

# Bilingual Education Policy and Practice in the Andes: Ideological Paradox and Intercultural Possibility

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*Recent developments in language policy and education reform in Peru, Ecuador, and Bolivia, paralleling similar developments in the United States and elsewhere, have opened up new possibilities for indigenous languages and their speakers through bilingual intercultural education. Examining the use and meanings of the term interculturality in policy documents and short practitioner narratives, this article explores the ideological paradox inherent in transforming a standardizing education into a diversifying one and in constructing a national identity that is also multilingual and multicultural. It concludes with implications for educational practice in linguistically and culturally diverse classrooms.*

In educational policy in the United States and elsewhere, ideological tensions between assimilationist and pluralist discourses about linguistic and cultural diversity are long-standing and persistent. California's Proposition 227 of 1998 represents the assimilationist extreme, while the U.S. Native American Languages Act of 1990 and 1992 represents pluralism at its best. Both discourses have been evident in the Bilingual Education Act (BEA) from its beginnings in 1968 to the present. This is perhaps because the BEA and similar policies in other countries that favor the rights of children from cultural minorities "are . . . phenomena which do not mesh easily with traditional nineteenth century monolingual and monocultural education" (Corson 1991:7). Such policies embody a paradox wherein a traditionally standardizing education is increasingly called on to make room for and promote diversity, a paradox stemming from ideological tensions between assimilationism and pluralism.

This ideological paradox is reflected in educational practice as well, both in the United States and elsewhere, enacted in programmatic, curricular, and interactional choices educators make. Freeman describes how educators at the Oyster Bilingual School in Washington, D.C., organized themselves and the school to offer "an alternative to mainstream U.S. educational discourse with respect to language use, participation rights, and intergroup relations" (1998:27), an alternative in which bilingualism is defined as a resource to be developed rather than as a problem to be overcome (see also Ruiz 1984). In a study of French-language minority education in Ontario, Canada, Heller shows how

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## **Table of Contents Policy And Practice In Bilingual Education**

1. Understanding the eBook Policy And Practice In Bilingual Education
  - The Rise of Digital Reading Policy And Practice In Bilingual Education
  - Advantages of eBooks Over Traditional Books
2. Identifying Policy And Practice In Bilingual Education
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Policy And Practice In Bilingual Education
  - User-Friendly Interface
4. Exploring eBook Recommendations from Policy And Practice In Bilingual Education
  - Personalized Recommendations
  - Policy And Practice In Bilingual Education User Reviews and Ratings
  - Policy And Practice In Bilingual Education and Bestseller Lists
5. Accessing Policy And Practice In Bilingual Education Free and Paid eBooks
  - Policy And Practice In Bilingual Education Public Domain eBooks
  - Policy And Practice In Bilingual Education eBook Subscription Services
  - Policy And Practice In Bilingual Education Budget-Friendly Options

6. Navigating Policy And Practice In Bilingual Education eBook Formats
  - ePub, PDF, MOBI, and More
  - Policy And Practice In Bilingual Education Compatibility with Devices
  - Policy And Practice In Bilingual Education Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Policy And Practice In Bilingual Education
  - Highlighting and Note-Taking Policy And Practice In Bilingual Education
  - Interactive Elements Policy And Practice In Bilingual Education
8. Staying Engaged with Policy And Practice In Bilingual Education
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Policy And Practice In Bilingual Education
9. Balancing eBooks and Physical Books Policy And Practice In Bilingual Education
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Policy And Practice In Bilingual Education
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Policy And Practice In Bilingual Education
  - Setting Reading Goals Policy And Practice In Bilingual Education
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Policy And Practice In Bilingual Education
  - Fact-Checking eBook Content of Policy And Practice In Bilingual Education
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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