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The NYSABE Bilingual Times



A Message from the President

WELCOME

Eliezer Hernández, Ed.D.

Dear NYSABE Community,

Welcome to the 50th Anniversary Conference of the New York State

Association for Bilingual Education (NYSABE). This year, we proudly celebrate a powerful milestone: half a century of advocacy, service, and unwavering commitment to advancing equity for multilingual learners across New York State.

On behalf of the Board of Directors, Delegate Assembly, and Executive Director, it is my pleasure to invite you to join us for this year's conference. Our theme, "50 Years of NYSABE: Breaking Barriers through Bilingual Education," honors the visionary

educators, students, families, and community leaders who have built and sustained this movement. We recognize their resilience in the face of systemic challenges and celebrate the triumphs that have expanded bilingual education as a pillar of justice and cultural pride.

This year's conference is both a celebration and a call to action. Even as we commemorate our collective achievements, we remain deeply aware of the persistent inequities faced by bilingual students. In an era of political uncertainty and shifting demographics, bilingual education must be defended and expanded

(Continue on page 2)

Message from NYSABE President, Eliezer Hernández [Page 1](#)

The 50th Anniversary NYSABE Conference [Page 2](#)

A Note from the Editor Cecilia M. Espinosa [Page 3](#)

From the Desk of the Executive Director Nancy Villarreal de Adler [Page 4](#)

Boricua Bilingual Lessons for a Multilingual New York Future By Ofelia García and Daicy Díaz-Granados [Page 6](#)

Honoring the Work of Indigenous Educators By Denise Góñez-Santos [Page 12](#)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja By Elaine Ruiz López [Page 13](#)

In Memoriam: Dr. Lucia Buttaro [Page 19](#)

In Memoriam: Carmen A. Pérez-Hogan [Page 21](#)

(Continued from p. 1)

with urgency, innovation, and collective resolve.

Our mission is more urgent than ever. Through engaging keynotes, cutting-edge research, interactive workshops, and collaborative leadership and special education strands, we renew our pledge to advocate for inclusive, well-funded, and accessible bilingual education, prepare and support a diverse pipeline of bilingual teachers and leaders, share transformative classroom strategies that affirm identity and promote academic excellence,

and build stronger partnerships with families and communities.

Join us as we honor our past, reflect on our present, and together shape the future of bilingual education. We look forward to seeing you in White Plains, NY, where we will embark on this exciting journey of professional development and collaboration. Let's engage in enriching conversations and work together to advance our commitment to bilingual education!

Eliezer Hernández

1976 - 2026

50th ANNIVERSARY NYSABE

THE NEW YORK STATE ASSOCIATION FOR BILINGUAL EDUCATION

HIGHLIGHTED SESSION

FRIDAY, MARCH 19, 2026 | SONESTA BALLROOM | 10:30 AM - 12:00 PM

Leadership Forum



Elisa Álvarez

Associate Commissioner for the
Office of Bilingual Education and
World Languages, NYSED



Miguel Cardona

Former U.S. Secretary of
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A Note from the Editor



Cecilia M. Espinosa, Ph.D.
Professor, Lehman College/CUNY



Dear NYSABE Members,

As we prepare for the 50th Anniversary of NYSABE, as editors, we decided to present to you two volumes of essays to celebrate this important milestone for our beloved organization. In this second component, we share with you three additional essays that illustrate the depth and complexity of the history of bilingual education in New York. These essays also remind us that education needs to, at its core, have a focus on the development of student voice, criticality, and imagination to forge a more just society. Teachers need agency to make decisions about curriculum in ways that truly serve their multilingual students' needs rather

than outside interests.

These authors bring to us the history of bilingual education and remind us that the value of revisiting it; they assert that it is up to us to learn from the past and become co-conspirators and creators of the quality of education we want to offer our multilingual students. They point us in a clear direction: the need for us to exercise agency and empowerment at a time when black and brown voices and lived experiences are rendered invisible. These authors call on each one of us to take on a leadership role in advocating tirelessly for a bilingual education

that goes beyond language education and instead offers our multilingual students a deep grounding in liberatory, culturally and linguistically sustaining practices. Finally, we also remember and honor beloved bilingual educators who have left us, Dr. Lucia Buttaro and Carmen A Pérez-Hogan. Their legacy lives with us.

Please share the articles of both volumes with your communities. We look forward to the NYSABE 2026 Conference, March 19, 2026 to March 21, 2026!

¡Adelante! ¡Seamos el cambio!
Cecilia



From the Desk of the Executive Director



Nancy Villarreal de Adler
Executive Director, NYSABE

*"Our most important Legacy will be the contributions we make to the lives of other human beings."
Thomas Kinkade*

As we continue to prepare for NYSABE's celebration of its 50th anniversary, I would like to invite you to reflect on the legacy that we, as NYSABE educators, elected officials, and community members, are committed to on behalf of our students from diverse multilingual/multicultural backgrounds. This legacy requires us to commit to actively supporting the goals of NYSABE.

One of the main goals of our organization is to advocate for equitable education built on research-based classroom and school-wide practices that ensure the academic and socio-emotional success of our students. In this regard, the focus of our reflections on our own individual legacy must be guided by our continued commitment to advocate for quality bilingual education.

We thank you, our dear NYSABE pioneers and present leaders, for paving the road to success for past, present, and future educators, families, and students from diverse multilingual/ multicultural communities throughout New York State. Congratulations on your most valuable educational legacy!



You're invited to the 50th Anniversary Conference of the New York State Association for Bilingual Education (NYSABE).

This year, we proudly celebrate a powerful milestone: half a century of advocacy, service, and unwavering commitment to advancing equity for multilingual learners across New York State.

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1976 - 2026

50th ANNIVERSARY NYSABE

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Thursday
Keynote Speaker

**MONTERRAT
GARIBAY**



Friday
Keynote Speaker

**OFELIA
GARCÍA**



Saturday
Keynote Speaker

**KATE
SELTZER**

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ELISA ÁLVAREZ (ASSOCIATE COMMISSIONER FOR THE OFFICE OF BILINGUAL EDUCATION AND WORLD LANGUAGES, NYSED)
MIGUEL CARDONA (FORMER U.S. SECRETARY OF EDUCATION)
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Boricua Bilingual Lessons for a Multilingual New York Future



Ofelia García, PhD
Professor Emerita, The Graduate
Center, City University of New York



Daicy Díaz-Granados, PhD
Education Director, The Centro de
Estudios Puertorriqueños, City
University of New York

At a recent event held at the Centro de Estudios Puertorriqueños (November 20, 2025), Sonia Nieto, one of the pioneers of bilingual education in New York, pointed out that bilingual education in New York in 1970 meant Puerto Rican. For the first issue of the journal of the New York State Association of Bilingual Education (NYSABE), the Journal of Multilingual Education Research, also known as NYSABE's JMER, Ofelia wrote a retrospective of the role of the Puerto Rican community in bilingual education in NYS (2010), which was then expanded and reprinted with the title "The Future of the Past" in an issue of The International Journal of Bilingual Education (2011). Here, Ofelia and Daicy weave their intergenerational voices as they reflect on how the role of the Boricua community has fueled, and continues to shape, the development of bilingual education in a state that is today much more diverse than in the early years. We reconstruct the history from the early work by García first, and then focus on the three aspects of Puerto Rican

bilingual education in the city that inspires a promising future for the field — the involvement and struggles of the community for an anti-racist and anti-colonial bilingual education based on equal social opportunities; its emphasis on the rights of the community as U.S. citizens; and its trust in Boricua educators to chart curriculum and instruction in ways that supported the children. We end by drawing lessons from the past for the future.

Pasito a pasito: The 1960s to 1980

The Puerto Rican great migration was at its peak in the 1960s, and their failure in New York City schools was serious. In the 1950s, the New York City Board of Education commissioned a study which became known as "The Puerto Rican Study 1953-1957." It recommended the use of Spanish to address the high Puerto Rican dropout rate (Board of Education of the City of New York, 1958), but the recommendation was not

implemented. By 1964, Puerto Ricans made up 9.3% of the total New York City population (Sánchez-Korrol, 1994). New York City schools were poorly prepared to educate Puerto Rican students, who were Spanish speakers, racialized as non-white, and seen as colonial subjects. In 1966, of all Puerto Ricans 25 years of age and older in the United States, 87% had dropped out without graduating from high school, and the dropout rate in eighth grade was 53 percent (García, 2009). Only one percent of Puerto Ricans were college graduates in 1970 (Del Valle, 1998). Puerto Rican students made up 85% of all Latino students in New York City schools in 1972 (Del Valle, 1998).

The 1960s were years of civil and racial strife. The Watts race riots in Los Angeles took place in 1965, and those of Detroit in 1967. In 1968, the year that the federal government passed The Bilingual Education Act

(Continued on page 7)

(Continued from page 6)

as Title VII of the Elementary and Secondary Education Act, the National Advisory on Civil Disorders, commissioned by President Johnson and chaired by New York City's mayor, John Lindsay, issued "The Kerner report" warning that the US was moving toward separate and segregated white and black societies. This was also the year that the pillar of civil rights, the Reverend Martin Luther King, Jr., was assassinated in Memphis, Tennessee. During this time, a half million American soldiers were fighting in the increasingly unpopular Vietnam War. The My Lai massacre, in which hundreds of unarmed civilians in a South Vietnamese village were killed by American troops, occurred in March 1968. Robert Kennedy, a favored presidential candidate and leader of the anti-war movement, was assassinated this same year. This was a period of very low immigration, since the rigid quotas imposed by the National Origins Act of 1924 were not lifted until 1965, when the Immigration and Nationality Act of 1965 was passed. The 1968 Bilingual Education Act's support of "financial assistance to local educational agencies to develop and carry out new and imaginative elementary and secondary school programs designed to meet these special educational needs of the large numbers of children of limited English-speaking ability in the USA" (PL90-247, *our italics*) was a distraction, based on language, from the real issues of race and structural inequalities that were plaguing non-white communities — Black, Chicano, Puerto Rican, and Native American.

The New York State educational authorities, including the Board of Regents, and the then New York City schools' Chancellor, Irving Anker, supported bilingual education, leading to the passage of a permissive Bilingual Education Act for the State of New York in 1968 (Santiago, 1986). The Office of Bilingual Education was established in 1969, and in 1978, the Puerto Rican educator Carmen Pérez-Hogan was appointed Director of the Office, a post she held until 2005 (For more on the history of bilingual education in New York State, see Carrasquillo, Rodríguez & Kaplan, 2014).

PS 25, New York City's first bilingual elementary school, opened in 1968 in the South Bronx, led by a Puerto Rican principal, Hernán La Fontaine, who would go on to become the first director of the New York Office of Bilingual Education. PS 25 was also the place where other pillars of the Boricua community, like Sonia Nieto, entered the teaching force (for more on this history, see Kaplan, 2018). The bilingual education programs in New York had a different function for the New York Boricua community than that of the federal government. Del Valle (1998) explained: "Mainland Puerto Ricans see bilingual education not only as a method to educate language-minority students, but also as a means to realize the promise of equal citizenship in the educational arena" (p. 194). In addition, besides a pedagogical reform, bilingual education became a source of community control. (Del Valle, 1986, p. 19).

In the early 1970s ASPIRA, the organization founded by Antonia Pantoja to develop the education, leadership, and cultural pride of the Puerto Rican community, filed a lawsuit with the Community Agency for Legal Services and the Puerto Rican Legal Defense and Education Fund against the New York City Board of Education (Reyes, 2006; Santiago, 1986). After *Lau v. Nichols* was decided in 1974, the New York City Board of Education signed a Consent Decree with ASPIRA that stated: "All children whose English language deficiency prevents them from effectively participating in the learning process and who can more effectively participate in Spanish shall receive: a) a planned and systematic program designed to develop the child's ability to speak, understand, read and write the English language, b) instruction in substantive courses in Spanish (e.g. courses in mathematics, science, and social studies) and c) a planned and systematic program designed to reinforce and develop the child's use of Spanish; In addition to the foregoing elements, an important element of the above Program will be that the students receiving instruction will spend maximum time with other children so as to avoid isolation and segregation from their peers" (*ASPIRA v. Board 1974a*, para. 2, cited in Santiago, 1986, p.160). Efforts to organize the Puerto Rican community at the local level led to the foundation of the Coalition to Defend Bilingual Education, the National Congress for Puerto Rican Rights, the Puerto Rican Educators

(Continued on page 8)

(Continued from page 7)

Association, and the Puerto Rican Legal Defense and Education Fund. In addition, the New York State Association for Bilingual Education (NYSABE) came into being in 1976 (N. Villarreal de Adler, personal communication, July 2010).

But despite the local community support, there was also opposition to bilingual education during these early years. And yet, three important lessons for bilingual education today can be gleaned from the early efforts of the Nuyorican community.

Lección 1: Anti-colonial and anti-racist luchas

Bilingual education did not simply come into being through federal legislation or judicial law for the Puerto Rican community. Yes, it helped that in 1968, Congress allocated funds to start bilingual education programs in schools. It also helped that in 1974, *Lau v. Nichols* concluded that just supplying bilingual students with the same curriculum and same teachers as others did not constitute “equal educational opportunity,” for “something must be done.” But before the federal government had a role in supporting bilingual education, the Boricua community had clamored for bilingual education as part of the equal racial and social opportunity, as well as civil rights, that they sought. Bilingual education in the eyes of the community was not solely about teaching a language that students did not know (English) or even teaching in a language that students did know (Spanish). Instead, bilingual education was integral to the social reforms needed for a community that, as colonial

subjects, suffered racism, discrimination, and exclusion from employment and housing opportunities. As speakers of Spanish, having suffered the indignities of losing their independence and becoming colonial subjects, the community saw bilingual education as a way of being in control of their children’s education. The struggles about bilingual education were never solely linguistic, for the community knew that language (both in the island and the mainland) was being used as a tool to subjugate, exclude, and keep opportunities away from the community.

The work of Antonia Pantoja in the creation of *Aspira* in the 1960s, and especially of Evelyn Antonetti in organizing *United Bronx Parents*, was focused on controlling educational initiatives by the Puerto Rican community (Kaplan, 2018). It was a critical, culturally and historically sustaining bilingual education that these women sought, one that not only included Puerto Rican culture and language, but also taught the history of Puerto Rico and its colonial relationship to the United States. This bilingual education also explored how the colonial status was constructed in the mainland and the role that an English-only segregationist education played. Yes, the stories, songs, and dances of Puerto Rico were important to build a curriculum, but only as lessons on the material inequalities to which Boricua New Yorkers were subjected. Education for independence, freedom from discrimination, segregation, and colonial status was what was

sought, with bilingualism in education considered only as a tool for critical reflection. This educación bilingüe was not simply about language, but also about struggling against racism and colonialism, understandings that the community needed.

Bilingual education programs for the Nuyorican community, as Flores and García (2017) have said was “part of a broader effort to dismantle White supremacist relations of power” (p. 17). It was closely aligned to the ideologies espoused by the Young Lords, who called for community control of bilingual education for the political and economic development of the Puerto Rican community (Flores, 2016).

Lección 2: Educando colonial citizens

Bilingual education in the Boricua community was never a project for immigrants. It was a project to educate U.S. citizens who needed to liberate themselves from the colonial status that they had been assigned. Thus, the use of Spanish, the language of the island, as well as English, the language of the mainland, was not seen by Boricua educators as a remedial educational project or an assimilationist venture. Instead, as citizens, Boricua educators claimed their right to an education that fit their community’s identity as bilingual U.S. citizens with a colonial relationship to the mainland. There were no apologies for a developmental maintenance approach to bilingual education, even when the federal and state

(Continued on page 9)

(Continued from page 8)

governments supported bilingual education as only transitional. Boricua educators continued to claim spaces for bilingual education to develop U.S. bilingual citizens, not as “aliens” or temporary residents. Bilingual education was certainly not for assimilation to a white English monolingual citizenry, which excluded them. The only way to develop social and structural equality for bilingual citizens was to develop bilingual educational spaces with the bilingual community in control, one that had the legal protection of citizenry, even when they were experiencing social, racial, and political discrimination as outsiders. Bilingualism gave Boricuas a permanent and forceful voice of *independencia* in the racist colonial social structure to which they had been assigned.

Lección 3: Educadores del pueblo

Educadores del Pueblo was the name of the community-based organization in the South Bronx led by the Puerto Rican Armando Pacheco that provided educational services for the Boricua community, including its children. Pacheco not only led the organization but also helped organize Students for Bilingual Education during the 1970s and early 1980s, fighting for more resources and faculty for bilingual teacher education programs at CUNY. Like Pacheco, Boricua educators themselves led the charge, developing and imagining curricula and bilingual ways of teaching centered on Puerto Rican history.

At first, Boricua educators were recruited from Puerto Rico. In the 1970s, after the City University

of New York established an Open Admissions policy, more Puerto Ricans became college graduates. Early on, Brooklyn College and The City College established bilingual education programs to prepare Puerto Rican college students to teach. But these programs did not emerge from *la nada*; they were the result of the community struggles that we described earlier. When bilingual education programs did not hire appropriately prepared Latino faculty, Latino students del pueblo organized demonstrations, as Ofelia witnessed at The City College in the early 1980s.

The first bilingual education school, PS 25, was led, as we have said, by the Boricua pioneer, Hernan La Fontaine. Laura Kaplan has well described the development of PS 25, as well as the curriculum that was developed. At that time, there was little commercially available material to teach in these programs. The Boricua educators were not only instructors, they also became anthropologists and ethnographers, collecting stories, songs, poems, dances from Puerto Rico and adapting them for use in U.S. schools. Instruction was adapted to meet the needs of the community and the children, with locally produced instructional material and assessment instruments.

Entrelanzando las tres lecciones for changing pueblos and times, bilingual education was for the Puerto Rican pueblo, not for external educational authorities. It included language but used language only as a tool to provide the type of education that would liberate the tongues and souls of

Puerto Rican children to act not as colonial subjects, but as rightful citizens. It was bilingual education for the community, and with *educadores de la comunidad* who were in control of instruction and assessments.

The pueblo has changed dramatically throughout the years. In the late 1960s Puerto Ricans in New York were joined by Cubans fleeing the Castro regime and Dominicans who left after the ouster by military forces of the democratically elected Juan Bosch. And that Spanish-speaking Caribbean pueblo was soon joined especially by Haitians who were fleeing the political oppression of the Duvalier era, as well as Chinese-speakers.

Caribbean Spanish-speaking students were eligible for transitional bilingual education under the *Aspira Consent Decree*, but there was no such protection for other racialized language minoritized groups. In 1977, the New York City Board of Education developed a separate plan, the *Lau plan*, with the US Justice Department of the Office of Civil Rights (Del Valle 1998). The *Lau plan* offered either transitional bilingual education or English as a second language support for other language minoritized students. In 1981, the New York State Education Department approved Part 154 of the Regulations of the Commissioner of Education, outlining services to “limited English proficient (LEP) students” in educational programs in the state.

(Continued on page 10)

(Continued from page 9)

Although bilingual education policy was strong in New York, the economy had started to change from a manufacturing one to a service one. By the end of the century, a neoliberal global economy was in place, bringing in more linguistically diverse students into the state. English as a second language services started taking over bilingual education programs that were now mostly transitional in nature, and that served mostly Spanish-speakers, as well as Haitian-Creole speakers and Chinese-speakers, but that were not ready to handle the heterogeneity of the student population.

In an effort not to lose the possibility of educating children bilingually, bilingual education was retrofitted as “dual language bilingual education,” making it possible for English-speakers to also join bilingual education programs. On the one hand, this type of bilingual education had the advantage of not being transitional, but on the other hand, including white language majority children often meant that fewer seats were available for racialized language minoritized students who needed them. Many have claimed that dual language bilingual education is being used to gentrify neighborhoods (Cervantes-Soon et al., 2017).

Over time, the communities, Latinx and not, have increasingly become bilingual. The dual language bilingual programs in New York have the advantage of including racialized students whose bilingualism falls along all points of the bilingual continuum, and not just as they learn English. Many racialized bilinguals in these programs are U.S. citizens, as

were the early Puerto Ricans. Yet, in the neoliberal global economy of the present, dual language bilingual education continues to often be seen simply as a program to teach two languages needed for the global economy, not as a program to raise the critical consciousness of racialized language minoritized children through a bilingual approach. Commercial curricular material fails to reflect the cultural and translanguaging practices of the bilingual community, presenting the two languages and two cultures in total isolation, and not as bilinguals live in what Gloria Anzaldúa (1987) called “entre-mundos.”

Although official policy spaces for bilingualism and bilingual education in the U.S. have waxed and waned, President Trump’s administration has presented new challenges. Recent policies against diversity, equality, and inclusion have whitewashed differences among students and leave room for very little flexibility for educadores to come up with the “new and imaginative elementary and secondary bilingual education programs” that were the intention of the 1968 Bilingual Education Act. And Trump’s Executive Order of March 1, 2025, declaring English the official language of the United States, has tempered and silenced the bilingualism of many of its citizens. So, the Boricua lessons here outlined are most important today.

Conclusion

The early struggles of the Puerto Rican community for bilingual education hold important lessons for educators of multilingual learners today.

First, education must be for liberation, not for subjugation. Bilingual education is the process of educating for liberation, taking into account the history, culture, and language practices of the community of learners. All language education programs for racialized language minoritized students, named bilingual or English as a second language, must have as their goal the epistemic liberation of their students. And the epistemic liberation of racialized bilingual communities cannot take place unless they are engaged in an education that is anti-racist and anti-colonial, and that provides them with a continuity of linguistic and cultural practices with their own families and communities.

Second, to provide a liberating education means that the educadores bilingües must be from the pueblos themselves or have extensive experience with the pueblos. The educadores must understand the histories of the pueblos, their language and cultural practices, their migration experiences, their lives in the United States. That is, the educadores must have lived experiences that help them understand how liberation occurs from subjugated status. They also must recognize the role that language and discourse play in the construction of freedom and self-pride.

Third, policies and material resources must not supplant the imaginative teaching of the educadores, their role in opening up spaces for understanding and for

(Continued on page 11)

(Continued from page 10)

epistemic justice. Only maestros in classrooms could play that liberating role. Yes, policies and material resources, including technology, are helpful in educating racialized bilingual students, but there is nothing comparable to the human spirit of the maestros who can, through intelligence, imagination, and tenacidad, open up spaces to escape the social, racial and educational inequalities that are still rampant today. For that, well-resourced programs to educate teachers of multilingual learners with imagination and criticality are paramount.

The racialized bilingual pueblos of the US, as well as the political “times they are “a-changin’.” The lyrics of this protest song of the 1960s by Bob Dylan hold important lessons to resist the times of silencing, of exclusion, of deportation that we have recently experienced as educators of racialized bilinguals: “gather round,” “start swimming,” “keep your eyes wide,” “lend your hand,” “don’t stand on the doorway.” Especially, however, as this paper makes evident, heed the lessons charted by Boricuas in the 1960s and 1970s. Only by focusing on alleviating social and racial inequalities with trusted educadores who understand their pueblos will the education of racialized bilinguals withstand the raging external battles of always and today.

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Honoring the Work of Indigenous Educators



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Title III Consortium
RBERN West



NYSABE's 50th anniversary celebration would not be complete without recognizing the Indigenous people who were here long before the current political boundaries of New York State. The Indigenous nations of the Seneca, Oneida, Onondaga, Cayuga, Mohawk, and Tuscarora make up the Haudenosaunee, "The People of the Longhouse." They work vigorously to ensure that the language and culture defining their heritage continues its unrelenting resiliency in the face of current challenges and the devastating historical impact on their way of life that exists to this day. In addition, the Unkechaug and Shinnecock Indigenous communities that have historically lived on Long Island continue to maintain their culture and breathe renewed life into their language to pass on

to future generations. NYSABE celebrates the work of Indigenous educators who work tirelessly to create a supportive environment for students to speak their ancestral language, learn their culture, and celebrate who they are. We acknowledge the leadership of two Indigenous educators who were the original Native American language delegates for NYSABE, Janice Schroeder (Buffalo City SD) and Brian Mohr (Salamanca City CSD).

On October 7 – 10, 2026, the National Indian Education Association (NIEA) will host its annual convention and trade show in Buffalo, New York. Over two thousand educators are expected to attend. Tammy

Bluewolf-Kennedy (Oneida) is the Chair of the Native American Indian Education Association of New York (NAIEA/NY) and along with Dr. Hugh Burnam (Mohawk), First Vice President of NIEA, will be ready to receive the educators and leaders who will participate in this national conference opportunity focused on Indigenous education. The 2026 NIEA annual convention and trade show should serve as a reminder to bilingual educators that we are all called to stand in solidarity with the original people.

Please consider attending the NIEA Convention and Trade Show to learn what you can do to support Indigenous language and culture programs in your school district. <https://niea.org>



Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja



Elaine Ruiz López, EdD
Award Winning Author: *The Fight for Equity in the Bronx*
Founder/CEO, International Leadership Charter High School



“If we [are] already bilingual, why should our children lose their language and only speak one language, English?” — Dr. Antonia Pantoja

Introduction

Dr. Antonia Pantoja was born on September 13, 1922, in Puerta de Tierra and was raised by her maternal grandparents in the Barrio Obrero section of Santurce, PR. They were a Black family of laundry and tobacco workers. After her grandfather died, Toni’s family faced serious economic hardship. However, she was able to enroll in and graduate from high school, after which she attended the University of Puerto Rico (UPR). She obtained a teaching degree in 1942 and spent two years as an English teacher in remote rural communities. Toni went on to obtain a master’s degree from the Columbia University School of Social Work in 1954, and eventually an Ed.D. from the Union Graduate School in 1973.

Dr. Antonia Pantoja: The Fight for Bilingual Education as a Civil Right

ASPIRA is Spanish for “aspire.” This non-profit youth organization was founded by Antonia Pantoja in 1961. From its inception, ASPIRA was dedicated to advancing the Puerto Rican community through educating its youth (Santiago 1978: 5). [1] Its focus was on high school and college retention and was facilitated by

ASPIRA clubs, which organized young people and developed leadership at their various high schools and colleges. Aspirantes who were student participants in ASPIRA clubs would subsequently organize a sit-in supporting bilingual educational programming and the hiring of bilingual teachers (Reyes 2000, p.76).

In the early 1970s, Pantoja and others were beginning to consider legal strategies to institutionalize bilingual education. To achieve this goal, ASPIRA, along with a group of Puerto Rican parents and the Puerto Rican Legal Defense and Education Fund (PRLDEF), filed suit in the United States District Court against the Board of Education of New York City in 1972. They won the victory on October 22, 1976. [2] Clearly, the Supreme Court’s decision on *Brown v. Board of Education* in 1954 set a strong legal pre-cedent and foundation to pursue the *Aspira* Consent Decree of 1972. In New York City, the *ASPIRA* Consent decree would seek to include English-language learners as ostensible beneficiaries of the promise of *Brown*. Although this entitlement initially was for Spanish surname students, the law mandates services for school children in the NYC public school

(Continued on p. 14)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja

(Continued from p. 13)

system, who speak over 150 languages.

When I began my teaching career in 1980 as a Bilingual Education teacher, I had the privilege of working at PS 25, which was the first Bilingual School in the South Bronx that was launched by founding Principal Dr. Hernan La Fontaine and later Luis Cartagena. Prior to that in 1977, I started as a Bilingual Paraprofessional with Bilingual Pupil Services funded by Title VII, while completing my degree in Bilingual Elementary Education. I was inspired by Dr. Pantoja's mission and became very passionate about organizing and educating parents about the overrepresentation of Black and Latino students enrolled in special education programs, and the negative stigma attached with the labels being applied to our children, which in many instances became part of the drop-out-to-prison pipeline.

Years before I earned my doctorate at TC, I knew that I needed to preserve and honor the legacy of struggle and sacrifices made by Dr. Pantoja. I had the privilege of meeting this powerful woman of integrity who fought for equity in education and the creation of legislation that would guide policy. This policy had a monumental impact on the education of Puerto Rican/ Latino students in NYC that would ultimately benefit thousands of immigrant children who were multicultural and linguistically diverse. Her fight and the bilingual education activists whom I met along the way, greatly influenced the path that I have taken throughout my professional life and my dedication to the education of multilingual and multicultural children. Today hundreds of language groups are protected by the policies and regulations that the ASPIRA consent decree institutionalized in the largest system in the United States.

For more than a decade, while simultaneously pursuing my postgraduate degrees at Bank Street College and Teachers College at Columbia University, I was very active in social justice causes and became a member and leader in the National Congress for Puerto Rican

Rights (NCPRR) NYC Chapter from 1981-1995 [3] and worked in coalition with other civil rights organizations meeting a cadre of likeminded individuals locally and nationally. NCPRR was founded by former leaders of the Young Lords Party in 1981 in the South Bronx. Fresh out of the City College of New York (CCNY), I was recruited by the late Dr. Diana Caballero, founding member of NCPRR who shared a panel with me at CCNY. I agreed to join her and other bilingual education and community activists. Among them are Dr. Luis O. Reyes, Dr. Isaura Santiago-Santiago, Dr. Guillermo Linares, Dr. Ricardo Otheguy, Dr. Ofelia Garcia, and Sandra Ruiz. I was invited to participate in various protests and numerous local and statewide coalition meetings with various community advocacy organizations. This is where I learned the most important lessons in community organizing, strategy, speaking boldly against racism and inequity, which were learned during this period. This became a vehicle where I was able to channel my outrage at the injustices that I continued to witness and experience as a young teacher.

Historically, this population of students was being blatantly denied these programs throughout the late '70s. With a new wave of awareness and pressure from legal advocacy groups and community organizations, there was greater attention being paid to the compliance with these programs during the '80s and '90s. It was far worse for special education students who were bilingual and bicultural. In very large numbers, these students were being erroneously labeled, misplaced, and overrepresented in classes for the speech and language impaired or the emotionally disturbed.

For Latino students, who were eligible for bilingual instructional services under the law, these programs were essential and a foundation of their academic achievement. I would write letters on behalf of parents, and members of the community and boldly demand of superintendents, principals, and school districts the full implementation of the program that children were

(Continued on p. 15)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja

(Continued from p. 14)

entitled to, in accordance with the state and local laws and regulations, namely the Aspira Consent Decree of 1972,[4] a landmark case that was argued in the context of established desegregation laws which outlawed “separate but equal” schooling in the U.S. (Brown v. Board of Education 1954; the Civil Rights Act of 1964) and the fight for community control in the ‘60s and the ‘70s. Many Puerto Rican leaders, parents, attorneys, and educators argued that the city’s schools were obligated to provide instruction that addressed their linguistic and cultural needs. Ultimately, the case was litigated and won by the Puerto Rican Legal Defense fund and the courts ruled in favor of the plaintiffs, finding that children who were not dominant in the English language had the right to instruction in their home language. In response to high dropout rates and the steady disenfranchisement of Puerto Rican students, a coalition of Puerto Rican leaders and legal advocacy organizations would serve as the driving force to raise social and political awareness regarding the blatant discrimination toward this population of students. Eventually, this would obligate the school system to provide a culturally and linguistically responsive structure in the city’s schools to provide greater equity for Spanish speaking children.

According to Sonia Nieto (1995), the early literature refers to the “Puerto Rican problem,” implying that the educational difficulties of Puerto Rican students were a result of their presumably inferior culture, language, and socioeconomic backgrounds. A 1935 New York State Report entitled “Reactions of the Puerto Rican Children in New York City to Psychological Tests,” which describes Puerto Rican children in the following way:[5]

“Puerto Ricans are adding greatly to the already tremendous problem of the intellectually subnormal school retardates of alien parentage, whence are recruited most delinquents and criminals. Indeed, the majority of the Puerto Rican children examined betray a family mentality which should not be permitted admission here, further, to deteriorate standards already so

seriously impaired by mass immigration of the lowest levels of populations of many nations. Most Puerto Rican children here cannot be assimilated into the existing type of civilization, and they are helping to turn the tide back to a lower stage of progress.”

The organizations that emerged at the forefront of this fight included ASPIRA, United Bronx Parents (UBP), and the Puerto Rican Legal Defense and Education Fund (PRLDEF).[6] In the context of the struggle for community control and bilingual education, the leaders of these organizations played important roles in the struggle for education and language rights for Puerto Ricans and other communities marginalized by the schools. The two founders of these prominent community organizations, namely ASPIRA and UBP, were frustrated and tired of Puerto Rican parents being blamed for their children’s educational problems and lack of achievement.

In 1970, Evelina López Antonetty, the founder of United Bronx Parents, in testimony before a U.S. Congress Select Committee on Equal Educational Opportunity for Puerto Rican Children, argued: *“The problem is not our Puerto Rican children. The problem is a system of education that squeezes, manipulates and destroys our children. The Federal Government must stop subsidizing this bungling, biased bureaucracy. You must give our communities a chance to educate our children”* (U.S. Senate 1970: 3754). [7]

Dr. Antonia Pantoja and Dr. Evelina identified the problem as being not inherent within Puerto Rican students but rather the failure of the school system to provide an equitable education to this population of students. They strategized and reframed the problem as not the lack of intelligence or academic potential of the youth, but rather as the systemic racism that existed within the Board of Education. López Antonetty’s plea was echoed by Antonia Pantoja, a social worker and the founder of ASPIRA and several other Puerto Rican organizations, testified about the challenges that Puerto

(Continued on p. 16)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja

(Continued from p. 15)

Rican parents and students encountered when engaging the school system:

“When you deal with the school system at the administrative level and at the teachers’ level, you find a recalcitrant system that will continue to tell you that they are doing things in the ways educators believe best, and you are not an educator, and should not meddle into anything they are doing” (U.S. Senate 1970: 3691).

Dr. Pantoja believed that this intransigence, combined with the assimilationist orientation of the schools, was psychologically damaging and viewed it as an assault on the identity and well-being of Puerto Rican children. During her testimony she stated:

“This brings me to the fact that the schools have mounted an attack on the child who speaks Spanish and who is different; an attack to force him to give this up. What happens as a result is that the child is ashamed of himself and his parents, and ashamed of his speaking Spanish. This hurts these children’s motivation and ability to learn. Because, you know, if you don’t think well of yourself, you are not going to be able to achieve in the learning of a new language, or in the learning of new skills” (U.S. Senate 1970: 3688).

López Antonetty and Pantoja’s statements reveal their lack of confidence in the white male-dominated Board of Education to produce any meaningful programs or reforms that would motivate and nurture Puerto Rican children.

“We have arrived at the conclusion that they have failed to, and they will never be able to provide certain functions. I refer to such functions as motivation, guidance and programs to develop a positive identity in the children. Those functions, we in the Puerto Rican community can do best for our own children” (U.S. Senate 1970: 3689).

Dr. Pantoja’s and Dr. López Antonetty’s testimony also resonated with African Americans during this period, highlighting that the Board of Education had failed to persuade white parents to voluntarily desegregate and increase access to quality schools for children of color. They concluded that the African American and the Puerto Rican communities should have the opportunity to make educational decisions in the interests of their children. After a decade of failure to implement Brown, this perspective gave life to the community control movement and the institutionalization of bilingual education programs for all language minority students in NYC public schools.

After the Aspira Consent Decree: The Fight to Preserve Bilingual Education Continues



(Continued on p. 17)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja

(Continued from p. 16)

For more than a decade, while simultaneously pursuing my postgraduate degrees at Bank Street College and Teachers College at Columbia University, I was very active in social justice causes and became a member and leader in the National Congress for Puerto Rican Rights (NCPRR) NYC Chapter from 1981-1995 [1] and worked in coalition with other civil rights organizations meeting a cadre of likeminded individuals locally and nationally. NCPRR was founded by former leaders of the Young Lords Party in 1981 in the South Bronx. Fresh out of the City College of New York (CCNY), I was recruited by the late Dr. Diana Caballero, founding member of NCPRR who shared a panel with me at CCNY. I agreed to join her on the Bilingual Education Task Force and later the Committee for a Multilingual New York that Dr. Caballero founded. It was here that I met other bilingual education and community activists, and was invited to participate in various protests, as well as multilingual coalition meetings with various community-based advocacy organizations. This is where I learned the most important lessons in community organizing, developing strategy, speaking boldly against racism and inequity, and how to fight for Bilingual Education. This became a vehicle where I was able to channel my outrage at the injustices that I continued to witness and experience as a young teacher. Forty years ago in 1986, I was introduced to the New York State Bilingual Education (NYSABE) conferences that would further cement my resolve to join the fight for preserving Bilingual Education as a Civil Right. I served as a Spanish Language Delegate for 3 years and collaborated in my role as Spokesperson for the "Language Rights Coalition" with past presidents, including Dr. Maria Valverde, Dr. Sandra Ruiz, Dr. Angela Carasquillo, Aurea Porrata Doria, David Baez, Dr. Jean Mirvil, Dr. Ximena Zates, and Dr. Nancy Villareal de Adler. I was completely consumed with this critical aspect of advocacy at a volunteer level and became a community leader defending the language rights of children and opposing the "English Only" movement [1] fueled by anti-immigrant sentiments and xenophobia at a local and national level. I was asked to speak at hearings and to

support parent groups at parent association and school board meetings. I spoke on their behalf and in defense of the rights of Puerto Rican/Latino and all immigrant children to receive bilingual education programs that would provide greater equal educational opportunities than what they were receiving. I traveled late into the night to and from meetings throughout the city—from the Bronx to Queens and often to school districts.

In Suffolk County, participating in public hearings where I provided testimony. I immersed myself in the reading of cases that had been fought and won in the federal and local judicial system, which would mandate the US Department of Education to create policies and regulations that would force public school districts into compliance. The Bilingual Education compliance requirements mandated by legislation and education law guiding policy in New York State and the country required focused and active monitoring. Through the decade of the 90s, at the state and local level, the incongruence of what was written in the laws, and the inconsistent implementation and blatant disregard of Bilingual Education programs guided by, steadily fueled the outrage and the need for action. The language and education activists who read reports and heard testimonies from parents and teachers with evidence of how the Aspira Consent Decree and the provisions under Lau were being continually broken and violated in New York City public schools. We worked tirelessly to protest these ongoing illegal practices and to highlight the denial of Bilingual Education as a civil right. The greatest impact is being witnessed in the education of immigrant and non-immigrant children who were native speakers of languages other than English and were being raised in a multicultural context, while being denied their legal entitlement to bilingual education programs.

(Continued on p. 18)

Honoring the Legacy of a Pioneer in Bilingual Education: Dr. Antonia Pantoja

(Continued from p. 17)

Conclusion

As NYSABE prepares for its 50 Year celebration, it is imperative that our current and future generations of bilingual education teachers, advocates, and leaders continue to fight for equity in the instruction of our ELLS and MLLs. With the current instability in the federal government and political climate, where we are witnessing a rise in anti-immigrant sentiments, the ongoing threats to the federal funding for Bilingual Education programs must be carefully monitored. A re-

visit and study of the archives and lessons learned from the battles of the previous decades of the 70s, 80s, and 90s, and conduct a strategic mapping of the rich history and leadership that birthed bilingual education. It is more than a moral imperative that this current generation of educators be encouraged to engage in preserving the legacy of the Pioneers like Dr. Antonia Pantoja and the powerful intellectual, socio-linguistic, and cultural benefits for future generations. This is a mandate and obligation.

[1] Community Control to Consent Decree: Puerto Ricans Organizing for Education and Language Rights in 60s and 70s New York City. Centro Journal Volume XX1, num 2, pp 7-31. 2009.

[2] *Aspira of N.Y. v. Bd. of Ed. of City of New York* 423 F. Supp. 647 (S.D.N.Y. 1976)

[3] <https://phi.history.cornell.edu/projects/archival-finds/the-committee-against-fort-apache/>

[4] From Community Control to Consent Decree: Puerto Ricans Organizing for Education and Language Rights 1960s and '70s New York City, Centro Journal, vol. XXI, The City University of New York.

[5] New York State Report entitled "Reactions of the Puerto Rican Children in New York City to Psychological Tests. 1935; cited in No. 72 Civ. 4002 United States District Court, S.D. New York

[6] The Strike that Changed New York. Blacks, Whites, and the Ocean Hill-Brownsville Crisis. Jerald E. Podair. 2002.

[7] *Aspira of N.Y. v. Bd. of Ed. of City of New York* 423 F. Supp. 647 (S.D.N.Y. 1976)

[8] <https://phi.history.cornell.edu/projects/archival-finds/the-committee-against-fort-apache/>

[9] *Suing for Spanish: Puerto Ricans, Bilingual Voting, and Legal Activism in the 1970s*

Ariel Arnau The Graduate Center, City University of New York



Congresswoman Nydia Velásquez and Antonia Pantoja with President Bill Clinton and Hillary Rodham Clinton, September 9, 1996. The photograph was likely taken in the White House.



In Memoriam
Dr. Lucía Buttaro
Teacher Educator
May 21, 1963 – May 13, 2025



Dr. Lucia Buttaro, of Brooklyn, New York, passed away on May 13, 2025. She was the beloved daughter of María and the late Giuseppe Buttaro, and the cherished sister of Joann and Victor Buttaro.

Dr. Buttaro was a dedicated and passionate educator who touched countless lives through her work as a professor. She taught in various schools, colleges, and universities, always with the mission of inspiring and preparing future teachers for their own journeys in the classroom. Her impact on education will be felt for generations.

An avid traveler, Lucia embraced the world with open arms, exploring its many wonders and cultures. In every photograph, her radiant, joyful smile lit up the frame — a true reflection of her warm and vibrant spirit.

Yellow was Lucia's favorite color, and it perfectly captured her essence: bright, uplifting, and full of life. Whenever you see the color yellow, may it bring to mind her beautiful soul and the joy she brought to those around her.

She will be deeply missed by all who knew and loved her.

“Lucia, I still think of you years later. You got me through some really rough patches and saw something special in me. I will never forget that first time when I met you, standing six feet tall in head to toe red and your vibrant nails. You loved the way that I taught from the heart, you made me feel so special. You will be missed, but most certainly never forgotten.”

Christina Gallagher
Friend

“In loving memory of a remarkable educator whose wisdom, kindness, and passion for teaching touched countless lives. Her legacy lives on in every student inspired, every mind opened, and every heart uplifted by her guidance. May her memory be a blessing and her impact never be forgotten.”

Lydette Hendrickson
Friend

“My thoughts and prayers are with you. Lucia was very special. She was brilliant, energetic, and vibrant. Wherever she taught or presented a workshop, she was a huge success. Her work reached countless numbers of educators locally, nationally, and internationally. With sincere sympathy.”

Dr. Anita Batisti
Associate Dean, Fordham
University

Honoring Dr. Buttarò's Legacy

"It is with deep sadness that we share the passing of Dr. Lucia Buttarò, CEI's ESL/ENL specialist. Lucia was a dedicated and passionate educator who worked in many of our affiliated schools uplifting multilingual learners. Her Pre-K-12 expertise in bilingual education, multicultural diversity, and Spanish methodology for high school students left a lasting impact across classrooms and communities nationwide. Lucia's impact is far reaching for us at CEI as well as the many city, state and national organizations she touched."

**Michael Kohlhagen and Colleagues
at the Center for Educational
Innovation (CEI)**

"I had the honor to work with Dr. B at PS. 73. I always remember her upbeat demeanor, and how she made everyone comfortable in her presence."

**Rita O'Doherty
Colleague**



"Dr. Buttarò, a former NYSABE Spanish delegate, passed away in May 2025. We honor her as a dedicated and passionate educator who touched countless lives. Throughout her work as a professor, speaker, and staff developer in bilingual education and TESOL, she tirelessly advocated for equitable educational opportunities for English Language Learners (ELLs). Her unwavering commitment to high-quality bilingual education programs for K-12 students will be remembered and recognized for generations to come."

**Dr. Angela Reyes-Carrasquillo
Colleague and Friend, NYSABE
Past President 1989-1990**

"Dr. Lucia Buttarò, my mentor from Fordham University, lived an incredible life of service and devotion to multilingualism, multiculturalism, and education. An extremely capable and accomplished international public speaker, university professor, and wildly vibrant, and enthusiastic advocate for the fair and equitable education of language learners and their teachers, Lucia built a career of service that inspired me personally and professionally. Lucia taught me to be the educator and the leader that I am today. Her brute honesty, her quick wit, and her candor born out of her own life as an Italian-American immigrant in Brooklyn, New York gave her the edge and the compassion to continually make a difference. She took me under her wing in 2010, preparing me and setting me up to present at my first conference, and get my feet wet as a public speaker. She told me with certainty that I was capable, even though I didn't know it. She taught by example, led with love, and quickly became a personal friend who understood the unique struggles of being a woman in leadership and an advocate for the most needy in our K-12 schools. Without her influence, I would not have had the confidence to believe in the possibility that I could ever soar to these current heights. She is the first person I called on in 2019 when I needed advice about pursuing a doctoral degree in TESOL Education, and I was met with the joy-filled encouragement that I needed then. And today, just days before the official opening of Long Island Languages, it is with deep sadness that I learn that she won't ever set foot inside the walls of the adult learning center she encouraged me to create. She saw the need with me, imagined the way it could operate with me, pushed me to think bigger and keep going when I felt weary. She listened to ideas that felt like just dreams sometimes, and she inspired me."

**Catherine Meade
Friend**

In Memoriam
Carmen A. Pérez-Hogan
July 28, 1939 – January 12, 2026



Carmen A. Pérez-Hogan, 86, of Slingerlands, New York, passed away peacefully on January 12, 2026. She was born on July 28, 1939, in Vieques, Puerto Rico, to the late Adrián Pérez and Carmen Pérez.

Carmen immigrated to New York City at the age of seven and attended public schools on the Lower East Side and in Brooklyn at a time when bilingual education and English as a Second Language (ESL) programs did not yet exist. Like many immigrant children of her generation, she endured the hardship of repeating second grade while learning English in a “sink or swim” environment. This formative experience shaped her life’s mission: to ensure that children and youth who entered school speaking another language would have access to equitable, high-quality educational opportunities.

After graduating from Bay Ridge High School, Carmen earned a Bachelor of Arts in Early Childhood Education from St. Joseph’s College in Brooklyn. She later obtained a master’s degree in English as a Second Language from Hunter College of the City University of New York.

Carmen began her career teaching sixth grade and students receiving ESL services in Brooklyn’s District 13. She later became the district coordinator of the ESL program. Following the passage of the Bilingual Education Act by the U.S. Congress in 1968, she wrote the first Title VII bilingual education proposal for District 13, securing funding to establish two bilingual schools. She was subsequently awarded a fellowship to pursue doctoral studies in educational administration at New York University.

Her distinguished career continued in higher education when she joined the Bilingual Education Project at the State University of New York (SUNY) at Albany. There, she taught courses, advised students, and wrote proposals that supported the development of master’s and doctoral programs in bilingual education. She also organized the first statewide conference of the New York State Association for Bilingual Education and was elected president of the National Association for Bilingual Education (NABE) in 1979.

Honoring Carmen A. Pérez-Hogan

In 1978, Carmen became Chief of the Bureau of Bilingual Education at the New York State Education Department. For 27 years, until her retirement in 2005, she led the State's Office of Bilingual Education and played a pivotal role in shaping bilingual and ESL policy and practice across New York State. Among her many accomplishments were establishing state certification requirements for bilingual and ESL teachers; founding a Bilingual ESL Teacher Leadership Academy; securing more than \$100 million in state aid for English language learners; developing two-way bilingual education models; coordinating a statewide network of 13 Bilingual Education Technical Assistance Centers; creating secondary ESL curricula; drafting guidelines for educating English language learners with disabilities; producing multilingual academic glossaries in numerous languages; developing ESL and language arts standards and assessments; and creating a highly successful parent leadership model for families of multilingual students.

Beyond her professional achievements, Carmen enjoyed gardening, entertaining, traveling with her husband, and visiting the casino. She deeply adored her nieces and nephews, as well as her great-nieces and great-nephews, who brought her immense joy.

Carmen was predeceased by her beloved husband of 34 years, Thomas E. Hogan, and her brothers-in-law, Thomas Cascone and Clifford Hogan.

She is survived by her sister, Marie Cascone; her nieces Tina-Marie Cascone, Renee Cascone, Mollie (Clint) Pearson, Kelly (Trent) Mills, Jaime (Andrew) Hogan-Hill, Maureen (Reid) Smith, Colleen (Brandon) Walters, and Kathleen O'Neil; her nephews Thomas (Sherry) Cascone, Joseph (Mykka) Hogan, and Tommie (Dawn) Hogan. sisters in-law Pam Hogan, and Diane Hogan. She also leaves behind a host of great-nieces and nephews, cousins, and friends, who will also remember her with admiration and affection.

Carmen A. Pérez-Hogan created a profound legacy of advocacy, leadership, and unwavering dedication to educational equity. Her life's work transformed opportunities for countless children, families, and educators, and her impact will be felt for generations to come.

"We miss you, Carmen. We miss your passionate voice, always raised in support of children and families that contribute to the rich tapestry of our community. You were a pioneer, supporting bilingualism and bilingual education. You drew on your own experience arriving in New York City from Puerto Rico, recognizing the importance of building on our heritage languages and enriching our professional and personal lives through your engagement and perseverance as an educator and policy leader.

You worked with us tirelessly to preserve certification for ESL and bilingual teachers and always offered help wherever and whenever it was needed. You encouraged teachers and administrators to attend our conferences, creating a cohort based on knowledge and solidarity. We and our colleagues at NYSABE, NABE, NYSTESOL and TESOL will miss your leadership and strength.

On a personal note, we will always cherish the memory of you and your husband Tom, welcoming us warmly into your home and sharing with us as a loving couple. Your enjoyment of life, your keen insights and commitment to our diverse people and communities inspire us still."

With love, admiration, and respect,

**Miriam Eisenstein and Tim Ebsworth,
Teacher Educators**

Honoring Carmen A. Pérez-Hogan

“I consider Carmen Pérez-Hogan a strong leader and a strategic administrator of bilingual education in the state of New York. She skillfully exercised leadership and collaborative strategies to advance bilingual education at the state level. Through collaboration with teachers, administrators, college faculty, national and state researchers, community and political leaders, as well as parents, she developed policies and programs and secured funding to implement them throughout the state.

I especially remember her Bilingual Education Advisory Council, in which she invited a group of highly influential individuals to Albany and told them: “I have this problem, and you represent the best minds and the most experienced people around the state for English Language Learners. How do we best grapple with this problem?”

A few months later, the New York State Education Department approved a new policy and provided the funding to implement bilingual education at the state level.”

Dr. Angela Reyes Carrasquillo, NYSABE Past President 1989-1990

“Inspiring, trailblazer, and unwavering advocate for equity and opportunity, Carmen Pérez Hogan leaves a legacy that will endure through the countless lives she touched. She led with courage, compassion, and an unshakable belief in the power of education and community. Carmen opened doors for others, lifted voices that needed to be heard, and modeled what it means to lead with both heart and purpose.

Carmen was an inspiring role model to me. I will always remember the moments when her words, presence, and quiet confidence reminded me that my voice mattered and that leadership grounded in authenticity and service can truly change lives. She showed me, through her example, how to lead with grace, conviction, and courage, and I am better because of her guidance and example.

Her vision and strength will continue to guide and inspire us. We honor her life, her impact, and the path she paved for future generations. She will be deeply missed and forever remembered.”

María Angélica Asilis Meyer, NYSABE Past President, 2011-2012

“Carmen was a true leader whose life was dedicated to the education of multilingual learners. Her zeal, wisdom, and dedication to authorize and enable appropriate education for all multilingual learners (MLS) in New York State extended to Creole-speaking students from English Caribbean nations, and Asian young learners. Her memory and her gift to the world of learning will be forever remembered and appreciated. “

Florence Pu-Folkes, NYSABE President, 2000-2001

“Carmen Pérez-Hogan’s professional legacy will perdure in policies that recognize linguistic proficiency as an asset and in generations of educators enabled to move confidently between cultures and communities.

I was privileged to be chosen by Carmen to direct the Intensive Teacher Institute (ITI) to support and expand her visionary endeavor that aimed at obtaining New York State Teacher certification for Bilingual, ESL, and Special Education, assisting thousands of teachers in collaboration with universities and colleges throughout the state, leaving an enduring imprint on the educational landscape for generations to come.”

Dr. María Eugenia Valverde, NYSABE Past President 1990-1991

1976 - 2026

50th ANNIVERSARY NYSABE

THE NEW YORK STATE ASSOCIATION FOR BILINGUAL EDUCATION

50 YEARS OF NYSABE:
BREAKING BARRIERS THROUGH
BILINGUAL EDUCATION

NYSABE

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MEMBERSHIP APPLICATION

The New York State Association for Bilingual Education

MEMBERSHIP APPLICATION

PLEASE PRINT CLEARLY

Kindly note that this information will be used to generate your membership card and future mailings
info@nysabe.net | www.nysabe.net | 212-998-5104

I was referred by: _____

NEW

RENEWAL

Name: _____

Work Phone #: () _____

Home Address: _____

Home Phone #: () _____

City: _____ State: _____ Zip Code: _____

Email: _____

Languages Spoken: _____

NYSABE Dues: (please check one)

- \$35 Associate (full time student, parent, paraprofessional)
 \$45 Regular (teacher, administrator, teacher educator, researcher)
 \$75 Institutional
 \$100 Commercial

Select your local region: (check one)

- Region I - Long Island
 Region II - New York City
 Region III - Mid-Hudson
 Region IV - Syracuse/Capital District
 Region V - Rochester
 Region VI - Western New York

I would like to volunteer in:

- Advocacy
 Fundraising
 Special Events
 Membership
 Other

CONTRIBUTION: I would like to contribute to NYSABE's continuing efforts to strengthen Bilingual Education in New York State with my tax deductible contribution of: \$25 \$50 \$100 Other \$

Please duplicate and disseminate this application among your colleagues and others.

Please make checks payable to NYSABE and mail it with this completed form to:

NYSABE
New York University Metropolitan Center for Research on Equity and the Transformation of Schools
155 Avenue of the Americas
New York, NY 10013

THE ORGANIZATION

NYSABE is a multilingual, multicultural professional association that promotes the academic achievement of more than 300,000 English Language Learners (ELLs)/bilingual students, and supports the development of bi-literacy skills among all students in New York State. Founded in 1976, NYSABE unites educators, parents, community and business leaders, elected officials, researchers, members of professional organizations, educational institutions, and the news media sharing a common goal - to ensure excellence and equity for students from diverse linguistic and cultural backgrounds.

NYSABE encourages the establishment, maintenance, and expansion of quality programs in bilingual education.

NYSABE promotes bilingual education as a process by which students achieve academic success through instruction in English and a language other than English. NYSABE supports the belief that language pluralism and literacy in more than one language benefit the nation and all its citizens.

NYSABE collaborates with the NYS Education Department, school districts, and educational institutions by participating in their initiatives and ensuring excellence and equity in the education of ELLs/bilingual learners. NYSABE is affiliated with the National Association for Bilingual Education (NABE) and the New York State Council of Educational Associations (NYSCEA).

MEMBERSHIP BENEFITS:

Join the NYSABE team! Through your membership dues and involvement, you will have the opportunity to make integral contributions towards positive educational change for ELLs/bilingual students.

Membership benefits include:

NYSABE Journal of Multilingual Education Research (JMERE): The yearly issue of this journal is a must for every library and member of the association. It publishes current research on best practices in instructional methodologies, optimum program models, and key elements in the implementation of successful bilingual education programs.

The NYSABE Newsletter, *The Bilingual Times*: The quarterly issues of *The Bilingual Times* offer updates on the regional and statewide activities of the association and its members. *The Bilingual Times* also provides information on current legislative and policy developments as well as articles on best educational approaches for ELLs/bilingual students.

Professional development: NYSABE offers local, regional, and statewide professional development activities that focus on optimum, research-based practices in bilingual education. These activities create a professional forum suitable to network with other professionals in your field of interest, to share experiences, and explore new ideas.

Advocacy and Leadership: NYSABE offers opportunities to develop leadership skills while participating in hands-on training, special committees, language group events, and advocacy activities on behalf of students, their parents, and educators.

NYSABE wishes to thank all of our contributors and supporters for lending their expertise to this publication.

NYSABE BILINGUAL TIMES STAFF INCLUDES:

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