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## **MIGRANT AND NON-MIGRANT ORIGIN PRE-SERVICE TEACHERS' BELIEFS ABOUT MULTILINGUALISM AND TEACHING IN MULTILINGUAL CLASSROOMS: CONVERGENCES AND DIVERGENCES**

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**Summary.** This article reports findings from an investigation into migrant and non-migrant origin pre-service teachers' beliefs about multilingualism and the relationship between their linguistic trajectories as students and how they perceive themselves as future teachers. We analyze the beliefs of around seventy pre-service teachers taking part in a university course, collected through an individual reflection tool based on a SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) and a group discussion in which students had to discuss their ideas and create a collective document. In this article we focus on the discourse of four pre-service teachers, two of whom had migration backgrounds and two of whom who did not. Findings suggest that pre-service teachers' life and learning experiences contribute to different emotions and feeling about language and teaching in a multilingual setting. They also influence the perception the pre-service teachers have of themselves as future teachers. Pre-service teachers regard the preparation received at the university negatively and express insecurities. Findings illustrate that migrant origin pre-service teachers feel more prepared in the sense they believe that their migration experience can help to understand newcomers students and be empathic with them.

**Keywords:** teachers' beliefs; initial teacher training; language ideologies; educational and linguistic trajectories; migrant origin teachers.

### **Introduction**

Since the beginning of the last century, globalization and mobility have transformed the sociolinguistic reality of many regions of the world and some urban contexts are considered superdiverse spaces shared by people with a great diversity of origins, educational backgrounds and biographical and linguistic trajectories (Vertovec, 2007). Consequently, the sociolinguistic realities of schools around Europe have also changed and complex linguistic uses and learning strategies deployed by students challenge conceptions of learning and teaching methodologies. A 'multilingual turn' in education has been promoted (Cummins, 2017; Meier, 2017) and is reflected in the different

recommendations and resources at a European and regional level which promote a reconsideration and transformation of the language education of children and youth (e.g. Council of Europe, 2018; European Commission, 2019). While these have led to modifications in initial teacher education programs around Europe (Bergroth et al., forthcoming a), transforming monolingually framed school policies and programs and educational practices is not an easy enterprise (Conteh & Meier, 2015; Menken & Garcia, 2010). Certainly, monolingual paradigms, methodologies and ideologies persist (Gogolin, 2013), which on the one hand, translates into a view of plurilingual learners from migrant backgrounds as a deviation from the norm and problematic (Llompart & Nussbaum, 2018) and, on the other hand, into the continuance of monolingual pedagogical approaches; all in all leading to non-inclusive education.

Catalonia has not been alien to these profound sociolinguistic changes nor to proposals for educational transformations. In fact, this region has a long history of managing school plurilingualism in the two co-official languages – Catalan and Spanish with Catalan considered a minority language– and the foreign language or languages included in curricula (mainly English and French). In comparison with the educational systems of countries without co-official languages, the arrival of students from different countries in recent decades has implied an extra challenge in Catalonia: adapting pre-existing plurilingual education to the heterogeneous plurilingualisms of more recently arrived students. For this endeavour, in 2004 the Catalan Government created the so-called Linguistic and Social Cohesion Plan (Generalitat de Catalunya, 2004) which primarily aimed at (1) promoting the teaching and learning of Catalan –established since the 80s as the vehicular language of education– following a linguistic immersion approach; and (2) integrating migrant origin students, in order to attain real social cohesion and future equal opportunities for all children and youth. The deceleration of migration during the last decade as well as the consolidation of European recommendations on plurilingual and pluricultural education promoted the Catalan Government's publication, in 2018, of a new framework for linguistic diversity in schools: The Language Model of the Catalan Education System: Language Learning and Use in a Multilingual and Multicultural Educational Environment. The framework

describes the schools of Catalonia as multilingual and multicultural contexts shared by students with diverse backgrounds, family languages and linguistic practices, all of whom have to be prepared for the globalized world. Therefore, the document proposes a plurilingual and intercultural educational model which will 'allow them [the students] to develop and function in the society where they live and in the global environment, and give them the linguistic and cognitive skills required by the new job market needs' (p. 9). In addition, in 2017, the Catalan Government passed a decree on educational inclusion (Generalitat de Catalunya, 150/2017), which also claims that the linguistic and cultural diversity of students has to be taken into account in order to reach full social cohesion and just and equitable education.

Teachers become central actors in this endeavour; they are at the heart of upholding and promoting inclusive, linguistically sensitive teaching education (Bergroth et al., forthcoming b) and to foster a sustainable multilingualism. As a consequence, 'both pre-service and in-service teachers in Europe face the challenge of effective and resourceful teaching-and-learning in order to deal with this expanding linguistic diversity' and thus of promoting multilingual pedagogies and transforming monolingual ideologies (Bergroth et al., forthcoming a). However, as the European Commission, (2017, p. 19) points out, 'the teaching population remains largely homogenous and lacks experience in teaching in diverse schooling environments'. In Catalonia, despite the aforementioned efforts of previous decades –both in schools and in initial teacher education (ITE)– pre-service teachers still feel undertrained and insecure regarding the management of linguistic diversity in schools (Llompарт & Moore, 2020). This finding is in line with European Commission reports regarding pre-service teachers' feeling of being ill-prepared 'to teacher students from diverse socioeconomic, cultural and linguistic backgrounds' (2017, p. 19).

In recent years, however, ITE institutions in our research context have started to enrol pre-service teachers from migrant background, and this opportunity will be the focus of the study reported on in this article. In our institution, current pre-service teachers' worries and beliefs seem to be marked by their own educational path: they were school and high school students during the implementation of the Linguistic and Social Cohesion Plan which

may have had a different effect on students depending on their origins. In this article, we will analyse the beliefs of pre-service teachers about linguistic diversity and the relationship between their educational trajectories and their projections as future teachers, especially contrasting those who have and do not have migrant origins. In order to do so, we will first present a theoretical framework that will serve our analysis; then, we will briefly introduce the methodology of data collection; we will continue by analysing the data of our study; and, finally, we will offer a discussion and a brief conclusion.

### **Theoretical Considerations**

Considering that teachers' beliefs and attitudes have an influence on students' performance, they can be an obstacle for a linguistically sensitive teaching in diverse classrooms (Gay, 2010). Therefore, analyzing these beliefs and attitudes is relevant for understanding the current development of teaching practices and to move towards more linguistically inclusive education.

Teacher cognition is a complex construct that refers to teachers' "personal, professional, social, cultural and historical contexts, to understand teachers' mind and emotions and the role these play in the process of becoming, being and developing as a teacher" (Borg, 2019, p. 1167). Cognition, context and experience interact in a dynamic way (Borg, 2006) in which the interrelationships among beliefs can be contradictory (Griva & Chostelidou, 2012), reflecting the complexity of teacher thinking (Pajares, 1992). Social and educational contexts have an important role in the development of teachers' beliefs (Basturkmen, 2012; Borg, 2006) especially in those societies where a minority language is spoken. A common belief is that context –in terms of status of languages, use in social media, presence in school and institutional curriculum– can facilitate or make difficult the learning of the minority language (Arocena Egaña et al., 2015).

In this era of 'post-monolingualism' (Yildiz, 2012) and multilingual turns in education, there is still a strong belief among teachers that everything that happens during language classes should be in the language being taught and the use of other languages should be discouraged or banned. This implies that teachers believe instruction must be carried out only in the target

language, that translation between languages is considered inappropriate (Cummins, 2014) and that languages must be kept completely separate (Arocena Egaña, Cenoz & Gorter, 2015) to learn them better (De Angelis, 2011). Teachers are hesitant to bring other languages into the classroom if they are not familiar with them (De Angelis, 2011; Otwinowska, 2014; Haukås, 2016) and when they are actively involved in helping students to become more aware and make use of previous knowledge in other languages, they encourage students through the languages students share (Haukås, 2016) but not other languages students know. A common belief is that teachers must know the languages of the student to help them in their learning, which could be the reason teachers encourage their students to use their home languages outside classrooms but refrain from referring to students' home languages and cultures in them (De Angelis, 2011).

In general teachers have positive beliefs about multilingualism and think it must be promoted (De Angelis, 2011; Griva & Chostelidou, 2012; Otwinowska, 2014) because it allows communication with speakers of other languages and learning about other cultures (Arocena et al., 2015; Griva & Chostelidou, 2012). Otwinowska (2014) found that in-service teachers have a greater multilingual awareness than pre-service teachers, and plurilingual teachers are more aware than those with less language learning experiences. According to Haukås (2016), teachers believe that their students are not aware of how to use their previous knowledge in other languages, but they also do not promote it. The European Commission (2017) pointed out that endorsing and valuing non-dominant languages and culture can have a positive impact on migrant origin students' motivation and develop a sense of belonging at school. ITE can foster strategies to engage migrant origin pre-service students and transform universities into places that welcome these students and make them feel part of a system.

Bearing this in mind, the purpose of the present study is to address the beliefs about multilingualism held by plurilingual pre-service teachers, and if there is any difference between pre-service teachers of migrant and non-migrant backgrounds, the former being speakers of other home languages, who arrived in Catalonia when they were children and experienced school as newly arrived students.

## Methodology

The data for this study were collected within the framework of two projects. The first is a European level action research project called LISTiac (*Linguistically Sensitive Teaching in all classrooms*), which aims to make an impact on teacher education programs in Europe in order to work towards making them more unified in their accounting for linguistically diverse students (Cf. European Commission, 2017; 2019). The Catalan university where the data of the present local study were collected is among the participants in the project – a total of nine universities and three ministries of education. The second project is a teaching innovation project backed by the authors' faculty that aimed to influence the beliefs and practices of pre-service teachers regarding linguistic diversity in schools.

Two groups of pre-service teachers –around seventy in total, between twenty and twenty-two years old–, and two researchers (one of whom is the pre-service teachers' lecturer) participated in the research carried out in a class focused on plurilingualism and school language policy. The great majority of the students were born in Catalonia but two of them were of migrant origin and arrived in Catalonia at a young age. Following an action research methodology, the researchers and the pre-service teachers worked together in reflecting on current educational practices, their training for linguistically sensitive and inclusive education and their own preparedness to carry it out in the near future. In order to promote discussion, a LISTiac reflection tool based on a SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) was used: first, a video was shown and a first discussion started, after which pre-service teachers were asked to carry out an individual SWOT analysis; once they had finished the individual analysis, they were divided into groups of 5 or 6 and were asked to prepare a collective SWOT document. At the end, a final collective discussion was held. All the discussions were video or audio recorded in order to transcribe them and analyse them later (see transcription conventions). Discourse analysis was employed to analyse the data.

## Results

As many studies have shown, teachers' beliefs are connected to many aspects, among which we can find their own learning experiences. The pre-service teachers participating in the project have similar educational trajectories in the sense that they have all been students –during more or less time– under Catalan education curricula and the Linguistic and Social Cohesion Plan. But their experiences diverge: most of them were born locally while two of them arrived in Catalonia during Primary Education. Once at the university, they encountered an ITE training plan which takes into account linguistic and cultural diversity as something that teachers need to pay attention to and learn how to manage, an attribute towards which different positions are taken. In the discussions different ways of approaching and understanding the management of linguistic diversity as teachers emerged, connected to the pre-service teachers' own life and linguistic trajectories. We will focus on four pre-service teachers in order to analyse this: Pau, Mar, Rachid and Mariya.

### **Pre-Service Teachers' Beliefs Towards the Institutional Languages**

The focus of the discussion groups was the reflection on the students' preparedness to be linguistically sensitive teachers. In their discussions, there are several instances when we can observe the pre-service teachers' linguistic ideologies regarding both the institutional (co-official and/or curricular) languages and other languages. Regarding the institutional languages –those that the future teachers will have to teach–, our analysis will focus on how they connect linguistic ideologies with their future role as teachers. In the first excerpt, a group of seven pre-service teachers –all born in Catalonia– are starting to discuss their weaknesses related to being a linguistically sensitive teacher.

#### **Excerpt 1**

*Participants: PAU (Pau), MAR (Mar), LAU (Laura), LID (Lidia)*

01 PAU jo ho he posat com a debilitat (.) he posat la meua llengua està  
i have added it as a weakness (.) i have added my language is

02           perseguida (.) i realment clar això què fa/ doncs que jo el català  
 03           **persecuted (.) and well what does that really do/ well that i love**  
 me l'estimi per sobre de la resta de llengües no/ en detriment de:  
 04           **catalan over the other languages right/ to the detriment of:**  
 05           pues jo què sé igual diré no no és que: jo defensaré la meua llen-  
 06           **well i don't know i might say no no i will defend my lang-**  
 07           o sigui tsk. no podré separar el meu lloc: docent i el meu lloc  
 08           **i mean tsk. i will not be able to separate my teaching position and my**  
 09           personal i diré no no és que jo vull defensar la meua llengua i  
 10           **personal position and i will say no no i want to defend my language and**  
 11           això no sé en quin aspecte però segur que amb algun em repercuteix  
 12           **that i don't know in which aspect but it is sure that this will**  
 13           negativament no/  
 14           **negatively affect me right/**  
 15           exacte o sigui  
 16           **right i mean**  
 17           jo ho ficaria  
 18           **i would add it**  
 19           xx subjectiu i: i simplement  
 20           **xx subjective and: and simply**  
 21           clar  
 22           **sure**  
 23           a debilitats no/  
 24           **in weaknesses right/**  
 25           ara s'està veient  
 26           **we are seeing it now**  
 27           jo ho he posat a debilitats  
 28           **i have added it in weaknesses**  
 29           ara s'està veient o sigui en quin idioma m'expresso normalment el  
 30           **we are seeing it not i mean in which language i normally express myself**  
 31           que utilitzo per conduir una classe o: sinó si sempre intento canviar  
 32           **that i use in the classroom or: if i always try to change**  
 33           del castellà al català per exemple  
 34           **from spanish to catalan for example**  
 35           hum  
 36           estic plasmant o estic deixant entreveure unes certes ideologies que  
 37           **i am shaping or i am letting some ideologies show wich**  
 38           (.) en teoria no és idoni com a mestra que faci davant dels alumnes  
 39           **(.) in theory is not ideal as a teacher that i do in front of the students**  
 40           ja  
 41           **right**  
 42           perquè estàs intentant adoctrinar ((quotation marks with hands))  
 43           **because you are trying to indoctrinate**  
 44           uns valors o unes creences que igual poden compartir o no compartir  
 45           **some values or some beliefs that might share or not**  
 46           que cadascú de manera crítica a més a més si la comparteix o no  
 47           **that everyone critically also if they share it or not**  
 48           hum

In excerpt 1, we can detect the two main ideologies related to Catalan – regarding the conflict of the language choice between Catalan and Spanish as well as the presence of English as a useful language– that have been observed in previous studies (Roselló & Boix, 2005) and how pre-service teachers connect them with their future teaching task. As we can see, Pau begins by connecting his love for Catalan –in his words, ‘a persecuted language’ (lines 1–2)– to his preference for this language as a teacher. Moreover, he points out a very relevant fact: he cannot disconnect his ideological positioning from his role as a teacher (lines 5–6), which he considers a weakness for carrying out



linguistically sensitive teaching. Mar responds to his statement by reflecting on this connection between ideology and teaching practice, in lines 16–18 and 20–21, first, clearly stating that language choice or the policy of changing or not between Spanish and Catalan show the teachers’ ideology, which is something that a teacher should not display (‘it is not ideal’, line 21). After Pau’s confirmation, Mar continues expanding her ideas about the ideologies behind teachers’ language use in classrooms: if a teacher uses Catalan in the classroom –and does not change at all– s/he is showing his/her ideologies and thus trying to indoctrinate the students (line 23), who should freely decide what to do. In this sense, for Mar, whatever the teacher does linguistically could have an impact on their students. All in all, in excerpt 1 we can observe conflicting ideologies about languages among pre-service teachers of non-migrant origin. They believe that the maintenance of own-language can be understood as a way of protecting that language but, at the same time, as a way to indoctrinate students and not respect their free choice. In the pre-service teachers’ discourse the belief emerges that ideologies have an impact on teaching practices and ultimately on students in the sense that they can be indoctrinated.

Although in their discourse we can observe that pre-service teachers declare that all languages are equally important, in reality they are aware of existing linguistic hierarchies. In the following excerpt, the same group of pre-service teachers discuss this when talking about the threats there are for being linguistically sensitive teachers.

## Excerpt 2

*Participants: MAR (Mar) PAU (Pau) LAU (Laura)*

01 MAR doncs per mi amenaça seria no valorar la riquesa de la diversitat de  
**well for me threat would be not to value the richness of the diversity**  
**of**  
02 llengües de manera oficial o sigui de manera reconeguda polítiques  
**languages officially that is in a recognized way social**  
03 socials i: tot això eh: perquè comportaria la supeditació d’unes  
**politics and: all that eh: because it would imply the subordination**  
**of some**  
04 llengües sobre unes altres xx aquesta és l’anglès que està associat  
**languages on others xx this is english which is associated**  
05 a més poder econòmic més poder social està molt supeditada a altres  
**to more economic power more social power it is very subordinated to other**  
06 llengües com per exemple la nostra mateix  
**languages like for example our language**

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- 07 PAU sí  
**yes**
- 08 MAR i que això comporti un complex d'inferioritat per exemple si jo tinc  
**and that bears an inferiority complex for example if i have**
- 09 xx cadascú parla anglesa tinc un concepte de superioritat en front  
**xx everyone speaks english i have a concept of superiority in front of**
- 10 d'ella que és jo que sé uruguayo (.) perquè la meua llengua és més  
**her who is i don't know uruguayan (.) because my language is**
- 11 reconeguda socialment que no pas la teua i això comportaria uns  
**socially more recognized than hers and that bears some**
- 12 complexos diferents de superioritat de: depèn de quina sigui la  
**diferent superiority complexes of: it depends on which one is the**
- 13 llengua que tu identifiquis com a materna (1) és que comportaria  
**language you identify with as a mother tongue (1) that would imply**
- 14 LAU una mica segregació  
**a little bit of segregation**
- 15 MAR exacte això comportaria segregació d'unes llengües enfront de les  
**exactly that would imply segregation of some languages in front of**
- 16 altres (.) com que la meua llengua no està valorada socialment xx com  
**the others (.) since my languages is not valued socially xx like**
- 17 passava amb el totonaco xx no hablo el totonaco porque se ríen de mí  
**what happened with totonaco xx i don't speak totonaco because they laugh**
- 18 o: pues simplement xx  
**or: well simply xx**
- [...]
- 19 MAR això també passa per exemple amb el català i castellà mateix hi ha  
**that also happens for example with catalan and spanish there are**
- 20 zones de catalunya on dius si parles castellà xx i altres que no que  
**areas in catalonia where you say if you speak spanish xx and others where**
- 21 you don't that  
si parles català de dónde viene esta/ sabes/ (1) i això doncs els  
**if you speak catalan where does this girl come from/ you know/ (1) and**
- 22 that well the  
estrangers (.) al meu cole per exemple hi va haver una època en què  
**foreigners (.) in my school for example there was a time when**
- 23 al pati et prohibien parlar castellà (.) havies de parlar català xx  
**in the schoolyard you were not allowed to speak spanish (.) you had to**  
**speak catalan xx**

It is Mar who introduces this theme of linguistic hierarchies in the discussion. She wants to add a threat to the list they are working on together and she believes that not giving value to linguistic diversity and a legal status to all languages is a threat because otherwise there are languages that are more valued than others. Her understanding of the existing linguistic hierarchies is clear: English is the more valued language because this language has 'economical power' than the local languages. Pau agrees with her. She continues by connecting the linguistic hierarchies with the recognition of speakers; thus if someone speaks English they would feel superior to someone who speaks a less valued language. She interprets this as a negative thing, as does Laura, who relates it to segregation. According to them, linguistic hierarchies imply social segregation and this is a threat for them as future educators. For Mar, this is connected with linguistic ideologies regarding Catalan and Spanish.

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As we have observed so far –and it is the general tendency in the discussions analysed–, these future teachers position themselves as speakers of Catalan, Spanish and English with different levels of competence and with different ideologies which are not far from those seen in previous studies regarding Catalan and Spanish (Roselló & Boix, 2015) and English (Flors, 2013) and they show how their beliefs are influenced by the social context (Barsturkmen, 2012; Arocena Egaña et al, 2015). In this sense, a homogeneous group of teachers like this one, when discussing their capacities to be linguistically sensitive teachers, presents their ideas on linguistic diversity –as something to be valued–, their linguistic ideologies –especially regarding the institutional languages– and also their lack of training to manage linguistic diversity in schools (Birello & Llompарт, forthcoming).

### **Migrant Origin Pre-Service Teachers’ Beliefs, Attitudes and Self-Perception**

Although they are still a minority, the first cohorts of migrant-origin pre-service teachers are being seen in ITE in the Catalanian context. Whereas the pre-service teachers of non-migrant backgrounds reflect on their lack of training and their insecurities regarding managing linguistic and cultural diversity, we have found that pre-service teachers from migrant origin categorize themselves as gate-openers for similar students in schools. Let’s observe this in the following two excerpts.

#### **Excerpt 3**

*Participants: RAC (Rachid), POL (Pol), OSC (Oscar)*

01 RAC jo he posat conèixer diferents llengües i entendre-les o sigui jo  
**i have added knowing different languages and understanding them i mean**  
 02 conec l’àrab marroquí i llavors podria jo què sé defensar-me i tot  
**i know moroccan arabic and then i could i don’t know defend myself and**  
**all**  
 03 això  
**that**  
 04 POL tu tens una fortalesa per això i per a nosaltres és una debilitat  
**you have a strength because of that and for us this is a weakness**  
 05 RAC eh: clar però com que és individual  
**eh: sure but since this is individual**  
 06 OSC o sigui conèixer llengües/  
**that is knowing languages/**  
 07 RAC i llavors he posat també entendre la situació en la qual es troben  
**and then i have also added understanding the situation in which**

08           nouvinguts o infants que tenen barreres lingüístiques perquè com que  
          **newcomers and children that have linguistic barriers because since**  
09           jo ho he passat doncs  
          **i have been through it well**

Rachid considers his knowledge of different languages can help him in a classroom with newcomers and he can better understand the language barriers that these students are experiencing as he lived them himself in the past. The fact that he speaks Moroccan Arabic makes him feel more confident and prepared to deal with a multilingual class (lines 1–2). Pol's statement in line 4 reinforces the contrast between Rachid's positive vision and that of his non-migrant origin peer. Although Rachid is not sure about adding it to the group SWOT (line 5), he continues pointing at another of his strengths: his better understanding of the newcomers' situation related to his own life experience. In the following excerpt, this idea is enlarged.

#### **Excerpt 4**

*Participants: RES1 (Researcher1), POL (Pol), RAC (Rachid)*

01 RAC           perquè jo les fortalese a lo millor sí que entenc més la situació  
          **because me the strengths maybe i do understand more the situation**  
02           dels nouvinguts i: la gent que té barreres lingüístiques perquè jo  
          **of the newcomers and: the people who have linguistic barriers because**  
          **i**  
03           ho he tsk.  
          **have tsk.**  
04 RES1          tu ho has viscut  
          **you have lived it**  
05 RAC           sí  
          **yes**  
06 RES1          quina és la teva trajectòria/ si puc preguntar  
          **what is your trajectory/ if i may ask**  
07 RAC           sí o sigui jo o sigui ehm:: jo vinc del marroc o sigui jo he vingut  
          **yes i mean i i meam ehm:: i come from morocco and i mean i came**  
08           aquí amb quatre anys llavors aquestes barreres lingüístiques (.)  
          **here when i was four years old then these linguistic barriers (.)**  
09           vaig venir eh: als quatre anys i llavors aquestes barreres  
          **i came eh: with four years and then i saw these linguistic**  
10           lingüístiques les veia perquè jo estava a classe i encara que anava  
          **barriers because i was in class and although i went**  
11           a una aula d'acollida ehm:: a les classes no m'enterava molt (.)  
          **to a reception classroom ehm: i did not follow the classes very much**  
12           eren en català i en castellà i jo pues xx entendre-les  
          **they were in catalan and spanish and i well xx understand them**  
13 RES1          quatre anys vas venir/  
          **you were four years old/**  
14 RAC           sí quatre cinc anys sí (.) vaig començar crec que amb p5 potser  
          **yes four five years old yes (.) i think i started p5 maybe**  
          (1)  
15 RES1          però tu això ho vius com una fortalesa  
          **and you feel this is a strength**  
16 RAC           sí [sí o sigui és és  
          **yes [yes i mean it is it is**  
17 RES1          [ara amb la teva futura::  
          **[now with your future::**

18 RAC clar clar perquè o sigui tinc a lo millor l'empatia que puc sentir  
**sure sure because i mean i have maybe the empathy i can feel**  
 19 amb els nois  
**with the children**

In excerpt 4, one of the researchers is asking Rachid about his different position. In lines 1–2, he points out that he can understand not only the newcomers' situation but also that of people who have linguistic barriers, because when he arrived from Morocco he lived the same situation (lines 3–5). As he explains, he could not understand anything even if he attended a so-called reception classroom. For him this is an important point that needs to be highlighted, for that reason he insists on it. His own experience –which allows him to understand that there are linguistic barriers for some (line 8–10)– is translated into a strength because he can be emphatic with students (line 18–19). In these two excerpts (3 and 4) we can observe that experience empowers the pre-service teacher and the emotional sphere has an important role here. Apart from presenting his ideas to the small group or to one of the researchers, Rachid goes further and does so in the final whole class general discussion by presenting his beliefs about what these children might need for real learning.

### Excerpt 5

*Participants: RAC (Rachid), RES2 (Researcher2)*

01 RAC bueno no jo només volia comentar lo que ha dit la xx en relació amb  
**well i just wanted to comment what xx has said in relation to**  
 02 la inclusió  
**the inclusion**  
 03 RES2 sí  
**yes**  
 04 RAC que això potser o sigui no: un infant nouvingut que ve i que el  
**that maybe i mean no: a newcomer child who comes and you**  
 05 poses a classe i que això no vol dir que sigui inclusió (.) encara  
**put them in a class and that does not mean that it is inclusion (.)**  
**even**  
 06 que sigui inclusió i que està bé (.) aquell nen no aprendrà  
**if it is inclusion and that's fine (.) that child will not learn**  
 07 RES2 huh huh  
 08 RAC perquè amb les barreres que té (.) perquè jo el que: potser va bé  
**because with the barriers that he has (.) because i what: might be**  
**good**  
 09 per això (.) el que m'hagués agradat a mi que m'ho fessin és que  
**for that (.) what i would have liked to have been done with me is that**  
 10 estigui en una aula d'acollida o: (.) separar-lo en un entorn on  
**to be in a reception class or: (.) separate him or her in an**  
 11 tingui xx per entendre algunes coses i ja quan les entengui ja  
**environment where he or she has xx to understand some things and when**  
**he or she understands things**  
 12 després anirà a l'aula (.) no directament a una aula perquè sinó  
**then he or she will go to the classroom (.) not straight away in a**

---

**classroom because otherwise**

- 13 així sense entendre res (.) xx si estàs amb algú que sigui del: que  
**without understanding anything (.) xx if you are with someone who is**  
**from: who**
- 14 sigui proper a tu xx  
**is close to you xx**

Prior to this excerpt, a general discussion on inclusion was taking place which was developing into the idea that all children should be put in the same classroom and not be separated for languages reasons. In lines 1–2, Rachid takes the turn to present his view on that. He questions that idea of inclusion for newcomers' (lines 4–6), even if not separating is considered 'inclusion' (line 6). For him, what matters is taking into account the barriers the students might have and whether they learn or do not learn (line 6 and 8). Rachid, by leaning on his own experience, in the following lines, re-evaluated the function of the reception classroom (which separates newly arrived migrant students for part of the school day) which provides newcomers with resources to participate in the classroom with their peers.

In both excerpts 4 and 5, Rachid positions himself as a student who lived the experience of moving from one country to another and being in a school where he did not share the languages spoken. He is also recognised as different by his peers and they value the fact that he knows different languages and has strengths for facing a multilingual classroom situation.

Differently from Rachid, Mariya, a student who also arrived in Catalonia at an early age from Ukraine, did not position herself as different nor as a person who knows languages other than those studied at school. Nevertheless, Mariya is very critical of how newcomers are welcomed at school. She does not position herself overtly as somebody who lived the immigration experience as Rachid did, but she has a clear idea of how newcomers are treated, as she explains in excerpt 6. After one of the researchers asks how they could promote linguistically inclusive education, she responds.

### **Excerpt 6**

*Participants: RES1 (Researcher1), MARI (Mariya)*

- 01 MARI veure altres llocs (.) on estan fent una inclusió (.) com s'està  
**observe other places (.) where they are doing inclusion (.) how they**  
**are**
- 02 portant a terme  
**doing it**

03 RES1 veure un exemple no/  
**see an example right/**

04 MARI sí veure un exemple real perquè en moltes escoles que hem: bueno  
**yes see a real example because in many school that we have: well**

05 que almenys jo he estat (.) lo que no he vist cap d'inclusió (.)  
**where at least i have been (.) i haven't seen any inclusion (.) i mean**

06 vull dir sí que he vist més inclusió amb nens amb: alguna dificultat  
**i have seen more inclusion with children with: some difficulty**

07 o discapacitat  
**or disability**

08 RES1 ja  
**right**

09 MARI però no tant amb nens de fora (1) que els nens de fora sempre el que  
**but not so much with foreign children (1) with foreign children what i have**

10 he vist és és que els hi donin una feineta o els treuen de l'aula en  
**always seen is is that they give them a small task and they take them out of the class**

11 moments i ja està (.) vull dir després segueixen però no he vist com  
**sometimes and that is all (.) i mean after that they continue but i haven't seen it as**

12 una inclusió bona no/ vull dir tsk. com jo me la imagino (.) que és  
**a good inclusion right/ i mean tsk. as i imagine it (.) that is**

13 com integrar i dir: bueno parlar més del país d'origen que tots els  
**like integrating and saying: well talking more about the country of origin that all**

14 nens sàpiguen d'on és i també entenguin o almenys que aprenguin  
**children know where they are from and also understand or at least that they learn**

15 potser quatre paraules del nen que no pas el nen al principi  
**maybe four words from the child instead of the child having**

16 aprengui tot el llenguatge per poder-se comunicar amb els altres  
**to learn at the beginning all the language in order to be able to communicate with others**

In excerpt 6 Mariya insists on the idea of inclusion. She believes that there is no inclusion for pupils who arrived from other countries who do not speak the host languages. Mariya makes a criticism of the school and teachers because she believes that giving students small activities ('feineta', line 10) to do is not including them in the classroom. As Rachid did, she values the reception classroom (lines 10–11), but she highlights that inclusion also implies that teachers and non-migrant students know something about the newcomers' language and culture. From her point of view, there should be some effort put in from other students during the initial stages, which should be promoted by the teacher (lines 14–16).

## Discussion

The data reveal that when the pre-service teacher group is homogeneous in terms of origin, ideologies about languages emerge and the discussion revolves around the idea that certain linguistic ideologies about Catalan and Spanish lead the teacher to use one language rather than another. They link these

ideologies with their emotional sphere –they believe they cannot separate their ideologies and feelings about languages as a person from their teaching. According to Arocena Egaña et al. (2015), Basturkmen (2012) and Borg (2006), the role of social, cultural and historical context has in this case an important role on the development of pre-service teachers' beliefs. Differently from what emerges in Arocena Egaña et al. (2015), pre-service teachers do not discuss contexts that can facilitate or not the learning of the minority language. In our data, the discussion focuses on the impact of ideologies on teaching practice, which is considered negative. Pre-service teachers contrast this idea with the idea that linguistic diversity has to be recognised at a political level because there is a risk that weaker languages (Spanish and Catalan) will be subordinated to others with stronger economic power (English). In the Catalan context, the idea that English is important for life and future is a widespread belief that also pervades the educational field (Flors, 2013).

When the group is mixed in terms of trajectories and life experiences –pre-service teachers born in Catalonia and migrant origin pre-service teachers– the discourse moves away from the discussion between which of the two official languages (Catalan or Spanish) to use and the ideological burden that may have and focuses on the assessment of linguistic repertoires, the needs that newcomer students may have and the support that may be available in schools. As in previous studies (De Angelis, 2011; Griva & Chostelidou, 2012; Otwinowska, 2014), pre-service teachers value multilingualism very positively, they see it as a way to meet and better understand other people and cultures, but they declare that they do not feel prepared by ITE to teach in linguistically and culturally heterogeneous classrooms. Migrant origin pre-service teachers value the knowledge that comes from the migration experience and the linguistic knowledge they have inherited from their families and perceive themselves as linguistically sensitive teachers. Migrant origin pre-service teachers do not feel more prepared by the university than non-migrant pre-service teachers, but they seem aware of what they have learned as young students when they arrived in Catalonia and they feel that they can be more empathic because they experienced what newcomers are living. These previous learning experiences have an impact on



teachers' beliefs (Borg, 2006) and allow them to evaluate practices in schools and describe actions that could be taken into consideration.

Migrant origin pre-service teachers value the linguistic support they received when they arrived very positively and discuss and doubt the idea that putting newcomers in the mainstream classroom is an inclusive way of educating. They position themselves as linguistically aware teachers who can understand students' struggles with languages, help students to take advantage of their previous learning experiences and the knowledge of languages they already possess and –as in Otwinowska (2014)– be a link between the learner and the language taught.

### **Conclusions**

This study reveals that language ideologies and social, cultural and historical context, have a powerful influence on pre-service teachers' beliefs about teaching in multilingual settings. The results show that feelings and emotions have an important role and are present throughout the pre-service teachers' discourse. When talking about languages and plurilingualism non-migrant origin pre-service teachers focus their discussion on which of the official language must be used at school and the consequences that could have on students, whereas migrant origin pre-service teachers are more interested in finding solutions to a real problem of communication and how teachers could help and include newcomers at school. All pre-service teachers value plurilingualism, but non-migrant students especially do not feel prepared by their ITE training. Migrant origin pre-service teachers feel more confident and prepared to work in heterogeneous classrooms because they think they can compensate for the lack of preparation with their experiences as newcomer learners in the past. ITE institutions should find ways to help migrant and non-migrant origin pre-service teachers discuss and become more aware of the value of their linguistic and cultural repertoires, which might imply taking advantage of migrant origin pre-service teachers' experience, and should give future teachers resources to develop a multilingually sustainable education in their in-service practice. In our understanding this is the first step toward valuing and promoting linguistic and cultural diversity and the capacity to be empathic and reflexive as future teachers.

Despite this, a few limitations are worth noting in this study. First, the small number of pre-service teachers involved may restricted the generalisability of its results. Another limitation is that although the participants have been treated as one group, there may be individual differences that contribute to the development of their beliefs. Future research would ameliorate these limitations so as to offer a richer picture of pre-service teachers' beliefs and ideologies about languages and multilingualism.

## Annex

### Transcription conventions

Participant pseudonym	ABC
Brief pause	(.)
Long pause	(1.2)
Overlapping	[
Prolonged vowel or consonant	: ::
Rising intonation	/
Comments	((laughing))
Incomprehensible	xx
Clicking sound with mouth	tsk.
Translation into English	<b>english</b>

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## **MIGRANTŲ IR VIETINĖS KILMĖS BESIRENGIANČIŲ TAPTI MOKYTOJ AIS ASMENŲ ĮSITIKINIMAI DĖL DAUGIAKALBYSTĖS IR MOKYMO DAUGIAKALBĖSE KLASĖSE: PANAŠUMAI IR SKIRTUMAI**

**Santrauka.** Šiame straipsnyje pateikiami migrantų ir vietinės kilmės besirengiančių tapti mokytojais įsitikinimų dėl daugiakalbystės ir sąryšio tarp jų, kaip studentų lingvistinių paieškų ir to, kaip jie suvokia save kaip būsimus mokytojus, tyrimo rezultatai. Analizuojami beveik septyniasdešimt asmenų, besirengiančių tapti mokytojais, kurie dalyvauja universiteto kursuose, įsitikinimai. Šie įsitikinimai surinkti naudojant individualią refleksijos priemonę, pagrįstą SSGG analize (stipriosios pusės, silpnybės, galimybės, grėsmės) ir vykdant diskusijas grupėje, kurių metu studentai turėjo aptarti savo idėjas ir parengti bendrą dokumentą. Šiame straipsnyje susitelkta į keturių besirengiančių tapti mokytojais asmenų, iš kurių du yra migrantai, o du – ne, diskursą. Rezultatai rodo, kad besirengiančių tapti mokytojais asmenų gyvenimas ir mokymosi patirtis suteikia mokymo procesui skirtingų emocijų ir jausmų, susijusių su kalba ir mokymu daugiakalbėje aplinkoje. Jie taip pat turi įtakos besirengiančių tapti mokytojais asmenų suvokimui apie save kaip būsimą mokytoją. Besiruošiantieji tapti mokytojais asmenys neigiamai vertina universitete gautą pasirengimą ir mini saugumo stoką. Rezultatai rodo, kad migrantų kilmės besiruošiantieji tapti mokytojais asmenys jaučiasi labiau pasirengę mokytį, nes mano, jog jų migracijos patirtis gali padėti suprasti atvykstančius studentus ir būti jiems empatiškiems.

**Pagrindinės sąvokos:** mokytojų įsitikinimai; pradinis mokytojų rengimas; kalbos ideologijos; švietimo ir kalbinės trajektorijos; migrantų kilmės mokytojai.