PORTRAYING CHILEAN EDUCATORS: MOTIVATIONS AND PRACTICES TO ADDRESS EDUCATIONAL INEQUITIES FOR IMMIGRANT STUDENTS IN AN ELEMENTARY SCHOOL IN THE BIO-BIO REGION

by

Ana Isabel Mendoza Mardones

A Dissertation Submitted to the Faculty of the

DEPARTMENT OF EDUCATIONAL POLICY STUDIES & PRACTICE

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

2022

THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by: Ana Isabel Mendoza Mardones, titled: Portraying Chilean Educators: Motivations and Practices to Address Educational Inequities for Immigrant Students in an Elementary School in the Bio-Bio Region.

and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

Melanie Bertrand
Dr. Melanie Bertrand Date: Aug 5, 2022

Mary Carol Combs
Dr. Mary Carol Combs Date: AUG 05, 2022

Dr. Chi Nguyen Date: AUG 05, 2022

Paul A Schutz
Dr. Paul Schutz Date: AUG 05, 2022

Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copies of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

Melanie Bertrand
Dr. Melanie Bertrand Date: Aug 5, 2022
Dissertation Committee Chair
Department of Educational Policy Studies & Practice

Acknowledgements

My first acknowledge is to the life for: my family, friends, the opportunities, people, and moments that have let me know, learn -and I hope-become in a better version each day.

I want to thank my academic advisor, Dr. Melanie Bertrand, a person with invaluable academics and mentoring capacities. Although the complexity of this dissertation. Because of her support and advice, it has been an enjoyable journey the time working together.

I also want to thank Dr. Mary Carol Combs, her courses mixed two great features: engaging students, and the academic knowledge. Also, because in her class, I embraced international migrant students' topic. To Dr. Paul Schutz, his method expertise and wise advice allow me to feel ensure about my research decisions, and each of his indications had a significant impact on my work. And Dr. Chi Nguyen, her class, combines the academic rigor and the practical details for any novel researcher. Each of my committee professors has been a complement in the areas that I needed support. It was my gold team, sincerely, thanks.

I wish to thank my friend and mentor Dr. Gloria Sanzana. It has been a fundamental piece of my professional and personal life. I admire her educational vision and practice, also her life philosophy. The same gratitude and admiration I have for my close friends; Angy, Jhony, Pam, Jeanne, and Kary. I do not have enough words for our friendship. Special thanks for two educators and friends that I have known during my time living in The United States; Manuel and Colleen both inspired me because the dedication and impact helping others, and their love for education.

Of course, thanks to Fulbright/ANID [National Research and Development Agency] institutions supporting my doctoral studies by Doctoral Fellowship program: Grant Folio 56150009, and thanks to each participant in this study for their time and sincerity.

Dedication

To my parents and siblings, especially in memory of Boris my brother, the person who life motor was service others. Who motivated my academic pathway and taught me to see the world with humility, courage, and love.

To Víctor, my accomplice in this carrousel called live, and the two miracles accompanying our journey: Josefa and Isabella,

you are the best and most on the world. Bright!

For each educator who marked my life and the future educators practicing the hard and best profession in this life.

Table of Contents

List of Tables

List of Figures

Abstract

In the last decade, Chile has abruptly multiplied the number of international migrant families living in the country. This new reality has affected Chilean society, principally public schools where Chilean teachers have not been prepared to work in an intercultural context. It has developed two types of literature in the area: one, remarking the challenges for elementary teachers working with immigrant students and the situations of racism and classism in the classrooms. While other literature stating the practices of excellence developed for teachers to create trusting relationship with their international migrant students.

This research aims to gain a better understanding of teachers' reasons and practices readdressing inequities for immigrant students. A derived goal is starting the discussion about classism and racism in Chile. A hybrid qualitative method of case study and grounded theory let the description of Chilean elementary teachers' motivations, practices, and representations working with international migrant students.

The finding for Chilean teacher reasons, shows the empathy about context life of their immigrant students, and the *vocación* for teaching. In addition, teachers claim for the development of welcoming protocol and a major government-school support in their new multicultural classrooms. They focus their practices on the academic area and some of them are beyond the school, visiting students and families. The good, intended practices have a superficial approach far of a critical praxis. Teachers' representations present the complexity of racism in Chile, with teachers aware about the reality and the other extreme denying its existence. Finally, are presented the unique characteristics of this group of elementary teachers. Chilean elementary teachers' actualization of critical theories and a deep reflection about significant practices looking for social justice are necessary.

CHAPTER 1

Introduction

In the last ten years, Chile has increased international migrant groups entering the country. Mainly, these groups come from Peru, Colombia, Venezuela, Bolivia, and Haiti (Instituto Nacional De Estadísticas, 2021). There are two principal reasons these groups migrate: economic and political instability and violence crises lived in their countries. Chilean demographic statistics confirm the rise in the number of migrants in the country. In 2010, the number of immigrants in Chile was 375,388 and represented 2.9% of the total population. In 2019, the number of international migrants was 1,492,522 (Instituto Nacional De Estadísticas, 2021) and represented 7.8% of Chile's total population (Servicio Jesuita a Migrantes, 2021).

This abrupt immigrant increase has affected the schools because the children are immediately eligible for school admission in Chile (Mondaca et al., 2018). They are creating an intercultural challenge for the government, society, and the educational system. The main problem exists with the teachers who were not prepared in their formation to work with international migrant students (Joiko & Vásquez, 2016; Sanhueza et al., 2014). Chilean teachers see both benefits and drawbacks about migrant students; they recognize the enriching contribution to school diversity. However, they consider immigrant students' insertion as a problem, and Chilean teachers' deficit ideology prevails when categorizing the new migrant students in the school (Sanhueza et al., 2014).

Chile is one of the highest socially segregated countries globally (Bellei, 2013; Sanhueza et al., 2014). The segregation is reflected in the schools. The changes in education implemented during Pinochet's dictatorship (1973-1990) could be considered the beginning of this highly segregated system. In 1981, a new educational reform was implemented. This reform was a shift

to a market-oriented educational system. Bellei et al. (2018) stated that the change "encompasses family school choice, school competition for family preferences, and the relevant autonomy of schools to differentiate themselves to compete" (p.1). With this change, market education was considered an intangible product; the students and families became the consumers. There was a turning point in 1981: the voucher system creation for elementary and high schools. This change represented a single state funding system for schools "irrespective of their zone of residence; families could freely choose the school for their children since the voucher is the same for public and private schools" (Bellei et al., 2018, p. 1). All schools in the country must compete among themselves to enroll a higher number of students to obtain significant revenue generation. Also, in 1988, a school ranking was created based on a standardized academic achievement test called SIMCE[1]; it serves as a quality school indicator. The schools' outcomes and rankings continuously spread across the national and local media, social media, and television. The results show students' performances in schools; the most successful students attend schools with the highest tuition, and the lowest scores are from public and lower-class schools.

Another critical change that increased school segregation was decentralizing education from a central minister to the local municipalities. From 1981, the regional cities competed with the private sector on a neoliberal path. It increased subsidies for private school investments called sostenedores [holders]. The education minister became a neutral entity between private and public schools, and it was created a self-regulated market (Bellei & Vanni, 2015). The market policies promote the privatization of Chilean education, including higher education.

[1] Educational quality measurement system [Sistema de medición de la calidad de la educación-SIMCE] for fourth, eighth, and tenth grade. This standardized test had several applications before the implementation.

When the policies were implemented, approximately 15% of Chilean students attended a private school; by 1980, the proportion was doubled. By 2017, 60% of Chilean students attended private institutions (Bellei et al., 2018). This data confirms the government's policies supporting the privatization of Chilean education. Furthermore, the Chilean market-based educational system produced a process of social segregation in three groups: The White, elite students in the best and more expensive schools in the country (Bellei et al., 2018); the upper-middle, middle, and low-middle students enrolled in the subsidized and co-payment schools (García-Huidobro & Bellei, 2003); and lower-class workers, natives, and migrant students enrolled in subsidized or public schools, mostly with low performances in standardized tests and negative reputation.

For students in subsidized and public schools, the country's social inequities are more visible. Students and their families are dealing with health, housing, transportation, and feeding issues. International migrant students and families deal with significant inequities and oppressions of all social areas, especially the undocumented immigrants. They are working in the jobs whose Chilean citizens have rejected; they are working more hours for less earning, and they pay the double renting with any commodities (Fundación Superación de la Pobreza, 2016). In Freire's (2008) words, they are culturally silenced and dominated because of their race, racial identity, and geographical origin.

Who is an International Migrant in Chile?

The term *immigrant*[2] is a controversial term that refers to people's displacement or in movement. Two approaches are linked to this concept: one residuals approach "excludes from the term migrant those who flee wars or persecution while an inclusive approach "considers the

[2] Currently, on the international law level, there is not a universally accepted definition for "immigrant".

term migrant as an umbrella term covering all forms of movements" (International Organization for Migration, 2019, p. 132). Nowadays, institutions like the OIM have agreed in the inclusive approach for the term *international migrant*:

> Any person outside a State of which he or she is a citizen or national, or, in the case of a stateless person, his or her State of birth or habitual residence. The term includes migrants who intend to move permanently or temporarily and those who move in a regular or documented manner as well as migrants in irregular situations. (p. 124)
>
> This concept covers several aspects of change and a person's mobility from the birthplace, nation, or where the person is a citizen, time of permanence, and the document situation.

Although the OIM term is fairly complete, it does not involve the complexity intersections to understand today's migration movements and what must be considered in the research scopes and government policies. Trying to cover the interaction among intersections Vertovec (2007) developed the term *super-diversity* for the city of London where people from 179 countries lived in 2007. In Chile, the capital city Santiago had people from different 67 countries in 2017 (Instituto Nacional De Estadísticas, 2017). This number is substantively lower than London; however, the super-diversity Vertovec's concept noted how the diversity is more than an ethnic difference. There are several variables like the migrant status, the market integration, language codes, the daily communication, genre, multicultural, inequities, and segregation, among others. This research covers a few of these points in Chile, especially the complexity of segregation and inequities because class and race in the school and how teachers act addressing this gap for

immigrant students.[3]

Chile is a country mixed with native people and Spanish immigrants. Before the arrival of the conquest in Chile in 14,500 BC, there were more than a million people (Bengoa, 2011) in native groups called *pueblos* [people of town]*:* Mapuche, Aymara, Rapa Nui, Atacameños, Quechua, Colla, Chango, Diaguita, Kawésqar, and Yagan (Molina, 2012). These groups were divided according to the sector where people lived: Picunches (people from the north), Mapuches (people from the land), and Huilliches (people from the south).

The Spaniard, Diego de Almagro, attempted to conquer Chile in 1536. He went looking for gold and fame, but there was no mineral wealth in Chile. Instead, many brave native people defended their land. This situation made Almagro return to his starting place: Peru (Avila, 1980). The second and decisive Spanish settlement, led by Pedro de Valdivia, also came from Peru. He went to the Americas from a small village in the Spanish region of Extremadura. In Peru, under Francisco Pizarro's order, he reached an upper social position. In search of fame and fortune, he left Cuzco in January 1540 to conquer Chile. A year after his departure, on February 12, 1541, Valdivia and his host reached the valley of the Mapocho River, where he founded the first city of these new lands, Santiago del Nuevo Extremo. From the foundation of Santiago in 1590 to 1594, the native population was reduced to less than 200,000 due to the spirit of the native people who never gave up their lands fight; the history of wars and battles, especially with Mapuche people, was interminable. It only ended one century later, in 1641, when an agreement was signed between the natives and Spain. The King of Spain recognized the borders and respected the

[3] Although super-diversity is a complete term, because of the traditional use of the concepts immigrants and international immigrant are used in this work.

independent life of the Indigenous society (Avila, 1980).

The Chilean War of Independence had three marked stages. The first, between 1810-1814 called Patria Vieja [Old Country], was characterized by the spread of national patriotism, internal fights between José Miguel Carrera and Bernardo O'Higgins, and the war organization. The second stage, The Reconquest (1814-1817), occurred after losing the army in El desastre de Rancagua [the Rancagua disaster]. During this period, it reestablished the Hispanic order with its institutions to restore the authority of King Fernando VII after the fall of Napoleon. The third stage (1817-1823), known as Patria Nueva [New Country], began with the crossing of the Liberation Army through the Andes and the triumph of the emancipating side in La Batalla de Chacabuco [the Battle of Chacabuco]; it ended with the decisive patriot victory in the Batalla de Maipú [Battle of Maipu] on February 12, 1818. The independence document was signed, and Bernardo O'Higgins was elected Supreme Director (Biblioteca Nacional de Chile, 2018).

After independence, there was a mass migration from Europe to Chile; the idea was to install settlements in southern Chile. The race consideration of that time influenced it for the European settlement in Chile like a process as consequences of racial subordination and the interaction of different generations in conceptualized spaces of civilization (Moreno & Caniupán, 2019). Germans, British, Italians, Dutch, Croats, Swiss, and French were selected as helpers for Chile in productivity, religion, and principally, to civilize the Indigenous Chilean population. Pedro Godoy, a Chilean colonel, noted the following:

> "Tendamos ahora la vista a los colonos o inmigrantes europeos, que pudieran venir a establecerse en las nuevas fundaciones. Si debemos respeto i consideracion a los salvajes, ¿con cuánta más razon la deberemos a los que nos traen el comercio, las artes i la civilización. Yes, we owe respect and consideration to savages. How much more reason

> should we owe it to those who bring us commerce, the arts, and civilization?]. (Godoi 1861, as cited in Moreno & Caniupán, 2019, p.226)

During Araucanía´s pacification between 1881 and 1927, Mapuche's economic well-being was eliminated. There was a process of expropriation of native lands subject to reductions and extermination (Bengoa, 2011). They displayed an ethnic-racial eraser based on civilization, race, land, and economy over the native groups. The process continued until the 1970s during Pinochet's dictatorship, where migration was regulated through a nationalist vision. The supreme decree of 1975 eliminated the rights of European settlers indefinitely and eliminated for them the advantage of state health, education, jobs, and housing benefits. Although this decree looked like a nationalist protection law, the racism mixed with dictatorship avarice was expressed, usurping and selling Indigenous land to two prominent European families, mainly the *Angelini and Matte* families (Parra, 2018). Other European families benefited from the dictatorship; they strengthened their fortunes during that time, placing them at the top of Chilean social class, and they are still sustained for the economic power.

Chile is a country that allowed the erasure of native people because of national and international landowners' ambitions for land. However, natives have maintained their traditions, and they have continued fighting for their rights over the years fighting for their rights. This fighting has not been in vain. Recently, one historic milestone was marked by a total 11% of native people who were represented at the *Chilean constitutional Convention,* an organization in charge of drafting a new political constitution[4]. Moreover, the first president of the convention[5]

[4] Chilean currently constitution was created during dictatorship.

[5] The Chilean constitutional convention, in its principles, indicated the change of President each 6 months.

was Elisa Loncón, a Mapuche professor, linguist, and activist. This is a hope of transforming the country and making it multinational and intercultural (Cornejo, 2021).

Chilean society has not addressed discrimination and segregation because of the intersectionality of classism and racism. Decades ago, classism was accepted as reality for the Chilean people. Now, it is challenged because Chilean people realized the gap between upper and lower classes is abysmal: 20% of the elite have 72% of the country's total wealth (Martínez & Uribe, 2017). Most of the population thinks racism is a Black-White problem for the countries where African/African American people live, specifically, The United States or Europe. The homogenization and status quo in Chile have been convenient for an elite group. European families have had an advantage over the other citizens of the country for centuries. On the opposite side are the dispossessed, the workers, the natives, and the marginalized. In Chilean society, the idea of class expressed by Shapiro applies: "inheritance is more important in determining life chances than college degrees, number of children in the family, marital status, full-time employment, or household composition" (as cited in Lipsitz, 2011, p.4).

The lower-income class in Chile has few social movement possibilities because inheritance and education are decisive factors in producing the segregate society model, perpetuating and legitimating the inequalities (Vásquez et al., 2015). Most of the international migrants in Chile are part of the lower-income class, and their educational possibilities are limited to Chilean public schools, having fewer social possibilities still. Another factor showing the complicated reality for an international migrant in Chile is the new *Chilean Migration Law* (2021), which has like second foundation "Modern legislation must balance the legitimate right of the State and its citizens to regulate how foreigners enter and remain in the country" (p.1). The law refers to the immigrants like

foreigners, not connected with the country. This consideration is important in a segregated country like Chile for immigrant persons arriving to the country. If the immigrant has upper-class markers like higher education, legal documentation, or if the immigrant has economic profit, or has an European or North-American last name and physical appearance, he or she probably will be accepted and welcomed into Chilean society. However, the migrant diaspora arriving in Chile due to their countries' poverty or with a brown or dark skin will become second-class citizens. One example of this situation has been the protest in the north and the capital of Chile, Santiago during 2021. Immigrants have suffered verbal and physical violence from Chilean people, including the burning of their clothes and scarce belongings in public spaces (Paúl, 2021). These negative situations are happening especially to undocumented immigrants who are seen like *illegal aliens*, subjects to economic credits but without citizen rights. In Chilean society, they are at the bottom of the social class, relegated to working in unwanted jobs for Chileans and earning lower salaries and working for longer hours. They currently make 17% less salary than the locals, paying overly high rent for crowded spaces[6] (Aninat & Vergara, 2019).

Immigrant Representations in Media and Social Media

International migrant people are portrayed differently in the media, including social media than White people of European/North American descent, the ideal prototype in Chile. This phenomenon is influenced by the country's history of White colonization and classism. *El Observatorio de Desigualdades* [The Observatory of Inequalities] presented a study focused on

[6]The housing aspect is not totally negative for international migrants in Chile. Changes in some housing laws allow for documented migrant to apply for a government subsided or free house.

Chilean news during 2018. The study looked to identify and analyze the social representation of international immigrants in the media in Chile. One result was the immigrant social categorization connecting the last name with the nationality. Immigrants had social representations in four complex topics for Chilean society.

1. Crime: The association it made with Dominican nationality; it has the most named with 61.5% mentions.

2. Public Health: The event that had the most significant impact during the study period was the measles outbreak. The news about the measles outbreak was 100% associated with Venezuelan nationality.

3. Expulsion and deportation: Out of the 11 references to nationality addressed by the press, nine were associated with Colombian nationality.

4. Vulnerability: This refers to Haitian immigration with 67.2% of the mentions, far exceeding Venezuelan nationality, which is the second most reported on this subject, with 14.1% (Sabatini & Díaz, 2020).

How media and social media present news linked with international migrant people helps support and create prejudices through generalized stereotypes. Then, when a Chileans see an immigrant, they are not paying attention to abilities, values, or education. They are reacting to their prejudices created with the help of context, media, and social media. In the Haitian vulnerability, for example, they present Haitian people as service people. In Chilean society, this representation translated Haitians as service people and engendered negative practices such as offering them vulnerable jobs, low earnings, and at-risk living conditions. Another relevant promotion of prejudices happens in social media applications like Twitter. The report, *Barometer of the Perception of Migration 2018-2020: Activity in Social Networks and its Context*,

highlighted Chilean discriminatory tweets related to new events about international migrants. The report mentioned that classist discrimination is the primary type of tweets followed by racial discrimination tweets. There is a fixation on the Haitian community (Gálvez et al., 2020), confirming how the Chilean masses discriminates against the most vulnerable immigrant group.

Main Reasons to Migrate

Peru was the country that started the migration phenomenon south to south, following for Bolivians. The main reasons were economic and cultural. Ríos and Ruedas (2005) studied the top factors of Peruvian migration. They presented the main reason: the financial benefits that Peruvians could get in Chile. Other reasons for migration were the cultural proximity, the common language, and the migrant agreement of freedom and mobility between Chile and Peru. Bolivians mentioned similar reasons as Peruvians: financial, proximity, language, and communication between countries (Joiko & Vásquez, 2016). Notably, the Peruvian population settlement in Chile has a solid network, promoting and supporting the newly arriving groups. The authors emphasized the perpetuation of the Peruvian migrant movement because of the support network.

The primary reason mentioned for Colombians, like Peruvians and Bolivians, is stability, both economic and social. Furthermore, the possibility of improving economic conditions it is discussed in Rincon's (2019) dissertation, who added reasons such as the employability rate in Chile for Colombians, the labor market's inclusion, purchasing power, the low inflation rate, the money exchange, the social programs helping immigrants, and the security conditions.

Colombians are escaping from violence in vulnerable communities, searching for jobs, and looking for better educational alternatives. Although the Colombian immigrants´ academic levels are higher than other migrants, most international academic titles have no validity in Chile.

Haitians and Venezuelans are migrating in high numbers because of country crises. Haiti has been a country in an ongoing crisis; extreme situations have stunted Haiti's political, economic, and social development. Haiti's "racism component, freedom negation, and exploitation conditions"(Rojas Pedemonte et al., 2015, p. 3) are part of its macro nation problems. Other data detail the complexity for Haitian life: 71% of Haitians live with two dollars or fewer per day, the mortality score is 8.54%, and education illiteracy is a national problem. The United Nations Development Program (2018) pointed to 80% of adults and 50% of Haitians aged 15 and under are illiterate. The public schools are closed and opened depending on the ongoing national crisis, and 90% of private schools have expensive fees that are impossible to pay by the impoverished. These few examples help illustrate why immigrants are traveling far away to a country with deep differences in culture and language.

Venezuelans are the most recent group to increase migration to Chile. In fact, in three years, Venezuelan immigrants have surpassed all the other migrant rates. Currently, Venezuelans represent the higher number of migrants in Chile, increasing from 7,400 persons in 2010 to 500,000 documented persons in 2021 (INE, 2021). Varied factors explain one of the strongest crises in South America. Venezuela has experienced political, economic, and social turmoil that started with President Hugo Chavez and has continued during Nicolas Maduro's presidency. Some critical underlying factors are hyperinflation, scarcity of essential resources, increased poverty, and the rebirth of eradicated sickness, violence, and mortality (Mercado, 2019). Beyond that, the government's number of illegal executions and homicides has only contributed to increasing the country's human rights problems.

Theoretical Framework

This theoretical framework will help frame teachers' motivations in their practices, addressing inequities with immigrant students. Using Freire's theory, principally critical consciousness or *concientização,* I will investigate and explain the critical view of the social, educational, and political reality of these teachers. *Praxis*, which will be how the teacher practices this critical view with their students, and *problem-posing,* also could be present in the classroom, as a way to help to question and understanding students' reality. Second, *culturally relevant pedagogy* and its tenets will help to frame teacher practices. Ladson-Billings' (2009) work is the theory with major empirical examples of working with students in the classroom. Cultural relevant pedagogy values the strengths of each culture, adding and using them in the classroom, which helps the marginalized students become successful in school. Finally, *culturally sustainable pedagogy* (Alim et al., 2020), which is presented as the natural evolution of culturally relevant pedagogy. It will aid in framing the understanding of how these teachers are addressing inequities through their practices.

This theoretical framework will help to explain Chilean teachers' reasons and practices addressing inequities with their students, particularly immigrant students. Freire's critical pedagogy can shape the teachers' reasons which are translated into practices. Culturally relevant pedagogy and culturally sustainable teaching will be the framework for teacher practices with immigrant students.

The three theories in this research, were selected in a lineal time from the creation of one theory to the evolution in a new. These theories were collected because of the relationship among them and with the literature in the area, which indicated that teachers' practices in the classroom supporting migrant students are motivated, principally, for the critical awareness of teachers.

This theme is developed in the critical theory of Paulo Freire (2018). Which interact with the practices in the classroom of culturally responsible teaching how showed Ladson-Billings (2009), in addition Ladson-Billing complemented the way to work with the student in the intersection of three areas: critically pedagogy, culturally value, and successful for the student. The last theory selected, is following the evolution of the theory in a scopu beyond the strengthness. Culturally sustainable theory rescues the best of both critical pedagogies, adding, the sustainable concept for all the communities with a mayor emphasis in the structural society problem and the look for an open discussion and work with all the minorities groups.

Critical Pedagogy of Paulo Freire

With his book *Pedagogy of the Oppressed* in 1968, Paulo Freire started a new philosophical view of education called critical pedagogy theory. He proposed a type of critical education for freedom to provoke both teachers' and students' conscientization, questioning the social realities that stand for the dominant power, like the patterns of inequality maintained for the status quo. Giroux (2010) added to critical pedagogy, explaining that "attempts to understand how power works through the production, distribution, and consumption of knowledge within particular institutional contexts and seeks to constitute students as informed subjects and social agents" (p. 717).

Paulo Freire had deep connections with Chile. He lived in the country but was exiled for five years, from 1964 to 1969. He influenced seriously the education in Chile in four areas: adult literacy, teachers' preparation and former teachers' professional development, humanist pedagogy in catholic schools, and population education. Especially for Chilean teacher preparation and former teachers' professional development, the transformational education of

Freire was an obligatory read. Years after, an important number of the teachers prepared with Freire's vision were part of the popular education movement during Allende's government (Araya-Crisóstomo & Malachias, 2021). This movement, like other critical movements, was canceled or silenced during the Pinochet's dictatorship, and his work was erased from the teachers' preparation syllabus. With the return to the democracy in 1990, many Chilean universities have retaken the critical Freire's social and critical vision, including his work in the formation of teacher. Kohan (2019) noted in America it is more important than at any other time to read and think about the ideas and life of Paulo Freire and be inspired by them because of other countries' situations. For example, in Chile's case, because the segregation and the social unrest with different outbreaks protest; in the United States living post Trump era; in Brazil with Bolsonaro's economical, healthy, and environmental crisis, like other countries. The critical conscientization is necessary to work and develop for and with the marginalized students and families.

Freire's *Pedagogy of the Oppressed* presented three phases on the process of conscientization. He explains that the conscientization it is not a straightforward process. A person could follow this path, combine them, or jump about them. It depends on the individual oppression level and the living context. The first is a magical phase: the oppressed find themselves in a situation of powerlessness because they do not know and do not control. They do nothing to solve the problems; they are resigning to the fate or the exterior changes.

The second is a naïve phase: the oppressed may recognize the problems, but only how they affect them in individual terms. They can only understand lightly the causes, not the complexity of the oppressor and the oppressive system. They copy the oppressor's actions and attitudes.

In the critical phase, it reaches the most complete understanding of the entire oppressive structure. The person can clearly see the problems in terms of their community, understanding how the oppressed endure the oppressive system. Next, actions will be based on collaboration and collective transformational effort in the community, developing personal and cultural identity. Teachers in this phase, in their work, need to review, reflect, and joined the three processes entangled among them, starting with,

- *Critical consciousness, concientização,* critical consciousness requires a permanent dialogue between objectivity and subjectivity, critique, and auto-critique, to discover the imposed ideology and adhered ideology. For Freire (2018), conscientization empowers oppressed groups as active subjects in their historical transformation process. The context of our work, like teachers, and the relationship between knowledge and praxis is inseparable. Conscientization begins the process of freedom, recognizing the oppression and the oppressor in their/our consciousness. With a significant emphasis on the political aspect of education, Freire's theory insisted on the dialogue between the actors: in the school, between teachers and students, but also between theory and praxis; he noted how the debate between practice and approach must be fully lived in the theoretical contexts of formation (education).

- *Praxis* is the dialogue between conscientization and action to turn into praxis. In the first step of conscientization, the "oppressed unveil the world of oppression and commit themselves to its transformation" (Freire, 2018, p.35). But praxis is not only doing actions, it is a committee with the world transformation for and with the oppressed. It is a continuous process of permanent liberation for the people. Transformative teachers need combine the critical language with the possibility, convinced that they can make changes (Giroux, 2010). The praxis reflects the position on the world, not only as a transformation, but also to humanize the world. The

teacher's role in hegemonic issues directly affects the student. The conscientization about equity problems becomes praxis in the classroom.

- *Problem-Posing,* Freire's presented problem-posing as a political practice, which is opposite to the vertical authoritarian pattern's characteristics in banking education. In problem-posing practice, the role of the teacher is a role of learner with their students; they have a committed together in the process to grow. Freire (2018) explains, "Problem-posing education involves a constant unveiling of reality... strives for the emergence of consciousness and critical intervention in reality" (p. 81). Focusing on the oppressed groups, which are minorities, the problematization about conditions of oppression, political issues, ethics matters, and the critical revision of history are few examples of the possibilities of problem-posing. The role of education is not only pedagogical; it is political and ethical.

Like any theory, critical pedagogy is not exempt from criticism. Some authors emphasize the lack of attention to the student's development of academic skills (Delpit, 2018). Culturally Relevant Pedagogy Theory covers this gap and is more focused on the relationships in the classroom and the importance of culture and successful academic skills for the students.

Culturally Relevant Pedagogy

Gloria Ladson-Billings started in 1990 with a new pedagogical view, challenging the deficit theory linked with African American students. She focused on the successful learning of these students and what their teachers did in the classroom to engage the students' learning and personal relationships, having excellent academic outcomes. Five years later, Ladson-Billings (2009) coined the term *Culturally Relevant Pedagogy,* which is noted as "a pedagogy that empowers students, intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (p. 20). The students' cultures are not only a

bridge between their cultures and the dominant culture, but they must also be part of the curriculum at the same time. Teachers who practice CRP have "the ability to link principles of learning with a deep understanding of (and appreciation for) culture" (Ladson-Billings, 2014, p. 77). There are three tenets or pillars of culturally relevant teaching,

- *Students must experience academic success;* the central teacher role is to help in the student's personal and educational development. Culturally relevant teachers maintain high academic expectations, manage the content, have pedagogical competencies, and connect with their learners. They continuously reflect on what they teach and how to teach based on their student's culture and learning characteristics. Ladson-Billings describes this tenet as "what is that kids know and can do because of what happens in classrooms" (as cited in Weschenfelder, 2019, p. 3).

- *Students must develop and or maintain cultural competence,* an ideal of education is helping the students pass from uni-cultural or bi-cultural to multicultural because of the exposition to other cultures in the school. Schools and teachers must not *take away the student culture but* must maintain the lifestyle and add others. Ladson-Billings (2009) explained and presented multiple experiences about how teachers use student culture elements for learning. The students learn, reread, and appreciate their culture -and others–studying the curriculum and the world in the classroom.

- *Students must develop a critical consciousness through which they challenge the*

Status quo of the current social order, this tenet relates to Freire's freedom pedagogy; Ladson-Billings also claims to develop a critical consciousness in teachers, students, and schools. Also, a culturally relevant teacher has a social and political position about what happens in society because it influences what happens in the classroom. Life situations outside of school, in the school, students' experiences, among others, are opportunities for problematization and reflection (Weschenfelder, 2019, p. 3).

Although teachers and academics have worked and used the culturally relevant pedagogy for over 20 years, students of color and other minorities continue being behind. Thus, there is a necessity to work against the oppressed structures for significant equity. Gloria Ladson-Billings recognized the flow of the theories and grew her CRP to another linked with principles in common as critical thinking and the centrality of culture. She also recognized differences like the focus in a sustainable world working in the community with our native groups, ancestors, families, youngers, including love for ourselves and the humankind, named as culturally sustainable pedagogy (Ladson-Billings, 2014).

Culturally Sustainable Pedagogy

> As Alim et al. (2020) explained, culturally sustaining pedagogy is the following:
>
> CSP is fundamentally about sustaining communities and their lifeways and, by doing so, supporting life—the planet, our relationship to the land. This means continuing to center, listen to and follow the lead of Indigenous people in this work. This means re-forging and continuing Black, Latinx and Asian and Pacific Islander connections to land and community well-being—and all of these must be centered beyond state-sanctioned settler capitalism's commodification of and violence upon Indigenous, Black, and migrant

> bodies and communities, who are often forced to labor on or move off the land as well as relate to each other in unsustainable ways. (p. 272)

In her article "Cultural relevant pedagogy 2.0: A.K.A. the Remix," Ladson-Billings presents a theory that further pushes culturally relevant pedagogy. The author invited us to transition to culturally sustainable pedagogy because it has "new and exciting ideas to better meet the needs of students" (Ladson-Billings, 2014, p. 77). Culturally sustainable pedagogy advocates a sense of justice and equity with a focus on all the oppressed or marginalized groups starting with their language and other cultural expressions to be accepted, valued, supported, and increased in the schools: "increasingly multiethnic and multilingual society" (Paris, 2012, p. 94).

Culturally sustainable pedagogy challenges strength-based theories. It remarks on how White supremacy and racism involved all the institutional structures with their ideologies and economic inequities reflected in the school. The call is working for a more multicultural sustainable schooling, which is critical to oppression. The authors emphasized the libertarian, anti-racist, anti-colonial, and anti-cis-hetero patriarchal framework, including all hegemonic -White-gazes. Alim et al. (2020) defined sustainable cultural pedagogy as "a critical framework for centering and sustaining Indigenous, Black, Latinx, Asian and Pacific Islander communities as these memberships intersect with gender and sexuality, dis/ability, class, language, land, and more" (p. 221).

The motto of culturally sustaining pedagogy is "we sustain what we love." There are six principles developed for (Alim et al., 2020) the CSP framework:

- *Decenter the White gaze*, it is the core part of the CSP principles: decenter the White supremacist, settler, capitalist, cis-hetero patriarchal/transmisogynistic/misogynoir, ableist, and other hegemonic institutionalized gazes. Also, it shows the importance of recognizing how marginalized people are systematically oppressed.

- *Recognize culture as complex*, developing, intergenerational, swinging and locally situated. This conception of culture requires a "fluid understanding of the evolving relations between language, culture, race, and ethnicity" (Paris & Alim, 2014, p. 92). It is necessary to discern the characteristics of each group in a determined time and context to understand better the culture and practices of younger people, which are mixed or modified for their life experiences.

- *Engage in loving critique and critical reflexivity in theory and practice*; CSP Invites the teachers to add into the curriculum the valuable elements for the classroom and the community. For teachers, it is not a straightforward approach; it requires constant critical reflection about the sources of knowledge, critical learning with the communities, speak about controversial topics, reflexivity in theory and the practice. Paris and Alim said, "It's about, together, sustaining who youth and communities are and want to be; and it's about doing all of that with respect and love" (Ferlazzo, 2017, para16).

- *Foster, revitalize, and teach toward socially just, pluralistic societies*, one tenet of CSP is the search for a more just community. Alim et al. (2020) states, "We guide learners to think about ways to disrupt, dismantle and displace these oppressive ideologies and systems by imagining, revitalizing and enacting ever-more just and fair ways of being together in the world" (p. 263). CSP advocates working with students on the problematic issues hidden by White

supremacy, such as homophobia, misogyny, racism, discrimination, to generate critical consciousness.

- *Practice a desire-based approach to teaching and learning "*that takes up joy alongside pain and offers a deeper love of ourselves and our young people" (Alim et al., 2020, p. 270).
- *Sustain the lives and "revive" the souls of young people and communities,* the last two principles work together; both refer to considering human integrity, influenced by our past and present, our joys and sufferings. This last tenet, "highlights the need to always consider what is beautiful about us, and mind joy and pleasure as a prerogative alongside our concerns with addressing systemic violence and pain" (Alim et al., 2020, p. 270). Set aside the deficit interpretations about the people and their culture, looking for practices that move to understand young people and us, with approaches that let us love ourselves and each other.

Statement of the Problem

Chile is living with a faster increase of immigrants' groups entering the country. During 2021, in the northern part of the country, immigrants were entering between 500 and 1,500 per day on unauthorized roads (Toledo-Leyva, 2021). The immigration phenomenon has affected all areas, especially education. On one hand, "the formal educational system has not developed institutional mechanisms of sociocultural integration that allow an appropriate insertion to foreign students in Chilean schools" (Mondaca et al., 2018, p.181). On the other hand, Chilean teachers have not been prepared to work in interculturality (Joiko & Vásquez, 2016; Sanhueza et al., 2014). Additionally, teachers have prejudices against immigrants' product of the racism and classism (Sanhueza et al., 2014) common in the country society.

Racism and classism in Chile are problems that start from colonization; Quijano (2011) called the coloniality of power the domination based on physical characteristics, domination

levels, and hierarchies among groups. Race was the differentiation between Spanish conquerors and native conquered. With time, race legitimated the division of labor; one direct consequence of which was racial and social division and identity among Spanish, Natives, Black, Mestizos, and others. In Chile, from colonialism until today, the distribution of power classifies people socially and determines their reciprocal relations.

Peru, Colombia, Venezuela, Bolivia, and Haiti are countries that share at least two negative characteristics: economic instability and social insecurity for their inhabitants. Migrants from these countries are often searching for better education and living conditions. One recurring aspect in the Chilean literature is the availability of job placement for the immigrants; they are a workforce at sites not covered by or less desirable for the Chilean people. It concentrated on the demand for agriculture, commerce, domestic service, construction, and odd jobs (Aninat & Vergara, 2019).

The segregation by social class in Chile is a problem reflected in the schools. In the last decade, educational segregation started from the Pinochet dictatorship and the reform in 1981. It centered this reform on a market-oriented educational system (Bellei et al., 2018). Nowadays, the schools are divided like Chilean society; private schools with excellent outcomes in the national standardized test -SIMCE- for elite students; co-payment and subsidized schools for upper-middle, middle, and lower-middle students; while lower-class, Natives, and migrant students are enrolled in the subsidized or public school with low outcomes and low prestige (Bellei et al., 2018; García-Huidobro & Bellei, 2003). The largest group of immigrants are enrolled in subsidized or public schools, and they are mostly in the social worker-class. Consequently, they will have less social mobility because their last names, networks, and their appearances are racial factors that negatively influence social rise.

Teachers in Chilean public schools play a relevant role in this situation, supporting inequities or challenging them. The literature from countries with experience receiving immigrant students and from novel countries like Chile shows us several teachers'/schools' initiatives to help immigrant students to overcome distinct gaps that difficult their academic and social integration in the school. In this research, the selected Chilean teachers, are teachers with reasons to look for alternatives to help international immigrant students, creating inclusive spaces for them and their families. The aim is a deep understanding of their motivations and practices addressing inequities for immigrant students, portraying their practices with immigrant students of nine Chilean teachers in the Bio-Bio region.

Purpose

This research aims to gain a better understanding about teachers' reasons and practices readdressing inequities with immigrant students. A derived goal is starting the discussion about classism and racism, both, absent topics in Chilean elementary, high schools, and principally in teachers' preparation programs. It exposes a more profound comprehension of why and how Chilean teachers are addressing inequities. Teachers accomplish this through personal practices when there is a scarcity of public policies or school initiatives addressing integration practices for immigrant students in Chilean elementary schools. Also, it will contribute to the research in the area because there are no studies about teachers positive working with international migrant students in elementary classrooms in the Bio-Bio region of Chile. Most researchers have conducted investigations in regions with a significant immigrant concentration along the northern border and Santiago, Chile's capital.

These are the questions guiding this research:

1. What are the reasons for Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?
2. What are Rayenantu Elementary Chilean teachers' perceptions and representations of classism and racism in Chile?
3. Which are the main practices used by these elementary Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?

Chapter Summary

The theoretical framework presented is based on three educational theories: critical pedagogy theory by Paulo Freire, culturally relevant pedagogy by Ladson-Billings, and culturally sustainable pedagogy by Alim and Paris. I selected these theories for this study because they reflect Chilean reality. Starting with critical pedagogy, like a theory that born in South American in response to the necessities of liberty thinking for the people in these countries. culturally responsible pedagogy and culturally sustainable pedagogy, although both theories are born in The United States, they are linked with the practices of critical teachers. CRP is the theory with major empirical work about the practices to address inequities in the classroom.

Finally, CSP is an actualized theory, which could answer better to the super-diversity complexities mentioned by Vertovec (2007). Each of these theories helped me frame Chilean teacher reasons, practices, and representations.

CHAPTER 2

Review of Literature

Overview

In the last decade, there have been several studies on teacher practices with immigrant students; one permanent topic is teacher perspective of diversity in the school as a challenge for the teaching/learning process. From another perspective, there are critical teachers' committees with their transformational role. These teachers have looked for classroom practices that positively influence the integration and success of immigrant students in the school. Some of these practices and theories about how these teachers look for alternatives and put in practice different strategies are discussed, emphasizing trusting relationships as the core of the teacher's classroom work. Finally, Freire's perspective of education as "an act of love" is unfilled since it seems like an eluded topic among teachers and researchers.

Teachers' Perspective of Immigrant Students in the Classroom like a Challenge

The first part of this section presents factors that negatively affect teacher classroom practices, such as the lack of training in multiculturality in teacher preparation, teachers' beliefs, or negative stereotypes about immigrants, including an essential topic: the limited knowledge about other countries and cultures.

Preparation

Decades ago, scholars have had a consensus about the lack of teacher preparation to work with diversity and the necessity to have more multicultural education in education programs (Halpern et al., 2021; Ladson-Billings, 2009; Nieto, 2015). Some institutions preparing future teachers have taken the responsibility to include in their curriculum subject linked with culturally

relevant teaching, social justice, linguistically responsive teaching, and equity pedagogy in the schools. Pre-service English as a Second Language (ESOL] teachers continue communicating "hesitation for teaching immigrant children" (Halpern et al., 2021) because they learn on theory rather than practice. Lack of reflection about society and school issues is frequent in countries like Finland. Illman and Pietilä (2018) study with ESOL teachers reported that 66% did not have any training on multilingual students' background, while a 34% had received some training in their preparation or during the pre-service time. Sometimes, adding critical multiculturality, social justice, or equity literacy courses is not enough; Gorski and Dalton (2020) found a lack of critical reflection in teacher preparation in a curricular revision of multicultural and social justice courses. Some assignments did not encourage teachers to think about their positionality related to power or oppression issues.

In Chile, multiculturalism in education has only been discussed for the last decade. Two approaches in teacher preparation institutions predominate: 1) Preparation for the practice of domination (Freire, 2018) and 2) Disconnection of teacher preparation with reality. In the first case, quality education is reserved for the elite (Bellei et al., 2018). In a critical essay where the author examines and reflects on domination from a perspective of public universities in Chile, María Emilia Tijoux, a Chilean sociologist expert in racism indicated the following:

> The educational system is the main beam, the privileged place that ensures the reproduction of domination; it is in there those social inequalities are generally reproduced between ruling classes and dominated classes, through the exercise of objectively violent teaching -symbolic- because from arbitrary power, (the teacher) imposes cultural arbitrariness. (Zapata Sepulveda et al., 2015, p. 77)

In Chile, the educational system promotes competition and individuality, and universities forming future teachers are not the exception. The teachers are replicating their experienced model of preparation, which maintains the status quo. The disconnected teacher preparation programs turn into a cultural shock when the teachers arrive in the classrooms. Two teachers presented their experience in an interview for the journal *El Definido*; both teachers studied at the Catholic University, a traditional private institution in Chile. In an interview, they commented that they never considered collaborating with immigrant students, and neither shared with immigrant students in their pre-service time. In their words, "En la UC nos education para enseñar a otro tipo de niños, de clase más acomodada" [At UC they educate us to teach other types of children, from a more affluent class] admitted one. "Uno habla de la diversidad en general, pero no sobre la migración" [One talks about diversity in general, but not about migration] commented the colleague (Fajardo, 2018, p. 15). These teachers' comments show the grave lack of preparation in multicultural education in Chile; teachers at a traditional private upper-class university are prepared for homogeneous classrooms. Critical social issues like racism, classism, and immigration are avoided in the Chilean curriculum. María Emilia Tijoux remarked on the necessity to reflect on the immigrant phenomenon at universities and institutions with pedagogy careers. Tijoux also noted that the Chilean government had reacted late in working with diversity (as cited in Fajardo, 2018). The Chilean ministry of education works with two Chilean universities to strengthen a preparation teacher plan for future elementary teachers in "Bilingual Intercultural Pedagogy." Another program promoted by the minister is an interculturality specialization for public school teachers (Ministerio de Educación Chile, 2021, pp. 2–4). Both programs focus on working with Chilean native students and not with international immigrants.

Limited Intercultural Competence

Educational competence is divided into three dimensions: knowledge, abilities, and attitudes. Gosselin and Meixner (2013) applied the same division to analyze the intercultural competence:

> Knowledge refers to being familiar with the characteristics of other cultural groups, such as their productions, value scales, and so on. Abilities and skills allow us to interpret different cultures and to learn how to interact with them. Attitudes will enable us to accept that there are equally valid cultures apart from our own, which means willingness to question our own values, beliefs, and behavior, and accept that they are not the only ones possible or the only ones that are correct. (Batanero et al., 2021, p. 164)

Teachers see the immigrant culture and language as a challenge due to lack of knowledge, inexperience, or inadequate preparation in both areas. There is particular attention to the teacher's skills in managing issues in multicultural classrooms. These studies reflect 'teachers' beliefs about immigrants and how they are reflected in school practices.

Knowledge of Culture and Language

An immigrant student is a person who "speaks a language different from that of the educator and comes from a culture and region of the world about which the educator may have limited knowledge" (Francis et al., 2017, p. 96). It seems evident teachers should have specific knowledge about a country or culture, especially of their students' countries. However, different studies indicate that teachers and pre-service teachers had "reservations about teaching immigrant students because they lacked knowledge concerning their culture, traditions,

challenges, and languages" (Halpern et al., 2021, p. 6). Teachers should have "the capacity to assume the role of cultural intermediary between the country's native culture and the foreign culture and to resolve conflict situations and cultural misunderstandings" (Batanero et al., 2021, p. 164). This role works as an imaginary bridge between the immigrant student country and the newcomer country.

This bridge cannot be built with good intentions; it requires a critical consciousness to translate into a genuine interest in other countries. Verbal and non-verbal language, religiosity, and norms are essential. Francis et al. (2017) indicated the importance of teachers' questions to learn about the immigrant student culture and family. Also, the teacher's interest in investigating the countries represented in their classroom will be a plus in building cultural competence.

Teacher Multicultural Classroom Management

Classroom management is scarcely mentioned as a challenge for teachers in the research scope, but the reality shows a disproportionate number of Latinx and Black students' punishments in the schools (Ladson Billings, 2011; Lewis et al., 2012; Lipsitz, 2011). Additionally, Peguero and Shekarkhar (2011) suggested that Latinx students are more likely to receive school discipline and punishment than Black/African American and White counterparts. Students of diverse cultures have different lenses to interact in places, in this case, the classroom. The ability to create consensus among different perspectives is an ability based on respect for cultural behaviors.

According to Segovia and Rendon (2020), Chilean teachers consider that international migrant students have problem behaviors related to their cultures and territories. Thus, the social representations about behaviors relate to the natal country. Teachers' behavior representation was emphasized in two Chilean studies. Sanhueza et al. (2014) connected Chilean teachers with

a deficit ideology about moral value; they showed that immigrant students with diverse cultural behaviors created classroom interruptions. Another study from the Chilean Ministry of Education warned that 38.3% of Chilean teachers collaborating with immigrant students thought that coexistence in the school could be affected because migrant students have very different manners than Chilean students. Fajardo's (2018) research showed that a 17.2% of Chilean teachers believed that international students reject Chilean norms of conduct (p. 15). The deficit ideology is prevalent in a country uncomfortable with heterogeneity.

Attitude: Influenced by Teacher Racism and Classism

Teachers have social representation or beliefs about the competencies, behaviors, and culture of international migrant students. The problem is when the representations are framed by racism and deficit ideologies. Glock and Böhmer's (2018) study indicated German teachers and pre-service teachers have "negative implicit stereotypes and attitudes toward ethnic minority students compared to ethnic majority students" (p.8). Wenz and Hoenig (2020) distinguish two types of harmful discrimination in German elementary school teachers: 1) *Ethnic discrimination*, as the total causal effect of an ethnic signal sent out by an individual on how another individual treats this individual, 2) *Social class discrimination*, as the natural causal effect of a signal carrying information about social class. Both types of discrimination are present in American schools (Chapman & Hall, 2016; Ladson Billings, 2011; Ladson-Billings, 2009). Diamond and Lewis (2019) affirmed that "race primes certain stereotypes about intelligence and behaviors" (p. 844). When racism and deficit ideologies guide the models and views, the coexistence in the classroom becomes a challenge in any world place.

Racism and Classism in Chilean Schools.

Ethnic and social class discrimination are presented in Chilean schools, too. For instance, the use of apodos o sobrenombres [apodous] is common to identify the people. The apodos denote physical characteristics, origin, place, ethnicity, and social class. Students can be in a classroom or space together but classified by their apodos such as negro-negra (black), gordo-gorda (fat), pobretón-pobretona (poor), siútico-siútica (who try to be like the elite or superior social class), cabeza de clavo (red hair), cara de auto (child using glasses), and largo-larga (tallest). These are only a few apodous. Among these categorizations, the most segregated and devalued groups are natives indio-india (native), lowest social class muerto-muerta de hambre (poorest), and currently immigrant people, with dark brown or black skin color called by their born country name: Peruvian, Haitian, and Colombian. While at the top of recognition were blanquito-blanquita (White diminutives), rusio-rusia (blond hair), and los cuicos (the richest). The apodos are widely accepted and even used by friends, families, and teachers.

The schools, high schools, and universities in Chile are not doing enough to help understanding and discussing the problem. Mazi and Garcia's (2016) book called *Opening the Classroom Doors, Transformation of Teaching Practices* is based on research at a Chilean university with future teacher students and at high schools with former teachers. The authors presented one controversial conclusion: there is brutal segregation in Chile because of skin color. The future teacher and practitioner teachers have more educational expectations about White students than brown or Black students. The study demonstrated that Chilean educated people, people with higher education, including teachers, perceive non-White people as having less capacity, competence, and educational skills. UNESCO (2018) stated that "immigrants tend to be concentrated in specific neighborhoods and in schools with lower academic standards and performance levels, which negatively affects their education achievement" (p. 9). The school

should be the place to receive the immigrant students and families and create a site that helps in the new experiences and adaptation. But in a country with a racist and classist social structure, immigrant students are categorized for their native country. For Tijoux (2013), immigrant students are being evaluated -or devalued? - daily in their behaviors and cultural aspects. Ethnicity and social class are critical negative factors for immigrant students and minorities in their relationship with teachers due to teachers' deficit ideologies and attitudes toward them.

Although the challenges, the other side of the coin are teachers who make difference, as in Ladson-Billings' (2009) words by the *way they teach*. These teacher practices in the classroom can be linked or not with the curriculum; they impact teacher/student/peers' relationships. Some of the practices and why the teachers practice them in classrooms are presented below.

Teachers' Practices of Excellence with International Migrant Students

Ladson-Billings (2009) claims, "Only by recognizing ourselves can we start the social transformation from our classroom to our society" (p. 162). Teachers bring different biases and beliefs in our treatment and communication with students. López (2017) recognized teacher awareness as essential knowledge to practice critical pedagogy. The author described teacher critical awareness:

> Understanding of the historical context of traditionally marginalized students, the discrepancy between what is typically validated as knowledge in classrooms and the challenges to those assumptions, and the ways the curriculum in schools serves to replicate the power structure in society. (p.133)

López argued that teacher's beliefs are represented in teacher behaviors presenting two important terms about teacher awareness one is *cultural knowledge*, which reflects the consideration of knowledge students already possess, and *cultural content integration* which is related with the

provision of culture that is not typically validated in the formal curriculum (p.138). A similar concept was developed by Batanero et al. (2021) called *intercultural awareness* is "related to knowledge of, and the understanding of, similarities and differences between the native culture and that of immigrants" (p. 164). This awareness and culture integration could be considered the starting step in teacher intercultural classroom practices; the next is conscientization, Paulo Freire (2018) defined the term:

> [P]eople develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. A process of cultural action through which women and men wake up to the reality of their sociocultural situation, advance beyond the limitations and alienations to which they are subjected, and affirm themselves as conscious subjects and co-creators of their historical future. (pp. 82–85)

Teachers' praxis cannot exist without a critical world vision translate in action. Teacher work is one of the central ways to create cultural transformation, not just for students, also for all the educational stakeholders.

A critique of Freire's works was made by Chilcoat and Ligon (1994). The authors expressed that Freire's results in Brazil were not so different from the teachers empowering African American students (as cited in Ladson-Billings, 2007). The criticism of Freire's work is unnecessary because he started this new view of pedagogy working with oppressed Latinx people who lived with discriminatory oppression, but the contexts were different. Second, his works were focused on adult illiterate people and then adapted for traditional schools. Finally, the 60s was a decade of critical theories towards education in the world. Detracting from Freire's work is to reject an essential, necessary vision of education from South America. His vision

helped a generation reflect and critique their reality. Beyond it demands teachers' awareness and criticisms about their own beliefs, ideologies, and power position. In 2015, Nieto completed the idea of conscientization of Freire, connecting it with an active call for multicultural education: "it means challenging conventional school policies and practices so that they are more equitable and just; and it means working for changes beyond the four walls of the school" (p.xviii). Teacher consciousness and action about immigration turn into "a series of attitudes that encourage diversity and, in most cases, contribute to fostering an atmosphere that promotes coexistence" (Batanero et al., 2021, p. 178). For this research, teacher *transformational actions* refer to teacher classroom practices of excellence with international migrant students in three areas: 1) Cultural understanding, 2) Language support, and 3) The classroom as a safe space. These practices are the sustenance in creating the most crucial element in teacher-student, student-student, and family-teacher communication: a trusting relationship.

Cultural Understanding and Integration

Ladson-Billings (2007) noted that "culturally relevant teachers use students' culture as a vehicle for learning" (p. 161). Teachers look for cultural understanding about the characteristics of other groups, like their language, values, and group identities. Through conscientization and action, the teacher becomes a bridge between origin culture and the classroom working in both ways. Teacher practices and pedagogical experiences for cultural understanding are diverse and have an exceptional value for immigrant students. They link those practices with the family and the pedagogical experiences to rescue cultural identity and a sense of belonging. Some educators enacted multiculturalism education in their classrooms, considering the immigrant students as valuable information sources. The immigrant students can illustrate their country and culture; this daily practice makes them proud of their roots and heritage. In Spain, in the elementary

school San Eduardo, the teachers did not frame “a specific pedagogical activity.” Intercultural activities and discussions are a central part of daily education. A teacher gave an example about a conversation in class:

> We are going to travel, we are going to see how far it is from where we live to the place where this child was born, where does this child come from, where does the other come from, and they are very interested. (Wassell & Hawrylak, 2021, p 7)

Also, the educators described how the students enjoy informal discussion in the classroom that is “centered on the origins of students or on celebrating their diverse backgrounds. The students are normalized to say, “En Brasil, ¿Qué hay? Lucía tú que eres de Brasil” [In Brazil, what is there? Lucía, you are from Brazil] (Wassell & Hawrylak, 2021, p.8). This type of practice “encourage students” understanding of their own and others’ cultures by including content from students’ homes and communities” (Kumi-Yeboah et al., 2021).

While discrimination issues are avoided by some teachers in the classroom, there are other teachers with a critical view to discuss controversial issues around immigration for create cultural understanding among students. For instance, three social studies teachers in a K-8 school in Houston worked on immigration issues from three scenarios:

- *Using literature*, each week, these teachers dedicate 15 minutes to reading immigration books from Mexico, Pakistan, Muslim, and Mennonites living between Canada and Mexico. The teachers’ idea was to introduce the students to the culture and life experiences of different migrant families. They wanted to present an alternative and accurate vision of migration because the media constantly shows negative social representations. They provided spaces to learn about immigrant life experiences, cultural differences, and issues embedded in immigrants’ stories.

- *Curricular assignments*, in *Interviewing Family Project*, the students created questions and recorded family members' responses. The teachers remarked how some immigrants' stories "highlight the extreme challenges of movement, adjusting to mainstream culture, and developing identities that feel authentic to themselves amidst these tensions...the students learn about own family and other students" (Hung, 2020, p. 286). In the second assignment, called *Self-Portrait*, the students shared with the class where "their characteristics come from. Because the school is remarkably diverse, students have various ethnic and cultural backgrounds, most students know each other's background, and thus acknowledge that their heritage is accepted and valued in the classroom" (Hung, 2020, p. 287).
- *Conflictive Dialogue*, using controversial dialogue with the students about immigration and how is presented in social media. An example for open discussion, it could be ex-President Trump talking about people from "shithole countries" (Watkins & Phillip, 2018, para.1). Hung (2020) noted how teacher decision to discuss about conflict dialogue with students develop "capacities to engage conflictual questions and create space for critical democratic learning" (p. 287).

Research in Latin America about empirical pedagogical practices in the classroom is uncommon. It is, however, possible to find a few studies focused on projects and relationships between school/s and immigrant families. Many publications, particularly in Chile, concentrate on the significant discrimination problems due to class and racism in the school (Sabatine & Díaz, 2020; Tijoux, 2013; Valledor et al., 2020). Still, few studies briefly describe some positive teacher classroom practices. Some Chilean teachers' efforts have been documented in one relevant report headed by the Chilean superintendency of Education titled "Niños y Niñas Migrantes: Trayectoria de Inclusión Educativa en la Región Metropolitana" [Migrant boys and

girls: educational inclusion trajectory in the metropolitan region]. The report displayed how some Chilean teachers have updated curricular content and evaluation criteria in school subjects, considering the different students and different profiles in the classroom. Also, these Chilean teachers have developed pedagogical adaptations promoting acceptance and diversity (Superintendencia, 2016).

Some of the adaptations presented in the Chilean superintendency report (2016) are: Chilean teachers, in language subject, have introduced authors from from Latin and Central American countries. In art, they have created murals and crafts with intercultural vision. In music subject, the teachers used Latin American artists and folklore. For sports activities, they have introduced sports games to stimulate cooperation instead of competition among students. Finally, in history, geography, and social sciences class, Chilean teachers have added information about immigrant students' countries and contexts. There are more possibilities for teachers to create strategies in history, geography, and social sciences. Another practice example is implemented in a public elementary school called "República de Alemania" in theSantiago City. This was a group of teachers searching to integrate the interculturality due to increases in immigrant enrollment. They created a study program of history, geography, and social sciences of South America for 7th grade. The program started in three different schools, but only República de Alemania school continues working with it. From the examples presented, it is possible to find a developing work about the cultural diversity with the international migrant students and Chilean students. In fact, Chilean pedagogical activities are strongly connected with the curriculum. Compliance with curricular coverage is probably the Chilean Ministry of Education's main topic (Ministry of Educación, 2020).

In Chilean literature, it was not described any strategy involving immigrant families in the classroom or activities developing cultural value and belonging sense; standard classroom practices are conversations and comparisons between the country of birth and Chile, without pedagogical or cultural deep intention. There were not examples of activities discussing immigration issues critically either. For this reason, Ladson-Billings' (2009) work with the book *Dream-Keepers* has a practical relevance in showing culturally relevant practices in the classroom, with teachers aware of injustices and willing to work critically with their students. This type of experience can be studied and used in Chilean classrooms because of teachers placing importance in communicating with immigrant students. Teachers have used their knowledge and creativity to support immigrant students, especially in Language subject as is described in the next section.

Development of the Language: Key for Integration

The awareness and the work for cultural understanding and value of the culture in the classroom are initial steps in integrating immigrant students at the school. Gonzales and Padilla (1997) noted the following:

> [W]hen students are valued for what they bring to the classroom and when their native languages and cultures are promoted in schools, then they will feel a greater sense of belonging to the school community, and this augments academic achievement. (As cited in Borjian & Padilla, 2010)

In the same address, Ladson-Billings (2009) and Lucas and Villegas (2010) emphasized the connection between culture, native language, and learning experiences. Vertovec (2007) noted that "school districts, health services and local authorities are among those institutions which

have to meet the challenges of growing linguistic complexity" (p. 1033). However, an important part of these challenges happens in the school; teachers know the importance of language in communication and learning, which can be a barrier for immigrant students or allies. Although Lucas and Villegas (2010) focus on future teachers of ELL, their framework to prepare linguistically responsive teachers must be studied and applied to any professor working with second (sometimes third or more) language learners. The seven principles are summarized below:

1. Sociolinguistic consciousness: Teacher consciousness applies in two areas. First, understanding that language and individual identity are intrinsically connected. Students' languages reflect their cultural values, expectations, and membership, respecting and valuing their out of the school identity in the school. The second, awareness of the sociopolitical dimension, is implied understanding of the entanglement between language and sociopolitical context and the discrimination product of language. An inability to speak English is not a lack of intelligence or ability; it is a competence to develop.

2. Value for linguistic diversity: It is the recognition of home language, respect, and interest in it. Teachers need to eradicate the idea of immigrant students being linguistically deficient. They need to provide an engaging curriculum, and they should avoid the control of student behavior.

3. Inclination to advocate for ELL students: Advocating for ELL students means teachers supporting tutoring activities and encouraging colleagues to assist to professional development to support second language learners. For example, teachers could advocate for equity efforts to ensure that language issues are not minimized or ignored in the school.

4. Learning about ELL students' language backgrounds, experiences, and proficiencies: requires recognizing the level of oral and literacy proficiency, like their prior knowledge and experiences. Also, teachers should help students connect their prior knowledge and experiences (this principle applies to any student).

5. Identifying the language demands of classroom discourse and tasks: The teacher can identify the classroom challenges and detect English academic activities. Here, the teacher helps the immigrant students in the language development and the curricular content. The analysis involves identifying the critical vocabulary that students must understand to access to the curriculum content and understanding the semantic and syntactic complexity of the language used in written instructional materials. Finally, this strategy requires knowing the specific ways that students are expected to manipulate language to complete each learning task.

6. Knowing and applying key principles of second language learning: The authors highlighted four principles—among the scope—the first from Vygotsky's sociocultural theory. It looks to maximize the opportunities for ELL interacting with English-proficient students. The second is the importance of conversational language proficiency, which differs from academic. A conscious teacher will search to provide informal opportunities, too. The third principle indicates that ELL home language is essential because the skills developed in learning the first language are the basis for learn a second language. The last one, and the most important, is building a safe environment without prejudice or discrimination for the students.

7. Scaffolding instruction to promote ELL students' learning: A teacher who knows a part of the culture of immigrant students and recognizes strengths and challenges about the teaching. It will create temporary support or scaffolding, helping to go far beyond their current abilities (Lucas & Villegas, 2010, pp. 305–308).

Without preparation in a language framework, some teachers are aware of the value of culture and language and the importance of developing language activities to help immigrant students with academic and social inclusion. The practices in their classroom help the international migrant students to feel step by step more competent. Ladson-Billings (2009) presented the example of Ann Lewis, an American sixth-grade teacher, sociolinguistic consciousness in her classroom: She "encouraged the students to use their home language while acquiring the secondary English language" (p. 161). The research of Gromova et al. (2021) described what Lucas and Villegas (2010) called "inclination to advocate for ELL students."

Russian elementary teachers in language subject worked on individual tutoring activities with immigrant students. For instance, they explained words and topics after classes, helping the ELL students in their academic security development. Another example of Lucas and Villegas's framework was described in the *Times Educational Supplement Magazine in Scotland.* Alex Harrison was a foreign language teacher in an elementary school in London. On her first day of teaching, she realized that at least five of her students did not speak English in each class. Majority of these students were recently arrived from India, Somalia, and Romania. Her first query was this: "if students cannot speak English, how can they learn Spanish or French"? (Harrison, 2013, p. 1). Harrison's experience is unique because she used different approaches and instructed some students a third language. She started with pictures for social communication. Then, to teach the present tense in French, she used images from the internet, books, and magazines with everyday activities, adding a descriptive phrase; she said the expression, and the students repeated it. Gradually, she showed more pictures until the student could choose, pronounce, and write the correct sentence without support. Another strategy was using symbols to express emotions; to say what they like, they used a smiley face; to express

what they love, two smiley faces; and two sad faces to express they hate. The symbols strategy was used more than one time, for instance, to tell where they lived and for describe their homes. With verb conjugation, the teacher used pointing games for the pronouns you, me, and we. For past and future tenses, Harrison projected a giant timeline on the board. Using a good sense of humor, the teacher remarked on her frantic mimes as a complementary strategy. Harrison's practices are examples of two principles from Lucas and Villegas' framework (2010): identifying the language demand and challenges of classroom discourses and scaffolding the instructions with elements in common between language to promote ELL students' communication and learning.

Now, when teachers work in a supportive program for immigrant students from different institutions and areas. Immigrant student immersion in the new language and the new academic exigences becomes more bearable. the University of Johns Hopkins used this approach in and a secondary school in New York City and Kauai. They worked on a series of instructional strategies in all subjects, based on four essential language skills: vocabulary, reading, comprehension, and text-based writing. The program had 12 steps, complete with frequent teaching reflection and routines, to select the principal unity words, support the students, and evaluate them. The expedition of comprehension for English Language Learners (ExC-ELL) was adopted for different schools, highlighting the terminology, routines, and consistency that benefit students and teachers (Calderón, 2020).

Unfortunately, not all students' language needs have been studied. Ladson-Billings expressed her concern about studies in "speech and language interactions that few have considered the needs of African American students" (2007, p. 160). The same concern applies to any immigrant student in Latin American. In Chile's case, we need to remember that some

principal immigrant countries like Chile, Venezuela, Perú, Colombia, and Bolivia speak Spanish, which could help with the integration. However, an aware teacher is attentive to the differences in the language, rhythm, exceptions, intonation in conversational skills, and word meaning. Word meaning is a strategy used by some Chilean teachers in the language area; the teachers have diversified the ordinary meaning of words valid in various places in Latin America (Melis, 2018). It is different for Haitian people; their languages are creole and French, two infrequent languages in Chile. It is concerning, then, that any other experience in the classroom for language development was identified in the present research—just two proposals pedagogical units as part of a language dissertation work, which were not applied.

The research samples showed teacher awareness and consciousness about the intersection among language, culture, and learning. However, most of them did not have in-depth knowledge or were prepared in their formation with strategies that could help them work successfully by using immigrant learners' prior knowledge and experiences. The current state of immigration in the world is urgently calling for "teacher education programs to include training on teaching culturally diverse and multilingual students in today's increasingly diverse classrooms" (Symons & Ponzio, 2019). That means, practitioner teachers need to accept immigrant students are not a "problem." Also, as teachers, if we are continuous apprentices, then we can learn new languages and about cultures from our international migrant students.

Finally, all the teacher classroom strategies and practices presented are opportunities to develop the new language and literary adaptation. Several studies have showed the connection between teachers' practices and the "learning environment that teachers create for their students" (Borjian & Padilla, 2010, p. 325). Some of the practices for turning the class into a safe space are presented,

Safe Space: Creating a Learning Community

Integrating immigrant students into the schools is a particular process. They face different issues, such as adapting to a new culture, linguistical barriers, and the lack of social networks, which could make them anxious. Teachers working with international migrant students need to be conscious about how the classroom should be a safe space for them. Ladson-Billings (2009) presented some practices to create a strong relationship among teacher/students in the classroom;

- *The teacher showed a connectedness with all students,* for immigrant students, adapting to a new culture and, in addition, "learning a second language under the best circumstances is still a complex process and requires supportive teachers. Such teachers create supportive learning environments and value their students' experiences and cultures" (Borjian & Padilla, 2010, p. 325). Studies have suggested that teachers supporting students' learning must start to build upon the knowledge that students already have (Ladson-Billings, 2009; Lucas & Villegas, 2010). Scholars note teachers must collect a lot of information about international immigrant students, their families, and their culture (Francis et al., 2017; Ladson-Billings, 2009; Vasco, 2010). Also, it is necessary to share the information with the school, especially with teachers involved in supporting immigrant students (Borjian & Padilla, 2010, p. 325). In this starting point, the necessity of making the student feel accepted must be a critical objective.

- *The teacher-student relationship is fluid, humanely fair*, acceptance will not run alone; in parallel, teachers must create a pleasant learning environment or a favorable student climate. Some practices recommended for Borjian and Padilla (2010) promote respect for different ethnic groups and develop cross-cultural communication skills. Gromova et al.'s (2021) research

presented a teacher strategy focused on classmates' mutual knowledge and communication: "I put children in contact with each other so they could talk more and help each other" (p. 325). We can imply that the teacher strategy is to sit immigrant students with local students, creating space to share. The same study noted two more practices: a teacher makes immigrant students responsible for little tasks in the classroom, for instance, distributing the laptop to the classmates. Helping the new students to create bonding and feeling more confident in the classroom. However, Lucas et al. (2008) rejected the idea of only putting students into groups and giving them a task to produce learning and a good environment. It is necessary to create a learning environment with full support in all areas.

El *Marco para la Buena Enseñanza* [The Framework for Good Teaching] is a document prepared by the Chilean Ministry of Education that provides guidelines and criteria for skilled professional teacher performance. El Marco para la Buena Enseñanza (2018) establishes four domains: one domain is creating a good learning environment:

> [T]he teacher promotes intercultural dialogue and generates spaces where students can meet and express themselves respectfully their various positions, interests, realities, and experiences... students are listened with respect and the teacher intervene promptly when this does not happen. In addition, Chilean teacher's values the differences by alluding to them through positive questions, examples, and comments. (2018, pp. 25–28)

This type of guide is helpful because it drives teachers about practices of excellence in class. Some teachers have understood very well the domain to create a good learning environment, the study, *Practicas Pedagógicas Interculturales: Reflexiones, Experiencias y Posibilidades desde el Aula* (Botella, 2018) [Intercultural Pedagogical Practices: Reflections, Experiences, and Possibilities from the Classroom] presented some observations of elementary classrooms in the

Araucania. The teachers installed critical topics and recognized the space of social and cultural diversity present in the classroom. The different beliefs, visions, and ways of understanding of the world are exhibited for the students, families, teachers, principal, and the educational community. A transcript from an exemplary class says, “The quality of the dialogue is very fluid and very warm. The boys and girls are very involved with energy. They do not hesitate to ask about the terms they do not understand” (Botella, 2018, p. 104).

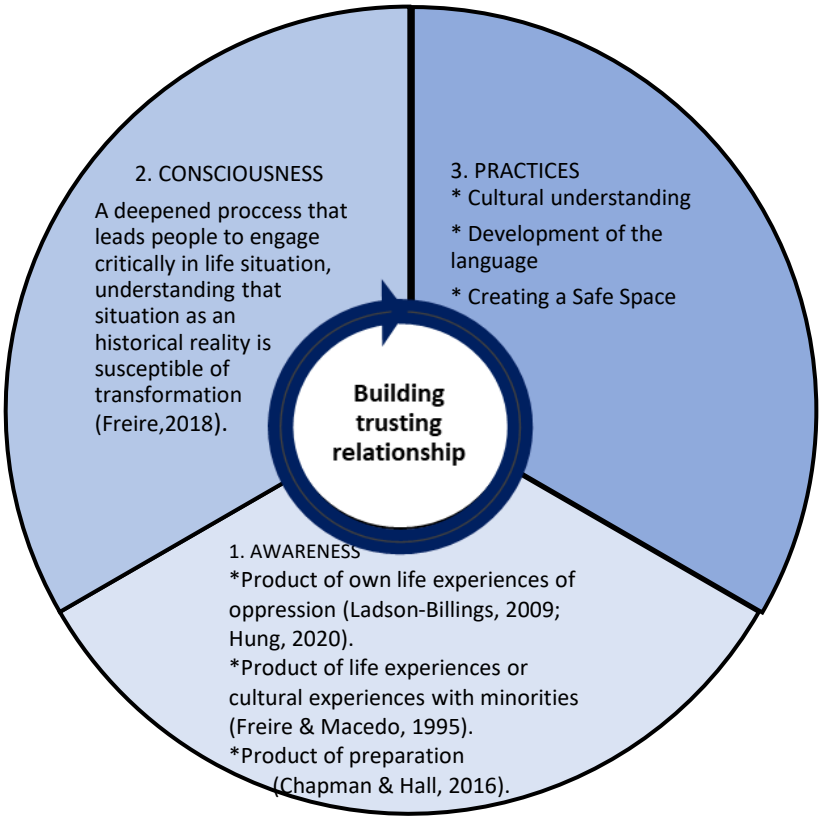
- *The teacher encourages students to learn collaboratively*, students are expected to teach each other and be responsible for each other: “Cultural relevant teaching help students work collectively toward a common goal of academic and cultural excellence...to be successful” (Ladson-Billings, 2009, pp. 63–76). A critical to the programs that seem like cooperative learning but without genuine cooperation was done for Ladson-Billings. Also, she presented a common critique to the standardized assessment that never “measure the children’s ability to think through a difficult problem, to come up with a variety of solutions” (p. 78). Most immigrant students use real-life experiences instead of academic knowledge, which should be valued in school. When immigrant students share with a Chilean classmate with learning affinities, the assessment process can be equilibrated at a reasonable level. This point is highlighted in the Chilean investigation reported, called peer organization; the learning process is based on a relational and mutual collaboration perspective. This practice has generated a high degree of personal development for the students, who have developed self-esteem, personality, security in their tasks, and appreciation of what they are doing in the classroom. A classroom with positive communication and a safe space, especially to make mistakes, could be called a learning community.

- *Teachers encourage a community of learners,* teachers practicing culturally relevant teaching know that building a sense of community is a central part of their work. Because of the living conditions of immigrant students, Rossie Reid, a Californian language-developed teacher, expressed the importance of building community: “We start class every day with some game or community-building activity. These students are taking significant risks, it is important that they learn to like each other and to like me” (Reid, 2020, p. 12). Considering the vulnerability of immigrant students, this teacher “prioritizes the recognition of each student’s inherent dignity” (Symons & Ponzio, 2019, p. 28). An additional way is creating daily routines in the classroom: to greet them, speak about them, and speak about their families. It helps the students to feel confident and comfortable in daily activities. This type of activity cannot be reduced as welcome exercises during the first arriving weeks for immigrant students.

Ladson-Billings emphasized the encouragement of creating a community of learners, removing the educational tradition of competitive individualism. In this community, students manage “their achievement but also for their classmates’ achievement” (2009, p. 74), like a group where students have a shared vision of education. Each student has the mission and shares the idea to support and be responsible for teaching other student. Although the author noted the idea of extended family promoted by one teacher, Freire refused the notion of the teacher as a family to prevent “the distorted comprehension of teaching, and it makes it easier to unveil the ideological fog that deceitfully covers the intimacy of the false identification” (Freire, 2010, p. 28). I agree with Freire’s rejection of the possible misleading about teachers as extended family. Teachers have responsibility for creating a learning and safe environment, but it should not let any confusion about a teacher’s professionalism.

Figure 1.

Trusting Relationship with Immigrant Students; Teacher's Process of Construction



Note. The process of construction of trusting relationship represented like a cycle process which starts with teacher's awareness about inequities situation for the students, consciousness about the reality and how to transform it, and the translation in at least three practices.

Source: own elaboration

Trusting Relationship

Figure 1 shows a teacher's initial steps and actions promoting a trusting relationship with immigrant students and their families. International migrant students need spaces where they can be included and can feel respected. The development of trusting relationships is possible only when the teachers work in the classroom supporting the immigrant students by knowing their culture (Ladson-Billings, 2009; Nieto, 2015), helping in the new language acquisition (Lucas & Villegas, 2010), and creating a safe space for them (Reid, 2020). For Reid, trusting relations is an obligation with the student. She said, "We have to develop trust, especially with long-term Ells' who may not have had a tremendous amount of success. They are a little downtrodden but may not be willing to ask for help" (2020, p. 12). In Chile, some teachers share this vision; an elementary language teacher in a public school of Araucanía Region declared the importance of her pedagogical practices calling them meaningful, because they started from the experiences of native students: "las Relaciones afectivas que he logrado establecer con los estudiantes han permitido conectarme desde lo más profundo de sus piwke (corazones)" [The effective relationships that I have been able to establish with the students have allowed me to connect from the depths of their piwke (hearts)]. The teacher also highlights the robust and frank connection to establish a warm and reciprocal atmosphere in the classroom where the students open their hearts and minds (Botella, 2018, p. 246).

Teachers' caring and immigrant-student relationships continue to be one of the most crucial success factors for students. Lewis et al.'s (2012) study in California with Latinx students showed a "direct link between caring and self-efficacy in math... the impact is greatest among Hispanic ELS, whose overall math performance is lowest" (p. 12). Suppose teachers know the importance of caring about all the students. In that case, they are helping support academic

achievement, but most importantly, they are supporting personal identity construction, which will influence the international migrant student's success for life.

School Initiatives Supporting Immigrant Students

The literature on teacher practices with immigrant students in their classrooms shows these practices are born from teachers' initiatives due to awareness and a depth consciousness about their transformational social role. Still, this work is done in an isolated way or in ways "to challenge the policies and practices of the schools in which they work" (Nieto, 2015, p. 20). In an ideal scenario, teachers' multiculturalism should be supported and promoted in the school. Auspiciously, schools with a past receiving immigrant students and current schools increasing the enrollment of immigrant students are organizing their politics and resources. Schools' decisions are translated into teachers' curricular adaptations and supportive practices for the diverse students.

In addition, schools are working collaboratively with social community networks to support immigrant families. In this section, are illustrated experiences of schools practicing multiculturalism and promoting the implementation of practices in their teaching staff. There is an emphasis in Chilean schools where the schools are starting to support immigrant students beyond the school like a strategy to create collaborative links.

Multicultural Schools

The world politics, social, economic, and environment changes are promoting people mobilization, searching for better and safe living conditions. The premise of education as a fundamental human right (UNESCO, 2020, p. 1); it is a real necessity. The different institutions, especially the schools, must increase the response to immigrant student necessities. UNESCO

aggregated as one fundamental aspect the “equality of opportunity, universal access, and enforceable and monitored quality standards” (para. 2). It is a complex situation for immigrant students, starting with the enrollment process. The systems are complicated for the immigrants in aspects like “appropriate documentation, medical clearance, absence of parents, and discrimination” (Evans et al., 2020, p.1283). This human right has several threats in the application. In 2018, 3.7 million refugee children did not go to the school of 7.1 million total (Rodriguez, 2019). In Cyprus and Slovakia, schools must inform “families without valid documentation to the immigration authorities. In South Africa, the Immigration Act of 2002 prevents undocumented migrants from enrolling in school” (UNESCO, 2018, p.130). In Chile, some schools reject immigrant students because of the lack of knowledge about the enrollment process for undocumented students or immigrant children without documentation. Other schools prefer to send the immigrant students to another school more accustomed receiving and enrolling international migrant students (Superintendencia de Educación, 2016).

The schools receiving immigrant students are not limited to imparting knowledge. They are creating adaptations answering to the educational necessities of immigrant students, and they are developing strategies to help in their communication and emotional support. Furthermore, they are working with their teachers and staff to create one multicultural institution culture. Figure 2 shows how a multiculturalist school could work in three fundamental areas: the school politics, the resources, and the cultural/pedagogical staff practices in the school, and out of the school.

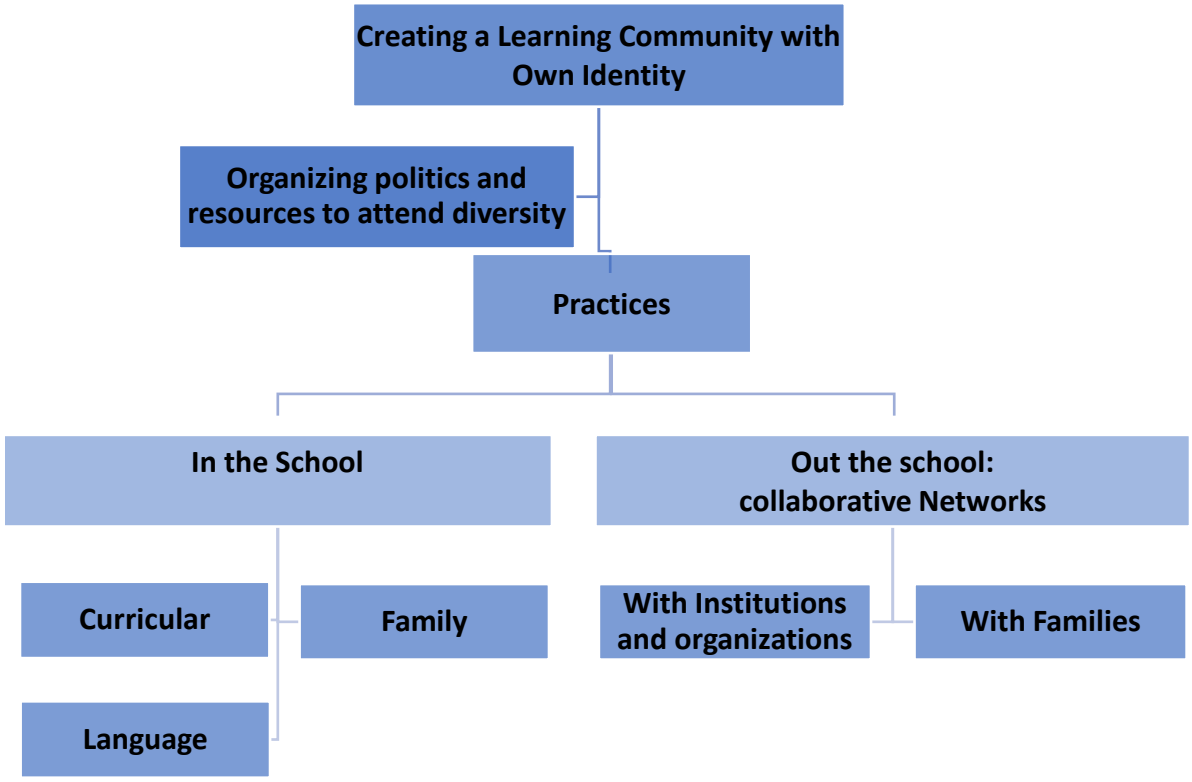


Figure 2.

Multicultural Schools Organization and Actions

Note. Initial steps for schools creating a learning community. It is needed the organization of school politics and resource allocation. This organization is translated in benefit practices with immigrant students in the school and out the school.

Source: own elaboration

School as a Learning Community

A central tenet in the schools—and classrooms—is practicing multiculturalism to build a learning community or "an educational community of diversity, sensitivity, and respect"

(Wiggan & Watson, 2016) with a particular identity. The main description of a learning community has no consensus in the literature. It can be simple like a group of people learning together or a complete description of the responsibilities, roles, talents and limitations, and future objectives in a classroom: “a particular culture with its values, rituals, and symbols that either welcome or reject its members” (Nieto, 2015, p. 79). A *learning community* can be defined as a group of community members with a sense of belonging, shared faith, trust, and interdependence. Also, the participants in a learning community, share what they think is a community with the same vision, mission, statement, and goals. Creating a learning community sometimes requires a shift in more than an area in school institutions, being one of the central, the curriculum.

Curriculum

Schools focusing on multiculturalism need a particular distinction. The Chilean report *Prácticas Pedagógicas Interculturales: Reflexiones, Experiencias y Posibilidades desde el Aula,* (Botella, 2018) in union with the UNESCO, looked for Chilean empirical evidence around teaching in multicultural contexts. Two critical observations are presented in the report: 1) the school identity should start in the contextualization and adaptation of the national curriculum to the cultural and social context of the students, and 2) it is crucial to work with all the school’s staff in the adaptations. Both observations are important because the school is an organization where all the members must feel valued. In addition, curriculum changes can influence the school actors positively; it “can energize them because it focuses precisely on those things that are most important to them” (Nieto, 2015, p. 125). Bajaj and Barlett (2017) emphasized curricular changes, ones “that responds to students’ needs and realities like migrants, workers, and students. It offers not only cultural and socio-political relevance but also recognizes the

transnational lives and trajectories of immigrant and refugee youth" (Bajaj & Bartlett, 2017, p. 1). Some authors have gone beyond indicating that multiculturalism is not only about the student context and necessities. It must also respond to the hegemony (Freire, 2018), including anti-racial education in the school curriculum, an essential element for immigrant students and schools. For the Ministry of Education Chile [MINEDUC], the fusion of national curriculum and school curriculum should be:

> […] oriented to the respectful interaction of the different cultures that converge inside and outside the classroom, and that assumes the characteristics of the students, their way of apprehending the world, their beliefs, lifestyles, stories, languages, and the different sources of construction of the meaning of their identities, to achieve learning from the quality and relevant, favoring various spaces for communication and participation, based on the problematization of the hegemonies that produce power asymmetries. (CPEIP, 2018)

This ideal in the curriculum, although, looks complicates, it is possible, beyond, motivate problematization of the hegemonies and the value of each individual culture. This vision of education can be stablished in the PEI. The MINEDUC showed that any important school seal should be declared in their Institutional Educational Project (PEI). The PEI is the school instrument that establishes a standard view of what is sought to provide quality education and defines the guiding principles of each educational community's work, institution, and pedagogy. In the Chilean report, *Prácticas Pedagógicas Interculturales* there are schools with significant changes declared in their PEI. An example is from the northern part of the country, a school with many native Aymara students had a PEI steal about "enseñanza de la lengua indígena Aymara"

[Indigenous Aymara language teaching].[7] Nowadays, being place in the border, the school is increasing the number of immigrant students of other countries. As result of this change, the school changed its seal covering, adding Peruvians, Colombians, and Haitians on it.

The school should consider the community involved as a source and part of the curriculum looking for an identity. Wiggan and Watson's (2016) research presented the permanent presence of a famous African American painter in a multicultural K-8th grade private school in Georgia; he collaborated in an art extracurricular program. The student's enthusiasm showed the value and recognition of the artist committee, time to teach them, and the significant life lessons for their future. In *Prácticas Pedagógicas Interculturales*, One Chilean teacher, rescued from the Aymara's culture the "practices to learn doing," and he used it in a science classroom with positives learning experiences and outcomes. In the same text, a Chilean teacher reflected on how the school could include activities that are part of the Aymara culture. Examples included creating soaps from local herbs and making sheep wool scarves. These teacher were able to link the curriculum national with the resources and experience from the origen community taken the best of both.

Immigrant Families

Creating a learning community could not be conceived without the families as a central part. The literature showed three schools' actions promoting the integration of immigrant families in the school:

- *Celebrating and displaying their culture about traditional art, meals, and national celebrations*; looking for family engagement, some schools adopted the practices to invite the

[7] In Chile, the word Indigenous is not considered offensive to refers to native land people.

families, both local and immigrant, to meetings and religious celebrations where families share information about their home cultures (Wassell & Hawrylak, 2021). In the same way, OECD (2017) presented to work of some schools in Alberta, Canada, which "hold family nights over the school year, whereby families meet with school staff over a meal and generally listen to a guest speaker from the Indigenous" (as cited in Guthrie et al., 2019, p.92). In Chile, Poblete et al.'s (2016) report resumed some of the principal strategies connecting the local and immigrant students and their families through cultural and educational activities, parties, sports performances, food shows, extra-curricular training workshops, and recreational activities. In these spaces, international migrant families have a leading role with more visibility and legitimacy within the school.

It is important to note that schools cannot focus on cultural activities without curriculum changes, valuing and engaging with immigrant parents. When the focus is only activity/cultural, the community link is a folkloric contribution, deemphasizing the justice and "creating the illusion of progress toward justice while adopting approaches that guarantee minimal if any, such progress" (Gorski, 2016, p.224). A school searching for multicultural equity and justice needs to work reflectively on the students' inequities consider all the actors' strengths and limitations, especially the language.

- *Using visual communication*, this practice is fundamental for families without knowledge about the language. In Chile, the report *Niñas y Niños Migrantes: Trayectorias de Inclusión Educativa en Escuelas de la Región Metropolitana* (2016) presented some schools' practices connected with curricular accessibility. The school and teachers looked for an approach to communicate and explain to the entire school some important content, with visual posters adapted to different Spanish meanings and, in some cases, Creole for the Haitian population. The

same report highlighted a district/school project to express unity among nationalities in a mural. The mural represented the diverse ethnicities in the school by depicting a Mapuche poem. The project was a success with immigrant families and the community, and it was replicated in other schools in the metropolitan region.

- *School with a politics of the open door for parents and caregivers*, the reception for any school member or community member strategy is operationalized in two pathways. One is formal, with families and caregivers collaborating as classroom volunteers, like guest speakers, the library, or any function with a defined role and responsibilities like part of the daily school functionality. The another is informal, where the families can stop in the school for any reason (Wassell & Hawrylak, 2021), knowing that the school is responsive and welcome. This second way is transcendental for immigrant families when they need counselling from teachers or administrators asking about a homework or study subject. In Chile, the book *Educación e Interculturalidad en Escuelas Públicas Orientaciones desde la Práctica,* remarked some public schools offering recreational activities out of the schedule with a non-formal nature. The activities included arts, dance, music, cooking, history, literature, or other activities whose focus is on teaching and learning. Including references and practices of other countries or peoples (Fundación Superación de la Pobreza, 2016) allows the encounter and positive interaction between cultures.

Language

The same principles in acquiring a second language for immigrant students in the classroom should be used with their families in the adaptation process and language acquisition for the schools. Some traditional strategies developed for the schools have been creating a second language classroom, designing extra-curricular groups, generating initial immersion

programs, and completing parallel dual-language programs. These dual-language programs work in countries as The United States and Finland and have showed positive results. For example, according to Steel et al. (2017), in Portland, Oregon, the students taking part in dual-language programs achieved an increase of 13% in reading over "their peers in state reading tests in 5th grade and 22% higher in 8th grade" (as cited in Guthrie et al., 2019). The traditional immigrant students in Chilean schools were predominantly from Spanish-speaking countries, then, the language was not a challenge. With the new arrival of Haitian students to public schools, some "Chilean schools are using language facilitators to provide mother tongue language support in mainstream classrooms and facilitate relationships between schools and immigrant parents and guardians who may not speak Spanish" (Guthrie et al., 2019, p. 62).

An innovative strategy for making "the messages easily accessible for the multiple home languages represented in the school" (Wassell & Hawrylak, 2021) is the use of cellphone technology. By downloading an application on the cellphone, the school and teachers can permanently communicate with immigrant parents. Talking Points, Flyer, Dojo, Remind, Skyward, and Preschool2me, are some applications that translate messages to a home language. They act as a mediation between the families and the school. The use of human translators in immigrant parents/teachers is mentioned in most of the scope about language facilitator and sometimes the problem is having only one official translator for different schools (Superintendencia, 2016) in Chile. Cellphone applications it is a help in to translate in "real-time conversation between teacher and parents who speak a different language" (Lawal, 2021). Lawal's (2021) study found that Microsoft translator is a dependable translator that maintains conversations between different language people. It is intuitive and user friendly; it can be downloaded on a cellphone, desktop, or laptop. Although it is not an ideal solution,

communication is possible using these different devices between different language speakers. Considering the importance of human interaction, it is a solution when the language barriers make difficult the necessary communication between student, parents, and teachers, especially, the conversations to get to know new families, which will be sometimes in the school and sometimes out the school.

Creating Collaborative Links Beyond the School

The changes in the schools' compositions from cultural homogeneity to cultural heterogeneity have changed the action spaces. Some schools and staff understood the necessity of used economic and human resources to strength the relationship and connection with immigrant students and families out the schools. One example of economic and human resources in an intended practice out the schools., he schools which have prepared resources so the teachers can spend time outside of the school with the families. Further, they help create a support network to share valuable information and provide for immigrant students and their families' necessities.

Social Relationship with the Families Out the school

Ladson-Billings stated how the teachers "who practice culturally relevant methods work to facilitate this out-of-school interaction" (2009, p. 68). Wassell and Hawrylak (2021) mentioned how schools' and teachers' projects have built "deliberate structures to support the success of their students and families" (p.1). In developing the projects' responsibilities and practices, some of the teachers assumed *relational ethics* with the families. Relational ethics "consider the consequences of researchers' actions on others, values mutual respect and the relationship between the researcher, the participants, and communities in which they work" (Wassell & Hawrylak, 2021, p. 3). Wassell and Hawrylak's (2021) case study presented how a

teacher naturally "spent time outside of school with families, attending birthday parties, meeting up on the playground, and having coffee at the local cafes" (p.109). Similar practices are presented in the book *The Dreamkeepers,* illustrating teachers spending time in the church, scout groups, camping, or school neighborhood activities. Two school experiences are presented in the study *"Educación e Interculturalidad en Escuelas Públicas. Orientaciones desde La Práctica"* (2016), Chile demonstrates the school's decision to allow the teachers to visit immigrant students' houses. One of them was a concern/intervention because the teachers did not know the parents or only told with them starting the academic year. The school indicated that immigrant parents "disappeared from the school." In these cases, teacher's visit was transcendental to connect with families. The second demonstrated a school intervention called *home extension* in the Metropolitan Region. The school and staff have created a set of practices to promote the collaborative link with the family and caregivers of immigrant students out the school. The head teachers shift from an administrative and robotic role to a more human and supportive with their students.

If spending time outside on a playground, at a birthday party, or having a cup of coffee seems something far from the traditional responsibility of school and teachers, "researchers have found that traditional structures for parental involvement can burden family and community members who are from cultural minorities and have little formal education" (Díez et al., 2011, p. 186). Then, the teacher's time spent out the school is an atypical approach, but it responds to both: the emotional burden of the immigrant families and the lack of time. Frequently immigrant jobs require working all day or at more than one job. The school wants to assist by creating relationships and collaborative links. The first step is to search for opportunities to speak with the parents or caregivers. These schools have understood the necessity to go beyond the traditional

support for international immigrant families inside the school. Another school-support for international migrant families out the school are the networks with institutions and social organizations like network allies.

School Collaborative Networks

Rodela and Bertrand (2018) stated, “Schools belong to the broader community” (p.7); in the last decade studies about school collaborative engagement with the community and school’s influence in the community became abundant (Banks, 2010; Grant & Ray, 2018; Reparaz & Jiménez, 2015). However, the scope of collaborative networks working together for the benefit of international migrants is an area of recent study. Sanders and Galindo (2014) presented the definition of community network as “communities as networks of individuals and institutions, such as families, schools, and faith organizations, which provide members with resources and support. These networks can reside in neighborhoods or extend beyond them” (p.106). Often, the schools are the first institutions that international migrant families visit or know. Thus, they can help with value information and connection with other organizations. Frequently collaborators or partners could be “businesses, local police, social service workers, libraries, churches, radio stations, television stations, or any community organization to implement activities that will help children and families to learn and develop” (Díez et al., 2011, p. 106). It is possible to find information about non-profit community-based organizations (CBOs) with success helping immigrant students, but these organizations are not working directly with the school. Because of the current situation for immigrant people, schools are changing the ways to offer opportunities and resources searching for collaborators institutions. Currently, in Chile, two institutions can

positively support immigrant families by facilitating the social adjustment in Chile: The Municipalities and immigrant associations[8].

Municipalities

It is undeniable that the school is an educational and social institution that is more important for immigrant families starting in a new place. But they alone cannot provide all the support that needs the new students and families. Considering that the immigrant person will be part of the community as a subject of rights and responsibilities, the city government should collaborate with the school. In Chile's case, these institutions are the municipalities. The Organic Constitutional Law of Municipalities 18.695, Article 1, defines a municipality:

> The local administration of each city[9] or group of cities determined by law living in a municipality. The municipalities are autonomous corporations of public law, with legal personality and patrimony; its purpose is to satisfy the local community's needs and ensure their participation in the economic, social, and cultural progress of the respective city. (Base de Datos Políticos de las Americas, 2000)

Without doubt, municipalities have big influence in the school and in the community in functional areas. Due to the country's geography and demography diversity, "municipalities that administer education are heterogeneous in geographical size, population, productive structure, and wealth" (Concha, 2011). The differences in geographical size and population affect the municipalities' annual budgets and other resources, directly affecting the schools.

---

[8] This part of the writing is focuses only on Chile because the incipient work with families' immigrants in the country.

The second Law article defines the authorities as "the municipalities will be made up by the mayor, who will be their highest authority, and by the council." The members are elected by popular vote every four years. Paragraph two about Municipality functions and attributions, and specifically article 4, notes, "The municipalities, within their territory, may develop, directly or with other organs of the State Administration, functions related to a) Education and culture" (Base de Datos Políticos de las Americas, 2000). There is an indication of collaboration in the law, not an obligation; then the Municipality could work in communal politics and actions to improve the educational area. The mayor political view has a vital role because, in Chile, the local administration of public education is in the hand of the municipalities[10]. Assuming that a mayor is a detractor of the immigrant phenomenon, the city will not make any effort supporting them. Inclusive could function as a barrier like in the Independence district in Santiago, Chile. Where the mayor insisted on evicting overcrowded immigrant homes based on the city's habitants' health and safety.

Due to the contingency with the increase of immigrant students in the districts, most of Metropolitan municipalities have created and office for work with immigrant families. In this municipalities, the schools can connect immigrant families which need information and external support. Also, the municipality of Quilicura hired a Haitian professional as a cultural mediator among the schools-Haitian families and the municipality. Another municipal measure, more significant in equity for the international migrant students in the municipality of Recoleta, is creating an office exclusively to regularize the situation for international migrant students with

[10] Chile is living a transition to *de-municipalize* the education, from the Municipality administration to another local institutions called *Local Public Education Services.*

complicate or irregular documentation. This measure allows to the immigrant students a better access to the school. They can also continue their studies by having formal recognition.

Immigrant Associations

Various informal immigrant associations are working to help the newly arrived groups in Chile. They support and address people about work options, health, education, and housing. However, only one association collaborates with a school in the district of Independencia, in the Metropolitan region. Colectivo sin Fronteras [collective without borders] is a community organization that supports Peruvian immigrant families. The Collective was created in 2000 and began as a Community Organization. The first objective was to make the rights of international migrant children visible in Chile when neither the state nor the Municipality considered them essential. The legal gaps in this matter meant that migrant children in the town did not have the right to access public schools, request visas, or receive health care. The Colectivo sin Fronteras have had a powerful presence in putting pressure on the government and town to help the students. Today, they work with 200 students, principally in the neighborhood and directly with *Camilo Mori*, with 70% immigrant school enrollment. The Collective in the school generated group spaces and accompaniment to the children during the years within and out of the school. The school has been aware of the difficulties faced by immigrant students and has an outstanding commitment to the collective and vice versa. This school has an inclusive and participative mechanism born out of the immigrant students' necessities. This immigrant association can have better proximity to understand the students' necessities and life conditions.

Chapter Summary

Teaching is an activity that encloses competencies, knowledge, pedagogical abilities, and attitudes influenced by beliefs. This chapter covers the literature about teacher practices readdressing inequalities for immigrant students in both positions: for individual initiatives and when these practices are promoted by the school.

With working with immigrant students, teacher competence can be challenged for the lack of knowledge or preparation. Acquah (2015) states, “The educational community needs to question whether teachers have gained the knowledge and skills to incorporate culturally responsive teaching skills, strategies, and materials into their classroom” (p. 12). This critique is significant for teacher preparation institutions. However, the individual teacher awareness/decision to create pedagogical practices for immigrant students is a valuable resource displayed in this chapter. We need to learn from these activities because these teachers have developed competencies to work effectively with students from diverse cultures and languages in the same class. Their work should be valued and studied as a referent for preparation, pre-service teachers, and practitioner teachers looking to improve their students’ practices. A particular mention must have activities that link academic knowledge and social communication. They help the immigrant students in academic and social areas, creating a learning community in the classroom. LeBlanc (2017) argues, “Programs that empower immigrant students can also serve a valuable purpose for non-immigrants students and the other school actors” (p.38). The school strategies to support migrant students help teachers, school staff, and the community in professional development, in their leadership and with their own racist and classist paradigms.

An interesting point in the literature is how teachers’ and schools’ best practices share the language, family, and curriculum culture, all with the same purpose: “build a learning

community" where all members are valued, and each participant develops a belonging sense. The use of technology appears as an accessible element when the language is a barrier for immigrant students and families. A remarkable point is the alternative approach of the schools going beyond their buildings, looking to connect with the new families.

Finally, the decision to teach critically requires awareness, conscientization, and practicing abilities beyond the teacher's daily work. The practices presented in this work require what Freire called an act of love. Teaching is above all the professional tasks, it requires constant intellectual rigor and the stimulation of epistemological curiosity, the capacity to love, creativity, scientific competence, and the rejection of scientific reductionism. Teaching also requires the capacity to fight for the freedom. Without this capacity, the "teaching task becomes meaningless" (Freire et al., 2018, p.3).

There is a connection between cognition and emotion in teaching; it is a complete profession that can turn into new knowledge and practices, developing ourselves and others in situations of challenge. Interestingly, most academic work avoids the literary language words like love and passion for teaching. Two essential authors are remarking love in their work: the mentioned Freire's and Ladson-Billings. The last one expressed about the profession: "the teachers exhibited a passion about what they were teaching-showing enthusiasm and vitality about what was being taught and learned" (Ladson-Billings, 2007, p.163). Ladson-Billings (2009) also stated that teaching requires being enthusiastic about knowledge, searching for new knowledge, being creative, and being one enthusiastic learner.

The literature reviewed in this chapter shows us some of the best practices of teachers to readdressing inequities with immigrant students, and the practices promoted by the schools that involved teachers. There are a few empirical research studies in Chile centered on two places: the

northern and the capital of the country. Because of the increase of immigrant students, it is necessary major attention about what is happening in the classroom with Chilean teachers, their motivations, and good practices with immigrant students, which is the primary goal of this research.

CHAPTER 3

Method

During the Ph.D. program, I have learned that all researchers must recognize our position or world view when investigating. Without a doubt, it influences our research decisions and relations with the communities and society. This section presents my worldview and positional statement.

Inquiry World View

I am a novel researcher; my background was collaborating with my professors in their projects at the University of Concepcion, Chile. But I was not looking for an academic career in education. My passion was and is teaching in any place, looking for new pedagogical practices, and for better intellectual and human interactions with my students. I am a teacher, who is continuously learning from/with my students; questioning and being questioned to grow together. In this continuous learning, I realized my necessity to produce new academic knowledge and investigating became a new aim. My change of mind, my social reality, and the work with students, teachers, principals, and people taught me about the different experiences, contexts, and realities.

As an educational researcher, multiple truths and realities depend on the context. However, some of them must be challenged when they influence human statements that are universal, like education and respect for each person. In the qualitative process, I want to create a relationship of close communications with Chilean teachers and other school members. The goal is understanding Chilean teachers' motivations and practices of excellence with immigrant students, sometimes beyond the pedagogical practices and the edge of the school. My family life experiences, and the work of Paulo Freire, strongly influenced my view. I believe in critical

education, in an education for the freedom. In Chile, this education confronts realities by searching for solving context issues, racism, and classism in the classrooms and schools. Analyzing reasons and experiences from a constructivist-interpretative position can be a good start for conversations with teachers and future teachers.

Positionality Statement

I am a cisgender Chilean-Mapuche woman who grew up in a poor neighborhood. I listened to my sisters about how we lived much better when my father was a union leader before the Pinochet dictatorship. Also, I could see how my father became frightened to fight after being arrested during the dictatorship time. He left the political activist life to organize the neighborhood in order to improve the community. My mother, a stoic and strong woman, collaborated with other women to create community gardens and bought groceries at high volume because of convenience. We always had people living in our house: cousins who needed a place to study; my grandmother when she was sick; my grandfather, a friend of my father who needed to be hidden; and other people with similar histories. I was a calm and insightful girl, always listening, observing, helping in silence, and reflecting on the surrounding movements.

My family did not have amenities, but my parents always told us that a person must be wise because most businesses look for their profit and working people could end up indebted. If we wanted anything, we should save money for it. My parents accepted no gift or possibility of a scholarship, even though I was an excellent student. It was against their ethical values to receive help from a dictatorship government. My parents' view of capitalism, their values, and our economic situation marked my life. I avoid extensive debts; I prefer to be economically prudent, buy in local places rather than in the big transnational stores, and I am conscientious of the environment.

I must note how, until my teens, I believed that Chileans and Mapuches were from different ethnicities. My brother, another union leader, and a social activist listened to me speaking about Mapuches like other people one day; he felt disappointed. From that day on, we spent long hours discussing life, our native roots, the injustices in Chile, and what we could do to change the world. I listened for hours to folkloric Chilean music and old music without interest at that moment for me, but I did it because of my brother. While with my two sisters, I spoke about friendship and trending music while we helped with the housework. I saw how my siblings were popular in the lower-class society because they were strong, humble, and willing to help.

When I finished high school, I worked. I wanted to help my family and save money to pay for the university and become a teacher. I worked for four years and saved all my earned money, but I could only spend a couple of months at the university. In the uncertainty, I received my first scholarship; I continued working and studying simultaneously. The university also was a shock of reality for me. I noted how the workers' students were different from our youngers, elite last names, and even White classmates in the education college. But we never talked about privilege or racism in our courses. Because of my reality, student and worker, I had views more critical than some of my classmates. I worked on different public-school projects with some professors who are currently my friends.

Like a teacher in public and lower-class schools, my work lets me practice the idea of trying to change the world. At first, I felt overwhelmed trying to cover students' economic necessities, psychological problems, and family problems. I wanted to do it all simultaneously and alone, which was unhealthy. With maturity, I recognized what I should do as a teacher: studying more, planning different activities, collaborating with teachers and social networks to address the families with the resources. These types of decisions allowed me to become a

curricular head during my third year as a teacher. After that, I could specialize in language, and after earning a master's in education, I learned more about pedagogical skills, curriculum, and educational theories. During my master's, I received an offer to help future teachers with classroom practices and reflect on them. The study of the class was one of the most rich and effective experiences collaborating with future teachers.

When I was working in an elementary school and at the university, one professor told me about studying abroad with a Fulbright scholarship. I had only ten days to prepare the documents and the oral presentation necessary for the opportunity. I succeeded. In the selection of twenty people, I was the only woman. My studies in The United States show me, one more time, the influence of elementary and higher public school in life. My country has an English curriculum, but in my years of studying, I only learned the colors, some things in my backpack, and the numbers up to twenty. As a mature woman, it has been hard learning and using the English language—not impossible—but hard.

My doctoral studies have been a formative experience to learn and understand more about the structural inequities in my country. I learned about racism, hegemony, domination of power, equity, Critical Race Theory, Queer people, and other marginalized topics that I never discussed in my long, previous education. The structural problem in my country is systemic and is also maintained by everyday people who are blind or have been blind, including us, the teachers.

In conversations with colleagues, we discussed how a few years ago, having an immigrant student in the classroom was an exceptional situation. Nowaday, the most of public school have numerous immigrant students from different countries. Teachers feel

the lack of preparation to work with varying cultural students. In addition, they are trying to address inequities for immigrant students, from the material to the pedagogical.

My teacher committee influences my positionality to work in the classroom, supporting disadvantaged students and their families. Also, as a teacher, when the profession is constantly questioned, I want to note what my colleagues are doing well.

The last point about my positionality is the effort and the sacrifice to be a better person and have a better economic situation, which I learned from my parents. I felt privileged because my efforts, arduous work, and studies have given me a little social mobility. Meritocracy is a term that became a reality in my case; then I thought it was one way for success. Due to my doctoral program and becoming a mother, I wish my daughter and other children will not have to live in grit or sacrifice ideology. I hope they become wonderful humans in all aspects and that they will enjoy more their life than their predecessors.

The reasons presented in this section define my positionality as research: novel researcher looking to support teachers and poor students, who is using a constructivist-interpretative view of the world to portray the motivations, representations, and excellence practices of Chilean teachers with immigrant students.

I used a case study method based in the theoretical framework to collect the information. However, because the particular and unique characteristics of the study for data analysis and the interest in the new emergent information, also it was included, a part of grounded theory; this decision, it is justified in the next sections.

The central questions for this research were the following,

1. What are the reasons for Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?
2. What are Rayenantu elementary Chilean teachers' perceptions and representations of classism and racism in Chile?
3. Which are the main practices used by these Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?

Method Design

This qualitative research used a theoretical framework, which was comprised of the critical pedagogy of Paulo Freire, the culturally relevant pedagogy of Ladson-Billings, and the evolution of this last one in the cultural sustainable pedagogy. The tenets and themes of these theories framed the reasons and the practices that elementary Chilean teachers are using to address inequities in the classroom in a school for immigrant students from a constructivist-interpretative paradigm. Because of the nature of the questions and the instruments for collection of data—interviews, classroom observations, and other artifacts like lesson plans—I chose the method of case study for data collection. Specifically, the study followed a descriptive approach for data collection or information from the different educational actors. The descriptive case study is presented for Yin (2018) like a method "whose purpose is describe a phenomenon (the case) in the real world-context" (p. 268) helping to design the data collection and descriptions about decisions and implementation of Chilean teachers. In this investigation, there is a link among the theoretical framework about critical teachers, their cultural responsible/sustainable practices and the literature. Covering practices that elementary

teachers in different countries are implementing to address inequities for international immigrant students—both of which helped to organize and analyze the data collection. This investigation searched for major information about the motivations, representations, and practices of Chilean teacher which have not been mentioned in previous literature. Then, because of the limitation of case study to include and analyze new, emergent information, part of the analysis of data will be guided by grounded theory, following the cycle codification and the steps presented by Saldaña (2013). This analysis resulted in a descriptive understanding and explanations about Chilean teacher motivations, representations, and practices, added to the new theory born from of this investigation.

Rationale for Method Decision

The hybrid between case study and grounded theory has been used in other studies in the areas of information technology, business, and sociology (Eisenhard, 1989; Halaweh, 2012; Swanepoel, 2019; Duhalde; 2013). In education, Jiménez-Fontana et al. (2016) noted the strengths to employing a hybrid approach for qualitative research. The authors presented a case study with a data process based on grounded theory about the process of evaluation and the building of values that promote an education for the sustainability. Because this case study related to teachers' values and beliefs and how they translate them in praxis in the school, this hybrid case study-grounded theory approach seems ideal.

Both methods shared some points in common, such as the multiple strategies in data collection and source, the possibility of analytic generalization based on theoretical criteria (Bhattacharya, 2017; Duhalde, 2013; Yin, 2018) and the possibility to be inductive and deductive, like in Duhalde's (2013) study, with a flexible analysis.

The data collection was based on the case study because it is a method that lets to define a priori themes and questions guided from the theoretical framework, the literature of the study, and the research questions. This allowed me defined questions and inquiries for the interviews, observations, and documents articulated from a referent with a deductive vision. However, one case study weakness is that it does not consider the new study information. For this investigation, the added information will be Chilean elementary teachers' values, perceptions and representations, their practices apply only to the Chilean context in an elementary school in a new context of work with international migrant students (and their families). During the process, I engaged in a process of continues data review, refining questions, looking for new questions to include, re-evaluating study changes, and reviewing the analysis; these strategies are relevant processes of grounded theory. Saldaña (2021) presented three cycles of inductive coding process for grounded theory, each one with heuristics and with a helpful organization for new researchers like me.

Context

This research was conducted in an elementary one school in Santa Juan, Bío-Bío region. Bío-Bío is one of the regions with a major increase of immigrants during 2019, from 26,929 to 35,687; one increase of 32.5%. With the onset of the COVID pandemic, the influx of migrants decreased significantly. Santa Juana is located on the south bank of the Bío-Bío River, to 50 km from the capital of the Eighth Region, Concepcion. It has a population of 12,713 inhabitants, of which 5,618 live in the rural sector and 7,095 in the urban sector.

The occupancy rate is 86.6%, slightly higher than the regional rate of 87.7%. Santa Juana is the largest commune in the province of Concepción and is the poorest commune, which is

ratificate for the data: The poverty rate for Santa Juana is 36.22% and 18.11% for the provincial capital, Concepción. The number of indigent persons is 727 in total, which is equivalent to 5.58%.

The municipality has an enrollment of 2,702 students, 72% of the students are enrolled in the public schools, and a 28% are enrolled in the subsidized/private sector. The average schooling rate of the Commune is 7.2 (PEI, 2020).

El Departamento de Administración de Educación Municipal (DAEM, the municipal education administration department) is the organization responsible for administering the education service in Chilean cities under the guidelines and policies issued by the Ministry of Education. Currently, the Santa Juana's DAEM administrates the 19 public educational institutions in Santa Juana. Being one of them the school *Rayenantu* (Rayenanty means "golden flower" in Mapuche). The school has an enrollment of 308 students and eight are international migrant students. One important service of the school is the food program for the vulnerable population which cover 280 or the total. The vulnerability index (IVE) is an indicator that approximates the risk of school dropout of a school establishment, through a socioeconomic evaluation of its students; the IVE for the school Rayenantu is a 91% (DAEM, 2020).

The public school Rayenantu, it is an emblematic school because it is the oldest at the city and because generations of professionals and students have passed through its classrooms, who today are an example to follow. The school's building is a construction with a spacious lunchroom, covered patio, computer room, library, science laboratory, covered backyard pre-K and Kindergarten patio, and a gymnasium for physical exercise, among others. Because of its location, in the private and collective transportation connects the school with the rest of the neighborhoods and the school has a bus for the students.

The ages of the students at Escuela Rayenantu fluctuates between four and 14 years old, from Pre-K to Eighth grade; and there are 13 courses. The students are mostly from lower-worker class and few of them middle-class.

Participants' Selection

For this research, the selection of the participants was done by purposeful selection or purposive sampling. Maxwell (2012) defined purposeful selection as a strategy by which "particular setting, persons, or activities are selected deliberately to provide information that is relevant to your questions and goals, and that cannot be gotten as well from other choices" (p. 97). Another goal for participants' purposeful selection presented by Maxwell (2012), although complementary for this research, is having "a group or participants with whom you can establish the most productive relationships, ones that well best enable you answer your research question" (p. 99).

According to the question guiding this investigation, the teachers, students, school leadership, and caregivers that voluntarily supplied the information were selected based upon these criteria:

Focal teachers

The criteria for the focal teachers were the following:

- Working in the elementary public school Rayenantu.
- A teacher with over three years of experience (not novice).
- Working with immigrant students in the classroom.
- A teacher who recognized itself for addressed inequities in their work with immigrant students.

Immigrant Students

The criteria for the students were two:

- An international migrant student enrolled in the school Rayenantu.
- Participant with a parent/caregiver consent form.

School Leaders

Only two criteria were necessary for the school leaders:

- Employed in the school, Rayenantu, in a leadership position.
- Has known the focal teachers for two or more years.

Colleagues

Also, the teachers' colleagues only needed two criteria:

- Hired in the school Rayenantu between 1^{st}-8^{th} grade.
- Has known the focal participants teachers for two or more years.

Caregivers

- Has a student enrolled at the Rayenantu Elementary School.
- Has known a participating teacher for one year or more.

Participant recruitment

The purposeful selection of teachers, immigrant students, leaders, colleagues, and caregivers was focus in the participants to provide the most relevant information for the question in this investigation (Maxwell, 2012). I recruited the participants by participant nomination strategy (Maxwell, 2018). The principal emailed the recruitment information, to the teachers' staff to contact me. The principal did not know any teacher accepting or not. The school leaders sent the recruitment email to the colleagues that meet the recruitment criteria, but the school leaders did not have access to know if the colleagues accepted or not. Finally, the focal teachers

sent the recruitment email to parents, caregivers, and students, and again, the focal teachers did not know if the parent, caregivers, and students accepted taking part in the study.

Each participant was informed about the investigation, the activities, and rights, remarking the confidentiality of the investigation, the voluntarily, and each participant was asked to sign an informed consent. Appendixes were written in English and Spanish[11],

- Appendix A: Chilean Elementary Teacher Recruitment Email
- Appendix B: Elementary Teachers Consent Form
- Appendix C: Student Recruitment
- Appendix D: Student Assent Form
- Appendix E: Parent/Guardian Consent Form
- Appendix F: Chilean Elementary Teacher Colleague Recruitment Email
- Appendix G: School Leader Consent Form
- Appendix H: School Leaders Recruitment Email
- Appendix I: School Leader Consent Form
- Appendix J: Caregivers' Recruitment
- Appendix K: Parent/Caregiver Consent Form
- Appendix L: Teacher Interview Protocol
- Appendix M: Student Interview Protocol
- Appendix N: Teacher Colleagues and School Leaders' Protocol
- Appendix O: Parent/Caregiver Interview Protocol

[11] A sample of these appendixes is available in the last section.

The demographic information of final participants in this research study, it is presented in the Table 1.

Table 1.

Participants, Demographic Information

	Age	Gender	Years Teaching	Current Grade Level	Civil Status	Children
Teachers						
Contreras	45	F	15	1st to 8th	Partner	1
Venegas	61	F	26	6th	Divorced	3
Chaparro	62	F	33	1st to 8th	Single	0
Quiroz	41	F	13	4th	Single	1
Zárate	40	M	14	6th	Married	2
Mora	41	F	15	2nd	Partner	2
Vega	38	F	16	4th to 8th	Relationship	0
Norambuena	44	F	20	1st	Partner	2
Sanzana	46	F	16	1st	Married	1
Parents						
Lisset	40	F	--	--	Married	1
Giorgio	41	M	--	--	Married	1
Mary	50	5	--	--	Married	3
Students						
Dulce	6	F	--	1st	--	--
Mathew	11	M	--	6th	--	--
Leader						
Víctor	61	M	40	--	--	2

Data Collection

Authors Bhattacharya (2017), Maxwell (2012), and Yin (2018) recommended multiple data collection in qualitative research, especially for a case study. One important rational for the selection of case study mix with grounded theory is because both methods share the strategies of

data collection because when it is necessary multiple data resources. This investigation followed the recommendations of Bhattacharya (2017), looking for tangible sources of information that supplied insights for the research questions and the creation of new theory. The central purpose of this strategy was to collect enough and different information from the teachers about the phenomenon studied to develop the mixed data analysis. Following the authors' recommendations, this study collected information using three qualitative data collection tools: Interviews, written documents (lesson plans and communications), and artifacts. Between April to June 2022. The Table 2. resumes the data collection strategies and central procedures.

Table 2.

Data Collection: Strategies and Procedures

Research Question	Data Collection Strategies	Activities of Data Collection	Documentation analysis process
1. What are the reasons for Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?	• Semi-structured interviews (2) • Lesson plans • Communications Parents/teacher Teacher/parents Student/teacher Teacher/student	• Schedule agreement with each participant. • Interviewing: 9 teachers, 2 students, 3 parents, and principal; permanent communication confirming date and hours.	1. Transcript of interviews. 2. Assignation of folders, data organization. 3.Wrote first notes from interview transcripts. 4. Label data. Creation of new codes and questions. 5. Second process of interview including new questions. 6. Transcript of interviews. 7. Theoretical and analytical memos.

2. What are Rayenantu elementary Chilean teachers' perceptions and representations of classism and racism in Chile?	• Semi-structured Interviews • Interview and post-interview observation notes • Lesson plans	• Collecting Lesson plans by email; collecting teacher books in subjects, language, and history.	8. Notes from interview video recorder. 9. Member checking; participants transcription. 10. Re-organization of data; Lesson plans, introduction of counselling subject lesson plans.
3. Which are the main practices used by these Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region?	• Semi-structured Interviews • Lesson plans/ artifacts • Communications	• Collecting communications; between teachers/parents, teachers/students. Whatssaps, notes, and audios. • Collecting artifacts pictures, completing with teachers' observations. • Member checking; participants transcription.	11. Transfer of data collection to MAXQDA 2022. 12. New memos 13. Comparation/ triangulation among data 14. Description of this case study, working with the three questions. 15. Use of patterns and relationships, re-group, reducing, creation of families. 16.Theoretical explanation.

Interviews

Interviews are a common primary source for case study research and for grounded theory. Mills et al. (2010) remarked that interviews can be formal or informal, structured or unstructured, or individual or collective. The authors noted the importance of documenting the interviews "in audio or video recording, field notes, or transcripts" (p. 274). I used a semi-structured interview approach with the focal participants and the complementary participants: principal, leaders, colleagues, parents, and students. Each interview was audio recorded with the authorization of the participants to transcribe the interview, and the transcript was reviewed with the participant to confirm the veracity.

The interviews were focused on three general themes defined a priori: school environment and work with international migrant students, perceptions about classism and racism in Chile/teachers, and practices helping immigrant students. The initial questions were personal/professional. The duration and quantity of interviews were different for each participant. For the focal teachers, there were two interviews, from 45 minutes to one and a half hour. With participants in this group, I used the Appendix L: Teacher Interview Protocol. With immigrant students, I used the Appendix M: Student Interview Protocol to conduct one interview, from 30 to 45 minutes each. With school leader, I used Appendix N: Teacher Colleagues and School Leaders Protocol to conduct one interview of 150 minutes. And, finally, with caregivers, I used Appendix O: Caregiver Interview Protocol to conduct two interviews, from 30 to 45 minutes each. A total of 27 interview were done.

Also, I took other notes after from the video recorder, which let me see more details about the context, the communication, and the behaviors of the elementary classroom teachers, especially to speak about classism and racism.

Written Documents

A good case study requires diverse sources of information. For Yin (2018) documentary information has an overall value because "is likely to be relevant to every case study topic" (p.113).

Because this study is based on Chilean teacher practices, one rich tool of information was the lesson plans those Chilean teachers turn in weekly or monthly to the schools' leaders in each subject. I wanted to collect the lesson plans used by the teachers during the time of the investigation. However, some teachers chose to not share this tool, and a few of them shared their lesson plans but just for a month like a demonstration piece. This part of the collection of data helped me learn about how the teachers connect the knowledge, abilities, and attitudes of students with the new class goals or critical discussion about race and class.

Also, I collected other types of documents like school and teachers' letters, documents, and communication between Chilean teachers them and international migrant students' families. In addition, I collected on teacher's policy documents. Finally, district level -DAEM- documents and communications were collected and included.

Artifacts like Visual Documentation

Saldaña (2021) noted artifact as interesting type of data. Artifacts have a long history to talk about the process, the reasons, the meaning for its presence. In a school or classroom with immigrant children, the artifacts created for and with them have special importance supporting the speech of the school participants. Saldaña (2021) added the importance to have the visual picture of the artifacts to reflect more about the details in a visual analysis about the environment and de details. I wanted to know more about the participants and the details in and out the classroom with the international migrant students. Then, I wanted to use the artifacts and the

visual documentation about the activities and products with the students as support elements for data analysis. A complete vision of data collected for this investigation is presented in the Table 3 below.

Table 3.

Summary of Data Collected

	Interviews		
	First interview (minutes)	Second interview (minutes)	Total
Teachers			
Contreras	70	90/35	195
Venegas	68	90	158
Chaparro	47	90	117
Quiroz	60	80	140
Zárate	56	54	110
Mora	62	75	137
Vega	30	35	65
Norambuena	60	65	125
Sanzana	90	88	178
Parents			
Lisset	45	30	75
Giorgio	45	45	90
Mary	45	45	90
Students			
Dulce	48	--	48
Mathew	40	--	40
Leader			
Víctor	150	--	150
		Minutes total	1,718 28,6 hours

Interview transcripts			
Interview transcripts 1.5 lane spacing	Average 20 pages for teacher/principal 10 pages for parents 6 pages for student	Transcription total time Transcription total pages	84 horas 242 pages
Written documents			
Weekly lesson plan	Annual/biannual lesson plans	Communications (WhatsApp)	Artifacts Pictures
11 (average 5 pages)	28 (average10 pages)	14	57
55 pages total	280 pages		
Interview notes	Analytical Memos	Code Memos	Personal WhatsApp Other
13 pages	112	48 initials 18 reduced 12 finals	Emails 36 WhatsApp 112 Messenger 36

Data Organization

A computer folder was assigned for the investigation. Inside each folder, I created one folder for each teacher. In each folder, I created three sub-folders with the data from 1) interviews, 2) notes, 3) documents, and pictures of artifacts. Also, I included my memos and notes for each teacher. The same approach was done with the other participants' data, following the same organization with a main folder and sub-folders for participants, notes, and documents.

Data Analysis

One advantage of qualitative research is the use of different data and approaches to explore the phenomenon studied. After the rigorous organization of the information, I started the data analysis process for the first and third questions: What are the reasons for Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region? And which are the main practices used by these Chilean teachers to address educational inequities for immigrant students in an elementary school in the Bio-Bio region? Because the complexity of perceptions and representation -in particular in this group. The last question analyzed was the question, what are Rayenantu elementary Chilean teachers' perceptions and representations of classism and racism in Chile?

I worked with the deductive method showed by Yin (2018), who recommended the construction of statements or theoretical propositions and revised them in the researcher analysis, returning constantly to the framework and the literature to describe these group of Chilean elementary teacher reasons, and practices addressing inequities for immigrant students and families. One advantage of this method, for me, as a new researcher, was to organize the case study's tools and a priori themes. Yin (2018) recommended creating a particular strategy analysis. In this study, I had the research questions. Also, I worked with theme and sub-themes derived from the theoretical framework and from the literature review. Then, I placed my attention to the meaningful patterns by comparison and frequency, in this stage was very efficient the use of program MAXQDA 2022 to triangulate by resource data and for the visualization of frequencies and patterns. Yin (2018) specified that "the descriptive framework can organize the case study analysis...in this sense, you should have thought about your descriptive framework before designing

your data collection instruments" (p. 171). Finally, teacher reasons (why-what) with mayor patterns and frequencies were selected and how Chilean teacher address inequities for immigrant students were descriptive explained. Nevertheless, this approach did not help me generate and explain the new emerging findings. For this reason, I employed an inductive approach working with the information collected creating new questions and codes. According to Mills et al. (2010), "[N]aturalistic inquiry uses inductive data analysis because it is better able to describe the research context fully and to assess transferability to other settings" (p. 602). Saldaña (2021) noted how data collection and data analysis need to be done in parallel during the analysis. Also, the author cautioned about the oversimplification of the process using only codes. To avoid the oversimplification, I followed the three cycles of coding explained by Saldaña and the continual use of analytic notes and memos during the process.

Saldaña's (2016) cycles have specific purposes for the process, starting with the first cycle. The author begins with meanings and labels for the data. Although Saldaña's (2016) presented seven code categories for the first cycle, this research used one fundamental category called initial or open. I looked for observable activities, their effects, the time, the reasons, and other indicators that will help me separate the data into distinct parts for the comparison through similarities and differences.

Following Saldaña (2016), the second cycle of coding is essential in grounded theory. In the second cycle, relationships and patterns can be decided using the codes from the first cycle. This cycle requires the researcher's judgment in regrouping and reconstructing themes, concepts, and categories. The axial coding strategy helped me to re-group the first coded data, similar themes, and concepts. The most important step in this part of the cycle, was the creation of a new theme, with codes due to the information about the pandemic, codes in the use of technology,

communication and support. This process involved the creation of new questions to use in the second interview. Then, I continued the analysis, linking categories (and sub-categories), and reducing codes to introduce new categories or families.

Finally, in the third cycle, I generated the theory, the center of the investigation. For this theoretical birth, I needed to integrate the prior categories to find the emergent theory. In this research process, I searched for the core category which integrates all the codes, suggesting a theoretical explanation for the phenomenon using the study framework and literature. Also, I collected additional data from the participants to support the new findings.

Rigor

Decades ago, the discussion about the building quality in a qualitative research trough rigor and ethical criteria have been discussed (Lincoln & Guba, 1986; Morse, 2015). In this method's section I present the credibility options for my study and the ethical considerations.

Credibility

Considering that this investigation is guided by the mix of case study and grounded theory. And that both designs can be in interpretative qualitative research, both have a rigorous approach to enhance credibility and trustworthiness.

The credibility of this research is based in Lincoln and Guba (1986) recommendations about the rigor of the framework and if this is basis on the data from the study. This research started with a framework born from the literature, which was continuously reviewed, especially during the data analysis. Also, Lincoln and Guba's (1986) techniques for ensure credibility include the prolonged engagement of the researcher; in my case, the prolonged engagement was

covered for the continuous data review, transcription, and reviewed with the participants. Also, like previous indicated, the time for this investigation was limited and the conditions were special to be abroad. For this reason, continue engagement was a critical research part.

Yin (2018) showed that ground theory needs a data collection from multiple sources. Being the principal collection tool, semi-structured interviews with the focal participants and the different complementary participants like school leaders, colleagues, students, and caregivers. This research included observations, continued notes and analytic memos (Saldaña, 2016), as well as video and audio recorders, writing documents, and artifacts pictures.

Credibility also was carried through the process of member checking to verify the interpretation of the interview with the participants. The process of member checking was done twice with the participants. First, during each interview, I followed up with probes to be sure I was understood participants indented meaning. Below are examples of some probes or follow up questions:

- Just to be sure, when you said that migrant international students have a good level, do you mean academic level, vocabulary level or behavior? Could you extend your answer?
- Could you explain me more about the legend activity and what was the role of the families?
- When you said that some parents called you to express their excitement about the language project, what they did they tell you? And what parents called you? Just the immigrants' parents, mothers, parents? Tell me more about it, please.

The second step was the revision of individual transcripts for each participant. To finish each transcript, I sent a copy of their transcript by email. The participants had time to read it,

send me emails or message if they felt that any part of the transcript could be misunderstood, or the idea was not well transcribed. This step finished when each participant sent me an email confirming the final transcript.

Ethical Considerations

The first ethical consideration was working with people, especially young students. The ethical with the participants was covered first for formal approval of the *Protocol for Human Subject's Research* presented in the Institutional Review Board (IRB), which included: recruitment letter, adult consents, caregivers' consent, and interview protocols indexed in the appendices A through O (pp. 99-160).

The protocol included the privacy of participants and the confidentiality of data. I assigned the school and interviewers' pseudonyms in the documents and folders: I maintained the pseudonyms in an individual folder in my personal laptop with a secret password. The consent and assent forms were stored in Box@UA. Finally, for power imbalance, I tried to create close relationship with the participants because I am currently an student, I avoided lead questions and conversations, and I repeated the confidentiality and voluntarily of the investigation (Creswell, 2018), in each interview.

The second ethical attention was presented in my positionality. I am a teacher, then I have the necessity to avoid my teacher bias or preconceptions, and my tolerance for contrary findings, which are unexpected findings that can motivate a disgarded of evidence (Yin, 2018). For rigorous data ethical and ethical analysis (Saldaña, 2021), I reported my preliminary findings with my advisor. Her expertise in the qualitative area helped in the analystic of my analysis in a writing peer debriefing process to verify my research findings (Mills et al., 2010).

Limitations

The first limitation was physical, I had to develop the research abroad of the country in question, Chile. Another was the COVID pandemic which have affected the complete Chilean educational system. In Chile, the students were two years studying online because the country conditions were not safe to return to the school before. The return to in person classes was during March 2022. The pandemic conditions affected the society in general. In my case, I lost my loved brother. Also, I could not return to my home country during all the pandemic time due to the percentage of contagious in the country, which just some months ago started to decrease, but the return to the schools was not sure. In addition, the Chilean schools were not interested to collaborate in an investigation, when the return to the school was confirmed, because they had numerous activities coordinating a safe returning from disinfecting the classroom to create pandemic protocols.

Relevance

This research contains four relevant aspects for education and Chilean educational leaders. First, the Chilean government does not provide enough support to teachers and schools working with immigrant students (Mondaca et al., 2018). The Chilean Ministry of Education has a few protocols for the school that are more focused on enrollment rules and the coexistence in the institution but not centered on the power relationship (Stefoni, 2019) between groups in the school and classroom. The increase in immigrant enrollment in the schools found Chilean teachers unprepared to work with cultural differences and strategies of integration for these students and families. Studying the scholarship of experienced countries and experiences of

Chilean teachers will help practitioners and future teachers to reflect about the competencies and teacher motivations required to work with immigrant students and families.

Second, the literature about practices with immigrant students and families in Chile is scarce. The research has been done for psychology, sociology, and historians but not directly from the educational area or for teachers. This investigation means both: it was centered in the school and conducted for a teacher. Further, there is a geographical difference with other studies. No research has been done focusing on positive teacher practices in Santa Juana, in the Bío-Bío region. In this region, 10% of the students are immigrants (Diario Concepción, 2019). Most studies have centered on the northern border and the capital Santiago, but it is necessary to know what is happening in the rest of the country.

Third, in Chile, the topics about racism and classism are not present in the curriculum for elementary schools or preparation teachers. In a society where racism and classism are structurally reflected and supported in the educational system, teachers and schools are trying to challenge the current educational model. It is the moment to start the discussion with the principal actors working towards defeating these issues in the classroom: the teachers.

Finally, a deep comprehension of teacher motivations and practices addressing inequities for immigrant students and families is necessary. The teacher's classroom practices combine knowledge, values, view of the world, and curriculum. It is essential to know how the process is, and to know if they have a critical education vision has a part of their teacher motivations when they try to transform their classroom.

Some direct uses for this research are to discuss perceptions and constructions about classism and racism. Both are not topics discussed frequently in elementary or high schools. As education increases, we see the implications of the deficit ideology. In my academic experience,

you can have a formation process from elementary to the university without talking about both issues. It is a crucial to start questioning our perceptions and constructions about immigrants and other minorities. One possibility is knowing teachers' experiences with critical awareness and conscientization about their role and responsibility in the school.

The teacher classroom practices supporting international migrant students will let us research and reflect on them. The central idea is not to have some "recipes" to follow. The concept is to have a series of positive teacher practices with similar reality for analysis from questions such as what are these teachers doing? Why are they doing (this)? And how are they addressing inequities related to race and class? The possibility of analyzing different practices and critical vision is essential for Chilean teachers because commodifying the process to be more productive and less human (Dugan, 2017) is a phenomenon in Chilean school institutions. Teachers must present several documents, to participate in different programs, to be evaluated, among others, the possibilities to reflect about practices challenging the hegemony; it is not a priority these days.

This research can help the schools and teachers by reflecting on power and discrimination practices with immigrants and minorities students. In addition, knowing individual teacher practices used in addressing inequities and school institutional practices can serve as a guide to adapt or create the own necessaries for the school.

Students and families will benefit positively if the teachers and schools decide to have a more multicultural and fair vision. A shift in school vision will affect the relationship in the community by helping international immigrant students and families in their integration. Also, with other network institutions if the school or teachers decide to work collaboratively.

Feasibly and Challenges for the Implementation

The possibilities for the research started with the support from my entire committee; each professor helped in their respective expertise. Another positive point was my social network with teachers, past students, principals, and colleagues in the Bio-Bio region. Good social relationships are fundamental for any research project. They helped me in the first contact with the school and principal.

From my perspective, I always have been excited about this research. It is an area with few explorations, and it is possible to create positive differences in the classroom and with the educational actors. Education is a way to transform the context and the life of the people. Also, I wanted to note the exceptional work of Chilean teachers working in a new reality.

There were three significant challenges for this research, and the first challenge was to collect the information. The time pressure was a problem, especially coordinating the interviews with teachers who had different emergent activities in their schedule and because the school calendar is different in Chile than The United States.

The second was the distance; for interviewees and observation notes is always the best having a conversation in person. Technology today helps us to have a conversation in real-time. However, online conversations do not replace the discussions in the same physical space.

The last challenge was the current situation because of COVID. The teachers had changed all their classroom scenery to one virtual or hybrid. They employed strategies for two years that may not reflect their daily work or the idea of an excellent class in person. Also, the communication with families, often programmatic group activities and meeting, were moved online or canceled.

Spread the Results of the Investigation

The possibilities to share the information here are high, especially with the teachers and school Rayenantu, as well as with the DAEM and universities that prepare future teachers with which I have communication. Another possibility is the postulation to Chilean government projects for novel researchers; because the increase of international migrant students and the challenge for the Chilean educational system, there are high possibilities to get financial support. Another positive point is the availability of some teachers and schools interested in the latest information and strategies to work with international migrant students and their families.

About the challenges, one central challenge is collaborating with teachers and schools to reflect on the issues of racism and classism supported in the classrooms. Analyzing and readdressing these issues to work in the schools and classroom means a complete change in our preparation, perceptions, and representations. It is difficult to defy the power structures, especially in Chile, where they are widely normalized in institutions like schools (Sabatini & Díaz, 2020; Tijoux, 2013). The ultimate challenge is to usher in permanent change. I have taken part in different projects in public schools with positive outcomes for the educational community. But these changes are not supported or are only partially kept in the schools when external support has been eliminated.

CHAPTER 4

Findings

This qualitative case study explored participants' descriptions of their reasons, perceptions about classism and racism, and their practices at Rayenantu Elementary School, what they are doing in and out the classroom to readdress the inequities for immigrant students (and their families). The aim is a deep understanding of their motivations and practices for addressing inequities for immigrant students of nine Chilean teachers in the Bio-Bio region.

Different data sources were collected to be triangulate. The analysis of 1,742 minutes of interviews became 242 transcribed interview pages, 280 pages of annual lesson plans, 55 weekly lesson plans, with 13 pages of interview/post interview notes, and 112 analytical memos. The first reading and analysis was done manually. However, my advisor suggested, I used MAXQDA 2022 (VERBI Software, 2022) program, to support efficiency; the program supported the analysis organization, visualization, frequencies, summaries, and comparations tools, which let me understand and describe this case study with nine teachers of Rayenantu school in a more detalided manner.

Some important data that helped to understand the findings in this research, is the information about the organization. Rayenantu school is in Santa Juana city, in the Bío-Bío region. This is a public school and receives all type of student. In this school there are children from the rural places, too. The school vision is below:

> Being an educational institution recognized for its permanent commitment to the integral formation of all its students. Having as foundation the 4 pillars of education, capable of generate learning experiences (to know, to do, to live together and to be) ensuring a quality, equitable, inclusive, participatory education, in harmony with the natural

> environment, social and cultural and that guarantees the continuity of studies, in line with the vocation of each of its student. (DAEM, 2020)

This school's vision has sense with the reality of the city with a high number of vulnerable families. The institution is led by a principal and a vice-principal. The principal showed during the interview a real concern for the city and students. Also, he was emotional when speaking about immigrant families. He speech is similar to teachers' speech, who showed a deep concern for their students.

This chapter is organized in four big sections, the first three answering the research questions and the fourth section about what are practices unique of Rayenantu teachers. It is opening with teachers' reasons and motivations to implement practices to help international migrant students. Two sub-findings are highlighted: awareness about the context life of immigrant students and teaching vocación.

The second question and its answered describe Rayenantu teacher practices, and its sub-topics; practices in the classroom, curricular activities, and practices beyond academics and out the school, which are derived from teachers' reasons and motivations.

The third section presents elementary Chilean teachers' perceptions and representations of racism and classism. The result focuses on two big topics: perceptions and representations in Chilean society, and perception of migrant students -and parents- as model. Finishing with a topic that was born during the investigation: practices during pandemic time; to connect with all the students and supporting school families.

Reasons and Motivations

In this case study, one central theme was the reasons that Chilean elementary school teachers have for addressing inequities for international migrant students in Santa Juana. One central point in this investigation was the comparison of these teachers' understanding of their classroom practice —or not— with three critical theories: critical theory, culturally responsible teaching, and culturally sustainable pedagogy, teachers who framed via these pedagogies are teachers who continuously do the following: question the social context and reality, try to make transformational changes, value student cultures, and try to decenter the white gaze, as Alim et al (2020) mentions. Critical teachers also reflect on what they teach and how they teach it. Critical teachers try to address inequities for minority communities; in this case recognizing international migrant students as a dispossessed sector in society; suffering economically and emotionally. The analysis of semi-structured interviews, Lesson plans, and communications, presented these relevant results.

Awareness About the Life Context of Immigrant Students

A majority of the Rayenantú teachers (six of nine) expressed admiration for the life experience of immigrant students and their families. Teacher Norambuena remarked, "they came from their origin country, sometimes walking along with nothing more than their clothes." And teacher Contreras complemented this opinion: "When you know their life experiences—not all of them but various ones—you cannot be indifferent." I asked her for one of these stories:

> Look, one of my students, with his family. They come walking and they through for different countries but before Chile, they were in Perú, and before, in other countries. They lived and saw violence, abuse, they had to be hidden, and that experience is indelible

Completing this admiration teacher Norambuena said the following:

> These children -immigrants-with their families, they leave their countries for the critical situation in political, social, economic level…. They arrived in our winter, and they came from a Caribbean country, the weather adaptation was terrible, they were shivering or feeling cold, but they were always smiling.

These examples illustrated three different aspects for teachers' admiration: the sacrifice of coming to Chile walking with all a family (the travel to Chile walking is 2.768 miles), the experiences living or observing violence and abuse, and the adaptation to basic things like the weather.

A prominent aspect in the interviews and conversations with teachers are the barriers that international migrant students and their families must face; in fact, five teachers mentioned the lack of possibilities in formal jobs. Teachers realize that adult immigrants are working in the least desirable jobs such as cleaning or selling on the streets, although they have university degrees in their country. Teacher Mora explained:

> Look, it happens to me that lately I see so many people at the traffic lights with babies in their arms, in the cold. They are there, on the cold corner selling things. I think there are very few people who have the opportunity and the privilege to have proper jobs. For example, here in the school there are two people in cleaning, and they are very educated people, I mean, I don't think they are earning enough.

Teacher Norambuena also knows well parents' problem obtaining adequate jobs,

> Because the law, they never could regularize their titles. To regularize, they need residence, it is not easy. Then, for this reason, they have had sporadic job. Right

> now, they are working in a parcel, a piece of land, but I can see they are real teachers.

Teacher Quiroz added information about the frustration to work in other job when they are professionals. She told me, “Her mom is at home, and she is a doctor, his dad is an engineer. They know more than other people and there are cleaning fishes.” In my interviews with international migrant parents, I have a note how both parents told me in various moments, that they were professional teachers in Venezuela. And I have noted the frustration mentioned by Teacher Quiroz. The group of teachers recognized the professional parents. They recognized the frustration due to the barriers to regularize their degrees in Chile, to work in jobs that are in the low social level, probably with people without the same education. And it is worse for not having a job.

Language is also highlighted as a barrier for the inclusion of students and their families. At this point it is very interesting that the language problem for a Haitian student and his family is mentioned—the one in the study—but also for Spanish speaking students from countries such as Venezuela, Colombia, and Ecuador who sometimes do not understand the Chilean idioms or slang. Teacher Sanzana, spoke about her Haitian student and his mom.

> The language barrier clearly it was a problem for him to socialize with his classmates, but he did it with the time. Also, it was hard for his mother to understand me, so without knowing the language, how did she get a job?

Teacher Zarate pointed something similar: “The immigrant students, when they arrive at the school, they are dealing with a new school, new people, and especially because the language must be complicate. Like Snoopy’s teacher, they heard bla, bla, bla -gibberish.”

Teacher Sanzana, in our second interview presented another example: “The Ecuadorian family, they understood Spanish, but they did not understand Chilean slang; we spoke faster and mispronounced… Also, my student felt discriminated and her mother too for the way to speak, the people, tough they were Boliviano or Peruvian.” These teachers demonstrate concern for language barriers, not just for the communication at school with students and families. They also show concern about barriers and discrimination outside the school such as parents’ access to jobs without knowing the language or the societal discrimination.

In this group of teachers, there are different points of view, inclusive racist: one teacher noted that in Chile there is a lot of help for immigrant families, especially for students who can enter to the school immediately and who also have free health care,

> They have all the possibilities, sometimes they even have more possibilities than Chilean people because the government cares about them...They have the same possibilities that a Chilean child has, because with the children there are not many difficulties, because the children can enter any school with the provisional identification, nobody is going to take them out of school, they have access to CESFAM [12][Centro de salud familia/Family health center]. They go to the doctor’s office, and they are attended by the pediatrician and the dentist. They can even get more help in other places.

What is striking about this teacher's opinion is a type of prejudice widely spread in Chile’s social media; there, we can read extensive discussions about the facilities for immigrants in areas of health and housing (Reddit, 2021), and as previously mentioned, it creates prejudices and

[12] A CESFAM in Chile, it is a center with basic health care, promotion, prevention, treatment, in ambulatory manner (in structure they are similar to an urgent care, but CESFAM attention is free).

generalized stereotypes (Sabatini & Díaz, 2020). Also, there is alarm a teacher practicing in the classroom with a clear prejudice.

Consciousness about Critical Pedagogy

Most of these teachers recognize the importance of critical education; some of them named Paulo Freire and the importance social of his work. Teacher Quiroz said, "I know Paulo Freire. His work has a connection with social justice. Oh…[indicate smiling] I want to read it again." Teacher Contreras also knew of Paulo Freire. She indicated, "I know Freire and his work, but when you work in these schools -public- theory and reality are different." Finally, Teachers Zarate and Mora said that they know the work of Paulo Freire, but they prefer theories of neuroscience in education, that of the Chilean author Amanda Céspedes. From the data analysis principally lesson plans and interviews, there two types of position/practices:

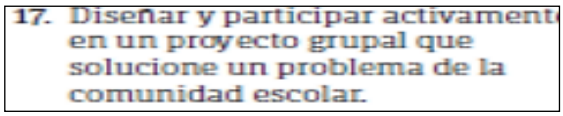
1. They know Paulo Freire and critical pedagogy and are trying to work in a critical way (four teachers).
2. They know critical pedagogy, but they do not work with a critical approach because government limitations/students' social vulnerability (three teachers).

The first group know critical pedagogy and they try to work in a critical way. Even with conditions of vulnerability and limitations, these teachers try to integrate the curriculum with some type of critical thinking. Thus, their lesson plans include attitudinal learning objectives such as "Show value for the live in the society, for the development and growth of the person" (teacher Mora, 2nd grade, history), "respect and defend the essential rights for all people, without discriminate for genders, age, ethnic, religious, or economic situation" (teacher Zárate, 8th grade, counselling), "resolve convivence problems using strategies of dialogue, voting and the use of empathy" (teacher Quiroz, 4th grade counselling). Some teachers also seek to work on problems

of the national context, such as learning about endangered native animals and how technological processes affect the habitat of these animals. Finally, in a lesson plan sent by Teacher Venegas, students are encouraged to work as a group solving problems of the school community, 6th grade,

Figure 3.

Example of Objective in a Plan Lesson Using Problem-Posing



Note: the translation of the objective is “Design and participate actively in a group project to resolve a problem for the school community.”

When I asked Teacher Venegas about the reasons to work with this objective, the teacher indicated that working in groups allows students to share experiences and solve their context problems collaboratively. This teacher indicated that presenting everyday problems and giving them the possibility of generating solutions is a competence that will serve them for life.

Rayenantu teachers presented lesson plan with an approximation to critical pedagogy, but they are few and seems not being constant.

The second group of teachers, when they are asked, know critical pedagogy, but they did not use a critical approach in their classes because of different reasons such us government limitations/studentsand social vulnerability (three teachers).

In an interview, Teacher Contreras knew critical pedagogy. However, she felt it is not totally possible to practice it in the classroom:

> Yes, in my practice, I try to do something more critical, but there is also a way of working that does not allow you to be 100% critical as one would. It is difficult because the curricular program is very rigid about what you have and how you have to do your class. Also, there are deadlines; you are also evaluated in this rigid Ministry program.

One of my post-interview notes with Teacher Contreras indicated how she looked uncomfortable in this part of the interview. I wrote the phrase “I do what I can do.” Also, she mentioned, “Theory is different to the practice of teaching,” expressing that school reality is different from the educational theories. Another reason (excuse?) presented by Teacher Chaparro was this:

> One thing that makes it a little difficult for us to achieve our objectives, in part, without being a conditioning factor, is the issue of vulnerability. The historical vulnerability index for the Rayenantu School is 95%, 98% or more. We have never fallen below that statistic. This indicates that the school has to work with social, cultural, economic and psychological vulnerability. And that, undoubtedly, is a barrier because we have to put all that on the table at the moment of planning, of preparing a class.

Both teachers, Contreras and Chaparro, presented responsibilities of teacher duties and the social vulnerability as reasons or excuses to not use critical pedagogy in their classroom practices, which is a common educational and social prejudice and presented as part of the symbolic violence (Bourdieu, 1976) and maintains the status quo (Freire, 2018).

These elementary teachers present awareness about their immigrant students’ lives. It was possible to divide them in two groups: one which knows the critical pedagogy and tried to put it in action in the classroom and a second group that knows the critical pedagogy but presented reasons/excuses for not using it in their classroom. In this first presentation of findings, we can observe in these elementary teachers’ awareness of their immigrant students’ life context. It was possible to divide them in two group; one which knows the critical pedagogy and tried to put it in accion in the classroom and a second group that knows the critical pedagogy but presented reasons/excuses for not using it in their classroom.

Teaching for *Vocación* or Teacher *Vocación*[13]

Among these teachers, the teacher with the least years practicing the profession has 13 years while the teacher the most experience has 33 years practicing. The average of the group is 18,6 practicing years. This data is relevant because, they could express tired or less passionate about their work. Most of the teachers (seven of nine), mentioned the word *vocación* in their interviews, at the moment to talk about their work. If it is translated to the English "vocation," its meaning does not fully capture the teachers' viewpoints. There is a definition of Ossa et al.'s (2018), who conceptualize teaching *vocación* as a motivational process, of internal nature that motivates a person to do the teaching work. Teacher Sanzana makes a good summary about what teaching vocación means for her,

> I think, when I decided become teacher, it is because, I have teaching vocación, no other thing…I am a teacher due to my vocación to be teacher. And because I believe in our capacity to change the life of the people and build a better world. I really believe in it.

Teacher Sanzana took some of the crucial points presented in Ossa et al.'s (2018) definition. An internal motivation to choose teaching career, furthermore, her quotation of teaching vocación included motivation to transform the world, which could be considered an initial step of critical conscientization.

Expressions like "I love being a teacher," "It can be cliché, but I enjoy working with my students," "I fall in love with the abilities of my students," and "Although it was a challenge for me, I was decided to learn and help my students," are repetitive phrases during the interviews.

[13] In these findings, I will use the word *vocación* because was the word used by the teachers and have a deeply means that it's understood in the English translation.

Many of my notes in this research remarked how these teachers looked very tired at the time of the interviews (mostly during night from 8:00 to 11:00 p.m.), but as the interview time passed, talking about education, their practices, or their students, they showed enthusiastic about education topics and their faces changed completely.

Some of their answer expressed their wish to better understand their students' contexts. Teacher Norambuena said, "I have a teaching vocación. Also, I like psychology; I want to understand what is happening if a student did not. I will not punish him; instead, I will try to know the reasons." She looks proud, not only when it is speaking about her vocación, but also when she spoke about her practices like trying to understand what is happening with her students (researcher post-interview note). Another teacher, Chaparro, after mentioning her vocación and love for teaching, added her reflections about students' triumphs and failures:

> The fact that I am part of someone's path to development seems important to me. Therefore, in that perspective, I celebrate when a student achieves his goals, but I am also part of the failure of those who do not achieve them, because that is the commitment, that is part of what moves me to participate in educational activities, to help empower students in all their skills.

Teachers Norambuena and Chaparro shared the idea of teaching responsibility, about students' achievements and failures. Teacher commitment to student success it is an important part of culturally relevant pedagogy (Howard & Rodriguez-Minkoff, 2017). Then, at least we can postulate an approximation to CRS, with an interest/awareness to the context and reality of the students, reflection, and some actions/practices. This vocación part and its implication are discussed in detail in Chapter 5.

This group of teachers started to work with their immigrant students without having any indication, suggestions, or protocol. All teacher participants shared the same statement about receiving an international migrant student: they do not have any other indication or support than being told they have a new "immigrant" student. Sometimes, they have had the opportunity to know one parent casually. For example, Teacher Zárate said, "They are enrolled like any other child, but there is no protocol or special activity. The school just gives the necessary individual help." Three female teachers are emphatic regarding a lack of "being prepare to receive international migrant students." In my notes, these three teachers have quotations such us "she looks angry or annoyed; it looks pensive" and that is demonstrable in their answers. Teacher Sanzana noted something similar:

> There is no protocol, the immigrant students are enrolled, they are passed to us, and we need to assemble the things in the best way that we can. Zero protocol, zero directions. - The school- It has concerns about their birthplace, culture, preferences, their integration in the classroom or school? Nothing, no interest. I did a work with the family, with the children to know about them, their academic level, and how to support them.

Her discomfort was obvious in her tone of voice and expressions. I put a note in her first interview about implied discomfort with the school. Teacher Contreras expressed a similar mood: "No, there is no protocol or indications. The parents enroll the student, the school gives them school clothes, a back with supplies, and sometimes the parent it is presented to the teacher in a brief meeting, and that is it." Teacher Quiroz noted that "one Venezuelan student did not have documents, then, for that reason, I had to create a test in four areas: language, math, history, and science. To know his level…I needed to know where start." Teacher Mora told me during the first interview that "when we receive an immigrant student we said, okay, let´s go, go. But

there is not an introduction, and induction, we do not have, anything, anything." In our second interview, she told me, "I believe we have a hole. We, the school, needs to reflect about what and how we are receiving our immigrant students. I never questioned why we do not have a protocol, or statistics; we should do more."

About this topic, Víctor a Rayenantu's leader indicated, "We are considered their enrollment and school integration, like any other student. We attend to them, but we quickly assume their will be well in the school, but we take care to support them." When I asked if "we" means all the school staff, he clarified that are just the school leaders: principal and vice-principal (both are men). I could imply that at least the decision about international student enrollment, has not been discussed with all the teachers.

Some teachers' practices were motivated based on students' needs: "He was a boy from Haiti; he spoke another language. I had to study some words, in Creole, to communicate with him. Also, I adapted my activities for him because he had not the same group level" (Teacher Sanzana); "I prepared a place in the classroom for my student because she did not have space at home" (Teacher Quiroz); "I realized she needed emotional support; then I am working with her in breathing and yoga strategies" (Teacher Norambuena). These are some of the examples of what they are independently doing to help their immigrant students; the actions presented here are only light examples. Several are presented in the next section.

In summary, this group of teachers who describe their work as done for *vocación* mean they have an internal motivation to be a part of and positively change people's lives. Also, the data implies a strong passion for teaching; passion stems from an awareness and understanding about the reality of their students, and responsibility in their work. However, there are challenges

presented like the lack of support, especially from the school in the work with international migrant students. They look for the areas that their students need support and take action.

Rayenantu Teachers' Practices

Praxis is the dialogue between awareness and action (Freire, 2018). In school teaching, praxis can be understood as the transformation in doing for students and for society. This study analyzed Rayenantu teachers working with their students. We need to know what these teachers' practices are related to migrant students and their families and how teachers carry out these practices. In this section, I present the descriptive answer for the question: Which are the main practices used by these elementary Chilean teachers to address educational inequities for immigrant students in elementary schools?

To address this question, I analyzed interviews, teachers' lesson plans, communications, and the artifacts (by pictures) of the different practices done in the classroom and out the classroom. At first, it was difficult to obtain the documents from the teachers, but finally seven teachers shared 25 lesson plans (with an average of six to ten pages each). One interesting aspect in common of five teachers is they preferred to send me the semester plan; only two delivered examples of their daily lesson plans, which contained more detail of the activities done with the students, and two decided not to share they lesson plans.

The teachers who submitted their lesson plans chose to provide plans in the subjects of language, history, and counselling—probably because in their interviews they mentioned that it is easier connected their plans with the reality of immigrant students in these three subjects. Teacher Contreras explained, "I think it is easier to do activities in language. Also in history, to contextualize, but it takes time." Teacher Venegas shared the possibility to connect activities in language: "In language is necessary because the student use the language in all the subjects."

Teacher Quiroz agrees with language and history: “I worked a lot with maps and math because is a common language and it is similar in all the countries.” He was the only male teacher in this research, and his opinion is different. He expressed that is easy “planning in the subject of sports because no verbal communication is easier; math too, because it is similar here and in any other places…the artistic subject is easier.” One teacher mentioned several connections possible to do with immigrant student origin country. Teacher Sanzana said this:

> I always put in my lesson plans, reflecting and looking for information. Connecting stories from their country, recipes, or flora/animals, touristic places, etcetera. With the idea that they can comment or complement in the class, also, it was positive for the class knowing about other realities…if there was any Nobel prize in their origin country, I tried to present it in the class. Now, I worked a lot on counselling class, I make lesson plans working with inclusion topics, the value of all people, I worked with racism and discrimination with 7th and 8th grade because they discriminated an Ecuadorian girl.

Teacher Sanzana was the teacher who mentioned more practices in the classroom, and she was one of two teachers who witnessed discrimination by students. Then, after comparing/contrasting teachers’ interviews, their lesson plans, the pictures/artifact, and the communications with families, it let me connect their speech with the practices. Also, the artifacts help provide evidence of their practices. Each group of practices were orded by the level of importance that teachers, students, and parents give to the activity. Also, for the number of details about the activity from the participants, the connection with the lesson plan, and the pictures/artifact presented. The result showed two often used practices:

- In the classroom,
- Beyond academics and out the school.

Practices in the Classroom

The classroom practices of these teachers are subdivided into three areas. The first area is focus on the curricular: where the learning objectives relate to activities that allowed new students to learn about Chilean culture. Teachers also tried to generate activities where students can present the country origin culture, for instance, in language with legends and in history with folkloric presentation. There were also practices related to individual decisions, for instance, in the evaluations. Other teacher types of activities were for emotional support for their students and activities that allowed a better integration in the school/classroom of international migrant students and parents.

Academics

The teachers developed curricular activities linked with the knowledge and value of national culture and student origin country culture. Their practices focused on connecting Chile culture/origin country culture. Practices in language are the activities frequently mentioned by the teachers (four of the nine) mentioned work with the words or vocabulary which are different between countries. Teacher Norambuena told one anecdote with the Chilean word “bombilla” [straw]:

> We were drinking milk. Then I said “bombilla” and my Venezuelan student said, in my country we called them “pajilla.” Then, we all learned a new word…also, that week a Chilean mother told me she learned the Venezuelan word pajilla from her daughter.

Same stories were told by teachers, Contreras with the word friends; in Chile it is “amigo” and in Venezuela it is “pana.” Teacher Zárate explained a similar situation with the word “amigo” is “causa” and also “pana” for Peruvians. The teachers remarked that this vocabulary comparison increased the knowledge and vocabulary among countries.

A special situation was described by Teacher Sanzana, who received a Haitian boy in 1st grade; he just spoke Creole. Then she had to do adjustments in each subject, especially in language. She described the situation:

> It was a double effort for me. I did the activities for the course and other type of activities for him, connected with the class so he did not feel different from the rest…I did this work, but I felt bad because I did not know if he was learning well or not. I tried to learn Creole, at least phrases, with Google Translate.

Teacher Contreras, also is living a special situation in language subject with her new international migrant students, she explained,

> During the pandemic, a lot of immigrant students were without school…I had to work in an initial level because a couple arrived at 4th grade without reading or writing…. I am doing an extra class (without payment) during afternoon in the school with personalized work for these immigrant students.

These teachers dedicated personal time to help their international migrant students because of an own decision or, how I mentioned in the prior section, because teaching *vocación.*

Teacher Contreras, a language teacher, again presented another example working with her immigrant students. She presented one language activity to show the culture of their countries using myths and legends, seeking for family participation (with success). This is Teacher Contreras' experience:

> I'll tell you an experience last year we were watching myths and legends, and I had Colombians, Venezuelans, and Chilean students. We worked with shadow theater, and each one showed a legend from their country. So, we worked on the different culture where the foreign children learned about the Chilean legends and at the same time the

> Chilean children learned about the legends of the Venezuelan and Colombian children. It was a very nice job, and I was very impressed by the fact that the families were very excited, very committed... afterwards they called me and told me, thank you, because we all worked together and learned about the legends of other countries, so imagine! I think it helped me as a teacher to have immigrant students working on a subject that was part of the language contents of fourth grade and that was approached in a different way.

I wanted to know more about this activity, so I asked about which families called her. Teacher Contreras excitedly said, all of them! Chilean and international migrant, it was great! This activity, although looks simple, required planning and thinking about all students, and their families. Figure 4 it is an example from a Colombian boy.

Figure 4.

Shadow Theater, Colombian Legend "The Lost Lumberjack." Language. 4th Grade

Another subject frequently discussed by four teachers is history (and geography). The activities have the intention to present: Chilean native groups, and also typical traditions of the country. The teachers conduct these activities first because they are present in the curricular national program. However, the difference is with the arrival of international migrant students,

they have been concerned to dedicate more time planning activities and giving time to present in a final exhibition. Most teachers had a lot of pictures about these types of activities. These activities are more possible to do from 1st to 4th grade because they are indicated in the national curriculum. Teacher Zárate is one of the teachers with more pictures about final exhibitions; Figures 5 and 6 are part of his lesson plans and activities. He described his activities:

> We see the cultures of Chile when it comes to national holidays. Each student has to characterize, look for a group of our native people. There were some very good ones, for example, the Yagan people, Mapuches, Chonas, I have also added this activity. So, the students who are not Chilean can know part of our Chilean history and culture.

Figure 5.

Wetripantru, Mapuche New Year Celebration, 5th grade

Figure 6.

Native Chilean People Creation: The Onas, 6th Grade

As preivously mentioned, a first analysis of data was directed to comparation and frequencies of codes, and I also picked representative practices presented from the teachers. The second part of the analysis is for understanding about this curricular-cultural practices.

The first point to mention is that these activities can support working with international migrant students at the surface-level. Gorski (2015) mentioned, “We see attempts at multiculturalism: corridors lined with flags, student-designed posters representing the national or ethnic” (p. 34). Also, from a critical perspective, there is just one teacher speaking about practices oriented to work to make visible racism and speak about racism, respect, and discrimination. These relevant issues should be more present in Chilean classrooms

Nevertheless, some of the teacher practices presented in this section can be viewed as having a positive value for other authors. For instance, in the examples of Teachers Sanzana and Contreras, they are teachers that “primarily rely on individual (one-on-one) tutoring methods to provide language and academic support” (Gromova et al., 2021, p. 1) to support their students. Wassell and Hawrylak’s study (2021) focused on the positive aspects of teacher with practices to celebrate and display the students culture helping in their integration in the school. Finally, this investigation aims to describe the reasons and practices that elementary Chilean teacher are doing in their school try to address inequities for their immigrant students/and families. These teachers go without support from the government and from their school. They had acted and create practices thinking in their immigrant students and families. Also, these teachers, without multicultural classroom experiences or preparation: are starting to work with their students to move from a unicultural environment to a bicultural vision, presenting their own culture and

sharing with other cultures in the classroom. And sometimes they carry their practices beyond the curricular and out of the school.

Beyond Academics and Out the School

In the reality of this school, these teachers used practices to help immigrant students that were not promoted by the government or the school; they saw a need and they took action through their practices. For example, one student who lived in a small place without a space for notebooks, books, or doing homework received help from a teacher. One of the teachers, with the help of the classroom assistant, prepared a space for the immigrant student to have the school supplies and one space for homework at any moment after school. She mentioned, "For example, she didn't have space to leave her notebook at home because it is very small; she had shared spaces. And here we allocated a space for her to leave her things." This is a practice different from that I found in the in the literature, but it had a full impact for the international migrant student.

Another practice these teachers employ is the use of time out of the school to visit the students and families, especially when they are sick, they have a difficult time, or other necessities. One of the students I interviewed mentioned a teacher visiting the home when the father was fired; the teacher not only spent time with the family, also, she collaborated with some essential products for the family. This action, it was mentionated by Teacher Venegas with another international migrant student family. Venegas commented, "I did it because they had a very hard time…. we helped them economically and with other elements" in agreement with the class parents. Teacher Contreras also spent time out of the school to help her international migrant students: "They did not have the costume to participate in one activity. I had a dress, and I took it to them at home because I saw their enthusiastic to participate." Teacher Sanzana also

spent time out the school with their immigrant students and her families: “We prepare hot dogs on Saturday, or we sold ‘empanadas’[14] in her house. I spoke first with her mother, then with all the class to went to her house…I wanted the Chilean students to become closer to the Ecuadorian student.”

Out of the classroom, at least the half of the teachers have communication with the parents by WhatsApp or Messenger. Also, in the case of the student that could need help out the school, the teacher looks for a manner to be in contact with the parent. Teacher Venegas commented, "We constantly communicate by WhatsApp or video call." Teacher Mora has two immigrant students in a complicated situation: the teacher gave to the parents her cellphone number and the email if they needed it. She said, "Yes, yes, these two students, I have constant communication with the parents. I communicate by email; they also have my cell phone if they need a quickly communication with me." These teachers dedicate time and are creating one of the most important connections with students and families, and research shows a trusting relationship contributing to immigrant student learning (Batanero et al., 2021).

Perceptions and Representations

Like any person, Chilean teachers have beliefs, perceptions, and representations about people, which is complicated because social representations become stereotypes that regulate social relationships (and power relationship). In this section, I present the analysis for the third research question: What are Rayenantu Elementary Chilean teachers’ perceptions and representations of classism and racism in Chile? I analyzed the data by triangulating participant interviews, notes, memos, and finally lesson plans to corroborate if classism and racism topics

[14] A traditional Chilean food.

are presented in their class; this allowed a deep exploration of participants' perceptions on the topic. The analysis revealed two complex topics of connection of our elementary Chilean teacher:

- Their perceptions and representation about classism and racism in the society
- Perception of Migrant Student as Model Students.

Teachers' Perceptions of Classism and Racism in Chilean society

All teachers have an opinion about how classism is expressed in Chilean society. Just three of the teachers indicated like root of classism in school, the reform of 1981.

Teacher presented several examples about classism in Chile, especially how the immigrants' parents are received for the other parents depending on their profession. In Chile, the common expression is "looking over the shoulder" to express when someone feels superior to other people. It is interesting that the expression "looking over the shoulder" appeared three different times during the interviews. First with Teacher Mora when she explained how Chilean parents discriminate immigrant parents until their realize that the immigrant parents have a profession. She indicated, "for instance, when Chilean families went to the hospital, and they see the Doctor and it is an immigrant father from the class. In that moment, the Chilean parents finished looking them -immigrant families-over the shoulder." There is a differentiation between the international migrant families with academic higher education and the rest. The school leader seems to be inside this group of people doing differentiation due to profession, when he stated, "There are different receptions of the Venezuelan with higher education than other families without enough education, like the Haitians." I interpret his representation in a binomial Venezuelan/higher education-Haitian/lower education. Maybe his beliefs are based on his life experiences. In his interview, he remarked that he knows excellent Venezuelan doctors. The

Rayenanty school leader's opinion is mixed; in other part of the interview, he did a complete analysis about segregation because Chile economic distribution and the huge economic gap between elite-worker class:

> Regarding the classism, is clear and evident in Chile, starts with the CEO and corporative owner. Our elite is focused on being more and more rich. But they create segregation in the worker-class, for instance, in Chile there are more than 600,000 persons starved today in Chile. When we think in hunger, we think in Haiti, but the hard reality is that in Chile, we have 600,000 people in the uncertainty if they are going to eat today or they children…in Chile, the selfishness, the ambition for profit, it passed all the moral barriers."

This powerful reflection has two interested points; the first is the corroboration a second time that the principal's social representation of Haitian is linked with poor or low education. The second is totally in line with the unconformity in the country, where the society is tired of see how business people and elite are earning huge amounts of money, taking the country resources, creating pollution, and taking advantage of any aspect of the country, and maintaining the status quo of people with less resources (e.g., the retirement system where the people safe part of the salary in an administrative institution, but although this institution has billions of utilities, the people can lose their money because the decisions made for the corporation). Teacher Sanzana has a general perception of all Chilean society. She said, "We Chilean discriminate; we segregate the other immigrants. We have lack of empathy, acceptance…. we have a lot of horrible defects." I can understand her perception of a Chilean segregated society. Teacher Chaparro also used the expression "looking over the shoulder" when speaking about the schools in Santa Juana. She noted that subsidized school and private school "look over the shoulder at the public school

Rayenantu…. the classism, it is ingrained in Chilean society…it would be good if the people at the bottom do not deify at the top. And the people at the top, should give to help the people at the bottom." With these quotations, I can see how these teachers have clarity about social classism.

The group of teachers revealed a critical vision and consciousness about the classism problem. However, the analysis about the elementary teachers' perception about racism showed a division in three groups' opinions:

1) Teachers that recognize racism in Chilean society (four teachers).

2) Teacher that think there are racism but just from a half of the society (two teachers).

3) Teachers that think there is not racism in Chile and neither in the society (one teacher).

The first group is clear, and they recognize the racist situation for immigrant students and their families face. Some of the opinions identify the racism in Chilean society due to skin color. One teacher noted, "I think the skin color has relationship with racism. For Peruvian and Bolivian, well, skin color affects them. I do not know why; the color of children's skin." Teacher Norambuena added "immigrant in Chile it is associated with skin color." Then, the perception of the skin color as a reason to suffer racism is constantly mentioned for the teachers. Teacher Quiroz affirmed:

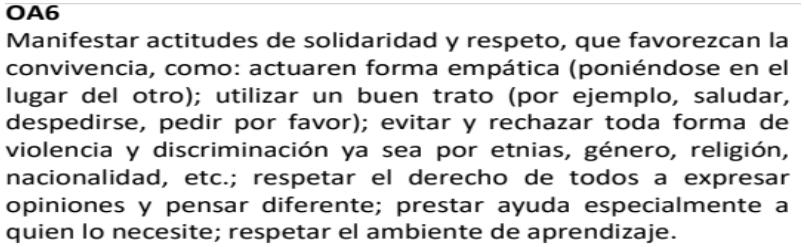
> In Chile racism is motivated mainly by skin color. One said that it is not true, but it is. There is a rejection of the people for the color. For instance, I had a white immigrant student with blue eyes; she was totally accepted for the class. Instead, the boy that had more black skin, the reception from the classmates was different and I had to work in the classroom with activities to respect others.

This research presents various teacher examples about classism and racism in Chilean society, guided for the birth country, and skin color, principally. However, the examples about discussion

in the classroom, promoted for the teachers are minimal, just a few of them. One example is presented with the figure 7. A teacher, intentioned a lesson plans to work with the students in 4th grade to help in the integration of an immigrant student.

Figure 7.

Attitudinal Objective in Lesson Plans, 4th Grade


OA6
Manifestar actitudes de solidaridad y respeto, que favorezcan la convivencia, como: actuaren forma empática (poniéndose en el lugar del otro); utilizar un buen trato (por ejemplo, saludar, despedirse, pedir por favor); evitar y rechazar toda forma de violencia y discriminación ya sea por etnias, género, religión, nacionalidad, etc.; respetar el derecho de todos a expresar opiniones y pensar diferente; prestar ayuda especialmente a quien lo necesite; respetar el ambiente de aprendizaje.

Note: the translation is this: student showed solidarity and respect attitudes to improve the communication…and reject any type of violence and discrimination for ethnic, gender, religious, etc…respecting the environment learning.

The second group of teachers framed Chilean society in two ways: half which are racist and a half which are not racist. Teacher Zarate remarked, “In Chile, the half of society is racist. For instance, they claim because of immigrant people can take our job”. And there are others that are not racist: they have no problem, and they show solidarity with the international migrant community. The idea presented by Teacher Zárate coincided with a popular expression among society in Chile: that the immigrants in the country are taking jobs or they have more facilities than the national. Finally, the third group of teachers think Chile is a welcoming international migrants country. Teacher Contreras said, “I do not believe that I am racist. I do not believe we are racist. Classism is more common in Chile.” This last sentence is a concerning statement because she is in a complete denial and working with immigrant children.

Working in class with topics of classism and racism with the students is necessary. Now, of all lesson plans analyzed, just two lesson plans in 4th grade one of Teacher Quiroz and another

of Teacher Mora, in counselling subject were worked with discrimination to develop empathy for immigrant students, while other lessons and practices are centered just to value or to show the culture. But because the reality of the country is working directly with the topics of racism and classism, and the daily situation in the country, it is a necessity in Chile, especially because some of these teachers have a partial idea about the racism, expressions like "well, if we are racist, I would say yes and not, because just there are some groups. Then, I could say there is racism (it is a little uncomfortable, I can see, I wrote on my notes) but the country is not racist," and finally there was one negational opinion; one teacher, thinks there is not a racism problem in Chile because the immigrants received a lot of help and also because Chileans practice solidarity. One relevant point is the confidence about this opinion shows us the problem of racism: "Not just about skin color, but also about status, language, origins, class and other individual characteristics that are discerned in social interaction" (Morgenshtern & Novotna, 2012, p. 56).

Perception of Immigrant Student -and Their Families- as Model

There is a special phenomenon in this school; almost all the teachers have a positive outlook on the immigrant students and their families. They looked enthusiastic and truly satisfied to have these children in the school, and they often noted that immigrant students are *model students*: As Contreras said, "When a foreign student arrives, I think, Ah! this immigrant student will be respectful, he will speak to me with nice words, then I have a positive prejudice." Teacher Chaparro had a similar opinion: "Immigrant students are respectful students. They have an excellent academic level. They are in a superior level than Chilean students. They have good vocabulary. They are sociable." The teachers agreed in this positive vision of immigrant students. Something similar happened with the representation of immigrant families. Two

teachers' comments illustrated these positive representations about immigrant families. Teacher Mora described families positively:

> In fact, I was pleasantly surprised to work with this family. Maybe it will change at some point. They are very influenced by the sociocultural environment. I think it even it is positive for me and the class having international migrant students, so because they have a very good background, then they are a contribution for us.

Mora's opinion mixes both the positive experiences with immigrant parents and also how immigrant students contribute to the class. Teacher Norambuena shared the opinion about the parents: "In the educational part, they are super good. Significant influencers in their daughter education. Also, they are very participative in the classroom or the school. They are always with a positive disposition to be able to help."

These teachers have developed positive representations about the immigrant students and their families as contributors to the class. A delicate point in this part of the results is the possibility to fall in the "model minority myth" often applied to Asian students in America. When the students are represented as a successful group, teachers ignore the student individual necessities among these population (Hartlep, 2013). In addition, what is going to happen when this students and families are not being similar? It is a point to analyze more extensively in the discussion.

What Makes this group Unique/and What is Necessary

The reality of these teachers and this school in Santa Juana it is influenced by the vision they have about education that goes beyond simple vocación. They consider the pain of these students' life experiences, the lonely situation to live abroad, and their economic problems. They try to accompany them, help them to integrate in the classroom, and they have a deep desire for

their students to be happy. Also, they want the students feeling valued by them, connecting with their emotions in a more fluid, human, and supportive teacher/student relationship.

As a resume I present the follow statement: This group of teachers openly manifests their love and passion for teaching. They give special place for the emotions, also, they feel empathy for the immigrant family's context, and they feel responsible supporting immigrant students and families. More than half of the group of teachers agreed on the importance of working on emotions in the classroom. Half of them mentioned the Chilean author Amanda Céspedes, a surgeon and child neuropsychiatrist. She uses the model of neurosciences and applies it to education, seeking a change in the people who educate children and adolescents (e.g., parents, caregivers, government institutions). It is not strange that in the online page of the foundation led by Amanda Céspedes, one of the principles is "from the diversity of professions around education, health, ecology and protection of rights, our common denominator is the love for children" (Amanda Foundation, 2022, para. 7). Teacher Contreras mentioned, "my priority is the immigrant student feeling important part of the class. They are coming from such a difficult and different reality because all the things that their leaved in their country." Teacher Quiroz described why it is important for immigrant students feeling appreciated in the classroom:

> I think the most important thing is that the child feels loved and accepted in this new place, where they are arriving, so I start from there. Then we will see if they are doing well academically, or if they can be helped.

There is a concern when students are coming to school, indicated teacher Zárate: "It is a sense of empathy, you put yourself in the shoes of the students that they are facing a new place, with new friends, and especially with the language it must be very complicated." Showing what is known as advocacy for new learner students (Lucas & Villegas, 2010) added to a sense of empathy. In

the group, only one teacher had a Haitian student in her class. Teacher Sanzana "always tried to find words in his language to say to him so that he would feel good that he knew that at least I was trying to communicate with him". This empathy is also manifested in the relationship with the immigrant parents. Teacher Mora explained a situation with an immigrant mother: “Then, she arrived, and I take cordially her hand and I said, ‘You forgot it, right, you forgot our meeting. I don't tell her, hey you stood me up, but I tell her that I understand her”. In a different conversation, this educator indicated how immigrant families are alone in Chile. For this reason, Teacher Mora said, “I want them to enter in a confidence level that in the morning they leave the child with you, and that they will leave calmly because they are leaving him with the substitute mother." The expressions of appreciation for their students are repeated among the teachers: “I look them as a mom -said teacher Norambuena, and sometimes I feel their little hands -students- hugging me." One of the questions that was added to the interview, only for those who parents are, was whether they thought that having children influenced them to increase their empathy with the immigrant parents. Most answered yes that they had always been dedicated and concerned about their students, but when they became parents, their ability to empathize, to connect with other parents—in this case, migrant parents—was greater.

Now, from a critical view, these teachers have humanization, vocación, and passion to educate; they are trying to do things, but they have a deep lack in knowledge about critical theories, social justice, intersections of race and class (and all the minorities complex intersections). Then, there is an urgent necessity to work in critical topics, this idea to anti-racist, anti-racist, anti-colonial, and anti-cis-hetero patriarchal framework. It is necessary to work in a deep reflection with these (and other Chilean teachers) to put sense or a real value to their efforts.

Also, from Freire (2018) critical pedagogy they can falling in a paternalistic idea of education, which is a dangerous approach due to teachers' forgetting their professional and critical abilities working in the classroom with a praxis of freedom pedagogy.

Practices During Pandemic

Although the pandemic was not an intended part of the study's exploration, it was a topic that emerged during the data collection, particularly during the interviews. In this way, following Saldaña's (2016) analysis steps, during the second cycle of coding analyzing I realized about the necessity to re-group the codes and generate a new theme and new questions. This section shows how during COVID pandemic these teachers create activities to continue educating. Also, one more time, they developed their own practices with the objective to help their students. Two are the central practices developed for these teachers, one focused in the academic area. The second, one more time out the school shows how teachers were relevant during pandemic time no just supporting the educational system: teachers were a fundamental emotional support for all the students and families.

Connected with all the Students

> Look, when the pandemic started, when just started, I did classes via WhatsApp. Through WhatsApp audio, because here -Santa Juana- the internet is not good, and not all my students had internet, less the new immigrant students…I did videos-classes explaining the topics and I created different tasks for them, to be connected with the class…. after that, I prepared copies and I passed to my students house by house during weekends.

Teacher Venegas paragraph defines the unique characteristic of Santa Juana and the school Rayenantu. This teacher decided use one of the common technology elements and application,

cellphones and WhatsApp. The teacher was proud of this practice, which let her to work quickly with all the students when the pandemic started. The teachers agree describing Santa Juana as a small city; so, they could visit each house. They were in contact with each family (nevertheless, they indicated follow each sanitary measure), risking their health because the concern for the students.

The teacher noted that her students were approximately two months using this Whatsapp /copies system. After that, the school bought tablets and USB with internet for each student. Andrea, the parent of an immigrant student, mentioned this: “During the pandemic, the school gave us tablets and internet; they borrow these things to study.” Teachers indicated that technology and home visits were the ways to be in contact with all the students. Teacher Contreras said, “I can say that I contacted all my students at 100% because the school support.” Finally, one teacher remarked how the technology was the educational way for all the students but especially for the Haitian student: “Technology, it was absolutely the tool that could be occupied for all the students, but in particular for my Haitian student -with videos, translate-to communicate with him and the family (Sanzana).

Teacher Zárate added “In pandemic time, the technology was the key to work with all the students…Now I think it is a huge help, the cellphone, or Google, if you did not know the language of a student, the cellphone or computer will translate a clause inmediately.” Then, they were all the time connected with the students during the pandemic. The use of cellphone and WhatssApp is highly value for the teachers, 6 of them mentioned as a via for continue communication. In addition, the quotation of teacher Zarate coincided with the study of Lawal (2021), using the cellphone or translate to reinforce the communication with immigrant parents speaking other language.

Teacher Supporting Rayenantu's Families During COVID Pandemic

> Well, we continue with the Zoom classes and copies with homework for the week. But we started to be concern for the change in the mood of our students, more, I realize that my immigrant students, always loud, smiling, etcetera. They were sad. We started to stop in the houses, outside and speak with the families…we prepared little details like little toys, and gifts, inclusive celebrations with car caravan….and also, I was calling the families, I had to listened people crying, sad, with problems, with their family dying…we gave a lot of emotional support for the people.

This paragraph from Teacher Quiroz's interview, point how these teachers' practices were concerned with the academic and the emotional support. They took measures beyond their work because it was necessary; this aligns with the first theory born with this study: they have a vision of education beyond the professional. They consider the educational, emotional, and social aspects to help their students. The emotions have essential part in their work: how they recognize what is happening with their students, and how they can help recognizing their disadvantaged and trying to readdress, again, more focused on the wellness of the students and families than just the academic results. One more time, it is necessary to mention that is a finding about teacher concern and how they try to create practices helping their students and families, especially immigrant students. However, these practices can help in some areas, but they are not covering principal social justice issues in the intersection racism and classism. Few reasons can be unknowledge, lack of goverment and school support, and poor or nule critical reflection about teaching praxis (Alim et al., 2020).

CHAPTER 5

DISCUSSION

Overview

This chapter presented the discussion of central findings in this investigation, which indicated the new reality in Chilean public schools of receiving international migrant students in the country. The findings also discussed teachers who are not being prepared to work in multicultural classrooms (Segovia Lagos & Rendón Zapata, 2020; Tijoux, 2013), in a country with dominant racism and classism, and where the conversation about issues of social justice and equity is nonexistent. One of this public schools is Rayenantu Elementary School; it is a public school, emblematic in a semi-rural city, where there are not big-business companies. It is not a city that is attractive for new habitants; it is for these reasons, that just three or four years ago, it was welcoming migrant families. So, for this group of teachers, the work in a multicultural classroom -with international migrant students - is novel.

The aim of this investigation was to gain a better understanding of elementary teachers' reasons and practices, readdressing inequities with immigrant students; Rayenantu teachers, of the Santa Juana, Bío-Bío region. Three were three questions guiding the investigation: 1. What are the reasons Chilean teachers have to address educational inequities for immigrant students in an elementary school in the Bio-Bio region? 2. Which are the main practices used by these elementary Chilean teachers to address educational inequities for immigrant students in elementary schools? And 3. What are the Rayenantu elementary Chilean teachers' perceptions and representations of classism and racism in Chile?

First, their reasons and motivations: there are two central reasons for these teachers' perceptions. They are aware and use their empathy about experiences of life of immigrant

students and their families traveling to Chile and living in Chile. Another relevant reason presented for these teachers is their *vocación* to teach, with an average of 18.6 years of practice. These teachers continue to be enthusiastic and committed to their students.

Second, these reasons and motivations move them to develop strategies or practices in the classroom. The practices in the classroom include the connection between curriculum and cultural context of the students (at a superficial level). The two subjects that are more connected are language and history, although some of them mentioned counselling subject. Just two lesson plans evidence the work in the classroom. Beyond the school, they maintain a fluid communication with families of international migrant students, because they needed them.

Findings showed that most Rayenantu teachers are aware about classism present in Chile and how it intersects with Chilean racism. It showed more complexity in the findings about racism where the group can go from how to recognize it at a higher level to a teacher totally denier about racism in Chile. Also, complex is the representation of these students as "models" in the school from the half of the teachers.

The findings about their understanding, clearly presented an initial stage or an approximation of the critical theories presented in this study, especially Paulo Freire. Also, sometimes it is possibly observe discrimination, hegemonic power, racism, deficit ideologies, and social representations by stereotypes. The same happens with their practices. They are in an initial stage or an intentional stage supporting their students. For these reasons, I present that a big part of the discussion split in two ways: summarizing the central findings about motivations and practices with their relationship among the students and with the literature; and a discussion about whether they are really addressing inequities for their immigrant students and families.

Reasons and Motivations: When Care and Concern Are not Enough

The data presented the reasons for Rayenantu's teachers to work in-out of the classroom with intentioned practices to help their immigrant students. Most of the teachers highlight the experiences of living for the students and families during their trajectory to arrive in Chile. This finding can complement the literature in creating relationships with the immigrant students and their families. Authors like Francis et al. (2017), have showed the necessity of collecting and gather information about "family's country of origin, refugee status and experiences (e.g., relocation, refugee camps), or disclosed religion" (p. 98). Since it is a sensitive topic, teachers need to be careful about how they collect the information. In the school Rayenantu, teachers have collected the information, creating a good relationship with the immigrant students and their family. They are also aware and concerned about current barriers. For instance, because of the language, where students from non-Spanish countries are at obvious disadvantage. One teacher remarked how Spanish speakers also can have problems because of the speed and Chilean idioms and slang (Sanzana, personal communication, 2022). Legalization of titles is also a barrier mentioned for the theachers for professional immigrant parents to get better earning jobs.

One interesting point is the knowledge about critical pedagogy. Half of the teachers knew about the work of Paulo Freire. They recognized the importance of critical pedagogy, but they declared not translate the theory in praxis in their classrooms. Some of the lesson plans showed a few numbers working with abilities for problem-posing; living in society, defending human rights, working as a group to resolve problems. Now, other group avoid working critically, presenting as excuses or reasons, the curricular limitations and social vulnerability of the public-school students.

It is possible to assume that Rayenantu teachers care about their immigrant students and their families and their work -sometimes- with a critical vision. Now, this care and intention to create -trusting- relationships with them, are just a small part of the critical and culturally responsible work. They care and concern are focused on the life context and the economic and emotional necessities of immigrant students and families. These teachers' actions are positive, but in a major analysis for a professional of education, they are superficiel practices, which are not helping in the dialectic of real social issues such as the discrimination for color, nation, and social class. Paulo Freire (2010), discussed as the paternalistic idea of a teacher as an "aunt" is complicated due to the appreciation of teacher not for their professional work. So, teacher work should be valuable for high contribution to the society.

They should link these practices with a deep understanding and appreciation of the culture, added to the empowerment of the students (Ladson-Billings, 2009). If is necessary to create relationships among the students too, and discuss the delicate topics of violence, discrimination, racism, classism, hegemony, among other relevant issues. This type of critical work is, it was not possible to determine if is happening in the school in this investigation (the date show us that not). These showed awareness but not teacher critical awareness "that mitigates bias and predjuices" (Sharif Matthews & López, 2019, p.3) which is linked to the perceptions about classism and racism in Chilean society; it is practice with immigrants or it is avoided speak about these issues. The critical reflection about the conflictive topics in the society or the "decenter of the White gaze" (Alim et al., 2020) is not present in the reflection and lessons of this group of teachers. It is possible to conclude that culturally sustainable pedagogy is an unknown concept or theory, which indicates the necessity of teacher actualization (considering that the average is 18.6 years of teaching) and a review of teacher preparation institutions.

The word “vocación” for teaching was a constant among this group of teachers, seven of them, expressed their love for teaching, the passion for teaching, their wish to help the students, and help the student be success. There is an internal motivation to do the teaching work (Ossa et al., 2018), and these teachers do their work, sometimes without support from the school or from the government. A good example is the receiving of immigrant students; when the school receives immigrant students, teachers and a school leader expressed there is no protocol. Thus, all the responsibility relapses on the teachers: to integrate this student in the school, in the classroom, to know their reality, the academic level, the family, and to create communication with them. The practices presented in this study were done for individual initiative.

One relevant finding is the teachers’ complaining because they do not have a protocol, a guide, and a major support when immigrant students arrive at the school. Some authors, as Olsen (2020), recommends the use of welcome protocols or plan “instead of scrambling every time a newcomer enrolls, schools must have a detailed plan in place to ease these students’ initial stages of change” (p.74). In Chile, the school is the first institution receiving immigrant families. It is fundamental to have a plan of action and recommendations for these families, and, although these teachers are making their best efforts for their vocación, it is not enough.

Practices Addressing Inequities for International Migrant Students?

The analysis identifies two academic subjects in which Chilean elementary teachers work intentionally using the immigrant students as resources of new information: language and history. The practice of rescuing cultural identity, asking information about the origin country, it is a practice reported enacting multiculturalism in the classroom (Kumi-Yeboah et al., 2021; Ladson-Billings, 2009; Wassell & Hawrylak, 2021). Rayenantu teachers, also, understand the importance of language for immigrant students’ integration (Borjian & Padilla, 2010) in the

classrooms. The teacher's focus on vocabulary in a continual exchange of words and their meanings between Chilean students and the new students. The findings indicated (in a bare minimum) that Chilean parents benefit from this exchange too. Also, one teacher used a plan connected with Chilean, Venezuelan, and Colombian legends, which involved the families, and completed this activity sharing the videos among the families. Both examples created bridges between cultures with positive outcomes for the students and, furthermore, creating cultural bridges among families enhancing the "value for linguistic diversity" (Lucas & Villegas, 2010, p. 307).

For the subject of history, some teachers have tried to improve their practices. Using topics from the national curriculum, they have implemented practices in the classroom to present Chilean culture and inform about the culture of the country of origin. The practices have a superficial level of demonstrating the folkloric aspects of a culture but without questioning, sociopolitical context, power issues, for instance. Again, these teacher practices are connected with their motivations and teaching vocación, but they do not show critical awareness. The practices are not questioning traditional knowledge; or the national curricula replicating the power structure in society; also, there is a necessity to reflect about historical contexts of marginalization (Matthews & López, 2019) for each culture. Overall, this study showed that Rayenantu teachers want to help immigrant students in their classroom. These teachers may have a lack of strategies or opportunities for critical reflections about controversial and topics related to White hegemony.

Rayenantu teacher commitment with migrant students goes beyond the classroom and the school, their practices show concern about international migrant students and their families; visiting the families or having continued contact via Whatssap and out school hours, including

weekends. These actions added to the information that teachers have collected about their immigrant students and families. It reveals the teacher's intention to create a trusting relationship with international migrant students and their families. Different authors noted a trusting relationship (CPEIP, 2018; Lewis et al., 2012) as a central part of immigrant students' success in the school and a key for integration, but it repeats the lack of real practices for addressing relevant topics for immigrant students and families, especially classism and racism, because of the social representations and stereotypes in Chile.

Perceptions and Representations; the Spoken, and the Not Spoken

In this group, findings about perceptions and representations in classicism and racism areas are complex. There is major agreement and clarity about classism in Chile and how it is present in daily situations. The teachers presented several examples about classism in Chile and how the immigrant students and parents depend on their profession to be more or less accepted socially. Obviously, if the parents are doctors and are working in their profession, they are better accepted than the majority working in informal or devaluated jobs. Social differentiation is present in the society, and it is replicate it in the school (Canales, 2020).

Racism topic creates a division among the teachers, with some of them recognizing the racism issue in Chilean society while the other group thinks that Chile society is split between racist people and non-racist people. Finally, a teacher refusing the existence of racism in Chile. The majority of teacher, seemed to consider the racism problem like a problem of other people and they do not recognize the structural systems that support the continuity of the hegemony.

This result is complicated, because issues of race and racism are probably more present than the awareness of these teachers about structural hegemony. It is relevant, since a teacher declared its rejection about issues of power and racism, asserting that in Chile there is no racism,

and that it is a welcoming country for immigrants. That was the spoken and the unspoken. It is present in the literature; racism and deficit ideologies are present in Chilean schools (Segovia Lagos & Rendón Zapata, 2020; Tijoux, 2013) and we hava a history of racial differentiation from the colonization (Quijano, 2021). Probably, there are more teacher with prejudices and with a racist ideology, but they did not declare it, or they are not conscious of it. In addition, in Chile there is a big differentiation between Latinx White and Latinx with darker skin. This differentiation applies to any person with native phenotype features too (Meeus et al., 2016). In Chile, phenotype characteristics mark how the person is seen and considered. In this research, three teacher lesson plans working with subjects of racism and classism in the school were documented. Their work cannot be considered as a critical praxis, because their created these classes after specific discriminatory situations in the classroom with students. Although this study sought the teachers' practices, it is curious that the leader's speech contained a high valuation of professional Venezuelan people working formally and not to other poor or people without higher studies; he connected it to Haitian people. I highlight this aspect in the investigation, because school leader's lens influences the school for either advocacy enacting critical education or social justice (Gil, 2019) or maintaining the status quo.

Another relevant finding is the positive representations of these teachers working with international migrant students. This finding differs from other studies in Chile (Becerra et al., 2015; Poblete Melis & Galaz, 2016) and other countries like Spain where immigrant students "still lag the native population in terms of literacy, schooling and training" (Ocampo-Torrejón et al., 2020, p. 647). Also, from countries that receive ELL students where the language disadvantage relates to deficit ideology (Acquah, 2015; Borjian & Padilla, 2010; Lucas & Freedson-gonzalez, 2008; Lucas & Villegas, 2010). Teachers' representation about immigrant

students is as a model for the Chilean classmates because of their academic level, their vocabulary, and their behavior. This situation, it could explain the scarcity of relevant academic practices supporting these students in the classroom.

Now, this different result contains an unspoken part: the immigrant children considered as models. They were skin similar or whiter than the traditional Chilean students (this fact, was confirmed in the numerous pictures received from teachers). The study could not determine if these students being Black or darker would be consider as models. In the numerous interviews, the teachers avoided speak about race, just a few of them mentioned the skin color as a reason of discrimination, when the student is darker than Chilean students. And the only student mentioned as "Black" it was a Haitian student, who was remarked as a student with great social abilities and no as an academic model student.

This situation, considering -especially Venezuelan students- in a positive academic stereotype, also involved the problem of model minority myth, so structured in the schools in The United States (Alim et al., 2020), showing, again, the power of colonialization in Chile country.

An analogous situation happens with the Venezuelan and Colombian parents. They are highly valued by the teachers because of their availability and willingness to collaborate. Studies in Chile presented a different value of Peruvian parents in the North border and Santiago City, where a constant complaint is the lack of interest or collaboration in the school. Interesting the work of Tijoux (2013) presented how Peruvian students and their parents live racism and xenophobic, specially how are Black or with native phenotype.

Implications and Contribution to Theory and Practice

As in prior studies, this research confirms the lack of support, in this case, especially to teachers working with international migrant students. There is an urgent necessity for the schools putting more attention to the process of welcoming and adaption for immigrant students. Although, the education minister has circulated documents with advice for the welcomer and cover of human rights; just one teacher has knowledge about one minister's law document.

This research also contributes with to knowledge about teaching practices with international migrant students and families, in an uncommon region, and one uncommon city, with rural characteristics and with a few habitants and new habitants, in the region of Bío-Bio, Chile.

The study has an undesirable literature confirmation; teachers have racism and classism issues, beyond a teacher denied the reality about discrimination and how teachers maintain the hegemonic structures. In this area, this research can help the schools' leaders and teachers in critical consciousness and starting to discuss real social justice problems. The discussion of classism, racism, and discrimination needed start decades ago in our country. But today, in order to our reality with major number of international migrant people in Chile and the violence level and actions against them, the school need to work in the discussion.

The last contribution is unveiling a big gap in teachers' knowledge and reflection about critical theories connected with equity and social justice. The half of them have a partial knowledge of a critical theory of Paulo Freire; culturally responsive pedagogy, and cultural sustainable pedagogy, seem like theories unknown to them. So, the work in this area for actualization or professional specialization are necessary.

Recommendations

Several recommendations emerge from this study. There are two central recommendations for this school (and anyone in a similar reality). An actualization about critical theories is the first. The teachers are trying with the academic and critical skills that they have, which are strong in the human aspects supporting their immigrant students and families. Nevertheless, they are insufficient to work in a critical praxis or with a vision deveiling the structured hegemony of power in Chile and the racist and classist problem classifying people for social representations plentiful of prejudices.

There is a necessity to act proactively and not reactively. It is the moment for a welcoming protocol to define roles and activities, when an immigrant student arrive to the college (Olsen, 2020), considering the information, in collaboration with traditional students and immigrant students, this protocol should consider an action plan to work with no-Spanish speaker students and their families, knowing that language is the key for integration (Borjian & Padilla, 2010; Lucas & Villegas, 2010; Sumonte Rojas et al., 2018).

The creation of a library or cloud, with the best practices creating a cultural bridge between the students and the families, or practices with multicultural sense could be shared among teachers and discussed, could be an instance of professional development among teachers.

Integration of family collaborating in the classroom and in the school beyond folklorist activities, taking in consideration the abilities and elements of contribution that each person could do for the school.

Also, it would be recommendable to create a list or document with institutions linked or supporting international migrant students, address, phone, and service. Especially when they are

arriving to the country. If the immigrant families need resolve a problem or make a question, they could know which the appropriate place is. This recommendation born from a mix between the study and the observation of two immigrant parents, who noted they did not receive any type of information from the school (Lisset & Giorgio, personal communication, June 2022).

Finally, institutions preparing future teacher has to put attention in the work with critical theories and also in the way that they are preparing the future teacher in real reflection opportunities (Gorski & Dalton, 2020) about the reality and structure of power

Future Research

This study it is a start, it is necessary to continue exploring what is happening with Chilean teacher practices and with immigrant students. With the aim of improving the multicultural work and social justice work. Further, it is necessary to know better the opinion of students, immigrant students, and their parents. At the moment, they are in a thankful stage, but I feel, it is necessary to take in major consideration their voices, including especially parents and students more discriminated, for color skin, studies, and social level, for instance.

A study about Chilean national curriculum, connecting the learning objectives, lesson plans, teacher books, and students' books, looking for opportunities to use the curriculum and topics in a more critical way.

A study about courses in the teacher preparation institution, the unknown or little value about a critical pedagogy is not just the responsibility of teachers. This study indicated how the educational institutions maintain the power hegemony and deficit ideologies not discussing this topic with their students and parents.

Chapter Summary

In this last chapter, I discussed the study principal findings and how they are connected with the literature and framework.

The three couple of discussion findings came from the research questions. The results about teachers' reasons and motivations, showed a connection between the awareness/empathy for immigrant students and family's life experiences and barriers in Chile.

The group of teachers expressed a passion for teaching and concern about the students. However, this important vocación/awareness connection it is not enough. They do not let the teachers to work on the most important barriers for their immigrant students: the social barriers created for racism and negative stereotypes.

The second couple, practices in the classroom and beyond the school. It presented the strategies or practices developed in the classroom, especially in language and history. The practices in the classroom include the connection between curriculum and cultural context of the students. Showing the teacher interest in doing something for their studies, but there is a lack of knowledge or real reflection. Finally, the practices fall on a superficial level.

The final and more complex couples are classism/racism -perceptions/ representations. The discussion displays that most Rayenantu teachers agree about the classism present in Chile and how it intersects with Chilean racism and discrimination situations for immigrant people. It shows more complexity in the finding about racism where the group showed a mix of the declare ideas about racism and classism and the unspoken ideas that can be implied. The conclusion, contrary to my expectations of starting this research. It reveals a group of educators with vocación/passion for teaching, and with intention to work addressing inequities for students. Nevertheless, they fall in the superficial level of practices. In Freire's critical framework, they

could be a frame in the naïve stage, with good intention, with awareness about some society issues, but not understanding or fighting against the oppressive system. Thus, their practices have low social justice impact.

Appendix Samples

Appendix A: Chilean Elementary Teacher, Recruitment Email

Good Morning,

My name is Ana Isabel Mendoza Mardones. I have been an elementary teacher for 14 years and currently I am a graduate student in the Educational Leadership program at the University of Arizona. As a final program's requirement, I am conducting a research that portrait Chilean teachers, their motivation, and practices to address educational inequities for immigrant students in our Bío-Bío region. Your school is highlight like a school with a high number of international migrant students. And you have been indicated as a teacher with excellent practices supporting these students.

If you decide to be in the study, I will interview you up to three times from January 2022 to June 2022. Also, I may ask to observe and take notes up to two of your classes, and audio-record.

Your participation is entirely voluntary, there is no pressure at all to take part. And there will not be any negative consequences if you decide not to participate.

Sincerely,

Ana Isabel Mendoza Mardones

An Institutional Review Board responsible for human subjects research at The University of Arizona reviewed this research project and found it to be acceptable, according to applicable state and federal regulations and University policies designed to protect the rights and welfare of participants in research.

Apéndice A: Maestro de Primaria Chilena, Correo Electrónico de Recrutamiento

Buenos Días,

Mi nombre es Ana Isabel Mendoza Mardones. He sido maestra de primaria durante 14 años y actualmente soy estudiante de posgrado en el programa de Liderazgo Educativo de la Universidad de Arizona. Como requisito final del programa, estoy realizando una investigación que retrata a los docentes chilenos, sus motivaciones y prácticas para abordar las inequidades educativas de los estudiantes inmigrantes en nuestra región del Bío-Bío. Su escuela se destaca como una escuela con una gran cantidad de estudiantes migrantes internacionales. Y usted ha sido indicado mostrado como un docente con excelentes prácticas apoyando a estos estudiantes.

Si decide participar en el estudio, le entrevistaría hasta tres veces desde enero de 2021 hasta junio de 2021. Además, puedo pedir observar y tomar notas en hasta dos de sus clases y grabar audio.

Su participación es totalmente voluntaria, no hay ninguna presión para participar. y no habrá consecuencias negativas si decide no participar.

Atentamente,

Ana Isabel Mendoza Mardones

Una Junta de Revisión Institucional responsable de la investigación con sujetos humanos en la Universidad de Arizona revisó este proyecto de investigación y lo consideró aceptable, de acuerdo con las regulaciones estatales y federales aplicables y las políticas de la Universidad diseñadas para proteger los derechos y el bienestar de los participantes en la investigación.

Appendix B: Elementary Teachers Consent Form

My name is Ana Isabel Mendoza Mardones. I have been an elementary teacher for 14 years and currently I am a graduate student in the Educational Leadership program at the University of Arizona. I am asking you to be part of a research study. Below you will see the name of the study, the reason for the study, what participation would involve, and other information.

Title of research study: Portraying Chilean Elementary Teachers

Lead Investigator: *Ana Isabel Mendoza Mardones*

Why is this research being done?

You are being asked to take part in this research because you are a teacher at Darío Salas/Alerce School. Your school has a high number of immigrant students and has several characteristics of interest for the study, and you have been indicated as a teacher with excellent practices supporting international immigrant students and their families.

How long will the research last?

Data collection will begin as early as January 2022 and last through June 2022.

What happens if I take part in the study?

If you take part in the study, you could be interviewed up to three times between January 2022 and June 2022. These interviews will last between 45 minutes and an hour. The interviews will ask you about your practices with international migrant students and their families in the classroom and the school. The interviews will not occur during school instructional time. I will ask about the best moment for you to be interviewed. The interviews will occur over the phone or via Zoom. The interviews will be audio recorded and later transcribed using a professional transcription service. In addition, if you participate in the study, I will observe up to two times your class via zoom. I may ask for some of your lesson plans during the time of the investigation. No one outside me will ever have access to the collect information: audios, classes, and documents. If I used any published quotes or document, information will be anonymous.

At most, being in the study would take up to four hours of your time between January 2022 and June 2022. Participating in one interview does not mean that you would have to do any other interviews, or be audio recorded.

What happens if I say yes, but I change my mind later?

Your participation is volunteer during all the time and if you do not feel comfortable, you can leave the research study at any time with no consequence of any type. Also, I repeat, all the information is anonymous, and any person will have access, only I.

What are the risks of participation?

The interviews will take part in your time, which like teacher I know is limited. Also, sometimes you cannot feel comfortable with the topics presented. You are free to shift any interview questions if you do not want to answer.

Will being in this study help me in any way?

You will receive a Ripley gift car for $70 [50.000 Chilean pesos]. Like a colleague, you may enjoy the interviews with another elementary teacher, the researcher. Your participation could help the preparation of teacher institutions and other elementary teacher to know about your practices with international immigrant students.

Compensation for participation in a research study is not considered taxable income for you for Chilean government.

What happens to the information collected for the research?

Some part of the data from the study, like part of transcripts of interviews, will be discussed with other two graduate students, a researcher from the University de Concepción and a researcher from the University of Arizona. However, these transcripts will be stripped of all identifying information, including names and other information that might identify a participant, such as race/ethnicity, gender, grade level, and/or subject.

To maintain your identity confidential, I will store all the research data (including audio recording and transcripts). In a secure store also, your school and you will be assigned a pseudonym during all the investigations. A list of real names and the pseudonyms will be created and keep it in a secure space for me until five years. All the data, audio files or transcripts will be titled using the pseudonyms.

No one, only I will ever hear the audios. The results may be used in reports, presentations, or publications, but your name and identifying information will not be used. The data we collect from the study may be kept for future use for up to six years.

The information that you provide in the study will be handled confidentially. However, there may be circumstances where this information must be released or shared as required by law. The University of Arizona Institutional Review Board may review the research records for monitoring.

To whom can I talk?

If you have questions or complaints, contact Ana Isabel Mendoza Mardones, via cellphone or Whatssap to the number +1 520 406 80616 (please be sure to use +1 to save the number to make possible communicate abroad). Also, you can write anytime in the email anaismendoza@email.arizona.edu

For questions about your rights as a participant in this study or to discuss other study-related concerns or complaints with someone who the researcher is not, you may contact:

The advisor of the researcher: Dr. Melanie Bertran, mbertrand@arizona.edu

Or the Human Subjects Protection Program Director at +1 520-626-8630 or online at https://research.arizona.edu/compliance/human-subjects-protection-program.

I have read (or someone has read to me) this form, and I know I am being asked to take part in a research study. I have asked questions and have had them answered to my satisfaction. I voluntarily agree to take part in this study.

I am not giving up any legal rights by signing this form. It will give me an email copy of this form**.**

Printed name of subject	**Signature of subject**	**Date**

Apéndice B: Formulario de Consentimiento para Maestros De Primaria

Mi nombre es Ana Isabel Mendoza Mardones. He sido maestra de primaria durante 14 años y actualmente soy estudiante de posgrado en el programa de Liderazgo Educativo de la Universidad de Arizona. Le pido que forme parte de un estudio de investigación. A continuación, verá el nombre del estudio, el motivo del estudio, qué implicaría la participación y otra información.

Título del estudio de investigación: Retratando a los maestros chilenos de primaria

Investigador principal: Ana Isabel Mendoza Mardones

¿Por qué se realiza esta investigación?

Se le pide que participe en esta investigación porque es profesor en la Escuela Darío Salas/Alerce. Su escuela tiene un alto número de estudiantes inmigrantes y tiene características de interés para este estudio. Usted ha sido indicado como un profesor con excelentes prácticas apoyando a los estudiantes inmigrantes internacionales y sus familias.

¿Cuánto tiempo durará la investigación?

La recopilación de datos comenzará en enero de 2021 y durará hasta junio de 2021.

¿Qué pasa si participo en el estudio?

Si participa en el estudio, podría ser entrevistado hasta tres veces entre enero de 2021 y junio de 2021. Estas entrevistas durarán entre 45 minutos y una hora. Las entrevistas le preguntarán sobre sus prácticas con los estudiantes migrantes internacionales y sus familias en el aula y la escuela. Las entrevistas no ocurrirán durante el tiempo de instrucción escolar. Preguntaré cuál es su mejor momento para ser entrevistado. Las entrevistas se realizarán por teléfono o mediante Zoom. Las entrevistas serán grabadas en audio y posteriormente transcritas mediante un servicio de transcripción profesional. Además, si participas en el estudio, observaré hasta dos veces tu clase mediante zoom. Es posible que le pida algunos de sus planes de lecciones durante el tiempo de la investigación. Nadie fuera de mí tendrá acceso a la información recopilada: audios, clases y documentos. En caso de utilizar citas o documentos publicados, la información será totalmente anónima.

A lo sumo, estar en el estudio tomaría hasta cuatro horas de su tiempo entre enero de 2021 y junio de 2021. Participar en una entrevista no significa que tendría que hacer otras entrevistas o ser grabado en audio.

¿Qué pasa si digo que sí, pero luego cambio de opinión?

Su participación es voluntaria durante todo el tiempo y si no se siente cómodo/a puede abandonar el estudio de investigación en cualquier momento sin consecuencias de ningún tipo. Además, repito, toda la información es totalmente anónima, y ninguna otra persona tendrá acceso, solo yo.

¿Cuáles son los riesgos de participar?

Las entrevistas tomarán parte en su tiempo, que como profesor sé que es limitado. Además, a veces no puede sentirse cómodo con los temas presentados. Tiene total libertad para omitir las preguntas de la entrevista si no desea responder.

¿Estar en este estudio me ayudará de alguna manera?

Recibirás una tarjeta de regalo Ripley por $ 60 [50.000 pesos chilenos]. Como colega, puede disfrutar de las entrevistas con otro maestro de primaria, el investigador. Su participación podría ayudar a la preparación de instituciones docentes y otros docentes de primaria para conocer sus prácticas con estudiantes inmigrantes internacionales.

La compensación por la participación en un estudio de investigación no se considera ingreso imponible para usted para el gobierno de Chile.

¿Qué sucede con la información recopilada para la investigación?

Parte de los datos del estudio, como parte de las transcripciones de las entrevistas, se discutirá con otros dos estudiantes de posgrado, un investigador de la Universidad de Concepción y un investigador de la Universidad de Arizona. Sin embargo, estas transcripciones serán despojadas de toda la información de identificación, incluidos los nombres y otra información que pueda identificar a un participante, como raza / etnia, género, nivel de grado y / o materia.

Para mantener la confidencialidad de su identidad, almacenaré todos los datos de la investigación (incluidas las grabaciones de audio y las transcripciones). En un espacio seguro también, a la escuela y a usted se les asignará un seudónimo durante todas las investigaciones. Se creará una lista de nombres reales y los seudónimos y la guardaré en un espacio seguro para mí hasta cinco años. Todos los datos, archivos de audio o transcripciones se titularán utilizando los seudónimos.

Nadie, solo yo escucharé los audios. Los resultados pueden usarse en informes, presentaciones o publicaciones, pero no se usará su nombre ni la información de identificación. Los datos que recopilamos del estudio pueden conservarse para uso futuro hasta por seis años.

La información que proporcione en el estudio se manejará de forma confidencial. Sin embargo, puede haber circunstancias en las que esta información deba divulgarse o compartirse según lo requiera la ley. La Junta de Revisión Institucional de la Universidad de Arizona puede revisar los registros de investigación para monitorearlos.

Con quien puedo hablar?

Si tiene preguntas o dudas, comuníquese con Ana Isabel Mendoza Mardones, vía celular o Whatssap al número +1520406 80616 (asegúrese de usar +1 para guardar el número para poder comunicarse con el exterior). Además, puede escribirme en cualquier momento en el correo electrónico anaismendoza@email.arizona.edu

Si tiene preguntas sobre sus derechos como participante en este estudio o para discutir otras inquietudes o quejas relacionadas con el estudio con alguien que no es la investigadora, puede comunicarse con:

La profesora guía de la investigadora: Dr. Melanie Bertrand mbertrand@arizona.edu or

El Director del Programa de Protección de Sujetos Humanos al

+ 1520-626-8630 o en línea en

https://research.arizona.edu/compliance/human-subjects-protection-program.

He leído (o alguien me ha leído) este formulario y sé que me están pidiendo que participe en un estudio de investigación. He hecho preguntas y me han respondido satisfactoriamente. Acepto voluntariamente participar en este estudio.

No renuncio a ningún derecho legal al firmar este formulario. Me dará una copia de este formulario por correo electrónico.

Printed name of subject	**Signature of subject**	**Date**

Apéndice D: Formulario de Asentamiento del Estudiante en Español

Mi nombre es Ana Isabel Mendoza Mardones. He sido maestra de primaria durante 14 años y actualmente soy estudiante de posgrado en el programa de Liderazgo Educativo de la Universidad de Arizona. Le pido que forme parte de un estudio de investigación. A continuación, verá el nombre del estudio, el motivo del estudio, qué implicaría la participación y otra información.

Título del estudio de investigación: Retratando a los maestros chilenos de primaria

Investigador principal: Ana Isabel Mendoza Mardones

¿Por qué se realiza esta investigación?

Se le pide que participe en esta investigación porque es estudiante en la Escuela Darío Salas/Alerce. Su escuela tiene características de interés para el estudio de profesores con excelentes prácticas apoyando a los estudiantes inmigrantes internacionales y sus familias. Y usted ha sido indicado como un estudiante que puede colaborar en esta investigación con información.

¿Cuánto tiempo durará la investigación?

La recopilación de datos comenzará en enero de 2021 y durará hasta junio de 2021.

¿Qué pasa si participo en el estudio?

Si participa en el estudio, podría ser entrevistado hasta dos veces entre enero de 2021 y junio de 2021. Estas entrevistas durarán entre 30 minutos y 45 minutes. Las entrevistas serán sobre algunos de sus profesores y sus prácticas con los estudiantes migrantes internacionales y sus familias en el aula y la escuela. Las entrevistas no ocurrirán durante el tiempo de instrucción escolar. Preguntaré cuál es su mejor momento para ser entrevistado. Las entrevistas se realizarán por teléfono o mediante Zoom. Las entrevistas serán grabadas en audio y posteriormente transcritas mediante un servicio de transcripción profesional. Además, si participas en el estudio, podría solicitarle algunas fotografías o scanner de su cuaderno de clases. Nadie fuera de mí tendrá acceso a la información recopilada: audios y documentos. En caso de utilizar citas o documentos publicados, la información será totalmente anónima.

A lo sumo, estar en el estudio tomaría hasta dos horas y media de su tiempo entre enero de 2021 y junio de 2021. Participar en una entrevista no significa que tendría que hacer otras entrevistas o ser grabado en audio.

¿Qué pasa si digo que sí, pero luego cambio de opinión?

Su participación es voluntaria durante todo el tiempo y si no se siente cómodo/a puede abandonar el estudio de investigación en cualquier momento sin consecuencias de ningún tipo. Además, repito, toda la información es totalmente anónima, y ninguna otra persona tendrá acceso, solo yo.

¿Cuáles son los riesgos de participar?

Las entrevistas tomarán parte en su tiempo, que como profesor sé que es limitado. Además, a veces no puede sentirse cómodo con los temas presentados. Tiene total libertad para omitir las preguntas de la entrevista si no desea responder.

¿Estar en este estudio me ayudará de alguna manera?

Recibirás un libro en inglés en julio de 2022. Como estudiante, esta será una nueva experiencia para ti y una oportunidad para que tu voz sea escuchada. Su participación podría ayudar a la preparación de futuros profesores y a otros educadores de primaria para conocer las prácticas de los maestros con estudiantes inmigrantes internacionales, lo que podría ayudar a otros estudiantes de primaria.

La compensación por la participación en un estudio de investigación no se considera ingreso imponible para usted para el gobierno de Chile.

¿Qué sucede con la información recopilada para la investigación?

Parte de los datos del estudio, como parte de las transcripciones de las entrevistas, se discutirá con otros dos estudiantes de posgrado, un investigador de la Universidad de Concepción y un investigador de la Universidad de Arizona. Sin embargo, estas transcripciones serán despojadas de toda la información de identificación, incluidos los nombres y otra información que pueda identificar a un participante, como raza / etnia, género, nivel de grado y / o materia.

Para mantener la confidencialidad de su identidad, almacenaré todos los datos de la investigación (incluidas las grabaciones de audio y las transcripciones). En un espacio seguro también, a la escuela y a usted se les asignará un seudónimo durante todas las investigaciones. Se creará una lista de nombres reales y los seudónimos y la guardaré en un espacio seguro para mí hasta cinco años. Todos los datos, archivos de audio o transcripciones se titularán utilizando los seudónimos.

Nadie, solo yo escucharé los audios. Los resultados pueden usarse en informes, presentaciones o publicaciones, pero no se usará su nombre ni la información de identificación. Los datos que recopilamos del estudio pueden conservarse para uso futuro hasta por seis años.

La información que proporcione en el estudio se manejará de forma confidencial. Sin embargo, puede haber circunstancias en las que esta información deba divulgarse o compartirse según lo requiera la ley. La Junta de Revisión Institucional de la Universidad de Arizona puede revisar los registros de investigación para monitorearlos.

Con quien puedo hablar?

Si tiene preguntas o dudas, comuníquese con Ana Isabel Mendoza Mardones, vía celular o Whatssap al número +1520406 80616 (asegúrese de usar +1 para guardar el número para poder comunicarse con el exterior). Además, puede escribirme en cualquier momento en el correo electrónico anaismendoza@email.arizona.edu

Si tiene preguntas sobre sus derechos como participante en este estudio o para discutir otras inquietudes o quejas relacionadas con el estudio con alguien que no la investigadora puede comunicarse con:

Su profesor guía: Dr. Melanie Bertrand, email mbertrand@arizona.edu or

el Director del Programa de Protección de Sujetos Humanos al

+ 1520-626-8630 o en línea en

https://research.arizona.edu/compliance/human-subjects-protection-program.

He leído (o alguien me ha leído) este formulario y sé que me están pidiendo que participe en un estudio de investigación. He hecho preguntas y me han respondido satisfactoriamente. Acepto voluntariamente participar en este estudio.

No renuncio a ningún derecho legal al firmar este formulario. Me dará una copia de este formulario por correo electrónico.

Printed name of subject **Signature of subject** **Date**

Appendix L: Teacher interview protocol

Thank you, teacher XXX, for sharing your time with me. I want to remind you that this interview will be audio recorder, that your privacy is safe. And that you can choose to omit any response if you do not feel comfortable.

Starting Questions

- I would love to learn a bit about you. Do you have a family? Were you from? How many years are you been a teacher? How long have you been working in this school?

Questions about the schools and international migrants

- What has been your experience been a teacher here?
- What do you like best about the school?
- What challenges did you live at the school?
- Could you tell me, what do you think about the people that emigrate to other countries?
- Do you know from what countries your students are?
- What do you think about the culture of students that coming for other countries?
- What has happened with the immigrant students when they arrive at the school? The school has a protocol or guide.

Questions about motivations addressing inequities for immigrant students.

You have been showed as a teacher with excellent practices supporting international migrant students and families,

- What is your first thought when arrive a new immigrant student in your classroom?
- Why do you think you made something different for these students?
  what are your principal reasons?
- Are there any educational author or theory that help you take this decision?
- Are you familiarizing with Paulo Freire's works? What means for you are the words:
  awareness/about the reality.
  Conscientization/about the reality
  Teacher praxis
  Problem posing
- How the multiculturalism is an enrichment for your class? (Or not?)
- What elements or institutions in the country are positives for immigrant students and families? What are barriers for them?
- Do you think that our society is racist and classist with students?
- Do you think that teachers', including us, have we prejudice against immigrants?

- What is your opinion about the possibilities to emerge for immigrant students and families in Chile.

Question about the Chilean elementary teacher practices addressing inequities for immigrant students.

- Could you describe me any pedagogical practice (in the curriculum, scaffolding, evaluation) that you implemented in your classroom to support international migrant students?
- Could you describe me any out-classroom practice you implemented to addressing an inequity for international migrant students?
- How you created relationships with the families has been easy, complicated. Do you have a method that has excellent result?
- Returning to the classroom, in which subject is easier to create adaptation or new practices to support students? Why? For example?
- The technology is an alley to support immigrant students? have you used any platform or application that helps in the adaptation of international migrant students.
- What practice you feel has been the most effective/s in your classrooms.

- What else should I know about your motivations and practices with immigrant students? What questions do you have for me?

Apéndice L: Protocolo de Entrevista al Maestro en Español

Gracias, maesto XXX, por compartir su tiempo conmigo. Quiero recordarte que esta entrevista será grabadora de audio, que tu privacidad es totalmente segura. Y que puede optar por omitir cualquier respuesta si no se siente cómodo.

Preguntas iniciales

● Me encantaría aprender un poco sobre ti. ¿Tienes familia? ¿De dónde eres? ¿Cuántos años llevas como profesor? ¿Cuánto tiempo llevas trabajando en esta escuela?

Preguntas sobre las escuelas y los migrantes internacionales

● ¿Cuál ha sido tu experiencia como profesor aquí?

● ¿Qué es lo que más le gusta de la escuela?

● ¿Qué desafíos viviste en la escuela?

● ¿Podrías decirme qué opinas de las personas que emigran a otros países?

● ¿Sabes de qué países son tus estudiantes?

● ¿Qué opinas de la cultura de los estudiantes que vienen a otros países?

● ¿Qué ha pasado con los estudiantes inmigrantes cuando llegan a la escuela? la escuela tiene un protocolo o guía?

Preguntas sobre motivaciones que abordan las inequidades para estudiantes inmigrantes.

Ha sido indicado como un maestro con excelentes prácticas en el apoyo a estudiantes y familias migrantes internacionales,

• ¿Cuál es tu primer pensamiento cuando llega un nuevo estudiante inmigrante a tu salón de clases?

• ¿Por qué crees que elegiste hacer algo diferente para estos estudiantes?

¿Cuáles son tus principales razones?

• ¿Existe algún autor o teoría educativa que le ayude a tomar esta decisión?

• ¿Está familiarizado con las obras de Paulo Freire? ¿Qué significan para ti las palabras: conciencia / acerca de la realidad?

Concienciación / sobre la realidad

Praxis docente

Problema-Solución

• ¿Cómo la multiculturalidad es un enriquecimiento para su clase? (¿O no?)

• ¿Qué elementos o instituciones del país son positivos para los estudiantes y familias inmigrantes? ¿Cuáles son las barreras para ellos?

• ¿Crees que nuestra sociedad es racista y clasista con los estudiantes?

• ¿Crees que los profesores, incluidos nosotros, tenemos prejuicios contra los inmigrantes?

• ¿Cuál es su opinión sobre las posibilidades que surgen para estudiantes y familias inmigrantes en Chile?

Preguntas sobre las prácticas de los maestros chilenos de primaria que abordan las inequidades para los estudiantes inmigrantes.

• ¿Podría describirme alguna práctica pedagógica (en el plan de estudios, andamiaje, evaluación) que implementó en su salón de clases para apoyar a los estudiantes migrantes internacionales?

• ¿Podría describirme alguna práctica fuera del aula que haya implementado para abordar una inequidad para los estudiantes migrantes internacionales?

• ¿Cómo ha creado relación con las familias, ha sido fácil, complicado, tiene un método que tiene buen resultado?

• Volviendo al aula, ¿en qué asignatura es más fácil crear adaptación o nuevas prácticas de apoyo a los alumnos? ¿Por qué? ¿Por ejemplo?

• ¿La tecnología es un callejón para apoyar a los estudiantes inmigrantes? ¿Ha utilizado alguna plataforma o aplicación que ayude en la adaptación de estudiantes migrantes internacionales?

• Qué práctica cree que ha sido la más eficaz en sus aulas.

• ¿Qué más debo saber sobre sus motivaciones y prácticas con los estudiantes inmigrantes? ¿Qué preguntas tienes para mí?

References

Alim, H. S., Paris, D., & Wong, C. P. (2020). Culturally sustaining pedagogy: A critical framework for centering communities. In *Handbook of the cultural foundations of learning* (pp. 261–276). Routledge.

Aninat, I., & Vergara, R. (2019). Inmigración en Chile. Una mirada multidimensional.

Acquah, E. O. (2015). Responding to changing student demographics in Finland: A study of teachers' developing cultural competence.

Araya-Crisóstomo, S., & Malachias, M. E. I. (2021). Paulo freire en el chile contemporáneo: enfrentando el miedo a la libertad. *Educação & Sociedade*, *42*.

Avila, J. R. (1980). Descubrimiento y conquista de Chile. *Editorial Salesiana.*

Bajaj, M., & Bartlett, L. (2017). Critical transnational curriculum for immigrant and refugee students. *Curriculum Inquiry*, *47*(1), 25–35.

Banks, C. A. M. (2010). Communities, families, and educators working together for school improvement. *Multicultural Education: Issues and Perspectives*, *7*, 417–438.

Base de Datos Políticos de las Americas. (2000). Ley 18.695 ley orgánica constitucional de municipalidades. *Chile Estudio Político*. https://pdba.georgetown.edu/Decen/Chile/loc_mun.html

Bhattacharya, K. (2017). *Fundamentals of qualitative research: A practical guide*. Routledge.

Batanero, J. M. F., Hernández Fernández, A., & Colmenero Ruiz, M. J. (2021). Immigrant Pupils and Intercultural Teaching Competencies. *Education and Urban Society*, *53*(2), 163–184. https://doi.org/10.1177/0013124520926264

Becerra, S., Merino, M. E., & Mellor, D. (2015). Ethnic Discrimination against Mapuche Students in Urban High Schools in the Araucanía Region, Chile. *International Education Studies*, *8*(10), 96–106. https://doi.org/10.5539/ies.v8n10p96

Bellei, C. (2013). El estudio de la segregación socioeconómica y académica de la educación chilena. *Estudios Pedagógicos (Valdivia)*, *39*(1), 325–345.

Bellei, C., Contreras, M., Canales, M., & Orellana, V. (2019). The production of socio-economic segregation in Chilean education: School choice, social class, and market dynamics. *Understanding school segregation patterns, causes and consequences of spatial inequalities in education*, 221-240. https://doi.org/10.5040/9781350033542.ch-011

Bellei, C., & Vanni, X. (2015). Chile: The evolution of educational policy, 1980-2014. *Education in South America*, *1980*, 179.

Bengoa, J. (2011). Los Mapuches: historia, cultura y conflicto. *Cahiers Des Amériques latines*, *2011*(68), 89–107.

Biblioteca Nacional de Chile, M. C. (2018). Guerra de la independencia (1810-1818). http://www.memoriachilena.gob.cl/602/w3-article-692.html

Borjian, A., & Padilla, A. M. (2010). Voices from Mexico: How American teachers can meet the needs of Mexican immigrant students. *Urban Review*, *42*(4), 316–328. https://doi.org/10.1007/s11256-009-0135-0

Botella, J. F. B. (2018). Prácticas pedagógicas interculturales: Reflexiones, experiencias y posibilidades desde el aula. *Resumen ejecutivo*.

Calderón, M. (2020). Getting newcomers into the academic flow. *Educational Leadership*, *77*(4), 68–73.

Canales, A. I. (2020). La inmigración contemporánea en Chile. Entre la diferenciación étnico-nacional y la desigualdad de clases. *Papeles de Población*, *25*(100), 53–85. https://doi.org/10.22185/24487147.2019.100.13

Chapman, M. V., & Hall, W. J. (2016). Outcome results from yo veo: a visual intervention for teachers working with immigrant Latino/Latina Students. *Research on Social Work Practice*, *26*(2), 180–188. https://doi.org/10.1177/1049731514545655

Concha, C. (2011). Chile, cerrando el ciclo de la administración educativa municipal. *Seminario Regional Descentralización de La Educación En Centroamérica: Mejora de La Eficiencia y La Participación. Ciudad de Guatemala: GIZ, ICAP y Ministerio de Educación de Guatemala.*

Cornejo, C. (n.d.). *Elisa Loncón, Presidenta de la Convención Constitucional: "Esta es la primera muestra que esta Convención va a ser participativa."* La Tercera.

CPEIP, M. (2018). Marco para la Buena Enseñanza.

Creswell, J. W., & Creswell, J. D. (2018). Mixed Methods Procedures. In *Research Defign: Qualitative, Quantitative, and Mixed M ethods Approaches*.

Delpit, L. D. (2018). The Silenced Dialogue: Power and pedagogy in educating other people's children. In *Thinking about schools* (pp. 157–175). Routledge.

Departamento de Extranjería y Migración. (2019). ¿Quiénes somos? [Who we are?]. https://www.extranjeria.gob.cl/quienes-somos/

Diamond, J. B., & Lewis, A. E. (2019). Race and discipline at a racially mixed high school: Status, capital, and the practice of organizational routines. *Urban Education*, *54*(6), 831–859.

Diario Concepción. (2019). 10% de los escolares de la Región del Bío-Bío son migrantes. https://www.diarioconcepcion.cl/ciudad/2019/08/20/10-de-los-escolares-de-la-region-del-bio-bio-son-migrantes.html

Díez, J., Gatt, S., & Racionero, S. (2011). Placing Immigrant and Minority Family and Community Members at the School's Centre: the role of community participation. *European Journal of Education*, *46*(2), 184–196.

Dugan, J. P. (2017). *Leadership theory: Cultivating critical perspectives*. John Wiley & Sons.

Evans, K., Perez-Aponte, J., & McRoy, R. (2020). Without a paddle: Barriers to school enrollment procedures for immigrant students and families. *Education and Urban Society*, *52*(9), 1283–1304.

Fajardo, M. (2018). Herramientas de educación antirracista: la nueva carencia de los profesores en aulas con niños multicolor. *3 mayo, 2018*. El Definido. https://www.elmostrador.cl/cultura/2018/05/03/herramientas-antirracistas-la-nueva-carencia-que-enfrentan-los-profesores-en-aulas-con-ninos-multicolor/#print-compact

Ferlazzo, L. (2017). Author Interview: 'Culturally Sustaining Pedagogies.' *EducationWeek.* https://www.edweek.org/teaching-learning/opinion-author-interview-culturally-sustaining-pedagogies/2017/07

Francis, G. L., Haines, S. J., & Nagro, S. A. (2017). Developing Relationships with immigrant families: Learning by Asking the Right Questions. *Teaching exceptional children*, *50*(2), 95–105. https://doi.org/10.1177/0040059917720778

Freire, P. (2010). *Cartas a Quien Pretende Enseñar*, 156. http://www.colegiodeprofesores.cl/wp-content/uploads/2017/06/Paulo-Freire.pdf

Freire, P. (2008). *La educación como práctica de la libertad*. Siglo xxi.

Freire, P. (2018). *Pedagogy of the oppressed*. Bloomsbury publishing USA.

Freire, P., Macedo, D., Koike, D., Oliveira, A., & Freire, A. M. A. (2018). *Teachers as cultural workers: Letters to those who dare teach*. Routledge.

Fundación Superación de la Pobreza. (2016). Educación e interculturalidad en escuelas públicas. Orientaciones desde la práctica. *FSP Santiago.*

Gálvez, D., Durán, P., Lawrence, T., & Rojas Pedemonte, N. (2020). Barómetro de la Percepción de la Migración 2018-2020: Actividad en Redes Sociales y su Contexto. In *Servicio Jesuita a Migrantes; Universidad Alberto Hurtado*.

García-Huidobro, J. E., & Bellei, C. (2003). Desigualdad educativa en Chile. Santiago: *Universidad Alberto Hurtado*, *62*.

Gil, E. (2019). Hispanic leadership fostering parental engagement in a community-based space. *International Journal of Leadership in Education*, *22*(3), 371–379. https://doi.org/10.1080/13603124.2018.1463463

Giroux, H. A. (2010). Rethinking education as the practice of freedom: Paulo Freire and the promise of critical pedagogy. *Policy Futures in Education*, *8*(6), 715–721.

Glock, S., & Böhmer, I. (2018). Teachers' and preservice teachers' stereotypes, attitudes, and spontaneous judgments of male ethnic minority students. *Studies in Educational Evaluation*, *59*, 244–255.

Gorski, P. (2016). Rethinking the role of "culture" in educational equity: From cultural competence to equity literacy. *Multicultural Perspectives*, *18*(4), 221–226.

Gorski, P. C., & Dalton, K. (2020). Striving for Critical Reflection in Multicultural and Social Justice Teacher Education: Introducing a Typology of Reflection Approaches. *Journal of Teacher Education*, *71*(3), 357–368. https://doi.org/10.1177/0022487119883545

Gosselin, C., & Meixner, E. (2013). Learning culturally relevant practices: Facing developmental roadblocks. *Multicultural Perspectives*, *15*(1), 31–38.

Grant, K. B., & Ray, J. A. (Eds.). (2018). *Home, school, and community collaboration: Culturally responsive family engagement*. Sage Publications.

Gromova, C., Khairutdinova, R., Birman, D., & Kalimullin, A. (2021). Educational Practices for Immigrant Children in Elementary Schools in Russia. *Education Sciences*, *11*(7), 325.

Guthrie, C., Andersson, H., Cerna, L., & Borgonovi, F. (2019). Strength through diversity: Country spotlight report for Chile.

Halpern, C., Trunfio, J., & Aydin, H. (2021). 'We learned to be compassionate': pre-service teachers' perceptions of teaching immigrant children. *Journal of Multilingual and Multicultural Development*. https://doi.org/10.1080/01434632.2021.1931252

Harrison, A. (2013). How I Am Teach-Seeking the right words. *The Times Educational Supplement Scotland*, (2338), 38.

Howard, T. C., & Rodriguez-Minkoff, A. C. (2017). Culturally relevant pedagogy 20 years later: Progress or pontificating? what have we learned, and where do we go? *Teachers College Record*, *119*(1), 1–32. https://doi.org/10.1177/016146811711900104

Hung, Y.-H. (2020). Exploration of teachers' personal practical knowledge for teaching controversial public issues in elementary school classrooms. *The Journal of Social Studies Research*, *44*(3), 281–289.

Instituto Nacional De Estadísticas (INE). (2021). Antecedentes Metodología y Actualizaciones Resultados generales. Santiago, Chile.

International Organization for Migration. (2019). *International Migration Law; Glosary on Migration Nº34*.

Jiménez-Fontana, R., García-González, E., Azcárate, P., Navarrete, A., & Cardeñoso, J. M. (2016). La Teoría Fundamentada como estrategia de análisis de los datos: caracterización del proceso. *CIAIQ2016*, *1*.

Joiko, S., & Vásquez, A. (2016). Acceso y elección escolar de familias migrantes en Chile: No tuve problemas porque la escuela es abierta, porque acepta muchas nacionalidades.

Calidad en la Educación, 45, 132–173. https://doi.org/10.4067/s0718-45652016000200005

Kohan, W. (2019). *Paulo Freire mais do que nunca: uma biografia filosófica*. Autêntica.

Kumi-Yeboah, A., Onyewuenyi, A. C., & Smith, P. (2021). Teaching Black Immigrant Students in Urban Schools: Teacher and Peer Relationships and Academic Performances. *Urban Review*, *53*(2), 218–242.

Ladson Billings, G. (2011). Boyz to men? Teaching to restore black boys' childhood. *Race Ethnicity and Education*, *14*(1), 7–15. https://doi.org/10.1080/13613324.2011.531977

Ladson-Billings, G. (2007). But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy Gloria Ladson-Billings. *Theory into Practice*, *34*(3), 159–165.

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children*. John Wiley & Sons.

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: aka the remix. *Harvard Educational Review*, *84*(1), 74–84.

Lagos, P. S., & Zapata, B. R. (2020). Estudiantes extranjeros/as en la representación de los docentes en una escuela de Santiago: elementos para una educación intercultural. *Polis. Revista Latinoamericana*, *56*.

Lawal, A. (2021). How Teachers Can Communicate Effectively with Parents Who Speak a Different Language. *International Journal of Linguistics, Literature and Translation*, *4*(9), 166–178.

LeBlanc, E. F. (2017). *We Belong Here: Eliminating Inequity in Education for Immigrants and Students of Color in Maine*. ACLU of Maine.

Ley N º 21325. Ley de migración y extranjería. (April 20, 2021). Biblioteca del Congreso Nacional de Chile.

Lewis, J., Ream, R., Bocian, K., Cardullo, R., Hammond, K., & Fast, L. (2012). Con cariño: Teacher caring, math self-efficacy, and math achievement among Hispanic English learners. *Teachers College Record*, *114*(7), 1–42.

Lincoln, Y. S., & Guba, E. G. (1986). But is it rigorous? Trustworthiness and authenticity in naturalistic evaluation. *New Directions for Program Evaluation*, *1986*(30), 73–84.

Lipsitz, G. (2011). *How racism takes place*. Temple University Press.

López, F. A. (2017). Altering the Trajectory of the Self-Fulfilling Prophecy: Asset-Based Pedagogy and Classroom Dynamics. *Journal of Teacher Education*, *68*(2), 193–212. https://doi.org/10.1177/0022487116685751

Lucas, T., & Villegas, A. M. (2010). The missing piece in teacher education: The preparation of linguistically responsive teachers. *National Society for the Study of Education*, *109*(2), 297–318.

Lucas, T., Villegas, A. M., & Freedson-Gonzalez, M. (2008). Linguistically responsive teacher education: Preparing classroom teachers to teach English language learners. *Journal of Teacher Education*, *59*(4), 361–373.

Manzi, J., & García, M. (2016). Abriendo las puertas del aula. In *Transformación de las prácticas docentes. Santiago de Chile: Ediciones UC*.

Martínez, F., & Uribe, F. (2017). Distribución de riqueza no previsional de los hogares chilenos. *Documentos de Trabajo*.

Maxwell, J. A. (2012). *Qualitative research design: An interactive approach*. Sage publications.

Meeus, J., González, R., & Manzi, J. (2016). Ser “blanco” o “moreno” en Chile: El impacto de la

apariencia en las expectativas educativas y las calificaciones escolares. *Abriendo Las Puertas Del Aula: Transformación de Las Prácticas Docentes*, 515–542.

Mercado, L. (2019). *Cinco posibles causas que llevaron a Venezuela a la crisis*. El Tiempo. https://www.eltiempo.com/mundo/venezuela/causas-que-llevaron-a-venezuela-a-la-crisis-84652

Mills, A. J., Durepos, G., & Wiebe, E. (2010). *Encyclopedia of case study research*. Sage Publications.

Ministerio de Educación Chile, [MINEDUC]. (2021). *Formación en Interculturalidad*. https://peib.mineduc.cl/formacion-en-interculturalidad/

Molina, R. (2012). Guia de antecedentes Territoriales y Culturales de los pueblos indígenas de Chile. *Ministerio de Obras Públicas Report*.

Mondaca, C., Muñoz, W., Gajardo, Y., & Gairín, J. (2018). Estrategias y prácticas de inclusión de estudiantes migrantes en las escuelas de Arica y Parinacota, frontera norte de Chile. *Estudios Atacameños*, *57*, 181–201.

Moreno, H. J. N., & Caniupán, J. A. A. (2019). Colonialismo republicano, violencia y subordinación racial mapuche en Chile durante el siglo XX. *Historelo. Revista de Historia Regional y Local*, *11*(21), 211–247.

Morse, J. M. (2015). Critical Analysis of Strategies for Determining Rigor in Qualitative Inquiry. *Qualitative Health Research*, *25*(9), 1212–1222. https://doi.org/10.1177/1049732315588501

National Statistics Institute, (INE). (2021). Estimación de personas extranjerasresidentes habituales en Chile al 31 de diciembre de 2020. In *INE Chilean Government*.

Nieto, S. (2015). *The light in their eyes: creating multicultural learning communities. Teachers College Press* (1st Ed). Teachers College Press.

Ocampo-Torrejón, S., Riveras-Vargas, P., & Hernández-Hernández, F. (2020). Educational Strategies to Promote Intercultural Inclusion at a Public Secondary School in Barcelona. *Annales-Anali Za Istrske in Mediteranske Studije - Series Historia et Sociologia*, *30*(4), 643–653. https://doi.org/10.19233/ASHS.2020.43

Olsen, R. L. (2020). Better Planning for Newcomer Students. *Educational Leadership*, *77*(4), 74–76.

Olate, M. L. M. (2018). Política educativa para migrantes en Chile: un silencio elocuente. *Polis Revista Latinoamericana*, *49*.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, *41*(3), 93–97.

Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, *84*(1), 85–100.

Parra, F. (2018). *El despojo de la dictadura: Cómo Pinochet garantizó el negocio redondo de las forestales con el territorio mapuche*. El Desconcierto. https://www.eldesconcierto.cl/nacional/2018/09/09/el-despojo-de-la-dictadura-como-pinochet-garantizo-el-negocio-redondo-de-las-forestales-con-el-territorio-mapuche.html

Paúl, F. (2021). “Nos sentimos humillados, tratados como animales”: venezolanos afectados por la protesta que terminó con la quema de pertenencias de migrantes en Chile. *BBC News Mundo*. https://www.bbc.com/mundo/noticias-america-latina-58732902

Peguero, A. A., & Shekarkhar, Z. (2011). Latino/a student misbehavior and school punishment. *Hispanic Journal of Behavioral Sciences*, *33*(1), 54–70.

PNUD, O.N.U. (2018). Índices e indicadores de desarrollo humano Actualización estadística de 2018. [Resumen]. *New York: ONU. Recuperado de Http://Hdr. Undp. Org/Sites/Default/Files/2018_summary_human_development_statistical_update_sp. Pdf*.

Poblete, M., Álvarez, C., Barrera, M. F., Hedrera, L., & Olivares, Y. (2016). Niños migrantes: trayectorias de inclusión educativa en escuelas de la región metropolitana informe final de investigación. *Superintendencia de Educación Chile*.

Poblete Melis, R. (2018). El trabajo con la diversidad desde el currículo en escuelas con presencia de niños y niñas migrantes: estudio de casos en escuelas de Santiago de Chile. *Perfiles Educativos*, *40*(159), 51–65.

Quijano, A. (2011). Colonialidad del poder y subjetividad en América Latina. *Contextualizaciones Latinoamericanas*, *5*.

Reid, R. (2020). Rosie Reid on the Joy of Teaching English Learners How Well Do You Know ELLs? *Educational Leadership*, 12–14.

Reparaz, R., & Jiménez, E. (2015). *Padres, tutores y directores ante la participación de la familia en la escuela*. Ministerio de Educación.

Rincón Rico, L. T. (2019). *Inmigración colombiana en Chile: una revisión a las Políticas Públicas en el marco laboral y económico*. Facultad de Estudios a Distancia.

Ríos, J. D. L., & Ciup, R. (2005). ¿Por qué migran los peruanos al exterior? *Development*, *19*(1993), 7–14.

Rodela, K. C., & Bertrand, M. (2018). Rethinking educational leadership in the margins: Youth, parent, and community leadership for equity and social justice.

Rodriguez, P. G. (2019). Immigrants' E'ucational Rights. *Humanities and Rights Global Network Journal*, *1*(1), 60–74.

Rojas Pedemonte, N., Amode, N., & Rencoret, J. V. (2015). Racismo y matrices de "in"lusión" d" la migración haitiana en Chile: elementos conceptuales y contextuales para la discusión. *Polis.Revista Latinoamericana*, *42*.

Sabatine, R., & Díaz, J. (2020). Representaciones sociales de la inmigración en la prensa chilena. In *Observatorio de Desigualdades UDP*. https://observatoriodesigualdades.udp.cl/representaciones-sociales-de-la-inmigracion-en-la-prensa-chilena/

Saldaña, J. (2021). *The coding manual for qualitative researchers*. Sage.

Sanders, M. G., & Galindo, C. (2014). Communities, schools, and teachers. *Handbook of Professional Development in Education: Successful Models and Practices, PreK-12*, 103–124.

Sanhueza, S. V., Friz Carrillo, M. C., & Quintriqueo Millán, S. (2014). Estudio exploratorio sobre las actitudes y comportamiento del profesorado de Chile en contextos de escolarización de alumnado inmigrante. *Revista Electrónica de Investigación Educativa*, *16*(3), 148–162.

Segovia Lagos, P., & Rendón Zapata, B. (2020). Estudiantes extranjeros/as en la representación de los docentes en una escuela de Santiago: elementos para una educación intercultural. *Polis (Santiago)*, *19*(56). https://doi.org/10.32735/s0718-6568/2020-n56-1528

Sepúlveda, P. Z., Merino, M. E. T., & Lobos, M. E. (2015). Critical Inquiry as a Way to Break the Glass between "Normal" Practices in the Chilean Public Academia and the Case of Color Latin American Migrant Students in Our Classrooms: A Call to Humanize, a Call to Reflect Upon. *Diálogo Andino-Revista de Historia, Geografía y Cultura Andina*, (47), 71-81.

Servicio Jesuita a Migrantes, S. J. M. (2020). *Migración en Chile. Anuario 2019, un análisis multisectorial. Santiago, Chile.*

Sharif Matthews, J., & López, F. (2019). Speaking their language: The role of cultural content

integration and heritage language for academic achievement among Latino children. *Contemporary Educational Psychology*, *57*(xxxx), 72–86. https://doi.org/10.1016/j.cedpsych.2018.01.005

Stefoni, C. (2019). Estado del Arte Sobre Inserción de Niños y Niñas Migrantes en el Sistema Escolar Chileno. *Estudios Pedagógicos (Valdivia), Vol. 45, Núm. 3, 45, núm.3*.

Stefoni, C., Casas-Cordero, F., Gaymer, M., & Acosta, E. (2010). *El derecho a la educación de los niños y niñas inmigrantes en Chile*. Universidad de Deusto.

Sumonte Rojas, V., Sanhueza-Henríquez, S., Friz-Carillo, M., & Morales-Mendoza, K. R. (2018). Migración No Hispanoparlante En Chile: Tendiendo Puentes Lingüísticos E Interculturales. *Diálogo Andino*, *57*, 61–71. https://doi.org/10.4067/s0719-26812018000300061

Superintendencia, de E. (2016). *Niños y niñas migrantes: Trayectorias de inclusión educativa en escuelas de la Región Metropolitana.*

Symons, C., & Ponzio, C. (2019). Spacious Teaching with Immigrant-Origin Youth: Who You Are Is Welcome Here. *English Journal*, *1*, 22–29.

Tijoux, M. E. (2013). Las escuelas de la inmigración en la ciudad de Santiago: Elementos para una educación contra el racismo. *Polis (Santiago)*, *12*(35), 287–307. https://doi.org/10.4067/s0718-65682013000200013

Toledo-Leyva, C. (2021). El saldo fatal de la crisis humanitaria que Chile ignoró. *DW Made for Minds*. https://p.dw.com/p/3oqa1

UNESCO. (2018). *Global education monitoring report 2019: Migration, displacement and education–Building bridges, not walls*. UNESCO Paris, France.

UNESCO. (2020). *What you need to know about the right to education*. https://en.unesco.org/news/what-you-need-know-about-right-education

Valledor, L., Garcés, L., Whipple, P., Valledor, L., Garcés, L., & Whipple, P. (2020). Interculturalidad y prácticas docentes en clases de Historia, Geografía y Ciencias Sociales, en escuelas con alto porcentaje de alumnos migrantes de la comuna de Santiago. *Calidad En La Educación*, *52*, 49. https://doi.org/10.31619/caledu.n52.795

Vasco, G. (2010). Guía de Buenas Prácticas en las relaciones entre familias inmigrantes y escuela.

Vásquez, F. A. S., Rodríguez, P. C., & Contreras, J. L. L. (2015). La educación como agente de movilidad social. *Convergencia Educativa*, *6*, 95–106.

Vertovec, S. (2007). Super-diversity and its implications. *Ethnic and Racial Studies*, *30*(6), 1024–1054. https://doi.org/10.1080/01419870701599465

Wassell, B. A., & Hawrylak, M. F. (2021). Responding to immigrant students and families: Supportive structures within a learning community school in Spain. *International Journal of Educational Research*, *109*, 101831. https://doi.org/10.1016/J.IJER.2021.101831

Wenz, S. E., & Hoenig, K. (2020). Ethnic and social class discrimination in education: Experimental evidence from Germany. *Research in Social Stratification and Mobility*, *65*(February 2019), 100461. https://doi.org/10.1016/j.rssm.2019.100461

Weschenfelder, V. I. (2019). Teacher education in a racialized society: an interview with Gloria Ladson-Billings. *Revista Brasileira de Educação*, *24*.

West, R. E., & Williams, G. S. (2017). "I don't think that word means what you think it means": A proposed framework for defining learning communities. *Educational Technology Research and Development*, *65*(6), 1569–1582.

Wiggan, G., & Watson, M. J. (2016). Teaching the whole child: The importance of culturally responsiveness, community engagement, and character development in high achieving African American students. *The Urban Review*, *48*(5), 766–798.

Yin, R. K. (2018). *Case study research and applications*. Sage.