

Narratives in Language Learning Materials of Spanish Language Classes for Asylum Seekers in Spain

Modulation of Arab Women's Identities in a Neoliberal Era

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Dedication

“Por eso siempre acuérdate
De lo que un día yo escribí
Pensando en ti
Como ahora pienso”

J.A. Goytisoló

To Aina’a

A Maria, la meva àvia, *in Memoriam*.

Abstract

The scenario of formal programs of local language acquisition for migrants is a contested space in which many factors come into play. This thesis focuses on the processes and approaches that are involved in the narratives in learning material related to the construction of the identity and the concept of otherness of Arab women who attend Spanish class in an asylum seeker program in Spain.

Grounded on the theories of decolonialism (Mignolo, Castro-Gómez, Grosfoguel, Holas, Kusch) and postcolonialism (Said, Bhabha, Yegenoglu, Lewis) and having hybridity and biopower—in Foucault's words—as key elements in the processes of identification, the project bases its conclusions on critical discourse analysis (CDA) of multimodal texts presented in the learning material (textbooks and website). This particular object of study is significant in this project as real material where cognitive structures presented will influence the modulation of identity alongside the construction of otherness and other realities such as culture, norms of conduct and/or sense of belonging. Firstly, this analysis highlights different elements in the discourses identified in these materials that suggest the drawing of a biased vision (reinforcing power of elites and structural inequality) in the construction of otherness about Arab women within the community. And from there, the analysis outlines the power strategies embedded in the discourse reproduced in these materials in Spanish class for migrants and how that may limit the direction of the identity modulation available to students as mere profitable beings for the community. That also involves the idea that this description of reality may encourage the exclusion of these students in the community as empowered social agents.

Statement of originality

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Laura Sánchez Santos

24/11/2021

Acknowledgments

“Caminante no hay camino, se hace camino al andar.” (A. Machado)

This project has been a path that I have walked along with people who have shared with me the beauty of “making a path”. And so, did (mostly) female Arab poets, whom some of, are represented in this section, not only as an acknowledgment of their work, but also a way to thank the people who shared this project with me.

First, my absolute gratitude is to Macquarie University for accepting me as an international HDR student and offering me an International Macquarie University Research Excellence Scholarship. It has been an honour to be part of this family. I would also like to thank those who along the way have supported me in different moments of the path, always with a smile and understanding.

To Dr. Jane Hanley, being a supervisor is not an easy role and I appreciate your time, your advice, your patience, and kindness. Through these months in which we have been going through different “adventures”, your gentle company has challenged me to improve my path, to look further, to think critically, to draw with humanity and humbleness new ways of expressing myself with more equity.

Tomorrow we will build ourselves a dream-nest of words,
high, with ivy trailing from its letters.
We will nourish its buds with poetry
and water its flowers with words.
We will build a balcony for the timid rose
with pillars made of words,
and a cool hall flooded with deep shade,
guarded by words.

Nazik al-Mala'ika

To Dr. Maryam Khaled, I thank you for every comment that helped me to nail this project and, the way you encourage me to think beyond the standard to be precise with my own ideas.

Let me show you how
We are so comfortable
About being girls
And let you hear
Our thoughts about
Life, death and

Everything in between
Fly high with me
Breathe same air
And look at everything
Through my eyes...

Raghda Gamal

To Hisham, one step closer. Thank you for fulfilling our path with joy, love, understanding and humor that is necessary to enjoy the path as we went through those white nights. You have been not only my main support, but also the one who helped me to read the map in different directions.

She is the melody of our estrangement and the colour of our talks.
Our prayers at times of joy and boredom
No matter how much the night covered her mountains
And the danger oppressed and perched over the streets.
And the old chains paralyzed her leg as a wound in the face of sun,
in the eye of the moon.
A hurricane will tear down the darkness of her day
And a generous morning will embrace her with its tenderness

...

Sana'a is a must

Abdulaziz Al-Maqaleh

To Aina'a, thank you for being my inspiration. Your innocence and strength have enlightened the path through these months.

With her tender heart
And amazing determination
Walking from one place to another
Giving the Revolutionary Youth
All the care they need
Covering herself
With a black boundary
While her light
Shines everywhere around.

Raghda Gamal

To my family, my roots. My mum, my dad, María, Javi and Anita, Juan y mis pequeños duendes, Pilu, Anita y Alvarete. Thank you for making the distance a chance to create new ways of being close to each other and part of this project.

Inscribid en el registro de vuestro tiempo que soy mujer,
que amo el combate y sólo poseo la pluma
y un apunte en un cuaderno que alguien leerá

para que mis palabras de fuego apunten al pecho del asesino
y sean más fuertes que el obús de un cañón.
Inscribid en el registro de vuestro tiempo que soy mujer,
que rechazo este siglo de sumisión y sufrimiento,
que rechazo vuestro siglo,
este siglo de hostilidad, oscurantismo y dolor.

Imān Bakrī

To my students, example of courage. Thank you for letting me learn from you, your experiences,
your stories, and your history.

There are women, some may come in Arab forms, and some may not.
Women who are on the edge of their seats
Waiting for you to speak out for them.
And there is a woman in you who is waiting for permission
To share these stories.
I, as a woman, am stood next to you
In hope that our collective voices with oud playing
Will be louder than one.

Amerah Saleh

INTRODUCTION

Overview

The purpose of this thesis is to provide an analysis of the learning material used and recommended for teachers in one of the associations working with asylum seekers in Spain. This diagnosis aims to form the first step of understanding how the textbooks, websites, and documents to prepare the teacher can impact on the identity of Arab women. Furthermore, it will be significant also to analyse the role of the media and of spaces exclusively for migrants to learn Spanish as main inputs that develop a biased concept of Otherness about the target group. These social domains connect the kind of textual materials presented in the context of language acquisition to the broader textual construction of the meaning of migration in Spain and discourse about community and belonging.

Significance of the topic

This research will provide an analysis of learning material in relation to the hybridization of identities. Through the analysis of the Spanish language and cultural discourses surrounding it, particularly as transmitted in class to Arab asylum seeker women through different inputs, the project will identify the potential advantages and disadvantages of using those materials for the self-perception/identification of Arab women Spanish learners in the Spanish society. The analysis can then provide an informed foundation for further research exploring how the students experience the learning materials and learning spaces themselves.

This analysis will lead us to explore the real necessity of a transformation not only in the pedagogy of Spanish classes for migrants but also a deep (r)evolution in the learning materials to develop agency overall as the foundational principle to support the generation of decolonised learning. This is necessary to shed some light on the engagement between the Arab women and their new society, Spain, so they can participate actively in the new society as empowered Arab women involved in the development of a more inclusive narrative.

It will also be beneficial for the associations who develop Spanish programs for migrants and asylum seekers in Spain because they will be able to apply the research as the findings may support the development of evidence-based principles for selection, adaptation and supplementation of learning materials. In addition, they may focus on a global transformation of

the students, positioning them with an active role in the society through the language acquisition and not only producing them as economic resources within the capitalist logic of the Spanish state. Therefore, the students will improve their investment in the new language acquisition and the society will gain empowered actors willing to participate in it.

Finally, the fact that the project will highlight the biopolitics used by the elites to promote an exclusive discourse will help to identify the greater significance of social discourses around migration and the connection between language and economic and political power, to explore the implications of the analysis of the limitations of current teaching materials and the strategies they engender. Moreover, it may support the development of hypotheses about alternative and more inclusive approaches to language learning for asylum seekers to seek other ways of interaction with people in a more inclusive way, a new narrative developed by the students to represent the real community.

Context

This project is framed in the space—literal and metaphoric—assigned to learning Spanish as a Second Language by those Arab women who have lived a migratory process. Once they reach Spain, they legally become asylum seekers and in some of cases, refugees, and consequently, this will influence their social, economic, and legal status.

Article 14 of the Universal Declaration of Human Rights 1948 recognizes the right of people to seek asylum from persecution in other countries. The United Nations Convention relating to the Status of Refugees, adopted in 1951, is the centerpiece of international refugee protection today. The Convention entered into force on 22 April 1954, and it has been subject to only one amendment in the form of a 1967 Protocol, which removed the “geographic and temporal limits of the 1951 Convention.” (1967 Protocol, p.2)

In this document, the status of refugees¹—including both asylum seeker and refugee—offers them rights and obligations such as access to public education, and the signatory states

¹ the United Nation Convention define refugee as the person “owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.” (United Nations Convention, p.14)

together with non-governmental organisations oversee protection of the rights of these people according to the document of the convention. In our case, in Spain, the law of Asylum dates from 1984 with the law 5/1984 of 26 March. Nowadays, in Spain the current law is 12/2009, of 30 October, based on the 1951 convention together with Tampere Council Conclusions 1999 and ratified by the Hague Program 2004. Moreover, these students are also protected by the article 13 of the Spanish Constitution as being considered foreigners.

This legal context grants everyone who has migrated to Spain and asks for asylum not only a visa with which to be able to stay in the country with no fear of deportation while they evaluate their asylum request—though about 60% were denied in 2019—but also the possibility of participating in one of the programs offered by the Ministry of Inclusion, Social Security and Migrations in Spain. These programs include a coverage of basic needs throughout the program, legal and labor assistance, and Spanish language courses in different levels if the asylum seekers demonstrate that they have no resources to live independently. Nevertheless, those benefits come with vigilance over the activities offered by the community in which the participants of the programs can take part.



[Figure 1] Evolution of International Protection Approval in Spain. <https://www.cear.es/solicitantes-asilo-mas-que-cifras-2019/>

This project will focus on the Spanish language programs offered by one of the organisations working with asylum seekers in Spain. These language programs are considered an essential mechanism to promote coexistence and integration within the community. Based on this,

² The sudden increment in Humanitarian Reasons in 2019 and 2020 was because of the political crisis in Venezuela after the failed coup d'état by Juan Guaidó against Nicolás Maduro.

the language course is compulsory for the first six months in the program and afterwards, they must attend the classes anytime they have no job.

The organization of the language program is based on the different Common European Framework of Reference for Languages (CEFR) levels of competency of the language—from pre-literate to C2 (native-like level). The teachers conducting the classes are qualified as Spanish as a Foreign Language teachers and some of them focus their careers on migrant students. Also, the organization conducts additional specific training for migrant apprentices periodically. That means that the teachers are trained to respond in a supposedly appropriate way to the necessities of these students.

The material presented in class is based on two resources: textbooks and online materials. Always trying to follow the indications from the government, they have as the principal textbook *Aula*, from Difusión editorial. One of the websites suggested is ‘Español para inmigrantes’.

This project is going to analyze these two resources and how the discourse presented in both resources might impact on the identity of the students. More specifically, how it might impact on the identity of Arab women, not only how they self-construct their identities but also how they (re)produce a discourse in which they negotiate the representation of their own identities. This group of participants have been selected for different reasons. Firstly, in the “host” narrative and literature they are doubly silenced, for the fact of being migrants and for being women. Secondly, traditionally women transfer culture to their children, so it is important to identify factors that might influence this transfer while they are immersed in the process of modulation of their identity. Thirdly, women are needed as an important part of the transformation of societies. Acknowledging this, this project highlights the necessity of a new narrative in which the role of the Arab women is as complete and diverse as in reality.

In conclusion, throughout this project I am going to analyse the learning material in Spanish classes to highlight the limitations—acknowledging there are also strengths—in the narratives and discourses used about migration, especially Arab women. It may also encourage future modifications of learning material and of teacher preparation to improve not only the language competency of the students but also towards a decolonization of identity narratives around migration. Improvements in language education may improve participation in the community as empowered human agents.

Research questions

This research project aims to identify some key factors in the way additional language acquisition might impact on the identity of Arab women who have lived a migratory process.

Therefore, I want to explore in which terms it is possible to define a conceptual approach to identify modulation applied to Second Language Acquisition which can be implemented in the current global migration context.

1. What are the techniques and strategies applied to address identity and otherness in the Spanish literature and learning material as elements of the discourse about identity and otherness construction, and how might those elements influence the modulation?
2. More specifically, in the Spanish class which Arab women who have lived a migratory process attend, how are their identities addressed in the Spanish Learning material and how is the modulation of identity implemented in the language material and, by implication, by the teachers?

Structure of the research

This thesis is organized into four chapters to answer the aforementioned questions.

Chapter one analyses the major ideas and fields of research that illustrate an understanding of the different dimensions of the research project. Those are organized around two fundamental areas: orientalism and decolonization, and identity and second language acquisition.

Chapter two examines the wider social context of the Spanish class for migrants and asylum seekers. Firstly, the conceptual framework used in the analysis of the context and learning material in Spanish class will be presented. Afterwards, the chapter describes different areas related to the construction of concepts of otherness and identity. I chose the class as a spatial context for a potential modulation of identity in which migrants and asylum seekers participate. In addition, the media is introduced as a potential environmental factor which may provide different influences on a construction of the otherness about Arab women and which these students will have to face in

the new society and consequently, it may inform the modulation of their own identities. It also illustrates the broader discursive context for the construction of ideas of the "migrant" and the "Arab" in Spain. Learning materials are therefore implicitly in dialogue with this in the way they represent Spanish and Spain to its potential speakers and/or residents.

Chapter three analyses the learning material used in Spanish class in a national organization working with asylum seekers. The analysis follows a multimodal critical discourse analysis approach. The aim is to highlight the strategies that preserve hegemonies of elites, in this case through education, to strengthen the exclusion of minorities—in our case, Arab women—and therefore may impact on the identity of these students.

The Conclusion provides the main conclusions obtained from the research and a critical description of the implications of the different inputs presented to the Arab women not only for their investment in the language class but also with potential impacts on a personal level such as the modulation of their identities and their participation in the community. Additionally, the Conclusion highlights that those tools provided in discourses using paths like education and media are the base of the construction of otherness spread within the society in a very natural and effective way, and simultaneously they are presenting a biased pictured of the reality. It also briefly outlines directions for further research.

CHAPTER 1

1.1 Literature review

Migration has been a movement of welcomes and farewells in Spain for centuries, traditionally with the Pyrenees and Mediterranean as the main, though not only, routes for migratory flows. These migratory flows have inspired a very prolific literature documenting their crucial significance in politics, including linguistic policies, and the ways policies have not always succeeded in supporting the way the people who have moved to Spain participate in society.

Spain as a migration destination implies different paths depending on how your migration project has been designed and where you are from. However, most trajectories include learning the language of the new society—often misleadingly called the “host society.”¹ Language skills support being part of society and access to the work force and the educational system. Moreover, being an Arab woman who has moved to Spain will present a certain particularity of experience that has often been silenced not only because of being “migrant” but also because of being “woman”. Students with these backgrounds encounter the orientalist mythologization of women from North Africa and Western Asia as the archetypal “others” embedded in the discourse of Western European modernity. Thus, their access to and participation in Spanish society is multiply conditioned by ethnicity, gender, and often by religion.

This literature review provides an overview of major concepts, ideas, and fields of research that illustrate an understanding of the different dimensions of the research project. These are organised around two fundamental areas: Orientalism and decolonisation, and identity and Second Language Acquisition.

Orientalism, Postcolonialism and Decolonisation

“What makes me myself rather than anyone else is the very fact that I am poised between two countries, two or three languages, and several cultural traditions. It is precisely this that defines my identity. Would I exist more authentically if I cut off a part of myself”
Amin Maalouf

Despite the presence of ideas of globalization which foreground the discourse of “mobility, flows, flexibility” (Darvin & Norton 2015, p. 42), regularization and control are present aspects of today’s second language curriculums; this directly affects the languages taught—usually those from western societies—which will be in accordance with the western elites’ discourses of Arab

migration that link to discourses of orientalism to target specifically Arab women as a portrait of threat to the western stable community. Further, the fact that societies are not monolingual anymore cannot be ignored (Douglas FIR Group, 2016), which implies that identities in a society are not supposed to be rigidly equated with a singular linguistic identity.

This regularization of languages in teaching is still enclosed in discourse promoted by a double binarism centre/periphery and East/West—reflecting currents in decolonial and post-colonial theories respectively—the impacts of which are heightened by the origin of the particular group of students addressed in this thesis.

Acknowledging that both post-colonial and decolonial theories criticize the colonial rule applied on those countries not included in the imagined western boundaries, it is important to briefly mention that each one of those theories emerged in different contexts, and therefore, they developed different approaches. Post-colonialism focusses the construction of otherness through the orientalist tendency. That is, colonialism is transferred through the orientalist discourses into the concept of otherness that elites' discourses adopt. Those discourses focus the superiority of western countries not only in economic spheres but also as an identity issue. For post-colonialist scholars, orientalism defines the others as the opposite of the developed western individuals. Therefore, orientalist characterisations such as unknown, dangerous, static, uneducated or opponents have been influencing the western discourses of supremacy in fields like politics, development, knowledge and even education. To the contrary, the post-colonial scholars have been defending the idea of defining themselves because those orientalist constructions of otherness are not according to the reality and the discursive construction about it. Moreover, they do not allow the individuals to construct their own identities. In turn, decolonial theories have been developed in the last decades and especially from Latin Americans, some of them in United States. For those scholars, coloniality is intrinsic to modernity, and capitalist power is based on colonialism. The main critique advanced is not only an identity matter but of a holistic system in which they demand their right to participate, not only in the process of identification but also participating in the construction of epistemes, in the construction of other ways of being. In other words, the decolonial theorists advocate for a system in which every sphere of the human being and of the community is considered by itself. In conclusion, with decolonial theory emerges a critique of political, economic, social, and cultural thought influenced by European epistemic criteria and a call for a new epistemology from those who have been ignored in the western discourses.

In summary, the discrepancies between both postcolonial and decolonial studies are spatial, temporary, and related to the chosen approach. While postcolonial theories focus their work directly to the material, socio-economic and cultural critique related to the European universalism defended by Oriental studies, the decolonial scholars think they give an epistemic privilege to Western thinkers and therefore, betray the subaltern scholars. On the other hand, the decolonial theories address their work to overcome the traditional dichotomy linking the movement to a colonality of power since the fifteenth century through political, social issues and economy, but also through episteme and knowledge. In this case, the postcolonial authors do not share the decolonial response to colonialism should be revolutionary and the defence of a political identity that do not accept the actual system, which they called “western system”. These different approaches impact in the production of narratives, not only critique of European colonization but also as the result of a “critical dialogue between diverse critical epistemic/ethical/political projects towards a pluriversal as opposed to a universal world” (Grosfoguel, 2011, p.4). I acknowledge the different approaches of both theories and understand the importance of the existence of both. Nevertheless, the context in which this project is embedded makes necessary and beneficial different concepts and ideas from both theories, but always respecting the stated differences between them.

Therefore, due to the nature of the research, despite tensions between these two strands of thought, I believe the combination of postcolonial (mainly Said and Bhabha) and decolonial theories are useful for the analysis of the strategies used in the construction of the concept of otherness and the impact of them in the modulation of the identity of Arab women who attend Spanish class. They will be present transversally throughout the research project. From decolonial theories emerges the need to find not only new concepts and a new language that is able to describe the hybridity of societies, but also new spaces to produce and reproduce narratives that reflect this new knowledge. This idea needs to be complemented with postcolonial theories to understand existing discourses of knowledge as a power tool in which Eurocentric constructions of “universal identity” exclude those cultures that must protagonise the new narratives, in our case, the Arab Region. In other words, the combination of decolonial and postcolonial theories creates a better understanding of the historical foundations and the political urgency to the necessity of a new narrative made by and for the Arab women who have lived a migratory process—not limited to a “migrant” label.

It is in the context of “*decolonización*” this project is framed, and the need for “encontrar nuevos conceptos y un nuevo lenguaje que dé cuenta de la complejidad de las jerarquías de género,

raza, clase, sexualidad, conocimiento y espiritualidad dentro”³ (Castro-Gómez & Grosfoguel, 2007, p.17). Moreover, it is necessary to reflect the coexistence in time and space of diverse ways of producing knowledge, that have been denied (Fabian, 1983). Because as Mignolo affirms “el lenguaje ‘sobredetermina’, no sólo la economía sino la realidad social en su conjunto”⁴ (Ibid, p.16). It is necessary to produce a new narrative that explains the reality from a distinct perspective. Because nowadays, as Monteverchio (1991) defends, those people who are determined by the gaze of the ‘other’ after the imposition of the culture of the conquer which, in most of the cases, a contemptuous concept of ‘Otherness’, a negative referent of the ideal, will establishes the path for the creation of a ‘negative identity’.

“Europa es el modelo a imitar y la meta desarrollista era (y sigue siendo) ‘alcanzarlos’”⁵ (Castro-Gómez & Grosfoguel, 2007, p.15). For those students, to be identical to a white European, middle-to-upper class man (because as Mignolo describes, the discourse englobes not only race but also social class and gender), was an ultimate dream. This was expressed in the dichotomy civilization/barbarism. But becoming a migrant does not mean achieving this goal. And learning the language of the new society does not mean you speak one of the “hegemonic” languages as one of that language’s paradigmatic subjects, but rather that you gain more access to the imaginary of otherness in that language, and so become more aware of this dichotomy. Consequently, students invest in learning the language and are confronted with a new challenge: justify their own identity, a “negative identity” in the eyes of the “host-society” imaginary.

One of the approaches within decolonial scholarship to recognize an alternative model of being engages with decolonial feminism and pedagogy. Authors such as Espinoza, Gómez, Lugones, & Ochoa advance debates on how decolonialism is not only a political, social or economic movement but instead a process of recognition of “other” knowledge in which the options for “mujeres racializadas”⁶ (Espinoza, Gómez, Lugones & Ochoa, 2014, p.405) are included. “Esa transformación social no puede darse a menos que forme coalición política y sea intercultural”⁷ (Espinoza, Gómez, Lugones, Ochoa, 2014, p.406). Moreover, the importance of the community in the production of knowledge is another important consideration of this approach.

³ finding new concepts and a new language that shows the complexity of hierarchies of gender, race, classes, knowledge, and spirituality.

⁴ the language ‘over-determinates not only the economy but also the reality of the society.

⁵ Europe was—and still is—the model to imitate and the development aim was and still is to catch them up.

⁶ ‘Mujeres racializadas’ is a term used to refer to all those women that are not included in the “white women” discourse and they should be included in a decolonial movement.

⁷ This transformation cannot occur unless there is a politic coalition and unless it is intercultural.

Other authors argue the importance of (an)other episteme to develop a new curriculum. In other words, “implica también la construcción de una base epistemológica “otra” a partir de la cual puedan pensarse los currículos [...] los nuevos espacios epistemológicos, interculturales, críticos y una pedagogía decolonial”⁸ (Fernandes de Oliveira & Ferrão Candau 2014, p. 303). The decolonial feminism pedagogy is based on both educational and political approaches but it is also a “proyecto de existencia de vida”⁹ (Ibid, p.302).

In summary, *decolonización* is looking for alternative ways of producing knowledge, some knowledge in which the influence of *colonialidad* has to be acknowledged and actively contended with throughout the construction of new ways of producing knowledge, the coexistence of diverse ways of producing knowledge and opening new spaces for producing knowledge. Decolonization is the idea of a new narrative where people of those places that have been colonized raise their voices and consciously construct a new narrative that includes them on an equal level. As Mignolo argues, “languages, languaging and diversity of understanding go hand in hand with subaltern knowledge and with understanding diversity” (Mignolo, 1996, p. 196), and thus there is the need to create new spaces where this new narrative is (re)produced in order to understand this diversity of understanding.

Additionally, the binarism East/West is decisive in this project because of the origin, tradition, culture and first language of the group of study selected. This binarism East/West was articulated most influentially in Said’s *Orientalism*. The main idea is to enable the people from the Arab region to contest how their identities are constructed and represented in “Western” discourses and how these constructions reflect particular power relations. Besides that, to become the protagonists and narrators of their own histories, to give voice to their culture, their philosophy, their language, and their way of living by themselves. They do not need anyone to talk to them about themselves, but want to talk by themselves, because the orientalist western discourse promoted about them is pejorative and positions them lower in a civilizational hierarchy.

Critiques of Orientalism focus not only on economics, politics, and other institutions but also on knowledge in the wider meaning of the term. Therefore, this knowledge is a power that has been used not only to learn about the “East” but also to transfer the representations (stereotypes) that have been created about those countries. Moreover, this discourse—including the

⁸ It involves the construction as well of “other” epistemic base from where the curriculum can be thought with the new legislation proposed. That means, new epistemic spaces, intercultural, critic and a new decolonial pedagogy.

⁹ project of life existence.

representations of the “other”—has been transferred to the context of learning a second language in a European—quoting the orientalist binarism, a “western”—context. “Discourses are practices that systematically form the objects of which we speak” (Khalid, 2017, p.21), and are transferred into educational contexts, including Spanish courses. This speaks to the “power/knowledge nexus at the heart of orientalism, that construct the ‘Other’ as an object, as something to be known rather than capable of self-definition” (Khalid, 2017, p.23). Besides that, it is essential for this project to highlight the relationship between Orientalism and gender because “the representation of otherness is achieved simultaneously through sexual as well as cultural modes of differentiation. The Western acts of understanding the Orient and its women are not two distinct enterprises, but rather are interwoven aspects of the same gesture [...] it governs and structures the subject's every relation with the other” (Yegenoglu, 1998, p. 28). It is valuable, especially given the feminized domain of language education, to also consider the perspective of Lewis who asserts “the role of white European women as cultural agents, within an analysis of the constitutive role of culture in the formation of imperial relations” (Lewis, 1996, p.2).

In other words, the literature students access as they develop a relationship to Spanish language condemns them to silence or “silenciar las injusticias que han padecido, pero también, negarles la palabra, hablar por ellos y no permitirles que se representen a sí mismos”¹⁰ (Romero Morales, 2018, p.135). The “subaltern language” is represented as it is supposed to be, “as a homogenizing, unifying force” (Bhabha, 1994, p.23), not as it really is, or how its speakers position themselves in the society with their particularities. Consequently, the students who access this literature which represents them as silent and inferior individuals and reiterates harmful cultural signifiers about Arab and especially Muslim cultures, such as “the veil which is seen as an obstacle to his visual control” (Yegenoglu, 1998, p. 40), may find it difficult to invest genuinely in the language of the host society.

In conclusion, it is valuable to bring together ideas of orientalism and *decolonización* because I believe that it is necessary to create a new narrative by the female students who have lived a migratory process from the Arab region for several reasons such as: making them the protagonist of their narratives, opening the spaces of developing and promoting subaltern epistemologies, to enable a real, effective, and empowered inclusion in the “host society.”

¹⁰ silence the injustices they have suffered, denies them the word, speaks for them, and does not allow them to represent themselves.

Identity and second language acquisition

*Cambia lo superficial
Cambia también lo profundo
Cambia el modo de pensar
Cambia todo en este mundo
Y así como todo cambia
¡Qué yo cambie no es extraño!
Y lo que cambió ayer
Tendrá que cambiar mañana
Así como cambio yo
En esas tierras lejanas
Cambia, todo cambia*

Mercedes Sosa

On the premise that we live in a globalised world, it is necessary “to expand the perspectives of researchers and teachers of L2 learners with regard to learners’ multilingual repertoires of meaning-making resources and identities” (Douglas FIR Group, 2016, p.25). Both premises reinforce the need to delimit a concept of identity and otherness and to work on their modulation, providing strategies for students to empower themselves as intercultural agents.

Firstly, it is necessary to delimit the concept of identity. Hall points out that the idea of identity "cannot be thought of in the old way but without which certain key issues cannot be thought of at all" (Du Gay & Hall, 2003, p.2). It is important to note the importance of the process (identification) before the subject (identity). As Hall argued, the moment attention is placed on the process of identity construction, two important variables appear: the subject and the discursive practices. The self will influence the modulation of identity and therefore, at the time a person becomes an apprentice of a foreign language, the discursive practices will be not only those of their first language, but also those of that new language they are acquiring. This idea of focusing on the discursive practices connects directly with the theories of orientalism and *decolonización* explained above.

In many cases, these students have been relegated to the “status” of migrants in all aspects of their lives in this new “host society,”—transferring onto their identities the binomial west/east and centre/periphery—including in the Spanish class context. As Berger and Luckmann wrote “people learn to be what they are called” (1999, p.168). In this way, this label of migrants will lead them to modulate their own identities as migrants nearly exclusively. Consequently, they will construct a concept of otherness in relation to the “host society” which will produce a more solid “imaginary” of themselves (Dörnyei, 2009) to cope with the stereotypes produced in the new

language they are acquiring. In other words, they may harden their identities constructed prior to migration as a response to the Eurocentric imaginary of Arab Region they access. Consequently, this will complicate the modulation of identity and therefore the inclusion in the “host society”.

In the 1980s, Brown in his *Principles of Language Learning* recognized that the concepts of identity and second language learning are closely related since he explains that “becoming bilingual is a way of life [...] as you struggle to reach beyond the confines of your first language and into a new language, [...] a new way of thinking” (Brown, 1980, p.1). At this point, it is particularly important to mention Dörnyei’s (2009) theory of the ideal-self. As Taylor (2013) says, “the popularity of Dörnyei’s L2 Motivational Self System shows there is much interest in the individual’s perspective in foreign language learning” (Taylor, 2013, p.4). The model is based on two earlier theories to language learning: possible selves (e.g., Markus and Nurius, 1986) and self-discrepancy (Higgins, 1987). It proposed three innovative components: the ideal L2 self, the ought-to L2 self and the L2 learning experience. The strongest is the ideal L2 self, which the author characterises as “a powerful motivator component to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves” (Dörnyei, 2013, p.4). This idea is directly related to the idea of the students’ ability to modulate their identities. Furthermore, the ideal L2 self is inextricably connected to the social discourse of the migrant-other since the imagined L2 is revising that identity in social contexts.

In these circumstances, the research reinforces the need to include the treatment of modulation of identity in the Second Language Acquisition process, and to support students taking the main role in their own stories. Because, as Norton and De Costa said, students “struggle to negotiate their desirable identities when confronted by marginalizing discourses” (Norton & De Costa, 2018, p.94).

Not only this struggle needs to be (re)considered but also, according to previous studies, there is the need that “los textos de enseñanza de ELE incluyen la perspectiva del alumno extranjero, “el otro”, y, por tanto, en qué medida la actitud del receptor de los textos puede ser de identificación o de distanciamiento”¹¹ (Suárez Rodríguez, 2015, p.943). There is still no widely adopted teaching methodology which comprehensively applies the concept of identity/otherness and its modulation among its objectives. Consequently, students do not develop any strategy to

¹¹ the necessity that SSL texts include “the migrant student” “other” perspectives and how the attitude of the recipient can be seen as identification or estrangement.

work on the modulation of their identity and otherness in the host society in a positive way (Rodríguez Abella, 2004). Moreover, as Miller argued, “the identities are dynamic, hybrid, constructed in relation to other social actors and the narrative of those students are co-constructed in response to the hearers. That means that the interlocutor constructs stances through the process of producing narratives [...] while also (re)constructing social discourses” (Miller, 2013, p.77). Students who have lived a migratory process construct their identities, their stances, and their narratives in response to the hostile imaginary of the “new society.”

Additionally, it is important to highlight the specific trends in research into identity and education for migrants from Arab countries in Spain. Most scholars have focused on children whose parents have migrated and how they have difficulties in dealing with the process of identification (in Hall’s terms). Besides that, there are two main ideas these studies share. Studies like those by Olmos (2013) or Suárez Rodrigo (2015) argued the existence of an idea of “other” that promotes racism towards “migrants” in schools in Spain and this needs to be solved in order to create an inclusive society. The second main idea is the difficulty of “migrants” and sons and especially daughters of migrants to modulate their identity. Some scholars, following elites’ discourses, defend accepting the values of a western society (Esteve Zaraga, Ruíz Roman & Rascón Gómez, 2008) to ease inclusion in the “host society” and others like Barquin (2009) defend the idea of promoting a multiple identity.

Whereas the tendency in existing studies is to continue to articulate identity in various ways in relation to otherness, maintaining the dichotomy in the discourse, with this project my intention is, firstly, to evaluate the learning context through a combination of decolonial and post-colonial analysis for its potential to promote different narratives in which it will be more significant for the students to participate. Secondly, to highlight the strategies used in the construction of the concept of otherness and how this can affect the process of identification of these students. This project is looking particularly at adult migrants themselves, and especially women who themselves have an important role in constructing a family identity and (re)producing culture. Their relationships with their children, and how they promote strategic engagement with the host community and the emotional dimensions of the relationship to multiple languages, are informed by their own experiences of how they themselves are represented (and received) in the community. Moreover, they are also in a specific high-regulation low-power relationship to the state as asylum seekers or refugees.

The construction of identity and otherness in neoliberal era

*Perdido en el corazón
De la grande Babylon
Me dicen “el clandestino”
Por no llevar papel*

*Pa' una ciudad del Norte
Yo me fui a trabajar
Mi vida la dejé
Entre Ceuta y Gibraltar*

*Soy una raya en el mar
Fantasma en la ciudad
Mi vida va prohibida
Dice la autoridad*

Manu Chao

Contemporary societies are immersed in neoliberalism not only in economic policies but also in other spheres of life of both community and individuals (Martín Ríos, 2018). What started as an economic policy, nowadays has become a global ideology that influences all the spheres of life, with not only body (biopower) and psychology (psychopower) but also dreams influenced by the legacy of white supremacy and colonialism (Ríos-Rojas, 2018). That means that the logic that used to arrange the market system became the logic of all areas of social life. One of these spheres, language, has developed the same logic and the language skills of the people are commodified, as a competence that adds value—in systematic terms—to the beings themselves.

The nature of language as a social connection between humans has been influenced by the necessity of elites to control not only those connections but also the human beings themselves. It is not only the linguistic policies which are involved in this relationship between power and language but also, as Martín Rojo says, “a more fluid and dynamic understanding of the microphysics of power and language” (Martín Rojo, 2015, p.2). Therefore, research must focus on different spaces and relationships in which control is exercised and not only on the state and its apparatus.

Drawing on the work of Foucault and his description of power, this thesis addresses the relationship between power and language focusing on one of its main attributes. As Martín Rojo (2015) describes, knowing that power is repressive in many ways—not only to individuals but also to communities—it is also true that power produces knowledge. And it is on this production of knowledge this thesis bases its analysis, especially in the regularization of the practices of biopower

in the Foucauldian sense carried out in Spanish language classes for migrants from different perspectives, through language learning material both in general and specifically for migrants, and in documents addressed to teachers.

The reality of being targeted as an Arab, a woman and a migrant responds to the imaginary shared by discourses of power. Furthermore, it may (re)define the identity of any of those students who study Spanish as a path to acquire the most characteristics of their ideal-self (Dörnyei, 2009). As has been argued by different scholars such as Martín Rojo (2012, 2015, 2018) Del Percio (2016, 2018), and Darvin & Norton (2014), the socially-constructed value of the migrant students—in this project Arab women—will depend on their transformation into a profitable being and not on their empowerment in relation to “transnational identities” (Darvin & Norton, 2014, p116) who may enrich the society in different ways: not only economically but also culturally and/or linguistically.

This process of becoming worthy for society has been explored by many scholars. Research like that undertaken by Martín Rojo focuses on the construction of identities in the neoliberal context in relation to the students’ narratives (2014, 2015, 2019). Other scholars like Del Percio focus on relations between power and language and how discourses influence the labour market and both the language and self-investment of these students. In other words, “the migrants learn to adapt themselves as an object of commodification to the needs and expectations of a potential buyer and to eventually raise the desirability of their labor power on specific economic markets” (del Percio, 2018, p. 256).

Nowadays, the process of this modulation of identity may lead them into a situation in which they become part of this negative “other” represented in the Eurocentric imaginary. Along with the process of becoming the “other” in the “host society”, the binarism East/West present in the societies is transferred to their own identities. This project’s specific outcomes fall within an overarching aim to look for a way of combining two or more backgrounds in a discourse that allows migrants to arrange an identity within an additive process instead of a disjunctive one.

This literature review brings the most important contributions on the topics that frame our project on “Narratives of language learning material of Spanish language classes for asylum seekers in Spain”. On one hand, the combination of post-colonial and decolonial theories identifies the power relations and discursive structures of the context in which the project is embedded, and the critical response to these: the necessity of new narratives that include the subaltern knowledge through voices silenced since colonialism. Voices that in this case are those from Arab women,

doubly silenced because of the fact of being Arabs and being women. On the other hand, the necessity of becoming a subject accepted by the elite's discourses may reinforce their self-investment in instrumental language acquisition. Also, the delegitimizing process in the host community elite's discourses will be present not only in the media as an instrument of producing knowledge but also through the language learning material itself. This will be elaborated in the discussion of the methodology and significance of the research.

1.2 Contribution of the research: Aim and objectives

This project aim is to highlight the power structures embedded in the discourses reproduced in learning materials in Spanish language class for migrants and asylum seekers, and how that may limit, or direct learner experiences and strategies teachers can employ. As a direct consequence, the openness of the direction of identity modulation available to students becomes constrained. Therefore, this research will provide evidence on whether the discourse developed on the learning material encourages—or not—the inclusion of the migrants through an empowering modulation of their identities. The analysis of learning material is intended to serve as the first phase of a larger project and provide the groundwork for working with the students in question and explore how they perceive and use the material and relate it to their view and experience of Spain.

Grounded on this aim, the specific objectives are:

1. Illustrate the representation of otherness of Arab women in Spanish media discourse.
2. Outline the strategies offered as orientations to teachers 'for migrants'.
3. Identify the approach of the identity modulation through the language acquisition material.
4. Illustrate the construction of otherness addressed in the language acquisition material.
5. Document structures of textual inclusion and exclusion of minorities.

1.3 Methodology

This chapter defines the research design and methods which were utilized to carry out the research. It identifies the analytical approaches, as well as the limitations of the study.

The aim of this study is to contribute to understanding how learning a second language may impact on the modulation of the identity of Arab women studying Spanish after a migratory process to Spain. In this project Arab women is referred to all those women with Arabic as a mother tongue. In this study, I have not highlighted the differences among different Arabic dialects, and it also reproduces certain homogenization based on the language and other individual aspects, but I do not forget the differences among all those women even though are not mentioned along this thesis due to the specific limits of this thesis. Specifically, it will analyse how the learning material proposed for one of the associations working in most of the autonomous communities in Spain with asylum seekers reproduces discourses as potentially limiting factors in students' own negotiation of their identities in their new language. In other words, the analysis focuses on the elements in the discourses that may impact the modulation of identity of the students.

The thesis answers the following questions:

1. What are the techniques and strategies applied to address identity and otherness in the Spanish literature and learning material as elements of the discourse and how can those elements influence modulation?
2. More specifically, in the Spanish class which Arab women who have lived a migratory process attend, how are their identities addressed in the Spanish Learning material and how is the modulation of identity implemented in the language material?

To answer the questions, this project is designed to analyse multimodal texts presented to participants in a Spanish class for people who have migrated and are seeking asylum. This project is going to analyse the learning material suggested by the organization, that is, the coordinator of the Spanish program. This person is the one in charge of providing the recommended basic learning material, but it is the teacher themselves who will adapt and modify different materials according to the needs of their students.

The project focuses on the specific targeted group because of different reasons such as, the narrative produced to construct the concept of otherness in the host society beyond the flexibility of their transnational identities. Moreover, the interest to understand how gendered familiar roles may intersect with the process of modulation of their identities. Lastly, the essential role of women, in this case Arab women, in the transformation of society as empowered agents in the society.

The methodology used in this project is mainly multimodal critical discourse analysis of the learning material proposed for the Spanish class in one of the programs for asylum seekers in

Spain, as outlined above. This approach has been chosen for several reasons: the necessity of highlighting the strategies used in discourses focused on identity and otherness construction which aim to perpetuate exclusion and inequalities. As Van Dijk argues, “the need to focus on the discursive strategies that legitimate control, or otherwise, ‘naturalize’ the social order, and especially the inequality” (Van Dijk, 1993, p.254). It is also necessary “to study not only the linguistic tools to support the power of the elite but also it is necessary to analyse the relation between the context and power and between social cognition and power” (Van Dijk, 1993, 2016) and how the language is involved in those relationships.

In the last two decades, the language in the textbooks used in Second Language class are one of the main subjects of study not only in a linguistic perspective but also in other semiotic variables. Studies like Risager (2018, 2021), Weninger (2021) or Canale (2021) focus on the multimodal discourse analysis of textbooks as ideological meaning-making tools to promote the discourse that emphasizes the invisibilization of part of the society, in our case, the migrants. There are other studies who focus specifically on Spain, either Catalan or Spanish language such as Bori, & Petanović (2017) or Solé (2013). The significance of the project I present is the analysis of the textbooks in relation to the modulation of the identity with Arab women who have migrated to Spain. In this project I do not focus only on the representation and narration in relation to gender, age or social class but I presented key aspect that influence the process of modulation of identity during a second language acquisition process such as identification, language, knowledge, history, culture and way of living.

To accomplish this analysis, the material selected is the *Aula Nueva Edición* series¹² from Difusión and a specialized website on Spanish for migrants (espanolparainmigrantes.wordpress.com). The *Aula* series is one of the most popular textbooks used in Spanish as a Second Language programs. This editorial has developed different series according to necessities of different groups such as *Aula Internacional*, *Aula America* or *Aula Plus*. Despite its success, these series represent a vision about Spain idealized and, as the analysis will highlight, that vision does not respond to the reality.

¹² Corpas, J., García, E., & Garmendía, A. (2013) *Aula 1- A1 Curso de español, Nueva Edición*. Corpas, J., García, E., & Garmendía, A. (2013) *Aula 2- A2 Curso de español, Nueva Edición*. Corpas, J., García, E., & Garmendía, A. (2013) *Aula 3- B1.1 Curso de español, Nueva Edición*. Corpas, J., García, E., & Garmendía, A. (2014) *Aula 4- B1.2 Curso de español, Nueva Edición*. Corpas, J., Garmendía, A., Sánchez, N., & Soriano, C. (2014) *Aula 5- B2.1 Curso de español*, Corpas, J., Garmendía, A., Sánchez, N., & Soriano, C. (2014) *Aula 6- B2.2 Curso de español*,

The organization of the analysis has been divided into individual *Aula* books, and in each of them the analysis of the exercises looking for key words such as identity, culture, language, history, race, free time, or activities. After developing a corpus with the complete data of the examples found in the books, I have selected the most representative ones that may help to highlight those discursive strategies used in the educational field which may hinder the modulation of the identity of the students in a natural way. These examples are analysed in detail in the text. The comprehensive data showing incidence of the key words is provided in the Appendices.

This project suggests the necessity to make students of a language who have lived a migratory process part of the literature created about them, where—at least—both cultures are included. This matter needs to be settled to consider how increased epistemic equality might support a more expansive space for establishing alternative identity modulation strategies, and avenues of resistance to both hierarchic coloniality and neoliberal production of beings as value-producing objects. And therefore, it is essential to set both their cultures and epistemes at the same level in a new narrative. That speaks to how decolonial processes are continuous and active. After that, the analysis examines the narratives in Spanish the Arab women have increasing access to once they start living in Spain and modulating their identity in relation to their environment through and building on their migratory process.

In this thesis, I will mainly follow Romero Morales who studied some of techniques (the silent, the absence of any linguistic sample, the homogenisation with the “host language,” the claim of invention of something that already exists, the use of “Arabism” included in Spanish language and mimicry) used in Spanish literature to dominate the subaltern culture. In addition, through a multimodal critical discourse analysis, introduced at the hands of Van Dijk, I will analyse the strategies used in the media and learning material for Spanish language to consolidate the elites’ discourses in the narratives presented to the students.

The methods chosen for this project are appropriate to analyse the narrative use in the construction of the concept of otherness and how this same material may affect the reshaping of the identity of these students because they have to relate those materials with their life experiences in order to modify their identities according to their new situations and with their new language.

Methodology limitations

This project is designed as a small-scale project in which the focus is on specific learning material used in or recommended for Spanish classes for special purposes (migrant education). Obviously, there are other materials that can be used but I decided to analyse one of the most popular in Spain and outside Spain, not only for migrants but also for other students, and adopted in at least one national program of Spanish for migrants. At the same time, I want to acknowledge the importance of the material the teachers create according to the necessities of their groups, which may creatively address some of the limitations of the official or recommended material, however as an ad hoc adjustment this strategy does not address the structural problems that may be present. It is also difficult to analyse all those necessities case by case due to the scope of this project, and because this initial phase will not incorporate teachers or students as participants, and their reception, adaptation, or critique of learning materials.

CHAPTER 2: The Spanish classroom: A space for negotiation or imposition?

This chapter is going to be used to outline and analyse the context, theoretically and pragmatically, in which this project is embedded. When people talk about Spanish classes there will be as many concepts and characteristics as people who participate in the characterization. Primarily, when we talk about Spanish class, it is referring to a space which people with languages other than Spanish access to learn to communicate in this additional language, Spanish. But the pragmatic reality of program delivery often ensures that those spaces will be attended by people with common motivational interests, similar projects of life, related mother tongue classification, social and civil status, and other shared characteristics. In other words, there is often a differentiation between students rather than language outcomes in the language class contexts. Due to these differences, it is important to outline the theoretical concepts and real learning context involved in the Spanish language acquisition programs for Arab women who participate in an asylum Seeker program in Spain in which they are required to attend the Spanish course promoted by the Spanish government through these institutions.

The chapter will be divided into four sections. The first one presents the main theoretical concepts related to language acquisition in relation with identity and the process of identification, how the construction of identity and the concept of otherness are influenced by the discourses inherited from colonialism, and the values and value transferred to languages and learning spaces in this neoliberal era. The second one approaches the idea of the class as an assumed space of identity negotiation. This section will introduce the idea of the process of identification and how it is addressed in the theory of education. The importance of how the modulation of identity is addressed in the classroom is focused on highlighting the strategies presented in the discourses that can be found around this educational context, which kind of identities are promoted and if there are options for negotiating the identity or on the contrary, whether it is imposed by the norms of elite discourse. The third section will present the different means by which Arab women can access formal Spanish learning in Spain and will expose the benefits and limitations of those diverse kinds of spaces. It is necessary to describe the places in which these students are going to learn Spanish because they reflect the context in which students are not only practicing their communication in the new language but also creating bonds with the society and therefore, modulating their identities according to those relationships. This raises the question of how it is going to affect them if those

spaces locate them outside the society. The fourth section discusses the representation of Arab women in the Spanish society and how those stereotypes are reproduced in the classroom. How they are represented, not only in the society but also in the textbooks, will impact directly on their investment in class but also in the identity they present in the new society, claiming a position in it or defending themselves from the stereotypes. In other words, the contextual discursive messaging informs both their needs and the ways in which the learning material and text may be read and interpreted. Moreover, knowing language use is social, the scenarios and content presented in learning materials are connected to and understood in terms of this wider context.

2.1 Conceptual framework

Identity and language acquisition

The literature on the relationship between identity and second language learning has been very prolific. In fact, and as mentioned above, it was in the 1980s when Brown's *Principles of Language Learning* first elaborated the ways identity and second language learning are closely related, because the acquisition of a second language will influence the way they live, feel, and understand the world (Brown, 1980).

Norton (2016) defined identity as “how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future” (Norton, 2016, p.476). This last point, she argues, is particularly important when connecting the concept of identity as it relates to language learning, since one of the most powerful motivations in language learners is the idea of a “desirable future identity”; in the words of Heller, it is through language that “a person gains access to a powerful social network that give learners opportunities to speak” (Norton, 1995, p.13). Norton & Toohey (2011) further argued that identity is a dynamic rather than a stable trait influenced by relationships and by unequal relations of power.

At the moment in which the focus of attention is placed on the process of identity construction, both the self, in a conscious and unconscious way, and the discursive practices will influence the modulation of the identity. Lately, authors like David Block (2014), Ben Rampton (2005) and others are applying the concept of hybrid identity in the Second Language context presenting identity as not rigid; it can be shaped, abandoned, re-acquired, negotiated. Identity

construction depends mainly on life experiences and choices driven by the ideal-self, and therefore, the context will have an impact on that process.

Focusing on the process of identification, the discursive practices presented in the new society will be enclosed in the hegemonic discourse produced by the western elites and transferring the dichotomy East/West and centre/periphery. These dichotomies will place the students as subalterns, and in consequence, they will modulate their identities not in a natural way but as a response to those discourses of power. That means the modulation, as Miller argued, will be “constructed in relation to other social actors” and the narratives of those students “are co-constructed in response to the hearers. The interlocutor constructs several stances through the process of producing narratives and also (re)constructs social discourses” (Miller, 2013, p. 77).

For a person who becomes an apprentice of a foreign language, the discursive practices will be not only those in their mother tongue, but also those in that new language they are acquiring. Consequently, those practices will be mediated and shaped by processes beyond those directly related to a language such as historical context, political discourses, and economic situation. Moreover, as mentioned above, those aspects related to the acquisition of a second language will be influenced throughout the identification process by the imaginary of the new community.

In conclusion, the conceptual approach of this research proposal is based on Rampton's idea of “hybrid identities” and how language learning processes are involved in the modulation of the learner's identity. Second language users are continuously involved in modulating their identities, as Rampton argues “en una acción comunicativa reflexiva, marcan conscientemente y a menudo exageran representaciones de sus lenguas, dialectos y estilos... Los jóvenes a menudo usan las lenguas de unas y otras identidades étnicas y raciales de una forma creativa e inesperada” (Rampton, 2005, p.44). This process is based on external social constructs (the reflection of the imaginary of the community in their own identities [Berger and Luckmann, 1999]) and internal processes (Dörnyei [2009] and his theory of ideal-self). This approach is embedded in the actual neoliberal context in which the students and their language skills become commodifiable and their investment in language acquisition will be influenced by the biopower exercised by the elites. Moreover, and due to the origin of the target group of this project, post-colonial and decolonisation theories are the base of the multimodal critical discourse analysis because the Arab women are subject to, negotiate and contest orientalism and the colonialist heritage. Therefore, it is important to highlight the construction of the other in the western imaginary and how the postcolonial and decolonial theories propose to promote a new narrative that includes the subalterns, the others.

Otherness, orientalism, and decolonisation

While the concept of identity has been analysed, the analysis of the concept of otherness emerges since they are concepts that are born intimately linked and developed together. In other words, this relationship between identity and otherness is like two faces of the same coin: one of them is defined by opposition of the other, and the definition of the other usually is presented as a static, homogenous, and unified description (Bhabha, 1994).

The construction of Otherness is one of the principal areas of this thesis because it will directly affect the modulation of the identity of the students who are learning Spanish due to the significance of identity in language acquisition. It is also important because of the distinctive intercultural dynamics shaping the learning context for Arabic-speaking women in Spain. It is necessary to understand not only how the construction of otherness is spread in the imaginary of the new community and which strategies (which shore up power structures) influence the narrative of the community, but also how the construction of otherness influences the identification of the students in relation to the new community.

The application of the critical concepts of otherness in the classroom of SSL and the importance of treating it explicitly has led to studies indicating “la falta de instrumentos que el estudiante tiene para trabajar adecuadamente la otredad”¹³ (Rodríguez Abella, 2004, p.247) and the need that “los textos de enseñanza de ELE incluyan la perspectiva del extranjero, del otro”¹⁴ (Suárez Rodríguez, 2014 p.943).

Since Spivak (1985), who diagnoses the suppression of discursive agency from subaltern voices in reconstructing the hegemonic historiography, those outside the western norms continue to be silenced by the literature (in this case by the literature of the language they are learning). Saïd (2003) established that “the oriental is represented as it is considered that it should be, instead of how it really is” (Saïd, 2003, p.81). That means the construction of the Arab otherness in orientalism responds to imaginary boundaries that differentiate the west and the east, “we” as close and known and “they” as far and strange. Another important reference in terms of orientalist constructions of otherness is Bhabha (2011). The main relevant contribution is the creation of the “third space” which “challenges our sense of the historical identity of culture as a homogenising, unifying force, authenticated by the originary Past, kept alive in the national tradition of the

¹³ the lack of instruments that the student has to adequately address otherness.

¹⁴ SSL texts to include the perspective of the other.

people”. This ambivalent area of discourse, which serves as a site for the discursive conditions of enunciation, “displaces the narrative of the Western written in homogeneous, serial time” (Bhabha, 2011 p. 271).

The presence of decolonization theories is justified because as Holas (2019) argued those who are labelled as migrants are not perceived as producers of knowledge in the western imaginary. Consequently, they are silenced in any kind of dialogue. So, it is important for those “migrants” to participate and be part of the development of the society, not as western-shaped subjects but with their own way of “estar” in the society. Because, as de Sousa Santos highlights, coloniality expands in all spheres of both individuals and community’s life emphasizing the inferiority of those invisibles, in our case the Arab women. “En la actualidad, la sociología de las ausencias es la investigación de las maneras en que el colonialismo, en la forma de colonialismo del poder, saber y ser, opera junto con el capitalismo y el patriarcado para producir exclusiones abisales, esto es, para producir ciertos grupos de personas y formas de vida social como no existentes, invisibles, radicalmente inferiores o peligrosos, en suma, como descartables o amenazantes”¹⁵ (de Sousa Santos, 2019, 327). Consequently, interrogating discourse also requires interrogating silences and absences.

During the language acquisition process, the spaces created for them to participate and create their narratives are still a reproduction of elites’ discourses and therefore their process of identification is influenced by those discourses. This project’s aim is to analyse the covert strategies used by elites in an educational context to protect their narratives and therefore maintain a hegemonic status in both language and epistemic fields, and at the same time, defend the absence of these students in their narratives as complete agents who can not only participate but develop other narratives, to offer other epistemes, in other words, to raise their own voices.

Neoliberalism and commodification of languages

The acquisition of a new language depends on several factors such as investment of the students, methodology used in class, the previous knowledge of the students or the environment created in class. But the learning material and other inputs the students have access to such as textbook, online

¹⁵ At present, the sociology of the absences is the research of the ways in which colonialism, in the colonialism of power, knowledge and being, shape, operate along with capitalism and the patriarchy in order to produce abysmal exclusion, invisible and radically inferior or dangerous, in summary, as disposable or threaten.

exercises, news, magazines, media, etc. are also especially important. Through the narratives used in those materials the language acquisition may impact on the identity process of the students of that language. It is also important to mention that the narratives used in those materials usually are under the shadow of the discourses of the elites. Those discourses are embedded in the neoliberal trend in which not only the economy, but every aspect of the life of the individuals and community becomes commodifiable, including the languages they speak. But this knowledge is not valid, in this case, for every language but instead, only those accepted as transmitting of knowledge—the western languages. Due to the influence of these characteristics in the language acquisition, it is important to mention these concepts of neoliberalism and commodification in this conceptual framework.

First, neoliberal theories have covered not only the economy of some communities but also other aspects of life including language acquisition. Therefore, as del Percio and Martín Rojo argue, languages become one of the commodifiable aspects of someone's life. Learning a language means you may become more desirable in the workforce so it may be easier to find a job and contribute to the wealth of the country. And if the language is Spanish, as it is for this project, the value of the language acquired is proportionally higher due to the hierarchies rooted in former European colonial discourses (Martín Rojo, 2018). This is one of the values the discourse is promoting among the students of this project, they have been given the chance to learn one of the most popular languages in the world. In other words, the discourses of the elites endorse learning Spanish to give the asylum seekers some market value to their identities which are presented as intrinsically deficient.

The neoliberal discourses do not influence only the language as a concept but also the narratives developed in those language, and consequently, capitalise and make profitable not only the languages but also identities and students' ideal-self, but not in conditions of equality (Martin Rojo, 2018). Those discourses present different strategies, among them what Foucault called biopower, that defend the exclusion of the migrants, asylum seekers and other minorities from the narratives for the sake of maintain the feeling of welfare and security of communities (Martín Rojo & Del Percio, 2019; Jackson & Hanlen, 2020; Meger, 2020; Purewal & Dingli, 2019; Vaughan-Williams & Pisani, 2020). Those narratives are the one the students will have access to along with the Spanish courses—also promoted by the government, which means they are subject to political ends—and therefore, will influence the modulation of their identities. This influence, as Darwin &

Norton (2014) said, is not to promote a rich intercultural environment but, on the contrary, to shape the identity of these students to become an economic benefit to the society.

In addition, another important pillar of the neoliberal theories related to the production of knowledge is the concept of the security of a population within a community. This concept of security encompasses not only physical security but also economic security and the well-being of the community. At the same time, this concept of security will help to construct the concept of otherness—under the umbrella of an orientalist imaginary—as a threat to safety and therefore, the binarism “we” and “they” will structure power’s discourses not only to legitimate their mechanisms for the sake of welfare and security but also their mechanisms in educational contexts.

In summary, this conceptual framework shapes the project under very significant concepts that help to analyse the narratives in learning language materials of Spanish language classes for asylum seekers in Spain. The identity of the students according to the value given by the power discourses may be modulated by the biopower used from the government and elites. This project will analyse those narratives from a critical discourse analysis perspective resting on decolonialist and post-colonial theories.

2.2 Classroom as a space of identity negotiation?

The classroom is the space where most students practice their communication skills before they can freely communicate in daily life situations. But it is also the space in which they access the literature that will impact directly on their identities. That is, text and materials that represent the cultures associated with the language and position the students in ways that will impact on their process of identification as language users. It is the place in which their ideal-self will meet the real-self (Dörnyei, 2009) and the concept of otherness the new society they are living in promotes about them. Therefore, the importance of supporting the development of skills and building tools to modulate their identity according to their new reality and new society should be one of the pillars of language acquisition.

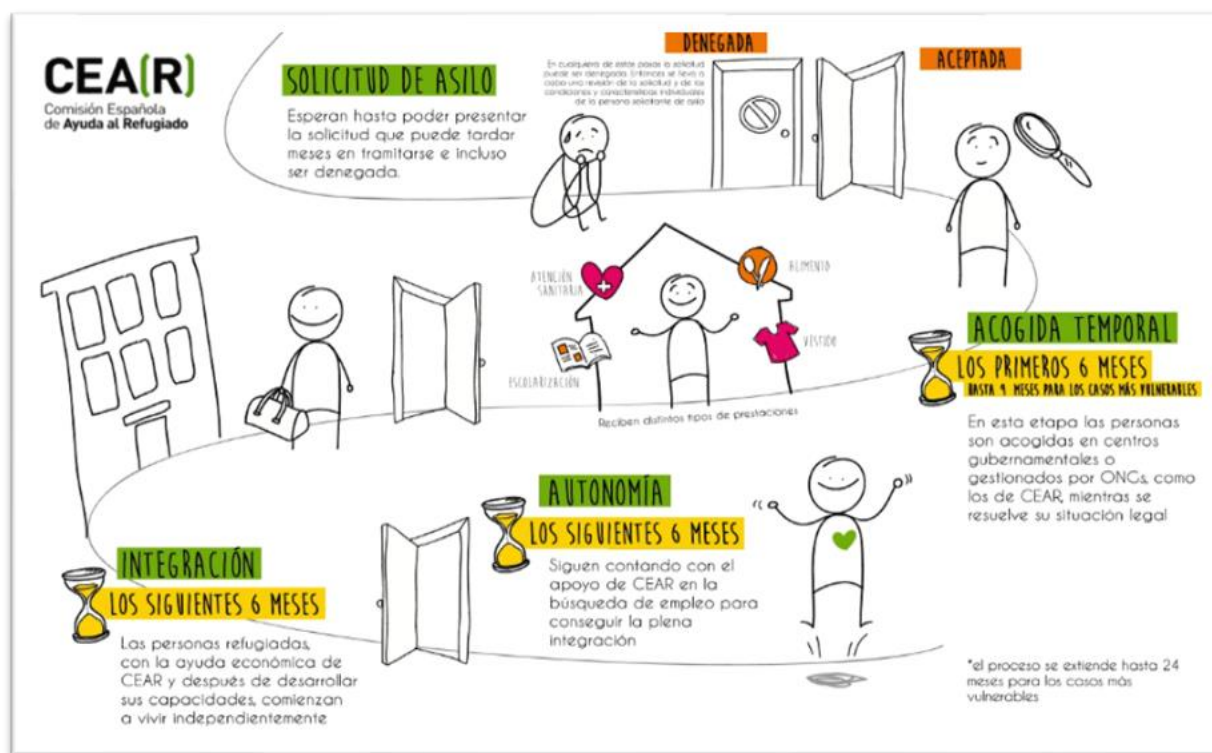
Nevertheless, as will be shown, the curriculum of these language programs is regulated, not for the students' needs as individuals who will continue to build on what they have learned after the end of formal learning, but by the adaptation to time in the asylum program and the needs of the students' life in relation to becoming a member of the workforce, becoming “worthy”.

Following Brown's (2015) idea, neoliberalism has the power of economizing spheres and activities and, in our case, as Hardt and Negri (2000) argue, even subjects, because in this way, the power can regulate and control social life from body and psyche. In other words, the implicit message sent about the acceptable role of the migrant in the society stands on the idea of productive and profit-generating beings; it positions their value in economic terms. In this case, the classroom does not become a space where students develop skills as a pragmatic response to their daily requirements of life, which may be one of their intrinsic motivations, including a modulation of their own identities in order to respond to the new circumstances. Instead, the imposition of their role as a work force from the discourse of reproducing power structures brings implicitly the imposition of a beneficial identity for the community, a work-force identity. For the men, because they must maintain their families and for the Arab women to prove that they do not want to be oppressed anymore—as western discourse claims—but can stand up as an “almost” western free working woman.

2.3 The different types of classes/programs

The access to classes for asylum seeker students is quite limited because we must remember that they live under the surveillance of institutions which will provide their basic needs but will control also in which activities they can participate until they are able to have a salary and depend on themselves. The fees for Spanish class in a formal education institution that provides an official certificate of competence in the language such as Escuela Oficial de Idiomas (Official School of Languages) are not included.

The first class they have access to is the Spanish language program provided by asylum seeker organizations. It is a program divided, like the asylum seeker program itself, in periods of 6 months. The first 6 months they must attend the course because they are not able to work, no matter how long they have been in Spain, even though they may have a working permit. After these six months, their attendance to the course will depend on their access to work, which means that if they have no job, they must come back to the Spanish class so they can justify to the government the support they are giving to them. Of course, this is a way of keeping the students active, but it does not keep in mind the investment of the students in class or a more inclusive conceptualisation of migrants as social actors.



[Figure 2] <https://www.cear.es/persona-refugiada/proceso-de-asilo/> imagen del proceso y fases del programa para solicitantes de asilo.

Other spaces that are available for these students are divided in: CPEPA¹⁶, Social Entities, Universidad Popular (Popular University). These spaces are provided by the Department of Education in the government of each Autonomous Community in Spain and can vary slightly from one Autonomous Community to another. The registration for these courses is usually free and the duration lasts between 9 months for “winter” courses—September to June—and 3 months if they are “summer” courses—June to September—but they do not provide an official certificate. Most of these courses offer the initial levels—literacy and A1 and A2 levels according to CEFR—and some offer childcare services for (usually) mothers to attend the class.

One of the main differences between these courses offered by those entities and those offered by the Non-Governmental Organization (NGOs) mentioned above is the preparation of the teacher. Those teachers registered in the NGOs are teachers with specific training and qualifications as Spanish Second Language teachers and preferably with experience with “migrant” students.

¹⁶ Centro permanente de educación de personas adultas in Spanish. Which means Center for a permanent education for adults.

Those participating as teachers in the entities are usually volunteers that want to do a service to the society and are not required to have any experience with “migrants” either as a Spanish Second Language teacher nor even as a teacher at all. For those cases, the Cervantes Institute (2005) has developed a document which can be used as a guide: “Español como nueva lengua. Orientaciones del Instituto Cervantes para un curso de emergencia destinado a inmigrantes”¹⁷. The analysis of this document will be done in the next chapter as a document that can influence the language acquisition of the students and therefore their identification process in Spanish.

2.4 Representation of Arab women in the Spanish media. Looking for a legitimate way of “estar” in the society

Being new in a community is synonymous with having to go through a process in which the members of that community will decide the value of the new member within it. However, the mirror in which new residents have to look at themselves will emphasise not their own identity but the definition the new society has about them. Hence, they will need to negotiate that image to introduce themselves, not as an exception but as an example. This section will analyse the image of Arab women that the Spanish media disseminates and describe briefly how this image directly influences the roles Arab women assume as they participate in the class and therefore in the society.

Historically, Spain and the “Arabs” have had a close relationship, sometimes near to brotherhood, sometimes as enemies. But the ideologies of western distinctiveness have done their job in stereotyping Arab women as a threat to the western community. Ideologies here are understood as “la base ‘axiomática’ de las representaciones mentales compartidas por los miembros de un grupo social. Es decir, representan los principios básicos que gobiernan el juicio social, a saber, lo que los miembros del grupo consideran acertado o erróneo, verdadero o falso”¹⁸ (Van Dijk, 1996, p.12). That is the reason why the common history did not help to develop a discourse about Arab Women in relation to Spanish society. That is, the Arab women have been targeted as the main difference between Arab and Spanish culture, the antagonist of the developed and healthy

¹⁷ Spanish as a new language. Orientations from Cervantes Institute for an emergency course destined for migrants.

¹⁸ the axiomatic base of the mental representation shared by the members of a social group. That is, they represent the basic principles that govern the social prejudice, in other words, what the members of the group consider right or wrong, true, or false.

Spanish society. As Nash (2004) affirmed, the Arab Muslim woman has been placed as one of the main cultural differences between East and West, and this statement can be transferred to the Spanish case, and therefore, to the discourse used in the Spanish media. Moreover, Spivak (1994) completes this idea of differentiation arguing that the East has been represented as a cruel and oppressive society towards women; that means the East is in opposition to the democratic equal society where women are supposedly free. All these ideas, shared by the orientalist discourse and perpetuated by elites since then, have portrayed an Arab woman who represents not only the wrong but also the cruelty and oppression in this globalized world. This construction of the otherness of Arab women will be spread through different means, including the Spanish media.

The Spanish media usually presents an overlap between the circumstances and identity of Arab women to criticize not only their religion (in most cases Islam, but not always) but also their culture, also conflated with circumstances most of the time. The misleading information in the media is not supported by any scientific evidence but instead it is and has been especially useful to spread the idea of the Arab woman not as a human being who should be treated with humanity but as a standard bearer of the main enemy of western security and well-being. And therefore, the Arab woman is not a topic by herself in the Spanish media but appears always in relation with the following topics: “religión, crisis, machismo, libertad, geopolítica y/o injusticia legal”¹⁹ (El-Madkouri Maatoui, 2004, p.173). These combinations complicate the identification of Arab women in the new society, and this lack of information undoubtedly helps to spread the fear about the Arab region through the women, and about the unknown signified through the veil.

Their physical representation usually includes the veil and always to relate it with the depth of their faith. Even though often clothes are a cultural issue more than a religious issue, the western discourse about the veil is the representation of it as a symbol of oppression due to religion. In other words, the Spanish media represent the Arab women, “retrasada, oprimida, discriminada, maltratada. Es, en total, la suma de todas las características de la discriminación de género, cultura y religión”²⁰ (El-Madkouri Maatoui, 2004, p.185). But the western discourse, and this also includes the discourse in the Spanish media, does not show their worry about the Arab women themselves only because they are migrants, “a thing that does not belong: a biological matter that is out of place [...] excluded thing is clearly not human, and therefore, not to be considered with any

¹⁹ religion, crisis, male chauvinism/sexism, freedom, geopolitics, and/or lawful injustice

²⁰ as fallen behind, oppressed, discriminated, abused. She is, in summary, the sum of all the characteristics of gender, culture and religion discrimination.

humanity” (Ríos-Rojas & Stern, 2019, p.95). Additionally, they use them as the object through which they are able to place the Arab region and Islam as the western enemy and therefore, justify their asylum visa restrictions.

In other words, the western discourse reproduced by the media spreads the idea that Islam generally and the Arab region in particular, through the Arab women, are dangerous because they entail a threat to both their recent secularism and their past as a religious hegemony. That discourse of fear brings implicitly the idea that “transmitir su cultura no es pues un enriquecimiento sino un obstáculo a la integración”²¹ (García et al., 2012, p.291). To maintain their culture is an obvious sign that they do not want to be part of the “secure” society but still continue to be the imagined oppressed women behind the veil. This is reflected in the media and the construction of the Arab women identity it promotes. The Arab woman are defined as the main hazard in the integration in the community. That will have a direct impact on their identities because then, the modulation of the identity as a natural process linked to the acquisition of languages becomes a justification on their own identities. As mentioned above, they find the necessity to portray themselves as an exception to that construction of otherness spread by the media.

In conclusion, “modern governments in their efforts to protect the welfare of their community have developed measures to exterminate any potential threat to the prosperity of their nations, including the protection of their ideologies” (Apatinga, 2017, p. 41). Those measures involve not only political issues but also the discourses produced in the media. In the case of the Arab women, the exclusion and control as immigrants “are adjudged as necessary measures to satisfy the survival of social body” (ibid., p.41). That means they cannot identify themselves based on experiences. Instead, they are receiving not only from the elite’s discourse in the new community but also from the organization of the classroom, the input in which they need to become economically beneficial according to the new society’s standards. At the same time, in order to make up these ideas of exclusion, those governments develop strategies as the media and an asylum visa program based on human rights but in which their discourses of exclusion in the name of welfare are spread through the media and language classes in order to attempt to control and regulate the immigrant body, including not only their activities but also their dreams, their physical appearance, because “lives of immigrants and their children are unworthy of living” (Apatinga, 2017, p.40) by themselves unless they become the economically beneficial and culturally “friendly

²¹ transferring their culture does not mean enrichment of the society but an obstacle to their integration.

alien with the desire to assimilate” (Ríos-Rojas & Stern, 2019, p.96). And the Spanish classes under the control of the Spanish Government will help them to develop that “desired” identity.

Obviously, as Romano (2019) says, media outlets could present many images of immigrants such as positive contributions as a social and cultural enrichment. But those migrants who are not producers of knowledge in any field according to the western elite’s discourse, need to become “a new kind of political lifeform. Documented. Legal. Acceptable”; “That is, neoliberal sheep” (Ríos-Rojas & Sterin, 2018, p.94; p.101). Moreover, the educational context is being influenced for this western discourse accepting this neoliberal transformation of the students’ identity as a necessity to be part of the new society. Nevertheless, they are forgetting the importance of a holistic education through a new language, Spanish, as a potential powerful skill to become an empowered member participating in the current society.

CHAPTER 3: The material in the Spanish class for “migrants”. A decolonial approach

3.1. Identity through the language acquisition material

This chapter is focused on the analysis of different textbooks and online material used and suggested for use in Spanish classes for refugees. The aim of this analysis is to highlight the different practices to normalize the imaginary shared by the elites through language material so that they can encourage and protect both the social context and the process of identification of those new students in relation to that context. “The image-scheme covert cognitive structures which help to construct specific conceptualizations of non-physical realities, they have the power to provide a particular perspective on especially salient subject matters in a specific language and culture, and to function as latent norms of conduct” (Romano, 2019, p.44). Multimodal Critical Discourse Analysis (from now CDA) will lead the analysis not only of the texts but also the images presented in the textbooks. Finally, it is essential to recognize the impact of this discourse on the modulation of the identity of the students who are participating in a Spanish course in an NGO as refugees. The language is used to disempower certain differences and empower others and therefore, disempower certain attitudes, cultures, knowledge, ways of living, in summary, identities. In other words, “discourse thus creates identities that individuals must take up to make sense of the discourse, and, in so doing, individuals subject themselves to its disciplinary effects” (Ainsworth & Hardy, 2004, p.238).

For this purpose, this chapter is going to analyze assorted learning materials that are used in one of the NGOs working with asylum seekers in Spain. That is the analysis of the main textbooks used in class (the *Aula* series from Difusión) and one of the websites suggested by the coordination team as a complementing resource to adapt learning material for this specific student cohort.

The analysis of the textbooks will be organized into six different sections, all of them related to potential impact on students’ identity: identification, languages, knowledge, culture, history, and way of life. After that, I will analyze the suggested website by drawing out some of the same themes. And lastly, an analysis will be presented of a document from the Cervantes Institute addressed to teachers working with migrant students.

Identity and identification

One of the first things you learn in a new language is to identify yourself: name, nationality, age, profession, etc. This kind of language is one of the essential mechanisms through which the students construct and communicate their social identities thanks to the input they receive not only in their mother tongue but once they learn a new language. Those inputs will help us to place ourselves in relation with the society.

The language will also be used to communicate and perform our concept of self to others. The fact that you can relate yourself to a given example will facilitate identification in relation to the context created in the class. In the same way, the fact that you cannot identify yourself even slightly with any of the “identities” presented in the textbook, will place you in a position of vulnerability because you have to present a “new” identity to the class, and this will carry the thought of the need of presenting yourself to the new society as someone invisible in textual constructions of identities available to students of Spanish via learning materials and in the media. That is, western identities are widely represented but those who do not match with these representations are unmentioned. In other words, the reality that the textbooks are showing does not match with the reality in the community where the presence of different nationalities, including the Arab one, is part of the richness of the society. This is despite the fact that the population who has migrated to Spain from an Arabic-speaking country exceeds a million people—just from Morocco, there are 948 417.²² This reality does not appear in the textbook. Along the same lines, the number of asylum seekers from Arab countries just in 2019²³ was 9425 and 1691 are stateless from Western Sahara. This means there are more than 10,000 Arabic-speaking people per year who may need to learn Spanish and yet, their presence in the society that those textbooks portray is not presented as relevant. Furthermore, Morocco is the third country²⁴ in numbers of people studying Spanish if it is included Spanish learners outside of Spain, but again, they are not included in the “example” of students.

It is also valuable to contrast this data with data from wealthier countries that are presented throughout all 6 *Aula* textbooks, for example, France has 210,200 residents in Spain; Germany has

²² <https://www.ine.es/jaxi/Datos.htm?path=/t20/e245/p04/provi/l0/&file=0ccaa005.px#!tabs-tabla>

²³ http://www.interior.gob.es/documents/642317/1201562/Asilo_en_cifras_2019_126150899.pdf/15f04b97-06e9-4ab0-ba20-7d90ebec1f13

²⁴ https://www.cervantes.es/imagenes/File/espanol_lengua_viva_2019.pdf

164,108; Japan has 6,978; Argentina has 301,630. All these countries have a number of residents far inferior to countries from the Arab region, but this does not reduce proportionally their presence in the representation of the context.

SOLICITANTES DE PROTECCIÓN INTERNACIONAL POR PAÍS DE ORIGEN EN ORDEN DECRECIENTE	
País de origen	Solicitantes
Venezuela	40.886
Colombia	29.410
Honduras	6.803
Nicaragua	5.935
El Salvador	4.784
Perú	3.999
Marruecos	2.559
Siria	2.452
Ucrania	2.386
Georgia	1.815
Cuba	1.373
Argelia	1.357
Mali	1.247
Túnez	1.133
Guinea	991
Brasil	988
Rusia	786
Senegal	779
Palestina EONU	659
Pakistán	652
Costa de Marfil	565
Guatemala	518
Yemen	486
Bangladesh	441
Nigeria	387

[Figure 3] List of the 25 countries of origin with most asylum seekers in Spain²⁵ in 2019²⁶

Country	Number of foreign-born residents of Spain
Morocco	948,417
Romania	552,031
Colombia	537,137
Venezuela	413,662
Ecuador	416,323
Argentina	301,630
United Kingdom	286,094
France	210,200
China	204,077
Dominican Republic	187,947

²⁵ OAR (2019) Asilo en cifras. p.21

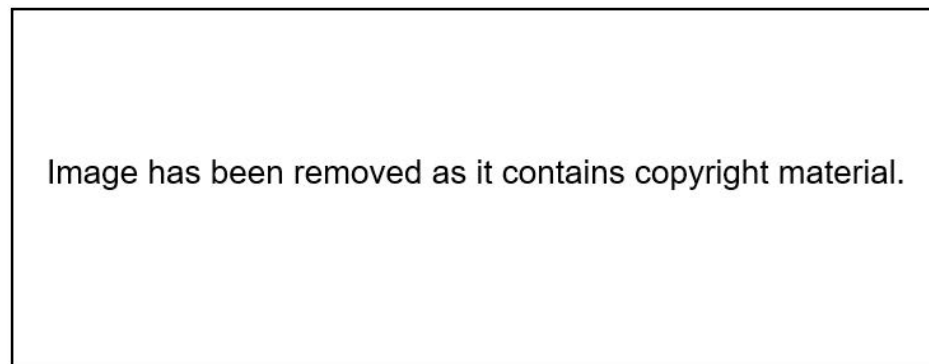
http://www.interior.gob.es/documents/642317/1201562/Asilo_en_cifras_2019_126150899.pdf/15f04b97-06e9-4ab0-ba20-7d90ebec1f13

²⁶ The data about Asylum Seekers in the last two years are difficult to calculate due to the actual situation with the Pandemic.

Bolivia	177,792
Cuba	166,151
Germany	164,108
Brazil	156,190
Honduras	142,725
Italy	141,780
Ukraine	113,395
Bulgaria	108,676
Paraguay	108,610
Pakistan	104,493

[Figure 4] List of the 20 countries of origin with more foreign-born residents of Spain in 2021²⁷

The fact that those from Arab countries are not represented, even though other minorities are, will position these students outside the community not only in class but also in their own imaginary, because they will not find a link between themselves and the community. They are not part of the society that is represented, and they are not part of the minorities of the society either. So where do they belong?



[Figure 5] Aula 3 p. 37

²⁷ <https://www.ine.es/jaxi/Datos.htm?path=/t20/e245/p04/provi/l0/&file=0ccaa005.px#!tabs-tabla>




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[Figure 6] Aula 1 p. 18

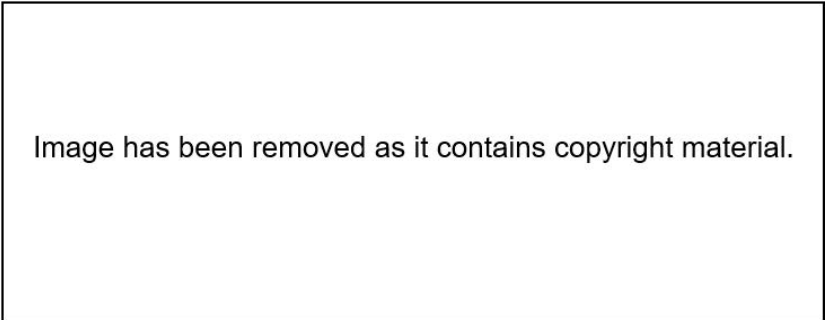


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[Figure 7] Aula 2 p. 14

Focusing on the analysis of images, the texts presented in the textbooks are supported by pictures that elevate the idea of western people as almost the only migrants apparently residing in Spain. Some wealthier countries of origin such as Japan, not included in the western representation, are also mentioned. That means that the society presented is almost always about the “acceptable” migrants who are migrants with high cultural and social capital, with leisure time and disposable income. This presentation of migrants turns on images of people with western names, features like western ones, the nations of origin of the selected “new Spaniards” but, as it has been shown in the figures 3 and 4 the percentage of people from those nations does not represent the majority of the newcomers.

Identity and language

“Aquello que no se menciona, no existe” (Something that is not mentioned does not exist). This popular proverb in Spanish highlights the importance of verbalizing the reality, and in order to verbalize it is necessary to have the language(s). In the same line, it is important to show the (co)existence of different languages not only in Spain but in this so-called globalized world because the description of the reality and therefore the identities participating in that reality will be impacted by the narrative produced by that language about both, the reality and the identities immersed in that reality.

It is noteworthy to highlight the ideological inflection used throughout these textbooks in the ways which they present other languages not included in the list of western languages, such as Japanese, Chinese, and Russian, but the Arabic language, a language that has influenced the Spanish language on different levels and is a language spoken at least by one million people in Spain as mentioned above, is never referenced at all in the six textbooks of the *Aula* series. Furthermore, it is interesting to notice that there is an example of an employer who has been in charge of the north of Africa department of a company and has lived in Alexandria four years, but does not speak Arabic, and instead speaks English and studies French. It presents the idea that the Arabic language is not necessary to learn even though the person works with and stays in an Arabic-speaking country because they will use another “western” language as lingua franca.

The fact that the Arabic language is not mentioned in the textbooks may bring the idea to the Arab women that their language is not a language to communicate in because it does not even exist in the imaginary of the society. Moreover, the way they expressed their identities until then has been erased so they will need to develop a new code to describe the reality and their own identities with no link with their previous one, that existed in their mother tongue, since that language does not exist in the discourse of the new community.

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[Figure 8] *Aula 3* p. 14

Regarding the analysis of the image, the absence of the subaltern languages, in our case the Arabic language, there is no image in which Arabic language can be seen written or any word written in Arabic alphabet. There is not a shadow of interest of presenting this language as part of the reality in contemporary Spanish society. Nevertheless, there are examples of other languages in different exercises such as French, German, or Italian and other alphabets like Japanese script.

Identity and knowledge

“We are not perceived as producers of knowledge, and are rapidly subsumed by clichés, stereotypes and common beliefs, reduced to abstract interpretations, detached arguments, silences and changes in dialogue” (Holas, 2018, p.67). Following the ideas shared by decolonial theory, the only knowledge perceived as valid and worthy of being shared is the western knowledge (Mignolo, 1996; Castro-Gómez & Grosfoguel, 2007). This theory provides a wider critical framework for the social significance of the type of knowledge presented in the textbooks, because the western knowledge is the only one that appears as a valid and scientific knowledge in those books. It is also relevant to note that from Latin American culture is shared a compilation of traditions and legends—obviously not framed as a scientific knowledge, and which thus reproduces colonialist dichotomies of rationality versus superstition [Appendix F, *Aula 6* p.39, p.43]. The way in which Latin America is positioned relative to Spain—not only but especially with regards to Spain as authority of castellano—is one of the most pernicious and persistent elements of neocolonialist thought in Spanish society. Moreover, any trace of other knowledge is absent, which helps to emphasize the hegemony of western knowledge above any other way of thinking.

Furthermore, the competence that differentiates human beings from other beings within the colonial logic and pervasive matrix of power is the capacity of thinking and knowing. In other words, the paradigmatic rational subject is capable of knowing, understanding, naming, and classifying the world. This concept is related to the way the “other” is addressed in the elite’s discourses, being excluded as a human being in the western community and also in the epistemic sphere. Therefore, the Arab women—though not exclusively—are negated as Arab women capable of participating in the production of knowledge, they are not seen as human beings but as ‘aliens’ also in the epistemic field. Furthermore, their discursive representation (or absence) and hierarchical vision of culture also opens questions of whether they are even able to acquire such a “sophisticated” knowledge from western academia or they are too fallen behind that due to their culture they cannot even understand, cannot learn, cannot be part of the community because their identities restrict not only the production of any knowledge but also the acquisition of any knowledge in the community.

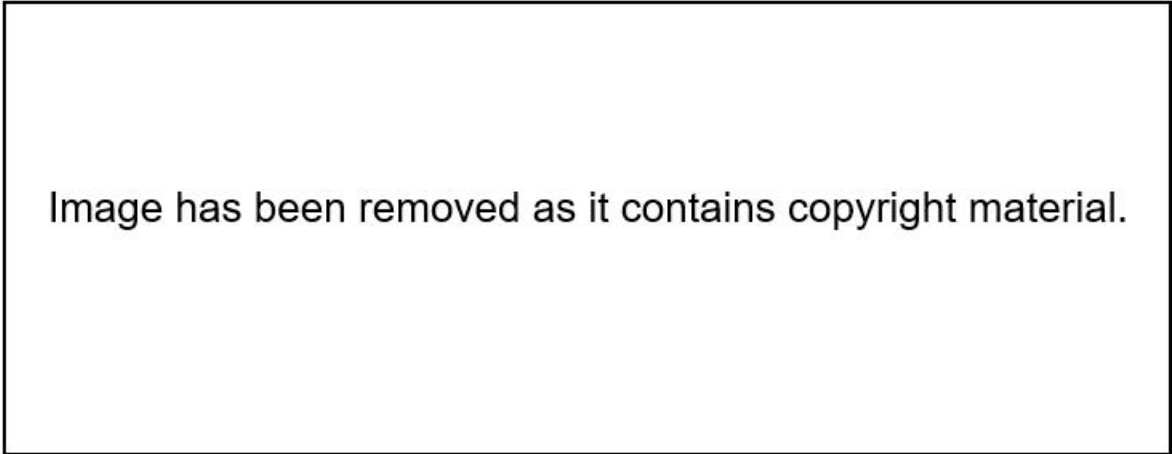


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[Figure 9] Aula 3 p. 30



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[Figure 10] Aula 3 p. 78

It is also important to highlight the examples of success in life: all of those shown have a successful life because they have been learning in Western countries. It is significant how geography is related with success and knowledge in the case of western countries but also with an ideal environment to develop art in the case of the African continent (Figure 11). In this example, among all the successful artistic works there is no example outside western countries, but Africa is presented as place of artistic retirement to create but not succeed as an artist. They presented Africa as an idyllic space for an artist to create but not for the local community to enjoy art nor for the artist to develop their career there. Again, the same pattern is repeated, success in arts versus space to host artist, western versus subalterns.

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[Figure 11] Aula 3 p.20

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[Figure 12] Aula 3 p.20

The image related to the knowledge throughout the material presented in the textbooks is another manifestation of the heritage of colonialism and white supremacy. All the images used to visualize knowledge are protected under the same standards of healthy, normatively beautiful, and happy white subjects.

Identity and history

History is the pillar of the identity of communities and therefore it will have an impact on the identity of individuals. The fact that the history of your community is not only known but also recognized contributes to developing a stronger identity supported by the history of the community.

In the same way, the exclusion of other stories in the collective memories will impact not only on the construction of history but also on the values of the nation and on the imaginary and identity of that community.

All the historical moments presented in the textbooks are related to the Eurocentric view of history. These moments are imagined as the “universal” history but the illusion of the universal obscures the fact that they have a very specific point-of-view. On one hand, this “universal” history is primarily structured by western events protagonised by white men (Figure 14). On the other hand, this “universal” history is also a masculine history, frequently centred around the male agency. This occidental and masculine history is represented in the textbooks with gendered examples such as Neil Armstrong, the Kennedy assassination, of the foregrounding of men in the imagery in the “viaje al pasado” activity (Figure 14). Along the same line, the examples of South Africa which has an impact on white people, and the Japanese tsunami which is a natural disaster and not a community achievement, are a representation of the occidental and masculine history trend. Both, and also the news about the Chilean mine rescue, are examples of “newsworthy” events that have become common knowledge in Spain. That is, they are the kind of news from outside Europe and U.S. to register as significant. Moreover, and supporting the occidental and masculine history, in those examples, only white men are mentioned by name, but not Nelson Mandela, for example.

In the specific case of this project, it is important to analyse the construction of history in relation to the Arabic heritage. The presence of Arabs in Spain is more than evident not only through the region’s history but also in current affairs. So, where are all the references to Arab influence on the history of Spain? Or more generally, why it is not important to mention the other histories that are not included in the narrative of power? This interpretation of history excludes the Arab women not only from the society as I have argued above but also from the history. Walsh identifies “la estrategia de la modernidad europea de afirmar sus teorías, sus conocimientos y sus paradigmas como verdades universales, e invisibilizar y silenciar a los sujetos que producen conocimientos ‘otros’”²⁸ (Fernandes de Oliveira & Ferrão Candau., 2014, p. 284). In this project, the Arab women are the silenced and erased from the history, from “universal” discourses.

²⁸ The strategy of European modernity of affirming their theories, knowledges and paradigms as universal truths, and make invisible and silence other subjects who produce ‘other’ knowledge.

Image has been removed as it contains copyright material.

[Figure 13] Aula 3 p.68

Image has been removed as it contains copyright material.

[Figure 14] Aula 3 p.71

The pictures selected to accompany the activities related to history are promoting the idea of universality generally having the white men as the centre of their history. That means that they have been the only ones participating with agency in the significant moments in the distant and recent past. That representation of a First Nations person in the American West is highly problematic, too. It deploys stereotypical and racist imagery to reinforce a strong dichotomy between two civilizations, when really that time and place were much more culturally diverse and complex (including the presence of many Spanish speakers and the direct heritage of Spanish empire.)

Identity and culture

Culture is one of the aspects related very closely to identity (but not the only one). The importance of being able to participate in any culture will impact undoubtedly on the identity of the person. But, on the other side, only the fact of being able to talk about your own culture will make the student to feel the importance of their existence within the new community because they are visible among the community even though it is represented as the Other.

Nevertheless, and following a post-colonial critical perspective, in the case of the Arabs, and more specifically, Arab women, the fact that Europeans have described them and still conflate Arab with other “Eastern” cultures has created a discourse based not on a real understanding but an interpretation of their culture as antagonist of western values. That has developed the necessity among Arab women of raising their voices in order to talk about themselves instead of accepting the western discourse about them.

Transferring these ideas to our Spanish class context it is remarkable that in the reality presented in the textbooks of people who are learning Spanish, Arab culture(s) do not appear even though the relation between Arabs and Iberians is not a contemporary/modern relationship but has been there for centuries. In other words, and paraphrasing decolonial theory, the Arab culture(s) is not deserving a place in the sophisticated and famous Spanish culture. Not only the contemporary Arab culture but also the heritage that has influenced the Spanish culture is not praiseworthy.

The main presence in the textbooks analysed together with the Spanish culture are those from other western countries. There are also some mentions of Latin American cultures but with no explicit link in terms of historical cultural interconnectedness with the Spanish culture, and Spain’s actual imperial past. It is significant to compare this with the presence of Asian cultures like the Japanese. Once you start to read the text about Japan, it is very notable that the relation between Spain and Japan is based on the importance of Flamenco²⁹ in Japan rather than a nuanced view of multidirectional cultural influences between Western Europe and East Asia (Figure 15).

On another level of analysis, it is important to highlight the relation between Spain and other cultures. As has been mentioned before, there are other cultures present—but again, not the

²⁹ Note that scholars such as Blas Infante (1933/2010) argued that Flamenco comes from the Morisc Arab “felah mengub” where ‘felah’ means farmer and ‘mengub’ the ones who carries misery, those who has been taken from the material and the immaterial, what you have and what you are. So, in the origin the word flamenco appointed the person but not the art.

Arab ones—and the relationship between them and the Spanish one can be of two types: first, they are placed at the same level if it is a hegemonic western culture or second, a paternalist relation in which they have adopted some aspects from the Spanish culture like some type of music, dance, food, etc.

In this case, the absence of references to aspects of the Spanish culture that emerged directly from Arab cultures is notable. Absences include Islamic architecture present in most of the cities of Spain—leaving out its pervasive importance in Andalucía—the mention of festivities around the country like Feria de Abril in Sevilla, food related to Arab culture or even the Spanish language itself, if the language is considered as part of the culture.




Image has been removed as it contains copyright material.

[Figure 15] Aula 6 p.21

The images related to culture throughout the *Aula* textbooks are a reinforcement of this idea of one level of western society and then, other cultures that appear thanks to the link to one of these western cultures. On one hand, the capacity of becoming an “exportable” culture to non- societies is based on colonialist heritage. On the other hand, those cultures adopting western cultures’

characteristics and values are trying to become more familiar to the “developed” western cultures and therefore being included as commodifiable culture as part of the neoliberal trend.

It is also significant to mention that the stereotypical images of Spanishness—like Flamenco dance, interest in football or typical Spanish food—are tied up with Spanish nationalist appropriation of regional—especially Andalusian and gitano—practices. This is based on tourism development that flattened the idea of Spanish culture into a supposedly homogeneous exportable commodity.

Identity and way of living

A way of living is any experience in daily life that makes those experiences similar to those shared by others. It can be the type of house you live in, how you spend your free time, which kind of trips you usually go on, how you keep yourself healthy, how you interact with friends, classmates, or bosses. In order to develop this point, I have related the definition of “way of living” to the concept of “habitus”. Firstly, it is important to mention Bourdieu who defines habitus “not only as ‘structured structures’, as the result of an ‘internalization of externality’, but also as ‘structuring structures’, that is, as generative principles that give rise to and organize practices, beliefs and perceptions.” (Bourdieu, 1990, p.55). That means that having a *habitus* with similarities to the one these students used to have in their countries, may ease the internalization of the community’s way of living, may help with the integration in the new community and also with the modulation on their own identities since they will not need to explain but share their identities, the way they are, the way they live.

It is also important for our project to bring the idea “transnational habitus” which again is impregnated with colonial ideas in which “western migrants will not modify their “habitus” but transfer it to the new destination but those from “subaltern” cultures need to be active and socially accepted in the ‘host society’ and for that, they need to create a ‘transnational habitus’” (Carlson and Schneickert, 2021, p.1129). In other words, and in order to emphasize the inequality in this concept as well, it is important to highlight “how migrants transfer and convert different forms of capital across borders and how these thereby become recognized, revalued or, more often, devalued” (Ibid. p.1130).

Finding similarities in your way of living with others makes you feel part of the community even though the way of living is not exactly the same. Nowadays, in the so-called era of globalization, the truth is that diversity does exist in all spheres of life, but it is overshadowed in the power discourses and the community imaginary. That is, the community of identification provides one of the sites of potential resistance to the totalising effects of globalization. However, like in the other points mentioned above, the textbooks presented in class are limiting the *habitus* to western experiences in all the above-mentioned aspects. This implies that the process of identification of those students may be more difficult in terms of becoming part of the community because there is no link that can promote the feelings of belonging.



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[Figure 16] Aula 3 p.23



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contains copyright material.

[Figure 17] Aula 2 p.26

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[Figure 18] Aula 6 p.20

One of the most repeated activities along the textbook series is travelling. In this example presented above, the fact that these people travel as a lifestyle choice enhances the personal development of the privileged traveller. Furthermore, some comments presented in this exercise emphasize the welfare of western countries over the unstable economy of other areas as Africa—because Germán could travel with “muy poco dinero” (Figure 17). Other comments like Lorena’s suggesting she learnt a lot about Polynesian cultures bring us the idea of western people being present in remote cultures—having Spain as a departure point—and participating in the consumption of culture as touristic experience.

Other important reflection to highlight is the decontextualization of activities like yoga, salsa, karate, like in the example presented in figure 18. These activities—and others mentioned in other textbooks of the series—are absorbed into western cultures as leisure, decoupled from their historical significance, to make them palatable to the western community. Migrants similarly need to perform a palatable and digestible version of their *habitus* and identity and therefore, adapt them to their hosts. Not like the travellers presented above, who do not tend to significantly adapt their lifestyle.

In conclusion, the representation of the “other” in the textbooks is a segmented vision of the actual Spanish society. In the specific case of this project, there is no feeling of belonging in the community for the Arab women because all the possible interconnections in the past and the present have been erased. What does it mean to be evicted from the textbooks? “What does it mean to be evicted from the universe of human?” (Ríos-Rojas & Stern, p.95). The migrants will be accepted as long as they “perform the role of friendly people with the desire to assimilate” (Ibid. p.96). In other words, those who have migrated need to modulate their identities according to the parameters imposed by the elite’s discourses and other examples of biopower.

3.2 Analysis of website for Spanish language for migrants

Being a Spanish teacher for migrants requires not only training as a Spanish teacher but some other skills that can help you to manage different situations that can appear due to their civil situation or any other cause of distress and anxiety.

In this specific context of migrant students, it is also required to incorporate learning material that presents the plurality of the society in class so the students can relate their own experiences to the discourse presented in class. They need to have access to materials in which they are not evicted from the reality and so they can have a process of identity modulation in relation with the new community as a human being and not as a threat.

Thirdly, it is also important to know the interests of the students in order to address all the topics they need to have a full life not only economically but also socially and politically. That means, the teacher working in this specific context will work in the space where the responsibility of social and linguistic integration, the students' hope for an integration and therefore an investment in their ideal-self, and the requirements of the government and elite's discourses to become commodifiable subjects converge. This confused context cannot erase the students' needs to become empowered individuals in the community, not only as labour power but also in a wider sense.

In this section I analyse a website that presents material for migrant students, "Español para inmigrantes"³⁰ that is suggested as a support by the Spanish department in the asylum seeker organization.

At first glance, the website presents its content in accordance with the elite's discourses where language acquisition becomes commodifiable, focusing on the language as a competence that increases their competitiveness and value in the labour market. Moreover, it is a way to become accepted in the new society because their reason to migrate is not related to asylum but becomes linked to their economic contribution to the new society. The language acquisition is the instrument to legitimate this transformation. The material used for this purpose are three documents loaded in the first page of the website after the link to the online textbook for migrants, *Tejiendo el español A1*.

³⁰ <https://espanolparainmigrantes.wordpress.com/>

The online textbook for migrants *Tejiendo el español A1* will be analysed once again applying multimodal CDA, as in the previous analysis. One of the main contributions of this textbook is the inclusion of different identities throughout the book. This means that the context has been described including to portray western identities but also other identities absent in *AULA* series. As is shown in the following exercise, the identities and the images selected to visualise these identities show a wider identity spectrum.




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[Figure 19] *Tejiendo el español* p.6

However, in the analysis of the table of contents, it is interesting to note that the organization of the topics follows the same structure as the one in the *Aula* series of the same level. That is, this textbook is following the CEFR, a framework by the Council of Europe and Languages Education, that is, by an organization depending on the European governments. It is also important to mention that the CEFR as a European instrument reinforces a privileged set of “inside” languages relative to the “outside” of (fortress) Europe. The CEFR descriptors also embed particular ideologies in terms of what the communicative purposes of language skills are.

UNIDAD 1

NOS CONOCEMOS: Vamos a conocer a los y las compañeras de clase.

COMUNICACIÓN <ul style="list-style-type: none"> - Dar y pedir información personal - Diferenciar tratamiento formal e informal - Decirtear - Preguntar en clase - Saludar y despedirse - Preguntar y decir la hora 	GRAMÁTICA <ul style="list-style-type: none"> - Verbos ser, tener y llamarse - Tú / usted - Pronombres (yo, tú, él...) - Las tres conjugaciones 	PALABRAS <ul style="list-style-type: none"> - El abecedario - Saludos y despedidas - Los números del 1 al 100 - La hora - Nacionalidades - Profesiones
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OTROS CONTENIDOS
Nombres y apellidos en España y en otros países - Formas de tratamiento en España - Sonidos difíciles en español - Impedimentos

UNIDAD 2

MI CASA Y MI BARRIO: Vamos a conocer dónde vivimos.

COMUNICACIÓN <ul style="list-style-type: none"> - Dar dónde están los objetos - Expresar existencia - Describir las características de nuestra casa - Dar y pedir permiso - Dar dónde vamos y cómo vamos 	GRAMÁTICA <ul style="list-style-type: none"> - Hay y están - Género y número - Artículo determinado / artículo indeterminado - Cuanto/aquí/ahí - Poder + infinitivo - Cuantificadores (muy, mucho) - Ir a / Ir en 	PALABRAS <ul style="list-style-type: none"> - Partes de la casa - Mobiliario y objetos del hogar - Establecimientos y productos - Transportes
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OTROS CONTENIDOS
Accesos y búsqueda de piso

UNIDAD 3

¿CÓMO SOMOS?: Vamos a describir personas detalladamente.

COMUNICACIÓN <ul style="list-style-type: none"> - Describir el aspecto físico y el carácter de las personas - Hablar de relaciones de parentesco - Preguntar y hablar de nuestros gustos - Mostrar acuerdo y desacuerdo - Expresar deseos y preferencias 	GRAMÁTICA <ul style="list-style-type: none"> - Verbos ser, tener y llevar - Muy + adjetivos, mucho/síntesis + sustantivos, verbo + mucho - Verbos gustar y encantar - A mí / también / a mí tampoco - Verbos querer y preferir 	PALABRAS <ul style="list-style-type: none"> - Adjetivos para la descripción física y del carácter - La ropa - Los colores - La familia - Actividades de ocio y tiempo libre
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OTROS CONTENIDOS

UNIDAD 4

UN DIA NORMAL: Vamos a hablar de lo que hacemos habitualmente.

COMUNICACIÓN <ul style="list-style-type: none"> - Hablar de acciones habituales - Expresar frecuencia - Hablar de horarios 	GRAMÁTICA <ul style="list-style-type: none"> - Presente de Indicativo (verbos regulares e irregulares) - Verbos reflexivos - Expresiones de frecuencia - Antes/después de 	PALABRAS <ul style="list-style-type: none"> - Actividades diarias - Tareas domésticas - Los días de la semana
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OTROS CONTENIDOS
Diferencias entre los horarios de distintos países - Verbo salir - Costumbres en España y otros países



Familias, igualdad y bienestar social

MADRID

3



UNIDAD 5

NUESTRA SALUD: Vamos a ir al médico.

COMUNICACIÓN <ul style="list-style-type: none"> - Expresar dolor - Expresar síntomas y enfermedades - Dar consejos 	GRAMÁTICA <ul style="list-style-type: none"> - Verbos doler, estar y tener dolor de - Tener que/hay que 	PALABRAS <ul style="list-style-type: none"> - Las partes del cuerpo - Síntomas y enfermedades - Productos sanitarios
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OTROS CONTENIDOS
Expresiones con las partes del cuerpo - En la consulta médica - Sistema sanitario español

UNIDAD 6

VAMOS AL MERCADO: Vamos a cocinar nuestro plato favorito.

COMUNICACIÓN <ul style="list-style-type: none"> - Dar y pedir información sobre comida - Hablar de hábitos alimenticios - Hablar de una acción en desarrollo 	GRAMÁTICA <ul style="list-style-type: none"> - Estar + gerundio - ¿Cuánto vale/vale/n? / ¿Cuánto cuesta/cuestan? / Impulsiivo 	PALABRAS <ul style="list-style-type: none"> - Comida y platos - Pesos y medidas - Formas de cocinar
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[Figure 20] Tejiendo el español, pp. 3-4

The first chapter focuses on the presentation and the communication experiences about the most immediate surroundings of the student. The textbook presents, as has been mentioned before, different nationalities related to different images which represent more diverse identities. But, as soon as the textbook needs to provide examples of other cultures, the images represent western subjects or sites of established interest/consumer value in the western community such as travel destinations like the Taj Mahal, Coca-Cola or a blond, white man or woman. It is also interesting to highlight that in this chapter the authentic material presented in the textbook is the “*empadronamiento*” form to practice filling in forms with personal data. That is one of the examples in which the relations of power are transferred from daily life to class activities and consequently, the examples of relationship based on inequality and communicational practice perpetuate hierarchical organization of the society.

The following chapters reproduce a particular lifestyle that excludes the lived experiences of many migrants, especially asylum seekers. The fact that there is no mention of other examples reduce the options for those students to develop connections between their own experiences and ideals and the situations and contexts presented in the learning material, and therefore with the community. In this way, the textbook is locating those students outside the society at the same time is creating, through the documents of Spanish for work, the expectation of a fruitful future if they learn Spanish because they will have access to labour market. In other words, it is consolidating and legitimating the power relations and inequality. At the same time, it is invalidating other types of being and therefore complicating the modulation of the identity of those students for an “imposition” of a standard. And finally, it is introducing the idea of the necessity of investment in language class to acquire the language so afterwards they will have access to a job. But this illusion does not always match with the reality in the labour market, where other skills are required, and where a decisive factor for success is community connectedness, since work often arises through networks. In addition to other skills, many employers also reproduce racist and discriminatory practices. That means that navigating this reality is not part of the vision of how entering the workforce is portrayed in these texts.



[Figure 21] Tejiendo el español, p. 57

10. La vida de Pepe.

Esta es la vida de Pepe en imágenes. Escribe un texto en presente sobre las actividades que realiza normalmente por la mañana, por la tarde y por la noche.



[Figure 22] Tejiendo el español p.68

8. En España se come muy tarde.

a. Indica si las siguientes afirmaciones relacionadas con la cultura española son verdaderas o falsas.



EN ESPAÑA...	V	F
Se come a las 12 de la mañana.		
Se habla gallego en Andalucía.		
Se juega al fútbol.		
Se duerme la siesta en verano.		
Se conduce por la izquierda.		
Se cena tarde.		
Se hablan otras lenguas además del español.		
Se come con la boca abierta.		
Se celebran fiestas todos los días.		
Se comen 12 uvas en Nochevieja.		
Se celebran los Reyes Magos el 25 de diciembre.		
Se baila flamenco en todo el país.		
Se llega tarde a las citas.		
Se utiliza la peseta como moneda para pagar.		
Se dan dos besos siempre que se saluda.		
Se comparte el mismo horario de comidas que el resto de Europa.		
Se adelanta la hora en primavera.		
Se come tortilla española normalmente.		
Se evita mirarse a los ojos.		
Se celebra la Semana Santa.		

[Figure 23] Tejiendo el español, p. 101. Talking about custom they generalize to make possible the introduction of a grammatical concept. In this case they are reducing the options to identify themselves with society.

Lastly, it is important to highlight that the only chapter in which they have activities to practice peer social communication as an objective is the first chapter, “Nos conocemos” where the social interactions are based almost exclusively inside a class context. After that there is no other mention of social interaction with peers. On the contrary, the social interactions presented are those in which the relation between the student and the other person is vertical and the role of the students is always as a subordinate—renting an apartment, talking to the doctor, etc. This may imply a sense of individualism and solitude among the students because there is no practice in which they can develop their language skills to promote themselves as a human agent in a wider perspective with interactions in social contexts.

In conclusion, this textbook apparently focuses on the identification as a main point of interculturality. This means the students can identify themselves with examples proposed in the textbook both in the exercises and in the images used. But the narrative used in the handbook does not change the discourse promoted by the government and elites in which the migrant is identified as a being that is not part of the reality of the healthy community. Instead, they are addressed mainly

as a work force—once of course they have expressed their desire for assimilation—and the language is one of the competences needed as an essential requirement. But what happens with the women who stay home taking care of the family? Do they need to learn Spanish as an important part of immersion? What is important to highlight is that the “discourses of productivity, efficiency, and monetization have become entrenched within evaluative language and are leveraged as models of subjectification through which security and life chances trade and the effects of which are experienced both bodily and psychologically” (Ríos-Rojas & Stern, 2018 p.97). The narrative of those topics presented in the textbook are used to position the migrants as outsiders in the community, while still suggesting “these processes will lead them to a skillset that will grant them access to employment and freedom” (del Percio, 2018, p. 257).

3.3 “Orientations” for teachers for ‘migrants’

Drawing on the importance of the teachers to adapt the learning material to each group of students according to their necessities, it becomes essential to analyse a document that is suggested for Spanish teachers for migrants and asylum seekers by different organizations and the above-mentioned website. The document, published by the Cervantes Institute (2005) and suggested to be used as a guide, is named “Español como nueva lengua. Orientaciones para un curso de emergencia destinado a inmigrantes”³¹.

The first significant feature raised for analysis is the title in which the word emergency for a language course brings the idea of something unplanned in the teaching of migrant students. The moment that the idea of emergency³² appears, the investment of the teacher in the preparation of the course may be affected because it suggests the course is driven not by linguistic needs but by the emergency to solve immediately a dangerous problem or disaster, teaching to migrants. That means that from the beginning it is established that teaching migrants is a problem.

The introduction is a very brief summary of the pedagogy for teaching a Second Language based on the communicative approach. The guidelines are presented as the most basic principles

³¹ “Spanish as a new language. Orientations for an emergency course destined for migrants”.

³² According to RAE – Real Academia de Español-

de emergencia

1. [loc. adj.](#) Que se lleva a cabo o sirve para salir de una situación de apuro o peligro.

of teaching that every teacher should know before they start to teach Spanish. Instead of naming it as a guideline of a teaching methodology, the document presents those ideas as “recipient and purpose of the planning, spheres of the planning, planning and, specification of the methodology” (p.3) (for immigrants). The absence of a specific training for teaching Spanish in this context disrupts the priorities in an educational context: it looks like the existence of a course specifically for these students is more important than the language acquisition itself.

One of the aspects present throughout the document is the presence of the dichotomy between “our” (the teachers’) culture and “their” (the students’) culture. Based on Edward Saïd, the Orientalist representation is drawn on imagined geographical boundaries between East and West. These boundaries were embedded in the western imaginary intensifying the dichotomy “we” and “they”, known and unknown, close, and far. In this particular case, the imagined boundaries are represented by the differences between the teachers (we) and the students (they). The contrast between the two spaces is a constant even though the document’s authors purportedly understand the necessity of interculturalism. But the analysis of the document highlights the idea of interculturalism understood from the legacy of western supremacy. All the topics proposed have as an intercultural skill the importance of differentiating between the culture of origin and the “new” culture rather than a more dynamic view of interculturality. This dichotomy does not help to build inclusion of the newcomers to the community, unless they, the students, decide to erase their past—identity, culture, language, beliefs—and accept to become someone defined according to the western principles.

Regarding the role of the teacher in the class and according to the elites’ point of view, it is fundamental to analyse how they place the teacher in a paternalist role. This paternalist role is related with the idea of popular humanitarianism, recognisable modern discourses of which appeared in the 18th century as a way of positioning how westerners act with a sense of moral responsibility toward the impoverished parts of the world and their inhabitants (Mostafanezhad, 2014). Now, in the 21st century, the “popular humanitarian gaze is mediated by geopolitical discourses of North–South relations which overshadow even as they commodify and naturalize structural inequality” (Mostafanezhad, 2014, p. 113). So, the role of the teachers presented in this document is an example of a good neoliberal subject as a compassionate volunteer that purports to “fight” against the inequality but bases their work in the discourses North-South and East-West. Even though the documents for teachers mention on page 8 the importance of the student as autonomous apprentice, the first chapter of the document keeps repeating the necessity of providing

them resources to learn to learn—which posits that they do not know how to learn—and the importance of the teacher in the success of the students’ learning processes. In this way, they are reproducing vertical relationships that transfer power differences to the classroom dynamics. “These subject positions create power asymmetries in the classroom that can be reinforced by other social, economic and cultural asymmetries between the teacher and the learners” (Caglitutuncigil, 2014, p.78). This position of the teacher in relation to student supports itself in the power discourses of “we” versus “they” that accord with the humanitarian gaze: “we” who have the knowledge and can teach, and “they” who have to be taught.

On the other hand, the target group of this document, the migrants, is not defined. The absence of a definition or limits in the target group creates an ambiguous context in which there is no student excluded but not all the students who migrate to Spain are included, only those who may suffer anxiety and distress, only those who are wished by the documents’ authors “una vida de verdad renovada y ennoblecida”³³ (Cervantes, 2005, p.5). It is enlightening to notice the document is not talking about the legal situation of the students, but it talks about the problem it can cause; it does not mention work fields, but it argues this course will help them to find a job. In other ways, the document presents a classification of migrants based not on linguistic aspects but legal and economic: those who have no job, and their legal situation is not suitable, should be part of the target group in this document. In other words, the ‘aliens’ who are a threat to the well-being of the community are those who need to be taught.

Lastly, as a summary of the guideline provided, it is a reproduction of the CEFR design. It is important to remark the absence of interactions in social life—even simple ones such as talking to a friend about likes and dislikes, conversations with neighbours about the weather, etc—but instead, the only interactions advised are those to ask information in different contexts like supermarket, clinic or pharmacy or government and migration offices, and surprisingly, contact with foreigners, as they recommend in page 15. That is, interactions in which they are in a vulnerable situation, or they do not need to talk, like in a shop. But this does not happen when the topic is about working contexts. In this topic, number 8, most of the objectives are aimed to promote the interactions between the students and their workmates and supervisor. In other words, the language acquisition is required to satisfy basic needs and to hold conversations in the labour context, the only space where they are able to be in order to be recognised as human beings.

³³ a truly renewed and ennobled life.

DESCRIPTION OF MIGRANTS THROUGHOUT THE DOCUMENT

- El Instituto Cervantes, preocupado por la difícil situación de los inmigrantes. P. 5
- Para el alumno inmigrante es prioritario aprender la lengua para fines sociales y laborales. P.8
- las personas inmigradas pueden necesitar cambiar de residencia con cierta frecuencia. P.16
- La situación de recién llegado y desconocedor del entorno hace que la clase de lengua se convierta para el alumno inmigrante en el nexo con la nueva cultura. P.17

ROLE OF THE TEACHER AS EDUCATIONAL MISSIONARY

- ayudarlos en sus primeros momentos de supervivencia en la nueva comunidad. P.5
- los profesores van a situarse ante personas que necesitan aprender una nueva lengua en la que desenvolver una vida que quisiéramos de verdad renovada y ennoblecida. P.5
- Hemos considerado importante incorporar las estrategias e integrarlas como una parte más de la programación, ya que en estos primeros niveles el estudiante puede necesitar más recursos para aprender mejor y paliar carencias lingüísticas P.14
- un objetivo más del programa para ayudar a poner en práctica y a mejorar las competencias individuales del alumno:
 - Saber cómo aprende para facilitarle esta tarea y el uso del español. P.14
- El profesor es uno de los factores fundamentales en el proceso de enseñanza y aprendizaje, y de él dependen en gran medida los resultados de un curso. P.20

EXAMPLES OF DICHOTOMY WE-TEACHERS versus THEY-STUDENTS

- Comparar aspectos de una y otra realidad social teniendo en consideración que son dos sistemas diferentes. P.15
- trabajar puntos de vista sobre la sociedad y la cultura del profesor y la de los alumnos (cómo nos vemos y cómo nos ven) p.15

EXAMPLES OF TRANSFER EUROPEAN CONSIDERATIONS AS STUDENTS' CHALLENGES

- Establecer contactos con **extranjeros**. P.15
- La formación de nuestros alumnos no quedaría completa si no se tuvieran en cuenta los valores interculturales ...Se trata de profundizar en el conocimiento de la cultura distinta para evitar el **etnocentrismo** y las actitudes negativas, como la discriminación y el prejuicio, que dificultan la comunicación intercultural. P.15

[Figure 24] Examples found in the document written by Instituto Cervantes authorities: “Español como nueva lengua. Orientaciones para un curso de emergencia destinado a inmigrantes”

This document represents by itself a reproduction of the vision the government promotes about migrants not only as a workforce but also as someone who needs the experience of the west to be saved. That means that along the same lines, the dichotomy, “we” as the main power and “they” as a “threat” for the western values, this document develops this other variant which is the diminishment of their skills to learn a language as autonomous apprentices. In other words, the importance of “we” as teachers in these spaces is unquestionable because these students, “they” need to be taught in a proper way, in the western educational system. Nevertheless, education theories nowadays are focusing on the key role of the student as an apprentice and the teacher as a guide that supports and provides tools and strategies to the students to succeed in their learning process. Then, why does this neoliberal “missionary” figure with no academic training require to come out as indispensable in this document addressed to preparing to teach “migrant” students of Spanish as a Second Language? The difference between “we” and “they” is the response from the western elite’s discourse and therefore for those in charge of developing these documents.

Control of knowledge crucially shapes our interpretation of the world, as well as our discourse and other actions. Models allow us to link personal with social, and hence individual actions and (other) discourses, as well as their interpretations, with the social order, and personal opinions and experiences with group attitudes and group relations, including those of power and dominance. In other words, “image-schemas are understood as preconceptual structures which directly arise from bodily experience, the interactions with our physical environment but also as cognitive structures which establish patterns of understanding a reasoning” (Romano, 2019, p.43). Therefore, the invisibility of one of the biggest “minorities” of the Spanish society creates a disconnect between the formation of preconceptual structures through experience and the formation of cognitive structures based on the new language, having the classroom as the space of this formation of diverse cognitive structures. Moreover, this disconnect leads the students to develop a discourse in which they must justify the necessity of representation of cognitive structures that name them, their culture, their way of living and a most inclusive history and knowledge because, as Berger and Luckmann (1999) said the people learn to be what they are called but, what happen with those that are not named? Placing them as “aliens” position them in a vulnerable place within the community but their absence in the learning material erases them as proactive agents in the society because they do not have the cognitive structures that recognize them in which the actual discourse is spread.

In conclusion, it is important to highlight that one of the measures that the government is taking to protect the security and well-being of their community is presenting to the apprentices of the Spanish language a society in which the “aliens” are not only not able to dream but they are also not allowed to exist as beings in relation to others within the community that is complete and has multiple possibilities for agency rather than just as an economic object. In this way, the learning material presents the idea of a society absents of certain types of minorities especially those that cannot fit with the western criteria of an acceptable individual model who can be competitive in the social-economic structure. These “educational” measures together with the discourse promoted in the media, draw an image of Arab women that they are spreading as invisible and imperceptible but also as a threat to the security and healthy development of the community based on their knowledge. Furthermore, and contrary to the current trend in language education, in which the student is the center of any language acquisition process, this imposition of a worthy identity to the students requires placing the teacher as the center of the learning process as if they were talking about an educational mission from the last century—neocolonialism—m— and therefore, the students become those who have to be taught to “estar” in the community. These strategies, teachers’ interactions, and learning material will encourage the inequalities and disempowerment in the class and among the students (Caglitutuncigil, 2014) in different spheres through the reproduction of elites’ discourses. In conclusion, the students may acquire the Spanish language not to develop identitarian, social, and culturally empowered narratives but to justify their need of becoming beneficial as a workforce, to express themselves as adapted ‘aliens’ who merit the chance to become commodifiable for the community.

Conclusions

Learning a new language is a process in which the apprentice usually has as their main objective being able to communicate in a different language other than their mother tongue with other people. However, several other factors are involved in this process, such as the processes of negotiating identity narratives in relation to different cultural representations and discourses in the new context. In this project we have focused on the analysis of power structures and strategies embedded in elite and educational discourses as part of an assumed natural process of identity modulation and consequent process of fruitful coexistence.

This chapter will summarize the results of this project in which we have been analysing how the learning materials, imbued with the discourse promoted from the powerful elites, might have an important role in this negotiation/imposition of the identity of students of Spanish. In this case the target group are Arab women who have lived a migratory process and asked for asylum and therefore participate in one of the programs for asylum seekers in Spain. The convergence of different theories helped to understand the potential dimensions of conflict in the negotiation of belonging and participation along with the implications in the construction of their identities as agents in the new society. Moreover, this theoretical approach attends to how the learning material, as educational resources, not only may influence the feeling of belonging in the new society but also their personal identification processes in the community.

The need to broaden the multilingual contexts and therefore the meaning-making and identities makes necessary strategies for students to work on their modulation of identities to empower them as intercultural actors within the society. At the same level, it is necessary to highlight the strategies used in the construction of the concept of otherness in order to look for the best way of encouraging a process of construction of otherness based on a new narrative aware of the potential of the students, especially the asylum seekers.

The project has been framed in relation to two theoretical fields, decolonization, and post-colonialism, and with hybridization and biopower as underlying dimensions that shape the modulation of identity. Taking as a starting point the idea that language curriculums are often based on regularization and control (Darvin & Norton 2015), I have analysed some main ideas from these theoretical critiques to understand the basis of this control in a Western context for a minority group, here Arab women. The idea of combining both theories is due to the specific target group

in a particular context. Therefore, post-colonial theory (e.g. Said, Bhabha, Yegenoglu, Lewis) was necessary because of the binarism West/East that has been used to highlight the misconception and stereotyping of Arab women in the western discourse which underpins the concept of otherness these women have to deal with in the new society. It is interesting to mention the importance of the Third Space in Bhabha words in the discourse debating the orientalism. In this first stage of the project, it has been just mentioned but it has not been part of the methodology in the analysis of the narratives in learning material for Spanish language but may enhance the current theoretical framework by providing a model of interpreting experiential and contestatory dimensions of student experience in the next phase of this research.

Decolonial theory helped us to emphasise the necessity of decolonizing not only the language taught but also the culture(s) related to it. Moreover, the idea of a different discourse in which other “knowledges” are not only mentioned but also participating in the construction of both learning curriculum and of the wider society has been presented throughout the analysis of the learning material. In this case, we have been insisting on the persistent absence and erasure through the majority of learning materials of multiple rather than foreclosed representations of language(s), history(ies), culture(s), knowledge(s), way(s) of living, and above of all, alternative identities.

The modulation of identity is seen in this project as a natural process in which the inputs from different resources will impact in that process of modulation. This project has relied on the impact Second Language acquisition may have on the identity of the Arab Women in Spain, and the ways in which discourses of Spanish language and culture inside and outside the classroom may promote an experience of exclusion, negation or invisibility. This impact comes not only from the learning material but also from the media of the “new society” which will spread a concept of “otherness” necessarily depending on the social, political and economic context. Therefore, the analysis conducted is not resting on textbooks exclusively but also on the media as a transmitter of language and culture, and the documents, also influenced by the elite’s discourse, addressed to teachers of “migrants” who are another important input for the students.

Defining the context in which students learn Spanish is important because that context is not only one of the first contacts with the new language and the concept of otherness the new society has about them and from which they create a tie with that new community. It is also a space to develop the necessary skills to modulate their identities to become a proactive member of the new society. Nevertheless, the specific context for Arab women differs from this theoretical statement.

To do the analysis of the context there were three variables explored: the class as a space of negotiation of identity, the programs open for our group of students and the representation of the Arab women in the media. After the analysis of the context, there are patterns that suggest that the context in which Arab women learn Spanish is not focused on the students themselves but on obtaining the best benefit from them according to the neoliberal necessities of new society. In other words, the class is the space in which the students may become valuable for the community as long as they reshape their identity in an acceptable way and focus on what is really important: become a profitable source of wealth in the neoliberal model, become a productive labour force for the system. This “imposition” of a new identity according to the neoliberal agenda will have a big impact on the identity of the students because they need to adapt their identities to obtain an approval from the new community rather than modulate their identities in a natural way. Obviously, this may affect their investment in class and also the language they learn because one of their needs becomes the strategic use of the new language to assert a valid place in this society: a job to pay back the investment the society made in them educationally, legally, socially and above all, economically.

Furthermore, most of those spaces are not handled by professionals with an up-to-date academic training in teaching Spanish and hence an increased probability of exposure to intercultural and plurilingual approaches to pedagogy. This emphasizes the idea that the language is not the priority in these courses but an excuse to promote the idea of welcoming migrants by shaping them as the powerful elites require. The lack of specific preparation of the teachers in this context is solved with “home-made” documents— not supported by evidence regarding the needs, goals and experiences of the students but written by institutions depending on the government. Those documents, often incorporating a paternalist stance, place once again the teacher as the centre of the learning process—against the current trend in pedagogy of languages—to teach them the western learning process. Moreover, the definition of migrants is not in the document, and this creates an ambiguous description of the profiles and needs of this targeted group of students that is necessary for teachers, especially if they have no experience. This can lead to the volunteers and teachers working in this context not being fully aware of the necessities of the students not only educationally but also personally. In consequence, these students are not developing aspects of the communication that are necessary for the diverse dimensions of daily life but instead focus mainly on the language needed in a working context. Understandably, this may result in a deficient

integration within the society and at the same time reinforce the construction of otherness as a marginal.

Lastly, the concept of otherness spread from the media—one of the most important contextual inputs when you learn a language—means that they have to deal with a heavy burden put on their shoulders, the responsibility of the perception of a whole religion, Islam and a whole region, the Middle East. Therefore, the Arab women and more specifically the idea of the *hijab*, have become the symbol of a fight between two models, East and West. They become the piece of the puzzle that complete the elite's discourse that promote the exclusion of the Arab people for the sake of welfare and safety. That is the reason why Arab women are represented not only physically as a threat to the European concept of modern femininity but also as oppressed human beings. They are the image of the enemy of the contemporary western secularism and traditional Christian hegemony. This leads them to develop a narrative to justify their existence against the western imaginary or to become part of that discourse of neoliberal free woman if they want to be accepted by the society. But instead, as postcolonial and decolonial theories argue, a new narrative for a genuine personal identification is needed.

It is evident that not only through the media but also in language learning planning, the image of Arab women resonates with the post-colonial claims about the misconception of the Arab women as a stereotyped threat to the values and security of western communities. As we have identified in the analysis of the context, the identities of the students have been devalued in all senses. This aligns with the discourse of representation of western democracy as freedom and therefore justifies measures of control—biopower. Education, in this case through language acquisition, has been placed as the centre of this transformation presumably to give these students a hypothetical value in neoliberal terms. In particular, the Arab women pictured as subjugated in the Eastern culture(s), are the necessary bastion to strengthen their discourse of protection of their well-being and secure community and therefore a strategic and symbolically significant beneficiary of their intervention.

Lastly, the analysis of the learning material is focused on two main resources, the textbooks, and the websites with specific materials for “migrants” students, both suggested by one of the asylum seeker organizations. A multimodal Critical Discourse Analysis was used to analyse these materials to highlight the strategies used by the elites to control the modulation of the identity of these students and therefore naturalize them in the way is required according to their discourses

First, the analysis suggests that the discursive strategies behind the “neutral” learning language material—textbooks, websites, guidance documents for teacher—naturalise the social order and also the “imaginary” shared by elites and therefore among the community. In this particular case, it was assessed that throughout the learning material and therefore the curriculum of Spanish language, the invisibility of Arab women and Arab culture—in the most inclusive meaning of the term culture—is another strong measure of control and exclusion. That is, this absence of anything related to Arab reinforces the idea that does not exist, it is not part of the reality that has the welfare, security, and knowledge as pillars to their supremacy. Therefore, if they are not part of the stable community, they are easily targeted as the threat that must be taught and assimilated or more convenient, expelled. Undoubtedly, this can impact on the investment of the students because they cannot find any link between them and the new community. It will also influence their narrative because firstly they have to raise their voice to defend their presence and after that, they can talk about their identities.

Second, certain strategies have been presented throughout the analysis of the textbooks used in the Spanish language program of one of the asylum seekers programs. That may align with decolonial theories because it presents, despite the multicultural reality, that Spanish society seems a very exclusive model of culture, language, history, knowledge, and way of living. There is no space for another “estar” in the society. The limits of this representation of the community reduce the potential feeling of belonging of these students who have been erased as human beings participating in the community. Therefore, their investment in and acquisition of the language will be relegated to prioritize a narrative that matches with the reality presented, and at the same time, a narrative that evidences they have become a profitable working force. Third, it is important to highlight that the specific material for migrants reinforces the idea of the importance of where you are coming from instead of your study level when you want to learn a language. This may create a hierarchy of cultures, languages and therefore knowledge following the same patterns presented in the textbooks which are those inherited from western supremacy. Moreover, it reinforces the condition of refugee as defining the person rather than their own agency, experience and abilities. Besides this idea, this specific material improves the diversification of representation of identities, but it has still some work to do in the presentation of a new discourse in which the “migrants” are presented not as a work force but as social and empowered agents in the community. Following Mignolo’s claim (1996), the importance of language is to create a new stance for a community that supports diversity. That means, it is necessary to modify the discourse, especially the one

addressing migrants, to promote a narrative from themselves that emphasizes their holistic potential within the society.

This project has analysed the learning material and other resources that can be used as input and therefore, that may impact in the modulation of the identity of Arab women students who participate in Spanish courses of an association working with asylum seekers and refugees. This approach to identity modulation of the students has determined the conclusions of the possible impact of the “standard” learning material may have on the process of identification. This project has not risen the analysis of the impact of specific material used by some teachers who adapt the material—a common practice among some Spanish language teacher—to the needs of the class. Moreover, the conclusions of the project do not highlight the process of modulation itself but the possibilities of this influence that the standard material may have on aforesaid process.

Therefore, it is important to mention how the next step should be expanding the research project to investigate how Arab women experience and interpret these discourses in relation with both their daily life and language acquisition process. This is necessary to develop an evidence base for how to combat those discourses and mitigate their effects with a decolonial and critical approach to language learning for refugees and asylum seekers.

It is necessary to look at teachers' strategic adaptation, looking at reception and the ways in which students interpret the material, engage critically with learning environments, relate the material to their experiences outside of class, and reinterpret in family and community contexts the values and cultural definitions that are implicitly and explicitly presented to them, in relation to both their sense of their identity and their performance of it employing Spanish language in everyday life.

In summary, the media position Arab women as the oppressed, fallen behind human being hidden behind a veil that conceals the most dangerous threat to the wellbeing and safety of European society. At the same time, the textbooks reinforce the idea critiqued through post-colonial theories in which the Arab women are silenced by the communities' discourses and also by the literature reproduced in the textbooks they have access to in those communities. And according to those discourses, they might be accepted as soon as they become economically beneficial, and they modify both their values and their discourses in accordance with those regimes of knowledge that silence them.

In conclusion, the situation of refugees and asylum seekers is treated as an exception that apparently does not need to be included in the description of the society. Even though the article 34 of Convention of Geneva (1951) raises the necessity that “the Contracting States shall as far as possible facilitate the assimilation and naturalization of refugees,” the analysis suggests there is no systematic methodology or approach oriented to the naturalization of asylum seekers and refugees, not only as a legal naturalization but also referred to as a human and identity issue, either in a social context or in an educational and language acquisition context. Since the “logic of the market has been extended to all spheres of social life, education, language and individuals’ lives” (Martín Rojo, 2018, p.544), the profit of human beings becomes one of the remarkable values in the elite’s discourse. This discourse, through different strategies and measures, surrounds media narratives in the wider social context and the reproduction of similar patterns of absence of representation of Arab women in teaching material. This fact suggests a pattern of exclusion and relegation of these students to mere working force, following the neoliberal conquest of all spaces of the social and individual lives.

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APPENDICES

Appendix A *Aula 1*

This appendix is a compilation of significant examples of exercises in the textbook of Aula 1 in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and identification: p. 9, 13, 16, 18, 19, 24, 27

Identity and language: p. 30, 32, 60

Identity and culture: p. 52-53, 62, 68-69, 90

Identity and way of living: p. 24, 27, 64, 75, 106

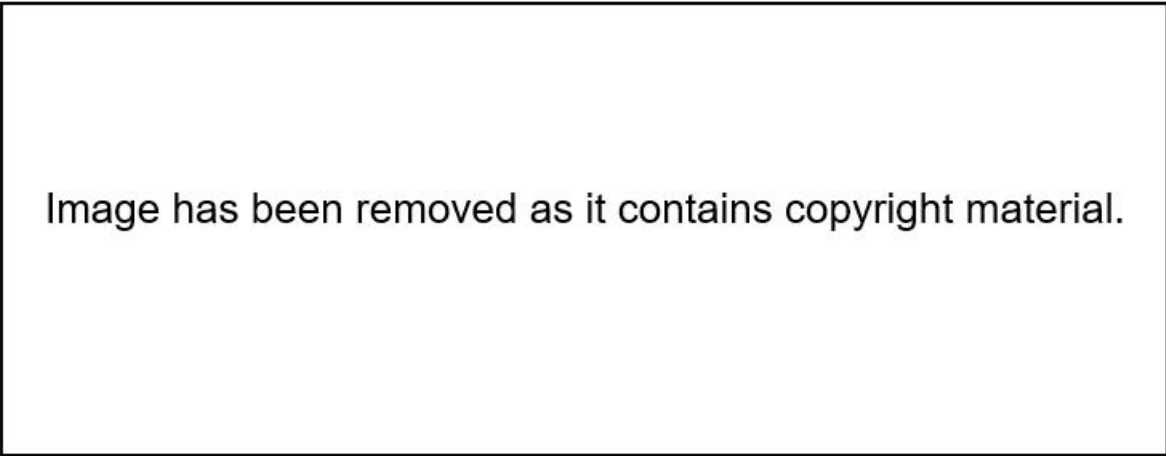


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Presentations in Spanish class where there is no reference to Arabic profiles or language. Aula 1,
p.9.

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Introduction of western profiles exclusively. Aula 1, p.13.

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Introduction of western profiles. Aula 1, p.16.

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Introduction of western names exclusively. Aula 1, p.18.

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Introduction of western profile. Aula 1, p.19.

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Introduction of western identities and reasons to study Spanish related to a one way of living exclusively. Aula 1, p.24.

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Introduction of western profiles embedded in one way of life, the western one. Aula 1, p.27.

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Presentation of western languages even though there is an important heritage of Arabic language in the Spanish and the number of Arabic-speakers in Spain is above one million. Aula 1, p.30.

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Relation between Spanish language and other western languages but Arabic language is not included despite the heritage of Spanish language. Aula 1, p.32.

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Presentation of Spanish fashion in other western societies or those who have a friendly relationship such as Japan. Aula 1, p.56-57.

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Language exchange between western languages or those friendly such as China. It is interesting to highlight the presence of Russian language as well. Aula 1, p.60.

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Introduction of music styles which are the result of cultural mixing, including slavery and forced displacement, but they are decontextualised here as part of the global consumer market. Aula 1, p.63.

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Travel destination around Europe. Aula 1, p.64.

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Music festival of western music styles. Aula 1, p.68-69.

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Schedule following western *habitus*. Aula 1, p.75.

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Example of generalization taking the country as an example of the whole society. Synecdoche.
Aula 1, p.90.

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Destinations are western countries but, in this exercise, they include Brazil. Aula 1, p.106.

Appendix B *Aula 2*

This appendix is a compilation of significant examples of exercises in the textbook of *Aula 2* in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and identification: p. 13, 14, 15, 31, 43

Identity and language: p. 10-11, 18

Identity and history: p. 24,

Identity and culture: p. 24, 36, 52,

Identity and way of living: p. 26, 43, 49, 52, 99




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Presentation of European languages. *Aula 2*, p.10-11.

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Introduction of different student profiles. Even though the majority are western profiles there are also other ethnicities. Aula 2, p.13.

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The new 'Spaniards', western or friendly such as Japan. It does not represent the real migration data in Spain. Aula 2, p.14.

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Introduction of students with western names. Aula 2, p.15.

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Presentation of a biography that only includes western languages. Aula 2, p.18.

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Presentation of European languages. Aula 2, p.18.

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Presentation of examples of western cinema. Aula 2, p.24.

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Presentation of western historical moments and people. Aula 2, p.24.

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Presentation of western music authors and bands. Aula 2, p.24.

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Presentation of important moments in the western sports, though Usain Bolt is included as a legend. Aula 2, p.24.

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Experiences based on expats and backpackers to talk about the western way of travelling. Aula 2, p.26.

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Example of biography in a western context. Aula 2, p.31.

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Reference to western actor. Aula 2, p.36.

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Presentation of western profile with a western habitus. Aula 2, p.43.

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Example of western “appropriative decoration” and distribution inside the house. Aula 2, p.49.

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Spanish people migrate to western countries, especially European countries. Aula 2, p.52.

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Example of western cities. Aula 2, p.52.

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Moving to European cities. Aula 2, p.99.

Appendix C *Aula 3*

This appendix is a compilation of significant examples of exercises in the textbook of *Aula 3* in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and identification: p. 26, 37, 45, 60, 72

Identity and language: p. 11, 14, 16

Identity and knowledge: p. 11, 14, 30, 44, 45, 78

Identity and history: p. 30, 60

Identity and culture: p. 11, 44

Identity and way of living: p. 11, 16, 22, 25, 26, 40, 43, 52, 72




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Example of studying European language. *Aula 3*, p.11

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Presenting a life around the world where only western countries and cities appear. They also include Japan but as a friendly country. Aula 3, p.11.

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Person who has been living overseas, including Arab country but he does not speak or even study the Arabic language. Aula 3, p.14.

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Example of CV in which the experience and the languages spoken are all European. Aula 3, p.16.

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Images related to western *habitus*. Aula 3, p.22.

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The description of travelling is related to western countries and the way of travelling as a leisure.
Aula 3, p.25.

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Example of a successful life. The person is the director of a multinational business, but he travelled only around Europe. Aula 3, p.26

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Examples about new creations are only from western countries so the idea of Western countries own the knowledge is reinforced. Aula 3, p.30.

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The presentation of western profiles as foreigners in Spain. Aula 3, p.37.

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First time an Arab reference appears in the textbooks. Aula 3, p. 40.

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Standardization of Spanish habits. Whoever is outside this description cannot recognize themselves with a Spanish identity. Aula 3, p.43

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What are the data to affirm that Los Sanfermines is the most well-known festivity in Spain? Aula 3, p.44

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The question in this exercise involves the fact of being famous internationally in order to be interesting to talk about it. Aula 3, p.45.

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Exercise in which Switzerland as an interesting place to travel to. Aula 3, p. 52.

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The fact of presenting 11/9 as a historic moment brings the idea of international terrorism linked to Islamist groups and therefore it will be easy to transfer the discourse of hate to subject with the same origin (or what the society thinks is the same origin). Aula 3, p.60.

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Letter from a western country. Aula 3, p.72

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Presentation of western knowledge. Aula 3, p.78.

Appendix D Aula 4

This appendix is a compilation of significant examples of exercises in the textbook of Aula 4 in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and identification: p. 25, 55

Identity and language: p. 12, 18, 62

Identity and knowledge: p. 21, 25, 32, 42, 44, 68, 72, 84

Identity and history: p. 68, 84

Identity and culture: p. 25, 32, 34, 38, 42, 44, 61, 72, 84, 92-93

Identity and way of living: p. 14, 18, 25, 30, 34, 38, 40, 42, 43, 61, 66, 70, 72, 75, 104-105




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Speaking a lot of languages but all of them European. Aula 4, p.12

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Speaking languages as a commodified competence. Aula 4, p.12

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Example of migration between western countries. Aula 4, p.14.

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Example of multilingualism and the first example is a western language and their relation with body parts. Aula 4, p.18.

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Studies in Western universities. Aula 4, p.18.

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As a successful chef interested in Asian food learnt the Asian cuisine in a western city, London.
Aula 4, p.21.

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Presentation of migration as an illegal movement and identifying the people as a “migrant with no papers”. In the picture, only white people are fighting for the rights of migrants. Aula 4, p.25.

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Presents only “western” way of living and desires. Aula 4, p.30.

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Making visible progressive political writers, but all white men in the Latin American literature.
Aula 4, p.32.

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Most of them travelling to western countries but in those cases where they travel to other countries, they transfer their way of travelling to those countries through an organized trip. It brings the idea that those countries are not safe to travel by yourself. Aula 4, p.37.

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Study trip to other country that is not in the western boundaries; of course, it is Japan. Aula 4, 38.

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Holiday in Western countries. Aula 4, p.40.

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Example of popular humanitarian gaze. Aula 4, p.42.

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Western way of travelling through an organized trip. Aula 4, p.43.

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Making visible again Latin American literature through another white man. Aula 4, p.44.

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International apartment with western names. Aula 4, p.55.

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Designer who has environment friendly designs as a compassionate designer with migration.
Humanitarian gaze. Aula 4, p.61.

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Western language as example. Aula 4, p.62.

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Western fashion with western models. Aula 4, p.66.

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Latin inventions but only one is not Spanish, and another one is mentioned as a nationalized Argentinian. Aula 4, p.68.

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Western way of living as a new trend of being more ecological. Aula 4, p.70.

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Ecological ideas from western countries and at the same time they criticise Asian habits. Aula 4, p.72.

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Presenting way of living in western countries. Aula 4, p.75.

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Even though it is proven there is no relation between UFOs and pre-Incan structures, it is placed in a topic where they talk about paranormal issues. Aula 4, p.84.

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Combing art from Spain and Mexico. Aula 4, p.92-93.

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Generalizing a western way of living. Aula 4, p.104-105.

Appendix E *Aula 5*

This appendix is a compilation of significant examples of exercises in the textbook of *Aula 5* in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and identification: p. 50

Identity and knowledge: p. 8-9, 11, 12, 21, 24, 26, 35, 70, 84

Identity and history: p. 12, 66, 68, 70

Identity and culture: p. 12, 21, 22, 25, 35, 36, 46, 66, 68, 70

Identity and way of living: p. 12, 22, 24, 25, 26, 32, 35, 36, 38, 50, 71, 74

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Presenting tragic news about Chile in Spanish newspapers. *Aula 5*, p.8-9.

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Another tragedy but this time related to Asia. *Aula 5*, p.11.

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The success of Arab Spring related to Facebook, a western social media. Popular Humanitarian gaze. Aula 5, p.12.

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Newspapers from Spain and Argentina exclusively. Aula 5, p.21.

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A new way of tourism from a western country. Aula 5, p.22.

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A life without stress in a Western way. It looks like there is no other place where they recognise that stress is not healthy, or acknowledge the nature of daily stressors other than time, e.g. discrimination, poverty, effects of trauma. Aula 5, p.24.

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Example of tourism only in Spain. Aula 5, p.25.

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Western way of tourism as something beneficial economically to some countries. Aula 5, p.26.

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Presentation of Uruguay as an elite's destination for leisure. But the country by itself is not shown as interesting. Aula 5, p.35.

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Even though they present different traditions they chose Spanish ones in the example. Aula 5, p.36.

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Western hobbies as a way of presenting hazardous activities. Aula 5, p.38.

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International tradition and mention of Mexico. Aula 5, p.46.

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Biased description of the society presenting only white profiles in the pictures. Aula 5, p.50.

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Presenting the history of Cadiz but they do not include the Arabic stage-even though they mention their presence in Cadiz. Aula 5, p.66.

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Reproduction of coloniality through the colonial cities. Aula 5, p.68.

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Examples exclusively from Spain and moreover, there is no reference to Arabic heritage; only a continuity with the Roman Empire is implied. Aula 5, p.70.

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Western city, New York, as a tourist destination. Aula 5, p.71.

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The values measured are fitting western standards. Aula 5, p.74.

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Western city as an example. Aula 5, p.74.

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Important to acquire knowledge in western institutions, such as high schools, universities. Etc.
Aula 5, p.84.

Appendix F *Aula 6*

This appendix is a compilation of significant examples of exercises in the textbook of *Aula 6* in which there is presence of colonial or orientalist point of view.

The examples are classified as follow:

Identity and language: p. 69

Identity and knowledge: p. 36, 39, 43, 48, 77, 80, 90

Identity and history: p. 36, 39, 43, 77, 90

Identity and culture: p. 6, 14, 20, 32, 34, 39, 43, 48, 64, 78

Identity and way of living: p. 6, 14, 20, 25, 52, 55, 66, 67, 69, 77, 80




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Decontextualization of activities and presented as leisure in western culture. *Aula 6*, p.9.

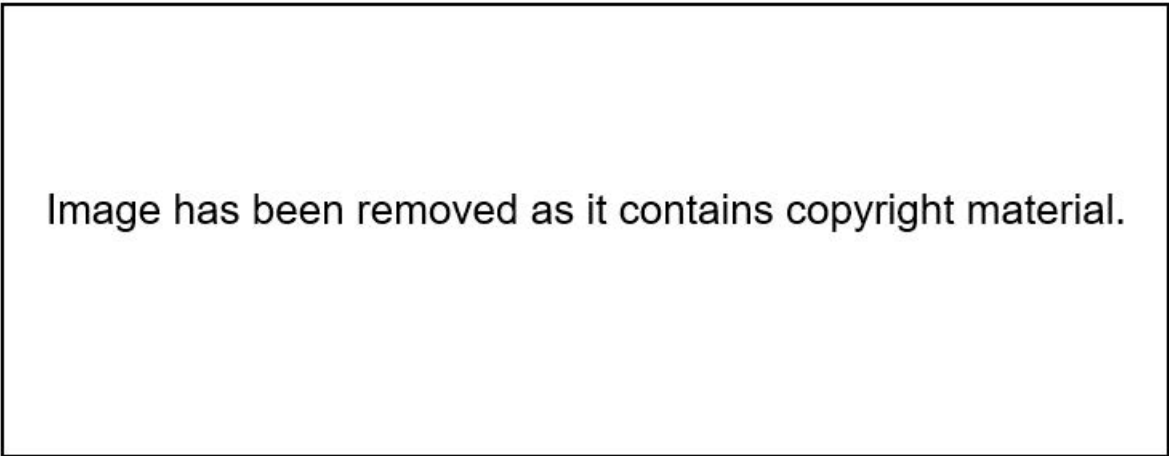


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Body language related to working field. *Aula 6*, p.14.

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Decontextualization of activities and presented as leisure in western cultures. Aula 6, p.20.

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Stereotyped holiday in the western communities. Aula 6, p.25

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Advertisement promoting western models and needs. Aula 6, p.32.

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Examples of different types of mediation but there is no mention of intercultural or linguistic mediation in a language course. Aula 6, p.34.

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Harlem as an example of neighbourhood with history. Aula 6, p.36

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Japan as example of catastrophe due to earthquake and tsunami but emphasising the high quality of the structures to stand during earthquake. Aula 6, p.39.

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Example of legend from Mexico as the nature of Mexican knowledge. Aula 6, p.39

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Another example of legend but this time from the Incan tradition. Aula 6, p.43.

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Example of Spanish architecture for an exercise. Aula 6, p.48.

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Generalizing the life with a smartphone. Aula 6, p.52.

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contains copyright material.

Environmental catastrophes in Spain. Aula 6, p.55.

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Madrid as example of city with a lot of interest in culture with new projects. Aula 6, p.64.

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Generalizing western *habitus*. Even though they make differences between Spain and the rest of Europe in the last paragraph. Aula 6, p.66.

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Introduction of the idea of balance of family and work as the only way of maintaining a healthy life. The western *habitus* is the only valid one. Aula 6, p.67.

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The only mention of Arabic language and they decide to convert into a multilingual example without mention the Arabic language. Unlike other migrants represented in the books, there is also some sense of barriers to participation and the challenge of living in Spain. Aula 6, p.69.

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Talking about migration through the Spanish people who emigrated during crisis of 2010. Relation between migration and work crisis but still there is no mention to migration as asylum seekers or refugees. Aula 6, p.77.

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Example of white Latin American writers and only the presence of one woman. Aula 6, p.78.

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When education is a right you can invest in new methodologies against the 'standard system'.
But there is no mention of other systems outside western boundaries. Aula 6, p.80.

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Examples of western historical moments. The book even includes the mention of Columbus. Aula 6, p.90.