarities of racism and discriminatory practices in the territory that today makes up Argentina, we analyzed some aspects of higher education. Generally, higher education reflects the same invisibilization of the *marrones* and with it, of all that is non-white -- displaced from the legitimate places of knowledge. In an intersectional approach to contemporary racism, we understand these groups as an analytical category (rather than groups with a self-perceived identity) constructed in the overlap between skin color, social vulnerability, and ethnicity.

The active exercise of citizenship, focused on practice, incorporating rights and duties, overcoming the idea of the individual, and alluding to the community is a practice that needs to continue being developed in HEIs. It is possible to promote a high degree of participation of those who have been subalternized and of teachers and students passing through the doors of their institutions, broadening the

institutional framework of action and aiming at the development and exchange of knowledge through practical interventions in the community in a horizontal linkage that constitute a type of collaboration beyond academicism, for the collective construction in alliance with other institutions and organizations.

This paper is a reflection on our practices in the field of foreign language teaching of English and Portuguese, a field that does not escape the dynamics of the reproduction of racism. Faced with an exclusionary scenario and a higher education impregnated with monoculturalism, we have identified problems, difficulties, and elements that we think need to be reformulated. Finally, we propose lines of work to make our teacher training programs spaces for the construction of a better society.

We maintain that the SL proposal is a feasible path in the process of change that an anti-racist stance implies. So far, we have developed a few initial actions along this line and even if they did not actually mean significant modifications in decolonizing the curriculum, we are sure they will evolve into more concrete and impactful proposals. We think our project needs to take place to develop a better/less unfair education system and for this, we understand that we will need to coordinate not only with the broader community, but also with our peers, authorities, and students to concretize these proposals for a non-racist foreign language education in the future.

We, the higher education community, have the imagination and the required qualifications to generate and undertake these necessary changes. We need to encourage ourselves in the transgressive task of building a collaborative and pluralistic vision.

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