

Migration, minorities and health

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Lights and shadows of intercultural bilingual education policy in Honduras

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Given the great diversity of languages and cultures in Latin America the Spanish colonialists, for purposes of Christianization and Hispanization, took different measures as the use of sign language, the use of interpreters from and to widely spoken languages such as Nahuatl and Quechua and the religious teaching in vernacular languages, considered as "inferior and wild" but fit for purpose. Subsequently, the processes of Latin American independence, in an effort to build the nation states unity have established policies on the basis of the official recognition of the Spanish language assuming that the original cultures, different from the national imaginary white-mestizo, were an obstacle to the development of the modern state. Thus, beyond its secular discrimination and marginalization, culturally differentiated people were made officially invisible until the 1960's. By that time, there was a movement claiming for citizenship based on cultural rights, this milestone marks the beginning of the bilingual-education programs exchange. This paper analyzes the characteristics of these policies in Honduras, the lights and shadows that it spreads over the Honduran context that is dealing with major challenges in the construction of a diverse and inclusive nation.

Methodologically this study adheres to the qualitative paradigm. It is descriptive-analytical and makes use of secondary sources of documentary.

Despite the disappearance of many languages and cultures during colonization and subsequently by the construction of the modern state, cultural diversity remains a daily reality for Latin-American countries, in small countries like Honduras included. Despite the creation of an institutional framework that recognizes this and favorable laws on the rights of culturally differentiated people, they remain vulnerable to racism, poverty and social exclusion.

they remain vulnerable to racism, poverty and social exclusion such as Bolivia, the very social organization and political practices act as a barriers as they limit a broader exercise of citizenship and access to political power. Policies such as intercultural bilingual education still face several obstacles to overcome white-mestizo imagery on the basis of which Latin America nation states have been built. In practice, in a certain sense the IBE takes on a view of interculturalism linked mainly to the education of indigenous people rather than to the whole sys!

tem of relationships and coexistence that should configure the common construction of a multicultural and diverse nation state. In Honduras, the operational problems of intercultural bilingual education policy are, among others, financial constraints. This constraints do not allowed its dissemination across the entire education system that has not the capacity to train teachers with the skills to apply the notion of interculturalism to curricular and pedagogical practices..