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Mainstreaming Multilingualism in Education: An Eight-D's Framework

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Chapter 5: Mainstreaming multilingualism in education: An Eight-D's framework.

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Abstract

This chapter argues for a reconceptualization of language education where linguistically responsive teaching and learning cuts across disciplines, language barriers, and educational models. Societies in the 21st century have experienced an unprecedented influx of peoples from diverse cultural and linguistic backgrounds as a result of globalization. In view of these developments, policy makers, educational professionals, and university researchers are obliged to re-examine the monolingual view of education and create language and identity-safe equitable learning spaces. This chapter offers a concrete framework for demonolingualizing education in order to mainstream multilingualism in education and thus acknowledge and value learners' multilingual voices.

Keywords: Multilingualism, Demonolingualizing, Language Education, Monolingual Mindset, Eight-D's Framework, Linguistically Responsive Teaching

Introduction

At the beginning of the 21st century, while focusing on the “actual” state of multilingual education and espousing the “imagined” multilingual school, García, Skutnabb-Kangas, and Torres-Guzmán (2006: 4) posed the following question: “How do we imagine schools that would build on and support the multiplicity of languages and literacies in our globalized world, and where people can ‘use their native language’?” It would seem that we have made some progress in the matter as we enter the third decade of the 21st century. Accompanied by increasingly superdiverse societies (Vertovec, 2007), a better understanding of the phenomenon of multilingualism (Cenoz & Gorter, 2015), a plethora of multi- and interdisciplinary research (Martin-Jones & Martin, 2017), and supported by policy statements (Regeher & Norton, 2018) and national and supranational legislation (European Commission, 2019; UNCRC, 1989), multilingual education seems to be on the rise and in demand. Despite the considerable distance covered since the question above was posed, the dominance of the monolingual mindset in educational settings continues to distort research findings and erase multilingualism from the classroom.

This chapter argues for a reconceptualization of language education where linguistically responsive teaching and learning cuts across disciplines, language barriers, and educational models. Linguistically responsive teaching takes into account children's linguistic and cultural funds of knowledge. It supports their multilingualism and foregrounds the interconnectedness of language, culture and identity (Lucas and Villegas, 2013). Consequently, this chapter calls for mainstreaming multilingualism in education and encourages viewing the foreign language (FL) classroom through the multilingual lens.

First, I briefly discuss how the different models of language education, from multilingual to foreign language learning, have been *monolingualized* by a deep-rooted ideological discourse. This monolingual view shapes educational practices, prevents the construction of the multilingual self, and undermines the building of linguistically diverse and equitable learning spaces. In order for schools to reflect the inherently complex and flexible discourse practices of multilingual children, we need to *demonolingualize* education. Second, I propose the Eight-D's framework as a structured approach to prompt viewing education, and associated stakeholders, through the multilingual lens. The framework consists of four couplets: *Divulge and Disseminate*, *Discuss and Develop*, *Deconstruct and De-dichotomize*, and *Decolonize and Duplicate*. The Eight-D's spotlight the need for raising awareness, educating about, and integrating multilingualism in teaching and learning. Furthermore, this framework normalizes multilingual discourse practices, establishes a dialogue between school-based and university-based actors, and acknowledges the multilingual experiences of under-represented groups. Ultimately, I argue for a broader understanding of multilingual education, under the more overarching umbrella of *multilingualism in education*, where languages, translanguaging, and plurilingual practices are an integral part of teaching and learning across the curriculum.

Literature Review

Questioning the ideological monolingual basis of education

The nation-building spree of the 19th and 20th centuries created not only homogenous politico-cultural spaces, but also languages as nouns or objects, *invented* in these historical processes that “called the languages into being” (Makoni & Pennycook, 2007: 10). The languages became synonymous with these cultural and political constructs and demarcated the place of belonging and non-belonging. This enduring view of languages as discrete bounded systems, static or “separable entities” (Edwards, 2009: 17) still shapes the monolingual bias in education today. Researchers and scholars of applied linguistics (Block, 2014), second language acquisition (SLA) (Ortega, 2014), multilingualism (García, Flores, & Spotti, 2017), and language education (García, 2009) have highlighted four interlacing dimensions of the monolingual mindset that still beset education: 1. monolingual discourse; 2. dichotomization of terminology; 3. native-speakerism; 4. separate language ideology.

Monolingualism engenders a discourse in society that has the power to divide, polarize, and ultimately subordinate, as we can see from the news headlines below. On the one hand, educational spaces can still be overtly negative towards children that do not speak the “desired” language. For instance, in officially multilingual Luxemburg, the exposé *Children punished for speaking Portuguese in kindergarten & "maison relais"* (Luxemburger Post, 4 November 2014) caused a national outcry. Conversely, even when it is positively construed and reports on the successes of linguistically and culturally diverse students, the discourse takes on a monolingual hue, sometimes with - subtle racio-linguistic (Rosa & Flores, 2017) undertones. Inevitably, this discourse depicts the child or situation from a deficit viewpoint.

This is illustrated by two newspaper articles in the UK and the US, reporting on EAL (English as an Additional Language) and ELLs' (English Language Learners) performance in nationwide tests, respectively. In the British newspaper, The Telegraph (15 December 2016), the heading, *Children who speak English as a second language more likely to improve in primary school, figures show*, should be hailed as a positive step forward; yet these children are labelled “non-

native speakers” and pitted against their “white [...] speaking English as a first language” counterparts. Further on, the comment, “Some very bright children come to this country or are born to immigrants,” assumes, rather patronizingly, that children with languages other than English are normally not bright. The newspaper headline from the US, in *Spectrum News NY1* (19 October 2019), *Statewide English Test finds ELLs performed better than Native English Speakers*, also seems to be the bearer of good news. However, the opening phrase, “It’s a surprising finding: City public school students who perform best on the statewide English test are children whose home language is not English” begs the question: why is it still a surprising fact that children can excel at learning multiple languages? Furthermore, the binary discourse of native versus non-native is evident, and children seem to be tagged with the ELL label forever as they become “Ever-ELLs” after moving to the mainstream classroom.

This ubiquitous monolingual discourse is accompanied by a divisive dichotomization of terminology that perpetuates the monolingual bias: native and non-native speaker, mother tongue and ELLs or FL speakers, language interference and “perfect” bilingualism, majority and minority language. The monolingual, dichotomized discourse ignores the other languages in which children display high proficiency, as they are considered inconsequential and places children in a position of inferiority, exclusion, and remediation. Furthermore, it encourages inequitable practices, for example, advertisements for teaching positions requiring native-speaker teachers (Medgyes, 2018). Ortega (2011: 170) underlines the discrepancy between this discourse and the reality of living in superdiverse societies:

alternative, in-between understandings are impossible when things and phenomena must belong to either—or categories [...] The explanatory value of dichotomous categories and dichotomous thinking has greatly eroded in our contemporary world. Our societies and citizens routinely face non-dichotomous, ambivalent experiences.

The pervasiveness of the dichotomized discourse underpins the ideology of *native-speakerism* Holliday (2003). The foreign language classroom has been especially prone to this ideology, which “uses biases and stereotypes to classify people (typically language teachers) as superior or inferior based on their perceived belonging or lack of belonging to the ‘native speaker’ group” (Lowe & Kiczkowiak, 2016: 3). Ortega (2014) highlights a number of implicitly held beliefs that underlie the native speaker fallacy, whereby native speakers possess some kind of superior, pure linguistic competence based on the fact that they develop one language from birth. This ideology of language birthrights and ownership gives the monolingual speaker inalienable linguistic rights. It places multilingual speakers, with varying abilities in the target language, in the subordinated position of eternal imperfection, struggling for the unachievable goal of sounding like native speakers. This deficit viewpoint positions individuals in an ‘us’ versus ‘them’ struggle and creates the “minoritized,” “subjected,” or “non-dominant” speaker with inequitable access to linguistic resources. These perspectives occasion the inevitable silencing of diverse voices and identities.

These attitudes support the separate language ideology, which objectifies languages into separate entities occupying distinct spaces in the brain. To avoid exerting an undesirable cognitive load, language learning in splendid isolation, and in a chronological order, becomes the preferred approach in both bilingual and FL teaching. For example, the aim of many dual language programs continues to be the reproduction of proficient speakers of two standardized national

languages, thus ignoring the reality of children’s fluid communicative processes. Ironically, if additive bi/multilingual education fails to recognize and absorb multilingual subjectivities and practices, it becomes a tool for further marginalization of language-minoritized students (Flores, 2017).

On the extreme end of the language learning continuum are the disciplines of SLA and applied linguistics, and the FL classroom, where a separate language approach prevails. Despite the increased interest in and engagement with multilingualism, “‘mainstream’ applied linguistics remains to this day largely untouched, uninterested, and unperturbed by such developments” (May, 2014: 2). It may have conceded to using an undefined first or own language (Hall & Cook, 2012), but it continues to ignore and bar the influx of other languages into its learning spaces. Yet, these learning spaces are linguistically diverse, as children rarely leave their multilingualism outside of the FL classroom door. Ultimately, fostering and maintaining multilingualism still signifies developing the “practices of dominant as opposed to subordinate groups, and identities are reconstructed, amalgamated, or assimilated over time and space” (Ibrahim, 2016: 9).

Demonolingualizing Education: The Eight-d’s Framework

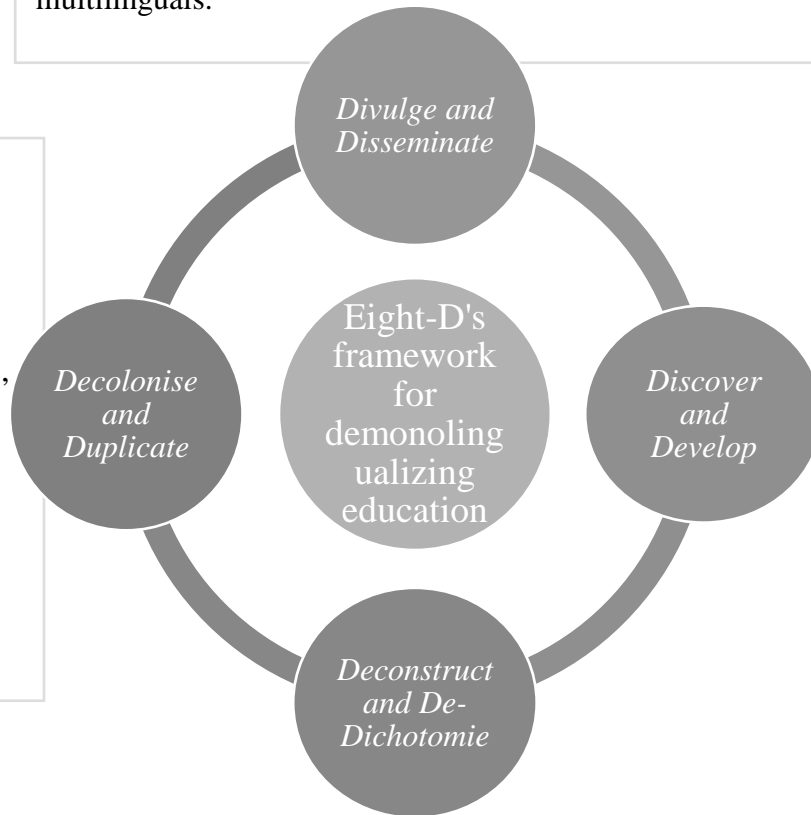
Voices from a number of research fields are denouncing the ideology of monolingualism as the implicit norm, as individuals rarely fall neatly into reified categories. For example, García et al. (2017: 7) question the conceptualization of language users as “normal” (native speakers) versus “abnormal” (non-native speakers). This divide fails to capture their multiple experiences of *linguaging*, where using languages creates meaning, forges identities, and molds realities (García & Li Wei, 2014). Cenoz (2013: 11) posits the holistic (languages as dynamic, hybrid, and multidirectional communicative resources) versus the atomistic view (languages as discrete, fixed, and independent entities) of multilingualism, where “multilingual speakers use different languages, either in isolation or mixed, according to their communicative needs and their interlocutors”. May (2014) calls for the multilingual turn, and Flores (2017) suggests the dynamic turn. However, before our education systems take these turns, we need to demonolingualize education and tackle the four areas of the monolingual paradigm that keeps education in a straitjacket.

In order to move beyond the isolationist model of instruction and deconstruct the ideologically monolingual bias, more concrete and proactive measures are required. The framework for demonolingualizing education introduced in this chapter acknowledges the inherently multilingual characteristics of educational spaces, such as the FL classroom, and builds bridges between current linguistically isolated approaches. Based on the latest research into multilingualism, it aims to peel away layers of monolingualizing historical processes and places multilingualism at the heart of education, by calling to action on four different fronts (Figure 1). The framework comprises eight principles starting with a “D”, *Divulge and Disseminate*, *Discover and Develop*, *Deconstruct and De-dichotomize*, *Decolonize and Duplicate*, grouped into four couplets. Together, as a pair, each couplet encapsulates a specific focus of the demonolingualising process.

Figure 1. *Demonolingualizing Education: The Eight-D’s framework.*

Includes awareness raising activities, such as making multilingualism visible in schools, which become identity-safe spaces where children’s multilingual repertoires are celebrated, as well as those of the parents, the staff and the community; where children proudly identify or position themselves as multilinguals.

Develops the knowledge base of children, student teachers and educators by teaching about the multilingualism phenomenon in schools and teacher education programs and actively using pluralistic approaches in the classroom.



Acknowledges the language evolution and practices of truly underrepresented multilingual societies, and integrate voices from the South and East, to promote equity and linguistic justice.

Shifts perspectives by consciously employing inclusive, plural and diverse discourse and eliminating polarizing terminology from learning spaces, for example, referring to multilingual children as problems, issues, challenges and comparing them to their monolingual peers.

Divulge and disseminate multilingualism

The first component of the framework, *Divulge and Disseminate*, celebrates children’s languages by making them visible, by allowing them to be heard and seen, via child-centered creative and multimodal approaches. These concrete outcomes can then be disseminated by publishing them on the physical or virtual walls of the school.

Recently, researchers have engaged with the *visual turn* in multilingualism research (Kalaja & Melo-Pfeifer, 2019; Kalaja & Pitkänin-Huhta, 2018) as a means to engage with multilingual identities (Chik & Melo-Pfeifer, 2020; Ibrahim, 2019a). There is also a growing interest in the artefactual perspective, which includes a deliberate focus on the materialities of language.- Aronin and Ó Laoire (2012: 225) describe the material culture of multilingualism, where “a deliberate focus on the study of materialities (artefacts, objects and spaces) can contribute significantly to the investigation of multilingualism”; Pahl and Rowsell’s (2011) artefactual literacies allow for the creation of complex identity texts (Cummins & Early, 2011). Hence, viewing multilingualism through the visual lens gives children creative, visual, and concrete modes to make their plural and sometimes decentering multilingual identities visible. It also holds educational spaces accountable for protecting and nurturing these exposed identities.

This approach can also be applied to teacher education, hence initiating the path to multilingual schools in university teacher education programs. Teachers and teacher educators are key players in this process as “the construction of a methodological and conceptual foundation, with multilingualism at its center, is necessary in order to identify the field to which a language teacher will need to assimilate to as a professional” (Ziegler, 2013: 2-3). It is therefore important that educators first embrace their own linguistic repertoires, understand the roles different language(s) play in their lives, and bring their multilingualism to the fore. Examples of *Divulge and Disseminate* approaches below, in Figures 2 and 3, are taken from in-service teacher education in Norway. Figure 2 presents preliminary data from an ongoing study of an educator’s linguistic repertoire (on the bottom right, which is mirrored by a student teachers’ language repertoire on the top left). This activity was followed by a discussion on the benefits of embracing a full linguistic repertoire (which may include languages with minimal proficiency and use) in self-identifying as multilingual. Teachers then identified their dominant language constellation (DLC), “a person’s most expedient languages, functioning as an entire unit and enabling an individual to meet all their needs in a multilingual environment” (Aronin, 2019: 240).

Figure 2. *Teacher Educator’s (Bottom Right) and Student’s (Top Left) Linguistic Repertoires and DLCs.*

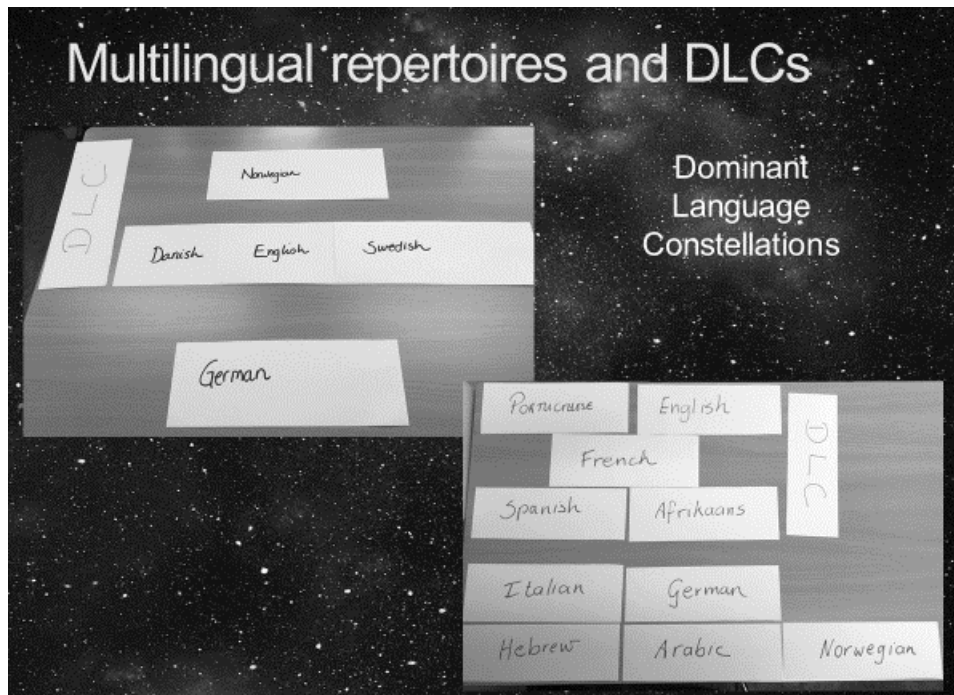
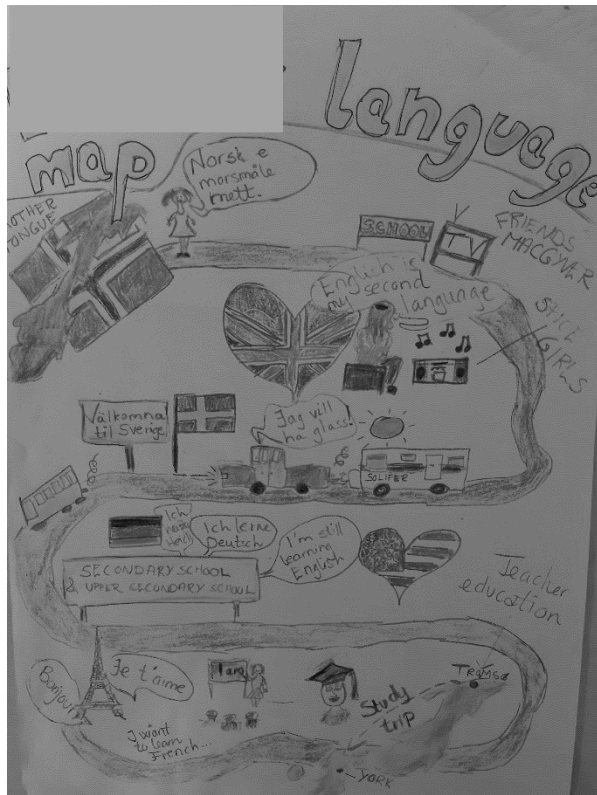


Figure 3 shows how language maps (Somerville & D'warte, 2014) provide a creative space to develop awareness of an individual's biographical trajectory. In this case, the teacher discloses her language journey to her students in this format and encourages students to divulge and disseminate their own multilingual biographies.

Figure 3. *Teacher (Left) and Student (Right) Language Maps*



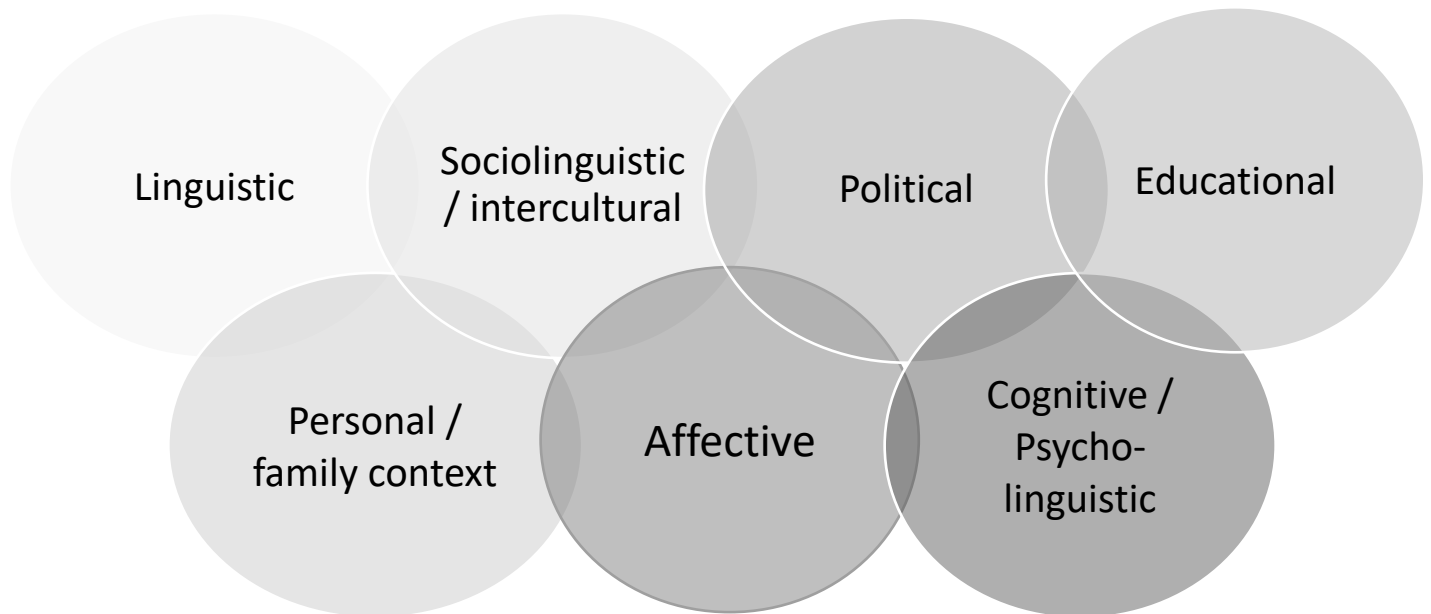
Discover and Develop the Multilingual Phenomenon

The next component of the framework, *Discover and Develop*, includes two foci: a) recognizing and understanding multilingualism as a complex phenomenon, and b) actively using this knowledge to integrate pluralistic approaches.

Multilingualism is messy: it is a complex, dynamic, porous, and multidimensional phenomenon that does not fit into the clear-cut language categories that characterized much of 20th century views on language. Multilingualism comprises a multitude of interconnected elements of a physiological, affective, cognitive, linguistic, sociolinguistic, and political nature. These interrelated phenomena become salient in context-dependent communicative settings and highlight the interdisciplinary nature of the area (Figure 4). They depend on individuals' dynamic language biographies and trajectories. These experiences create "truncated multilingualism" (Blommaert, Collins and Slembrouck, 2005: 199) describes differing competencies across closed language systems. Language choices depend not only on level of proficiency, but on the particular language identity that individuals choose to foreground momentarily in diverse situations (Ibrahim, in press, p. X); Pavlenko & Blackledge, 2004).

Figure 4.

The interdisciplinary nature of multilingualism



These complexities are poorly understood by teachers, parents, and even multilingual individuals themselves. These misunderstandings are further compounded by an apparent acceptance of multilingualism as the norm in society today, which has foregrounded the *multi* in *multilingualism*, with a focus on the quantitative, at the expense of a deeper understanding of the qualitative and *translingual* aspects of the phenomenon (García & Li Wei, 2014). This discrepancy between the perceived and the actual experience of multilingualism has created a false sense of multilingual well-being and glosses over the monolingual foundations of education, which result in inadequate language experiences for children in schools today. However, recent studies have indicated that teachers have positive attitudes to multilingualism in the FL classroom. For example, Portolés and Martí (2020), in Spain, quote a number of studies on teachers' attitudes towards multilingual pedagogies, most of which yielded some positive results in changing perspectives, and Haukås (2016), in Norway, lists several studies that conclude that teacher awareness is necessary for multilingualism to be an asset, yet misconceptions about multilingualism based on monolingual ideologies persist.

Understanding multilingualism as a complex and dynamic phenomenon involves actively engaging in multilingual awareness raising activities across the curriculum, as seen in the previous section. However, we need to move beyond awareness-raising to actively using the multilingual resources in the classroom for teaching and learning. Teachers' understanding of multilingualism grows when they are trained in and use alternative plurilingual practices, such as pedagogical translanguaging, defined as “the intentional instructional strategies that integrate two or more languages and aim at the development of the multilingual repertoire as well as metalinguistic and language awareness” (Cenoz and Gorter, 2020: 300). Recent publications

indicate that there is a growing interest in and willingness to integrate pluralistic practices. For example, Little and Kirwan (2019) tell the story of Scoil Bhrída, a primary school in Dublin, which resisted the habitus of homogeneity within a mainstream education system as the principal welcomed all the children's languages, as well as the official and designated foreign languages, into the school space. Duarte and Günther van der Meij (2018) describe a 4-year project, 3M (Meer kansen met Meertaligheid – *More opportunities with Multilingualism*), in which a holistic model for multilingual education was implemented in a bilingual province in the North of the Netherlands, Fryslân, where national, regional, foreign, and many minority languages co-exist.

Deconstruct and de-dichotomize monolingual terminology

The third component of the framework, *Deconstruct and De-dichotomize*, encourages perspective shifting by tackling the language or terminology used to talk about the multilingual phenomenon and multilingual children. Research into multilingualism has engendered a plethora of new terms, which deconstruct the polarized discourse of monolingual ideologies: *metrolingualism* (Otsuji & Pennycook, 2009), *flexible multilingualism* (Blackledge & Creese, 2010), *heteroglossia* (Bailey, 2012), *polylingualism* (Jørgensen, 2008), *translingual practices* or *code meshing* (Canagarajah, 2013), *translanguaging and hybridity* (García, 2009). These terms de-dichotomize discourse and capture the holistic nature of multilingual communication. Furthermore, they highlight the qualitative versus the quantitative aspects of multilingualism, as “not only is the phenomenon quantitatively bigger and more complex, but it is also qualitatively different and not just an aggregate” (Hoffmann & Ytsma, 2004: 14). Li Wei and Lin (2019) accentuate the significance of the prefix “trans-” as transformative and trans-disciplinary action in schools and society. This shift in perspective goes beyond crossing languages to refocusing education systems, reorganizing social structures and integrating practices that engage students' multiple meaning making systems and subjectivities.

Researchers have focused on terminology that defines the learner; for example, García (2009), insisted on alternative ways of referring to ELLs as *emergent bilinguals*. The New York Department of Education uses the term EMLLs (Emergent Multilingual Learners) to refer to “preschool children before Kindergarten who are learning a language other than English and who have the opportunity to become bilingual or multilingual in school. The term is strengths-based and aims to build on the linguistic foundations of children who speak languages other than English at home” (2017: 1). Kiramba (2017), too, refers to the 28 fourth-graders in her study on the children's translingual writing practices in Kenya as emergent multilinguals. These examples of deconstructing monolingual discursive habits acknowledge and reproduce the subjective, multiple, *translanguaged* characteristics of multilingual communication in educational spaces. Here, *translanguaged* is used in the same way as Flores (2017: 527) employs *languaged* to emphasize the active process of multilingual communicative identity and subject formation – the *languaged* person does not exist until it is “produced through discursive practices that circulate through disciplinary institutions, including schools”.

Decolonize and duplicate: Looking south and east

The last component of the Eight-D's framework, *Decolonise and Duplicate*, focuses on equity and exhorts educators and researchers to look to traditionally highly multilingual societies for inspiration. Garcia et al. (2017: 7) explore the potential of “critical poststructuralist

sociolinguistics” to give a voice to those who defend the language rights of minorities, indigenous communities, and heritage language speakers – those who have resisted the colonizing attempts to monolingualize their communities. Drawing on indigenous and non-dominant perspectives in order to develop theorization of the “borderlands” (Anzaldúa, 1987), we need to bring the Global South, and other under-represented regions of the world, into the conversation about decolonizing the multilingualism agenda (Phipps, 2019). Moreover, these multilingual spaces can serve as examples of multilingualism in action and be duplicated in different contexts. Canagarajah (2007: 935) argues that “insights from non-Western communities should inform the current efforts for alternate theory building in our field”. Heugh (2013) exhorts the multilingual South to re-appropriate terminologies, multilingual resources, expertise, and practices, and thus denounces the view of linguistic diversity as problematic, which pervades mainstream literature emerging from Western Europe and North America. Norton and McKinney (2011) posit that language education would be greatly enriched by research conducted in postcolonial sites where multilingualism has been the norm for centuries and language acquisition processes can be quite different from immigrant language learning experiences in the north or study abroad contexts.

For example, in considering the situation in South Africa, Makalela (2018, 2019) employs the concept of *ubuntu translanguaging*. *Ubuntu*, with its basic tenet, *I am because you are. You are because we are*, refers to an African philosophy of “humanism and cultural patterns that value overlaps, continuity, and cross-overs between communities” and “complex and multi-directional interdependence between people” (Makalela, 2019: 239-240). From a linguistic perspective, Makalela (2018: 839) argues that “no one language is complete without the other since they are involved in infinite relations of dependency” and “languages are in a constant and simultaneous process of deforming and reforming”. Furthermore, *ubuntu translanguaging* hinges on the notion of incompleteness, interdependence, and simultaneity, which denotes the fact that no single entity is complete on its own. Hence, within the framework of *ubuntu translanguaging*, Makalela (2018: 823) contends that a “preferred literacy methodology for learners should be porous and value interdependence in tandem with ancient plural value systems and indigenous ways of knowing” .

Discussion and Conclusion

Multilingualism in education: Research perspectives and future directions

The Eight-D’s framework provides a model for countering the monolingual bias in society, starts the demonolingualizing process, and places multilingualism at the center of education, and of foreign language learning in particular. Demonolingualizing the curriculum begins the process of diffusing “the tensions and conflicts between everyday flexible multilingual practices of the individual, including teachers and pupils, and the societal-imposed policies of language-of-instruction in schools” (Li Wei & Lin, 2019: 209). It is reassuring to note that recent research into multilingualism and multilingual education is showing some chipping away at the monolingual monolith.

Voices from the foreign language classroom are trying to dismantle language barriers by finding a strategic place for children’s languages in the learning of a new target language (Chalmers, 2019; Copland & Ni, 2018; Ellis & Ibrahim, 2015; Hall & Cook, 2012; Krulatz, Dahl, & Flognfeldt, 2018). Benson (2017: 100) calls for a policy of Multilingual Education for All

(MEFA), with a view to integrate a multilingual curriculum model in low income contexts and thus promote “the recognition, promotion and protection of non-dominant local or heritage languages in combination with the teaching of the regional and international languages”. She bases her concept of multilingual education on an approach developed in the Spanish Basque Country, where the teaching of three or four languages is integrated across the curriculum (Benson & Elorza, 2015). Gorter, Zenotz, and Cenoz (2014) highlight the dynamics of combining different languages in education, including the minority, national, and prestige languages in a range of settings, including the global South. Turner (2019), through four case studies in Australia, takes a multilingualism-as-resource orientation to strengthening social cohesion where linguistic diversity and national unity are not necessarily mutually exclusive.

The demonolingualizing agenda aims to expand on the above-mentioned examples of inclusive learning environments that foreground identity formation and wellbeing and enhance respect for individual language rights. It places language education on a continuum as opposed to an either-or perspective, as it is not the prerogative of the elite versus minoritized students, linguistically diverse versus monolingual students, or an internationally mobile versus a locally static student body. On the contrary, it is everybody’s right to access multiple languages in educational settings (UNCRC, 1989, article 30). Furthermore, this agenda places all students on a par, as linguistic repertoires and varying language proficiencies are visible, audible, and performed. It levels the playing ground as it implements the various language learning strategies with both monolingual and multilingual students to support the schooling of all learners.

However, demonolingualizing and then mainstreaming multilingualism in education implies a radical change in, and therefore a challenge for, teaching and learning. It represents a paradigm shift for disciplinary fields, institutions, educators, students, and parents alike. It also requires holistic approaches to language learning, teacher education, institutional policy, curriculum development, and communication with parents and the community. The demonolingualizing Eight-D’s framework (*Divulge and Disseminate, Discover and Develop, Deconstruct and De-dichotomize, Decolonise and Duplicate*) offers a concrete response to the monolingual grip on education. It develops inclusive multi/plurilingual practices that are not dependent on particular models or approaches. It is also a process that requires the active participation of all stakeholders in education. For example, at school leadership level, more active management of linguistic resources with explicit language-friendly policies, which include strong relationships with the parents, creates spaces where multilingualism emerges and thrives in a sustainable manner. Teacher education programs must include sessions on understanding multilingualism, linguistic diversity, and plurilingual approaches. They must train professionals who are confident in their ability to manage dynamic multilingual communication in their classrooms. Vigorously countering and consistently monitoring the belittling effects of monolingual discursive practices builds positive attitudes, mutual respect, and equity. A demonolingualized learning space protects language rights and supports action and actors in the community in developing language-safe and language enriching learning spaces.

Conclusion

This chapter calls for profound changes in language education, which lie in developing a deeper understanding of the qualitative aspects of language use and learning at a sociological, methodological, and educational level. In order to redress the balance between monoglossic

educational practices and the reality of heterogeneous lived experiences, the interrelatedness and hybridity of everyday language and literacy practices should be made visible in educational processes and curriculum reforms. Starting with a demonolingualizing agenda, where schools actively deconstruct the mainstream monolingual discourse and decolonize education gives children a multilingual voice and agency in how they prefer to communicate and learn. It recognizes their linguistic rights, validates their multilingual identity, and enhances their multilingual wellbeing (Ibrahim, 2019b). Ultimately, to conceptualize from the borderlands and mainstream multilingualism in education means moving the borderlands to the center stage and addressing the current situation within a framework of dynamic and simultaneous multiplicity (Ibrahim, in press, p X).

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