

## Overcoming Linguistic and Cultural Genocide in South Texas: Some Advice for Parents

Julien Ekiaka-Oblazamengo<sup>1</sup>, Mónica Rosalina Medina-Jiménez<sup>1</sup>, Valentin Ekiaka Nzai<sup>2</sup>

(1. Department of Teacher and Bilingual Education, Texas A&M University-Kingsville, USA;

2. Mexican American Catholic College, San Antonio, USA)

**Abstract:** As the hegemonic trend toward a unique and uniform culture and language grows, some ethnic groups in South Texas are not ready to give up their cultural and linguistic rights. In opposition to Anglo American leading institutions, many students drop out of schools (Beykont, 1997, 2002). Historically, schools and teachers — consciously or unconsciously — have been the medium to institutionalize a policing of one language (Skutnabb-Kangas, 2000) and to deculturalize and/or Americanize Mexican American students. Since Guadalupe Hidalgo's bill, the most common methods which were incorporated into educational policies included segregation and isolation, forced change of language, curriculum and textbooks reflecting the dominant group, denial of cultural and religious expression of dominated groups, and the exclusive use of teachers from dominant groups (Spring, 2007). Using a critical pedagogical approach, the authors discuss Texas' public school districts as an oppressive cultural system by Anglo Americans standards or policies, and some practical advice to Mexican-American/Latino Parents on how to stop the ongoing deculturation of future generations of their children, including the intensive use of technologies.

**Key words:** linguistic genocide, cultural genocide, linguistic/cultural assimilation, bilingualism

### 1. Introduction

In the United States, facing the hegemonic trend of creating a uniform culture and language as a way of maintaining social order and control, some scholars (Flores, 2005; Spring, 2007) have denounced the historical issues of cultural and linguistic genocide and deculturalization that are still alive nowadays. Some minority ethnic groups are not ready to abandon their cultural and linguistic rights. Resistance and distrust of Anglo American

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Julien Ekiaka-Oblazamengo, Doctor of Education Candidate, Department of Teacher and Bilingual Education, Texas A&M University; research areas/interests: social justice-inclusion in bilingual teacher education programs, children heritage language literacy, foreign/second language teaching, multilingual/multicultural education, distance learning technologies. E-mail: [jeikiaka2@huskers.unl.edu](mailto:jeikiaka2@huskers.unl.edu).

Monica R. Medina-Jiménez, Doctor of Education Candidate, Department of Teacher and Bilingual Education, Texas A&M University; research areas/interests: heritage language, bilingual and multicultural education, parental involvement, technology in education. E-mail: [mony\\_zoe@hotmail.com](mailto:mony_zoe@hotmail.com).

Valentin Ekiaka Nzai, Ed.D., Associate Professor, Mexican American Catholic College; research areas/interests: multilingual-multicultural and anti-oppressive education for social peace and community-based development, marriage/family as consecrated koinonia, couples and divorces/widowed parents' spiritual coaching, marriage spiritual discernment and development for youth, spiritual formation for priesthood and permanent deacon candidates, culturally responsive missionary pastoral. E-mail: [vekiaka1@huskers.unl.edu](mailto:vekiaka1@huskers.unl.edu).

led-institutions (Ogbu & Simons, 1998) are related to the defensive behaviors and higher school dropout rates of many Mexican American students (Beykont, 1997, 2002) given the oppressive and biased societal settings they have continued to live within (Valencia & Black, 2002).

The history of minority education in the United States has demonstrated that schools have been used purposely as a medium to institutionalize a one language policy (Skutnabb-Kangas, 2000), and also to systematically and directly serve as an instrument of deculturalization and Americanization. For example, segregation, isolation, forced change of language, and curriculum content and textbooks informing only on the dominant group are a current practice in educational policies (Spring, 2007). Under the slogan “one State, one Nation, one Language” (Skutnabb-Kangas, 2000) used as a Trojan horse, minority languages have been categorically banned in many states that approved English-Only laws.

### **1.1 Problem**

Minority languages were and are labeled as unlucky, backward or undeveloped, and old-fashioned (Dalby, 2003). Requests for linguistic human rights and bilingual education in schools have risen because children from minority languages do not benefit equally from school instructions. On the one hand, minority students still face major issues. From 2009 to 2012, state dropout rates are still the same: 1.7% or 34,907 students from grades 7 to 12 during 2009–2010, 1.6% or 34,363 students in 2010–2011, and 1.7% or 36,276 students in 2011–2012 (Texas Education Agency). Minority groups have the higher dropout rates. Likewise, from 2010 to 2012 students’ performance in Reading English Language Arts (ELA) and Mathematics did not show improvement: null improvement in reading ELA for all the ethnic groups, and a decrease from 84% in 2010–2011 to 83% in 2011–2012 in mathematics among all ethnic groups. The mayor decreasing rates registered by Hispanic students were from 82% to 80% of them meeting the standards (Adequate Yearly Progress, Texas Education Agency). This panorama leads us to relate the “oppressiveness” to ineffective educational strategies and policy. On the other hand, most Hispanic parents still want their children to be raised bilingually and biculturally. There is a need of explaining how linguistic genocide happens (even at school), which may draw the students’ improvement back or stagnant — and propose ways of overcoming linguistic and cultural genocide to Hispanic parents.

### **1.2 Purpose and Questions**

The purpose of this paper is to expose how linguistic genocide occurs within the educational setting in the Southern United States (U.S.). Additionally, this review of literature intends to support Culturally and Linguistically Diverse (CLD) families in their efforts (of raising bilingually and biculturally future generations of children). At this stage, according to the United Nations Conventions on the Prevention and Punishment of the Crime of Genocide, “linguistic genocide” is used to describe the phenomenon of restricting “the use of the language of the group in daily discourse or in schools (...)” (as cited in Garcia, 2005, p.84). The adjective “oppressive” used here refers to the educational limitedness in using Other’s resources able to impact the curricula, pedagogies, and “Other” students’ achievements. In other words, it is the reluctance to look over the educational research for the academic improvement of CLD students (Kumashiro, 2000).

In order to address the objective of this paper, the following inquiry questions are asked: a) how does linguistic/cultural genocide occur in educational setting in the Southern U.S.? b) How can CLD families be supportive of the biculturalism and bilingualism of their children?

### 1.3 Significance

In the Southern U.S., most minority language parents still want to raise their children bilingually, biculturally and biliterarily (Steiner & Hayes, 2009). This discussion may be beneficial to the academic debate on the ways of achieving this complex task. Second, it can contribute to a pluralist vision of the educational policy in the Southern U.S. Finally, it may be an advocacy for the real needs of minority language students in this specific area.

### 1.4 Framework

Theoretically, an *anti-oppressive* educational approach will guide this paper. Indeed, considering the superdiversity, a tremendous increase of immigrants to a setting (Vertovec, 2007), that characterizes the Southern U.S., it is inevitable that tensions between majority and minority ethnic groups appear. The anti-oppressive approach considers that biases from deficit thinking about social classes, races, genders, sexuality, monolingualism and other markers to hinder the quality of education (Kumashiro, 2001). For the sake of academic achievement, there is a need to constrain the influence of educational knowledge and cultural formation that legitimizes or perpetuates inequalities.

This paper is divided in three principal sections. First, it will answer the first question of inquiry by localizing the critical measures promulgated as state administrative norms. Then, as an answer to the second question of inquiry it will look for practices that promote Biliteracy in childhood, bilingualism, and biculturalism. Finally, as a conclusion it will identify the areas of further research.

## 2. Review of Literature

### 2.1 How Does Linguistic/Cultural Genocide Occur in Educational Setting in the Southern U.S.?

To answer this inquiry question, it is important to review the meaning of “oppressive” educational practices and policies in this part of the U.S. The understanding of “oppression” to CLD students refers to the reluctance in using Other’s resources. In this perspective educational programs and policies implemented for CLD students become ineffective (Kumashiro, 2000). At its turn, this resistance for looking over the results from research on CLD student achievement is tacitly suggested by the language policy such as the Texas Educational Code (TEC) or the Texas Administrative Code (TAC).

It is important to recognize the principle of equal opportunities in educational services as relayed in the TEC (section 1.002). The scope of such a principle is carried to any individual within the jurisdiction of an educational institution. However, this principle is not a new statement; constitutionally, the principle of equal rights is outstanding (Texas Constitution, sec. 3).

Keeping the equality spirit, TAC recognizes that every non-English language student defined as English Language Learner (ELL) must be provided the opportunity to participate in bilingual education or English as Second Language (ESL) program (TAC, 89.1201a). Without any doubt, this policy extends the possibility of offering the same opportunity to each student. However, the triangulation of principles between the TEC–TAC and their comparison to the Texas Constitution (TC) can lead to inconsistencies.

The TC does not establish any state language to be used. Nevertheless, the TEC establishes a hierarchy or a primacy among languages, as a state policy: “English is the basic language of this state” (TEC, sec. 29.051). Logically, the adjective “basic” suggests that there are other languages that can be used not only for social, but also for the educational purpose. The inconsistency appears when the TEC’s ‘basic’ and ‘equal opportunities’ are

brought together. This suggests primacy on the one hand, and equality on the other. Here is where the term “inconsistency” may be parented to the adjective “oppressive” as a restriction. In other words, ‘basic’ does not “rhyme” smoothly with “equal opportunities”.

In this same logical thinking, bilingual education programs are seen as supportive of “equal opportunities”. They hold a special status that is accentuated by their goal: “the goal of bilingual education programs shall be to enable English Language Learners to become competent in listening, speaking, reading, and writing in the English language (...)” (TAC 89.1201b). Even though there is a use of the primary language to develop English language, the policy insists that the focus should be on the mastery of English. Of course, this focused perspective is another expression of language primacy as expressed in the TEC and TAC adjective “basic”. This notion of “basic” language jeopardizes the sense of “equal opportunity” during the time CLD children are in the program and after exiting the program.

The notion of “equal opportunities” for CLD students implies the use of other resources, of home culture repertoires, strategies and knowledge or funds of knowledge to better understand the content subject (Garcia, 2005). Resistance to allowing the use of Others’ resources is another term of oppression. Consequently, the policy is being “oppressive” (ineffective) in terms of CLD student achievement since they are often deprived of helping tools to better learn their lessons.

Similarly, the shadow of English as the “basic” language of education in a state without an adopted official language, persists in the goal of bilingual education as expressed by the TAC: “The goal of bilingual education programs shall be to enable English Language Learners to become competent in listening, speaking, reading, and writing in the English language through the development of literacy and academic skills in the primary language and English” (TAC Chapter 89.1201 b).

It may appear that the policy insists on a parallel development of the content in both languages: “the instruction in both languages shall be structured to ensure that the students master the required essential knowledge and skills and higher-order thinking skills in all subjects” (TAC 89.1210 c3). Children in these programs experience normal processes of second language acquisition such as interference, a communicative behavior of the first language (L1) carried into the second language (L2), code switching (Rhodes, Ochoa, & Ortiz, 2005), or the cross language transfer, an application of the L1 literacy proficiency into the L2 literacy development (Baker, 2011).

But once again, the development of literacy in the L1 is just illusory because the outcome is to master the “basic” language (English) due to the transitional status of bilingual programs as conceived by the policy. It does not matter whether after exiting a bilingual program, or if a CLD student needs to stay longer. The policy envisages providing him or her with bilingual instruction. However, the finality is still the same: to become competent in English language.

The aforementioned case clearly shows the “oppression” (inefficiency) conveyed by the policy. When students require a return back to the program after a six-year bilingual program in the Elementary level, thus suggests that they perform better in a bilingual educational setting rather than in a mainstream English program. Henceforth, it is important to say that the policy insinuated a deprivation of a medium and setting by which CLD used to learn. Then, linguistic and cultural genocide (the idea behind the notion of “basic” language) is a threat to CLD student performance.

Sometimes, in response to this policy, CLD students prefer to drop out of school. Indeed, there are several reasons that lead to them dropping out: individual, familial, school, community, etc. Factors related to school may

be the age of CLD students (one or more years older than classmates), grade retention, or school alienation (Marin, 1995). This is why each school district must attentively look for the reasons for student dropout, and strategically plan prevention programs to reduce campus dropout (TAC 89.1701).

There are other factors that can contribute to linguistic/cultural genocide in school. For example, the overuse of intelligence tests in English tends to increase the classification of Mexican American students into programs for students labeled as cognitively deficient (Flores, 2005; Valencia & Black, 2002). Some of the language minority students, even if they are fluent in English, are categorically classified into broad categories for the simple reason of being Latino, Asian, and Limited English Proficient (Beykont, 1997, 2002).

Sociologically, denigration, dehumanization and deculturation have been used as oppressive tools against generations of Mexican Americans in the process of forced assimilation. They were even denied religious expression by dominant groups (Spring, 2007). Through a historical analysis of the English-only movement, Beykont (1997) argued that public schools have been purposely used as a medium to promote English monolingualism and to deculturalize minority students in the United States. Beykont was not alone in this belief. Skutnabb-Kangas (2000) urged the ratification of Linguistic Human Rights; she pointed out teachers to be directly or indirectly the institutionalization medium of the one language policy.

## **2.2 Historical Perspectives of Bilingual Education and English-only Movement**

Cummins defined bilingual education “as the use of two languages of instruction at some point in a students’ school career” (as cited in Creese & Blackledge, 2010, p. 103). Additionally, bilingual education integrates the student’s home language and cultural background into the curriculum, and uses knowledge gained in the student first language as a foundation for new learning in the second language (Bahamonde, 1999).

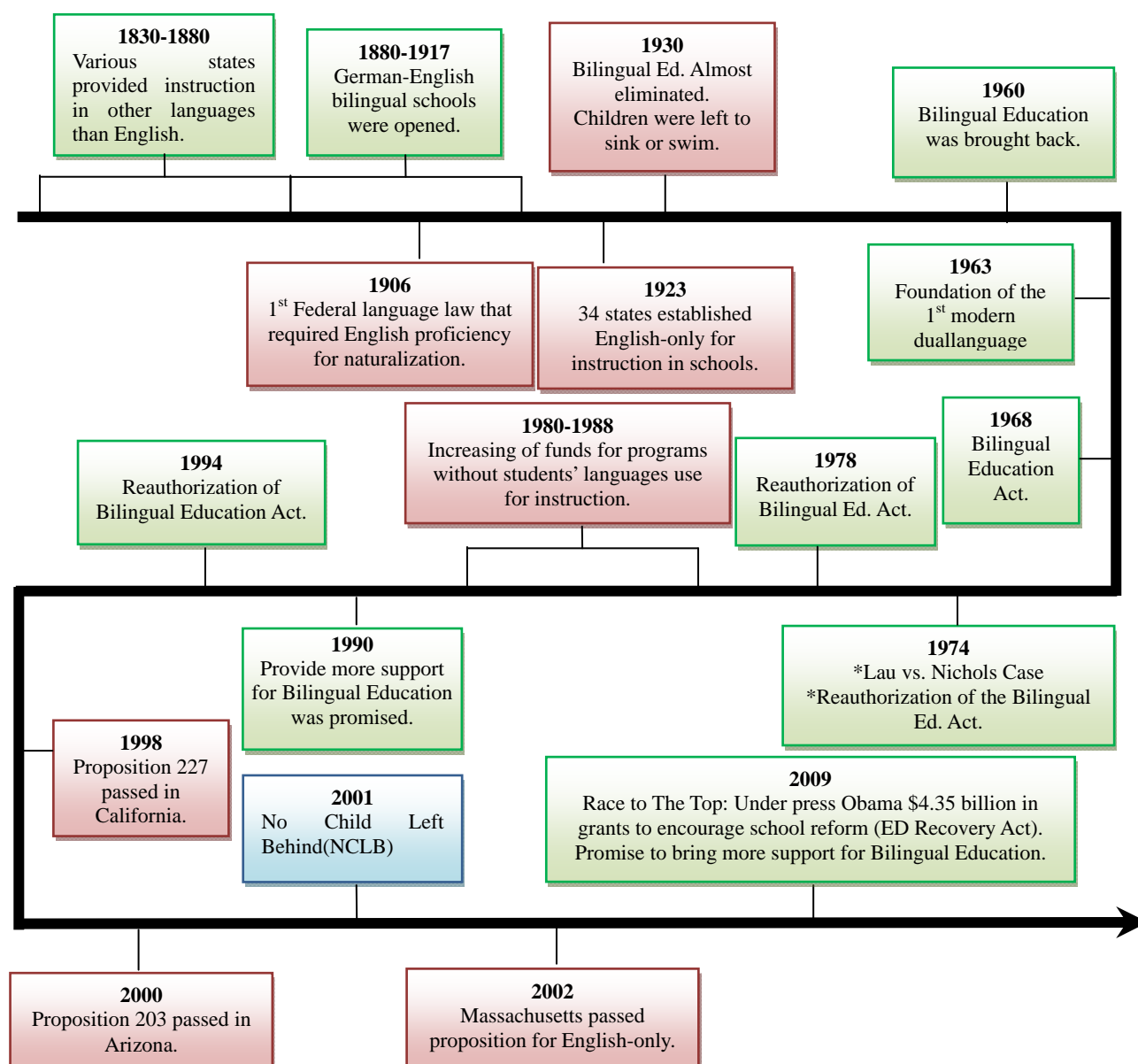
The purpose of a bilingual program is to simultaneously develop the student languages and literacy proficiency, which leads them to successful academic achievement and encourages sociocultural integration (Brisk, 2000; Murphy, 2010). Therefore, the intended outcomes of bilingual education are bilingualism, biliteracy and biculturalism (Baker, 2006). However, assuming that the panorama of bilingual education — in relation to its purpose and definitions — was always clear in the past, is a mistake. Federal, state, and local policies are pure reflections of the “turpitude” against bilingualism.

In the United States, teaching in languages other than English is not something new. Since the country was founded, bilingualism and multilingualism has existed. In the 1800s, with a large number of immigrants entering the country, more than twelve states offered instruction in different languages (Freeman, Freeman, & Mercuri, 2005). Some of the languages taught were German, Swedish, Norwegian, Danish, Dutch, Polish, Italian, Czech, French, and Spanish (Baker, 2006; Freeman et al., 2005).

The Civil Rights Act of 1964 set the tone for equal treatment, banning discrimination based on race, color, or national origin in federal programs (García, 2005). At the federal level, the Bilingual Education Act of 1968 (BEA) was the first policy to set a minimum standard for bilingual children. This policy fostered meaningful and equitable access to the curriculum. Late in 1974 the Equal Educational Opportunities Act (EEOA) reinforced the BEA and implemented the spirit of the *Lau v Nichols*’ case. Language and equal support should not be denied to Limited English Proficient (LEP) students. For the first time bilingual education was defined as instruction in and study of both English and a given native language. Furthermore, the other reauthorizations of BEA in 1978, 1984, and 1988 consisted of special alternative programs for bilingual children (Garcia, 2005).

A summary of major events affecting the history of the U.S. bilingual education is given in the following time-line.

From this historic policy development it became important to detect programs that violate or threaten the legacy of bilingualism. Programs should be able to eliminate the achievement gaps between LEP and English speaking students after a reasonable length of time of being implemented (Garcia, 2005). Nevertheless, what is considered a “reasonable” period of time was never specified.



**Figure 1 Major Events Affecting Bilingual Education in the U.S.**

(Source: Bahamonde, 1999; Baker, 2006; Freeman et al., 2005; Garcia, 2005; Meyer & Fienberg, 1992; & Wright, 2010.)

On the other hand, state policies for bilingual children appeared to have consistency. As shown in Table 1, their features were, and still are, a contrast to those of English-only states.

**Table 1 State & Local Policies for LM versus English-only Policies' Features**

State & local policies for LM	English-only policies against LM
Programs allow instruction in another language.	Restriction of the use of a language other than English for LM children instruction.
Special qualifications are established for teacher certification.	LEP children must be placed in "structured English immersion".
Supplemental funds to support programs.	Methodology is prescribed to last 1 year (temporary transition).
Cultural components are made obligatory.	Instruction in the child's native language only upon waiver.
Parental consent for students enrollment.	Prohibition of native language instruction in case of mastering English & over 10 years old.
	[As reflected into the initiatives in California (1998), Arizona (2000), & Massachusetts (2002)]

Source: Garcia (2005)

According to Skutnabb-Kangas (2000), states' policies toward minority languages were classified as following: (1) attempting to kill a language; (2) letting a language die; (3) unsupported coexistence; (4) partial support of specific language functions; (5) adoption as an official language.

In other words, what Table 1 evokes is that during the English-Only law discussion, immigrant' languages in the U.S. are being replaced by English on a scale of two or three generations or faster (Jiménez, 2011; Veltman, 2000). This makes children lose connection with their grandparents and unable to speak to their parents in the native language (Beykont, 1997).

Historically, after World War I, schools promoted English monolingualism due to a nationalistic response to the large wave of immigration and the cultural assimilationist orientation (the idea of the American melting pot). Language diversity became a problem to solve and a threat to social unity (Ruiz, 1984). After World War II, there was some flexibility toward non-English languages due for the sake of national defense. Funds were granted to schools to support foreign language study. However, the specific goal to re-adopt the Bilingual Act was to teach English.

Today, the support to English-only law can be interpreted as a patriotic response to increasing demographic diversity due to waves of immigration. Most of the American population remained uninterested in learning a second language due to the status of English as the language of international communication. Defenders of English-Only laws are simply unaware of challenges that are related to second language learning and what minority students face in schools (Snow, 1990). Accordingly, many states adopted the English-Only law. In these states, such as Arizona, parents may sue teachers who use a language other than English in the classroom (Beykont, 2002). Politically, the promotion of linguistic genocide through such laws by politicians helped restrain the potential petitions of internal and external self-determination from minority ethnic groups (Skutnabb-Kangas, 2000).

A brief overview of Language Minority students' rights or responsibilities of educational agencies toward them is presented in Table 2.

Conscious of their rights, most Hispanic parents want their children to keep their linguistic and cultural roots, regardless the historical restrictions and challenges. It would be necessary for them to know important recommendations made in the literature to overcome what can be called social or linguistic injustices.

### **2.3 How Can CLD Families Be Supportive of the Bilingual/Bicultural Process of Their Children?**

The answer to our second question of inquiry will retake the important points or suggestions raised from the

literature. As suggestions to Mexican-American/Latino parents, it is primordial to first strengthen their conviction against the myths that they heard or will hear on the process of language acquisition or bilingualism.

**Table 2   Rights of LM Students**

Needs or features	LM Rights (institutions' responsibilities)
Identifying LM student in need of special treatment:	Apply home-language survey & oral proficiency test + reading & writing skills assessment.
Minimal standards to provide them:	Teacher's training & sufficient time to attend them.
Instruction in native language & in English?	ESL needs a bilingual or another compensatory program.
Minimal standards in a bilingual program:	Teacher can speak the language of students/or hire a bilingual aid.
Standards for removal from a program:	Student can compete on equal footing with English speaking peers.
Deny services due to few number of other speakers of his/her language?	No, it's unlawful: minorities have rights that states have to protect.
Assimilate to mainstream English culture?	Their own choice: they have right to enjoy their own culture, religion, and speak their language in public and in private (UN, 1992) <sup>1</sup>
Source: Garcia (2005), Skutnabb-Kangas (2000)	

Bilingualism does not cause delay in acquiring reading, speaking, and writing skills in comparison to monolingualism. Rather, bilingualism has a positive effect on intellectual growth and cognitive development. When native language understanding is improved, children acquire mental flexibility, superior concept formation, diversified mental abilities (Garcia, 2005). The delay in the development of languages is just a temporary issue (Steiner & Hayes, 2009).

On school disciplines and languages, parents must be aware that all the academic subjects can be learned in the first language as well as in the second. Bilingual students use all types of meta-linguistic awareness to transfer knowledge in another language (Field, 2011). Moreover, English-only classrooms must not be the finality of English learning or bilingual education because English language (as well Spanish) can be taught at home to students who participate in bilingual instruction.

Within the home, being conscious that every child has the ability to learn languages from birth, and that confusion or mixing languages is a normal step of language learning — children are making the transfer, using one language to support another, parents have the responsibility of building solid foundations for their bilingual children by defining the term “bilingualism” and determining the realistic level of proficiency skills they want their kids to acquire (Steiner & Hayes, 2009).

Some parents may be wondering if monolingual parents can raise their children bilingually. Research has shown that there is no necessity to master two languages in order to raise your children bilingually. Consequently, in multilingual families, parents should choose the languages to speak to children (One Parent/person One Language - OPOL) and decide when and where to speak it, and a starting date knowing in advance that one language will always dominate. Also, they should foster community and family interactions (e.g., trip to visit family members in the home country during vacations), find weekend language schools, summer classes, tutor, etc. They may create their own bilingual activities and materials (teach them how to write and read), maximize the language input at home (internet, educational videogames, high tech toys, TV, radio, movies, music videos, etc. (Steiner & Hayes, 2009).

To overcome challenges happening when children show reluctance toward speaking Spanish, parents should

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<sup>1</sup> Declaration on the rights of persons belonging to national or ethnic, religious and linguistic minorities.



maintain the dialogue and convince them about the importance of learning the target language. There should always be a plan to work on children's bilingualism even though the parent work schedule may become hectic. One of the common errors that parents make is waiting until their children reach the high school level to involve them in a second language environment. Parents should be aware that language options in middle and high schools are very limited, and the sequencing is a big problem at that stage (Steiner & Hayes, 2009).

However, on a technological note, to help put an end to historical genocide deeply rooted in South Texas, parents' use of technology is recommended. Indeed, the claim (Collin & Halverson, 2009; November, 2010) has been made that the automated use of technology can increase language learning outcomes to some extent. The reasoning behind such applications consists of replacing the human — in our case, the teacher — efforts and skills with a technology that enables the same processes to be performed at less cost and with more productivity and continuity (Zuboff, 2001).

Under the automated language learning approach, the work, the locus, and the problem remain the same. In addition, second/foreign language managers emphasize the use of technology to replace the role of teachers at less cost. Evidence of such language learning perspective can be found in many self-paced CALL programs. Yet, automated learning perspective can lead to incremental improvement, but in some cases, the quality and creativity decline since it strips away human interaction with other speakers which is crucial in second/foreign language learning. Moreover, Zuboff (2001) argued that the application of technology into learning or production from the informate approach can provide new sources of creativity and competitive advantages.

Certainly the use of information technology under the informate viewpoint (November, 2010; Zuboff, 2001) goes beyond automation, although its implications are not well understood yet in the field of second/foreign language teaching and learning. The uniqueness of the informate approach lies in its information capacity, which can enhance innovative and understanding of teaching-learning processes while fostering meaningful learning experiences (November, 2010). The role of the teacher as designer and content provider is central to the second/foreign language learning process.

### **3. Conclusions and Implications**

The purpose of this literature review was to expose how linguistic genocide happens in educational setting in the Southern U.S. and to provide CLD families with some practical suggestions in order to support their efforts of raising bilingually and biculturally future generations of children. A review of official state educational policies helped analyze how the educational setting was used to support linguistic genocide and cultural assimilation. A review of the literature on bilingualism and English-Only movements was necessary to historically situate today's debate on official language. Finally, we resorted to the literature to suggest practical strategies for Hispanic families who want to raise their children bilingually and biculturally. These suggestions are at the mercy of parental will, self-determination, planning, strategies, creativity, and curiosity to incorporate a systematic use of cyberlearning technologies.

Certainly bilingualism is a topic that generates political debate and discussion. In Texas, the struggle for implementing and maintaining bilingual education is related to Mexican Americans' fight for civil rights and equal educational opportunities over the years (Trujillo, 1998). In this context, debates, discussions, and struggles, created two opposite and antagonist camps: republicans versus democrats, Anglo-Americans (leading institutions) versus Mexican Americans. Proponents of both sides argue for their position. What remains true is that South

Texas has a continuous influx of non-English speaking students (Curtin, 2005). In order to ensure equal opportunity in the education field, Texas is one of the few states that currently require school districts to provide bilingual education programs. In other words, the program can officially be provided with at least 20 students from the same language group (Zehr, 2006). However, the scope of these programs is simply remedial, temporary, and does not help to maintain the native language. Rather, the strict application of bilingual education — as a pathway to ESL — provokes linguistic genocide.

Besides what is classically known about the loss of native language proficiency in third generation immigrants (Baker, 2006), teachers' identities in South Texas are also well assumed. Better said, they faced historical and politic tribulations that shaped their cultural identity. The following quote is a better illustration of this historical tension:

“One of the conclusions that one can draw from the negative attitudes of Anglo Americans towards the Spanish language and its “Hispanic” speakers is that it is indeed rooted in ethnicity, with both racial and cultural elements tied to stereotypes of Spanish-speaking people, their social behaviors, value systems, religious practices, housing patterns, and family life” (Field, 2011, p. 174).

Nevertheless, it could be thought that it would be easy for Hispanic teachers to foster Spanish ‘maintenance’ or development in this third generation of immigrants and Mexican American children through the implementation of bilingual education programs. But, as teachers, they contribute to linguistic genocide in South Texas when they strictly follow the standards without incorporating new techniques into their teaching practices (Sayer, 2013).

As a result, implications to educational practices are provided below. As scholars appointed in South Texas, one of noticeable facts is that the damage caused by the marginalization of Mexican Americans during the 1960s-1970s is still palpable. Most Mexican American students enrolled in college bilingual education programs have been raised by parents who experienced the polarized climate of their time. These students whose goal is to become K-12 bilingual instructors/teachers arrive at a university with a big proficiency gap in Spanish. Suddenly, concerns are rose on strategies they plan to use in order to acquire “appropriate” communicative (BICS) and academic (CALP) skills in Spanish as a minimal standard for a bilingual teacher (García, 2005).

Therefore, for bilingual education programs in South Texas universities, the educational implication must consist of really becoming bilingual. This means that bilingual education departments must extend the teaching/learning of Spanish at the undergraduate level. That is, Spanish must be taught within the department and not outside. Also, some departmental content courses should be taught in Spanish. A solution would be found when the classroom comprises one or more non-Spanish “heritage” language students because it is unlawful to deprive him/her of a program benefit (García, 2005). Further research may deeply analyze the linguistic situation of these Mexican American students in bilingual education majors at universities in South Texas in order to make practical and pinpointed recommendations.

In South Texas, the inferential reasoning made from these Hispanic college students lacking proficiency in Spanish while desiring to become K-12 bilingual instructors seems beneficial to bilingualism. There is a rising cultural awareness that motivates them to reach toward their roots even though they were educated or raised in an English-Only-like environment. In other words, arrows from linguistic genocide may not be really genocidal for them, it may be periodical or temporary; it may be a language attrition (Ohio State University Department of Linguistics, 2011) case, covert bilingualism, passive bilingualism (Sawyer, 1977), or heritage language learning

(Scalera, 2000). The reality is that, to some extent, linguistic genocide in South Texas functions in wave-like or spiral style. Today's parents might not focus on teaching Spanish to their children, but after as these turn adults, they are eager to go back to Spanish in order to fill their language proficiency gap.

Another implication derived from this paper is related to the possible classification of Spanish language. While it can proudly have the label of "Heritage Language" in many Mexican American families in South Texas (in reference to the situation of the principle of third generation of immigrant in bilingualism), educators or proponents of bilingual education — as Texas state already authorized bilingual education — must insist on linguistic maintenance to substitute the actual transitional bilingualism. At this point, more research can be focused on developing effective educative structures for Spanish Heritage Language teaching/learning in South Texas, structures which may consider the use of automated language learning materialized through cyberlearning or virtual technologies as an up-to-date educational alternative.

Finally, the most urgent implication reveals what already has been documented in the literature and previous studies (Curtin, 2005; Garcia, 2005; Sayer, 2013). There is still a constant and urgent need for 'adequate' training of teachers in bilingual programs and especially in mainstream English classes. This pedagogical reengineering will provide them with new technique and pedagogical methods that empower them to deal with culturally and linguistically diverse students.

From the perspective of community of practice approach, linguistic genocide and transitional bilingual education approaches in South Texas are, in fact, the same reality. The first may appear to have a direct and 'blowing-up' impact on Mexican Americans' heritage language, while the latter seems to be made of delayed effects (adulatory appearance) on them. In other words, even though their Spanish language is either directly constrained by educators or indirectly by transitional bilingualism, Mexican American children will still be moving from one monolingualism, Spanish, to another, English (Sayer, 2013). This is the meaning of linguistic genocide. If "language proficiency functions as community boundary" (Achugar, 2006, p. 118), Mexican American parents have the last word to say if they really want to strengthen heritage culture and linguistic identity in their children.

Finally, all the aforementioned recommendations to parents and complaints directed toward the educational system are based on the historical, cultural and linguistic realities that are particular to Texas in general as they are explicitly and nicely relayed in this popular saying from Mexican Americans: "We didn't cross the border, the border crossed us", i.e., Mexican Americans in Texas have been forced to 'modify', their languages, their behaviors, and culture to embrace and accept Anglo-American institutions.

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