

***Multilingual education for the 21st Century:
Moving from trending to meaningful through criticality and
collaboration***

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Multilingualizing Compulsory Education in the Age of Neoliberalism: Issues, Processes and Inequalities
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Presentation aims to ...

OUTLINE

- *...current approaches to plurilingualism and multilingual education*
- *...on implications for promoting practices that can contribute to social inclusion*

EXPLAIN

- *... our paradigm of critically-engaged collaboration as key for promoting meaningful multilingual education & social inclusion*

DESCRIBE

- *...collaborative, multi-sited and multi-scalar socio-educational projects that illustrate our research approach*

PROVIDE

- *...examples of interactions at different stages, in formal and non-formal educational settings*

DISCUSS

- *the implications and benefits of our position*

Point of departure: How do we understand multilingual education?

Vast & substantiated corpus of literature that **contests** conceptions around plurilingualism and multilingual education as principally a **neoliberal** approach (in particular regarding TEFL/TESL)

Cf. Irvine, 1989; Phillipson, 1992, 2003; Pennycook, 1994, 1998, 2000; Heller, 2010; Block, Gray & Holborow 2012; Flores, 2013; Bale, 2015; Ricento, 2015; Romaine, 2015; Kubota, 2016; Codó, 2018; Simpson & O'Regan, 2018; Codo & Patiño, 2018 (to name a few ...)

Neoliberal conceptualization of plurilingualism:
Some main critique

- Usually in **socially prestigious languages** (e.g. English) as **commodity**
- **Linked to market values** such as efficiency, productivity and flexibility of labour force
- Widespread in **mainstream social discourses**
- **Uncritically accepted and applied** in institutions, including education
- **Utilitarian** approaches to language education
- Risk of **enhancing social inequality** (who can and can't afford access to L2 instruction and mobility)
- Builds on and **reinforces** 'pure languages', 'native-speaker' and 'one-language-only' **ideologies**
- **Validates** certain, standardized varieties and registers while '**devaluing**' other varieties, vernacular registers and hybrid productions as marks of being deficient speakers of the target language.
- **Excludes** minority languages and plurilingual students' real, hybrid, multimodal languaging practices.

Interest in promoting meaningful and inclusive plurilingual education which may contribute **towards social inclusion**

- By moving from ‘native speaker / deficient L2 learner’ to ‘emergent bi/plurilingual’ (*García, 2009*) as **competent communicator**;
- By acknowledging the **multiple and hybrid practices** plurilingual speakers engage in;
- **Visualizing** their intercultural experiences and ways of doing and being (including ‘doing being English learners’)
- Promoting **critical cosmopolitanism** (*Delanty, 2006 – based in Habermas’ critical social theory & Nussbaum’s moral universalism, 1996; Hawkins, 2014, 2018*): preparing **engaged global citizens** (vs. flexible workers) through caring, criticality and collaboration.
- Ensuring opportunities for language learners to **display their complete repertoire** of communicative resources
- Encouraging the development of plurilingual competence while **dealing with global, socially relevant issues** through engagement with diverse ‘others’ (e.g. PBLL where plurilingual collaborative practices lead to unilingual productions in the target language)



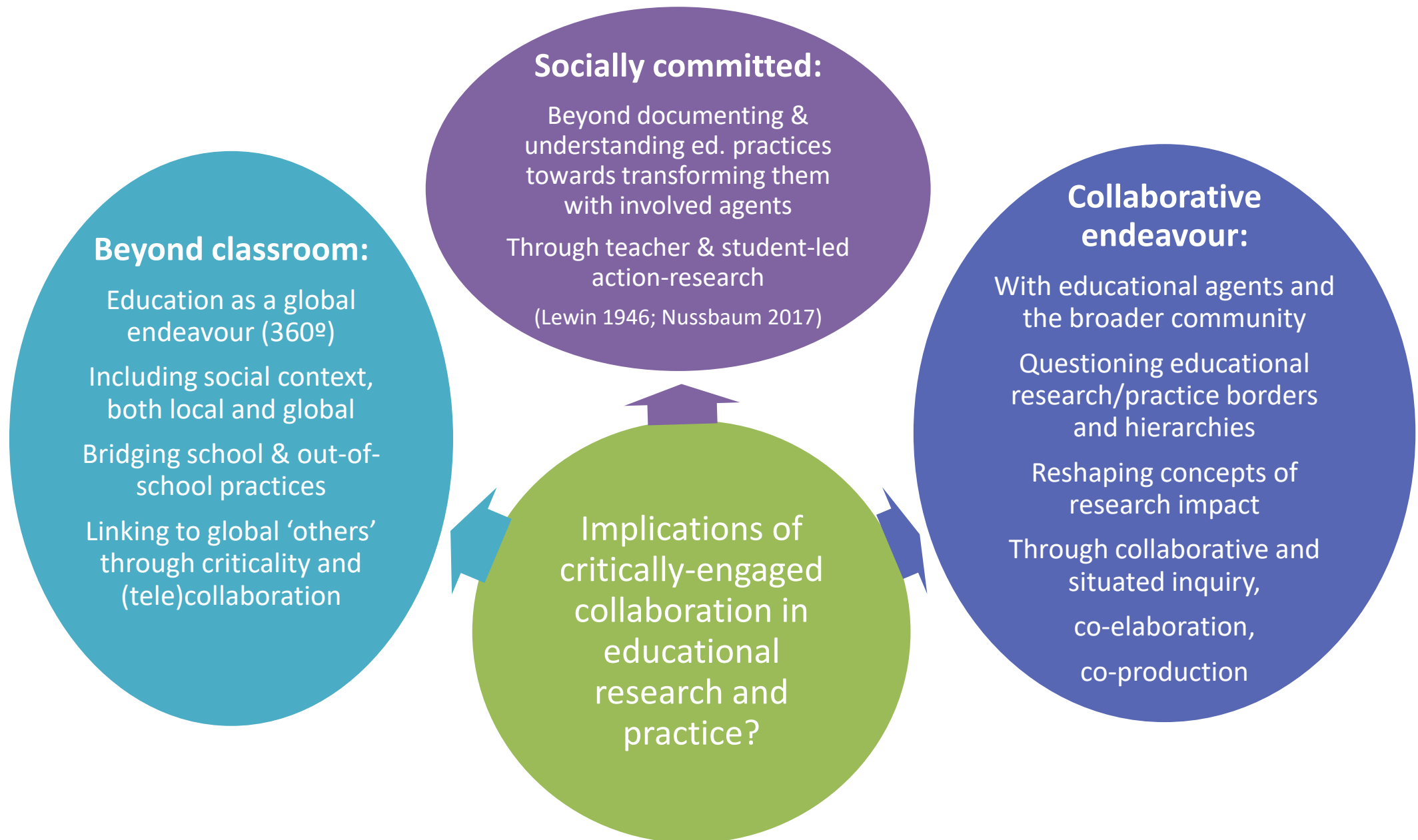
These points indicate a need ...

... to **REFLECT** on:

- What **types of multilingualism** are promoted and valued in educational practices (and which are not)
- Questioning **globalist ideologies of English** towards understanding its value, along with other languages, as depending on context and on local ways of 'doing-learning English' (Codó, 2018)
- Questioning the '**transformative power**' of English or plurilingualism, per se, isolated from critical social engagement and complex, interrelated socioeconomic factors
- Proposing the need for **transformative activist** (Vianna & Stetsenko, 2014) and **intersectional** educational research (Block & Corona, 2014) approaches

GREIP proposal:

Paradigm of critically-engaged collaboration



Example of multi-sited and multi-scalar project in Badia del Vallès



- Collaborative, long-term socioeduc. project (2016 - 2020?)
- Working-class population next to UAB & technological hubs
- Home incomes below Catalan average
- Unemployment above Catalan average
- Educational outcomes (English): below Catalan average (proves de competències)
- English: 'the' marker of social & ed. inequality
- Aim: More equitable access to in and out-of-school English learning as a community endeavour towards ed. improvement & social justice
- Promote English, digital literacies & critical cosmopolitanism



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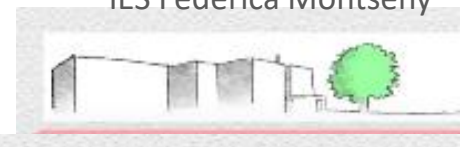
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I.E.S. BADIA DEL VALLES

Collaborative, multi-sited and multi-scalar:

Participants:

- *FAS (UAB)*
- *Youth from 2 highschoools (12-14 years old, migration & gipsy backgrounds)*
- *Highschool language teachers and chairs*
- *City hall & local ed. admin.*
- *Community agents & insitutitons*
- *GREIP researchers & teacher trainers*
- *UAB students / teacher trainees (as volunteers/facilitators)*
- *Youth, teachers, facilitators & researchers from other parts of the world (telecollaboration with refugees and GSB participants + travel abroad students / families)*

Actions:

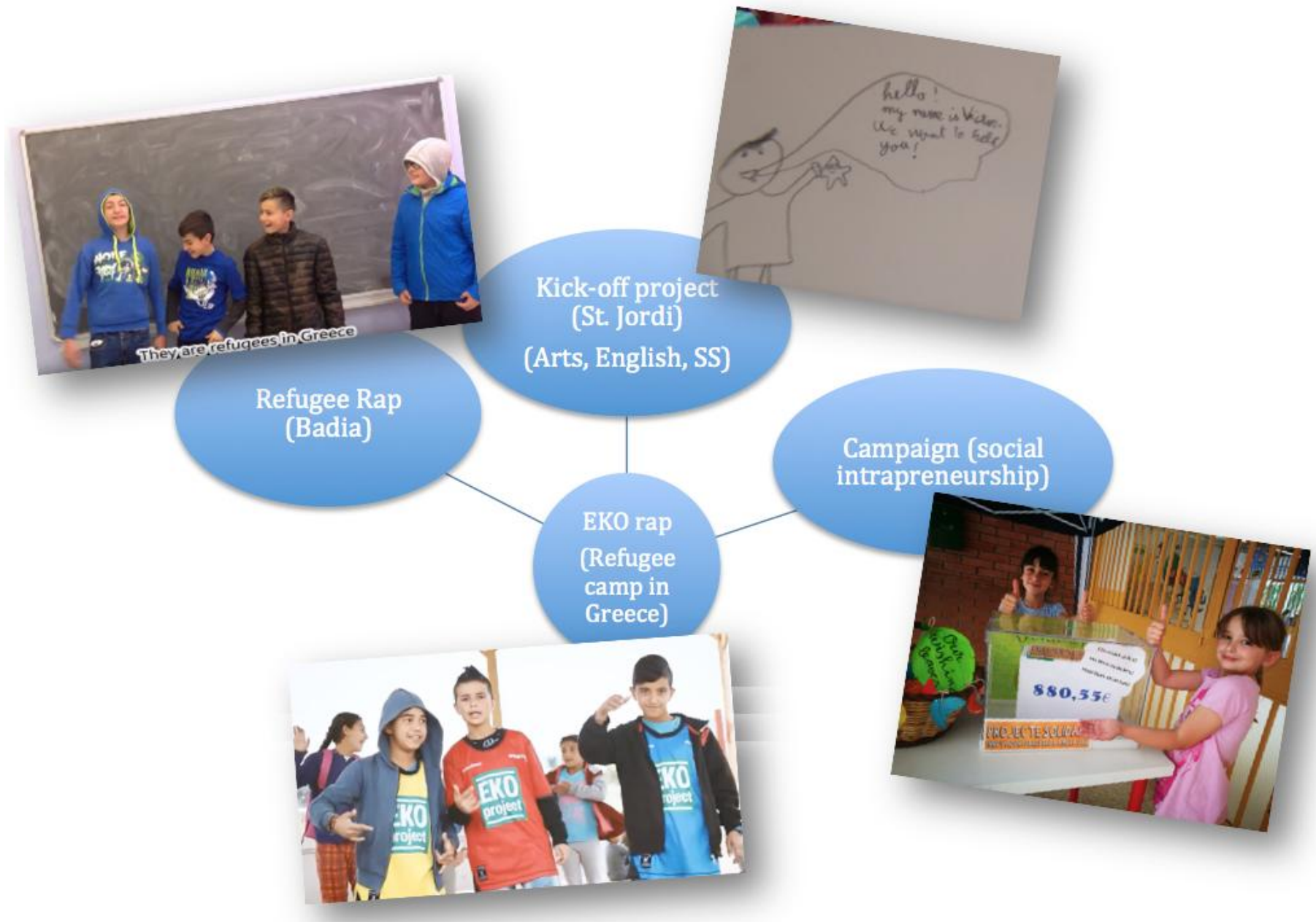
- *GREIP teacher trainers – Higschool language teachers: workshops on plurilingual ed. & PBL*
- *GREIP teacher trainers - UAB volunteers: workshops on plurilingual ed. & PBL*
- *UAB volunteers' support to highschool language teachers and students in English classrooms*
- *Telecollaborative exchange with Syrian refugees*
- *Out-of-school program (GSB) based on video production & exchange with youth around the globe (Badia's Youth Centre, GREIP researchers & graduate students as facilitators, youth from Badia and other sites)*
- *Travel abroad program*

Sites:

- *English classrooms in 2 high schools*
- *Other school spaces*
- *Out-of-school activities in Youth Centre & other city locations*
- *Other community sites (library...)*
- *Other parts of the world (telecollaboration with refugees and GSB participants + travel abroad program)*

Working collaboratively towards meaningful multilingual ed. for the benefit of all

Examples of meaningful student-led multilingual practices involving criticality and collaboration: Refugee Rap Cycle



Example of meaningful student-led multilingual practices involving criticality and collaboration: Out-of-school program: building transcultural awareness while discussing video from peers in Uganda

Comments

QUESTION TO YOUR VIDEO

Submitted by Badia on Mon, 05/15/2017 - 11:36

Hello our friends!!! we really liked your video, we are suprised about how different your routine is. We want to ask you some questions:

How do you share the household chores? Do girls always go to take the water?

Do you do the household chores everyday?

Is it hard for you to do the household chores or you are used to?

At what time do you start school? Do you always finish the school at 5 pm?

how do you learn to bring the water on the head?

At what age do you start taking the water on the head?

What is the mixture for?

When the mixture is dry, does it smell?

Don't you get hurt with the flip flops?

Why do you wear a uniform?

For how long do you have this water?

And what do you use it for?

In our case we have fountains everywhere, so we don't appreciate it. We think you take care more about the water you have and you don't waste it.

In relation to the household chores, we think that you have a very responsible attitude because we only help at home if our parents ask for. moreover we tend to complain.

We only have three weeks left, then we start our summer vacations.

We will try to send you one last pictures, and we hope that you have time to respond our questions before the 22nd of May. :)

Thank you so much!

Domestic Work



First video, Badia del Vallès (SPAIN)



Questioning 'Normal' (translation)

- Marta: but if (.) if here it's (.) ((gestures inverted commas)) normal (.)
- Laura: hm they have to [see [there (.) there they also sent us videos of something that for us was not was not normal.
- Emilee: what? like for example?
- Marc: [carrying food on their head.
- Natalia: [that they cook but like in the open air.
- Marc: ((placing hands on head)) they carry things on their head. ((overlapping speech))
- Laura: yes and we (don't see it as a bad thing.)
- Natalia: it's their (.) it's their culture but we see it as strange because we don't do it here. (.) the same as here well ()
- Marta: they () as a girl and a girl () as a boy and a boy (.) for us it's normal.

- What types of multilingualism do we promote and value in educational practices?
 - Students are introduced to socially relevant and cognitively challenging issues while developing their communicative competence in foreign languages (English) to engage with global 'others'
- Questioning globalist ideologies of English towards understanding its value, along with other languages, as depending on context and on local ways of 'doing-learning English'
 - English learning is contextualized / situated within the specific practices that the students engage in and intertwine with spaces where students' full repertoires and in-and-out-of-school practices are leveraged as valid resources.
 - Pupils, teachers & teacher trainees are made aware of plurilingual speakers' full repertoires and real practices & their potential to 'disrupt' dominant institutional conceptions of multilingualism.

- Questioning the 'transformative power' of English or plurilingualism, per se, isolated from critical social engagement and complex, interrelated socioeconomic factors
 - Collaborative, student-led practices allow students from multicultural backgrounds to display their whole communicative repertoire, use diverse strategies, adopt different roles and display and negotiate agency; in particular develop 'intra'preneurship.
 - Through collaboration with diverse stake-holders, pupils are made aware of global impact of their communicative practices; develop critical global citizenship and a sense of empathy.
- Proposing the need for transformative activist (Vianna & Stetsenko, 2014) and intersectional educational research (Block & Corona, 2014) approaches
 - Pushes the researchers to go beyond traditional academic practices to commit to social transformation with the community, locally and globally.

Thank you!

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