The Colombian Deaf Community and the Discourse of Language as a Human Right: Problematizing an Inclusion-Exclusion Dichotomy

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Universidad Distrital Francisco José de Caldas

School of Sciences and Education

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The CDC and The Discourse of Language as a Human Right

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Artículo 177: “La Universidad Distrital Francisco José de Caldas no será responsable por las ideas expuestas en esta tesis”.

Dedication

I dedicate this thesis to God and my family whose love and support have enriched my soul and life.

To María Flor Rodríguez:

My precious mother, to whom I owe everything I am and may ever be. You gave me everything I need in life, your unconditional love and a home.

To Diego Alejandro Suárez Rodríguez:

My beloved brother, who has been present, no matter how far he is. You have lighted my path, you have held my hand and taught me how to fly high.

To Rosa Amelia Rodríguez:

My inexhaustible grandmother, who I deeply admire for her strength and kind heart, she is always learning from this changing world.

In memory of Olivia Ortiz, who had one of the most benevolent hearts I ever met, always willing to help, with a kind word and a smile, whose hand was extended in one of the most sensitive stages of my life.

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Firstly, I would like to express my sincere appreciation to my mentor and professor Álvaro Hernán Quintero-Polo, who has inspired, supported, guided, and encouraged me to continue working on my research interests during this process. I also would like to thank the evaluators, Daniel Calderon and Katherine Silva, for their insightful comments and suggestions.

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Finally, I would like to express my gratitude to my friends and to all of the people who gave me a word of encouragement throughout this time.

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Abstract

With the expectation of raising social awareness about the invisibility and general disregard for diverse linguistic communities in Colombia, this research explored the official discourse of language as a human right of the Colombian MEN and UNESCO about its positioning of the CDC. Issues associated with the dichotomy of inclusion-exclusion of CDC as a linguistic minority were discussed from a theoretical perspective. Such discussion was in the light of the theoretical constructs of language as a human right and the construction of the Other (Foucault, 2008; Riggins, 1997; Phillipson & Skutnabb-Kangas, 2017a). The study used principles of Fairclough & Fairclough's (2012) CPDA model, which in turn was framed within the qualitative and interpretive paradigms. The focus of analysis was on two official documents: *National Ten-year Education Plan 2016–2026*[1] (Colombian MEN) and *Education in a Multilingual World*[2] (UNESCO); research methodology and data analysis followed Systemic Functional Linguistics (Halliday, 1985, 1996; Flowerdew, 2013) at one initial and descriptive stage in preparation for a second interpretive and a third explicative stage of CPDA (Fairclough & Fairclough, 2012). Findings revealed that the inclusion-exclusion dichotomy is characterized by the continuous dual re-construction of the CDC in official and non-

[1] My translation from the original in Spanish "Plan Nacional Decenal de Educación 2016-2026"

[2] Spanish version "La Educación en un mundo plurilingüe: UNESCO educación documento de orientación"

official discourses, as well as the continuous struggles in the construction of language (as a human right).

Keywords: Linguistic Human Rights, inclusion-exclusion dichotomy, language policy, construction of the Other, CPDA.

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Chapter I

Introduction

“Kindness is the language which the deaf can hear
And the blind can see”
Mark Twain

Twain’s epigraph relates to my social sensitivity toward human beings' diversity and the role of language in social construction. Additionally, it serves as an opening to the research topic of my interest, reported in this thesis: The official and non-official discourses in regards to language education that affect the Colombian Deaf Community (hereafter CDC) in terms of its inclusion or exclusion. This chapter gives a general picture of my critical position as a researcher. I am concerned about the social and political implications brought by discourses related to the English language as “the world language”, principally in official discourses, perpetuating asymmetrical social practices. Moreover, I rely on the principles of Linguistic Human Rights (LHRs) (Phillipson & Skutnabb-Kangas, 2017a), where the acknowledgment of linguistic diversity in the world and their preservation receive special attention.

Typically, discussions about the English language in education center their attention on the instructional dimension (teaching and learning) which, for instance,

imply compulsory practices within the educational institutions and classrooms[3]. Conversely, social practices as the relation of the learning and teaching of the language with the immediate context and the macrostructures[4] behind it, are of the interest of scholars attempting to address social issues caused by language treatment. Implications of forced assimilation on a language, for instance, subtractive environments in education, are correlated to the guarantee of a dignified life with access to public and essential services for certain language communities and humankind in general (Skutnabb-Kangas, 2000b; Warriner, 2017). Hence, the discrepancy between official and non-official bilingualism discourses in Colombia brings out to light the disregard for multilingualism in the country (see Statement of the Problem). The CDC, as well as other linguistic minorities, have been left aside by the official discourse, which has disregarded their existence as bilinguals with a mother tongue (Colombian Sign Language) different from Spanish and English.

The comprehension about linguistic diversity and language as a human right is completely dependent on the perception about the communities, their relationship with other social actors, and the perception about themselves. In this way, the construction of the Other (Foucault, 2008; Riggings, 1997) determines the

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[3] Micro-practices aiming at the development of a high proficiency level in the English language, achieved and fostered through teachers' instructions and strategies implementation, as well as the homogenization of the language evaluation.

[4] These structures refer to the meta and macro-policies containing foreign discourses about language, especially English, and their influence in the understanding of the national policies and local practices derived from those biased discourses.

relation and position among social actors, in this study, referred to as the official discourses and the CDC immersed in the inclusion-exclusion dichotomy. Through this academic work, I intend to shed understanding over the discursive practices that neglect the preservation of local, cultural, and linguistic diversity; such is the case for the CDC, who belongs to the group of recognized linguistic minorities in Colombia, but do not receive clear or specific treatment in educational contexts where the teaching and learning of the English language is the aim (See Statement of the Problem). A favorable perspective of this language, in general, has been supported by the ideas of high profits, globalization, trading, and apparent neutrality of this language.

Thus, the construction of language and bilingualism, particularly within official discourses of education and language policy, is constrained to the use of English-Spanish languages, most of the time exclusively English. Efforts on the standardization and adoption of this language are compulsory. Consequently, it is privileged over other languages around the world through the creation and modification of laws and programs (de Mejía, 2006; Guerrero & Quintero, 2009; Phillipson & Skutnabb-Kangas, 2017a). In response to the interest presented above, this thesis contains five chapters detailing the problem, the theoretical and methodological components of this qualitative interpretive research study. **Chapter I** accounts for the research problem based on empirical and theoretical evidence. In order to develop this chapter, I conducted a revision of the laws and programs in regards to English language teaching and the CDC; the research questions and objectives that oriented this study are also presented there. **Chapter II** contains the

relevant theory guided by a social and critical perspective adopted in this research. The theoretical constructs of language as a human right and the construction of the Other guide the discussion on the inclusion-exclusion dichotomy of the CDC.

From a qualitative interpretive paradigm, **Chapter III** explains the research methodology developed under the light of Critical Political Discourse Analysis (Fairclough & Fairclough, 2012) and Systemic Functional Linguistics (Halliday, 1985, 1996), the context and data management are discussed in this chapter. In **Chapter IV**, the systematic analysis and previous steps on data management are described with particulars; the implementation of the CPDA approach, which offers a three-dimensional level of analysis: descriptive, interpretive, and explanatory, is displayed in detail. The theoretical constructs of language as a human right and the construction of the Other are related to the emergent category within the central interest of the inclusion-exclusion dichotomy. Finally, **Chapter V** brings to the reader the conclusions and implications for further research.

Statement of the Problem

This section contains my statement about the existence of a research problem related to the positioning of the CDC as a linguistic minority within the official discourses of language, particularly those formulated by UNESCO and the Colombian National Ministry of Education (By its initials in Spanish and hereafter MEN). The following two subsections deal with some support for the identification of the problem addressed in this study. The first one presents a review of the normative ELT framework in Colombia associated with the language and bilingual

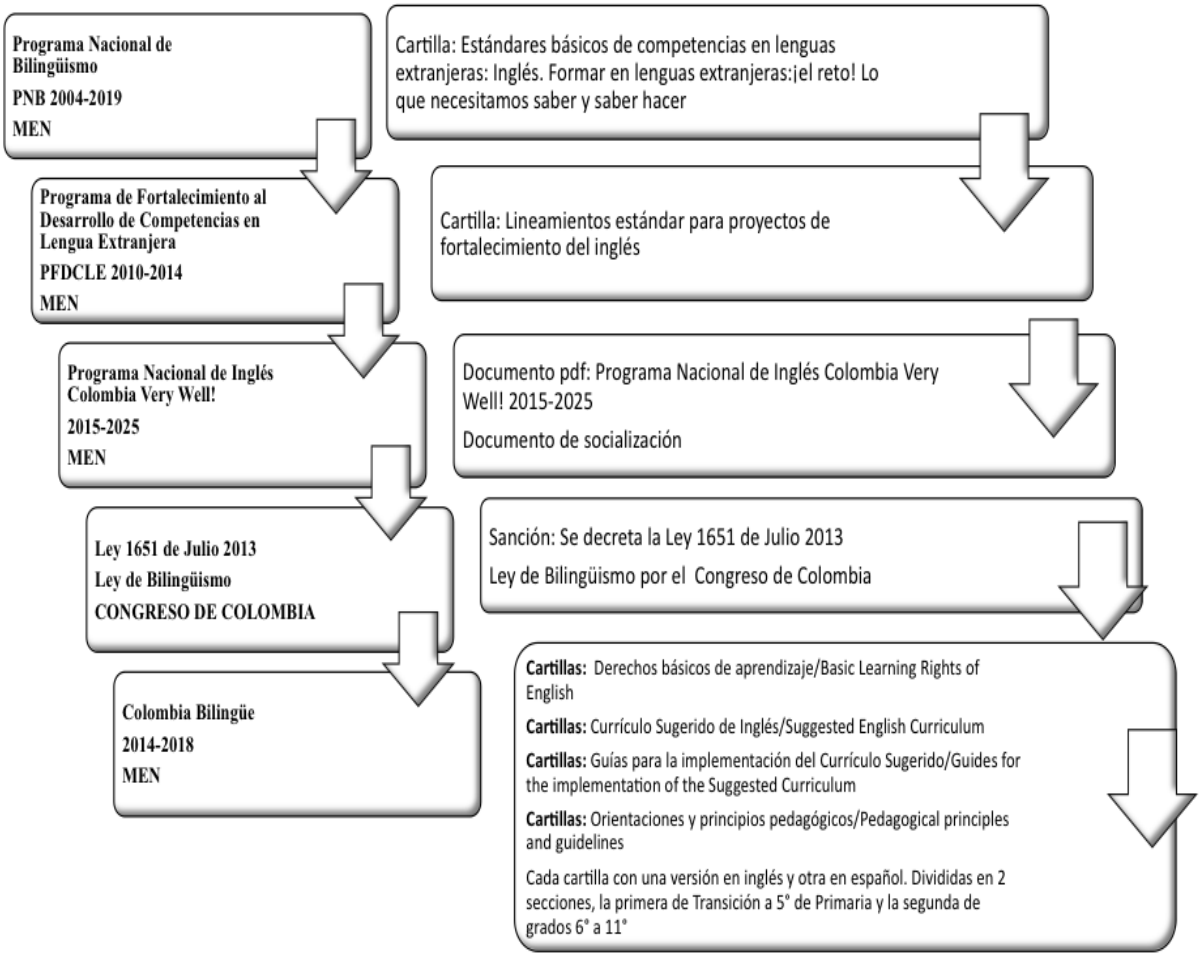
movement; here, reference on previous studies and excerpts from official documents will serve as the starting point of the identification of the problem. Subsequently, the second subsection entails the discourses addressing linguistic minorities in public policies in Colombia, ELT, and the way those trigger language and education issues for the CDC. Finally, the research question and objectives of this critical discourse study are displayed.

ELT framework in Colombia: language and bilingualism construction

In Colombia, official discourses about the English language have been objectified by the production of political elements, for instance, laws, programs, and projects that usually take the shape of booklets, written reports, or handbooks which, serve as official reference documents in the framework of the English language learning and teaching in Colombia (See Figure 1). Consequently, the aim of fostering the use of this language in Colombia has constructed language-related discourses, by a way of illustration, the discourse of bilingualism. Such construction has been determined by the intervention of the Colombian Government, National Ministry of Education, and foreign institutions, as a case in point, the British Council (de Mejía, 2011). Hence, tension has risen from those circumstances, whereby an unsettled relationship between language policy, stakeholders, and the official discourses come across in the same field: education.

Figure 1.

English language learning and teaching framework in Colombia



Source: Own elaboration[5]

[5] Here and elsewhere, the author's translation of information displayed on Figure 1: National Bilingual Program (Programa Nacional de Bilingüismo); Strengthening Program of Competencies Development in Foreign Language (Programa de Fortalecimiento al Desarrollo de Competencias en Lengua Extranjera); National English Program Colombia Very Well! 2015-2025 (Programa Nacional de Inglés Colombia Very Well!), Bilingual Colombia (Colombia Bilingüe); Basic standards of competencies in foreign languages: English. Teach in foreign languages: the challenge! What we need to know and know to do it (Estándares básicos de competencias en lenguas extranjeras:

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The framework in Figure 1 has been analyzed and discussed by local scholars, the main concerns have been exposed in the field of language and education, including the following: the concept of elite bilingualism in the political official discourse; the commercialization of language learning and teaching; tests and exams elaboration and profit; the subtractive monolingual English teaching-learning environment (Guerrero, 2009, 2010; Guerrero & Quintero, 2009); the top-down approach present in the decision-making process in language policy (Correa & Usma, 2013; Correa et al., 2014; Miranda, 2016); the implementation of laws with high external intervention but poor or no involvement of local stakeholders and scholars (Bermúdez et al., 2014; Cárdenas & Miranda, 2014; Sánchez & Obando, 2008); and hidden agendas in the planning and implementation of language policy (Usma, 2009a, 2009b; Valencia, 2012). By and large, these matters, placed in the educational context, are anchored to the impact and existing tensions regarding linguistic communities and language treatment.

In a revision of the language legislation of 187 constitutions around the world, Faingold (2004) found that the National Constitution of Colombia alludes to the possession of an official language, no national language, and provides provisions for all languages. In this regard, articles 7, 8, 10, and 70 of the Colombian constitution, the Resolution 022 of September 2nd of 1999, and Law

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Inglés. Formar en lenguas extranjeras: ¡el reto! Lo que necesitamos saber y saber hacer); Standard guidelines for English strengthening projects (Lineamientos estándar para proyectos de fortalecimiento del inglés); Informative Document (Documento de socialización); Handbook (cartilla).

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1381 of 2010 refer to ethnic and cultural diversity recognition, right and protection of native languages and their speakers, a status of co-officiality in the languages of ethnic groups in their territories, and bilingual education in their communities. However, despite de assertions made in the Colombian constitution and normative framework, where our nation is acknowledged as multicultural and multilingual, the perception of Spanish/English bilingualism, and mostly only English, have predominated (Guerrero, 2010; Guerrero & Quintero, 2009). Policymakers often ignore the dimensions of multilingualism and cultural differences in Colombia (65 Indigenous, 2 Creole, 1 Roma, and 1 Sign Language).

Hence, a distorted view of the languages, cultures, and identities in local contexts endures, as well as the incongruences between linguistic and educational policy (Guerrero, 2009; Valencia, 2012). A language and its introduction as a foreign language are not problematic per se, but the positioning of this over other languages. In Colombia, the top-down approach utilized by the National Government in policy enactment and formulation and the implementation of transnational agendas, where English prevails over other languages, causes discrepancies between education and linguistic policy (Ortega, 2019; Ortega & Piccardo, 2018). In this matter, Guerrero (2010) points out that the adoption of foreign models that disregard the context of local languages expands the social breaches that already exist, and perpetuates top-down approaches that deny the stakeholders participation.

In the same vein, the State is inclined to be a promoter of rights instead of a guarantor. Particularly, linguistic minorities are guaranteed their linguistic rights

discursively while render invisible in social practices. For instance, the right to access to a bilingual education and respect for their cultural identity, addressed in the National Constitution of Colombia of 1991, is denied when their first language is not recognized due to the lack of specifications and actions by the Colombian Government (Guerrero, 2009). Regarding the CDC, the linguistic rights and practices of the learning and teaching of a first, second, and foreign language have been treated separately. On one hand, the research background is mainly related to the instructional part of English language teaching and learning for this population (Ávila, 2011; Cárdenas & Robayo, 2017). On the other hand, investigations on inclusion in social and educational contexts have been oriented to their rights of access and learning sign language as their mother tongue and the acquisition of a second language (Carvajal, 2009; Grosjean, 2012; Murray, 2015; Skutnabb-Kangas, 2008).

Public policies in Colombia, ELT, and the Colombian Deaf Community

EFL teaching and learning classroom practices related to the CDC have been analyzed in previous studies (Ávila, 2011; Cárdenas & Robayo, 2017); the recognition of Colombian Sign Language (CSL) as their first language and Spanish as a second language have been endorsed in official documents[6]; educational and linguistic rights, and inclusion has been addressed from a normative perspective; however, there is an open breach as those have been

[6] See **Law 324 of 1996** and decree **2369 of 1997** in Colombia.

isolated from the English Language Teaching policy formulation and implementation. Therefore, the implications of the official discourse of national and international organizations that deal with education, language, and inclusion policies of the CDC[7] are the main inquiries for this academic work. The possible contributions of this research into the field of applied linguistics are the results of a deep inquiry into the background of LHRs, Language Policy, the CDC, and the TEFL in Colombia. First, a revision of the laws and official discourse oriented to the CDC is presented:

1. ***Resolution 5419 of 1974*** derived from the Special Education Program of the Colombian MEN, established a clinic-medical view over this population and aimed at the rehabilitation of deafness through a monolingual oralist method for their education.
2. ***Law 115 of 1994***[8] in its *Title II – Chapter 1*– "*education for people with limitations or exceptional capabilities"*[9] deaf students are situated in the group with sensory limitations. The law mandates the integration of people with different limitations to the educational public sector.
3. ***Law 324 of 1996,*** in which The Congress of the Republic of Colombia acknowledged the Colombian Sign Language as the mother tongue of the Colombian Deaf Community.

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[7] It is important to bear in mind that demographic information may be imprecise; according to the *National Statistic Direction* (DANE, 2005) 560,000 people with hearing loss or impairment live in Colombia.

[8] General of Education Law (Ley General de Educación)

[9] Author's translation from: *educación para personas con limitaciones o capacidades excepcionales*

4. ***The decree 2369 of 1997*** in relation to the *Law 324* stated the necessity of bilingual education for this community in the national territory.
5. ***The 2565 resolution of 2003,*** in which The Colombian National Ministry of Education as an affiliate to UNESCO (1954) established the parameters and criteria for populations with special needs in education.
6. ***Law 982 of 2005,*** decreed by the Colombian Congress specifies access to public and private services, human rights, work protection, and promotion for the Colombian Deaf and Deaf-blind community.

Changes in law have disclosed a new panorama, the *National Institute for the Deaf*[10] (INSOR[11]), in collaboration with the Colombian MEN, launched the *General Directive N°1 of 2014 in concordance with the law 1618 of 2013 "Approach of Human Rights and/or Effective Enjoyment of Rights"*[12], where an assemblage of national and international reference documents and laws are characterized from 1945 up to 2013. UNESCO[13] and the UN are the principal international organizations consulted. Additionally, a change in the adoption of a socio-anthropological approach rather than a clinical-medical one has repositioned

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[10] My translation from the original in Spanish of Instituto Nacional para Sordos

[11] The National Institute for the Deaf «INSOR» is a governmental organization, affiliated to the Colombian MEN by Decree 1823/72, and restructured by the Decree 2106 of September 27, 2013; they act as an advisor in the public and private sector formulating laws, plans, programs, and projects in regard to the Colombian Deaf Community.

[12] My translation from the original in Spanish: *"Directiva General N°1 de 2014 de conformidad a la ley 1618 de 2013 "enfoque de Derechos Humanos y/o Goce Efectivo de Derechos"*

[13] By its initials, United Nations Educational, Scientific and Cultural Organization, is a specialized agency of the UN in the realm of education

the CDC member's role, from patients to learners. By the same token, excerpts taken from two of the official documents mentioned previously evidence the main concerns in relation to language treatment, education, rights, and the CDC (*2565 Resolution of 2003* and *Law 982 of 2005*). Emphasis on language particularities, educational needs, and the bilingual condition of the CDC are constantly made (see Appendix 1).

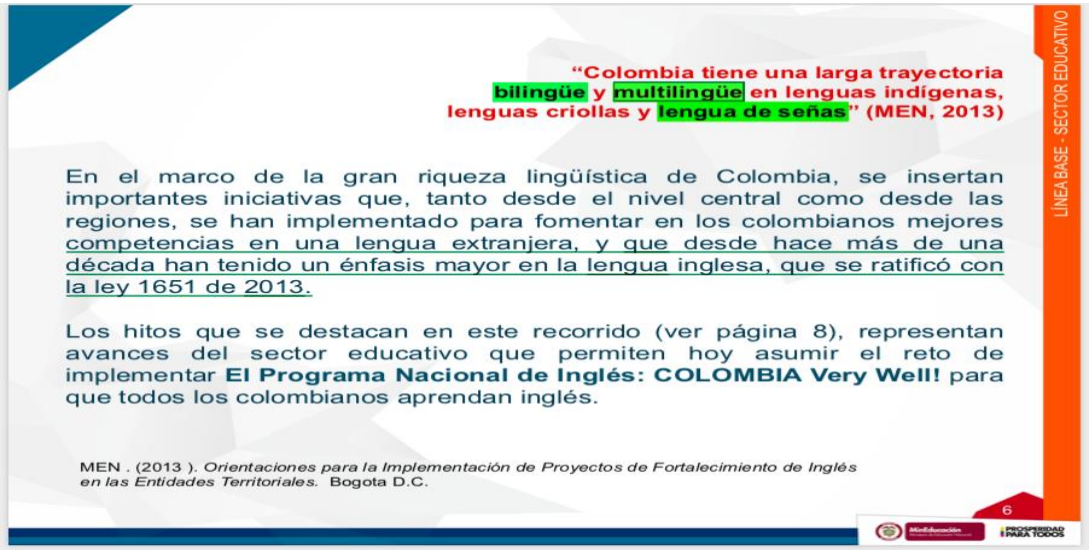
In contrast to the perspective presented of bilingualism in other official documents specifically referring to "only English", the normative framework related to the CDC deals with a different perspective of bilingualism. In the Appendix 1, words and sentences in bold refer explicitly to a Deaf person as bilingual within the educational context, the guaranteed access to learn and use the CSL as their mother tongue, and Spanish as a second language. In this way, a conflict arose, there is a mismatch on what bilingualism and even multilingualism means. Both concepts are expressed in official discourses of the Colombian MEN and Government, but they are addressed in different ways. For instance, a multilingual nation is acknowledged in the National Constitution of Colombia 1991, which is reduced afterward to bilingualism in Law 1651; subsequently connected to a bilingualism that refers only to the English language in programs and reference documents, as illustrated in Figure 1.

Therefore, even when the CDC seems to be set in the public arena, a disparity related to language treatment emerges in the Colombian educational context. Above all, a confirmation of the ideas exposed on behalf of the CDC and language treatment in the official discourse of the Colombian MEN is evidenced in

the *Colombia Very Well!* informative document, which is of public domain. *Colombia Very Well!* is the most recent program related to English language learning and teaching in Colombia; the title of the program reflects a more open and direct interest in the English language, instead of using the term bilingualism as preceding programs did. The lack of recognition of the relationship and role of the CDC, as well as other linguistic minorities in the learning of a widespread foreign language like English, causes conflicts in the practical realization of laws and programs. The following extract from page six of the document (Figure 2) offers lip service to the recognition of the CDC, their bilingualism, and the multilingual condition of Colombia.

Figure 2.

Excerpt from Colombia Very Well!



"Colombia tiene una larga trayectoria bilingüe y multilingüe en lenguas indígenas, lenguas criollas y lengua de señas" (MEN, 2013)

En el marco de la gran riqueza lingüística de Colombia, se insertan importantes iniciativas que, tanto desde el nivel central como desde las regiones, se han implementado para fomentar en los colombianos mejores competencias en una lengua extranjera, y que desde hace más de una década han tenido un énfasis mayor en la lengua inglesa, que se ratificó con la ley 1651 de 2013.

Los hitos que se destacan en este recorrido (ver página 8), representan avances del sector educativo que permiten hoy asumir el reto de implementar **El Programa Nacional de Inglés: COLOMBIA Very Well!** para que todos los colombianos aprendan inglés.

MEN . (2013). *Orientaciones para la Implementación de Proyectos de Fortalecimiento de Inglés en las Entidades Territoriales.* Bogota D.C.

LÍNEA BASE - SECTOR EDUCATIVO

6

(MEN, 2014)

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The excerpt presented above is the unique section where sign language is mentioned, however, it is not discussed as an inherent and important topic to multilingualism or bilingualism; it vaguely appears in a quotation of a claim made by the Colombian MEN in 2013. The CDC needs to be granted the exercise of their rights. Despite the existence of the community and CSL explicitly expressed within official documents, social implications are intrinsic to the treatment they receive. Considering the position exposed by scholars such as Correa and Usma (2013), policy decision-making in Colombia is not a fully informed decision; the population is discursively included, but in fact, most decisions are unilateral. Regarding the CDC and the CSL, both are acknowledged as part of the linguistic diversity of Colombia (Language explicitly and community implicitly). Despite the lexical use of "all Colombian citizens" [14] , in this section of the document, the CDC is not addressed or referred to in any other section.

Therefore, actions regarding English language learning and teaching at the *Colombia Very Well!* informative document are informed by institutional interests oriented to the economic rather than the community's; the entire Colombian population is entailed discursively, while there is no evidence of approaching the CDC. Consequently, discrepancies in discourses lead to social asymmetries in practice, which results in rising resistance agendas. Bottom-up, democratic and social critical approaches have been proposed in the analysis of public policies and the discourses within them. By and large, research particularly carried by subjects

[14] My translation of "*todos los colombianos*"

immersed in local contexts contribute to the creation of linguistic and educational perspectives rooted in local sensitivity, equality, and reduction of exclusionary practices (Correa & Usma, 2013; Usma, 2009a, 2009b; Valencia, 2012). The aforementioned identification of the problem and aspects related to language treatment are the bases for the elaboration of the following research question and objectives:

Research Question

How is the inclusion-exclusion dichotomy characterized in the official discourse of language as a human right of UNESCO and the Colombian National Ministry of Education about the Colombian Deaf Community as a linguistic minority?

General Objective

To disclose the different discursive alternatives in the construction of the Colombian Deaf Community within the official discourse of language as a human right of the Colombian National Ministry of Education and UNESCO to problematize the inclusion-exclusion dichotomy that determines such a community.

Specific Objectives

- To examine the notions and concepts of Language as a Human Right and Construction of the Other to understand how the Colombian Deaf Community is viewed by language policymakers.
- To describe the practical argumentation in the official discourse of the Colombian National Ministry of Education and UNESCO to

interpret and explain some social practices of inclusion or exclusion of the Colombian Deaf Community.

Chapter II

Theoretical Framework

The relationship between language as a human right, the dichotomy of inclusion-exclusion, and the construction of the Other will be at the core of the discussion in this chapter. Such discussion will be developed from a social and critical stance. I tackle exclusion as a fact that has to be rejected from a theoretically grounded perspective and I opt for taking a position in favor of those who suffer from it in different forms. The way this chapter is organized is as follows: the first section accounts for the understanding of Language as a Human Right, which is developed through the relationship among LHRs, and the construction of language within Language Policy, and the perspectives in official discourses. In the second section, the dichotomy of inclusion-exclusion accounts for the construction of the Other regarding the Colombian Deaf Community as a linguistic minority.

Language as a Human Right: The construction of language in Policy

Understanding language from a human rights perspective mitigates social inequalities that emerge through the limitation or restriction of language access and use. Acknowledging Human Rights (HRs) as fluid and dynamic, implies that they can be reshaped according to the changing circumstances[15] (Skutnabb-Kangas, 2000a; Phillipson et al., 1995). The elaboration of official and non-official

[15] Such characteristics are also implied in language, it is susceptible to change as a result of human social interaction.

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documents in regards to language treatment is expected to consider a definition of language as a human right; however, social dynamics in human history cause variables of such treatment (Phillipson & Skutnabb-Kangas, 2017b). According to the nature of this study, I found it relevant to make a distinction between the concepts of language rights, linguistic rights and how these differ and coincide with the concept of LHRs[16]. Their distinctive features will be synthesized in Table 1.

After the Universal Declaration of Human Rights (UDHR) issued in 1948, the term *Linguistic Rights* appeared in official documents[17]; around 1979, it spread as a new interest of study for linguists and language-policy scholars. Afterward, the term reappeared in the first draft of the *Universal Declaration on Linguistic Rights*[18] written during the World Conference on Linguistic Rights in 1996. The document was supported and signed by the international PEN's[19] Translation and Linguistic Rights Committee, CIEMEN (Escarré International Centre for the Ethnic Minorities and Nations), non-governmental organizations, experts in linguistic rights, and recognized personalities around the world. It was presented to the official representative of UNESCO, attempting for its ratification; however, the publication

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[16] See, for instance, Skutnabb-Kangas & Phillipson (2017a).

[17] See, for instance, International Labor Organization Convention n° 169 - 1989; the Convention on the Rights of the Child - 1989; the International Convention on the Protection of the Rights of all Migrant Workers and Members of their Families - 1990; the Declaration on the Rights of the Persons Belonging to National or Ethnic, Religious and Linguistic Minorities - 1992; and the Draft Declaration on the Rights of Indigenous Peoples – 1993.

[18] Universal Declaration on Linguistic Rights (United Nations, 1996) draft published by the UN after the WCLR in 1996.

[19] Poets, Essayists, and Novelists

of the UDLR was endorsed by the Follow-up Committee of the UDLR in 1998 and a commemorative document published in 2011 called The Girona Manifesto[20].

Table 1.

Characterization of language associated with HRs.

Language Rights	Focused on the collective rights of religious minorities, not linguistic. Languages associated with these groups were privileged over others.
Linguistic Rights	Centered on individual linguistic rights and rights of linguistic minorities, but barely involving them or language experts.
Linguistic Human Rights	Aim at being more specific and consider particularities of linguistic communities[21]; differentiates **necessary rights** from **enrichment-oriented rights**[22]**,** both being individual and collective.

[20] Based on the 10 central principles of UDLR, it has been translated into 32 languages and self-proclaims as a "call for the universal attention on linguistic rights issues."

[21] LHRs can be found as a concept in the literature about language that has a favoring attitude towards a social and critical dimension, including the current and distinct situations of the vast number of recognized and unrecognized minority groups around the world regarding their language condition.

[22] The first, individual, are associated with language and identity, a dignified life, access to official language, mother tongue, and formal primary education. As a collective, those aim at supporting the existence of minorities and their rights to reproduce with their own language and culture. Conversely, the second type, individual and collective, does not interfere with the basic needs but represents an addition to improve life standards. Ergo, only ***necessary rights*** are seen as LHRs, while ***enrichment-oriented rights*** are considered *Language Rights* (Skutnabb-Kangas, 2000a).

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Source: Own elaboration

On the surface, those three concepts associated with language in Table 1, are affiliated to the idea of HRs favoring all mankind and the protection of every citizen's rights. Nevertheless, while *Language Rights* and *Linguistic Rights* origins were ascribed to different interests[23] from those of linguistic minorities, *LHRs* aim at considering particularities of linguistic communities, the preservation of human knowledge, history, and identity through the maintenance of language diversity (Herriman & Burnaby, 1996; Kontra et al., 1999; Phillipson et al., 1995; Skutnabb-Kangas, 2000a,200b). Critics of *LHRs* declare them as averse to historical linguistic facts of modernization, essentialism, mobility, and use. In the same way, they claim that LHRs interfere with notions of national union, maintenance of language heterogeneity, and economic interests related to the use of a particular language. Finally, these opponents hold the individual and collective speakers responsible for their language maintenance, rather than the State (Kronenfeld, 2003; Mufwene, 2002, 2004; Wee, 2006).

Disagreeing with LHRs critics, this study advocates for the concept of language as a human right, finding LHRs should be adopted in language concerns that cannot be detached from its treatment in policy[24]. The adoption of the *LHRs*

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[23] See, for instance, The Jacobin's policy, Treaty of Bucharest - 1812, Treaties signed at the Congress of Vienna - 1814.

[24] Seeing the concept of language from a holistic perspective, inherent to human nature and its dynamics, entails its comprehension and adoption in all social life spheres, including political and educational, which are within the principal interests of this academic work.

leads to a united society that includes minority groups instead of integrating them[25], and recognizes how language treatment (not only as a concept but as a phenomenon) is anchored to social practices[26]. The comprehension of language as a human right is, correspondingly, mediated by the treatment of the concept[27] within policy; whereof Language Policy, Language Planning, and Language Education Policy are derived from (see Table 2). Two approaches are involved in such construction. The first one, a top-down approach, typified by the non-involvement of stakeholders, informs actions from a bureaucratic perspective and a unilateral decision in policy-making. The second one, opposite to the previous one, a bottom-up approach is based on a dialogical relationship between policymakers and stakeholders; it characterizes issues, actions, and results from local experience and expertise. (Correa & Usma, 2013; McCarty et al., 2009; Waters, 2001; Skutnabb-Kangas, 2012; Shohamy, 2006).

Table 2.

Language treatment in Policy

Language Policy	It determines the principles in the use of language under official and non-official circumstances within a society; it may be

[25] For instance, promoting *additive* language environments instead of *subtractive* ones.

[26] For further discussion on LHRs associated with multifarious social issues, see Kontra et al., 1999; Phillipson & Skutnabb-Kangas, 2017b; Skutnabb-Kangas, 2013; Phillipson et al.,1995.

[27] Understood here not as a plain definition, but as a practice with social implications.

	variable depending on the contexts, making it diffuse and imprecise.
Language Planning	It is the set of actions that control the language behavior in delimited situations, with specific actions and actors.
Language Education Policy (LEP)	Here, features about *what, how,* and *when* concerning the learning and teaching of languages are outlined. *"**What**"* refers to the selection of a first language, a second language (even third), and/or a foreign language. "***How***" is the instructional part of the acquisition and language content, for instance, activities and strategies inside and outside classrooms. Finally, "***When***" determines the moments, levels, and stages in which the acquisition of a language takes place.

Source: Own elaboration

Thus, organizations that hold worldwide recognition continuously produce and spread a set of reference documents[28] regarding language issues, for instance, how it is perceived and shaped in the educational and rights realms. From this position of officiality, they are responsible for the rapid spreading of a particular vision of language; which has been naturalized and legitimize due to the power they hold as an institution, the consultative status they have been invested with, and the control of a wide range of mechanisms that allow them to enforce their own agendas (Fairclough, 2001a; Foucault, 2008; Gramsci, 1971; Shohamy,

[28] For example, reports, declarations, conventions, resolutions, recommendations, et al.

2006; Spolsky, 2004) Additionally, these institutions are highly regarded on account of their accumulated symbolic capital; their tenure and recognition from the States give their discourses a quality of truth; in consequence, they are widely accepted, and slightly or only occasionally questioned (Bourdieu, 2000; Foucault, 2008). In this vein, the treatment that language receives in policy is not neutral, its principles, actions, and features are determined by how language is constructed through discursive practices (particularly political in this study) and ideology (Fairclough, 2001b; Fairclough & Fairclough, 2012; Shohamy, 2006).

Notable is the case of organizations like the UN and UNESCO, both of them with 193 affiliated states, are avowed as the most consulted organizations in language, rights, and education matters since their constitution in 1945. The first one, the UN, claims in two of its five major actions, that the protection and promotion of human rights, and the uphold and development of international law are within the guiding principles of the organization. Subsequent to the Charter (UN, 1945) and the Universal Declaration of Human Rights (UN, 1948), the status and crucial role of the organization in global concerns began to be consolidated. The second one, UNESCO, has a vast number of projects under implementation (737 country projects, 399 regional projects, and 482 global projects) in the regions of Africa, Arab States, Asia, and the Pacific, Europe and North America, Latin America and the Caribbean[29] (Updated in June 2020). Among the most relevant

[29] For specific projects, see: https://opendata.unesco.org/projects/map/global-projects

issues addressed by this organization are education, rights, and culture[30]. Consequently, affiliates of these organizations (governmental and non-governmental institutions around the globe) support and include their reference documents[31] in the elaboration of their own framework. Considering the above, a list of documents related to or containing language and educational issues is displayed in chronological order (Table 3):

Table 3.

International Reference Framework of Issues in Language and Education

#	Author	Date	Title	Type of Document
1	UN	1948	Universal Declaration of Human Rights (UDHR)	Declaration
2	UN	1967	International Covenant on Civil and Political Rights (ICCPR)	Covenant
3	UN	1990	Convention on The Rights of The Child (CRC)	Convention
4	UN	1992	Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities	Declaration
5	UN	1995	Multilingualism	Resolution

[30] Which are in this study understood as part of language matters

[31] Along this study also referred as *meta(Global) - macro(National) - meso(Regional) - micro(institutions) policies* (Craib, 2014).

6	UNESCO	2000	World Education Forum, Dakar, Senegal, 26-28 April 2000: Final Report	Report
7	UNESCO	2001 Vol.3 No.2	International Journal on Multicultural Societies (IJMS) "The Human Rights of Linguistic Minorities and Language Policies"	Journal
8	Joint Inspection Unit - UN	2003	Implementation of Multilingualism in The United Nations System	Report
9	UNESCO	2003	Education in a Multilingual World	Position Paper
10	UN	2004	Human Development Report	Report
11	UN	2017	Multilingualism	Resolution
12	UN	2019	Multilingualism	Report
13	UN	2020	Multilingualism in The United Nations System	Report

Source: Own elaboration

The list above illustrates the various documents dealing with language in the international scope; those reflect a continuous and mutable vision of language as a human right. In a revision of the normative background in Colombian, it was found that the elaboration of macro-policies is not indifferent to the content of these documents created by the organizations mentioned above. As a founding member

of the UN 1945, of UNESCO since 1947, and an affiliate of UNICEF in 1950, official documents in Colombia are usually conditioned by the agreements with these bodies. The Colombian Government's decisions in policymaking and the elaboration of documents regarding language issues[32] are significantly influenced by those reference documents. Nonetheless, other social actors and other pre-constructed discourses about language are also involved in the formulation of the policy concerning language and education. Such relations determine to what extent language is an issue and how it needs to be addressed. Ergo, an examination of such documents is essential to shedding light on the construction of language as a human right within official discourses. In doing so, a list of important and most recent parts of the National Reference Framework in Language Issues and Education is displayed in Table 4, and later discussed together with the previously mentioned international scope.

Table 4.

National Reference Framework of Issues in Language and Education

#	Author	Date	Title	Type of Document
1	Constituent Assembly of Colombia	1991/2015	Political Constitution of Colombia	Constitution

[32] From this point on referring to language treatment in policy as displayed in table 2

2	The Congress of the Republic of Colombia	1994	Law 115	Law
3	Ministry of the Interior and Justice	1999	Resolution 022	Resolution
4	MEN	2004	National Bilingual Program	Reference Document
5	MEN	2006	Basic standards of competencies in foreign languages: English. Teach in foreign languages: the challenge! What we need to know and know to do it	Reference Document
7	MEN	2010	Strengthening Program of Competencies Development in Foreign Language	Reference Document
8	MEN	2014	National English Program Colombia Very Well! 2015-2025	Reference Document
9	MEN	2010	Law 1381	Law
10	Colombian Congress	2013	Law 1651 Bilingualism Law	Law

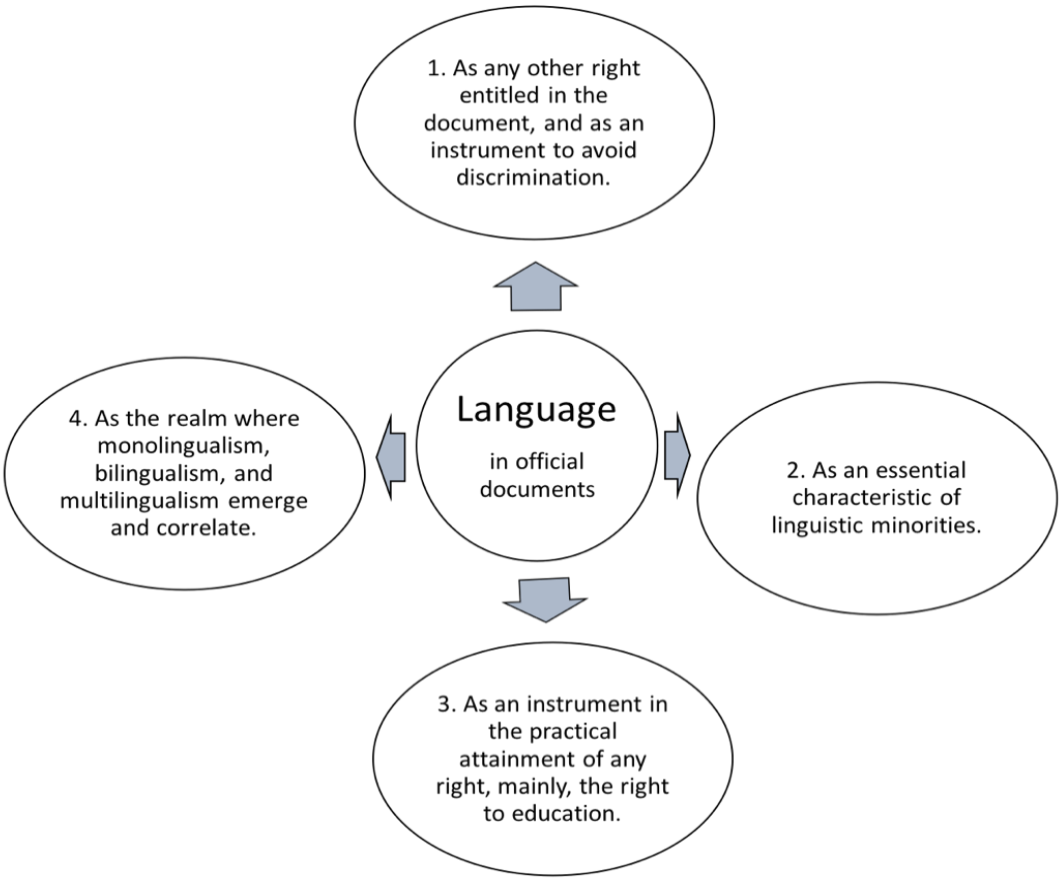
Source: Own elaboration

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Across the Meta and Macro-policies (referred to in Tables 3 and 4), language treatment fluctuates according to diverse social events (such as the circumstances of where, when, and why those were created). Although LHRs are not directly formulated yet, four stances within the selected documents' official discourses where language plays different roles, were identified (see Figure 3). The first one denotes the position held by language as equal to other rights related in the documents and agreed to be an element to prevent discrimination or the coercion of any other right. In the second one, an additional attribute is conferred to the role of language besides the preceding ones; here, it is connected to the figure of linguistic minorities. In LHRs, one of the most relevant aspects is the right of the minority groups to exist as such, considering their linguistic characteristics and allowing them to transmit their heritage via language (Rojas & Reagan, 2003; Skutnabb-Kangas, 2012). In doing so, education is the principal mechanism in which language converges simultaneously with other rights being one of the turning points for LHRs to be enacted and implemented as a fundamental right too (Philipson & Skutnabb-Kangas, 2009; Skutnabb-Kangas, 2012). In this vein, the third stance associates language with other rights, an approximation of language to education and education for linguistic minorities is made.

Figure 3.

Stances Toward Language in Official Discourses



Source: Own elaboration

By the same token, number four typifies language as related to bilingualism, multilingualism, and in an implicit way, monolingualism. The relation between language, education, and linguistics minorities continues to be a key element; however, the discourse of language within meta- macro- meso- and micro-policies converge and diverge at different points. On the one hand, the UN recognizes the importance of multilingualism in human rights and claims it as a “core value” of the organization; Here, language concerns refer to the world's linguistic diversity.

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Previous declarations like the UDHR, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, and ICCPR are evoked to support the commitment and labor of the UN to multilingualism, by way of illustration, the resolutions adopted by the General Assembly recognizing different language days[33]. Likewise, the macro-policy in Colombia acknowledges the country as multicultural and multilingual, overtly enacts favorable legislation regarding language, education, and linguistic minorities, explicitly supports mother tongue instruction as a means of improving educational quality, and introduces language policy that embraces bilingual education[34] (see Appendix 4).

Considering the above, Language policy in the meta-policies and macro-policies converges with some of the LHRs principles. It shows commitment and recognition of language as a human right, especially for linguistic minorities; the right to mother-tongue based on bilingual and multilingual education appears. Equal language rights are claimed, and language is associated with constructing the linguistic minorities' identity and as a fundamental element of linguistic diversity (Kontra et al., 1999; May, 2001; Phillipson, 2000; Phillipson et al., 1995; Skutnabb-Kangas 1994, 1997, 2000a, 2009, 2012) . In this way, education and LHRs are interdependent and are inalienable to human beings, transcending formal schooling and impacting life within a society. Nonetheless, there is a breaking point where language receives a different treatment and Language Planning, and

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[33] Including "The International Day of Sign Languages"

[34] Excerpts taken from the documents are listed to depict the foregoing affirmations in Appendix 4.

Language Education Policy occurs. When looking into the issues reported by the UN as “Multilingualism” it is found that the attention along the reports is the treatment given to the official and working languages within the Organization (Arabic, Chinese, English, French, Russian and Spanish are both the official and the General Assembly's working languages).

Throughout the document, the UN problematizes the preference in using one of the languages over the others; not surprisingly, the English language. Despite acknowledging the noteworthy linguistic diversity around the world and among its affiliate members, the English language continues to be the principal language used in official documents of the UN. The problematic use of the working and official languages is explicitly manifested; the organization claims that the English language's preference triggers conflict in many of the spheres where it intervenes. This sets a setting where contradictions and inequalities represent a reverse in other actions taken in favor of multilingualism. Major issues are centered on the limitations in the access to information produced by the UN; it is claimed that multilingualism is a crucial instrument for sharing and maintaining the United Nations' guiding principles. An additional worthwhile aspect to be mentioned, but not explicitly expressed in the documents, is that after 25 years, these issues regarding language remain. On the other hand, this reality is not far from Colombia's situation regarding bilingualism and multilingualism.

According to the LHRs, substantial conflicts have remained unsolved; among them is relevant to mention the deprivation of other rights, fundamental or not, by limiting access to information via language. Also, advances made in other

areas (considering the UN's scope through its principal organisms, specialized agencies, members, etc.) are fruitless when the population involved cannot reach the relevant information, or conversely, existent issues, in different parts of the globe, are poorly informed due to the language implemented (Phillipson & Skutnabb-Kangas, 2017b; Skutnabb-Kangas, 2012). In Colombia's case, the stance toward bilingualism and multilingualism, mainly associated with education in official discourses, is unclear (see Appendix 5[35]). The construction of bilingualism within Language Planning and Language Education Policy turns the attention over foreign languages instead of the national linguistic diversity. Despite the recognition of the 68 languages existent in the national territory, bilingualism, multilingualism, official language, foreign language, etc., are mainly reduced to the use of English-Spanish (Most of the cases just English); imposing a vision and practice of language that strongly differ from stakeholders' realities (Correa & Usma, 2013; Guerrero, 2010; Guerrero & Quintero, 2009; Usma, 2009a)

Hence, it is worth problematizing the discrepancy between the ideal and practical realization of rights associated with language, particularly for the CDC, which is the principal interest of this research (see Chapter I). The discrepancy between language as a human right and the construction of bilingualism (associated with multilingualism) within the official discourses in Colombia resides in the top-down[36] approach implemented in the delineation of Language Planning

[35] The excerpts taken from the official documents depict the problematic stance toward language comprehension as bilingualism and multilingualism.

[36] This approach responds to other interests, rather than the ones of the local linguistic minorities,

and Language Education Policy (Shohamy, 2006). This approach sets bilingualism not as a phenomenon of cultural process but as the response to foreign-imposed agendas. The reduction of bilingualism to a foreign language, in this case, English, disregards the existence of the varied local linguistic communities in the country and triggers a conflict (Guerrero, 2008, 2009; Usma, 2009a). Those external agendas respond to governmental policies and interests. The participation of stakeholders is replaced by external institutions that frequently hold a consultative position for the Colombian Government, such as the British Council's case. As a result, the English language positioning as favorable and desirable impedes bilingualism's real and coherent construction as part of the LHRs.

A bottom-up approach is required for the construction of language as a human right within official discourses and policy-making, based on a dialogical relationship between policymakers and stakeholders, where the social and linguistic reality of the communities is informed from social realities (Correa & Usma, 2013; Waters, 2001). Contrary to the imposition and definition of language behavior, correctness, and use that is informed from a top-down perspective perpetuating social asymmetries and triggering conflict, whilst linguistic diversity is denied (Ayala & Álvarez, 2011; Correa & Usma, 2013; Correa et al., 2014; Guerrero, 2008, 2009; Guerrero & Quintero, 2009; Shohamy, 2006; Usma, 2009b). Therefore, the treatment of language according to LHRs theories is not enough to carry out a bottom-up approach in Language Policy. It is also necessary to unveil

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even majorities, mainly of political and economic order.

the existent construction of linguistic communities to understand how language is constructed and how language constructs society. Thus, reducing the perpetuation of social asymmetries where linguistic diversity is neglected. Special attention is required in those derived concepts related to language, such as bilingualism and multilingualism; a partial vision of these concepts results conflictive when compared to realities of linguistic communities, especially linguistic minorities, for instance, the CDC[37] which is of special interest for this research.

The Dichotomy of Inclusion-Exclusion: Constructing the Deaf as the Other

> *"I stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something forgotten — a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that "w-a-t-e-r" meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, but barriers that could in time be swept away."*
>
> *Helen Keller. The Story of My Life (1903)*

Helen Keller's passage from her book "The Story of My Life" depicts the significant role of language in peoples' lives, even more for those who cannot hear or see, or, as in her case, either of both. Moreover, how she self-reconstructed and initiated her own construction of the world via language. The paragraphs in the preceding section discussed how language is constructed as a human right from a

[37] Who indeed are bilinguals. For further information about the bilingualism and biculturalism of The Deaf see (Grosjean, 2012)

theoretical perspective and within the official discourses, its correlation with the production of Language Planning, Language Education Policy, and its implications. Throughout this section, the dichotomy of inclusion-exclusion accounts for the construction of the Other regarding the CDC as a linguistic minority. In doing so, three approaches to the construction of the Deaf Community will be discussed (medical, cultural, and human rights-based); then notions in the construction of the Deaf Community and language (particularly sign languages) will be addressed from the perspectives of the World Federation of the Deaf (WFD) and National Federation of the Deaf of Colombia[38] (FENASCOL by its initials in Spanish), each as the most influential non-governmental International and national organizations in Colombia.

Three approaches to the Construction of the Deaf Community

Medical Approach

Historically the Deaf Community has been shaped from the medical and cultural approaches, and most recently the human rights-based approach; however, despite the new paradigms that have emerged toward the Deaf Community, some discourses such as the one of deficiency remain and prevail over these new perspectives, leading to a permanent struggle. In this regard, the medical approach, has lasted throughout the years. The paradigm of disability has rooted this view, here the Deaf Community is constructed in terms of their physical

[38] My translation of “Federación Nacional de Sordos de Colombia.”

and communicative “deficiency”. The construction of the Deaf people was constrained to the binarism of normal/abnormal, where the aim of *normality* is determined by the healthy and complete body (Foucault, 2008)[39]. From this desired normality deafness was positioned and perceived negatively, as a problem that required a solution. This discourse of deficiency introduced by this medical perspective entailed the normalization of the subjects, in this case Deaf people, and the classification and correction of their bodies, determining what is normal and abnormal.

In the case of Deaf people, they are mean to be corrected in order to become normal and to be included; means of correction and transformation of the individual are sought (Foucault, 2012). They are perceived as members of the hearing society in which they are born, but with the duty to adapt or change, to become “normal” beings within society. In this way, Deaf were not only determined by a physical condition but also by the practices through which they were expected to become normal. Consequently, a series of medical, and legal actions were and still are configured on abnormal or diseased bodies (Foucault, 2008). Inherent to the negative conception of deafness Deaf were dysfunctional for the society since they could not use the spoken language; thus, in order to be cured, they were usually sent to isolation in asylums and institutions away from the hearing community (Lane, 1984). From this perspective, the experts are those who behold

[39] The “*technologies of normalization”.*

the status of truth serving to the legitimation and explanation of medical and governmental decisions that involve the Deaf population.

According to Foucault (2008) legal and medical discourses, used by those holding status of experts, determined the grade of abnormality of those who are the subject of the study and how to address them. For instance, the definition of Deafness; according to the World Health Organization (WHO) it is "the complete loss of the ability to perceive sounds which can be caused by inherited or acquired factors" (2006). Additionally, the categorization in the loss of hearing and possible alternatives, such as therapies, surgeries, and hearing aids are decided by the experts on behalf of the patients (Deaf people). The perception about deafness was (and still is) socially and initially determined by the majority culture, limited to the inability to perceive sounds at different levels (e.g., Mild, moderate, severe, and profound) (Poch et al., 2005). In this way, Deaf people was objectified by the oppressive aspects of the technologies of normalization. From the medico-legal specialty and a series of knowledge for the study and treatment of these individuals subject to abnormalities emerged.

Consequently, professionals' intervention was centered (in many cases still are, as later will be discussed) on oral instruction rehabilitation processes, therapies, external hearing aids, or invasive intervention, for instance, cochlear implants[40]. Deaf people subject to this medical standardization, are offered the

[40] A cochlear implant is an electronic medical device that stimulates the hearing nerve through electrical signals, it is made up of an external microphone, processor, and transmitter, and the internal implant that receives the stimulation . Nowadays those are still part of the offered

(unfulfilled) promise of their "rectification", of a "cure" and rehabilitation, that will bring them as close as possible to that bodily legitimacy of which they have been dispossessed (Lane, 1984). In the official discourses, via linguistic categorizations, the official institutions reflect their perception about the Deaf Community, and implicitly, or occasionally explicitly, determine the linguistic or disability communities' position according to their own perspective and knowledge about them. In this way, Deaf people were objectified; they were considered a subject to be studied. In Foucauldian terms, abnormality and disability are discourses that delimit and choose as "objects" their own subjects, subjectivized as different because they do not belong to the parameters of referring or normalizing the body.

Hence, unrealistic expectations within different social spaces required them to “adapt” and to be “fixed” in order to “become part of”. This forced inclusion is, in fact, the scenario for exclusionary practices that remain in explicit and subtle forms. In this tradition of oralism, Deaf people are included as beneficiaries of the treatment received, and they are expected to be integrated into society as long as they reach the minimum standards set in spoken languages. Thus, access to education was limited by the master of oral methods (e.g., lipreading), causing no or late enrollment of Deaf people in academic spaces. Although from LHRs perspective the Deaf Community were, and still are in most of the cases, immerse in a subtractive environment[41] (Skutnabb-kangas, 2016); there are circumstances

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treatments for deafness, however, it has costs, physical and emotional implications.

[41] Where forced assimilation of the oral language constructs Deaf people within the discourses of “handicap,” “deficit,” “rehabilitation,” “patient,” and “disability.”

when Deaf people consciously choose to renounce their mother tongue, this, due to inclusionary and exclusionary experiences mediated by choice of language. For instance, integration in education is considered an inclusive and positive experience, despite the requirement of oralist methods. Simultaneously, a negative construction over sign language is caused by exclusionary practices where educational settings are not thought for the use of this language.

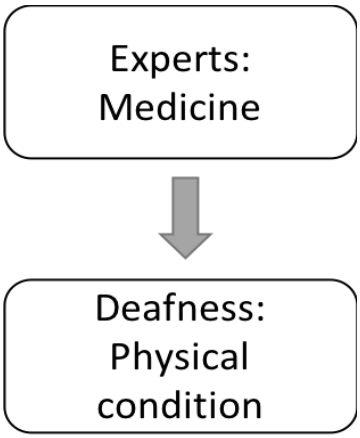
In this regard, the relation with the Other is relative to the *Self*, and vice versa; there the *Other* is constructed by the Self's own set of values, characteristics and beliefs, which creates a negative perspective over the *Other* not being the same but different to the *Self*. As a result, a hegemony of hearing over Deaf emerged; through those discourses Deaf are constructed from the outsiders' view, the "normal" ones, who are entitled to decide about Deaf needs as they are "incapable" to do it (Foucault, 2008; Riggins, 1997) . The distance between "Us" being the normal, who use spoken languages, who are the model to be pursued by those who are the" Other," those who need to be intervened, whose deficit in communicating, leaves them on the outside, positions, those who are different. Therefore, from this viewpoint the construction of the Deaf is the result of a discursive process mediated by a hierarchical position, where differences between two groups or individuals are accentuated, and broader boundaries are set according to the negative or positive view of them. Both groups and/or individuals are portrayed by the identification of words such as: Us, self or in-group, Them, Other or Out-group (Fairclough, 2003; van Dijk, 2006).

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Deaf people suffer from what Bourdieu (2000) calls symbolic violence. This complicity of the Deaf also reveals agency, voluntary assimilation of oral methods, under the construct of deficiency led to access to other rights, and offers spaces of action and interaction (at the cost of their identity as a linguistic minority). The self-identification of the Deaf is also permeated, facing not only an undesirable existence, but approving the status of inferiority conferred by the experts. Thus, the use of sign languages was threatened by the abnormal and normal polarization based on physical and communicative differences, as well as the hierarchization in the value of spoken and sign languages, undermining the last one. There were two major reasons that propitiated a pro-medical intervention for deafness. On the one hand, the use of sign languages was discouraged and those were considered a temporal transition caused by the expectations of family members of Deaf, who after an intervention like cochlear implants (which came very popular due to their technological advances) waited for “normal” development of spoken language. On the other hand, due to the status given to sign languages, and even no recognition of this as the first language of Deaf population, it was considered primitive, inferior (Baynton, 1993). In this regard Figure 4 illustrates the relation among the principal actors in this approach:

Figure 4.

Relation among actors in the Medical Approach



Source: Own elaboration

Cultural Approach

In contrast to the aforementioned approach, the cultural one provides a new perspective about the Deaf. The first distinction refers to the use of the “deaf” word; the physical condition of the loss of hearing remains with “d,” whilst “Deaf” with D (capital letters) refers to them as a cultural community (Senghas & Monaghan, 2002). However, amidst those categories fall different levels of deafness, being the tendency that those with a profound or total loss of hearing identify themselves with the Deaf culture (Nash & Nash, 1981). In the construction of the Deaf as a Community, sign language is one of the fundamental features in the identification of the Deaf as a culture, it is the principal connector between Deaf people and other life spheres. Besides the new self-identification, construction, and features of this model, two trends emerged. The first one, a noticeable rejection of treatments for deafness, especially medical interventions which usually implies a hard, long,

painful recovery, rehabilitation, and adaptation after the procedure (such as the cochlear implants). Hence, the refusal to adopt a medical approach toward deafness represented less traumatic experiences, caused by a forced inclusion into the hearing world, contributing to the expansion of the scenarios where the use of sign language as their mother tongue reinforced the construction of their cultural identity (Lane, 2005; Senghas & Monaghan, 2002).

The second one, a more radical stand was the one of the “isolated communities”, Deaf stated that no interaction within the contexts of hearing people allowed them to strengthen their identity as a cultural group and individuals. Additionally, in consideration of the practices carried in the clinical approach, this physical separation created an atmosphere of security, where they were no oppressed and forced into a culture that was not their own (Lane, 2005; Senghas & Monaghan, 2002; Tucker, 1997). This idea of separatism was also reinforced by the limited representation of Deaf Community by their own members; perceptions and actions over them were mainly determined by hearing people. This lack of representation caused the Deaf to undergo abusive power, like the prohibition to use sign languages in education of Deaf, which took place in 1880 at the 2nd International Conference on Education of the Deaf (Italy). The principal argument of “oralist” was the imperative use of spoken language for instruction; additionally, sign languages were considered foreign languages introduced by the promoters of Deaf culture (Baynton, 1993). In response to these situations of deprivation, the cultural model promoted the use of sign language as the first language of the Deaf Community, without distinction of geographical location.

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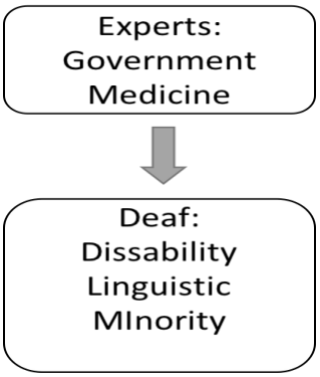
A different perspective on the relation normal/abnormal is stablished, the physical characteristic remains as a distinctive element, as well as the interventions; however, the Deaf turned the *rhetoric of othering*, where the stereotypes create a sense of inferiority over them (Riggins, 1997), and self-construct the Deaf as a Community. Advocators of this approach emphasized the crucial role that language plays in Deaf Community for this ; it is not only considered as one of the principal instruments in the attainment of any other right, but the mechanism to resist different discourses such as the one of deficiency that re-victimize the community (Bahan et al, 1996; Baynton, 1996; Humphries & Padden, 2005; Lane, 1992). Parallel to the recognition of sign language, through this bottom-up approach, Deaf view themselves as belonging to a distinct cultural group, bounded by a collective noun, common experiences, a shared language, norms of behavior, values, knowledge, kinship, customs, social structure, art forms, and rich history of cultural practices and traditions (Lane, 2005; Reagan, 2010). The distance between the normal, who use spoken languages, who are the model to be pursued by those who are the abnormal is reconstructed.

This model shed light on issues, new by that time, regarding the Deaf as a Community. It introduced the discourse of ethnicity and culture into the Deaf Community, as well as its features, and positions the community as a linguistic minority. Likewise, acknowledging that the scope of Deaf people who identify with the Deaf culture varies according to their experiences with deafness and their selfhood; moreover, it claims that based on the cultural features of Deaf, they differ from disabled groups. In like manner, defended the use of sign languages as the

first language of Deaf children and argues the consequences of its deprivation. Finally, the cultural approach encourages the Deaf Community to become aware of their own construction (even though through some self-exclusionary practices like the isolated communities) and to resist the imposed, by the apparently, inclusionary practices of models such the medical one. The relation among the actors remains in the same direction (Top-down), however, the characteristic of linguistic minorities conferred by the use of the sig languages draw in the attention in the political field, therefore a new relation is established (See Figure 5).

Figure 5.

Relation among actors in the Cultural Approach



Source: Own elaboration

Human Rights-Based Approach

The foundation of this approach is the sign language–based human rights discourse; advocators[42] of this model support the new perspectives on Deaf

[42] For instance, Batterbury, 2012; De Meulder, 2015; Degener, 2016; McKee & Manning; 2015; Reagan, 2011; and the WFD.

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Community matters, where principles of the medical and cultural approach are balanced and centered on the construction of the Deaf as a community that is widespread around the globe. Issues addressed during national and international meetings, among different representatives of Deaf Communities, evidenced the transition the global community of Deaf went through. Concerns about how to deal with hearing people in all life spheres were replaced by the recognition of Deaf own identity and how they are part of one single society (e.g., themes proposed during the meetings changed from "*The Deaf Among Hearing People"* to *"One World, One Responsibility," "Towards Human Rights,*" and *"Strengthening Human Diversity,")*. Additionally, sign languages became the core of the model due to the role of language in society. The LHRs perspective has been embraced by those national and international organizations of Deaf people that recognize sign languages as part of the world diversity and are proponents of the Deaf full participation in society.

Despite its novelty, this approach is promoted by Deaf organizations that have been established for decades, it supports on the theories of LHRs, the social and human rights model disability (different from the foregoing medical) and culture identity. In case to mention, the World Federation of the Deaf (WFD), which is one of the principal advocators of the human rights-based approach, established in Rome in 1951, is the oldest Non-Governmental and International Organization in official liaison with ECOSOC, UNESCO, ILO, and WHO. WFD was granted consultative status, B-category by the UNESCO and, in 1959, by the UN system and its bodies. Additionally, the federation is also a key member of the International

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Disability Alliance. With 125 Ordinary Members (FENASCOL in the case of Colombia, later addressed), represents approximately 70 million Deaf people worldwide, whereof approximately 80% live in developing countries (using more than 300 different sign languages) including Colombia. It is considered one of the most influential organizations in the advocacy for the rights of Deaf people and by Deaf people; permanently provides information, expert advice, and resources on the matters of Deaf people's human rights and empowerment (where frequently are included other social actors like families).

Under the motto "Nothing about us without us" encourage the Deaf Community to participate in the processes of self-determination and construction not only as a minority, but as part of the world. In this regard, the WFD participated in the committees, carried by the General Assembly of the UN, during the elaboration of the Convention of the Rights of the Persons with Disabilities[43] (Hereafter CRPD). Throughout the eight sessions representatives of the WFD expressed continuous concerns regarding the Deaf community, which were not well understood and reported in the convention’s draft, those were mainly related to the clarity of sign languages recognition, definitions and education. Finally, recommendations were adopted in the final version of the CRPD (2006) as follows:

Article 2 Definitions

[43] The CRPD was adopted on 13 December 2006 in New York, and entered into force on 3 May 2008. With 82 signatories to the Convention, and 44 signatories to the Optional Protocol, and 1 ratification of the Convention is the highest number of signatories in history to a UN Convention on its opening day.

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> “Language” includes spoken and signed languages and other forms of non spoken languages; (p. 4)
>
> Article 24 Education
>
> 3. States Parties shall enable persons with disabilities to learn life and social development skills to facilitate their full and equal participation in education and as members of the community. To this end, States Parties shall
>
> take appropriate measures, including:
>
> (b) Facilitating the learning of sign language and the promotion of the linguistic identity of the Deaf community;
>
> (c) Ensuring that the education of persons, and in particular children, who are blind, Deaf or deafblind, is delivered in the most appropriate languages and modes and means of communication for the individual, and in environments which maximize academic and social development.
>
> 4. In order to help ensure the realization of this right, States Parties shall take appropriate measures to employ teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train professionals and staff who work at all levels of education. (p. 17)
>
> Article 30 Participation in cultural life, recreation, leisure and sport
>
> 4. Persons with disabilities shall be entitled, on an equal basis with others, to recognition and support of their specific cultural and linguistic identity, including sign languages and Deaf culture. (p. 23)

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In Art 2, previous to the recommendation, the use of “language” was not specified, and it was integrated in the definition of communication within the list of diverse communication methods, for instance, braille. On the other hand, in Art. 24, the addition of “State Parties”, “Facilitating”, and “Ensuring” were suggested as in the previous draft responsibilities were reduced to take the “appropriate measures”. In number four of the same article the inclusion of teachers with disabilities provides the opportunity to have different role models during the learning and even teaching processes. Likewise, in Art. 30, the recognition of Deaf identity and culture is acknowledged, it was previously limited to a short and general list of activities. Additionally, the WFD regularly participates in the meetings with the committee of the CRPD after the ratification; in the reports, statements, position papers, et al., that periodically published on its web site, concerns regarding the implementation and improvement of the CRPD are discussed; here, other documents and material regarding the Deaf Community worldwide are of free consultation as well. It is worth noting that most of the problematic presented are related to the treatment that sign languages receive worldwide, also, this topic is included in its relation with the UN and its bodies. The most common declarations are listed below[44]:

1. Information discussed during the committee (of the CRPD and others) is not available in signed languages.

[44] Information expressed here regarding the WFD work and documents is available in the following link: https://wfdeaf.org/news/resources-category/statements/

2. Considering the motto of the UN “leaving no one behind” and the WFD motto; the Deaf community considers they are excluded due to the lack of interpretation in sign languages during meetings and other events.
3. Deaf leaders are the principal resource in transmitting the realities of the community, however, decisions made in regards to the Deaf community are principally, almost only, consulted with hearing leaders, causing the omission of relevant formation or experiences.
4. Bilingual and multilingual education in sign languages and the written form of oral languages is essential to achieve the inclusion of the Deaf community.
5. Sign languages recognition and facilitation are essential in access to human rights.
6. Sign languages as the principal instrument to provide agency to the Deaf.

Despite the varied interests expressed by the WFD as a representative of the Deaf community, sign languages are central. Advocacy on the human rights of self-determination and self-representation; the implementation of special, legal, or administrative measures to ensure the right of sign languages, education, organizations, and cultural programs, are some of the principal actions and support that this Federation offers to its affiliates and the Deaf around the world. The principal argument on the support of sign languages is that they represent the instrument to access, enact, and implement the most fundamental rights, their

human rights. In this vein, LHRs have been designated by organizations of Deaf as one of the key priorities, it entails the construction of their own identity and their participation in society through all the important mechanisms, for instance, education. In this regard, the federation published the position paper titled "*Complementary or diametrically opposed: Situating Deaf Communities within 'disability' vs 'cultural and linguistic minority' constructs:"* in 2019, where the main paradigms of linguistic minority, disability, and education are central to the construction of the Deaf Community. The perspective proposed from this approach and adopted in the paper replaces the pure medical approach by the social and human rights disability one.

Considering the above, Deaf organizations in Colombia are directly and indirectly influenced by these perspectives of deafness. Similar to the nature of their WFD, a non-governmental organization emerged in the country, the National Federation of the Deaf of Colombia[45] (FENASCOL) founded in 1984, is a second-degree civil society organization that affiliates organizations of Deaf people throughout the country. Currently, with 36 affiliate members, its main goal is the right to education for the Deaf community. In this matter, it recognizes great advances, and the increased interest of members of the Deaf Community that have decided to get involved in different fields of knowledge through education; FENASCOL estimates that there are around 31 careers in which the population has decided to venture, some of these are: Business Administration, Architecture,

[45] My translation of Federación Nacional de Sordos de Colombia.

Accounting, Social Communication, Law, Linguistics, Mechanics, Marketing and Advertising, Contemporary Dance, Bachelor degree in Spanish, mathematics, biology, children's pedagogy, social, physical education, among many other careers. Additionally, as an active and ordinary member of the WFD, received advice on fundamental aspects in the struggle for the recognition of the CSL. Before this, the Deaf community was relegated to the use of oralism, manual language and signed Spanish; which created confusion and breaches with others and even inside the community itself.

Finally, the process of political incidences caused one of the most relevant changes for the CDC, according to the federation, the recognition of the CSL in 1996; this represented an opportunity to participate in politics and interact with governmental organizations like INSOR; however, in this interaction with all the official organizations, difficulties in the processes and projects initiated by FENASCOL have been faced; those include the lack of traceability of the projects due to the changes of managers, personnel and governments representatives. As an organization that has been created as an initiative of the CDC, they advocate for extended use of CSL, based on previous experiences, such as the prohibition and stigmatization of this language before its ratification as the official language of the CDC; most of the families of Deaf people though that it was an “ape-like” langue, in consequence, they denied the use of the LSC for Deaf people. Thus, between 1984 and 1994, the main objective of FENASCOL was to spread and encourage the use of the CSL; their efforts were centered on raising awareness

about the importance, benefits, and harm that the use or constriction of this language causes to the Deaf Community.

Worthwhile to mention regarding this federation is that, as an ordinary member of the WFD, it has actively participated in the activities proposed by this one. One of the most relevant cases was the inclusion of one of its members in the meetings with the committee of the CRPD, the participation was made under the name of the WFD. Likewise, FENASCOL has gained recognition and financial support from the government through alliances with governmental institutions; for instance, “Centro de Revelo” is an initiative of the federation and developed with the Colombian Ministry of Information Technologies and Communications (by its initials in Spanish MINTIC). The aim of the project is to allow Deaf people to communicate with any hearing person, organizations, different institutions, and ICT services across the country. Therefore, it is evident that for the Deaf Community the construction of language and their identity are two essential elements in the aim of their real inclusion in society.

In this way, the tents of this approach are recognizing sign languages as an essential part of Deaf culture and identity construction. The recognition and use of sign languages (as the first language of Deaf) facilitates access to all social life spheres, for instance, education, public services, complete access to information, et al. (Phillipson et al., 1995). Also, it grants political agency to Deaf, in order to create dignified conditions for the community, and allow its members to adapt and contribute from their own realities. In this regard, the construction of the Deaf and the CDC reflects the constitution of a subject that has become more autonomous,

who seek for an inclusion caused by their actions instead of an attitude of submission toward the representation of themselves made externally (as in the medical approach), they stand for a critical position where they are self-determined. They face the imposed force of normalization and shape themselves, instead of letting them be governed, they govern themselves by shaping their existences as a disability and cultural minority (Foucault, 2009).

In the same vein, sign languages play a vital role in the attainment of any right for the Deaf Community. The deprivation of any sign language around the world represents the violation of other human rights (as it is the mother tongue of Deaf) (Allen & Haualand, 2009; Jokinen & Kauppinen 2014). Many countries worldwide have recognized sign languages as the first language of Deaf, though, is not the case of Benin, Bolivia, Cape Verde, Haiti, Suriname, Laos, Myanmar, Eritrea, Seychelles, and Swaziland where Deaf people have no recognition at all (even as citizens) (Allen & Haualand, 2009). Thus, this model based on human rights also aims at reaching those spaces where the sense of community for Deaf people is still unknown. One first and important step in the achievement of a human right approach to Deaf, is the recognition of sign languages as the mother tongues of the community. In the case of sign languages, those have achieved to be included in a wide range of official documents and discourses, and frequently related to other constructs such as inclusion and diversity.

Therefore, the treatment of sign languages also implies the recognition of Deaf as bilinguals or even multilinguals, in education and other fields. According to Grosjean (2012), the bilingual or multilingual condition of the Deaf is determined by

the use of one or more sign languages and the written form of the spoken language (in cases when Deaf people are forced to oralism, not only written form is considered). Notwithstanding, there is still a large number of Deaf people who are unaware of their bilingualism/ multilingualism for two main reasons. The first one, is that the signed language is not officially recognized, as well as limited or no existent in spaces that allow interaction through this language or with other signing deaf. The second one, refers to the self-construction, the Deaf consider themselves as part of the cultural group of the hearing people, therefore, they devote their efforts to fit this identity as an incomplete hearing, whose only option is to find the methods that allow them to stay in the community where they feel they belong to (Grosjean, 2012; Skutnabb-Kangas; 2000b, 2003)

From this perspective, an exclusionary-inclusion of the Deaf people takes part when they fall in a state of loss of themselves, where they are determined by others, becoming accomplices in that external construction. Thus, the inclusion in this model is achieved through the resistance, the antagonism of strategies that allow the Deaf to reconstruct and revendicate as a member of a community (Foucault, 2008, 2009). Consequently, urges the practical realization of LHRs, that allow the empowerment and self-determination of the community; not only through the recognition of the sign languages, but through powerful mechanisms like education. Education in sign language is not isolated from bilingualism or even multilingualism, it is part of the principal characteristics of the Deaf Community to be bilingual; however, this bilingualism requires to be understood as used by Deaf people, meaning that they will not make a transition into oral language, and that

any other language different from sign languages is instructed through it. It is only through sign language that the Deaf can fully express and engage in meaningful communication, what modifies the mental processes in learning. Thus, recognition of the sign languages as the natural language of Deaf, is not enough, provisions in education and other areas need to be guaranteed, widespread support to Deaf organizations entails language as the most important feature in the construction of the Deaf Community.

However, despite the gained visibility, full support by government and society is still required. Deaf-led advocacy organizations, inclined by the LHRs theories toward sign languages, claim that acknowledging those languages is far still from the status it requires; one of the principal factors that reverberate in that status is language treatment in Language Policy (De Meulder, 2015). As discussed in the first section of this chapter, Language Policy plays a vital role in the reputation conferred to languages within the geographical spaces and has been characterized by a top-down delineation. In the case of the Deaf Community (similar to other linguistic minorities), representatives of policies regarding the community are usually unfamiliar with issues in real contexts, thus, important matters for the community are superficially addressed most of the time. By the same token, the participation of Deaf representative members in political spaces have been obscured by the limited or no interaction through sign languages, thus, language is recognized but no provisions are given to access other rights through it (in this case the rights of the Deaf Community to access information and express freely) (De Meulder, 2015; McKee & Manning; 2015; Reagan, 2011).

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On the other hand, this model considers the Deaf community as part of other communities; that is the case of the paradigm of disability. This position is understood as different from the medical approach, but as additional to the possible identities of the Deaf community members. Advocators of this approach acknowledge the attention that the Deaf have received under the umbrella of disability, for instance, the service of interpretation in educational context and media. In this way, they declare that it serves as the scenario where they have gained recognition and access to other rights. Additionally, this expands the scope of action for Deaf, rising awareness about diversity, which includes the use of sign languages (Batterbury, 2012). Consequently, a divergent position emerges from those who consider, more urgent, to abolish those misconceptions toward the community that had led to practices where Deaf are considered a problem to be solved. Detractors argue that the representation of the Deaf Community as belonging to the Disability Community, represents a step back in the self-construction of Deaf as a cultural group and the use of sign languages, they assure that this position discourages children use of sign languages; taking into account that that almost 90 % come from hearing parents, there is a tendency supported by the perspective of disability (Snodden, 2009).

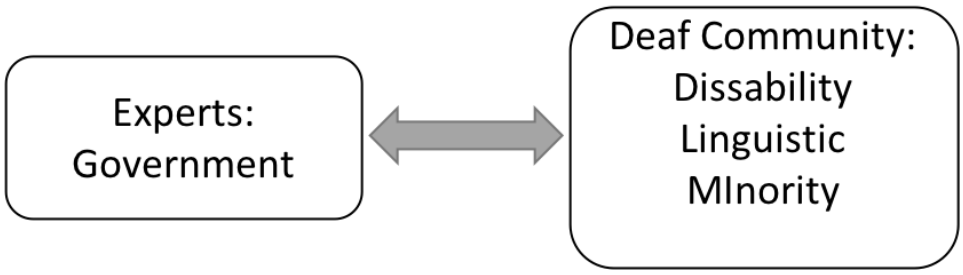
According to Degener (2016) the human rights model “focuses on the inherent dignity of the human being and subsequently, but only if necessary, on the person’s medical characteristics” (p.6). Under the light of the social and human rights approaches of disability, the Deaf community is presented as a group that entails members with different identities besides the Deaf one; it is stated the “No

other disability or language/cultural group, can claim a similar intersectionality of rights.[46]", this understanding that their bases of communication are the sign languages, opposite to the aim of oralism of mastering the oral methods; they will never develop the oral part of the spoken languages. Besides, the merge of the social and human rights models permits a complete panorama of the Deaf Community and society's relation, for instance, the disability socially created through inaccessible environments (e.g., linguistic, physical, emotional barriers, etc.), which also exclude the population from social participation at all life spheres while recognized as beholders of civil, political, economic and cultural rights (Degener, 2016; Jones, 2011). Finally, not only external factors are considered in this construction of disability; characteristics, such as to the physical condition of the group members are also embraced and understood as part of the individuals. For a better understanding of the aforementioned discussion, the relation proposed in this approach as a dialectical one, where the Deaf Community informs Governments from their social realities and negotiates the status and benefits under the umbrella of disability and linguistic minority, is displayed in the following Figures (6 and 7):

[46] WFD (2019) "Complementary or diametrically opposed: Situating Deaf Communities within 'disability' vs 'cultural and linguistic minority' constructs: Position Paper"(p.11)

Figure 6.

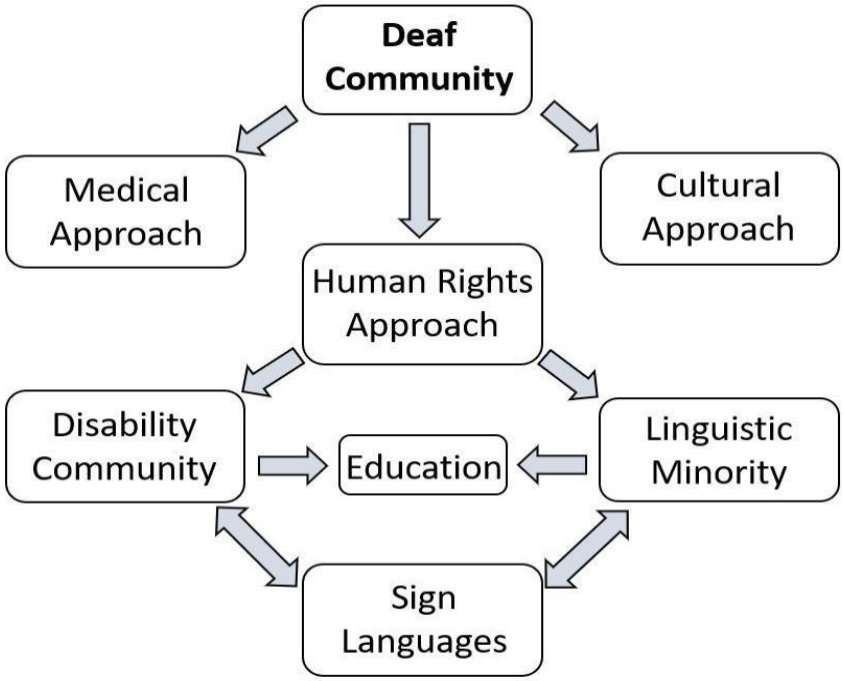
Relation among actors in the Human Rights-Based Approach



Source: Own elaboration

Figure 7.

Three approaches to the Construction of the Deaf Community



Source: Own elaboration

Figure 7 also displays the proposed relation among the actors in the human rights-based approach, as well as the different components from cultural and

medical approach: In sum, the three approaches presented above account for the dawn of the construction of the Deaf Community and the fundamental adoption and use of sign languages. The human rights-based approach integrates the idea of this community as a linguistic minority, with possible multiple identities in which disability is an essential part of it; equally, positions sign languages as the main core in the access of human rights, and other rights for the community where education is a fundamental goal. Finally, followed by the theoretical discussion presented above, the next chapter accounts for the research methodology that was implemented in the data analysis process under the light of language as a human right, and the construction of the other theories.

Chapter III

Research Design

In this chapter, I will discuss the research design of this study. First, I will explain the data management through the section of *Corpus.* In the second section, *Type of study*, I will address the paradigm, and approach selected accordingly to the object of the present study, here, a Critical Political Discourse Analysis (CPDA) (Fairclough & Fairclough, 2012) of two official documents was intended to carry out the analysis from an interpretive qualitative paradigm (Denzin & Lincoln, 2011; Creswell, 2003). Finally, the section *Unit of Analysis* presents what was looked into the clauses. It is important to recall that this research framework and design attempt to answer the following research question and objectives from a social and critical perspective:

Research Question

How is the inclusion-exclusion dichotomy characterized in the official discourse of language as a human right of UNESCO and the Colombian National Ministry of Education about the Colombian Deaf Community as a linguistic minority?

General Objective

To disclose the different discursive alternatives in the construction of the Colombian Deaf Community within the official discourse of language as a human right of the Colombian National Ministry of Education and UNESCO to problematize the inclusion-exclusion dichotomy that determines such a community.

Specific Objectives

- To examine the notions and concepts of Language as a Human Right and Construction of the Other to understand how the Colombian Deaf Community is viewed by language policymakers.
- To describe the practical argumentation in the official discourse of the Colombian National Ministry of Education and UNESCO to interpret and explain some social practices of inclusion or exclusion of the Colombian Deaf Community.

Corpus

Following Scollon's[47] (2008) work, data for this study emerged naturally, its selection was initially based on the determination of whether the stakeholders involved in the issue of inclusion-exclusion were members of the CDC or different governmental, government-related, or non-governmental institutions such as the Colombian Government, MEN, INSOR, UNESCO, and FENASCOL. The selected data source needed to comply with the following criteria:

1) The official document belongs to one of the categories in the frame analysis of Goffman as described by Craib (2014) about *meta (Global) – macro (National) – meso (Regional) – micro (institutions) policies.*

[47] Although his work is centered on Public Consultative Discourse Analysis (PCDA) he provides an exemplified guideline that introduces the fundamentals for discourse analysis with a social orientation and proposes a more participative role of the analyst.

2) The document contains a deontological, normative, and practical dimension of the policy.
3) The document has a relation/influence in the elaboration of Colombian policy, specially, education and language (Appendix 2)

Thus, two official documents situated in the educational context, both considered reference documents[48], one at the macro-level and the other at the meta-level of policies[49], which also complied with the aforementioned, were selected and indexed (see Table 5). The first data resource is categorized as a macro-policy, the *National Ten-year Education Plan 2016–2026*[50] (Henceforth NTEP 2016-2026) document was published by the Colombian Government and MEN in October of 2017; the final public version is available on the Plan's official webpage. About the document authorship, is relevant to mention that even when there is a list of NME representative members and editors, on the same page (number four), there is a clarifying note expressing that the ideas in the document do not necessarily reflect the NME's posture; this pertinent information is further developed in the following levels of analysis of CPDA as related to the identification of participants in the clauses selected. In the introductory section, the document is

[48] The relation between *the National Ten-year Education Plan* 2016–2026 and *Education in a Multilingual World* documents with other official documents is displayed in Appendixes 2 and 3.

[49] According to Goffman's frame analysis as explained by Craib (2014)

[50] My translation from the original in Spanish "Plan Nacional Decenal de Educación 2016-2026"

self-denominated as the roadmap for the “strategies, plans and educational policies for the following ten years”[51] in the field of education in Colombia.

Additionally, the NTEP 2016-2026 mentions the national and international framework considered in the elaboration of the Plan; here the guidelines, methodologies, and goals established in previous Ten-year Plans are mentioned, also a relevant allusion to documents elaborated by UNESCO is made, what is coherent with the country affiliation to this international entity. Likewise, the document displays a report on the current educational situation in Colombia, sections 3 and 4 refer to the methodology and guidelines intended to lead education in Colombia for 2016-2026 time period. Finally, in its last section, it discusses the indicators to evaluate the current Plan. The second data resource is categorized as a meta-policy, *Education in a Multilingual World*[52] was written and published by UNESCO in 2003 and is available on its official webpage in different languages; bearing in mind the status given to the organization as the representative of many countries (including Colombia), it is considered a reference document and holds international recognition.

The document explicitly mentions the goals related to the clarification of general concepts and issues regarding language, language policy, and education; it alludes to the existence of particular differences for each nation’s context, but all cases are not specified. It expresses an intention to inform about the issues on the

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[51] My translation.

[52] Spanish version “La Educación en un mundo plurilingüe: UNESCO educación documento de orientación”

topics mentioned above and provide policymakers, governments, ministries of education, language communities, and citizens in general, with the tools and guidelines for tackling those issues. Along the document, the declarations, conventions, and agreements made during international conferences are used to support the importance of the key concepts presented by UNESCO and how those resulted in the elaboration of UNESCO's guidelines on language and education. Additionally, the main principles emphasize mother tongue, bilingual and multilingual education, equality, and rights.

Table 5.

Documents Indexation

#	**Meta(Global) Macro(National) Meso(Regional) Micro(institutions) policies**	**Author(s)**	**Document Title**	**URL/TYPE**	**Date of publication**	**Parts/ Content**
1						
2						

(Modified by Suárez-Rodríguez (2019) from Quintero (2017)

Followed by this, an open and color-coding process (Glaser & Strauss, 1967) was implemented in the identification of the clauses. The codes were determined by the identification of recurrent and correlated words, such as language (green), inclusion (blue), exclusion (purple), diversity (yellow), and rights

(pink). Relationships between the lexical items and their semantic implications were considered and registered. Finally, a more formal and systematic study was put in place, that is, a Critical Political Discourse Analysis approach (Fairclough & Fairclough, 2012) where the unit of analysis in the selected clauses was the focus of attention according to the three corresponding levels of analysis in CPDA. In brief, in CPDA pure linguistics analysis and social theory are brought together with an emphasis on social construction and transformation.

Type of study

Considering the nature of this research and the purpose of characterizing the dichotomy of inclusion-exclusion, an inductive bottom-up approach was conducted for this qualitative and interpretive study (Denzin & Lincoln, 2011; Creswell, 2003). From the social critical perspective of this study, the selected paradigm permits to inquire into the discursive dynamics that lead to the inclusion-exclusion dichotomy in regards to the CDC. The data analysis process was illuminated by the theory of the three-dimensional model in Critical Political Discourse Analysis (CPDA) of Fairclough and Fairclough (2012); which conceives discourse as text, discursive practice, and social practice. In the analysis procedure, this model incorporates Critical Discourse Analysis (CDA) as the starting point in the systematic process of data analysis, as well as SFL (Halliday, 1985, 1996) and intertextuality as part of the strategies implemented at the three different levels of analysis. It is also relevant to mention that the poststructuralist

view of discourse allowed me to interpret the use of language by some social actors and problematize its implications in the inclusion-exclusion dichotomy.

In response to the required examination of public policy development and practice, as supported by the problem statement and theoretical framework, reliability is supported by the systematic and formal process of data management and analysis of the model. Additionally, it leads to a better understanding of language as a social practice, which goes hand in hand with my socio-critical position as a teacher-researcher in regard to social asymmetries. The three-dimensional level of analysis goes beyond the textual analysis and relates to the discursive nature of this study. The aforementioned nature refers to three main aspects. First, discourse contributes to modeling social relations between agents, as interaction is defined according to the particular forms of communication between each of the participants in that relationship. Second, discourse circulates and produces representations of reality. Finally, the discourse contributes to the construction of social identities, placing subjects in positions in which they have particular forms of being in the world.

The analysis comprises three levels; being *Descriptive* the first one, the description of the clauses is drawn from SFL (Halliday, 1985, 1996), here the focus of attention is the construction and re-construction of the practical arguments through the linguistic analysis of the texts (Fairclough & Fairclough, 2012). Six components were relevant in the identification and description of the practical argument: Agents, action, transitivity, goal, circumstances, and values. In line with the interest of this study over the relationship between social actors, emphasis was

made on the subject *agent* (who elaborates the arguments present in the clause), the object *agent* (the receptor of the arguments used in persuasion), and *transitivity* (fundamental in the comprehension of the relationship among agents) as well as in the social character of language use, unveiling the inclusion-exclusion dichotomy.

Afterward, the second level, *Interpretive* (discursive practice), was carried out with intertextuality as central in the comprehension of texts as part of a dialectical relation in social construction rather than a simple representation of it. This process involves reproduction, interpretation, distribution, and consumption of the data sources and other texts (written, oral, or visual) and their discursive relation to each other. It encompasses the interpretation in the clause and an intertextual exercise with different texts[53]; here the intertexts take the form of other official and non-official documents, and worth mentioning, two encounters (informal discussions) with two members of the CDC; with this respect, I intended to include their voices as well as to ensure trustworthiness and support the analysis. The analysis was made under the light of theories Language as a Human Right and the construction of the Othering regards to the dichotomy of inclusion-exclusion of the CDC (see Chapter II). Finally, in the *explanatory* level, the social implications of the

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[53] See Appendices 1, 2, and 3. The disposition of the documents was hierarchical. Annex 1 displays the relation of data source 1 *Education in a multilingual world* in relation to other meta-policies; annex 2 data source 2 *National Ten-year Education Plan 2016–2026* shows a relation to data source 1 and other macro-policies, meso-policies, and micro-policies in an interdependent relationship. The political background of the data sources was a key aspect in the selection of other texts for intertextual analysis

official discourse of language as a human right regarding the construction of the CDC are addressed and the inclusion-exclusion dichotomy in such construction is problematized through interpersonal relations.

Unit of analysis

In the corpus and levels of analysis mentioned above, the unit of analysis was the characterization of the dichotomy inclusion-exclusion within the official discourse. In doing so, attention on the analysis was centered in the interpersonal meta-function and the component of transitivity within the clauses.

Chapter IV

Data Analysis

Introduction

This chapter accounts for the process of discursive analysis and the findings of such analysis in this research study. First of all, I will explain how the adaptations implemented from the Critical Political Discourse Analysis (CPDA) model proposed by Fairclough & Fairclough (2012) fitted the nature of the study. This model consists of a three-level analysis, namely, descriptive, interpretative, and explanatory. In the first level, the practical arguments will be described through the elements of form and function according to the SFL model of Halliday (1985, 1996); then they will be interpreted and explained in the second and third levels of the analysis; including the justification for the selection of this model of analysis that is supported by the component of *intertextuality*[54] as a way to assure formality and systematicity. For Halliday (1985), the linguistic analysis of the texts goes beyond the immediate textual environment; SFL is oriented to the social character of the texts with a sound balance between forms and functions of language, thus, spotlighting their relationship with social practices. In the same vein, the CPDA model moves from pure textual analysis to the conception of discourse as a social

[54] Refers to the inclusion or exclusion of external voices and texts, within a text (Fairclough & Fairclough, 2012). In short, intertextuality refers to an explicit or implicit relationship within a text to another text with which the author dialogues.

practice, which goes hand in hand with my socio-critical position as a teacher-researcher regarding social asymmetries related to minorities, such as the Deaf Community in Colombia.

Finally, the characterization of the inclusion-exclusion dichotomy in the official discourse of language as a human right will be problematized through one emerging category named as follows: **The revindication of Deafness: The self-construction as an instrument**. For the definition of the category four activities are accomplished: Explanation of the category (origin of the name and what is behind it); illustration of the explanation (through excerpts - clauses); description and interpretation of each clause (first and second levels of CPDA); and relation of the category with social practices (this is the last level of CPDA about implications).

CPDA Model adaptation

Understanding discourse as a social practice implies the articulation of discourse with other non-discoursal social events. What in this research refers to the issues associated with the inclusion-exclusion dichotomy within the official discourse of language as a human right of MEN and UNESCO regarding the CDC. Accounting for my social-critical stance, the CPDA model proposed by Fairclough & Fairclough (2012) provided me with a three-dimensional level of analysis: descriptive, interpretive, and explanatory where emphasis on the social relationships of agents and the identification and interpretation of social asymmetries were crucial to adapt the aforementioned model as follows:

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To carry through the first level, *Descriptive*, the principles of SFL were followed in order to construct and reconstruct the practical arguments, therefore, the first step was to identify the clauses in which those are contained. A total of four clauses were extracted from the corpus, the two official documents selected: *The National Ten-year Education Plan 2016–2026* (MEN) and *Education in a Multilingual World* (UNESCO) (see Table 8). Both documents are of public domain and interest, they are available on the official websites of MEN and UNESCO. As stated in the previous chapter, both documents were selected under the following criteria: 1) Belongs to one of the categories of *meta(Global) - macro(National) - meso(Regional) - micro(institutions) policies;* 2) contains a deontological, normative, and practical dimension of the policy; and 3) has a relation/influence in the elaboration of Colombian policy, specially, education and language (see Appendices 2 and 3). Worth mentioning is the fact that both documents, due to the nature of both institutions, hold the status of national and international recognition, and are positioned as reference documents[55]. Consequently, this recognition was part of the context and circumstances where the discourses emerged.

The clauses were selected on account of the relationships between the lexical items and their semantic implications, those were considered and registered through an open and color-coding process (Glaser & Strauss, 1967) which was carried out through the whole two documents, Table (6) and Figure (8) illustrate the correlation through a couple of excerpts:

[55] Those are explicitly self-denominated as “roadmap” and “position paper”

Table 6.

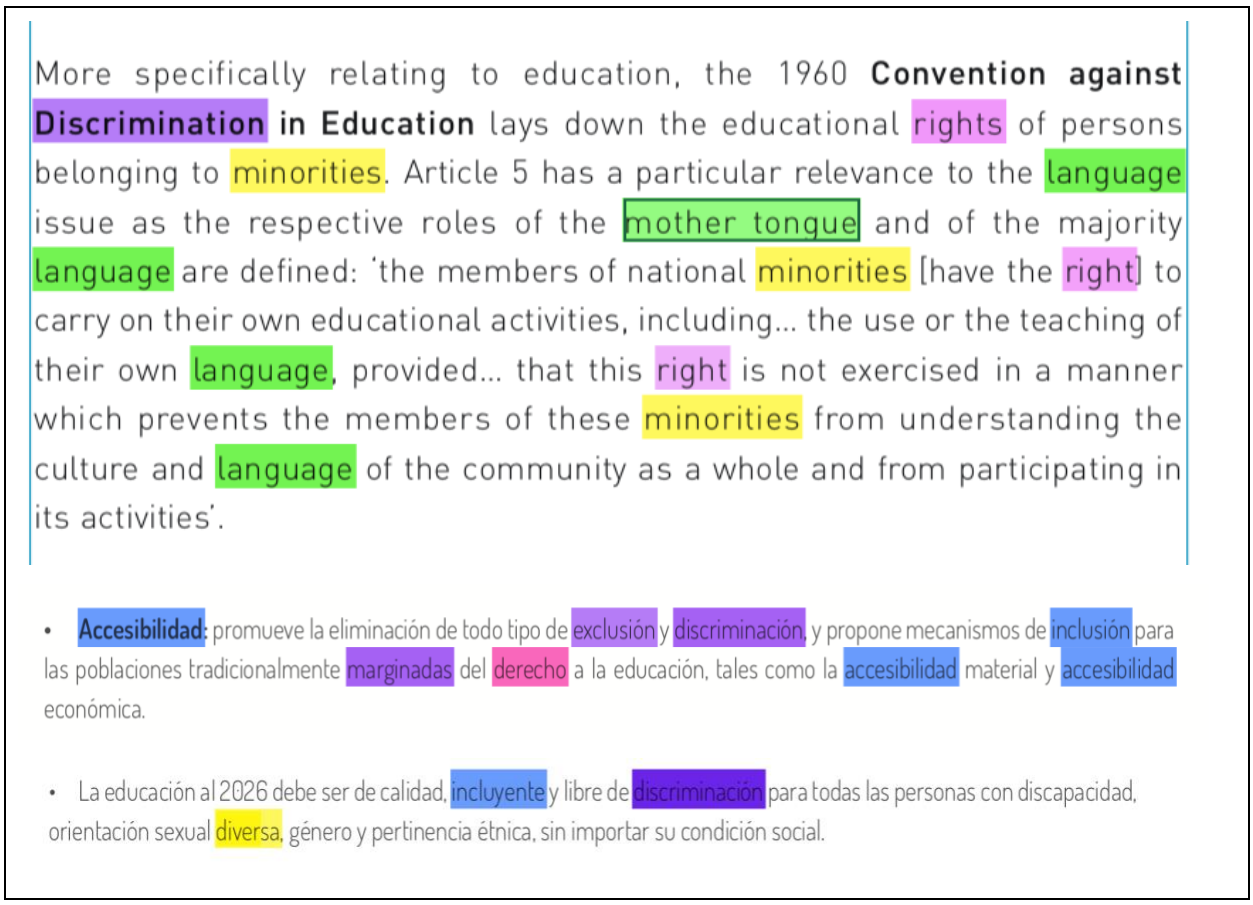
Lexical Items

Recurrent/ correlated words	Language	Inclusion	Exclusion	Diversity	Rights
Color/code	Green	Blue	Purple	Yellow	Pink

Source: Own elaboration

Figure 8.

Lexical Items correlation



Source: Own elaboration

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Followed by the process of data management and the selection of the clauses, formal features of discourse were addressed in the *Descriptive* level (Discourse as a text). It accounts for the semantic-linguistic analysis, which focuses on language selection; here, the processes of description and interpretation of the practical arguments were carried out. In CPDA the identification of the arguments offered by the political agent in favor of an institutional activity, is a way of providing agentive explanations of the political action. This is effectuated as a consequence of the acceptance of the political community toward the arguments of the political agents that represent it. In this case, when conducting CPDA, evaluation, and critique of the arguments received by the political agent is accomplished when those are questioned as unacceptable, insufficient, or justify actions contrary to the interests of the community (Fairclough & Fairclough, 2012). In short, practical argumentation is the justification given for political action.

In this level of analysis, practical arguments were represented through the four clauses. According to Halliday (1985) and Flowerdew (2013) in SFL the clause encapsulates the *process*[56] that involves *participants* under certain *circumstances*, which are expressed as verbal, nominal, and adverbial groups. The *metafunctions of language*[57] proposed by Halliday (1985, 1996) from SFL were reflected in the

[56] There are three types of processes and clauses, which are relational, material, and mental; combined they correspond to behavioral, verbal, and existential (Flowerdew, 2013).

[57] The *ideational metafunction*, divided into the *experiential* and *logical* metafunctions; the *interpersonal* metafunction and the *textual* metafunction (Halliday, 2004)

clause. These metafunctions constitute the text as a scheme of ideational, interpersonal, and textual meanings (Flowerdew, 2013)**.** Emphasis on the interpersonal metafunction was made for the interpretation of the inclusion-exclusion dichotomy. Afterward, from a critical perspective, the evaluation of the practical argument was accomplished through the critical questioning of the premises and their relation with the *claim*; the *claim* is the conclusion of the argument, about what would be good to do, or the most pertinent course of action. This conclusion of the practical argument was reached based on four different types of premises: 1) *circumstantial premise*, represents the existing situation and the derived problem from it, 2) the *goal premise* describes (imagines) the future situation that the actors intend to carry out or consider should be carried out, 3) the *premise of values*, expresses those and the preoccupations that determine the goal of the agent, and, 4) the *premise of means-goal* represents the curse of action as a (hypothetical) means that assumedly will take the agents from the present-existing situation to the future one, which is their goal (thus, the *goal premise* is the last one to be accomplished) (Fairclough & Fairclough, 2012).

The process of constructing and reconstructing the practical arguments was developed through the implementation of the following matrix, containing 7 components, including the aforementioned premises. The components are (see Table 7):

- Clause (Contains the claim, the conclusion)
- agents (social actors involved in the intention of the clause),
- action (the way of transforming the circumstances),

- transitivity (the relation among the agents[58]),
- goal (what is expected to be achieved, informed by agents' values),
- circumstances (the current situation that is intended to be transformed),
- and values (what the agent appeals to, considering correct and acceptable)
- Additionally, the main information of each data source was registered.

Table 7.

Description and Interpretation of the practical arguments in the clauses

General Information of data source		Title: Author(s): Mode: # Meta/Macro /Meso /Micro-policy
Data / Clause		
Argument	**AGENT(S)**	
	ACTION	
	TRANSITIVITY	

[58] "Transitivity in SFL is concerned with the whole clause, it includes the different types of *processes* involved, their relations to the role of the *participants* and how the roles, the *processes,* the *participants* and the *circumstances* are interrelated" (Flowerdew, 2013).

Media-Goal	**GOAL**	
	CIRCUMSTANCES	
	VALUE	

(Adapted from Fairclough & Fairclough, 2012; Quintero, 2017)

According to the previous statement and matrix, the practical reasoning was the result of this *circumstantial* and *value* premises, the first one representing the present situation, while the second one represents an imagined future. In the same vein, understanding that practical arguments are usually problem-solution arguments the *goal premise* was informed by the *value premise*, however, those values represented in the second one, are of two types: an internalized actual concern, and objective or external reason. After the analysis of the practical argumentation, the second level of analysis was carried out, *Interpretive*; here the inferences drawn in the previous level, from my informed subjectivity, about the relationship among social actors are intertextually related to other texts. The selection of those texts, here called intertexts, was oriented by Scollon's work (2008) in two different ways. On the one hand, based on the same criteria implemented for the selection of the data sources, and the relation among them (see Chapter III), here the intertexts included official and non-official documents (related to the corpus). On the other hand, based on the determination of whether the stakeholders involved in the issue of the inclusion-exclusion dichotomy were

members of the CDC; in this regard, I registered the two encounters that emerged naturally and in different moments with two Deaf (later discussed in detail).

In this level, the analysis alludes to the processes of reproduction and background of the data sources and other texts[59]. Production, distribution, and consumption of the data sources (i.e., other written, oral, or visual texts) and their discursive relation to each other is interpreted. The analysis was made under the light of theories developed in Chapter two, and the explicit involvement of the CDC as part of the discussion of the dichotomy of inclusion-exclusion. Finally, the *explanatory* is a stage of a more complex analysis in which issues related to context, social practices, and the operation of the official discourse at different social domains are explored. Here the practical realization of discourses was evidenced not only inside texts but outside the texts; how some social practices were the materialization of the discursive practices. During the analysis at these levels, social actors' discourses and counter-discourses were determinant in the identification and explanation of their relationship. The way social actors construct and position themselves and other social actors, was essential in the relation of inclusion and exclusion of the Other; however, such construction differs according to the position of each actor and how language is perceived as a right and is used consequently.

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[59] See Appendixes 2 and 3. The disposition of the documents was hierarchical. Appendix 2 data source 2 (*National Ten-year Education Plan 2016–2026)* shows a relation to data source 1 and other macro-policy, meso-policy, and micro-policy in an interdependent relationship. Appendix 3 displays the relation of data source 1 (*Education in a multilingual world)* to other meta-policy

Findings

In this section, I will present the characterization of the inclusion-exclusion dichotomy within the official discourse of language as a human right of the UN and the Colombian MEN, regarding the CDC, and its problematization through the resulting category of the analysis according to the CPDA model adapted (Fairclough & Fairclough, 2012): The revindication of Deafness: The self-construction as an instrument. First, I will give an account on the origin of the category, the name of it, it will be illustrated through excerpts. Then, the first and second level of analysis of CPDA will be accomplished through the description and interpretation of the clauses, more precisely relation of the agents and discourses contained in the selected clauses. Finally, the relation of the category with social practices (this is the last level of CPDA about implications) will be illustrated and explained.

The revindication of Deafness: Self-construction as an Instrument

After decades of Deaf activism, the new perspectives and approaches have offered a revindication process to the Deaf Community, however, such revindication is not fully developed yet. There are still permanent struggles for the Deaf Community to achieve a full realization as members of a Community that possess particular and special characteristics. In this way, one of the most prominent instruments in such realization have been discourses; surrounding discourses regarding the construction of the Deaf are still part of their principal interest. The continual reconstruction of the Deaf as a Linguistic and Disability

Community responds to the traces left by other discourses, for instance, the one of "deficiency" widely adopted in the medical approach. Therefore, a construction that is not only conceived from external agents from the community, but in a dialogical relation is required to fully provide the Deaf Community and the CDC their LHRs and fundamental rights.

In this Descriptive level the analysis accounts for formal properties of the discourses contained in the clauses extracted from the data source, the National Ten-year Education Plan 2016–2026 (Colombian NME, 2017) and Education in a Multilingual World (UNESCO, 2003) (Halliday, 1985, 1996). Those were selected from different sections of the data source as follows:

Table 8.

Clauses selected from data resources

Data resource	**Clauses**
Education in a multilingual world	1 Education for All means a quality education for all (p. 6)
	2 … most of the world's languages, including sign languages for the deaf and braille for the blind, are minority languages in any national context. (p. 12)

National Ten-year Education Plan 2016–2026[60]	3 Education by 2026 must be of quality, inclusive and free from discrimination for all people with disabilities… (p.16) 4 The inclusion of people with disabilities, the development of pertinent and appropriate modalities for ethnic communities, the recognition of diversity and the restitution of kids, young people and adults' rights who are in infringement condition, avoiding any way of marginalization and exclusion (p. 53)

Source: Own elaboration

Following the contextual parameters proposed in SLF (Flowerdew, 2013), the process of analysis was focused on *transitivity* and *tenor*, here expressed through the *interpersonal metafunction* (Halliday, 1985, 1996) in order to characterize the dichotomy of inclusion-exclusion of CDC within the official discourse of language as a human right. According to SFL, there are six different types of processes[61] that account for *transitivity*; those processes are: relational, mental, material, existential, behavioral, and verbal (Flowerdew, 2013). On the one hand, the analysis of *transitivity* alludes to the identification of the verbs associated with the constructs under focus and the processes they represent. On the other hand, the *interpersonal metafunctio*n, in the contextual parameter of *tenor,* refers to the relationship among participants, the interaction with the others. In this vein, the

[60] My translation in title and clauses from Spanish to English.

[61] Explained in detail in Flowerdew (2013)

clauses were sectioned and organized according to three of the lexical groups of SFL: nominal group, adjectival group, and verbal groups; the selection of these specific groups responds to the previously expressed interest in the relationship among the participants (transitivity). The organization of those is illustrated below:

a) Clause 1

Nominal group: all

Verbal group: means

Adjectival group: quality

b) Clause 2

Nominal group: world's languages, sign languages, the deaf, braille, the blind, minority languages, national context

Adjectival group:

Verbal group: including, are

c) Clause 3

Nominal group: Education. Discrimination, all people with disabilities

Adjectival group: quality, inclusive, free

Verbal group: must be

d) Clause complex 4

Nominal group: The inclusion, the development, the recognition, the restitution, people with disabilities, modalities for ethnic communities, diversity of kids, young people and adults' rights, vulnerable condition,

	marginalization and exclusion	**Adjectival group**: pertinent, appropriate **Verbal group:** avoiding,

The *tenor* refers to the "the personal relationships involved in a text between writer/speaker and reader/listener" (Flowerdew, 2013, p.19). These relationships are given by the three lexicogrammar components of mood, modality, and person. So far, the group of clauses displayed a register portrayed by positive and inclusive language: quality, including, inclusive, free, recognition, restitution, development, pertinent, and appropriate.

Table 9

Register: Contextual parameters

Contextual parameters		**Metafunction & Lexicogrammar**
Field	The inclusion of people with disabilities, mainly in the field of education	Characterized by inclusive and positive language, for example: a quality education, inclusive and free from discrimination, including sign languages, pertinent and appropriate, avoiding any way of marginalization and exclusion.
Tenor	Agents: The Colombian National Ministry of Education, a group of political representatives, and experts in representation of the national and	Regarding the mood, the clauses contain indicative and imperative forms, while the first one refers to the expressions of statements as a fact (means, including, are, be,

	international institutions; and the people with disabilities, the deaf, the blind, and everyone around the globe (determined by the nominal use of “all” and “all people”) as beneficiaries of recognition and the right to education	inclusion), the second one denotes commands and instructions (must be). In the case of modality, it explicitly contains the modal verb “must”, in the rest of the clauses there are no other modal verbs. Finally, the person is represented by the third person, common and proper nouns through the words contained in the nominal group
Mode	Informative and formal, intended to be a guideline	Cohesion is maintained through simple and complex nominal groups, for instance, All, the deaf, the blind, all populations, people with disabilities, minority languages, sign languages.

Source: Own elaboration

Regarding the *interpersonal metafunction* (Halliday, 1985, 1996) in relation to the participants, the examination of the *tenor* and the analysis on the transitivity revealed a submissive stance of the CDC as participants, rather than a participative construction that includes CDC, they are determined by the group of Government representatives and experts, who in the role of specialists, define, mandate and resolve on behalf the Deaf. Regarding this, it was found that the processes of transitivity in the clauses are mainly of two types: relational, of attributive type (adjectival or nominal groups), and material. According to Flowerdew (2013), the relational process denotes existence, examples found in the

clauses 1, 2, and 3 are: “are”, “be”, and “means”; those are of attributive type due to the adjectival or nominal groups that precedes them. On the other hand, the material process refers to “verbs of doing”, here two participants were identified: actors and goals. In this regard, the clauses analyzed contain: “inclusion”, “including”, “all populations”, “all people with disabilities”. So far, even when there was one reference to “the deaf”, the CDC has a passive role, as illustrated in the excerpt of Table 10.

Table 10.

Transitivity Register: Contextual parameters, relational, of attributive type, and material processes

Circumstances	**Material process**	**Actors**	**Relational process**	**Attribute**	**Goal**
most of the world’s languages,	including	sign languages for the deaf and braille for the blind,	are	minority languages	in any national context

Source: Own elaboration

In the light of this, a unilateral and top-down position between the participants was revealed. Being the authors of the clauses, the group of Government representatives and experts, the subject–agents while the nominal group, explicitly and implicitly declared in the clauses determines the CDC as the

object-agents. In this way, the CDC is determined in three different forms; first, as part of a whole, where there is no distinction of any kind and implicitly includes them as part of the object-agent (all, populations, people); then, they are explicitly determined as belonging to the group of linguistic minorities; however, a misconception toward sign languages is created when those are set aside with other codification systems such as braille and not as the natural language of the Deaf. Finally, they are implicitly positioned as part of the “people with disabilities”.

Notwithstanding, the implications of the three ways of determining the CDC go beyond the pure linguistic form, those possess a semantic meaning that transcends to the social implications of the discourse. Worthwhile to mention is the fact that there are usually no specifications regarding Deaf, differences from other groups are not specified, and when done, those differ from the self-identification manifested by the Deaf Community, as well as the construction of the sign language as vital and as different from other languages and systems (Grosjean, 2012; Skutnabb-Kangas; 2000b, 2003). Additionally, the frequent use of “people with disabilities”. On the one hand, it allows the authors to perpetuate the ambiguity in determining who and why are these people “disable”, thus, specific actions regarding the CDC become unclear and are left to open interpretation (this also happens with the term “Minority” later discussed). On the other hand, the abnormality that disability presupposes led to a position of dependence, the Deaf are incapable of constructing themselves, they required the expert to who they are and how they must be addressed (Foucault, 2008; Riggins, 1997). Considering the role of sign language in the construction of the Deaf Community in general, which

includes the CDC, the misconception of the language reaffirms the unilateral and top-down relation that persists among the official discourses and the non-official discourses in the construction of the Deaf Community. In addition to this, in the implicit and explicit inclusion of the CDC through the nominal groups of “the deaf” and “people with disabilities” (in clauses 2, 3 and 4), the duality of their identification as a linguistic minority and disability community remains. The discourse of inclusion takes form in the verbal groups of “including” and “avoiding” (In clauses 2 and 4); this discourse is presented as ethically, morally and politically correct (thus, almost unquestionable), this appeals to what is considered correct and desirable, an inclusion of Deaf people within the groups referred to in the clauses. However, such inclusion becomes a governmental practice in which it is possible to govern that group of individuals by gathering them in minority groups, disability groups and in general as citizens, where it is "included ", implicitly and sometimes explicitly the CDC (Foucault, 2009).

The reconstruction of the practical arguments in the clauses, based on the contextual parameters described above, requires an analysis that goes beyond the explicit meaning expressed through the textual analysis previously discussed. Here, it is relevant to mention that practical arguments are the realization of political discourse, and that those are usually problem-solution arguments. To continue with the procedure, the practical reasoning is the one that responds to that problem-solution (Fairclough & Fairclough, 2012), therefore, to evaluate the practical argument and the premises it contains, the features within the clauses were segmented in a matrix according to the components of: agents (social actors

involved in the intention of the clause), action (the way of transforming the circumstances), transitivity (the relation among the agents), goal (what is expected to be achieved, informed by agents' values), circumstances (the current situation that is intended to be transformed), and values (what the agent appeals to, considering correct and acceptable). The components are displayed in Tables 11 and 12:

Table 11.

Description and Interpretation of the practical arguments in the clauses (MEN)

General Information of the data source	Title: National Ten-year Education Plan 2016–2026 Author(s): Colombian National Ministry of Education Mode: Written Macro-policy
Data / Clause	The inclusion of people with disabilities, the development of pertinent and appropriate modalities for ethnic communities, the recognition of diversity and the restitution of kids, young people and adults' rights who are in vulnerable condition, avoiding any way of marginalization and exclusion (p. 53)

Argument	**AGENT(S)**	People with impairments or disabilities, ethnic communities, vulnerable Colombian children, young and adults.
	ACTION	The development of pertinent and appropriate modalities, the recognition of diversity and the restitution rights for the agents; as well as their integration and inclusion.
	TRANSITIVITY	The people with impairments or disabilities, ethnic groups, vulnerable Colombian children, young and adults as the beneficiaries of the pertinent and appropriate modalities, recognized, conferred with the previously deprived rights, and not marginalized or excluded.
Media-Goal	**GOAL**	To guarantee the inclusion and not exclusion or marginalization of the agents, within the educational system. To evidence the inclusion of the agents mentioned within the educational system and plan.
	CIRCUMSTANCES	The agents are marginalized, excluded and have not full access to their rights.
	VALUE	The inclusion of the agents guarantees the enactment of their rights and the appropriate education according to their necessities.

(Adapted from Fairclough & Fairclough, 2012; Quintero, 2017)

Table 12.

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Description and Interpretation of the practical arguments in the clauses (UNESCO)

General Information of the data source		Title: Education in a multilingual world Author(s): UNESCO Mode: Written Meta-policy
Data / Clause		...most of the world's languages, including sign languages for the deaf and braille for the blind, are minority languages in any national context. (P. 12)
Argument	**AGENT(S)**	The deaf and the blind as linguistic minorities.
	ACTION	To understand deaf and blind as linguistic minorities existing everywhere in the world. Interpreting the concept of minority.
	TRANSITIVITY	The identification of deaf and blind as belonging to linguistic minorities.
Media-Goal	**GOAL**	To universally recognize the deaf and blind as linguistic minorities
	CIRCUMSTANCES	The agents are not recognized as linguistic minorities everywhere.
	VALUE	The identification of deaf and blind as linguistic minorities may help in the recognition of their universal existence.

(Adapted from Fairclough & Fairclough, 2012; Quintero, 2017)

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After the implementation of the previous matrix on the analysis procedure, and considering the core of this study, the dichotomy of inclusion-exclusion, the relation between the agents continued to be the principal focus of attention. This, in terms of transitivity, is also dependent on the pre-established roles of the agents. Thus, a relevant aspect explained in detail in Chapter II is that one of the status of expertise that the official institutions have been invested with, they are knowledgeable and holders of truth (Bourdieu, 2000; Foucault, 2008); therefore, their discourses turn into social practices from their own understanding or unfamiliarity and final judgment over the CDC (van Dijk, 2006; Riggins, 1997). In the case of the CDC, they are determined in their relationships with other social actors, their realities are represented, and their identity constructed in a particular form of being in the world (Fairclough, 2001a; Foucault, 2008; Gramsci, 1971; Shohamy,2006; Spolsky, 2004). In this regard, the position held by UNESCO and the Colombian MEN accounts for the scope of their own discourse; both organizations at national and international levels are constituted by groups of policymakers, experts, and politicians, but with non-explicitly mentioned actors. That may be considered a permanent characteristic of official discourses, where recycling well-used language is also extremely convenient and economical, even if it no longer fits contemporary rhetoric, for instance, the categories of disability and minority in which the CDC are contained (Foucault, 2008).

In CPDA the identification of the arguments offered by the political agent in favor of an institutional action provides agentive explanations of political action, considering that the political community accepts the arguments of the political

representative (Fairclough & Fairclough, 2012). Due to the nature of politics and the legitimations that held the official discourses, the background of the discourses and implications are frequently overlooked. Hence, inferences based on the theory presented in Chapter II were implemented to shed light on the problematic use of this jargon in the official discourses. The goal of the subject-agents is pointed to the access to education for all citizens, and the inclusion of the CDC is implicitly expressed; therefore, a discourse of inclusion appears as a good and desirable one. Apparently. there are not any possible counterarguments to what is overtly expressed as long as it represents benefits for all the citizens in Colombia. This facilitates the deontological position imposed by the State over the CDC, based on expectations that are closer to their own, but not their specific ones (Foucault, 2009). Here the analysis of transitivity offers an explanation of the hierarchical position of both agents; for instance, the education is something that the subject-agent does for others, including the CDC, instead of deciding that they as social and political beings are those who must build their own future in terms of education, they are determined, as well as it is determined what education, language, inclusion, among others, should be. Thus, education becomes an instrument of determination of others, of objectification from the discursive realm.

Under the lenses of the CPDA, those arguments presented in the clauses reveal the hidden agendas of the official discourses. On the surface, the inclusion and recognition of the CDC appear inherent to the use of the nominal groups referred in the previous stage (for instance, “all”); however, it facilitates governance and the determination of admissible subjects for the State, it imposes an

ontological construction of them based on the expectations that are not necessarily their own (Foucault, 2009). Here, CDC is acknowledged as part of a national group, and they are commonly related to the concepts of inclusion, rights, and education; but no other conditions are differentiated, besides the one of vulnerability, which is stated as natural to the group. By the same token, the conferred expertise to the Government representatives of MEN and UNESCO as the authors of the clauses, maintain the top-down relation now from the political status, they stablish what to the eye of the audience (Colombian citizens) are the most appropriate and correct actions toward that population in need of inclusion.

This way of governing occurs through sophisticated technologies of population administration ordered in current forms of public policy (the same as Foucault in his work calls political technologies), which are superimposed and operationalized with the coupling of institutional systems / legal, scientific / philosophical propositions and ethical / moral imperatives, to establish rules, rationalize ways of operating, orient behaviors and establish subjects and subjectivities, namely: the person with disabilities or “deaf” (Foucault, 2008, 2009). Taking into consideration the role of the UNESCO (and UN) and Colombian Government and its bodies, it is relevant to know which has been the background, production and principal ways of distribution of discourses regarding the Deaf community and the CDC. Hence, excerpts brought from other texts will illustrate the foregoing affirmations, also a list of relevant documents of these entities is presented below:

Table 13.

International and National (Colombia) Reference Framework in Language Issues and Deaf Community

#	Author	Date	Title	Type of Document
1	UNESCO	2000	Index for Inclusion: Developing Learning and Participation in Schools	Reference Document
2	UN	2006	The Convention on the Rights of Persons with Disabilities (CRPD)	Convention
3	UNESCO	2008	"Inclusive Education: The Way of The Future"	Reference Document
4	UNICEF	2011	The Right of Children with Disabilities to Education: A Rights-Based Approach to Inclusive Education	Position Paper
5	UN	2017	International Day of Sign Languages	Resolution
6	NME (MEN)	1974	Resolution 5419	Resolution
7	The Congress of the Republic of Colombia	1994	Law 115	Law

8	The Congress of the Republic of Colombia	1996	Law 324	Law
9	The Colombian President	1997	The decree 2369	Decree
10	NME	2003	The 2565	Resolution
11	Colombian Congress	2005	Law 982	Law
12	INSOR[62]	2006	Educacion Bilingue Para Sordos Etapa Escolar - Revolucion Educativa	Reference Document
13	NME - Cecilia Vélez,et al.	2006	Orientaciones pedagogicas para la atención educativa a estudiantes con limitación auditiva-	Reference Document
14	Colombian Congress	2009	Law 1346	Law
15	INSOR	2011	Boletin - El Observatorio Social – Población Sorda Colombiana	Reference Document
16	Colombian Congress	2013	LEY 1618	Law
17	INSOR	2014	Resolution 168 – HRs approach	Resolution
18	INSOR	2014	General Directive N°1 of 2014 in concordance with the law 1618 of 2013	General Directive

[62] In consultative status for all governmental institutions of Colombia, principally for the NME, regarding the Colombian Deaf Community.

19	NME	2015	Decree 1075	Decree
20	NME	2017	Decree 1421	Decree
21	NME	2017	Resolution 12195	Resolution
22	INSOR	2020	Strategic Plan Institutional 2019 -2022	Reference Document
23	INSOR	2020	Characterization of Citizens and Stakeholders Users[63]	Reference Document
24	Colombian Congress	2020	Law 2049	Law

Source: Own elaboration

The trajectory of the issues associated with the Deaf community and the CDC demonstrated that they are not a new concern, as mentioned in Chapter I, throughout the documents they appeal to the rhetoric of inclusion and the guarantee of rights in education without a distinction of any kind. The purpose of including the CDC within the educational field is in concordance with the principle of the LHRs, which consider education as one of the principal mechanisms in language diversity promotion and maintenance (Bauman & Murray, 2014; Murray, 2015; Skutnabb-Kangas, 2000b; Tochon, 2009). Words related to inclusion, equality, and equity were frequently used in relation to education and minority groups; also, the discourse of inclusion is shown as the general and desirable

[63] My translation of the Spanish “Caracterización De Ciudadanos, Usuarios Y Grupos De Interés”

position of these agents. The rhetoric used by them, as subject-agents, appeals to, the credibility of the policymakers, the emotions of the audience, and the use of the audience's rational dimension (Aristotelian *ethos*, *pathos*, and *logos*). They use persuasive language to gain credibility and convince Colombian citizens, and the CDC, that their goal is to include groups like the CDC, the following extracts illustrates the ideas exposed:

> Identification and inclusion of populations with special educational needs in the educational system. (NTPE, 2017, p. 26)

> Strengthen public policy actions to guarantee the inclusion of people with disabilities, guarantee equality, the development of proper and pertinent modalities for ethnic groups, the recognition of diversity and the restitution of rights for children and young people in vulnerable condition. (NTPE, 2017, p. 56)

> This applies equally to minority and majority language speakers. (UNESCO, 2003, p. 17)

> UNESCO supports bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality and as a key element of linguistically diverse societies. (UNESCO, 2003, p. 30)

Notwithstanding, it was found that there are imprecise definitions about minority groups, generalizations on the concepts of "minority" and "language" are provided. In the case of the Deaf Communities, no specifications are made apart

from their condition of impairment. Therefore, an unclear interpretation of the concepts related to the community stands and neglects the States responsibility on the treatment of issues related to the linguistic community. The linguistic categorization made here connotes an attempt of absolving feelings of guilt or responsibility particularly in favor of the official institution (Riggins, 1997). Throughout the intertextual analysis, it was found that even when Latin American countries are recognized by international institutions like UNESCO, there is not major participation reported in the identification of issues related to language and education in local contexts, including Colombia. In that sense, the report or participation is not the problem itself, but how institutions that ignore the real interaction between language in education in a set of diverse local cultural, political and social, affect communities immersed in these contexts.

> Nevertheless, the term ‘minority’ is often ambiguous and may be interpreted differently in distinct contexts because it may have both numerical and social or political dimensions. In some cases it may be simply used as a euphemism for non-elite or subordinate groups, whether they constitute a numerical majority or minority in relation to some other group that is politically and socially dominant. (UNESCO, 2003, p. 13)

The Deaf community is included discursively, explicitly or inferred from the text; however, a common semantic mechanism of othering, such as stereotyping, overt and covert the misrepresentation and low contact with the population (Riggins, 1997; Dijk, 2006). Additionally, intertexts presented discursive practices

in which naturalized positions toward CDC (usually as handicap) (Fairclough, 2006) remarks the distance or non-responsibility about the “underprivileged” group. This distance reinforces the stereotypes about Deaf community as handicap, deficient, vulnerable, disable, and victimized (Riggings, 1997). Additionally, the separatism created by the distinction between “non-elite or subordinate groups” and “other group that is politically and socially dominant” reinforces the recurrent top-down position in the official discourse, and renders invisible as well as incapable the groups such as the Deaf in their own-construction process (Foucault, 2008; Riggins, 1997). In short, the discrepancy among language and linguistic minority concepts continues to trigger conflicts about the recognition of the CDC, specifications on education and language matters. The recognition of the CDC as different within this official discourse, and considering the status of data resources as reference documents (implemented as guidelines in the elaboration of politics in Colombia), implies that for the terms of “minority” and “handicap” a covenant in their definition is required; however, there is no such definition.

Discursively it implies insufficient and limited connection and comprehension of local realities and experiences, what is known as a distance marker: where differences are marked between the author of the discourse, here the official institutions, and the group addressed, in this case the CDC leaving an open interpretation of the concepts (van Dijk, 2006). Official institutions are positioned as benefactors, providers, and knowers of the CDC’s needs in the specific contexts of language and education. In case to mention the NTPE within the section of “Reference Framework” and point “1. The Right to Education” encompasses

education, rights, inclusion, exclusion and diversity; here the Subject-agents appeal to the credibility hold by the National Constitution of Colombia and the UN in order to position what and how those should be. The rhetoric implemented in this section is repeatedly used along the whole document and emphatically when referring to the education as a right; this, invests the governmental institutions as knowers and providers as illustrated in the previous and following excerpts:

> In order to give education a rights-based approach, the United Nations Organization appointed Katarina Tomasevski as the first rapporteur on the right to education, who proposed a four-dimensional model, the 4-A scheme (Available, Accessible, Acceptable, Adaptable)
>
> Availability: it refers to the necessity of ensuring free and obligatory education to all school-age children and young people, and to promote respect towards diversity, particularly people with disabilities, victims of conflict, minorities, and indigenous people.
>
> Accessibility: it promotes the elimination of all types of exclusion and discrimination and proposes inclusion mechanisms for populations traditionally marginalized from the right to education, such as material and economic accessibility. (NTPE, 2017, p.12)

However, Illustrations of the practical realization of the official discourses were informed by the interaction with two members of the CDC, one university Deaf teacher and a Deaf worker from FENASCOL (between 2018 and 2019); as well as texts and discourses produced from non-governmental representatives or institutions stablished by the CDC's experiences. Even when the contact was not

intended to be a formal data collection, important insights were discussed in regards to the above-mentioned issues. Deaf have experienced forced assimilationist environments; it was found that despite the discussion from an anthropological view toward Deaf Community and linguistic minorities, also supported by the LHRs, discourses of deficiency remain.

On the surface, the official discourses appear to be inclusive and inform about the issues faced by the CDC, and their necessities in the educational field. Despite the position of language as an important element in the inclusion of the CDC into the educational system, unspecified interpretation for language and minority concepts leads to a circumstantial interpretation of what language and rights in education mean for the CDC. Discourses about language learning in education continue centered on the English language learning and teaching, while the issues regarding the use and implementation of CSL in Colombia are frequently ignored. Members of the CDC have experienced such conditions, being integrated into the educational system have caused forced assimilation of languages different from the mother tongue, and more problematic, the instruction received via those languages; evidence of this, are the perceptions and situations faced by the two members of the CDC who shared their experience regarding education in Colombia (excerpts are later display and discussed). Discursive practices about CDC, the learning of the CSL and the common teaching of the English language in academic contexts have been negotiated by teachers and Deaf students, who find contradictions in what official discourses say about the CDC and the requirements in the learning of a second or foreign language.

The CDC and The Discourse of Language as a Human Right

The non-involvement or recognition of the CDC beyond the written or oral politicies have caused a fragile connection between the community and official entities, despite the participation of some members in institutions like INSOR, other members of the community express the unvoiced condition they have toward important decisions made about their culture and language, for instance, the creation of the basic dictionary of CSL, where the participation of important and well-known organizations in the CDC was not taken into account; in this case the dictionary was developed by INSOR in collaboration of the Instituto Caro y Cuervo. Therefore, distance markers are permanently present in the relation between the CDC and official entities. Furthermore, the CDC is positioned as a problem that requires attention and solutions. This results in a negative representation of the Other that is in contraposition to the LHR's proposals, in which language is considered a resource instead of a problem (Corson, 2000; Kontra et al., 1999; Skutnabb-Kangas, 2003).

The following excerpts are the transcriptions of two encounters with two Deaf in different contexts and moments and depict the ideas previously exposed. The first conversation took place at FENASCOL in 2018 during one of my visits to gather information about the organization, there I had the opportunity to interact with one of the Deaf workers who was curious about my interest in the history and organization of the institution; with the help of an interpreter, he shared his experience in the academic life and insights with me. The second excerpt is the transcription of a conversation sustained in 2019 with a Deaf colleague, the discussion came up after the session of the "special education" class where he

was invited as a guest speaker; considering that in most of the undergraduate programs offered by the university a certification of the English language courses were a prerequisite to graduate, he shared his perception about and even the use of Spanish. Despite the different contexts of the conversations both excerpts elucidate similar conclusions in regards to their position as bilinguals and education for Deaf in Colombia:

Excerpt 1

> My whole academic life has been full of different processes, as a child I was completely dependent on my parents, teachers and the only one friend I had; people usually though I was dumb because I cannot communicate through oral language…However, now things have changed, but there are still different kind of barriers, first, it is not easy to access education when you have extra expenses such as the interpreter, also, there are not adjustments in programs at the universities, mainly, private ones. For example, I had to ask for legal advice because at the university I was required to be “bilingual”, but I am already bilingual, my first language is the Colombian Sign Language and my second language is the written Spanish, here in FENASCOL I have received support and guidance on how to face this kind of situations (Deaf worker at FENASCOL, 2018)

Excerpt 2

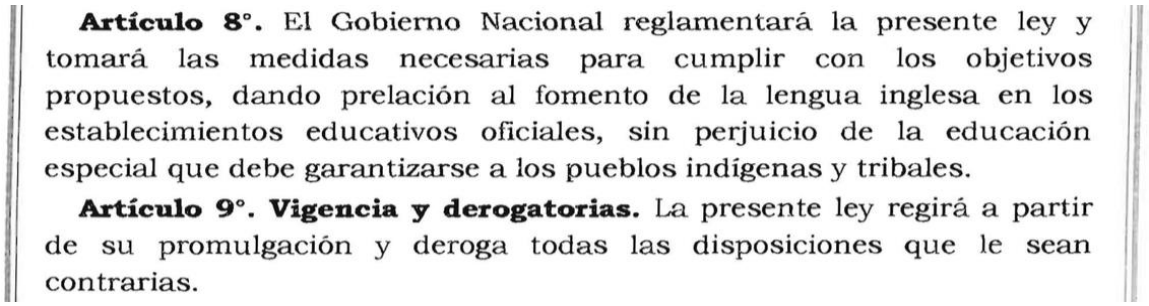
> Despite the recognition of the Colombian Sign Language, we do not even have a structured curriculum for the teaching of written Spanish, we recognize ourselves as bilinguals because we use Colombian Sign

> Language and Spanish, but it is incredible that there are universities, in many cases, that requires us to have a B1 level in English, because they say is a requirement (Deaf teacher at University level, 2019)

According to the experiences exposed by the two Deaf members a new concern emerges, the existence of juxtaposed discourses and policies that represent not only an incongruence, but exclusion and limitations for the CDC in the educational (as well as in others) field. Therefore, regarding the bilingual condition of the CDC, despite the elaboration of Law 324 of 1996, where the CSL is acknowledged as the mother tongue of the CDC; and the decree 2369 of 1997 (Law 324) statement of the need for bilingual education for this community in the national territory; the discrepancy about the bilingual condition of the CDC, language and bilingualism concept presented in other official documents remains, for instance, in the following excerpt from the Law 1651 (Figure 9) of July the 12th of 2013, where modifications and additions on articles 13,20,21,22,30 and 38 of Law 115 of 1994, and the provisions for the Bilingualism Law are given; a partial vision of what language, multilingualism, and multiculturalism in the country mean is evidenced. There is no explicit reference to the CDC, nor their bilingual or linguistic community condition; language concept is implicitly and covertly limited to oral language, with a preference of the English language, which finally results in a discordant relation between policy and the CDC’s reality.

Figure 9.

Law 1651 (2013) Excerpts



Artículo 8°. El Gobierno Nacional reglamentará la presente ley y tomará las medidas necesarias para cumplir con los objetivos propuestos, dando prelación al fomento de la lengua inglesa en los establecimientos educativos oficiales, sin perjuicio de la educación especial que debe garantizarse a los pueblos indígenas y tribales.

Artículo 9°. Vigencia y derogatorias. La presente ley regirá a partir de su promulgación y deroga todas las disposiciones que le sean contrarias.

[64]

In Article 8. of the previous excerpt, three major points render invisible the linguistic community and bilingual status, previously discussed (see also Chapter II) of the CDC. Firstly, taking into consideration that the Law is named “Bilingualism law”, the overtly expressed preference of the English language over other languages implicitly relates the bilingualism of English-Spanish as the principal, prioritized and most desirable bilingualism (in words of Guerrero, 2009, as part of the elite-bilingualism) (Fairclough, 2001b; Van Dijk, 2006). Therefore, what bilingualism means and how it is hierarchized is the result of the decisions taken by those who hold the status to confer such order. Secondly, the CDC is absolutely excluded and disregarded in regards to the communities that require a differentiated education due to their bilingual condition, for instance, the

[64] Translation from the original text in Spanish: “ARTICLE 8. The National Government will regulate the present law and will take the necessary measures to fulfill the proposed objectives, giving priority to the promotion of the English language in the official educational organisms, without prejudice to the special education that it must fulfill in the indigenous people. and tribal ARTICLE 9. VALIDITY AND COMPLAINTS. This law will govern from its promulgation and will repeal all provisions that are contrary to it.” (Page, 2)

“indigenous and tribal communities”. Thus, a denial of the bilingualism of the CDC moves into a complete denial of their existence. Finally, the incongruence in the use of "repeals all provisions that are contrary to it" in Article 9. and the extensive official documentation regarding the inclusion and construction of the CDC (see Chapters I and II), perpetuates discourses and practices that lead to the exclusion of them.

Hence, the discrepancy between the concepts constructed in different but official documents leads to situations of inclusion and exclusion for the CDC. On one hand, their status as a linguistic community is recognized by the identification of the CSL as their mother tongue being a full-fledged complex language, with grammatical and syntactical elements like oral languages. Additionally, the learning of Spanish as a second language positions the CDC members as bilinguals. On the other hand, the nature of the Law 1651 document and the modifications made on the national and educational Law 115 of 1994, where terms of language, bilingualism, and the CDC receive a distinct treatment triggers a conflict. The dichotomy of inclusion-exclusion emerges in the discourses related to the social foundation of the CDC (as well as indigenous and tribal communities) as a linguistic minority, usually caused by the distinct construction of the other.

In sum, there exists a permanent construction and self-construction of the CDC, and this is the scope where continuous practices of inclusion and exclusion take place; however, it is worth noticing to understand how different perspectives and approaches to the construction of the Deaf have emerged as the result of the resistance they have as a Community; not meaning every Deaf feels identified with

the identity of Deaf, there are still traces of the previous and not yet abolished discourses of deficiency or handicap, and similar.

Chapter V

Conclusions, limitations and Implications for Further Research

How is the inclusion-exclusion dichotomy characterized in the official discourse of language as a human right of UNESCO and the Colombian MEN about the Colombian Deaf Community as a linguistic minority? By and large, practices of inclusion and exclusion are characterized by the permanent reconstruction of the Deaf Community, the positive self-representation vs. negative Other representation in discourses, from the official and non-official perspectives where the dimensions of value judgment, social distance, and knowledge are inherently connected to the dichotomy (Fairclough, 2001b; Van Dijk, 2006; Riggins, 1997; Foucault, 2008). Official discourses regarding the CDC maintain the same duality that the Deaf acknowledge about themselves, their identification as a linguistic minority and disability community. However, this is shaped and recognized in different forms which leads to a subtle exclusion. On the one hand, from the official discourses, their existence is mainly and implicitly acknowledged by the use of nominal groups which apparently encapsulates, integrates and includes everyone, for instance, the use of “all”. Thus, the sense of responsibilty towards the CDC is relieved as long as they are addressed as part of the society, despite the distal practical or no realization of such inclusion. In regards to the explicit use of words such as “deaf”, “disabled people”, “people with disabilities”, and other similar, the CDC is constrained to their construction under their physical condition, which is center on their hearing impairment and hearing loss as a

deficiency. Despite the dual construction proposed by the Human Rights-based approach and embracement of the disability as part of the Deaf, the deficiency perception in official discourses is limited to the difference between the hearing and deaf, the capacity to hear and deafness.

On the other hand, the Human Rights-based approach concedes to the CDC a different perspective, in which they are not a monolithic community and embrace the different identities of their members, where the self-construction as part of a linguistic minority and disability community are fundamental. Different from the official discourses, the non-official discourses of the Deaf, including the CDC, characterize the inclusion through a bottom-up approach, where decisions are informed by the social realities of the Deaf members, it positions sign languages as the main core in the access of human rights, and other rights for the community where education is a fundamental goal. In this vein, the construction of language as a human right, guaranteeing access to education, is a powerful tool to diminish social inequalities and to guarantee rights, which means a human right approach. Moreover, inclusion is declared to be important in education as well as diversity recognition, where a transition from a paradigm of homogenization to heterogeneous.

Additionally, the construction that characterizes the inclusion-exclusion dichotomy in the official discourses has to do with the status of expertise and the recognition hold by the authors of the discourses (as in the case of the UNESCO, UN, MEN, INSOR, and so on). Bearing in mind that official discourses and documents count on a certain degree of credibility inherent to its nature, the lack of

specificity is not considered as problematic and is usually unquestioned. The use of rhetorical strategies that appeal to logical, emotional and ethical actions, persuades the audience of the correctness of those actions even when those render invisible groups such as the Deaf Community. Ergo, the use of apparently positive language, with concepts such as inclusion, equity, equality and quality, processes and actions to achieve them are usually implemented as a strategy to create an ideal in the audience's minds, it creates the illusion of inclusion. Similar is the positive self-representation made by the government through the recognition of the CSL and entangled construction of the CDC as a linguistic minority, though, the real implications of the natural language of the CDC are still ignored (for instance, the content of the Law 1651 addressed in the previous chapter).

By the same token, the exclusion of the CDC is the result of the perpetuated and enduring top-down approach in the official discourses, despite the inclusive rhetoric implemented in most of the discourses involving the CDC, they are marginalized in the processes that determine them, situating the CDC in an under position where they are deprived of their own agency. The delusion of inclusion accounts for an integration and equality instead of inclusion and equity, Recalling the situation of the CSL, the official recognition of the language becomes insufficient as in practice this is reduced to an uncommon language, often ignored and overshadowed by prevalent discourses such as the one of the English-only bilingualisms. In sum, the inclusion-exclusion dichotomy in official discourses of language as a human right are characterized by the construction of the CDC where they are superficially included, but when it comes to the practical realization of

such inclusion the CDC experience different forms of exclusion. However, the Deaf members (not all because of diverse factors, such as limited access to information, among many others) have adopted a less passive role from approaches such as the Human-rights based one, triggering a conflict, that instead of mere oppression, generates spaces where their voices can be finally heard.

Limitations

Regarding the limitations, this study was limited by two principal factors. The first one, the existent gaps in theories and research that bring together this kind of population, such as the CDC and the field of Applied Linguistics in Colombia. There exist, as reported in the Statement of the Problem, research with an instructional orientation, however, implications of policies and even teaching practices require further investigation. The second one, the time issues around the multiple possible social implications regarding the official discourse related to language and the CDC; the extension and scope in which those discourses take varied forms of social practices require support on other social and political disciplines, therefore, integration of other realms into the development of the study requires a considerable time investment. In this vein, I exhort teacher-researchers and other professionals, to implement the instruments we hold from each realm, to give a stronger and louder voice to those who fall in the midst of the incongruences of political actions, including ourselves.

Implications for Further Research

Parallel to the purpose of answering the proposed research question and objectives, this study intended to contribute to the field of Applied linguistics, discourse studies, and education. Such contribution envisions the rising of awareness in regards to the social and practical implications of the official discourses and how counter-discourses, here particularly those of the Deaf Community, struggle against or accept them; serving as space where the voice of the CDC is the protagonist in their own inclusion and they become political actors. Additionally, a fundamental implication of this research is to encourage teachers-researchers to question, from a critical stand, the practices come with the stablished, mostly imposed, policies and their hidden agendas; to unveil the covered and surrounding discourses of the overt often used.

With regards to doing CPDA this study might inform analysts to go further from traditional methods and explore disciplines that are inherently connected with our areas of knowledge but are still incipient despite their implications and relevance. To conclude, I would like to pinpoint that this study has unveiled partially the implications of the official discourse of language as a human right and the construction of the CDC, there are other areas to be explored and actions to be taken. All in all, there are many interesting topics and issues that need to be investigated, and I do hope that the study presented leaves so many questions unanswered that they serve as an inspiration for further research. Framed in the previous considerations, the following are questions for further research:

The CDC and The Discourse of Language as a Human Right

1. How does the use of political jargon (re)construct or (de)construct the concepts of bilingualism/multilingualism for the context of ELT in Colombia?
2. How is the discourse of educational inclusion jeopardized by ELT practices?
3. How are the power relationships characterized in the official and non-official discourses of language and linguistic minorities in the Colombian context?
4. How are the ELT practices portrayed in the language acquisition of groups with differentiated needs (blind, deaf-blind)?

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Appendixes

Appendix 1 Excerpts from normative texts related to the Colombian Deaf Community

Normative Document	**2565 resolution of 2003**
Excerpt Original in Spanish	"ARTÍCULO 3°. ORGANIZACIÓN DE LA OFERTA. Para el caso de la población con discapacidad o deficiencia auditiva, la entidad territorial certificada organizará programas educativos que respondan a sus particularidades lingüísticas y comunicativas."
Excerpt English translation [65]	**ARTICLE 3** "ORGANIZATION OF THE OFFER. In the case of the **population with hearing disability or impairment**, the certified territorial entity will organize **educational programs** that respond to their **linguistic and communicative particularities**"
Deaf Community	● population with hearing disability or impairment
Education	● educational programs
Language	● linguistic and communicative particularities
Normative Document	**Law 982 of 2005** **CHAPTER I. GENERALITIES**
Excerpt Original in Spanish	Artículo 1 parágrafo "9."Sordo bilingüe". Es todo aquel que vive una situación bilingüe en Lengua de Señas Colombiana y castellano escrito u oral según el caso, por lo cual utiliza dos (dos) lenguas para establecer comunicación tanto con la comunidad sorda que utiliza la Lengua de Señas, como con la comunidad oyente que usa castellano"

[65] Author's translation of all excerpts.

Excerpt English translation [66]	**ARTICLE 1** Paragraph 9. **"Deaf bilingual**". Everyone who lives a bilingual situation in **Colombian Sign Language and written or oral Spanish**, therefore, uses two (two) languages **to establish communication** with **the deaf community** that uses the Sign Language as well as the hearing community that uses Spanish."
Deaf Community	● Deaf bilingual ● the deaf community
Education	
Language	● Colombian Sign Language and written or oral Spanish ● to establish communication
Normative Document	**Law 982 of 2005** **CHAPTER I. GENERALITIES**
Excerpt Original in Spanish	Parágrafo 12. "Educación bilingüe para sordos". Es la que reconoce que hay sordos que viven una situación bilingüe en Lengua de Señas Colombiana y Castellano, por lo tanto, su educación debe ser vehiculizada a través de la Lengua de Señas Colombiana y se debe facilitar el Castellano como segundo idioma en su modalidad escrita primordialmente u oral en los casos en que esto sea posible.”
Excerpt English translation [67]	**ARTICLE 1** Paragraph 12. **"Bilingual education for the deaf".** Is the one that recognizes that there are **deaf people who live a bilingual situation in Colombian Sign Language and Spanish,** therefore, their **education must be transmitted through the Colombian Sign Language** and the **Spanish must be facilitated primordially as second language** in its written modality or oral in cases in which it is possible

[66] Author’s translation of all excerpts.

[67] Author’s translation of all excerpts.

Deaf Community	● the deaf ● deaf people
Education	● Bilingual education ● education must be transmitted
Language	● bilingual situation in Colombian Sign Language and Spanish ● Spanish must be facilitated primordially as second language ● through the Colombian Sign Language
Normative Document	**Law 982 of 2005** **CHAPTER I. GENERALITIES**
Excerpt Original in Spanish	"Artículo 2°. La Lengua de Señas en Colombia que necesariamente la utilizan quienes no pueden desarrollar lenguaje oral, se entiende y se acepta como idioma necesario de comunicación de las personas con pérdidas profundas de audición y, las sordociegas, que no pueden consiguientemente por la gravedad de la lesión desarrollar lenguaje oral, necesarios para el desarrollo del pensamiento y de la inteligencia de la persona, por lo que debe ser reconocida por el Estado y fortalecida por la lectura y la escritura del castellano, convirtiéndolos propositivamente en bilinguales."
Excerpt English translation [68]	**ARTICLE 2 <u>The Sign Language in Colombia that is necessarily used by those who cannot develop oral language</u>**, is understood and accepted as the necessary language of communication of **<u>people with profound hearing losses and, deafblind</u>**, who cannot consequently by the severity of the injury develop oral language, necessary for the development of the thinking and intelligence of the person, so **<u>it must be recognized by the State and strengthened by the reading and writing of Spanish</u>**, making them positively **<u>bilinguals</u>**

[68] Author's translation of all excerpts.

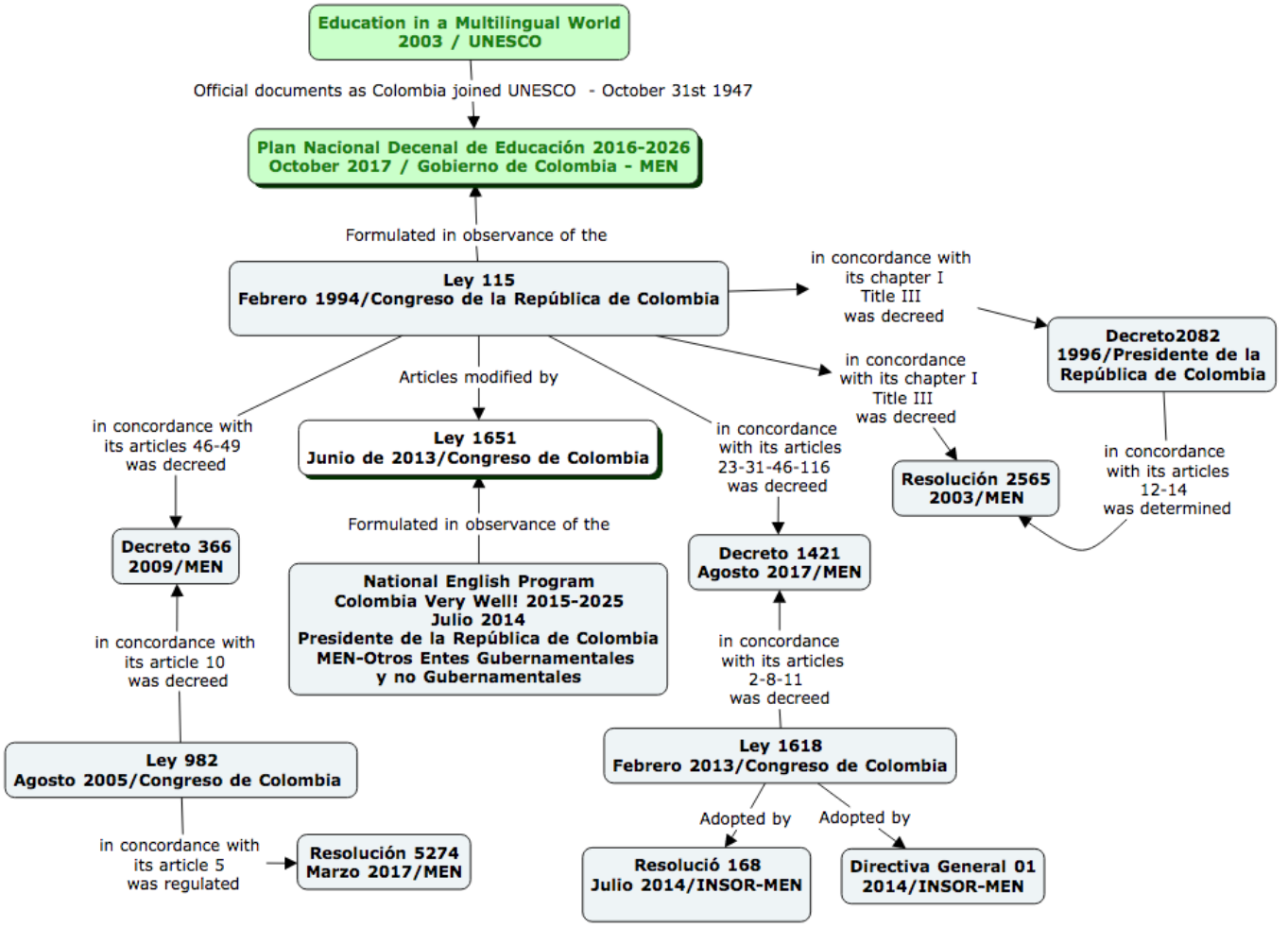
Deaf Community	● those who cannot develop oral language ● people with profound hearing losses and deafblind ● bilinguals
Education	● it must be recognized by the State and strengthened by the reading and writing of Spanish
Language	● The Sign Language in Colombia that is necessarily used
Normative Document	**Law 982 of 2005** **CHAPTER III. OF FORMAL AND NON-FORMAL EDUCATION**
Excerpt Original in Spanish	Artículo 9°.El Gobierno Nacional y los gobiernos territoriales, deberán respetar las diferencias lingüísticas y comunicativas en las prácticas educativas, fomentando una educación bilingüe de calidad que dé respuesta a las necesidades de la de sordos y sordociegos garantizando el acceso, permanencia y promoción de esta población en lo que apunta a la educación formal y no formal de acuerdo con la reglamentación que para el efecto expida el Ministerio de Educación Nacional.”
Excerpt English translation [69]	**ARTICLE 9** The National Government and territorial governments shall **respect the linguistic and communicative differences in educational practices**, promoting **a quality bilingual education that responds to the needs of the deaf and deafblind**, guaranteeing **access,** permanence and promotion of this population in what aims **at formal and non-formal education** in accordance with the regulations issued by the Ministry of National Education
Deaf Community	● the deaf and deafblind
Education	● linguistic and communicative differences in educational practices

[69] Author’s translation of all excerpts.

	● a quality bilingual education ● access ● at formal and non-formal education
Language	● respect the linguistic and communicative differences ● bilingual

Source: Own elaboration

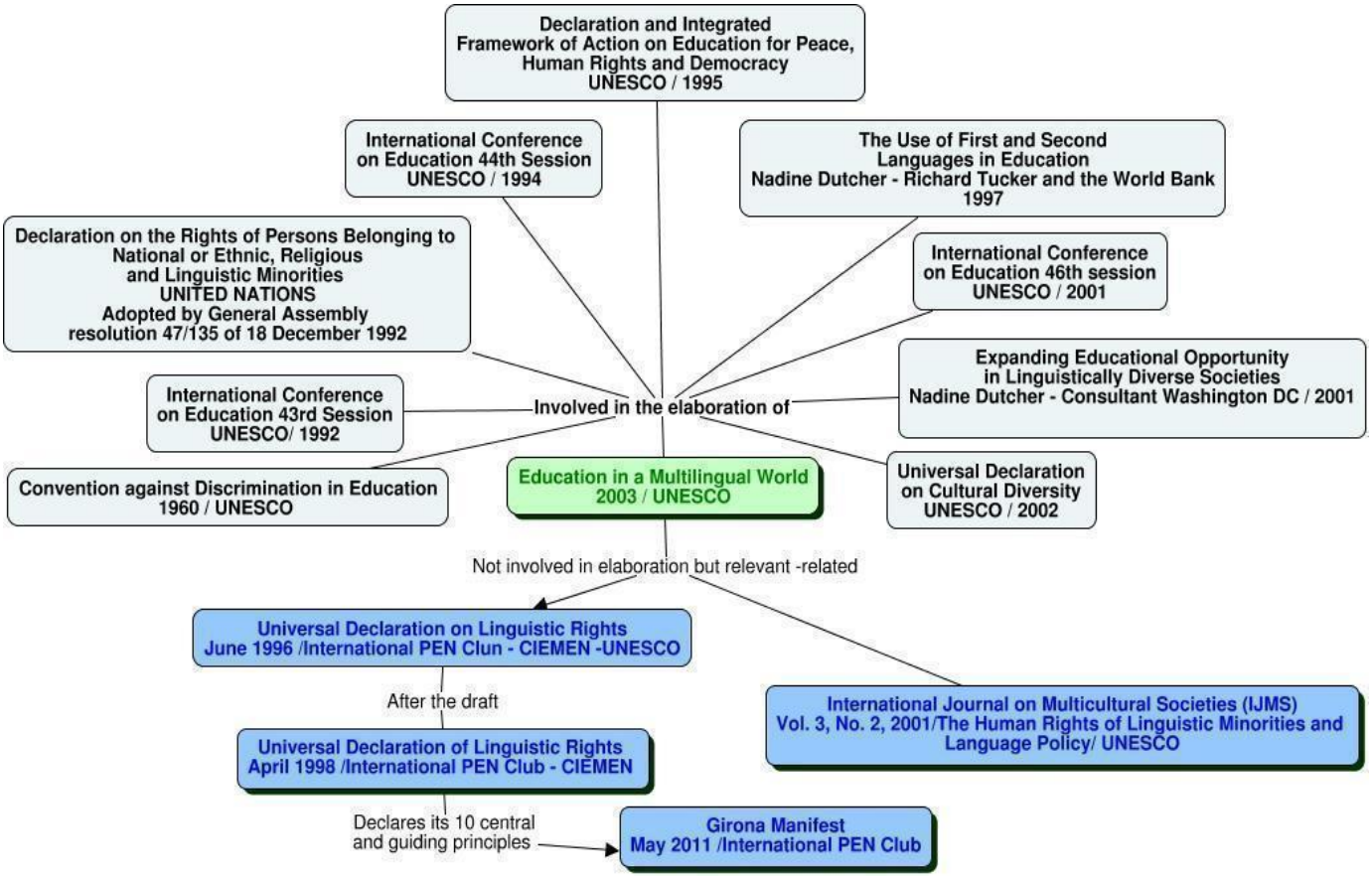
Appendix 2 Data resource The National Ten-year Education Plan 2016–2026 related to other macro-policies in Colombia and its influence from the Meta-policy Education A Multilingual World



Source: Own elaboration

The CDC and The Discourse of Language as a Human Right

Appendix 3 Data resource Education A Multilingual World related to other meta-policies



Source: Own elaboration

The CDC and The Discourse of Language as a Human Right

Appendix 4 Excerpts of the five stances toward language in official discourses

Stance 1	“without distinction of any kind, such as race, …language” “without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's …language” “All people are born free and equal before the law, they … will be given the same rights, freedoms, and opportunities without any discrimination for gender… language” “No native language speaker can be submitted to discrimination of any nature, on account of the use, transmission, or teaching of their language.”
Stance 2	“The languages and dialects of ethnic groups are also official in their territories.” “…States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist… practise …use his or her own language.”
Stance 3	“Recognizing that the United Nations pursues multilingualism as a means of promoting, protecting and preserving diversity of languages and cultures globally” “… the education of the child shall be directed to… development of respect for the child's parents, his or her own cultural identity, language...” “appropriate, take measures in the field of education… language and culture of the minorities … Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole.”

	“child-friendly schools use curricula and textbooks that respect local languages” “Ethnic education definition. It is understood …the one offered to groups or communities which constitute the nationality and possess a culture, a language, traditions, and own-autochthonous codes of law.” “ The education in ethnic groups will be led by principles…. Linguistic diversity, …. Protection and adequate use of …. Community organization practices, use of vernacular languages…” “Mother tongue…the teaching to ethnic groups with own linguistic tradition will be bilingual”
Stance 4	“The education given … with own-linguistic traditions will be bilingual.” “to guarantee the acknowledgement, protection, and development of the individual, linguistic, and collective rights of ethnic groups with own-linguistic tradition, as well as the promotion of their languages’ use and development, which will be called hereinafter native languages” “Colombia’s native languages constitute a uniting part of the immaterial cultural heritage for peoples who speak it” “The diversity and variety of languages is a distinguished expression of the cultural and ethnic diversity of Colombia and in order to reassert and promote the existence of a multiethnic and multicultural Nation”

Source: Own elaboration

The CDC and The Discourse of Language as a Human Right

Appendix 5 Excerpts of the problematic stance toward language within official discourses

“Regretting that unequal use is made in the United Nations of the different official languages and of the working languages”
“Recognizing that the United Nations pursues multilingualism as a means of promoting, protecting and preserving diversity of languages and cultures globally”
“Stresses the importance of providing United Nations information, technical assistance and training materials, whenever possible, in the local languages of the beneficiary countries”
“Emphasizes the importance of: (a) Making appropriate use of all the official languages of the United Nations in all the activities of the Department of Public Information of the Secretariat, with the aim of eliminating the disparity between the use of English and the use of the five other official languages”
“United Nations system organizations have always considered dissemination of information as an important aspect of their respective mandates”
“... but all the monthly outbreak news appears in English only, including that concerning, for instance, influenza in

The CDC and The Discourse of Language as a Human Right

Madagascar…haemorrhagic fever in El Salvador. While concern for worldwide travellers justifies that important information on such outbreaks is given in English, similar concerns, if not preferential treatment, should have prevailed in favour of local administrations and the general public of the affected countries by allowing access to the information in French or Spanish.”
“although UNICEF considers English, French and Spanish as its working languages, in practice it has limited the basic language skills requirement for staff recruitment to English only.”
“Other limitations included the use of some standardized legal documents available in English only”

Source: Own elaboration