Learner-centered pedagogy:
Adapting to dialect variation, multilingualism, & social dynamics in endangered language education

Mahalo, thanks, gracias, xquixepe'laatu, xtiuzeng to:
National Science Foundation

Learner-centered pedagogy:
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INTRODUCTION

- Focus on *learners* (rather than languages)

- Consider the social dynamics of *multilingualism,* and *internal diversity & change* among languages & learner communities from a resource perspective

- Develop *critical & culturally-responsive* pedagogy to counter socio-political inequality & assimilation ideologies

- Share *practical techniques* that support a learner-centered paradigm in the classroom

Learner-centered pedagogy:
Adapting to dialect variation, multilingualism, & social dynamics in endangered language education

1 - Recognizing contextual resources: Post-method approaches to building on learners' communicative repertoires	**Haley De Korne** University of Pennsylvania
2 - Building communicative competence and motivation among diverse learners of Zapotec in Teotitlan del Valle	**Janet Chávez Santiago** Biblioteca de Investigación Juán de Córdova
3 - Decolonizing pedagogies for Indigenous children: Valuing multiliteracies in classrooms	**Mario Enrique López Gopar** Universidad Autónoma Benito Juarez de Oaxaca
4 - Flexible pedagogical techniques for working with dominant languages, dialect diversity and prejudices in endangered language classrooms	**Kiara Rios Rios** Universidad Autónoma Benito Juarez de Oaxaca

Learner-centered pedagogy:
Adapting to dialect variation, multilingualism, & social dynamics in endangered language education

Paper 1

Recognizing contextual resources:

Post-method approaches to building on learners' communicative repertoires

Haley De Korne

University of Pennsylvania

Overview

- Paradigms/ Ways of thinking about:
  - Learning
  - Language
  - Learners
  - Social change
- Post-method pedagogy for learner-centered endangered language education
  - Particularity- Communicative repertoires
  - Practicality- Participatory learning
 - Possibility- Critical, transformative education

How does education-based learning occur?

How does education-based learning occur?

Teacher

↓

KNOWLEDGE

↓
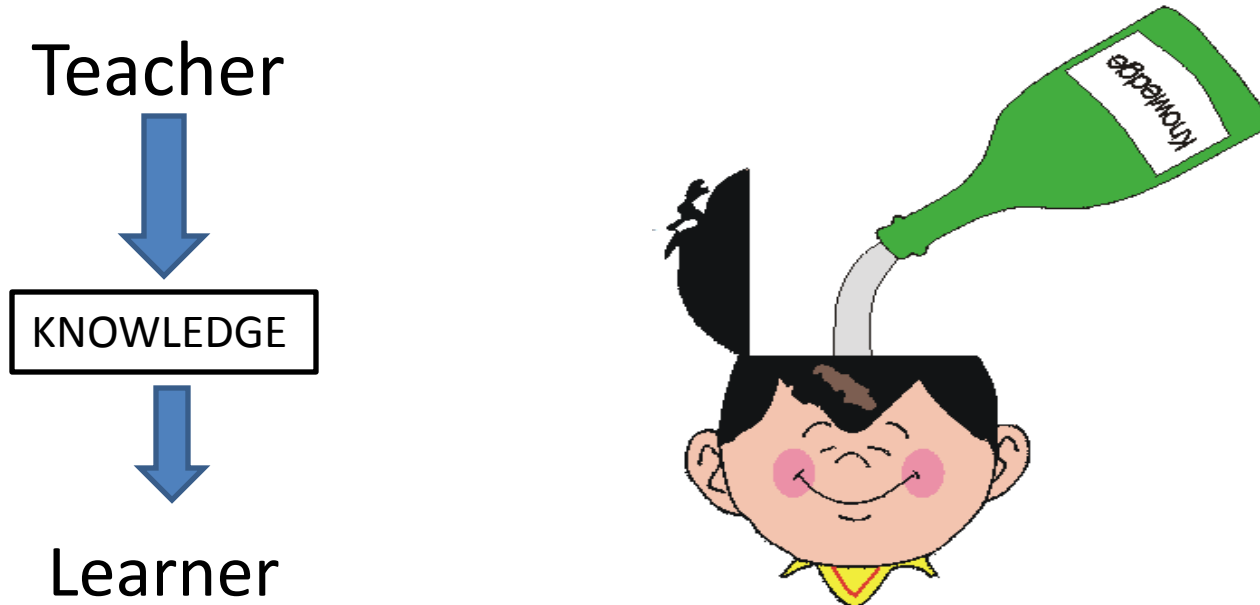
Learner

- Teacher (active, expert); knowledge (fixed); learner (passive, novice)
  - Conductivism, Behavioralism (e.g. Skinner, 1968)
  - The 'banking' model (Freire, 1970)
  - Individualist, teacher-driven

How does education-based learning occur?

Teacher ⟶ *Knowledge* ⟶ Learners

http://blogs.kqed.org
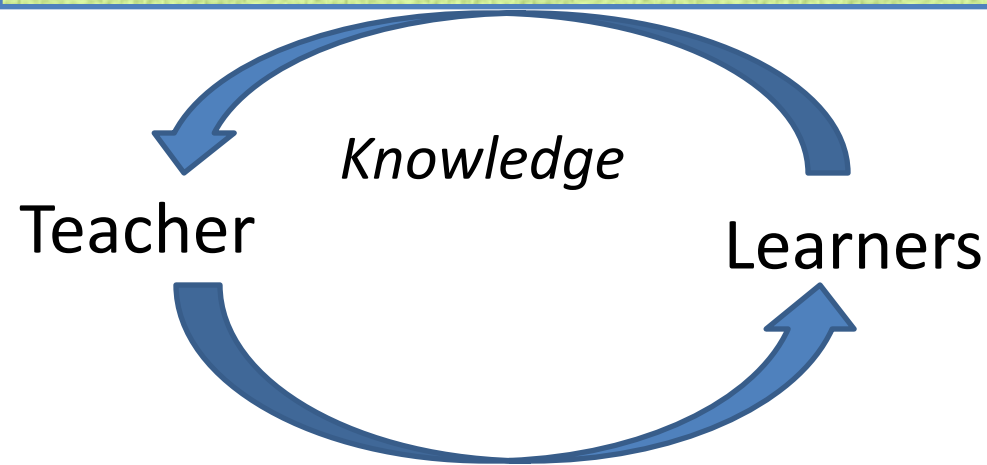
- Teacher (active); learners (active); co-construct knowledge (dynamic)
  - Constructivism (e.g. Vygotsky, Piaget)
  - Critical pedagogy (e.g. Freire, Giroux)
  - Communal, social, dialogic
  - Learner/ Group-driven

What is language?

What is language?

- **An autonomous structure or object**
- *Langue*/*parole* ; **Grammatical competence**/ performance
  - Saussure; Chomsky 1965
  - – Standardized, fixed

http://walkinthewords.blogspot.com

- **A social action or way of making meaning**
- Communicative competence, languaging
  - Hymes 1966; Halliday 1973
  - – Contextualized, fluid
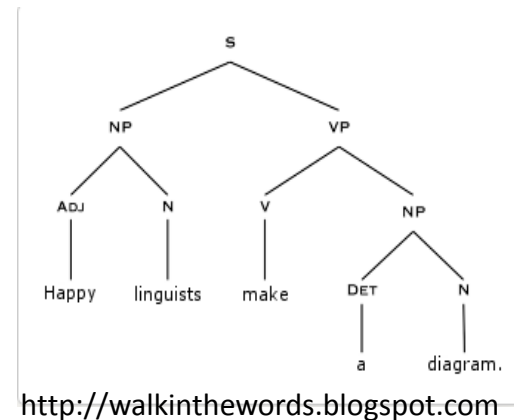
Who are endangered language learners?

Who are endangered language learners?

"Linguistic theory is concerned primarily with **an ideal speaker-listener, in a completely homogeneous speech community**, who knows its (the speech community's) language perfectly and is unaffected by such grammatically **irrelevant conditions as memory limitations, distractions, shifts of attention and interest**..." (Chomsky, 1965 p.3)

➢ 'Monolingual bias', 'idealized native speaker' have characterized SLA research (Firth & Wagner, 1997; Ortega, 2013; Pennycook, 2001)

➢ **Deficit paradigm**: learner = 'non-target', 'non-native speaker', non-fluent, perpetually lacking

Who are endangered language learners?

➤ **Resource paradigm:** Emergent speakers, valid members of speech community

- – Focus on real speakers in changing, heterogeneous contexts (Cook, 1992; Kramsch, 2009; Rampton, 1990)
- – Diversity of
  - Ages
  - Learning goals
  - Learning styles
  - Educational experiences
  - Levels of language ability/ communicative repertoire

- Diversity that learners bring with them is a resource
  - – Build on learners' capacities through culturally relevant pedagogy (Ladson-Billings, 1995) & community funds of knowledge (Moll et al, 1992)

How does social change occur?

How does social change occur?

- Valuing & using marginalized languages in new social domains requires social change
    - Paradigm shift in language ideologies/ orientations
        - Problem; Right; Resource (Ruiz, 1984)
    - Practical shift in structures, behaviors & material conditions
        - Schools, media, government, families, etc.
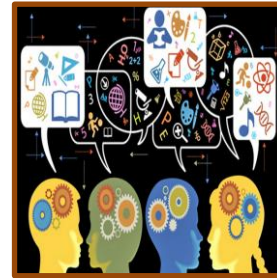- Top-down? Bottom-up? Fixed? Negotiable?

➢ **Bottom-up agency** is essential to ideological & structural changes in language policy (Canagarajah, 2005; Ricento & Hornberger, 1996; Warhol, 2011)

Paradigms/ ways of thinking about…

Learning, Language, Learners, Social change

- **Teacher-driven**
- **Passive**
- **Decontextualized**
- **Deficit orientation**
- **Top-down**
- **Apolitical**

- **Learner/ group-driven**
- **Active**
- **Context-specific**
- **Resource orientation**
- **Bottom-up**
- **Politically significant**

Learner-centered endangered language education

➢ 'Post-method' pedagogy is especially appropriate to the characteristics of endangered/ marginalized language education

- Learner/ Group-driven
- Active
- Context-specific
- Resource orientation
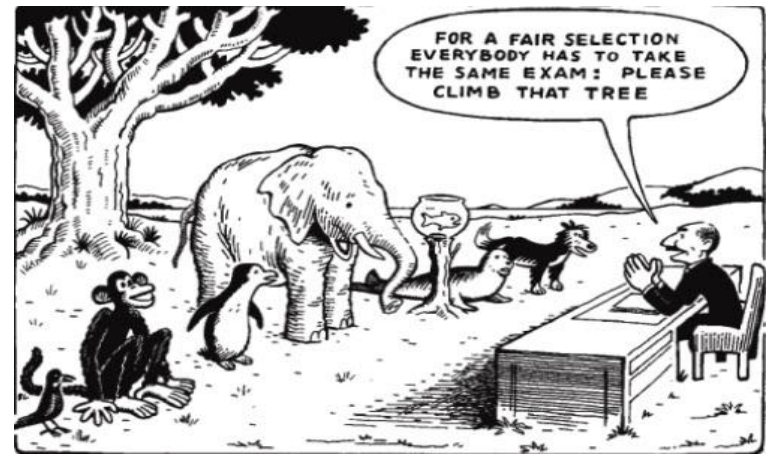- Bottom-up
- Politically engaged

Post-method framework

- Critique of the role of 'method' in SLA
  - Grammar-translation; Audiolingual; TPR; Task-based, etc.
- Belief in 'the best/ latest method' has created a power imbalance in language teaching
  - academic 'experts'/ theorists appear as producers of knowledge, & educators appear as passive consumers
  - A silver bullet solution seems just around the corner
    - Pennycook, 1989; Prabhu, 1990; Kumaravadivelu, 1994, 2006

- ➤ Alternative to methods: Learners, teachers & teacher-educators are 'pedagogic explorers' Kumaravadivelu, 2000

Post-method framework

- **1. Particularity:** Local, contextualized
  - Understanding of local linguistic, sociocultural & political context is crucial
  - Context-appropriate goals & methods
  - Exploring & responding to learners' diversity
    - ➤Communicative repertoires

- Kumaravadivelu, 1994, 2000, 2006

FOR A FAIR SELECTION EVERYBODY HAS TO TAKE THE SAME EXAM: PLEASE CLIMB THAT TREE

http://liveandteachdeep.blogspot.com/

Communicative Repertoire

- Beyond paradigm of ranking L1, L2, Lx, to consider communicative capacities in context (Gumperz & Hymes, 1964; Rymes 2013)

- What abilities do you have in which languages, modalities & registers?
    - Listening; Speaking; Reading; Writing; Non-verbal communication
    - Social domains & registers
  - Where & how do you use each language?
  - What abilities & what communicative capacities do you want to develop?
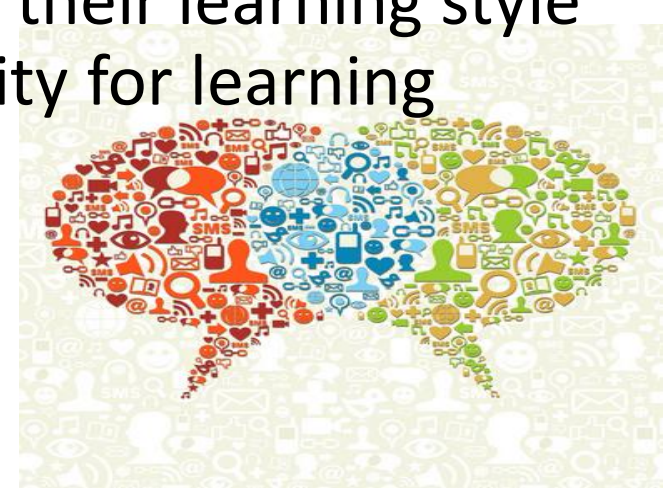
Communicative Repertoire

- This repertoire is a resource, from which language & literacy abilities can transfer across languages & modalities (Cummins, 2000; New London Group, 1990)

- Translanguaging is common strategy among multilinguals (Garcia, 2009)

- Helps teachers & learners to identify existing communicative capacities & build towards specific communicative goals
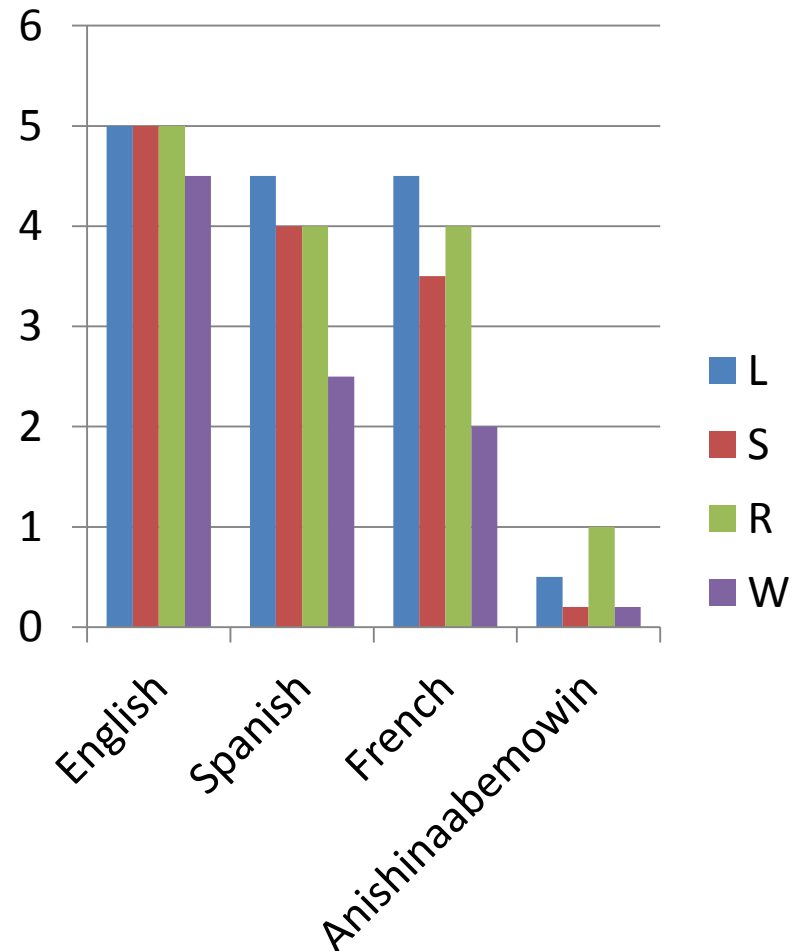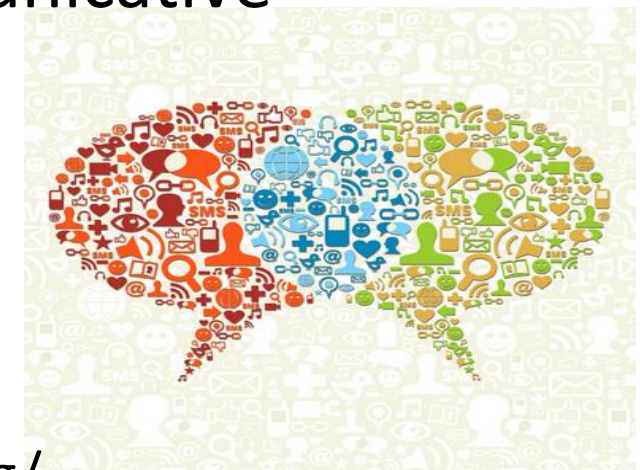
Post-method framework

- **2. Practicality:** Active, participatory
  - Reject theory/ practice dichotomy & the monopoly of expert theorists over practitioners
  - Empower educators to reflect & innovate, generating their own theory as a sustainable way to improve practice
  - Empower learners to reflect on their learning style & preferences, take responsibility for learning outcomes

- Kumaravadivelu, 1994, 2000, 2006

Participatory learning practices

- Project & Task-based learning
  - Game-based learning (WAYK)
  - Student-generated materials
- Conscious development of communicative repertoire
  - Language portfolio (e.g. Council of Europe)
  - Self-assessment
- Practitioner/ Action research
- Practitioner networks & listserves
  - ILI http://www.indigenous-language.org/
  - CASLS https://casls.uoregon.edu
  - ILAT http://www.u.arizona.edu/~cashcash/ILAT.html
  - NFLRC http://nflrc.hawaii.edu/
  - Etc…

Post-method framework

- **3. Possibility:** Transformative
  - (Endangered language) Education is political
  - Education plays a key role in the definition and possible transformation of social identities & power structures (Bourdieu, 1991; Fairclough, 1989; Tollefson, 1991)
  - Cannot "separate the linguistic needs of learners from their social needs" (Kumaravadivelu 2000, p. 544)
  - Encourage teachers & learners to reflect on their social reality & their agency
    - E.g. Place name projects; Community research
    - E.g. Discuss local politics of dialects, standardization, orthography, etc

Summary

- Learner-centered pedagogy requires paradigms & practices that embrace:
  - Particularity: Close attention to who, where & why
    - Making the social, political & communicative goals of participants the heart of education practices
    - Recognizing the communicative repertoire & knowledge that students bring with them as essential resources
  - Practicality: Exploration, empowerment & collaboration
    - No single method is sufficient; educators can draw on & create numerous techniques to facilitate learning
  - Possibility: Towards a society where all voices are included

Mahalo
Thank you
Good luck

hde@gse.upenn.edu

Learner-centered pedagogy:
Adapting to dialect variation, multilingualism, & social dynamics in endangered language education

Paper 2

Building communicative competence and motivation among diverse learners of Zapotec in Teotitlan del Valle

Janet Chávez Santiago

Biblioteca de Investigación Juán de Córdova

Building communicative competence and motivation among diverse learners of Zapotec in Teotitlán del Valle

Janet Chávez Santiago

Biblioteca de Investigación Juan de Córdova

February 28, 2015

4th International Conference on Language Documentation and Conservation

Overview

-Teotitlán del Valle

- Location

- Population

- Zapotec Valley variant

- Language situation

-*Te ganiung dixza xte' Xigie* -- Zapotec course

- The course objective

- Methodologies

- Course content

- The class and impact inside the village

-Achievements

Lua' / Oaxaca

http://maps.google.com

4th ICLDC; Chávez Santiago

Xigie / Teotitlán del Valle

❖40 minutes East Oaxaca City

❖Population of 5,638 people

http://www.snim.rami.gob.mx

http://maps.google.com
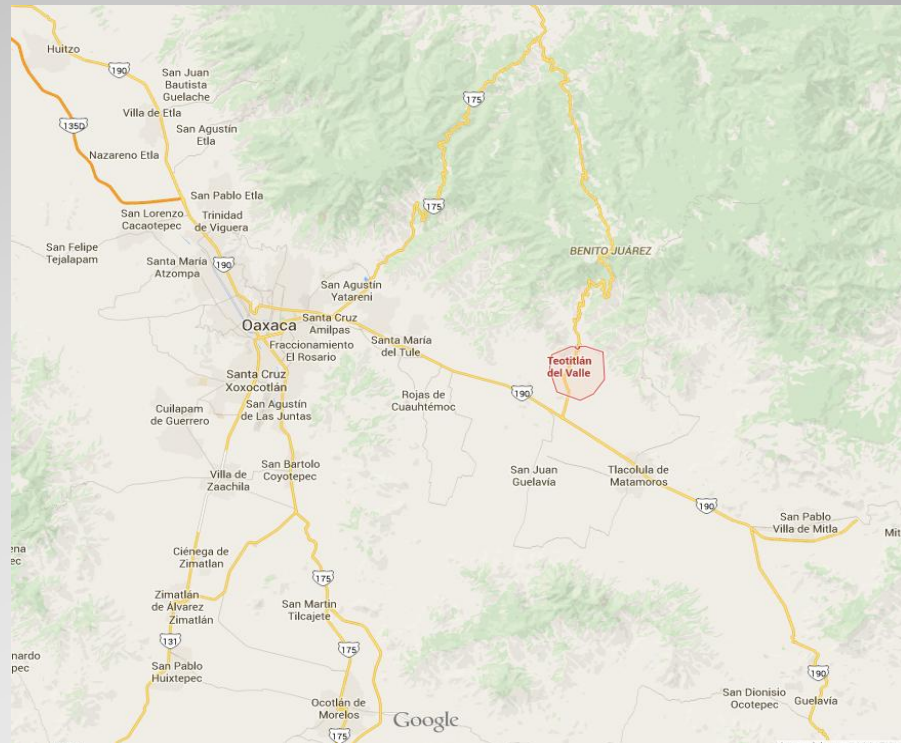
Dixza / Zapotec

❖Belongs to the Otomanguean family

❖It is spoken in the **Valley**, Northern and Southern Sierra and the Isthmus

❖ Zapotec variants are very different from town to town

Language situation

❖3,658 of Zapotec speakers in Teotitlán
http://www.snim.rami.gob.mx

❖**Perception that speaking Zapotec is an act of shame** and inferiority that limits the ability to succeed in academic or social fields.

Te ganiung dixza xte' Xigie

❖I have worked on the **creation of a Zapotec course**

❖My students **learn the language and cultural context**

TE GANIUN DIXZA XTE' XIGIE

Curso básico de zapoteco
Variante de Teotitlán del Valle
Janet Chávez Santiago

BIBLIOTECA DE INVESTIGACIÓN
JUAN DE CÓRDOVA

Methodology

❖ I based the course on two different methodologies that **allow me to introduce grammatical and cultural situations**

4th ICLDC; Chávez Santiago

Communicative approach

❖**Dialogues focused on real situations**

❖**No need of memorizing** grammatical structures

❖My roll as a teacher is to **guide and motivate students**

❖**Students are able to produce meaningful phrases** since the 1st day of class

Richards, J. C., & Rodgers, T. S.

Total Physical Response

❖Relates **physical activities with what is said**

❖**Covers communicative necessities** of students

❖The taught vocabulary is **based on contexts that students can use immediately**

Richards, J. C., & Rodgers, T. S

The class content

- About the course and Zapotec

- Orthography

- Greetings and goodbye

- Daily activities and work

- Lifestyle, celebration and beliefs

- Family

- Glossary

¿Tu lau'?

¿Tu laa yiubiu?

a. Nelih la', ¿lui ga?
b. Ndong la'

a. Maxih la' ¿lui ga?
b. Tuub la'

a. ¿Tu laa yiubiu?
b. Naa la' Laax ¿Yiubiu ga?
a. Naa la' Beed

Lui ga, ¿Tu lau'?
_____

4th ICLDC; Chávez Santiago

Impact inside the village

❖Students have the opportunity to visit Teotitlán and **practice what they have learned in the course in a real context**

Impact inside the village

❖ This activity not only has enforced the knowledge of the students, but **also has motivated some parents and children from the village to revalue and use Zapotec**

4th ICLDC; Chávez Santiago

Achievements

❖ In a social context that continues to devalue indigenous languages, **this program has increased appreciation among students from outside the community, as well as among community insiders**.

Xtiuztu! Mahalo!

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http://www.bibliotecajuandecordova.mx

https://www.facebook.com/BibliotecadeInvestigacionJuandeCordova

Twitter: @BibliotecaJdeC

Learner-centered pedagogy:
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Paper 3

Decolonizing pedagogies for Indigenous children:

Valuing multiliteracies in classrooms

Mario Enrique López Gopar

Universidad Autónoma Benito Juarez de Oaxaca

Decolonizing pedagogies for Indigenous children: Valuing multiliteracies in classrooms

Mario E. López Gopar

Universidad Autónoma Benito Juárez de Oaxaca

IV ICLDC, Honolulu, Hawaii, USA, Feb. 26- Mar 1, 2015

lopezmario9@gmail.com

A deal

©2007 Hawaiian Images Photography & Video

A deal

Purpose

* To illustrate the benefits of recognizing and legitimizing multiliteracies and translanguaging abilities in Indigenous education contexts as a way to promote the "new" indigenous languages in urban centers
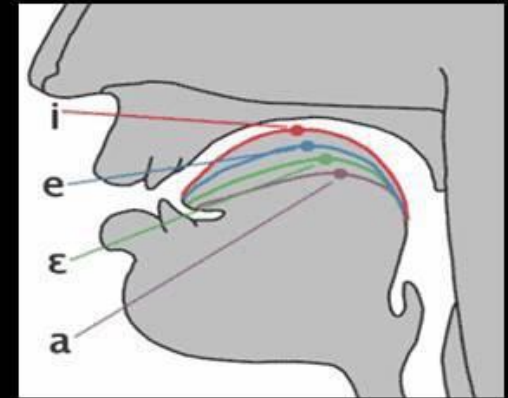
Location

Indigenous Linguistic Diversity
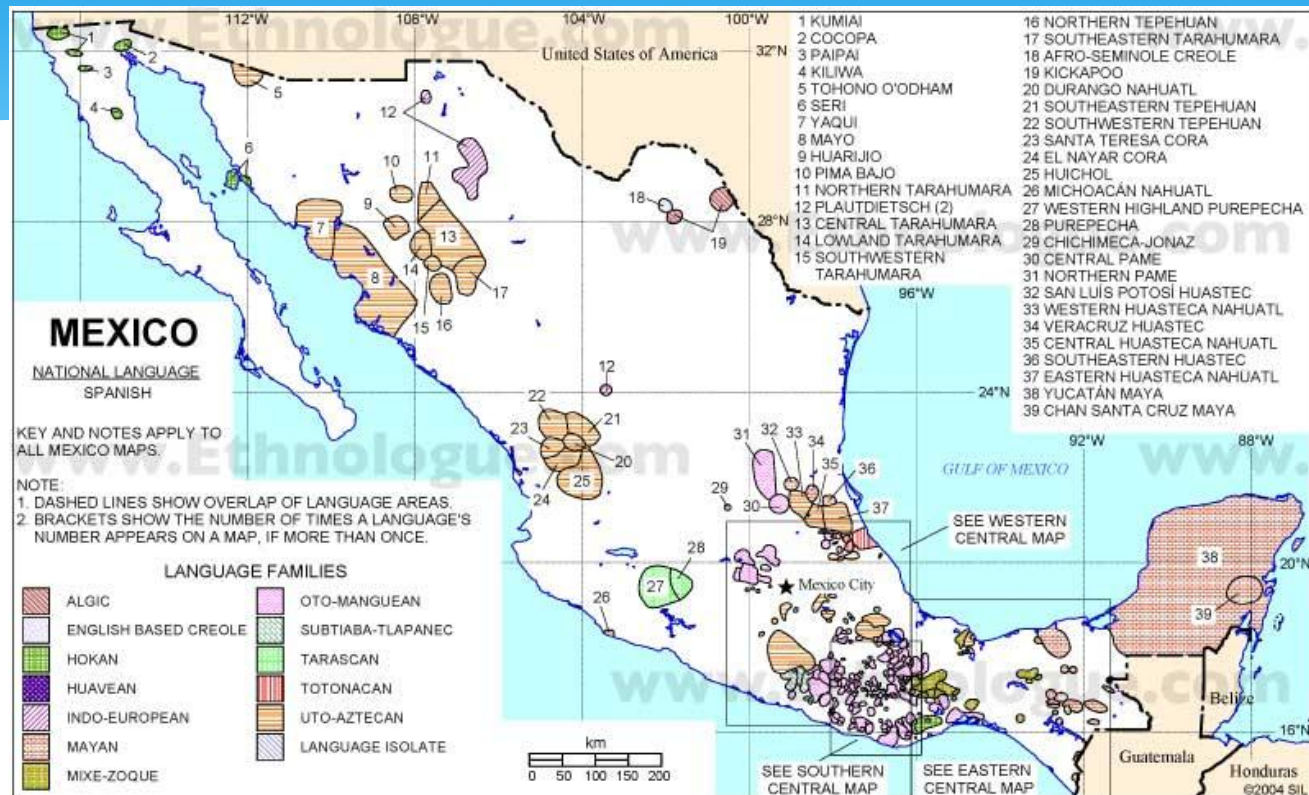
- 6 Family Languages
- 15 officially recognized indigenous Languages
- Language vs Dialect (Intelligibility)

An essential point

➢People in Mexico who descend from one of the pre-Columbian groups, speak a pre-Columbian language, and/or identify strongly with their home community where one of these languages is still spoken (Lopez-Gopar, 2007).

THE FAR SIDE° BY GARY LARSON

"Anthropologists! Anthropologists!"

Indigenous Peoples

…The nobodies:

Who do not speak languages, but dialects.

Who do not profess religions, but superstitions.

Who do not make art, but handicrafts.

Who do not practice culture, but folklore.

Who are not human beings, but human resources.

Who do not have faces, but arms.

 (Galeano, 1997:225, my translation)

….

Who are not literate, but ILL-iterate.

Who do not speak English, but Zapotec…

* This reality represent the modernity/coloniality discourse
* Colonial Difference: Geopolitics of being and knowledge (Mignolo, 2000)
* Decolonizing then refers to challenge this grand narrative and dignifies Indigenous peoples

Critical-Ethnographic-Action Research Project (The CEAR Project)

- The CEAR Project is a response to a world phenomenon that places English language practices over other *minoritized* languages practice where people are struggling to survive; that is, it challenges certain practices that are validated while others are not.

- Its purpose is to use the teaching of English as an excuse to foster multilingual, intercultural, and literacy practices, and to co-construct positive identities among all the participants.

Critical-Ethnographic-Action Research Project (The CEAR Project)

- The CEAR Project has been conducted in urban elementary schools in Oaxaca, NGOs, and one rural community in Mexico, with the collaboration student teachers who do their teaching praxicum in these settings since 2007.

- Data is collected classroom observations (audio and video), recess and community interactions, semi-structure interview, collection of student work samples, recording of debriefing meetings, and community texts landscape

Theoretical Framework

* Multiliteracies Framework and Identity Texts (Cummins, 2006, 2009; New London Group, 2006)
* What is a text? Multimodalities?

Multimodalities: What is a text?

* The weather in Hawaii is terrible.

Theoretical Framework

* Languaging practices (Shohamy, 2006)
* Translanguaging Practices—"*multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds*" (García, 2009, p. 45)
* For us, TRANS represent challenging the colonial difference and views Indigenous children as creative individuals who reinvent languages and literacies on a daily basis

Hugo

* Zapotec boy
* Immigrated to the city of Oaxaca when he was 6 years old
* Very proud of his indigenous heritage
* Emergent multilingual (translanguager)

Hugo's Multilingual Performance (Transgressing and Inventing Language)

[Hugo reads in English...]

Hugo

- I am Hugo
- I am a student
- I am polite
- I am a boy
- I am bilingual
- I am from Oaxaca

- Ne nak Hugo
- Nakun' estudiant
- Nakun' educad
- Nakun' niñon
- Nakun' bilingual
- Ne nak d Oaxac
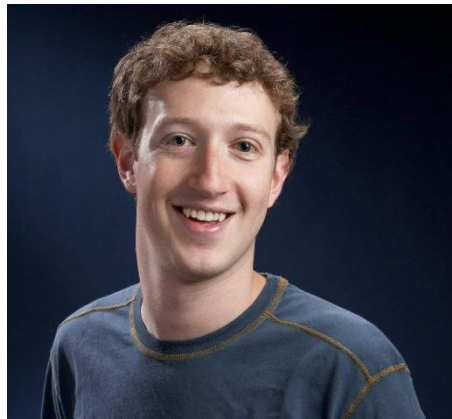
Sofía

- Zapotec indigenous student
- Recent immigrant to the city of Oaxaca
- Emergent multilingual student

Sofía's transliteracies practices

\ˈwən\
\ˈtü\
\ˈthrē\
\fȯr\
\ˈfīv\

\θri\

(Kalmar, 2001, Illegal alphabets)

Ernesto's Transgressing Medicine

Identity Texts

* CEAR's goals:

Co-creation of children's affirming identities:

Intelligent, talented, creative, multilingual.

Video two: Elisa reading her Identity Text in 3 languages.

So What?

* Indigenous children can be viewed as deficient learners OR as emergent creative bilingual/multilingual people

* Their transgressions can be seen as abominable OR creative.

* Accepted translanguaging and transliteracies practices is a matter of power and access (e.g. Academics' uses of Latin or French to sound more educated or transnational companies)

i'm lovin' it

So What?

* If knowledge, languages and literacies are always evolving, why do we always judge students from fixed constructs?

* The examples above might be seen as little, irrelevant and isolated; however, these examples are windows of hope that show us that decolonizing language teaching is possible

* Children in urban centers are recreating Indigenous languages, so the good/bad news is that language documentation is far from being over, of course, as long as we want to recognize these new languages as such.

ACKNOWLEDGEMENTS

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Paper 4

Flexible pedagogical techniques for working with dominant languages, dialect diversity and prejudices in endangered language classrooms

Kiara Rios Rios

Universidad Autónoma Benito Juarez de Oaxaca

Xhi para
Purpose

To illustrate the challenges I have faced as an indigenous language teacher in a newly created Zapotec language course at a university level due to lack of materials, unified standards and social acceptance, and how I have worked around these challenges.

De ni chuni'du
Overview

❖ **Context**

❖ **My background**

❖ **My Zapotec course**

❖ **Adaptation and re-contextualization of educational dynamics from a multilingual university environment for use in the Zapotec classroom**

❖ **Influence and negotiation of the dominant language (Spanish) in Zapotec instruction**

❖ **Working with dialect diversity.**

❖ **Conclusion**

Paraa noo ni
Context

❖ Oaxaca is located is the southern part of Mexico.

❖ The most culturally and linguistically diverse state in Mexico.

❖ The Zapotec language is the most spoken language in Oaxaca with many different varieties that should be considered different languages.


Isthmus region
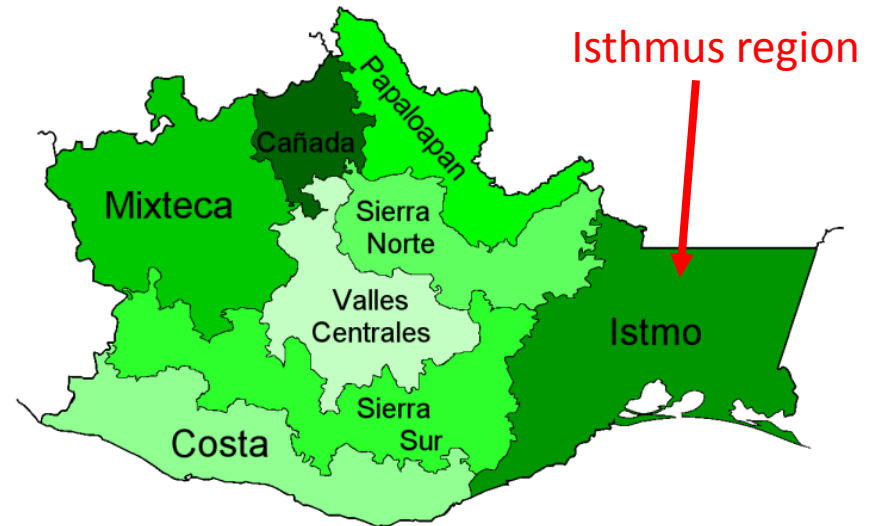
❖ In this presentation we will focus on the Zapotec from the Isthmus.

Tu' nga naa
My background

- ❖ I am a native speaker of Zapotec/Diidxazá from the Isthmus.

- ❖ I grew up bilingually because I used Zapotec at home and Spanish at school.

- ❖ I was not taught how to read and write in Zapotec. In fact, almost nobody in my hometown uses literacy in Zapotec.

- ❖ Since I was in middle school I was interested in learning English, for this reason I joined the B.A. program in teaching English at the university of Oaxaca.
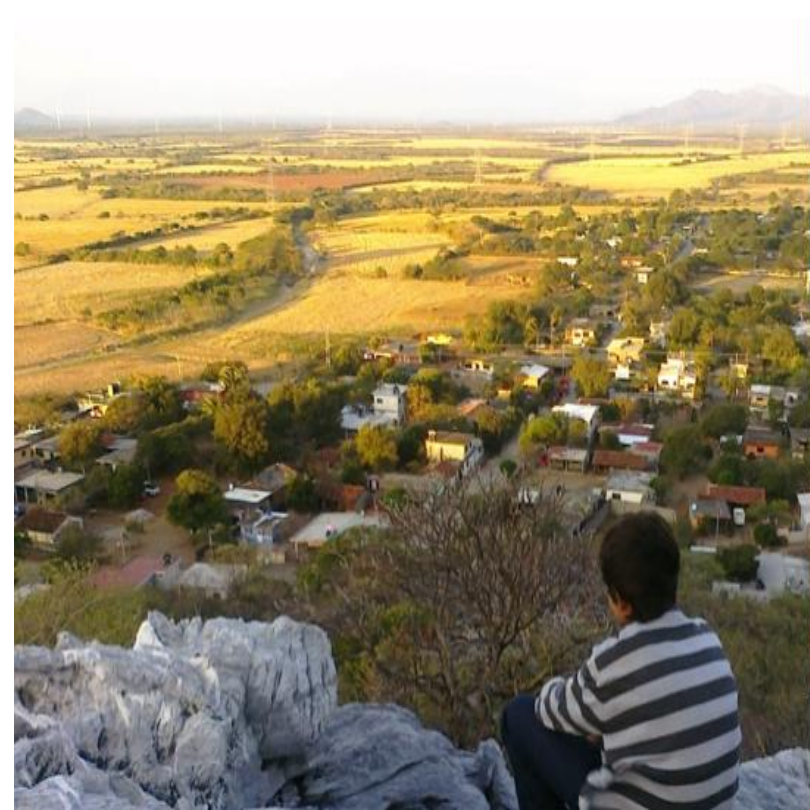
Tu' nga ca badu ni rusiide
My Zapotec course

- During my third year in the B.A. program I was invited to be part of a pilot program that would offer my Zapotec language as a third language that B.A. students could choose from.

- I created the syllabus from scratch collaborating with a teacher educator and the students themselves; in other words, we all decided what we wanted to learn in that course.

- Now, this course has been offered for four semesters with different groups and different levels.

My Zapotec course

- Focus on spoken communication

- E.g. Level 1

themes:

- Me & my school

Interact in the

classroom

- Me & my family

Talk about self & family

UNIDAD	Ni sanda gunu		Ni caquiñe'nu
1 Mi salón y yo en zapoteco (Naa ne escuela)	*Comunicarse dentro del salón de clases *Dar y pedir información personal *Saludar y despedirse	Vocabulario: -Saludos -Despedidas - Objetos comunes del salón	- Presente simple de los verbos llamarse, vivir… - Pronombres: naa, lii (1ª y 2ª persona del singular) - Comandos en el salón de clases - Preguntas cortas ¿Xi modu rabi'cabe_____ didxazaa? ¿Xi modu ruca'cabe_____didxazaa? ¿Sanda cha ra' bañu? ¿Sanda irea ti ratu? ¿Ñanda nutiñu naa _____? Bitiñe naa…
2 Mi salón y yo en zapoteco II (Naa ne escuela II)	*Expresar y solicitar información personal más detallada *Expresar estados de ánimo y pasatiempos, gustos…	Vocabulario: - Números - Estados de ánimo -Gustos, preferencias, pasatiempos	Presente simple de los verbos llamarse (laaya, laalu); tener (napa, napalu/napu); estar (nua, noolu); vivir (nabeza, nabezu); nacer (gule, gulelu); gustar (rioladxe, rioladxu/rioladxilu). - Pronombre: naa, lii (vistos en la unidad I) - Preguntas cortas: ¿Xi modu nolu'?
3 Mi familia y yo (Binnilidxe ne binniyoo)	*Dar y pedir información acerca de nosotros mismos y la familia	Vocabulario: Miembros de la familia (Binnilidxe)	- Presente simple de los verbos llamarse (laaya, laalu, laabe); tener (napa, napalu/napu, napabe, napacabe); estar (nua, noolu, noobe, nocabe); vivir (nabeza, nabezu, nabezabe, nabezacabe); nacer (gule, gulelu, gulebe, gulecabe); gustar (rioladxe, rioladxu/rioladxilu, rioladxibe, rioladxicabe). - Pronombre: naa, lii (vistos en la unidad I), laabe (3ª persona del singular), laacabe (3ª persona del plural) - Preguntas cortas: ¿Xi modu nolu'? ¿Xi modu nobe? ¿Padee lii? ¿Padee laabe?

Adaptation and re-contextualization of educational dynamics from a multilingual university environment for use in the Zapotec classroom

Adapting songs dynamics originally in other languages into Zapotec

Ique, xhi ique , xhibe, niá xhibe,niá

Ique, xhi ique , xhibe, niá xhibe,niá

Ne bizaluá, diaga, ruá ne xhiá

Ique, xhi ique , xhibe, niá xhibe,niá

Adapting games and group dynamics

Limón

- **Tubi limón, galáa limón**
- **Gadxe limón, galáa limón**

Adaptation and re-contextualization of educational dynamics from a multilingual university environment for use in the Zapotec classroom

Material created by the students themselves

Cadxiche

Gueá nisa

Gaase

Adaptation and re-contextualization of educational dynamics from a multilingual university environment for use in the Zapotec classroom

- **Final projects:** Identity texts

Influence and negotiation of the dominant language (Spanish) in Zapotec instruction

- **'Zapotecization' : Appropriating Spanish words into Zapotec**

Days of the week	Months of the year	Some numbers	Some nouns and adjectives
• Sábado (Saturday): Sábadu • Lunes (Monday): Lune'	• Eneru • Febreru • Marzu	• 18 • 150 • 250 *Chupa gayuaa, chupa de gande chii*	• Carru (car) • Fotu (Photo) • Xnoviu • Estresadu • Enamoradu

Influence and negotiation of the dominant language (Spanish) in Zapotec instruction

❖Dilemma: pureness Vs common use

• **Use of Spanish words zapotecized may create suspicion among students who may think that the teacher does not know the "real" word in Zapotec.**
 	
• **Myth of pure language**
	Create awareness with students that this phenomenon occurs in other languages.
	     -Tortilla (Spanish) = Tortilla in English
	
	     - In Zapotec
	     • **Computadora**
	     • **Celular**
	     • **Televisión**

Working with dialect diversity

Close to my community there are three varieties:

Asunción Ixtaltepec	San Blás Atempa	Juchitán
1. Eyes: *bizaluá*	*bezaluá*	*bezaluá*
2. I speak Zapotec: *riniá diidxazá*	*rinié diidxazá*	*rinié diidxazá*
3. Pretty: *Scarú*	*Scarú*	*Sicarú*

Working with dialect diversity

- This diversity creates issues of status:

- Which variety is better?

- In simple terms we could say they are the same, however the variety of Juchitán has more social prestige.

- I, then, have to convince my students that all varieties are equal and worthy of learning.

Ni rinduxhenedu Conclusion

- Most indigenous language teachers in Oaxaca face similar issues: lack of materials, standards and acceptance.

- For this reason, it is important to have a flexible approach in teaching these languages, especially if we want to get indigenous young people involved in sharing their language with other people.

¡Xquixe pe laatu!

¡Gracias!
Thank you!
Mahalo!