Introduction to the Implication of Microaggressions in Schools: Its Origin and Nature, United States Historical Context, and the Impact and Toxicity that Limits the Path of Culturally and Linguistically Diverse Student Populations

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Abstract: "Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (Sue, 2007, p. 271). This research investigates the aforementioned concept, and how its prevalence throughout societal and educational systems incurs a deep-rooted set of institutionalized, discriminatory practices. An explorative journey in retrospect aligned to U.S. historical roots is also referenced. Understanding that microaggressions inform deficit thinking, this essay will look to unpack and mitigate this behavior in order to replace discriminatory practices in schools with equitable practices. The focal point for this research is based on a conceptual ethnographic journey.

Résumé : Les microagressions raciales sont des humiliations verbales, comportementales ou environnementales quotidiennes, brèves et courantes, intentionnelles ou non, qui communiquent des insultes et insultes raciales hostiles, désobligeantes ou négatives envers les personnes de couleur » (Sue, 2007, p. 271). Cette recherche examine le concept susmentionné et comment sa prévalence dans les systèmes sociétaux et éducatifs entraîne un ensemble profondément enraciné de pratiques institutionnalisées et discriminatoires. Les racines historiques américaines des microagressions sont également mentionnées. En sachant que les

microagressions informent la réflexion sur le déficit, cet article cherchera à déballer et à atténuer ce comportement afin de remplacer les pratiques discriminatoires dans les écoles par des pratiques équitables. Le point focal de cette recherche est basé sur un parcours ethnographique conceptuel.

Part I
A New Politically Correct Way of Marginalization or Legitimized Racism?

Education as a human basic right, has to overcome challenges in its pursuit to cultivate 21st century citizens. In the United States (USA) context, we find a myriad of factors that affect Culturally and Linguistically Diverse (CLD) students. Bilingual Education, while protected by federal legislation, still falls victim to institutionalized inequitable practices. Disproportionality in school discipline and the pipeline to prison are coined terms that identify a reality that affects the future of thousands of students. Adverse Childhood Experiences (ACE's), trauma, and students living in crisis are other basic realities in our urban schools. But these are just illustrative examples of inequity that subjugates the core of low-income populations. Ironically, marginalization and racism inform the reality that students need to survive in order to be able to learn. However, there is still hope, as current "research demonstrates that teachers who do not share the cultures of their students can provide culturally compatible instruction if they understand their students' different ways of knowing, doing, and existing within their home culture" (Oberg de la Garza & Lavigne, 2018, p. 89). With an exponential increase in CLD student population, it is not uncommon to teach students that might not mirror the teacher's culture, and there resides the importance of culturally responsive pedagogy.

Educators throughout the nation passively marginalize their students through microaggressions. Back in 2004 a research study estimated that "up to 33% of American students are minority students who experience marginalization in the low expectations the teaching profession has for their success in education" (Burkeet al.,2004,p.19). The notion of microaggression dates back to 1970 when W. Hallerman wrote a scholarly article: Reports on Crimes of Aggression, while more recently, Dr. Derald Wing Sue published an article in American Psychologist, analyzing its impact for clinical practice. In this article, professor Sue established that "racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or

unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (Sue et al., 2007, p. 271).

Microinvalidations, Microinsults, and Microassaults in Schools: A Sociopolitical Context

In this context, it was established a set of different categories or subtypes of microaggressions depending on the impact and effect on the recipients and offenders. In any of these cases, the prevalence, latency and frequency in which a subject receives these diminishing remarks and indignities will transcend to place the offended subject at a disadvantage in reference to peers, colleagues, or within any other social group that might circumscribe their range of action. This is particularly true and impactful in schools where diverse student populations usually face a sociocultural or socioeconomic challenge that ultimately affects their academic and emotional development. In relation to the schools we will have the opportunity to find a more rigorous approach in subsequent segments of this paper.

Then, what are the types of microaggressions? Why is there value in identifying them? There is a great importance to recognize these three basic types according to current literature on the subject, and each one of them has its particular traits, as it is referenced in the "Categories of and Relationships Among Racial Microaggressions" organigram by Sue, that appeared in American Psychologist in 2007.

The microinsult is the type of microaggression that builds up in stereotypes, but it is not just limited to that. In order to understand better stereotypes, we can consider that "stereotypes are images we hold of others that help simplify and organize our worlds and also serve to help us make decisions quickly about what people in certain categories can or cannot do." (Oberg De La Garza & Lavigne, 2018, p. 62). It really embodies the ostracizing from a main group, or in other words a "microinsult contains an unconscious message that certain groups are less worthy, less important, and less deserving, and are inferior beings that deserve discriminatory treatment" (Sue et al., 2010, p.35). In the diagram included below, it can be noted the actual nomenclature of this terminology based on categories and relationships:
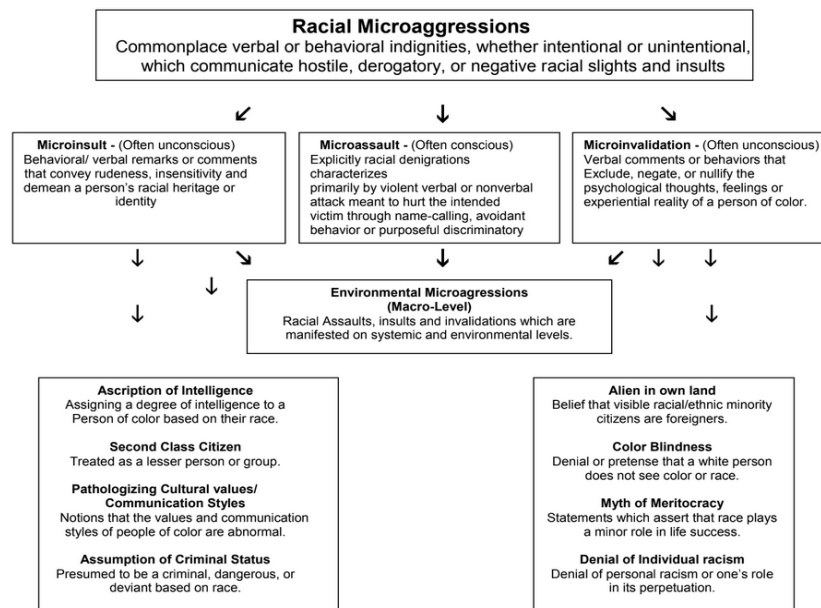
Racial Microaggressions
Commonplace verbal or behavioral indignities, whether intentional or unintentional, which communicate hostile, derogatory, or negative racial slights and insults

Microinsult - (Often unconscious)
Behavioral/ verbal remarks or comments that convey rudeness, insensitivity and demean a person's racial heritage or identity

Microassault - (Often conscious)
Explicitly racial denigrations characterizes
primarily by violent verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior or purposeful discriminatory

Microinvalidation - (Often unconscious)
Verbal comments or behaviors that Exclude, negate, or nullify the psychological thoughts, feelings or experiential reality of a person of color.

Environmental Microaggressions (Macro-Level)
Racial Assaults, insults and invalidations which are manifested on systemic and environmental levels.

Ascription of Intelligence
Assigning a degree of intelligence to a Person of color based on their race.

Second Class Citizen
Treated as a lesser person or group.

Pathologizing Cultural values/ Communication Styles
Notions that the values and communication styles of people of color are abnormal.

Assumption of Criminal Status
Presumed to be a criminal, dangerous, or deviant based on race.

Alien in own land
Belief that visible racial/ethnic minority citizens are foreigners.

Color Blindness
Denial or pretense that a white person does not see color or race.

Myth of Meritocracy
Statements which assert that race plays a minor role in life success.

Denial of Individual racism
Denial of personal racism or one's role in its perpetuation.

Figure1." Categories of and Relationships Among Racial Microaggressions", from Racial microaggressions in everyday life: implications for clinical practice. American Psychologist, by Sue et al, (2007).

The microinvalidation is linked to the unconscious group of microaggressions and, in this instance, the phenomenon of colorblindness is inherent to the nature of this type of microaggression. We might have heard 'I don't see color, to me all…are the same', but it goes beyond in this case we must be cautious with the "media and popular culture,(since) research shows that if we are not mindful of the media we are consuming, we can absorb racist messages that adversely affect our perceptions of, and interactions with, targeted group members (Levchak, 2018, p.14). Furthermore a more rigorous way of conceptualizing microinvalidation considers that they "are verbal comments or behaviors that exclude, negate, or dismiss the psychological thoughts, feelings, or experiential reality of the target group" (Capodilupo et al, 2019, p. 4).

Finally, the microassault is the one that it is actually intended and "usually conscious, explicitly demeaning aggression(s) against one's race, gender, and/or sexual orientation in the form of discriminatory acts, violent verbal, nonverbal or environmental attack and its purpose is to harm the intended victim" (Cho et al., 2018, p.p. 35-36).

Microaggressions are often perceived as a minimal trait of an 'excused' response that shows intolerance and prejudice of a bigot.

Also, "with microaggressions come unspoken messages" (De La Garza & Lavigne, 2018, p. 85). But right there, the 'where and when' of the actual problem starts. While microinsults and microinvalidations are usually non-purposeful of its effect that conforms the indignity, microassaults are. In a company setting, school setting or any other type of organizational dimension, we tend to validate permissibility of these indignities when a supervisor, manager, administrator, professor, teacher, or superior in the structure of the company openly uses them without actually realizing of their own unconscious bias.

Most of us might have heard them as polite but 'faux respectful intromissions', or 'faux pas', but comments such as "your English is great, I never would have guessed that you weren't born here", "what are you?" "are you mixed?", "you don't really act Asian, do you?", "being bilingual you shouldn't be an administrator, there is a shortage of bilingual teachers", "you really (don't) look Latina" cause psychological harm researched and reported by Sue (2010). These comments may be casually dismissed as "minor misunderstandings"; however, they create a "negative racial climate, attack the emotional and mental well-being of recipients, and devalue social-group identities" (De La Garza & Lavigne, 2018, p. 85). We have heard these or similar statements directed to colleagues, families, friends, or we might even have used them, which is why it is paramount to understand that "covert racism (…) is elusive and underhanded, and when it is named, the perpetrator (or those who defend the perpetrator), argue that the statement or behavior was a "joke" or a "misunderstanding" which puts the onus on the target or ally to either challenge the assertion or to ignore the offense" (Levchak,2018,p.20). The desired effect is intentionally or unintentionally not positive. Indignities proliferation are a permeant new trend of 'politically correct' racism. But is racism ever correct? We can blatantly say that it is not, but there is also an implication in our schools and in the history of this country.

Ethnography and Curriculum Violence

The term 'curriculum violence' or 'hegemonic curriculum' is a constant that nurtures the basic substratum of microaggressions. More specifically, and according to Allen (2013) "curriculum violence occurs when pertinent cultural values, messages, and historical truths are suppressed or omitted in aims to continue oppression amongst minority groups" (p. 120).The narrative power should not be subdued to the interpretations of dominant

ethnic, social or affluent groups to dictate what the curriculum content 'should and should-not' include.

'American' is a microaggression in itself for those whose ancestors were truly here more than 2000 years ago. Some Native American tribes such as the 'Crazy Horse' Lakota people still do not accept the violation of their sacred lands, culture and tribe. Proof of it is the face-off that the Crazy Horse Memorial has against Mount Rushmore. In words of a Native American descendent "the indians knew that life was equated with earth and its resources, that America was a paradise, and they could not comprehend why the intruders from the East were determined to destroy all that was Indian as well as America itself" (Brownet al,2007,p.4). Most Native American, original inhabitants of the continent, were annihilated in the northern part of the continent by Anglo-Saxon settler and military Europeans whose ancestors nearly exterminated about 14 million original inhabitants.Many who survived imported illnesses, slavery and other abuse that got mixed mostly in the southern hemisphere with European "conquistadores" (Spain, France, Italy, and Portugal) about five centuries ago.

Being American is a sign, an icon of pride in most parts of the Western World, but Native Americans feel insulted with this term, since US 'America' did not exist before their ancestors and they never had a part naming their lands or territories. In this respect, we find our Hispanic and Latino students being asked, "well, you know you are different, don't you? "which implies in a hidden manner the thought "you are not a true American. You are a foreigner" (Oberg De La Garza & Lavigne, 2018, p. 86). In that instance we educators must focus on learning further, understanding the roots of the continent peoples, and respectfully inquiring, because as Oberg De La Garza (2018) states "with knowledge comes an understanding of self and others and greater appreciation of differences" (Richards, Brown, & Forde, p.4 , 2006).

Etnography and Bias in Schools

Europe went through the Middle Ages with superstition and ignorance, but as educators we have a responsibility not to infuse misleading myths to our students who will become future leaders of this nation. It is unethical to limit our students learning potential, academic abilities, and skills so that when they reach secondary education, they subestimate themselves. As a result, their thirst for scholarly knowledge gets extinguished. Oberg De La Garza & Lavigne (2018) mentioned, "Cultural, racial, and societal biases permeate the value system of every individual, including ours" (p.

87), and taking this as a premise for our educational transcendence in our civilization, we should remain midful, self-aware, and vigilant not to betray our own ethical core values and beliefs Awareness and prevalence of factual history and science over cultural myths and fallacy mindsets, that enable self-defeating outcomes for our CLD student's fate, will forge a new generation of educators in this nation. Consequently concerned citizens will propel a catharsis of inflected diminishing mythos that should not substitute the real History of these lands and its previous civilizations.

Prejudice reduction is a dramatically complex reality that still has a long way in U.S. public schools. In our current society "some have seen this shift in the nature of discriminatory and prejudice-based discourse as mirroring a move away from old confrontational racism toward a newer aversive racism, in which open hostility and hatred ended, only to be replaced by "discomfort, uneasiness, disgust, and sometimes fear" (Cho et al., 2018, p.14). The first step is the implementation of true multicultural education methods, strategies and resources to comprehensively address the needs of our CLD student population. In our current context, most schools have a frustrating way to consider multicultural education as "Mexican Fiesta", or "Cinco de Mayo", or "Happy Birthday MLK", when in fact, there is still limited acknowledgement of diverse scientists, mathematicians, or historical figures whose relevant contributions and reputation are 'excluded' from curriculum content disseminated in schools. This specific element subordinates the critical thinking of students to ultimately jeopardize the democratic principles that regulate our society while perpetuating inequities. Culturally relevant texts as well as authentic literature are some of the keys to help CLD students navigate the system feeling acknowledged, appreciated and valued at the same time that they are productive from a learner standpoint of view. In this instance, an added value being bilingual, bicultural and biliterate is implicitly expressed through efficient practice from committed educators from all backgrounds.

Banks 1995) Multicultural Education Comprehensive Theory explains the causes of prejudice. Some of the theories that he considers relevant, conceptualize personality, social structures, group norms, and categorization. In this respect , there is a bifocal consideration of the school as a catalyst for change under the elements of instruction, and the teacher figure (that combines the right attitude with the right mindset). The challenge is that despite "the nondemocratic attitudes and interactions teachers frequently have with students of color and low-income students, little work has

been done on effective techniques that can be used to change teacher's racial attitudes and behavior" (Banks, 2018, p.289).

From a different angle, Banks Equity Pegagogy (2001) also established twelve diversity principles that formulate a practical framework for genuine multicultural education. These diversity principles are correlated amongst them to be grouped under teacher learning, student learning, intergroup relations, school governance, organization and equity, and lastly assessment. Furthermore, considering a systems standpoint and leadership perspective, all of them are inclusive of the realities that we deal with every day. However, the teacher learning and school governance have had greater exposure to transform realities, and contributed to diverse communities. The first diversity principle concerning teacher learning considers that "professional development programs should help teachers understand the complex characteristics of ethnic groups within U.S. society and the ways race, ethnicity, language, and social class interact to influence student behaviors" (Banks, 2016, p.298). Administrators,, teachers, and other educators are being exposed to theories, research and they are immersed in real experiences with diverse and high poverty students. It is quite revealing to find out that this approach constitutes the "antidote" to xenophobic, intolerant and racist teachers (and administrators), that currently hold positions in our schools. The second diversity principle concerning school governance states that "school organizational strategies should ensure that decision making is widely shared and that members of the school community learn collaborative skills and dispositions in order to create a caring environment for students" (Banks,2016, p.305).

Abuse of Language as Power: Achievement vs. Attitude

The first U.S. state that adopted a bilingual education law was Ohio in 1839. The pursuit of the German-English instruction at the parent's request finally triumphed over the rest of states when the imminent presence of German immigrants in this country was so important and meaningful for its development. In 1848 the U.S. government and the government of Mexico signed the Treaty of Hidalgo, and thanks to this agreement, all the Mexican citizens gained the right to speak their native language in the U.S.A. In 1870, William Harris made possible the teaching of full time in German in a bilingual kindergarten. The achievement of his ideals of equity, dignity and justice for all in education in the U.S. society can be interpreted as a big step forward for bilingual education. For all of the aforementioned reasons, it is obvious that the most

important languages in this country was German, but only until 1917. At that exact time, with World War I going on, a strong sentiment against the German culture flourished nationwide. Then, there were English-only instruction laws that appeared when the loyalty to the cause of this nation (and that of the non-English speakers) was inquisitively questioned. The Federal Government, needs a measurable framework to consider the education. Testing is then considered as 'evidence of a positive return of investment', and standardized testing becomes the right system to do so. While previously the issue of testing was completely devoted to the internal development of education, now it has been transferred to the public in a way that ultimately benefits the economic expectations of the government. Equity and testing do not ultimately match.

Based on the linguistic representational role of a working group, the American society will determine the value of a particular language. While most Spanish speaking professionals, that are immigrants, have low paying jobs, other European immigrants have in most cases a higher paying status job in the system. This fact translates into a devaluation of the language of the least paid group, while other European languages, such as German or French, might have a more favorable recognition and valuation. Although, the linguistic roots of the Spanish language are intrinsically European, from an extrinsic point of view, the American society perceives Spanish as a language of immigrants, that in most cases are dealing with poverty. They also develop survival skills to function in a society where the English language is very different from theirs, and it is also essential to succeed. This fact is not exclusive to Spanish only. Other European languages, such as Polish, Macedonian, or even Bulgarian do not receive a consideration as other European counterparts might receive.

Students whose families have limited English proficiency, are perceived in the educational system from a deficit model which will eventually constitute an obstacle in their personal progress, unless educators in charge receive due training and professional development that foster the capability of all students regardless their linguistic background, abilities and skills. It is essential to have "knowledge of the roots and early experiences" of all students, since it "will help a teacher identify where/when a specific thought pattern began" (Oberg De La Garza & Lavigne, 2018, p. 85). By doing so, the expectation levels will be more realistic and therefore the probability of success for these CLD students will increase favorably.

Making sure our core beliefs are in the same frequency than those learners that we are responsible for, constitutes that their attention in the classroom will transform from a passive/captive role to a more active/receptive one. When we celebrate the roots of a diverse student population, we elevate the quality of our education, empower students, and pave the way to integration in our society. We are still witnesses of "disparities between the overrepresentation of African American and Hispanic students in special education as well as their under representation in gifted and talented programs (which) serves as another systematic microaggression" (Allen et al .2013. p. 120).

Part II

A View on the Role of Multiculturalism Versus the Prevalence of White Privilege

Society evolves, but the momentum of that evolution determines in a great way, the collective maturity to overcome historical challenges. Education mirrors at smaller scale the society that it represents, and henceforth, the existing and adopted social structures of power. Regretfully, the concept of race still persists as the cultural delusion that is in the United States and some other parts of the world, since 'race' in the way we use it, is neither a biological concept, nor a scientific one. Most inequities in education are based on the existence of two economic extremes, privileged and non-privileged, which is generally correlated to the student population. For instance, Sleeter (2000), responded to the existential inquiry about social justice in the modern educational context of the United States. In her "Diversity vs. White privilege" interview, there is postulation of key points in the contemporary debate about equity in schools. The core of this interview scrutinizes ideas such as multicultural education, personal and institutional racism, the role of historical context, multicultural education as a self-help venue for concealing accurate real history, academic tracking, expectations for students, standardized testing, educators of color and colorblind educators, teacher education and the correlation of schools and housing as for segregation considerations. Although there is a non-extensive or explicit consideration of microaggressions, the topics covered arise my deepest thoughts as educator.

In this intellectual mosaic, based on an insightful and enriching dialogue, there is a plethora of highly debated and

delicate themes that cause social confusion, misunderstandings, and most importantly, miscommunication issues. The three main themes that attracted my attention were race at school, educators of color, and the 'good white'. According to Darling-Hammond (1995) at high-performing schools it was found that, "effective teachers have supportive leadership and staff, there is program planning, attention to multicultural students' needs and a positive classroom environment". Race is taken from a deductive approach in the US context, since there are not ethnic groups of students, but races of students. Understanding that inequities at school are present is a way to step forward, according to Sleeter who considers a "tracking system (that) becomes an example of institutional racism" (Miner &Peterson, 2019, p.3). So then, diverse students are dragged into the mainstream social system established and based in socio-educational inequity for centuries. Educators of color, based on Sleeter's opinion, are a better match to diverse students than the White educators. There is an intrinsic value to be acknowledged in this instance, since the vast majority of low-income and culturally diverse families that feel diminished, undervalued, or that are not respected in their cultural identity, easily give up in education (teachers, administrators and the system). Consequently, being a 'good white' should mean no superficial assumptions, genuine cultural competence, and the ability to genuinely work with professional peers and students that do not belong to the mainstream White culture.

The multicultural education concepts, that caused a reaction in my pattern of thought were racism types and education. At this point, there have been countless efforts when the American people have attempted to bring equity and social justice to public schools, but yet in 2020 we can confirm that failed attempts and situations described by the author still prevail. It is relevant to note that the socio-political context imposes a determinism in ankylosed social perceptions about sociocultural diversity. Ethnocentric views are common to any country or society, but the impact of these views will predict the level of interculturalism within the schools, and hence a close correlation can be traced to students' academic performance, socioemotional wellbeing, and literally the unrest, or harmony, in a modern society. High expectations for all our diverse students' academic and personal progressive development constitutes an antithesis of modern racism – known as microaggressions - (it is interesting to underline, according with the "Rosenthal effect" studied in psychology, how the expectations of the teacher can be influencing the student's development to achieve major goals). Whenever an institution or an individual embraces the tenets of

xenophobia, White privilege, racism, or even an anti-immigrants' stance, it unfolds a toxic package that undermines democracy in our school system. Particularly in education, the duty of educators is to better serve every student by meeting their needs and stepping over a learning deficit model, to move forward by being aware of the Culturally and Linguistically Diverse (CLD) students' funds of knowledge. From an instructional viewpoint, the mandated learning standards cannot be ignored; however, a Culturally Relevant pedagogy provides the fertile ground for all students to be respected, and appreciated as members of a diverse society.

This intricated perspective posed uncertain thoughts about the connection, (or disconnection), among intercultural, and multicultural education dimensions. In order to speak about the importance of an intercultural (multicultural) education, it is important to clarify three essential concepts, that in my opinion are ethnocentrism, cultural relativism, and integration. I will articulate an explanation of what I understand for each one of them.

The ethnocentrism is characterized by a society that considers their own culture as superior to the rest, because the other cultures are considered under parameters that belong to the own culture, and obviously are unfairly considered as inferior ones. The acceptance that no culture is superior to others because of the inexistence of universally validated cultural patterns - would define cultural relativism. Nonetheless, when the conservation of cultural identity, customs, and positive relationships are searched and valued, , (not as assimilation but from an intercultural perspective instead), then we can speak about integration. 'Good white' and 'looking white' are two terms that appear interchangeably in society, and that made me connect to an experience carried a decade ago. In 2009, a study by Mitchell (2010) focused on the discrepancy of percentages among an increasing multicultural and diverse population of students (43%) versus a single dominant culture, English-only teachers and administrators (84%). The awareness of this 'White-privilege' reality was determined to be a key factor in recognizing ethnically and linguistically diverse students' identities.

The takeaway of this dialectical approach to schools reside in the mind of committed and authentic educators, that in the classroom context can make a difference from a position of respect and professional privilege. It becomes a professional attitude since "once teachers embrace the belief that culturally and linguistically diverse students can be successful and benefitted by their native cultures, languages, and heritage, classroom instruction will genuinely reflect those values and provide equitable learning opportunities for all students" (Oberg De La Garza & Lavigne, 2018,

p. 91). Drafting accurate fact correlations to embellished or distorted traditional celebrations is a must, when addressing a historical context, since our students should learn accurate facts, when it comes to history and immigration to this country. In the same lines of Thanksgiving, why would we celebrate a lie, when the pilgrims (or its descendants) ended up killing almost all 'Native Americans ', in the US. Alluding to these classroom experiences,

Considering that the framework of plural education must be free of prejudices, the minimal trait of underestimation towards a particular culture can arise anti-pedagogical situations, because "the more favorably one's group is perceived, the less attractive other groups are viewed, making ethnocentrism the psychological mechanism that promotes ingroup-outgroup cleavage and prejudice at all forms"(Adorno, 1950). Most teachers are driven to make a positively meaningful difference in student lives. But if most teachers would capitalize on diversity, we would propel the educational plain field to an academic level where ALL our students could surmount to unprecedented heights.

As Oberg De La Garza and Lavigne (2018) state "subtle assumptions about members of different cultures can be as hurtful and isolating as blatant expressions of racism (p. 64). The socio-emotional dimension of human intelligence is propelled or not, based on the student perceptions of core beliefs that represent a fair and equitable system. When 'White privilege' is not a latent source of inequity in the heart of a public institution, this paradigm and situation produces a positive effect on students' lives. Furthermore, school "relationships are based on shared values rather than bureaucratic roles, resulting in individuals who care, listen, understand, respect others and are honest, open and sensitive" (Sergiovanni, 1999).

A Retrospect in the Land of United States History

"Indeed, a serious past error of biological anthropology was to cover racist atrocities with a 'scientific' alibi, developing a concept of 'race' that set humanity along a scale of increasing intellectual and moral values, upon which the inventors of the method, members of Western societies, ranked themselves at the high end. What we wish to do, instead, is to provide a critique for applying the scientific concept of 'race' to our species Homo sapiens. In so doing, the concept of 'race' is defined as a subspecific taxonomic category that describes the

phylogenetic   relationship,   or   ancestor–descendent relationship, between populations" (Biondi et al., 2007, p. 588).

Proof of a culturally immanent ethnocentrism in this nation is the fallacy of inherited determinism that was wrongfully and willfully applied to genetics in order to establish the 'racial' stratification in society. Prior to that, early European settlers found convenient (what?) to discern between them, 'whites', and the natives, 'non-whites'. Columbus kidnapped and carried New World original inhabitants "to Spain, where they could be introduced to the White man's ways (and) over the next four centuries (1492–1890) several million Europeans and their descendants undertook to enforce their ways upon the people of the New World"(Brown et al.,2007,p.5).

Hence, we witness how it still prevails that notion of intelligence linked to genetics, which does not favor the consideration of individual hard work, willpower and persistence determining one learner capability to succeed when working in any field of knowledge. Published studies have challenged the inborn ability which embodies the traditional consideration constituting the foundation of the so-called "entity orientation". Most psychologists that have deepened into this arena become more aware of the current consequences of this belief, and the prospective future that awaits for those learners that unleash the chains of ignorance over their shoulders to prove to the world what they are capable of doing in any academic subject or field. Banks (2016) professes that one of the goals of multicultural education is to acknowledge cultural differences and to embrace them as a natural phenomenon. It is evident that culturally proficient teachers enable students to recognize the concept of otherness (Staszak, 2008) in the school. 'Otherness' is defined as "the result of a discursive process by which a dominant in-group ('Us,' the Self) constructs one or many dominated out-groups ('Them,' Other) by stigmatizing a difference - real or imagined - presented as a negation of identity and thus a motive for potential discrimination" (Staszak, 2008, p. 44). Although modern Psychology research findings, current international comparative education studies and specific national educational successful   models   defend   and   support   the   emphasis   on quintessential   notions   (such   as   hard   work,   persistence preparedness, self-improvement and effort) for higher education academic performance skills and abilities, the final word is in the US educator mind.

According to Billington (1958) "This free land served as a magnet to draw" pioneers due to the "crisis in economic depression and massive immigration" (Kushner, 1992), foreign and national, to the Westward, since they were attracted by the hope of economic gain,

adventure, or religious fulfillment. From Mexican and Chinese immigrants that paved the initial way to agriculture and railroad expansion, people from Germany, Ireland, France, Spain, Italy, Poland, India, Philippines, Israel, and so many other nationalities found an opportunity to either contribute to the community, to develop business, or to join specific professional areas where their professional or linguistic skills were in demand. The undeniable fact is that the US represents a multicultural society. Regretfully, the intercultural notion is still in development, since based on skin color primarily, racism devours the pillars of a singular context where college opportunities, Law Enforcement harassment, and hate crimes are continuously on the news. "Misunderstandings between culture are catalysts for microaggressions" (Oberg De La Garza & Lavigne, 2018, p. 86).

The equilibrium between opportunities and risks coming to this country will configure the future population, since political, ideological, and philosophical influences conform the check and balances sociological system that it is perceived nationally and internationally. The United States might never be satisfied with its place in globalized society. Thinking about the 'Manifest Destiny', Americans will continue to find new land to "conquer" and to civilize. There are still many places in the world that haven't been discovered yet, since they are out of reach by civilization. And explorers of today are looking for a way to reach those places. However, most immigrant do not receive a warm welcome to the 'land of opportunity'. The 'Manifest Destiny' constitutes an essential idea in the philosophy of the Mormons. "The Mormons were one of the principal forces in the settlement of the West. Their main body opened southern Iowa, the Missouri frontier, Nebraska, Wyoming, Utah" (Hinckley, 1997). As a powerful emergent religious group in the early days, they led many US people in their path, at times not just strictly religious, but for the opportunity that services and goods were in need which constituted a business opportunity. In this journey, comparable to the Oregon or California Trails, some of the Mormon religion followers were settled starting in Illinois and finally establishing their main location in Utah. The relevance of God in the pioneer's lives was strictly connected to their main choices and decisions in life. Although it might still prevail, most likely that intensity and commitment might not be so prevalent in our time.

On the other hand, we have those Americans who around 1850 learned the fact that gold was found in Coloma, California. "Estimates vary, but more than 40,000 arrived in California by sea, and double that number came overland" (Lewis, 2002) 'Gold fever'

was attractive to many Americans, and some foreigners that with hopes to find gold, were taking their families (or leaving them) in most cases with an empty promise. The California Gold Rush exemplifies this phenomenon that was most prevalent in the east side of the country, and that sustained part of the engine that kept the US economy running. In synthesis, at this time in history, Americans felt entitled through their religious beliefs, and their economic views (or survival ways) to possess, govern and change the North of the American continent. The first implications were the genocide of indigenous peoples, or Indian tribes, that lost more than 95% of their population by the end of the 1800's. In that fashion the US was able to multiply by more than ten times the Nazi Holocaust, but in this case the extermination was forced on Native Americans, or better said, the original inhabitants of this land that we call America. In the name of God and promises of wealth, the Americans at that time were able to surpass the Spanish Empire genocide of eight million indigenous people and the six million Jews that were exterminated in the Nazi Germany Holocaust combined. From estimates of an original 12 million Native American people, the US was able to leave an estimated 250,00 native Americans alive in the entire nation. In accordance with the 'racial domination' researchers, "in the American context, the "Indian" was invented within the context of European colonization, as indigenous peoples of the Americas were lumped together under one rubric to be killed, uprooted, and exploited (…)Whiteness and Blackness were invented as antipodes within the context of English, and later American, slavery (…)More than any other institution, slavery would dictate the career of American racism: Blackness became associated with bondage, inferiority, and social death; Whiteness with freedom, superiority, and life" (Desmond & Emirbayer, 2009, p.338).

Today's circumstances have been extrapolated from a religious and economic core to a political and economic one. The dishonor continues and from a genocide of non-white people, the US government concentrates in dubious Law Enforcement practices against African American and Hispanic people (also against other minority groups such as LGBTQ, Amish, etc.), at the same time that government treatment of undocumented immigrants to the US has been accused of violating basic Human Rights. American travel and conquest other countries through religious influence. Such as Mormons, sending missionaries to other minorities country to conquer and spread their belief in that country. In addition, some American businesses are expanding their companies around the world. From a political perspective, the government is placing military bases in other countries as the US support to 'allies. Being said that, I don't think that the 'Manifest Destiny' is dead. America

will continue to expand and dominate places not only in the western part of the nation, but it will spread around the world. Yet Manifest Destiny no longer applies in the rigorous definition whereby God destined the pilgrims to colonize, settle and manage North America as theirs. However, in modern times, the political control has been switched by an economic muscle that regulates markets, pressures the interest rates and taxation in imports and exports, and essentially switched the gold by oil as a measure of wealth. In this line, the US has 800 military bases in 70 countries across the world. The US Dollar is still an asset for international travel, although in recent years its hegemony has been jeopardized by the Euro.

Culturally and Linguistically American Engagement and Attitudes

"Modern science try to understand the phenomena of nature through the formulation of hypotheses and their subsequent empirical control by comparing predictions and observations. If a scientific hypothesis receive the empirical validation then it became part of the construction of a paradigm; otherwise, the hypothesis must be simply rejected if falsified by experimental results (Popper 1934; Kragh 1987). That was not the case of the construction of the "anthropological dogma" of human biological concept of race. Physical anthropology originated as an independent scientific discipline during the eighteenth century, and has been affected by an epistemological error from the very beginning. In fact, the existence of races was considered the basic principle of physical anthropology instead of just being a hypothesis amenable to empirical investigation, and therefore for about two centuries physical anthropologists refused to be led by the only criterion of truth that natural sciences recognize, namely empirical validation" (Biondi,2002,p.355).

Learning about the rhetoric and semantics used to label and subjugate minorities to the mainstream social class becomes an essential task for the culturally responsive, or antiracist educator. No human being should be dehumanized based on skin color or any

alleged geographically based genetics ("European descendent mothers"). Doing so, reminds of a time when slavery was the norm, a time when fourteen million Native Americans were brutally murdered, a time when Adolf Hitler learned from the US to 'purge' Jews from Nazi Germany (based on Jim Crow Laws and ideas), and a time when in Spain during the Civil War the suspected Jew descendants were prosecuted and executed by a dictatorship in now demolished concentration camps. Those scars still exist when the "entitled" people makes claim of a greatness that would not be possible without the hard work, sacrifice, and determination of "non-entitled" ones. That greatness is subtracted every time that microaggressions are utilized to communicate. Despite appearances, רְמִֹישָׁ מ ('meshar' or equity) for all is still an unattainable stage in our current society.

Labeling, stigmatizing and creating stereotypes for Asian, African American, Latinx, and other minority groups, in the USA is a mental breakdown adopted that has been prevalent while appropriating lands, resources, power, and lastly education by the main dominant group. As we can learn from these words, "my mother was afraid to walk to the grocery store where things were cheaper because it was a poorer African American area" (Oberg De La Garza & Lavigne, 2018, p.86). This connotation symbolizes that mental breakdown by conveying the message that "people of color are criminals and/or dangerous and that people of color are poor and going to steal" (p.86).

Reflecting from a critical yet impervious way to determine whether we are close to a really democratic society for all, as devised by the "Founding Fathers", makes me wonder about more elements in our educational system that should not exist, first based on human core values, then based on existing laws and regulations at state and federal government levels. These elements determine legislation, and hence political ideologies applied to Bilingual Education (BE) nationwide. While the "empire" of 500 years ago crushed human beings based on their Eurocentric religious beliefs in support of Christianity, the current Anglocentric "empire" over 500 years later crushes human beings based on skin color, ethnicity, or language accent. Considering Banks views on this matter it is a revealing awakening since he clearly refers to it when alluding to Ebonics, since "it evolved further from the conditions and experiences caused by Jim Crow laws and segregation in the late nineteenth and early twentieth centuries" (Banks, 2016, p.255), and in regards to the true inhabitants of this continent "'The New World' subtly denies the nearly 40,000 years that Native Americans have lived in the Americas" (Banks, 2016, p.188). It is impacting not to just analyze the duality of US and Latin American immigrants,

types of bilingual education and best models, and of course particularities of each diverse learner group, but also to consider in our workload other non-Hispanic/Latino diverse learners that configure our national mosaic, more incisively regarding African American and Native American students whose groups are, in my opinion, not given extensive follow-up.

Culturally Responsive Pedagogy: A Positive Path Toward an Inclusive Dual Language Model Ebonics Debate and Bilingualism

Ebonics is the exclusive cultural representation of English language for some African American families. In my opinion, the term semantics and acceptance portraits a clear example of language versus culture relationship. It represents not only a system of communication for a particular ethnic group, but also consolidates concepts, ideas, and emotions that ultimately would constitute an actual language representation. Although the actual 'Ebonics' term was coined in 1975 for the mainstream awareness after Williams published his book 'Ebonics: The true language of Black folks', despite being used from 1973 in academic circles, African American Vernacular English (AAVE) is the formal consideration term for Ebonics or Black English for the majority of US population. The actual consideration of this system as a recognized language, created a sensational debate in the American society in the mid-nineties. After the resolution adopted in Oakland in 1996 that granted Ebonics the consideration of language (based on West and Niger-Congo origins as distinctive elements to grant the consideration of actual language) versus its traditional consideration as an English dialect.Top of Form

Culturally speaking, mainstream society felt compelled to misinterpret this resolution and considered Ebonics as a dialect. In reality, the underlying element that pushed down this focus, was the misinterpretation that Ebonics would supplant English in their public schools, similar to the way Spanish was traditionally feared in the state of California. The U.S. internal English language phenomenon turned into polemics: the original legal language used to coin "genetic origins" as a distinctive trait, the unconditional support of linguists' groups, the involvement of the U.S. Secretary of Education in the media, and the consequent social status increase and valuation for Ebonics speakers sets the clear scenario for language and culture consideration within the national context. By 2005 the Center for Applied Linguistics (CAL) considered AAVE as a dialect, although there is no evidence that the Oakland School

District ever dismissed its granted language status. Nonetheless, it is evident that "many African Americans students do not feel, or have not felt, that schools are truly beneficial to their lives" (Baugh,1999, p.17). The reason is simple. The development of current social, political, and economic structures was based on wealth (or its absence). The presence of African Americans in the continent, is traced back to ancestors that were wildly and forcefully 'stolen' from the African continent. Slave traders, officials from European imperialist forces, and bandits profited from human trafficking that ultimately benefited white social class groups, that marginalized, mistreated and secluded from social interaction. Under these precepts, it is undeniable the fact that the English language acquisition and development notably evolved in opposite directions for white middle class Anglo Americans versus the one that accounted for African Americans. It is a shame to recognize that even today police brutality is commonly practice targeting African Americans as an institutionalized element of control (although Native Americans are the collective most often brutally murdered by Law Enforcement in the US).

Prior to that, public schools in reluctant stages included AA students that evidently were not provided with the same degree of quality education than the white counterparts. The self-evident truth still prevails in 2019, twenty years after the publication of 'Out of the mouths of slaves: African American language and educational malpractice' by Baugh. It is not surprising that despite genuine equity work attempts about race, the disproportionality of reported misbehaviors from minorities (mostly Hispanics and African Americans) constitutes a 'legal pipeline to prison', validated in part by the fears, misunderstanding and troubled abilities to build relationships with students from an 84% of white teachers, and the remaining 86% of white administrators that in 2019 configure the spectrum of our public education inequitable 'status quo'. Delpit (1988) analyzes how language is power, and how school perpetuates the power of the language in society. The language is obviously English, which in retrospective did not associate with Africans brought to the US as slaves and with its descendants that historically had to go through different trials to be part of mainstream society, from end of slavery to the recognition of Civil Rights. In essence the rigorous analysis of a socio-political context by Delpit warranted the claim that African American students were underperforming in Oakland schools, and that the system was failing to adequately meet their needs, but that in order to succeed, students should be taught using standard American English Language to enhance their academic abilities, knowledge and skills. The paradox in my opinion is that despite adopting an advocacy

approach towards this issue in favor of disadvantaged AA students, Baugh and Delpit have peculiar ways to challenge the status quo, to ultimately reiterate English Language as the vehicle to succeed in the US society.

Language as a cultural vessel is more than often attacked in our 'adopted' country. Being Tagalog, Chinese, Polish, Spanish or even Ebonics (despite the setback in its consideration as a language), the mainstream US society traditionally repudiates any cultural expression that might be perceived either as foreign or as a threat to the main culture. From my point of view, I want to briefly explain the elements that constitute common ground from a bilingual education perspective. The dichotomy still affects our schools and that truly requires the professional support and consideration of committed educators that value their profession, their students and the genuine outcome of this class to benefit ALL our student's future in society with due recognition of their diverse backgrounds, but in this instance the historical deprivation of standard English Language to the African American ancestors of the students that we find today in our classes.

The same way we care about whichever might be our native language as part of our ancestry and cultural traits of our own identity, Ebonics should not be decontextualized to label it as 'broken English' or other subsequent derogatory or even racist comments in our schools. Politically speaking the government did not recognized Ebonics as a language and subsequently all provisions and benefits that this consideration reunites were excluded for students that were Ebonics speakers, in California and across the nation. The same does not happen with other languages such as Spanish or even Chinese. However, in order to receive recognition and gain ground on a political arena, both Spanish and Ebonics have to undergo future trials in this country.

The parallels between Bilingual Education and Ebonics have been directly and indirectly interconnected throughout this reflection, Nevertheless, the effect of these systems students for actual and practical consideration have not. I will summarize my perspective in three points.

a- ELA literacy constitutes a major challenge for both bilingual students and AA students whose cultural and linguistic traits are either ignored, non-acknowledged and in occasions ridiculed or subject of racial remarks from a white middle class deficit perspective.

b- Limited English Language Proficiency is being addressed from an institutionalized compliance framework for bilingual students, and at times even supported with Title I in our schools to

support with resources and individualized practices the academic progression of our students. For African American students whose LEP consideration might be ignored, they might benefit from the procurements of federal legislation depending on the district, but in most cases disregarded as the low-level students from a deficit perspective or racially biased consideration.

c-   Bilingual students are often referred as bilingual, biliterate and bicultural. In this third and last point I want to recognize that although most of mainstream educators can see the real dimension of biculturality (mainstream standard plus African American culture and values), we tend to disregard fair and due consideration of cross linguistic-dialectal traits for AA students as it might happen for bilingual ones, as well as literacy in their targeted standard American English language.Bottom of Form

Another of the core elements that have completed my educational perspective has been the work around the relevance and practical integration of culturally relevant teaching in the dual language dimension. The value of home, and language was already a given in our classes, but the genuine and strategic inclusion of cultural viewpoints and elements that promote our student identities, or their cross-cultural understanding, is essential to be part of not just any lesson, but interaction with our students. Building relationships with our students should be channeled naturally, but in order to do so effectively we should strive in forging our knowledge base about cultural diversity and its implications in our philosophy as teachers, and "becoming this culturally responsive teaching is a necessary first step before creating a classroom culture where all students are accepted, supported, and afforded the best opportunity to learn" (Oberg De La Garza & Lavigne, 2018, p. 89).

Furthermore, the caring and culturally inclusive environments will shape the climate for successful achievement. Obviously, communications in the school inside and outside the classroom must be effective, and to do so combining a multicultural competency is essential. From a broader context, "while we have identified land dispossession, assimilating and culturally invalidating educational agendas, and genocidal practices as part of the traumatic events responsible for the historic loss and soul wound, these events are still happening around the world to Indigenous communities. Overdrawn disputes and legal hurdles over land claims and the resistance to systematically implementing multicultural and bilingual education are ongoing struggles for Indigenous communities in the United States and abroad" (Sue,2010, p.108). Culturally responsive classrooms are characterized by respectful professional attitudes, granted value to culturally meaningful

experiences, and finally, the transcendental design of student-centered learning lessons, activities, work, and content selection Being aware of what microaggressions might ruin in this context is extremely important, but how to remediate the harm caused becomes an intelligent and resourceful ability that should be encouraged whenever possible.

Our curriculum and the cultural congruity with student learning styles, are factors not to be missed, the societal curriculum existing in the new" social media" affects and shapes our students' minds, not just with distractions but at times with toxicity generated against their own cultural roots. Each person is molded by its personal history, culture and identity. Personal history is a collective memory about you. A cumulative important event that happened in your life, it might be a tragic, happy, sad, or a very important event that molded your personality. No one has the right to invalidate, assault, or insult your cultural identity and persona, neither at a micro nor at a micro level. Moreover, culture is what you have grown up to and into; the values that you have learned from your elders, your language, customs and traditions. Baecker quoted Talcott Parsons about the meaning of culture, "culture as the system of value-orientation whose generalized symbols of action orientation solved the problem of double contingency in social systems" (2015). Furthermore, Collier (2007) noted that "Szapocznik and Kurtines (1980) demonstrated that as bilingualism or biculturalism increased, socioemotional problems decreased, and Finn (1982) and Collier (1989) affirmed that bilingual education improves educational achievement for all of these culturally and linguistically different children".

On the other hand, culture is not the same as identity. "Identities consist of people's answers to the question: Where do I belong?" (Spencer-Oatey, 2012). It is an individual uniqueness of a person. And in this line, Oberg De La Garza mentions "the first step toward increased cultural competence is to rethink our assumptions and consider life's problems from the perspective of people who have different cultural backgrounds than ours (Sleeter, 1995, p. 89).

Conclusion
Microaggressions Mitigation: Microaffirmations, Micro-resistance, and Microaffection.

After examining a particular perception of the U.S anthropological and societal fallacies that erected a 'faux pas' social mindset and

entelechy construct, educators should transcend them, move beyond them, and advocate for our CLD students since "equally important to academic advancement is the teacher's responsibility to provide opportunities for students to expand their awareness of cultural diversity and learn acceptance of others (Oberg De La Garza & Lavigne, 2018, p. 87).

An empowering way to do so, it is through a comprehensive approach to mitigate microaggressions in a similar way that we fostered, implemented and involved restorative practices, to mitigate misbehavior, to mediate conflicts, and to repair relationships. But in this scenario, addressing the micro level at this stage will translate into a reduction and repair of harm caused by this new face of 'mild' social racism. In order to learn further, we will define what microaffirmation, microresistance and microaffection concepts and processes stand for:

First, we find the "microaffirmations," or small acts that foster inclusion, listening, comfort, and support for people who may feel isolated or invisible in an environment (Rowe, 2008). These might be embedded in pre-determined affirming messages such as these from Powell, Demetriou, and Fisher (2013):

· "I'm glad you're here,"

· "I see you're making progress in this area,"

· "I'm concerned about you. Please come visit me in office hours,"

· "What do you think you did well in this class/situation/assignment?"

· "What will you do differently next time?"

· "Have you thought about utilizing ___ (campus resource)? Many successful students find this resource helpful."

· "I notice that you're interested in ___. Have you considered participating in ___ (opportunity/program/organization)?"

The next concept is the micro-resistance that is defined as "incremental daily efforts to challenge White privilege" (Dush, 2016). We had an immersive perspective in the paper about White privilege, but how can we or should we challenge White privilege. In my modest educational vantage point, I would quote the words of John Louis as a reference framework: "When you see something that is not right, not fair, not just, you have to speak up. You have to say something; you have to do something".

The remaining mitigating strategy for microaggressions is denominated by Burklo (2016) as microaffection, and it implies "a subtle but endearing or comforting comment or action directed at others that is often unintentional or unconsciously affirms their worth and dignity, without any hint of condescension". Labeled as the 'antidote' this strategy must be timely, cohesive and consistent

in order to fulfill its ultimate additive purpose to amend inequity or harm caused by it.

However, in education as such we can foresee actions and beliefs, reevaluate our perspective and advocate for our CLD students. When it comes to school as organization, "on a systematic level, districts and schools must transparently evaluate their disciplinary policies, remove the hegemonic curriculum and replace it with a culturally-specific and empowering curriculum, and dismantle tracking policies that assault and denigrate students' educational opportunities (Allen et al., 2013, p.124-125). That level transcends from micro to a macro level, that is a fertile ground for contextual action and evaluation in order to equip schools with responsive and efficient knowledge and practices, engage diverse community and stakeholders, and empower all stakeholders for inclusive educational environments that ultimately profess Affirmative Action tenets. From a scientific perspective, this mitigation can be interpreted from a different vantage point since "biology has no remedy for racist comments like 'I'm not a racist; he is Black.' The worm resides in the racist's head not in his genome; it may be eradicated by psychological treatment and anti-discriminatory policies and legislation" (Biondi et al., 2007, p.588).

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