



BABYLONIA

1 | 2021

Rivista per l'insegnamento e l'apprendimento delle lingue

Zeitschrift für Sprachunterricht und Sprachenlernen

Revue pour l'enseignement et l'apprentissage des langues

Rivista per instruire ed emprendre linguatgs

A Journal of Language Teaching and Learning

WWW.BABYLONIA.ONLINE

Social Justice

Justice sociale

Giustizia sociale

Soziale Gerechtigkeit

Giustia sociala



Elisabeth LLach
"ni avant ni après"
2020
acrylique sur toile
165 x 110 cm

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Social Justice
Justice sociale
Giustizia sociale
Soziale Gerechtigkeit
Giustia sociala

Responsabili della parte tematica:
Laura Loder Buechel & Amelia Lambelet

Babylonia
Rivista svizzera per l'insegnamento delle lingue

Trimestrale plurilingue
edito dalla
Fondazione Lingue e Culture
cp 120, CH-6949 Comano
ISSN 1420-0007
no 1/anno XXX/2021

Con il sostegno di

- Dipartimento Educazione, Cultura e Sport del Canton Ticino



- Fondation Henri Moser

**FONDATION
HENRIMOSER**

- Ufficio Federale della Cultura



- Fondazione Oertli

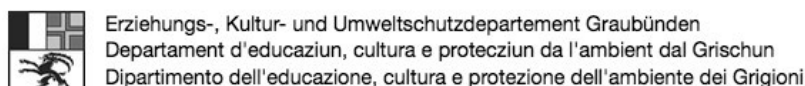


- Ambassade de France en Suisse



AMBASSADE DE FRANCE EN SUISSE

- Dipartimento dell'educazione, cultura e protezione dell'ambiente dei Grigioni



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On sense of entitlement and social justice

Partout dans le monde, les couches défavorisées de la population sont en train de payer un prix plus élevé au Covid-19 que les couches plus favorisées, en termes de pertes de moyens de subsistance, mais aussi, et surtout, en termes de taux de contagion, d'hospitalisations, et de décès. Les unes après les autres, les études confirment ces inégalités, par exemple aux Etats-Unis¹, en Espagne², en France³, ou globalement⁴. La Suisse n'est malheureusement pas épargnée par ce phénomène. Ainsi par exemple, une récente étude⁵ de chercheurs des HUG a démontré que, probablement du fait d'une promiscuité plus grande favorisant la transmission, les quartiers défavorisés de Genève ont souffert de clusters plus persistants que les autres durant la première vague de 2020, ceci venant s'ajouter aux risques de comorbidités plus élevés observés dans ces quartiers.

Pourtant, ces questions ne font ni la une des journaux, ni la part belle des conversations. Si le printemps 2020 était rythmé par les applaudissements aux balcons et les vidéos regorgeant d'idées mêlant "décroissance" et "consomm-action" partagées sur les réseaux sociaux, le printemps 2021 est lui entaché de plaintes, d'expressions de frustrations, et d'astuces pour aller au restaurant ou passer la frontière sans se faire prendre (e.g. "en passant par les petites douanes"). Quoi de plus important en effet que de pouvoir souper au bistro, aller chez le dentiste en France, skier en Suisse et bronzer à Zanzibar? En bref, pourquoi devrait-on sacrifier de si précieuses libertés sur l'autel de la santé publique?

Ce numéro de Babylonia ne changera sans doute pas les comportements à risque, ni encore moins les inégalités face à la crise sanitaire, mais peut-être permettra-t-il de questionner l'idée selon laquelle nos nombreux privilèges sont des droits - d'autant plus mérités qu'ils sont inégalement distribués... -, ainsi que ce sentiment d'impunité si prégnant dans nos sociétés occidentales.

Le terme adéquat pour expliquer certains de nos comportements n'est, étonnamment, pas traduisible en français. Il s'agit du concept de sense of entitlement : cette tendance à privilégier nos propres intérêts en les justifiant par des prérogatives issues de décennies d'opportunités non-partagées.

Cette tendance, d'ailleurs, ne se retrouve-t-elle pas dans le langage? Par exemple dans les inégalités d'accès aux normes de prestige, le déni des langues minoritaires, les tests linguistiques instaurés pour accéder au droit d'établissement ou encore l'apologie d'usages orthographiques surannés?

A quand un vrai changement dans nos comportements et nos représentations?

La rédaction

On sense of entitlement and social justice

Überall auf der Welt zahlen sozial benachteiligte Bevölkerungsschichten einen höheren Preis für Covid-19 als die besser gestellten, und dies nicht nur in Form des Verlusts der Lebensgrundlage, sondern auch und vor allem in Form von Ansteckungsraten, Krankenhausaufenthalten und Todesfällen. Eine Studie nach der anderen bestätigt diese Ungleichheiten, zum Beispiel in den Vereinigten Staaten¹, in Spanien², in Frankreich³ und weltweit⁴. So hat eine aktuelle Studie⁵ von Forschern des HUG gezeigt, dass in den sozial benachteiligten Stadtvierteln von Genf während der ersten Welle von 2020 länger anhaltende Cluster als in den anderen Stadtvierteln auftraten, wahrscheinlich aufgrund einer größeren Bevölkerungsdichte, die die Übertragung begünstigt. Dazu kommt das in diesen Stadtvierteln beobachtete höhere Risiko für Begleiterkrankungen.

Diese Themen sind jedoch weder in den Schlagzeilen noch Gegenstand von Gesprächen. War der Frühling 2020 geprägt von Applaus von Balkonen und Videos voller Ideen, die Wirtschaftswachstum im Zusammenhang mit den Handlungsmöglichkeiten von Konsument*innen kritisch reflektierten und in sozialen Netzwerken geteilt wurden, so ist der Frühling 2021 geprägt von Beschwerden, Frustrationsbekundungen und Tipps, wie man in Restaurants geht oder die Grenze überquert, ohne erwischt zu werden (z.B. „indem man die grünen Grenze wählt“). Was gibt es Wichtigeres, als in einem Bistro zu speisen, in Frankreich zum Zahnarzt zu gehen, in der Schweiz Ski zu fahren und in Sansibar ein Sonnenbad zu nehmen? Kurzum, warum sollten wir solch wertvolle Freiheiten auf dem Altar der öffentlichen Gesundheit opfern?

Diese Ausgabe von Babylonia wird wahrscheinlich nicht das Risikoverhalten verändern, geschweige denn die Ungleichheiten angesichts der Gesundheitskrise, aber vielleicht veranlasst sie uns, die Vorstellung zu hinterfragen, dass unsere vielen Privilegien Rechte sind - die umso mehr verdient sind, weil sie ungleich verteilt sind... Dazu kommt der in unseren westlichen Gesellschaften so weitverbreitete Eindruck der Straflosigkeit.

Der passende Begriff, um einige unserer Verhaltensweisen zu erklären, ist nicht so einfach aus dem Englischen ins Deutsche übersetzbar. Es ist das Konzept des „sense of entitlement“: die Tendenz, die eigenen Interessen zu privilegieren und dies als ein selbstverständliches Vorrecht zu sehen und zu rechtfertigen, das letztlich das Resultat von Jahrzehnten ungleicher Chancenverteilung ist.

Spiegelt sich diese Tendenz nicht auch in der Sprache wider? Zum Beispiel im ungleichen Zugang zu prestigeträchtigen Sprachnormen, in der Nicht-erkennung von Minderheitensprachen, in den Sprachtests, die für den Zugang zum Aufenthaltsrecht erforderlich sind oder der Verteidigung veralteter Rechtschreibkonventionen?

Wie lange noch bis zu einer echten Veränderung in unserem Verhalten und Vorstellungen?

Ihr Redaktionsteam

BA

BY

On sense of entitlement and social justice

In tutto il mondo, le fasce più disagiate della popolazione stanno pagando un prezzo più alto per il Covid-19 rispetto alle fasce più avvantaggiate, non solo in termini di perdita di mezzi di sostentamento, ma anche, e soprattutto, in termini di tassi di contagio, ospedalizzazioni e decessi. Via via gli studi confermano queste disuguaglianze, per esempio negli Stati Uniti¹, in Spagna², in Francia³ o a livello mondiale⁴. Nemmeno la Svizzera, purtroppo, è risparmiata dal fenomeno. Per esempio, un recente studio⁵ dei ricercatori dell'Ospedale universitario di Ginevra (HUG) ha mostrato che, probabilmente a causa di una maggiore promiscuità che favorisce la trasmissione, nei quartieri sfavoriti di Ginevra sono emersi cluster (gruppi di casi) epidemici più persistenti che negli altri quartieri durante la prima ondata del 2020, in aggiunta a rischi più elevati di comorbidità.

Tuttavia, questi problemi non finiscono in prima pagina né sono al centro delle conversazioni. Se la primavera del 2020 era scandita dagli applausi dai balconi e dalla condivisione nei social di video e appelli alla "decrescita" e a diventare "consum-attori" consapevoli, nella primavera del 2021, invece, sbocciano lamentele, espressioni di frustrazione e consigli su come andare al ristorante o passare la frontiera senza farsi beccare (ad es. sfruttando i valichi minori). Infatti cosa c'è di più importante di una cena al ristorante, di fare shopping in Italia, di sciare in Svizzera o prendere il sole a Zanzibar? Insomma, perché dovremmo sacrificare tali preziose libertà sull'altare della salute pubblica?

Questo numero di Babylonia non cambierà di certo i comportamenti a rischio e tanto meno cancellerà le disuguaglianze di fronte alla crisi sanitaria, ma forse ci permetterà di mettere in discussione l'idea che molti nostri privilegi siano diritti - tanto più meritati perché distribuiti in modo diseguale... - e quella sensazione di impunità così pervasiva nelle nostre società occidentali.

C'è un concetto in inglese, non facilmente traducibile in italiano, che spiega alcuni dei nostri comportamenti: è il 'sense of entitlement': una sorta di 'diritto presunto', che si manifesta nella tendenza a privilegiare i propri interessi giustificandoli con prerogative acquisite in decenni di opportunità non condivise in modo equanime.

Questa tendenza, d'altronde, non si trova anche in relazione alle lingue? Per esempio, nell'accesso ineguale alle forme e varietà di prestigio, nella negazione delle lingue minoritarie, nei test linguistici introdotti per ottenere permessi di soggiorno, o ancora nell'apologia di pratiche ortografiche superate?

A quando un vero cambiamento nei nostri comportamenti e nelle nostre rappresentazioni?

Il vostro team redazionale

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LO

On sense of entitlement and social justice

Sin tut il mund pajan las gruppas socialas las pli dischavantiadas in pretsch pli aut per il Covid-19 en confrunt cun las classas socialas pli avantiadas, e quai betg mo en furma d'ina perdita da la basa existenziala, mabain er e surtut en furma da ratas d'infeziun, d'ospitalisaziun e da mortoris. In studi sunter l'auter conferma questas inegalitads, per exempel en ils Stadis Unids¹, en Spagna², en Frantscha³ e sin tut il mund⁴. Uschia ha in studi⁵ da perscrutaders dal Spital universitar da Genevra (HUG) mussà ch'igl è manifestads clusters (gruppas da cas) pli persistentes en ils quartiers da Genevra socialmain dischavantiads ch'en ils auters quartiers durant l'emprima unda, probablmain causa ina spespezza da la populaziun pli gronda che favurisescha la transmissiun. En pli pon ins constatar en quests quartiers ina ristga pli gronda da malsognas secundaras.

Quests problems na fan però ni part da lingias grossas ni da discussiuns. Entant ch'ins applaudiva anc la primavaira 2020 dals balcuns e ch'ins parteva en las raits socialas videos cun ideas da cumbinar la creschientscha economica cun las pussaivladads d'agir da consumantas e consumers, è caracterisada la primavaira 2021 da lamentaschuns ed expressiuns da frustraziun sco era da cussegls co ir al restaurant u passar adascus il cunfin (p. ex. sur il cunfin betg controllà). Tge datti pli impurtant che da mangiar en in bistro, dad ir tar il dentist en Frantscha, dad ir cun ils skis en Svizra e da star a sulegl a Sansibar? Curt e bain, pertge duessan nus sacrificar talas libertads preziasas sin l'altar da la sanadad publica?

Quest numer da Babylonia na vegn probablmain betg a midar ils cumportaments da ristga, main dir las inegalitads en vista a la crisa sanitaria, ma el ans permetta forsà da metter en discussiun l'idea, tenor la quala noss nundumbraivels privilegis èn dretgs - tant pli meritads ch'els èn repartids a moda ineguala... - sco era l'impressiun da betg pudair vegnir chastià talmain derasada en nossas societads occidentalas.

L'expressiun adequata per declerar intgins da noss cumportaments na po betg vegnir transladata facilmain da l'anglais en rumantsch. I sa tracta dal concept dals "sense of entitlement": la tendenza da privilegiar ils agens interess e da vesair e giustifitgar quai sco in privilegi natiral che è a la fin finala il resultat da schanzas repartidas inegualmain dapi decennis.

Na sa reflectescha questa tendenza betg er en la lingua? Per exempel en l'access inegal a normas linguisticas prestigiusas, en la refusa da renconuscher linguas minoritaras, en ils tests da lingua necessaris per acceder al dretg da dimora u en la defenssiun da convenziuns ortograficas antiquadas?

Quant ditg vai anc fin che nus midain effectivmain noss cumportaments e nossas ideas?

Voss team da redacziun

3 **INSERM** (2020). *Premiers résultats des enquêtes de santé publique de l'Inserm sur la Covid-19 : facteurs de risque individuels et sociaux*.

4 **Shadmi E, Chen Y, Dourado I, et al.** (2020) Health equity and COVID-19: global perspectives. *International journal for equity in health*, 19(1):1-16.

5 **De Ridder D, Sandoval J, Vuilleumier N, et al.** (2020) Socio-economically disadvantaged neighborhoods face increased persistence of SARS-CoV-2 clusters. *Front Public Health*, 8.

NIA

● Laura Loder Buechel | PHZH



Laura Loder Buechel grew up in southern Maryland, did her undergraduate work in Philadelphia (LaSalle), her graduate work in Arizona (NAU) and her doctoral work at the University of Fribourg. You can read more about her here: <https://phzh.ch/personen/laura.loder>

It is 2021, children are learning “que” or “qui” in French lessons and what better way to learn this than through jokes (see Figure 1)? But wait! Is the joke on the kids? Did they notice that these jokes were potentially racist and definitely misogynistic, or did it not matter because “que” or “qui” is the aim here!? They noticed. I noticed, and here we are. Even more upsetting was the side-comment from a teacher: “well, it’s allowed because it accompanies the coursebook”.

Likewise, in some new French coursebooks, there is a “oh, so cute” little story of a chubby pink pig that needs to lose weight and a little poem in which the little pig expresses disdain at its/their weight and plans to get more exercise. Really? Is that necessary? There is no moral in this other than “don’t be happy with yourself, you pig”. It might be cute to embed the aims of learning these chunks into a “message” of healthy or unhealthy, but this could have been done without the poor little piggy feeling bad about itself/themself.

Nous sommes en 2021, pour apprendre la distinction entre « que » et « qui » en français L2, les élèves travaillent sur des blagues (voir ill. 1). Quelle bonne idée ! Mais attendez... Ces blagues sont-elles appropriées ? Les élèves ont-ils remarqué qu’elles étaient potentiellement racistes et assurément misogynes ? Est-ce sans importance pour une leçon sur « que » et « qui » !? Ils ont remarqué, j’ai remarqué : déjà trop tard ! Le plus navrant reste le commentaire de mes collègues : « C’est autorisé comme cela accompagne le manuel scolaire ».

Dans le même genre, certains nouveaux manuels de français présentent l’histoire « si mignonne » d’un cochon rose et joufflu qui veut perdre du poids. Dans un petit poème, il exprime son dégoût de lui-même et prévoit de faire plus d’exercice. Vraiment ? Un adorable poème pour transmettre comme seule morale « Honte à toi, petit cochon sorti de la norme » ? Bien sûr, il peut être intéressant d’intégrer enseignement de langue et messages de santé, mais pourquoi donc avec un pauvre petit cochon mal dans sa peau ?

I would suggest that whilst it might be good to tell jokes and share poems in foreign language lessons, we should only do so in ways that are kind. If the first pages of LP21(D-EDK, 2015) call for values, contexts, and content on all school levels and in every school subject that are “humanitarian, and democratic” - and when we look to Switzerland’s neighbors, every ministry of education, on the first pages of the curriculum refer to similar terms such as ‘tolerance’ and ‘acceptance’ and the ‘fight against any form of discrimination’ and the ‘promotion of diversity’ - then there is absolutely no place whatsoever for body-shaming, racism or misogyny. These basic tenets in the various curricula reflect and promote an anti-bias stance towards education: “...an active/activist approach to challenging prejudice, stereotyping, bias, and the ‘isms.’ In a society in which institutional structures create and maintain sexism, racism, and handicappism, it is not sufficient to be non-biased (and also highly unlikely), nor is it sufficient to be an observer. It is necessary for each individual to actively intervene, to challenge and counter the personal and institutional behaviors that perpetuate oppression”. (Derman-Sparks, 1989, p. 3).

Teachers in Switzerland should thus respect these basic curricular tenets. We should all be more critical of what we are using and consider the legacy we are leaving our next generations. There are many authors such as Elise Gravel (Figure 2) who are doing work that present the world as it is and encourage us to be more tolerant in subtle and kind ways.

We dedicate this issue of *Babylonia* to the promotion of tolerance and to the role language education plays in social justice education. We include an eclectic mix of articles from all over the world and begin with articles on linguistic diversity and ethnolects before moving to discussions on anti-bias education, on race, and on gender and gender representations.

Mayra Daniel introduces the issue with a discussion on the challenges educators face to address learners’ diversity and presents the results of an outreach project. Sarah Hercula asks us to reflect upon our own hidden curriculum through the examples we choose to present in class. Kirti Kapur takes us to India where we learn about promoting the rich local

Je ferais valoir que les blagues et les poèmes sont bienvenus en cours de langues étrangères à condition qu’ils soient abordés de manière respectueuse. Si les premières pages du Lehrplan 21 (D-EDK, 2015) appellent à des valeurs, des contextes et des contenus « humanitaires et démocratiques » à tous les niveaux scolaires et dans toutes les matières, le body-shaming, le racisme ou la misogynie n’ont pas leur place en classe. Ces valeurs apparaissent aussi dans les premières pages des programmes éducatifs de nos voisins, avec des termes tels que « tolérance », « acceptation », « lutte contre toute forme de discrimination » ou encore « promotion de la diversité ». Ces principes de base dans les différents programmes reflètent et promeuvent une position anti-biais dans l’éducation, ou, dans les mots de Derman-Sparks (1989) : « ...an active/activist approach to challenging prejudice, stereotyping, bias, and the ‘isms.’ In a society in which institutional structures create and maintain sexism, racism, and handicappism, it is not sufficient to be non-biased (and also highly unlikely), nor is it sufficient to be an observer. It is necessary for each individual to actively intervene, to challenge and counter the personal and institutional behaviors that perpetuate oppression » (Derman-Sparks, 1989, p. 3).

En Suisse comme ailleurs, nous devrions donc respecter ces principes de base du programme scolaire dans notre enseignement. De fait, nous devrions être plus critiques vis-à-vis du matériel que nous utilisons et nous devrions garder à l’esprit l’héritage que nous laissons aux générations futures – à l’image de nombreux auteurs, tels que par exemple Elise Gravel (ill. 2), qui présentent le monde tel qu’il est et nous incitent de manière subtile et délicate à plus de tolérance.

Nous dédions ce numéro de *Babylonia* à la promotion de la tolérance et au rôle de l’enseignement des langues dans l’éducation à la justice sociale. Nous proposons un mélange éclectique d’articles provenant du monde entier, en commençant par des articles traitant de la diversité linguistique et des ethnolectes, avant de passer à la discussion de l’éducation anti-biais, les questions raciales, le genre et les représentations genrées.

Mayra Daniel introduit le numéro en présentant un projet de sensibilisation

cultural capital in the language classroom – something we can do as well in Switzerland. Edina Krompák welcomes us to the world of Linguistic Landscapes (<https://www.linguistic-landscape.ch>) in Schaffhausen, Switzerland and Eva Lemaire takes us to Canada with a peek into language considerations when teaching about the First Peoples.

As we move towards anti-bias education, Kate Efron explores the use of such anti-bias frameworks in English lesson in Japan. Bárbara Carvalho asks if girls are more frequently interrupted at school than boys. Hadas Kotek, Sarah Babinski, Rikker Dockum & Christopher Geissler analyze the model sentences we provide our language learners with for bias, and, in a similar line, Ceren Kocaman & Ali Fuad Selvi encourage coursebook authors and teachers to tackle heteronormativity and sexism. This issue of *Babylonia* also includes suggestions by Alexis Finger for using readers theater and drama to combat any sort of prejudice, an interview with Mathieu Turcotte (aka Princesse GenderFuck), and a few words on racism in coursebooks by Mandy Abou Shoak. We also offer you three fenestres: on the use of comics in the classroom (Gaelle Burg), language and music education (Jörg-U. Keßler & Robert Lang), and the works of Gianni Rodari (Alessandra Minisci).

With this issue, we hope to provide you with some new glasses with which to see materials you are working with and provide you with research to support the idea that we need to consider the messages we are promoting. We hope you enjoy our first Open Access issue!

à la diversité des élèves dans lequel des enseignants se sont rendus au domicile de leurs élèves allophones. Sarah Hercula nous incite à réfléchir à notre propre curriculum caché à travers les exemples que nous choisissons de présenter en classe. Kirti Kapur nous emmène en Inde où elle exemplifie la promotion du capital culturel local en classe de langue – comme nous pourrions aussi l'appliquer en Suisse. Edina Krompák nous accueille dans le monde des Linguistic Landscapes (<https://www.linguistic-landscape.ch/>) à Schaffhouse, en Suisse, et Eva Lemaire nous emmène au Canada avec un projet mêlant éveil aux langues et pédagogies autochtones pour une familiarisation aux langues ancestrales parlées par les Métis.

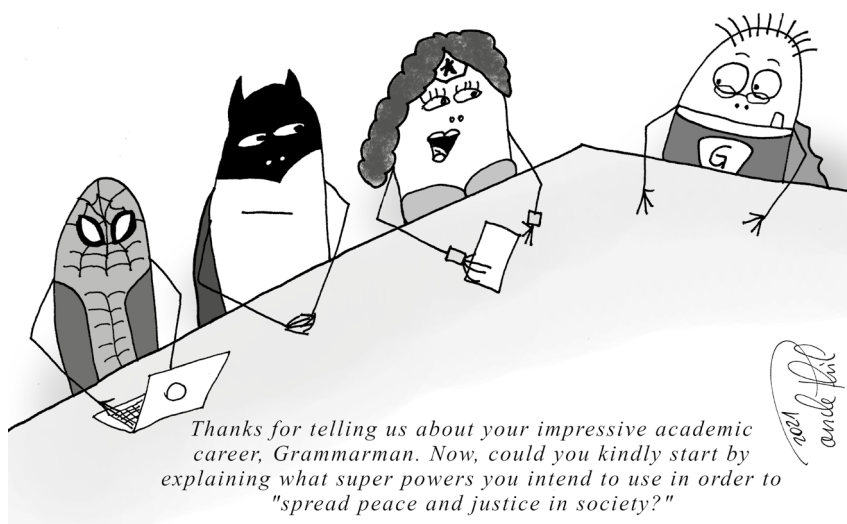
Kate Efron explore des cadres anti-biais utilisés dans des leçons d'anglais au Japon. Bárbara Carvalho examine si les filles sont plus souvent interrompues que les garçons en classe. Hada Kotek, Sarah Babinski, Rikker Dockum & Christopher Geissler analysent les biais dans les phrases-types que nous donnons aux élèves de langue tandis que Ceren Kocaman et Ali Fuad Selvi encouragent enseignants et auteurs de manuels à lutter contre l'hétéronormativité et le sexisme. Ce numéro de *Babylonia* contient aussi des suggestions d'Alexis Finger pour combattre tous types de préjugés par le théâtre, une interview de Mathieu Turcotte (alias Princesse GenderFuck) ainsi que des réflexions de Mandy Abou Shoak sur le racisme dans les manuels. Vous trouverez en outre trois fenestres : sur l'usage des bandes dessinées en classe par Gaëlle Burg, l'éducation linguistique et musicale par Jörg-U. Keßler et Robert Lang et les travaux de Gianni Rodari par Alessandra Minisci.

Avec ce numéro, nous espérons vous fournir de nouvelles lunettes pour voir sous un jour nouveau les matériaux avec lesquels nous travaillons et étayer cette perspective par des résultats scientifiques qui montrent bien la nécessité de réfléchir aux messages que nous promouvons. Nous espérons que vous apprécierez notre premier numéro en libre accès !

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Derman-Sparks, L. (1989). *Anti-bias curriculum: Tools for empowering young children*. National Association for the Education of Young Children, 1834 Connecticut Avenue, NW, Washington, DC 20009-5786.



Le petit garçon
 Un petit garçon, qui s'amuse dans un jardin public, voit une femme noire qui a un bébé dans ses bras.
 - Oh maman, dit le garçon à sa mère, le petit a de la chance!
 - Et pourquoi ça, mon petit? demande la mère qui n'a pas compris.
 - Le bébé, quand il a soif, il boit du chocolat.

Les deux amis
 Deux amis qui ne se sont pas vus depuis des années se rencontrent.
 - Alors, qu'est-ce que tu es devenu? As-tu épousé la petite Nicole que tu trouvais si belle, ou prépares-tu toujours tes repas toi-même?
 - Les deux, répond l'autre qui n'a pas l'air très heureux.

Figure 1: Worksheet (December 2020) – source of text unknown

TOUTES SORTES DE FAMILLES

Il existe toutes sortes de familles différentes.
 Je ne peux pas toutes les dessiner ici, c'est impossible!
 Ce qui compte dans une famille, c'est l'amour.

The illustrations show: a family with a woman, a man, and a baby; a family with a man, a woman, and two children; a family with a woman, a man, and a child; a family with a man, a woman, and a child; a family with a woman, a man, and two children; a family with a woman, a man, and a child in a wheelchair; a family with a man and a woman; a family with a woman, a man, and two children; a family with a man and a woman; and a dashed circle for a drawing.

Figure 2: by Elise Gravel's - <http://elisegravel.com/> - Available as a free download

RESPECT AND EMPOWERMENT IN SECOND LANGUAGE EDUCATION

Culturally responsive second language instruction requires educators focus on more than language. Language holds only part of the messages conveyed in intra and inter personal communication. Effective lessons focus on the cultures of the speakers of the target language of study when they explore learners' funds of knowledge, and then use the information this provides for the design of empowering curricula. This case study examined lessons prepared by 21 practicing teachers, representing 15 school districts in the northern Illinois area of the United States. Participants conducted an ethnography which was a required assignment in a post-graduate course focused on literacy instruction for emerging bilinguals. This work investigated educators' ideologies of biliteracy and learner empowerment, and examined teachers' visions of advocacy in reactions to course readings, in lesson design, and in the philosophy of multiliteracy statements.

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Preparing Teachers for Advocacy

Courses focused on multicultural education aim to prepare educators to adapt standard curricula to address and validate learners' diversity (Gay, 2010). Mobility across the world due to war, discrimination, and/or economic needs impacts students' schooling. Teachers may not feel free to advocate for themselves about the support they need to become informed of the challenges that students and families face in their communities due to migration issues, or feeling as *the other* (Bourdieu, 1991). There is a need for second language education to incorporate a focus on the cultures of the people whose languages they teach. Learners whose families have crossed cultural borders struggle to understand their place in societies when the language of schooling is not their home language and where cultural norms are unfamiliar. These students need differentiated curricula that address their affective needs and academic backgrounds (Daniel & Riley, 2018; Daniel, Riley, & Kruger, 2018; Dan-

iel, 2017a; 2017b; 2016). Teachers' professional development has to consider the impact of students' socio-emotional well-being on their academic achievement (Hawkins & Norton, 2009).

Educators need to learn ways to engage in ethnographic research that informs and helps them deliver instruction that is relevant for all the learners in their classrooms. Committed teachers design effective lessons when they investigate the diversity in their school populations and come to understand how the sociocultural context delineates access to academic success (Giroux, 2006; Freire, 2002). Such educators go beyond identification of explicit cultural norms and ensure they have insight into the implicit components of culture. They make no assumptions that their students may be ready to master the language and content objectives of lessons only because they might represent a geographical area, have similar socioeconomic levels, appear to have the same phenotype, and speak the same language. Research suggests that at all grade levels, students' prior schooling,

and familial networks prepare them to function in academic settings (González, Moll, & Amanti, 2005).

As the demographics has changed in the United States (U.S.), it has become evident that the nation is a plurilingual society that is strengthened by the diversity of the numerous living languages that immigrants pass to their children and grandchildren. Teachers in both rural and urban areas of the country are challenged in designing instruction for students acquiring English, the dominant language of U.S. society, who are also studying content specific material. Teachers are challenged and enlightened by their experience working with groups of learners who may not share a common language but who are growing up celebrating their diverse norms and traditions. In the current millennium educators, regardless of their field of expertise, are successful when they envision themselves as teachers of language whose key objective is to assist learners to negotiate comprehension across lexicons.

This case study examines lessons prepared by 21 practicing teachers, representing 15 different school districts in the northern Illinois area of the U.S., after they participated in an ethnography and conducted a home visit with a family of an emergent bilingual. The teachers who participated in this study completed the ethnography as a requirement of a graduate level course focused on biliteracy paradigms and learners' funds of knowledge. All participants were completing coursework towards a post-graduate degree with a focus on Bilingual/English as a second language teacher preparation. Upon graduation from this program, the teachers are considered highly qualified to teach multicultural and multilingual groups of emergent bilinguals. The teachers recruited participants from their circles of influence, meaning families from the area of the schools where they were employed.

The university where this course was taught is situated in a rural/urban area in the State of Illinois approximately one hour from the city of Chicago. Graduate programs draw educators who represent the diversity of the city and its surrounding suburban communities, including farming communities. In any graduate class the teacher population includes ed-

ucators working at levels pre-K through secondary levels. The course where this work was conducted focused on building a scaffold of knowledge so the teachers could explore and embrace the philosophical stances necessary to differentiate instruction in ways that lead all learners to academic success. The work begins with teachers because they are the key to fostering positive socio-emotional environments that begin with culturally responsive instruction. The ideas shared in the groups highlight the creativity required of educators who work with multilingual multilevel learners from across the world. This work examines teachers' ideologies of learner empowerment and equity in schooling, and teachers' advocacy as evidenced in their reactions to course readings, in their lesson design, and in their philosophies of multiliteracy.

Purposes of Literacy

Teachers' literacy practices are influenced by their interactions with students. Hybridity in instructional methods reflects teachers' intent to empower diverse students through differentiated child-centered instruction. Teachers' pressing challenge in the U.S. is that learning platforms used as a response to the Covid-19 school shutdowns in spring of 2020, did not acknowledge the disparities in students' access to technology. Five months later, learner empowerment is delimited by government leaders who wish to open schools, while not addressing the financial burden of internet connectivity for families nor teachers' readiness to deliver full online instruction, should a return to traditional instruction become impossible. Attaining educational equity is a complex goal when there is no vaccine to stop an easily transmissible air borne virus whose lasting effects are not understood by scientists.

Liberating literacy practices address the politics of culture and the goals of academic study (Vygotsky, 2002; Darder, 1998). They offer balanced and culturally responsive literacy paradigms that validate the lives of diverse families. In order to acknowledge students' contributions at school, educators need to be informed of how their methods validate non-standard literacies and non-schooled knowledge (González, Moll, & Amanti, 2005). Teachers' ideologies either support learners to become contributing cit-

izens of the world or replicate systemic beliefs that only those from higher socioeconomic levels deserve access to the right type of education (Cadiero-Kaplan, 2004; Vygotsky, 2002; Freire, 2002). Past ideologies of functional literacy fell short because they prepared learners for lower level jobs while not encouraging critical analysis of text. Culturally based literacy models were slightly wider in their scope but reflected banking models of education centered on transmitting knowledge approved by the dominant society (Leistyna, Woodrum & Sherbloom, 1996; Giroux, 2006; Aronowitz & Giroux, 1991; Hirsch, 1988). Banking beliefs assume the learner is akin to an empty goblet that needs to be filled with the teacher's and the dominant society's espoused norms. In contrast, going back in time to 1916, John Dewey (1997) introduced progressive literacy, a constructivist educational model based on validating children's ideas, experiences, and lexicons. Constructivist ideologies support learners to become critical thinkers and contributing citizens, first in the society of their democratic classrooms, and then in the world (Freire, 2002). Whole language methods of the 1980s reexamined and expanded Dewey's philosophy to argue that reading is for the purpose of learning and making meaning. Whole language ideologies proposed that reading is not only mastering how to decode but consists of learning how to express one's ideas and apply one's home literacy as a scaffold to higher levels of mastery. Whole language supporters did not ask students to engage in skill-based tasks before exploring their understandings and nurturing their emerging literacies in reading and writing development (Goodman, 2014: 1996).

at home from their family members and other individuals in their communities. Before any child begins school and every year thereafter, they observe others and participate in tasks that may never be addressed in the school curriculum but that are valuable to responsible citizenry. Teachers' ideologies acquire the breadth of knowledge about students that they need after they conduct ethnographic research in their school communities. Observations and one on one interviews with families facilitate developed understandings of diverse families' norms and modes on interaction. Through research teachers come to experience first-hand the reasons that cultural pluralism makes schooling exciting. They see that interculturality is legitimized when classrooms mirror the hybridity of its student populations, its discourses, social networks, and the power structures outside the school setting (González, Moll, & Amanti, 2005; Ruiz, 1984; Edelsky, 1991). In this process educators explore culture and also go beyond generalized perceptions of culture to grasp the variability within populations.

Educators who question the word and the world (Freire, 1985) design lessons that engage students in dialogue and inquiry. In dialogue learners experience and envision their future contributions to equitable societies. Teachers who embrace ideologies of cultural pedagogy (Hawkins & Norton, 2009; Giroux, 2006) implement critical literacy paradigms that take learners to action within their circles of influence through the questioning, the judging, and their interpretation of what they hear, see, and read (Aronowitz, Clarke, & Freire, 1998). Exploration of the funds of knowledge thus leads to revelations and validation of the uniqueness of all learners' cultural capital and diverse identities (Coney, 2016; Aliakbari & Faraji, 2011), and to a transformation of the standard curriculum (Daniel & Burgin, 2019; Daniel & Riley, 2018; Daniel, 2017; 2016).

Methodology

This case study examined lessons designed by 21 teachers enrolled in a graduate education methods course who conducted an ethnographic study with a culturally and linguistically diverse family. Course readings focused on the topics of cultural capital, the funds of knowl-

Culture is a positive and never a deficit in literacy.

Funds of Knowledge

When teachers explore their students' and their own funds of knowledge (González, Moll, & Amanti, 2005), they uncover the significance of these in understanding and furthering the education of all students. This exploration takes the educator beyond functional, cultural, and progressive literacy models to appreciate students' non-schooled literacies (the students' funds of knowledge). Funds of knowledge refers to what students learn

edge, translanguaging, development of biliteracy, culturally responsive pedagogy and language as a right. Recurrent themes (Glaser & Strauss, 1967) were identified in data collected throughout the course in the five required interpretations/reflections of course readings which were prepared in triads, in the lessons the teachers planned after the home visit, and in their written philosophy of multiliteracy statement. The following questions were used in the analysis of all documents.

- Q.1: What are teachers' ideologies of learner empowerment?
- Q.2: What do teachers perceive are the purposes of literacy?
- Q.3: How do teachers support equity in schooling?
- Q.4: What are teachers' visions of advocacy?

Findings and Discussion

Recurrent themes documented in the data analysis strongly suggest the teacher participants redefined their ideologies and their position as educators of culturally and linguistically diverse learners. Three themes emerged: (1) teachers' responsibilities as educational leaders, (2) the value of researching learners' funds of knowledge and, (3) teachers' understandings of literacy in schooling.

Theme 1: Teachers' Responsibilities as Educational Leaders

Teachers' comments demonstrated teachers' awareness of the diversity in their student populations and what this requires from them: "I need to remember that cultures change over time. I may speak a student's language and have been born in the same country yet lived an entirely different experience"; "Much of what students know does not show up on paper. It is our job to see the cultural capital that lives in our students' hearts and minds". Support for equity in schooling was evident in statements such as: "Topics that are relevant to students' lives make the learning easier and support self-esteem. Unless we teachers plan classroom activities keeping in mind students' lives, and their families' languages, we will lose them."; "Could teachers be more flexible in assessment practices? Yes! Could we value a product made by a small group enough to assess it and accept that it reflects the work of all the

students in the group? Yes!"; "Students like to learn from their peers so let's let them do this!"

The teachers' voiced why it is key to focus on empowering learners. Their sharing suggests they will be strong advocates for their students, and their words highlight their belief that teachers have a responsibility that extends beyond teaching content: "Students are consumers and producers of information in their role as learners"; "I have to give students choices of assignments"; "Students need opportunities to practice leadership skills". In reference to the course readings and the home visit, the following statements seem to represent opinions across all participants; "Before this course I focused way too much on products rather than on the processes of learning"; I now see that students' interpretations of what I teach them begins in their social world and their families' world views".

Exploration of the funds of knowledge leads to revelations and validation of the uniqueness of all learners' cultural capital and diverse identities, and to a transformation of the standard curriculum.

Theme 2: Value of Researching Learners' Funds of Knowledge

Many of the teachers shared that they were afraid of not behaving as a co-learner but as an overbearing interviewer during the home visit. However, reflections after their home visit revealed teachers' new-found realizations related to learners' non-schooled knowledge, plus their acceptance of teachers' role in designing culturally responsive curricula. This theme carried over from the teachers' reflections after course readings, to their home visits, and to their philosophy of multiliteracy statements. The teachers said, "I now think about what my teachers could have discovered about me if they had visited my home. They would have changed their expectations for my schooling! If only they had taken the time to get to know me"; "Families are such a source of information"; "What parents have to offer their children in literacy and knowledge is much more than

I gave them credit for before the visit”; “My student’s father started a franchise. What this student knew and told the class about business was surprising given his level of academic knowledge”.

The teachers’ comments offer contrasts between their past, present, and future pedagogy such as: “What we have all lost in the past when we did not understand how to use families as a resource for the classroom! When we did not have a glimpse of how families’ funds of knowledge are vital to making lessons that support student growth and self-worth!; “When I identified the funds as a way to see the unique selves that learners bring to school, I thought the concept was absolutely beautiful”; “Once I learned about my student’s funds in a home visit, I saw that I can change my instruction. What is more important to me is that this student is now part of my family and I of hers”; “My grasp of all of this funds stuff is at a different level now. I believe this work has helped me to better define my views of language use in and out of the classroom”; “Student centered learning allows for students to take ownership of their learning which enhances their involvement and motivation in what they are learning. What a concept! This was always right there in front of me but I never saw it before this class and the visit!; “The distinguishing factor between *background knowledge* and *funds of knowledge* is this idea of cultural identity. Our students’ cultural identities are tied to their funds of knowledge, which includes the languages that are part of their daily lives. What else could they stem from?”. This awareness lets me know that “It is all right to not have every lesson planned and to see where the students’ funds take us in class!”

Theme 3: Literacy in Schooling

The third recurrent theme in the data analysis revealed the teachers’ thoughts about literacy and the rights it gives or prevents learners from accessing. The teachers became aware that literacy instruction is never neutral. A teacher stated that “Literacy is not technical, it flows from exchanges between students and their teachers”. A teacher across the room added, “We can’t teach from the book. We have to use students’ funds”. Another colleague shared, “When teachers validate the literacies of diverse house-

holds, parents have increased access to their child’s school”. The teachers shared ideas such as that in their communities, “Semiotic systems, in signs and symbols mediate thinking and meaning making”. They now grasped “Why culture is a positive and never a deficit in literacy”. They stated that “Literacy is dynamic within families and communities and exists for children before they begin formal schooling” and they reluctantly yet openly accepted that they had “...never read about local literacies and how these are not in books but in communities’ social practices”. Finally, participants excitedly agreed that during the home visits they were “... impressed with the student’s funds!” and know they will use what they learned “... to supplement the curriculum”.

Ideas from the participants that summarized their revised definitions of literacy presented new world views reflecting acceptance of difference. A secondary school teacher said, “A vital step in multiliteracy development that was brought to my attention throughout this course is to allow students to drive the lessons.” A younger colleague with whom he had collaborated in completion of course assignments added, “I had not previously thought about the value of families’ literacies, or of how I could incorporate them into my language arts curriculum. I now see how children’s literacy emerges from the home and community and my pedagogy has been redefined”.

Implications and Conclusions

Data from this work suggests that teachers are optimistic and committed to their students. They want school districts to invest in their creativity and ability as researchers. If teachers were given time to plan and conduct home visits, they would be better able to personalize the curriculum for each academic year’s crop of students (González, Moll, & Amanti, 2005). As such, their outreach would result in curricula that exceed top-down mandates and gain high levels of personal satisfaction for teachers and students as co-creators of improved schools. Three comments from teachers in this study help define future actions for all educators. A teacher concluded that, “For sure personal relationships develop when teachers get to know students and their families during home visits”. Another educator shared his belief that all teachers,

Questions for Thought

1. Do you remember a time when you were a young student and one of your teachers reached out to you in a way that got to you? Why did you listen to this teacher? What did this teacher do that went beyond the norm? What did this teacher know about you that made the difference? How did this teacher demonstrate a commitment to cultural and linguistic diversity?
2. In what ways might you already be teaching language in a discipline specific class such as mathematics and science?
3. Identify why exploring your learners’ funds of knowledge will help you support their language acquisition and take them to higher levels of academic achievement?

“...must tap into the resources of their students’ communities to help them and their teacher make meaning of academic lessons”. A third teacher repeated a refrain heard across the world: “If I want my students to be successful in the classroom, I need to create culturally relevant experiences”.

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SOCIAL JUSTICE AS THE HIDDEN CURRICULUM: MAKING “SMALL” PEDAGOGICAL CHANGES TO PROMOTE EQUITY

Questo articolo propone un metodo per integrare le questioni della giustizia sociale—in particolare, la (dis)uguaglianza linguistica—nel contenuto dei corsi esistenti, sfruttando il potere del curriculum nascosto. Apportando piccole modifiche ai loro corsi e impegnandosi di studiare l'efficacia di tali cambiamenti, gli istruttori possono promuovere messaggi taciti, ma di grande impatto, sull'importanza della diversità, dell'equità, e dell'inclusione, che gli studenti possono portare con loro nel futuro.

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Introduction

In Season 6, Episode 12 of the Netflix television show *Orange Is the New Black* (Graham & Johnson, 2018), main character Tasha (“Taystee”) Jefferson (played by Danielle Brooks) finds herself on the witness stand in her own trial, defending her actions as the lead negotiator during a riot that had taken place in the prison where she is incarcerated. When asked about how she ended up in prison, Taystee (a Black woman) speaks about her experiences as a child, saying, “When I aged out of group home, I didn’t have nowhere else—excuse me—*anywhere* else to live, so I stayed with a lady dealer who gave me a bed in exchange for me handling her account books” (41:49–42:10). Shortly thereafter, she explains her motivation for taking on a leadership role during the riot: to seek justice for her recently deceased friend. She explains, “Well, I had a best friend once. And the entire time I knew her, she never let me down. And then she was killed by a guard when she didn’t even do nothing... *anything*” (43:01–43:28).

Twice during this short scene, Taystee “corrects” her language on the stand, changing from the grammatical pattern of multiple negation (in which more than one grammatically negative element can be used in a single clause)—the pattern common in the dialect she speaks throughout the show—to single negation (in which only one grammatically negative element is used per clause)—the pattern found in “standard” English and in most socially prestigious dialects of U.S. English (Green, 2002: 77–80; Rickford & Rickford, 2000: 123–124). We can assume from these linguistic adjustments that Taystee has been coached to speak in a certain way during the trial—a more “standardized,” whiter way—in order to improve how she is perceived by the mostly White jury. But she obviously struggles to modify the linguistic patterns inherent in her primary dialect, specifically specifically as she recounts emotional details about her childhood and the death of her best friend. Despite her linguistic accommodation efforts in the courtroom, Taystee is found guilty of a crime she did not commit and is sentenced to life in prison.

As viewers, we are not left wondering why the writers used these linguistic “corrections” so prominently in this emotional courtroom scene. We understand perfectly well that the odds are against Taystee, as her credibility, intelligence, and trustworthiness are judged by the jury and others in the courtroom on the basis of how she speaks while on the stand—that is, on how well she is able to shift into the White ways of speaking and being that are connected to social prestige in society. In other words, raciolinguistic bias is a given in the courtroom, and we understand Taystee’s efforts to attempt to subvert it, given that her life is at stake.

Unfortunately, these kinds of scenarios do not exist only in fictional contexts. Rickford & King (2016) discuss, among others, the trial of George Zimmerman, in which a key witness, Rachel Jeantel, suffered from extreme judgment on the basis of her speech. During the 2013 trial, Zimmerman (a White/Hispanic police officer) was tried for the shooting death of Trayvon Martin (a Black seven-year-old). Jeantel, having been on the phone with Martin just before his death, was an important witness. While she was on the stand, she spoke in her home/native dialect of U.S. English (a variety of African American English that has features in common with the dialect spoken by Taystee, discussed above). Despite being on the stand for nearly six hours, Jeantel’s “testimony played no role whatsoever” in the jurors’ deliberations, as the jurors had difficulty understanding her speech and found her lacking in credibility overall, undoubtedly due to their racial and linguistic prejudice against her (Rickford & King, 2016: 950). Ultimately, Zimmerman was acquitted.

Linguistic bias is not limited to courtrooms and the justice system. Evidence of linguistic discrimination can be found across all facets of society: education, the housing and job markets, healthcare, and in everyday encounters in grocery stores, banks, parks, and public transportation, among countless other examples. A vast amount of research in linguistics (Alim & Smitherman, 2012; Baugh, 2000; Lippi-Green, 2012; McBee Orzulak, 2015; Reaser, Temple Adger, Wolfram, & Christian, 2017; Smitherman, 2000) has proven that all varieties of a given language are systematic, rule-governed codes, which means that no dialect is inherently better

than any other. Yet speakers of certain dialects are afforded social prestige, while others are stigmatized and marginalized on the basis of how they speak, which is connected to factors including their geographical location, race, class, gender, sexual orientation, and other social identity categories. Moreover, since no one has a choice regarding what home/native language or dialect they speak—given that all people learn from birth whatever language and dialect are spoken by their families and communities where they are raised—linguistic bias is inherently inequitable, representing a large yet under-acknowledged part of the systems of social injustice that impact people’s ways of life in the United States and around the world.

[T]he hidden curriculum presents a challenge for teachers: to interrogate upon what hidden values and assumptions our pedagogical practices and content are built in order to ensure that we are not tacitly reinforcing the status quo and the systems of inequality that go hand-in-hand with it.

Confronting Linguistic Bias in the Classroom

In my teaching and research, I investigate and work to dismantle linguistic prejudice, linguistic discrimination, and linguistic inequality. By interrogating and revising the “traditional” curricula and pedagogical approaches of the courses I teach, I seek to make students aware of standard language ideology (SLI), which Lippi-Green (2012: 67) defines as “a bias toward an abstracted, idealized, homogeneous spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is primarily drawn from the spoken language of the upper middle class.” By helping students to understand and acknowledge SLI, I encourage them to question the linguistic hierarchies that have been presented to them as common sense throughout their schooling and to question their allegiance to “standard” English. Furthermore, as

students become aware of their own linguistic prejudice, I encourage them to develop an appreciation for linguistic and cultural diversity and, most importantly, challenge them to actively seek out ways to dismantle their own biases, the biases of others in their lives, and the societal structures and institutions that promote the propagation of such biases.

I became aware of the potential for the curricular change I was implementing to actually reinforce the very inequities I was seeking to make apparent and challenge.

One method through which I have attempted to institute such changes in my teaching is the development of a pedagogical approach that I have designed and vigorously researched in the context of my own teaching called the Structural Inquiry of Stigmatized Englishes (SISE) approach (Hercula, 2020). The approach was primarily designed and evaluated within the context of the college-level introductory linguistics course but can be modified for use in other disciplines and courses and at other levels of education. The SISE approach is largely characterized by a change in the types of language data students study—rather than learning the terms and modes of analysis unique to the field by studying “standard” U.S. English language data, they instead apply their new knowledge to language data unique to socially stigmatized varieties of U.S. English, such as African American English (AAE), Chicano English (CE), and/or Appalachian English (AE). Students investigate these dialects structurally, studying the phonological, grammatical, lexical, and pragmatic features of the dialects. For example, when students are learning about syntax, they study concepts including auxiliary verbs, indefinite nouns, adverbs, and the parts of a clause (subject, predicate, direct object, etc.). They then apply these new concepts when they study the grammatical feature known as *multiple negation* (discussed above), which is a pattern found in the speech of many speakers of AAE, CE, and AE. As they do so, they discover that multiple negation is just as linguistically rule-governed and complex as single negation, its counterpart in “standard” English. By engaging in this type of struc-

tural analysis, students are given facts and data they can draw upon later in the course—and later in their lives—when they study the impact of linguistic prejudice, profiling, and discrimination on the lives of speakers of these dialects and others who suffer from the effects of linguistic inequality, such as speakers with certain foreign accents.

The research I have conducted on the SISE approach has shown that the vast majority of students respond well to the curriculum, developing more positive, pluralistic language attitudes by the end of the semester (Hercula, 2020). There is some evidence to suggest that the approach is better received, on the whole, by women and by students of color, as some White men show resistance to the approach—or perhaps more accurately, show resistance to admitting to a shift in their attitudes throughout the course (Hercula, 2020: 163–190). However, many students who have studied linguistics through the SISE approach provide evidence to suggest that the knowledge they gained in the course—and their correspondingly improved attitudes—persist beyond the end of the course, as they are compelled to share what they have learned with others and to find ways to work toward breaking down the structural and institutional practices that would continue benefitting some speakers while disadvantaging others.

Making “Small” Changes to Harness the Hidden Curriculum

What makes the SISE approach unique as compared to other language awareness approaches that have been developed by researchers for use in various disciplines and at various levels (Alim, 2007; Delpit, 2006; Hudley & Mallinson, 2011; Siegel, 2006; Wolfram, Temple Adger, & Christian, 1999) is that it requires a relatively “small” change to the curriculum. By *small*, I don’t mean *easy to implement* or *ineffective* or *lacking impact*; instead, I mean that the SISE approach represents a minor adjustment to an otherwise unchanged curriculum and set of course objectives. When I teach using the SISE approach, my students learn the same concepts, approaches, methods of analysis, and content that any other student in any other introductory linguistics course is likely to learn. Instead of adding a unit or a text or modifying course outcomes—

finding room for yet more in an already full course—I found a way to integrate a social-justice-oriented approach within the fabric of what the course was already designed to do. I sought to modify not the overt curriculum but the hidden curriculum.

Elliot, *et al.* (2016: 739) define “hidden curriculum” as “the various unintended, implicit and hidden messages sent to students—messages we may not be even aware we are sending.” Hidden curricula are embedded within our institutional contexts, disciplines, and courses, tacitly promoting specific assumptions, values, and behaviors that are reinforced without being a stated part of our curricular objectives. Discussions of the hidden curriculum usually revolve around messaging we need to interrogate and dismantle, particularly due to its tendency to reinforce hegemonic practices and structures. For example, Apple (2012: 133) points out that, through the hidden curriculum of K–12 schools, “working-class students are taught punctuality, neatness, respect for authority, and other elements of habit formation. The students of more advanced classes are taught intellectual open-mindedness, problem-solving, flexibility, and so on.” As such, the hidden curriculum presents a challenge for teachers: to interrogate upon what hidden values and assumptions our pedagogical practices and content are built in order to ensure that we are not tacitly reinforcing the status quo and the systems of inequality that go hand-in-hand with it. Orón Semper & Blasco (2018: 491) put it this way: “teachers must ask themselves, and discuss with students, in what ways the curriculum they teach represents the dominant ideological interests in the society in question, and how their institution legitimates these forms of knowledge as ‘truths.’” Thus, uncovering and making explicit the hidden curriculum is an important practice in which all teachers must engage. However, I argue that recognizing the power of a hidden curriculum can also be an opportunity: we can harness our hidden curricula to send, instead, tacit messages of social justice and equality.

When I was first designing my curriculum for the introductory linguistics course, I realized that, by situating an introduction to the field within the context of standard language (in my case,

standard English), the hidden curriculum messaging was SLI: the promotion of standard English above other Englishes and, thus, the promotion of people whose dialects more closely resemble standard English over people whose dialects diverge significantly from standard English. This very recognition is what guided my development of the SISE approach—I hypothesized that, by substituting language data from socially stigmatized Englishes in place of standard English, I could send a different tacit message: that these dialects are structurally patterned, legitimate, and worthy of study (and, by extension, that their speakers are also legitimate and valuable).

By subverting the traditional hidden curricula in our fields and courses, we have the opportunity to show students—little-by-little, day-by-day—that diversity is always already present and that working toward equity is a responsibility that should be shared by all.

In line with this example, I propose that teachers can subvert traditional hidden curricula and harness the concept of a hidden curriculum, making “small” changes in order to integrate themes of social justice into their courses. Importantly, this work must be done with great care and must be supported by research-based practices. Martin (1976: 141) implores teachers to “return to the scene of our interventions to make sure we have not done more harm than good. There is no guarantee that, when we change an educational setting so as to do away with a portion of its hidden curriculum we find abhorrent, we will succeed; indeed, if we are not careful, the changes we make can generate the very learning states we are trying to banish or, for that matter, ones even more unsavory.” In the case of my development of the SISE approach, through research, I became aware of the potential for the curricular change I was implementing to actually reinforce the very inequities I was seeking to make apparent and challenge. Margolin (2014: 4) explains that “white privilege pedagogy operates in large part as an antiracist cover, a sham that allows whites to have their cake and eat it too by providing

them the appearance of selflessness and antiracism without requiring them to do anything selfless or antiracist.” As a way to avoid this potential outcome, I design my courses to include opportunities for students to enact what they are learning, for example, by engaging in a conversation partners program with students whose linguistic backgrounds do not match their own. I also prompt students to share what they have learned with others and to reflect on the outcomes of such conversations (Hercula, 2020). Furthermore, I have dedicated myself to the project of studying my own teaching by engaging in research in the scholarship of teaching and learning, evaluating the outcomes of my curricular interventions systematically. This kind of systematic interrogation and study of our teaching should be a key part of our craft, particularly as we seek to implement social-justice-oriented approaches, in order to evaluate the effectiveness of the curricular changes we design and to guide future adjustments.

The Impact of Social-Justice-Oriented Teaching

Ultimately, in making these kinds of changes to our curricular designs and pedagogical practices, the most important question we should consider is whether our changes will promote transfer. Does the social-justice-oriented content we incorporate into our courses stay with our students as they engage in future coursework and, more importantly, as they live their lives and interact with others in non-academic contexts? After all, if our goal is to work toward greater equity for all—by improving the attitudes of each of our students, one-by-one—it is imperative that the lessons they learn in our classes are carried forward to impact their future values, perspectives, and behaviors. Furthermore, we want them to share these lessons with others, promoting the spread of tolerance, an appreciation for diversity, and a drive to work toward equity.

As a part of my research on the effectiveness of the SISE approach, I conducted a longitudinal study on the long-term impact of the SISE approach on my former students. The results of the study show positive trends in terms of students’ retention of what they learned and their ongoing commitment to intervening in

systems of linguistic inequality (Hercula, 2020: 142–160). Here, I wish to share a more recent example of this long-term impact.

A couple of months ago, as I was in the process of preparing the outline for this article, I received an email from a former student. She had taken three of my courses as a part of her undergraduate degree—one that explicitly utilized the SISE approach—the last of which had ended more than two years before I received her email. She wrote the following (reproduced here with her permission):

*Hi! I am watching a new Netflix movie, an adaptation of “The Boys in the Band,” and literally had to pause it and contact you. Considering that part of the plot is a straight friend showing up to a (closeted to him) gay friend’s dinner party, there is plenty of code switching. But I just saw a scene where one of the black characters calls his childhood home. Since this is set in the 70s, it means the house his mother worked in as the “Help.” His name is Michael Benjamin [Washington], I looked it up because it is the most beautiful, heartbreaking and perfectly executed code switch...It ebbs and flows as he maintains control of his emotions...It is a brilliant piece of acting that represents the *constant* acting Black people must perform in white society. [ellipses in original]*

I was thrilled receive this email—as are all instructors when we see examples of the impact of our teaching. I was particularly excited that the student still remembers some of the concepts we had discussed (e.g. code switching) and that her analysis of the scene is connected not just to the linguistic practices themselves but also to the impact of those practices on the lives of those who enact them. Her final point shows that she has retained an understanding of the “linguistic push-pull” (Smitherman, 2000: 146) certain speakers are forced to contend with in their daily interactions and the unfair burden placed on them to change how they speak—and thus who they are—in order to be perceived positively within the dominant culture. Ultimately, I view this email as an example of the potential positive impact of the integration of themes of social justice into our cours-

I would like to thank Adriana Cordali for translating the abstract of this article. I am also grateful to the reviewers who provided insightful feedback on an earlier draft of this piece and to the editors for the opportunity to contribute to this issue.

es, as this student shows that linguistic (in)equality and its impact on people of color is still resonating for her during her life beyond college, providing a lens through which she is observing the world around her.

Conclusion

In this article, I have sought to advocate for carefully designing, implementing, and studying the impact of social-justice-oriented “hidden” curricula within our course designs, particularly those that address linguistic inequality. This practice will look different from discipline to discipline and course to course, but I argue that there is room in all courses and fields at all levels to engage in this kind of work. In second language teaching, for example, an instructor might consider how to incorporate language variation and socially stigmatized dialects as they teach particular forms in the target language. A mathematics teacher might consider the language features of their application problems: are diverse people and scenarios depicted? Literature and history instructors might consider the level of diversity present in the texts they choose for their students to analyze, and moreover, whether their students are aware of contributions to their fields by people who are not White, male, straight, cisgender, or linguistically privileged, for example.

The beauty of this method is that it is “small”: it doesn’t require adding more into an already packed syllabus or course but, rather, requires creativity in adapting an existing curricular plan in order to integrate social-justice-oriented themes into the background of the content. I invite you to consider how you might implement such an approach in your courses and with your students. First, consider what constitutes the current hidden curriculum in your courses and whose interests it serves. Then, consider how you can harness the power of the hidden curriculum, modifying its presence in order to send tacit messaging that promotes equity and inclusion. By subverting the traditional hidden curricula in our fields and courses, we have the opportunity to show students—little-by-little, day-by-day—that diversity is always already present and that working toward equity is a responsibility that should be shared by all.

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ELT AND SOCIAL JUSTICE IN MULTILINGUAL CLASSROOMS

Eine grosse pädagogische und politische Herausforderung besteht darin, sicherzustellen, dass die Rechte aller Schulkinder respektiert werden und die kulturellen, sprachlichen und wirtschaftlichen Ressourcen eine Nation maximiert werden. Dies ist heute in Indien umso relevanter, da trotz unseres Anspruchs auf Mehrsprachigkeit und Erhalt der Sprachen viele Sprachen in Gefahr oder sogar verschwunden sind – wobei der Verlust einer Sprache gleichbedeutend ist mit dem Verlust einer ganzen Kultur. Wünschenswert ist im schulischen Kontext eine engere Verbindung der Heimatsprachen mit der Schulsprache, um so mehr Sprachen im Unterricht zu berücksichtigen und zu fördern. Dabei soll Englisch nicht für eine 'westliche Perspektive' stehen, sondern den lokalen Kontext widerspiegeln.

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Context

Social justice in education is both a process and a goal which cannot be achieved unless there is equal participation of all groups in society. In the Indian context, multilinguality and diverse socio-economic contexts are realities that any English language classroom needs to accommodate to foster and maintain inclusion and consequently social justice. India has witnessed the suppression of many 'tongues' owing to colonial attitudes to education. Regional and indigenous languages were shunned in favour of the international lingua franca i.e. English. In fact, during the modern period most nations strove to become monolingual while regional or native languages were marginalized and neglected. Furthermore, the pervasiveness of monolingual instructional practices precipitated loss of many subcultures. Nested within this was the now demonized grammar/translation method (Creese & Blackledge, 2010, p. 105) which aimed at bringing students' L1 into the classroom as a footstool to the L2. Till date, foreign language education skews away from modeling instruction

after the organic, dynamic mix of languages that characterizes multilingual speakers since it "traces the language practices of a monolingual individual, simply by multiplying them by two," and fails to portray "the communicative complexity of the 21st century," within which "the concept of a first and a second language has also begun to unravel" (Skutnabb-Kangas, 2009, pp. 142-143).

It is in this context that educational policies play an important role in creating public awareness and consensus about the approach that English does not stand alone and needs to find its place among other Indian languages. In the following sections I will discuss how aspirational demands from stakeholders (parents and communities) and questions of upward mobility can be met while catering to diverse social structures. This will be done via a framework of policy analysis followed by discussion of primary research findings. The effectiveness of translanguaging as a pedagogical process to bolster social justice will also be examined.

Language Education Policies in India and the demands of the polity

With shrinking distances and opening up of global economies, there has been a consistent demand and political pressure to open English medium schools in India. English is undeniably seen as a language of mobility and upward movement. While newly independent India progressed under the shadow of a colonial hangover, postcolonial commentary and movements for social development reintroduced the importance of local language and expression. Communication for change initiatives often required policy makers, communication specialists, and non-governmental actors to tap into the diverse linguistic and social traditions of the country. For a country with over 19,500 dialects the promotion of English at the cost of other languages was deemed counterintuitive. The 21st century's clarion call for economic progress and social change also meant that classrooms had to become more representative and teachers/educators had to become more cognisant of the diverse contexts and needs of their learners. The national agenda of optimising national resources meant that cultural and linguistic assets were also revitalised. Rights of communities could be realised through education and this is where language-educators began to play a crucial and demanding role.

The education policy of 1968 examined the proposal of development of languages in the light of safeguarding regional and indigenous languages. The document states, "...the energetic development of Indian Languages and literature is a sine qua non for educational and cultural development. Unless this is done, the creative energies of the people will not be released, standards of education will not improve, knowledge will not spread to the people and the gulf between the intelligentsia and masses will remain if not widen further." (National Policy on Education, 1968, p. 3) This is followed by a directive that just as regional languages function as the media of education in school education, so should be the case at the collegiate and university levels. The 1968 policy also takes cognizance of the importance of learning English in a globalizing world. "World knowledge is growing at a tremendous pace, especially in science and technology. India must not

only keep up this growth but should also make her own significant contribution to it. For this purpose, study of English deserves to be specially strengthened." (ibid.:4)

Social justice in education is both a process and a goal which cannot be achieved unless there is equal participation of all groups in society.

To address these needs, the 1968 policy recommended the *Three-Language Formula* wherein ELT was aligned with teaching of Indian languages. Students would learn English as well as two other languages (regional and mother tongue or regional and foreign/non-English like French, German, etc.). While this seemed good on paper, the formula soon ran into practical issues such as lack of teacher preparedness and proficiency in all chosen languages. In some cases where students opted for indigenous languages no teachers could be found! The three-language formula was a strategy to promote multilingualism and national harmony but could not be followed both in letter and spirit. Interim policies like the National Policy on Education of 1986 had also reiterated the need to provide language education in local tongues. "The Constitution of India recognizes, in respect of linguistic minorities, the desirability of providing instruction through the mother tongue for the first five years of education (Article 350-A). Every effort is, therefore, required to implement this obligation, although a number of difficulties are likely to be encountered - administrative and financial feasibility of providing instructional facilities through a variety of mother tongues, difficulty to use some tribal languages as media of education etc. in the context of these difficulties, switch over to a modern Indian/regional language has to be ensured as early as possible. (National Policy on Education, 1986, p. 94)

The Programme of Action (1992) elaborated upon this focus by emphasizing relevance, flexibility and quality. According to article 350A of our Constitution, "it shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the

primary stage of education to children belonging to linguistic minority groups” (National Curriculum Framework, 2005: 37). The 8th Schedule of the Indian Constitution uses the general designation - ‘Languages’. The fact that its number has grown from 14 to 22 in about fifty years bears testimony to its open nature. It appears that any language spoken in this country could legitimately be a part of the 8th Schedule and has to be the medium of instruction in that region. It is the provision under article 350A that has enabled the number to grow to the current figure of 47. In many cases the script may be common (like Hindi, Haryanvi, Rajasthani are written in the Devanagiri script) but the expression and grammar are unique. The Constitution of India viewed linguistic diversity as a reflection of the ‘composite nature’ of Indian culture and of its pluralism. Keeping the multilingual situation in view, Hindi was not declared as a national language but as an official language with the idea that it will be further enriched by other Indian languages and vice-versa; English was designated an associate official language because it was a window to the world.

Multilingualism as a resource for social justice

The National Focus Group on Teaching of Indian Languages 2006 observed that merely 47 languages are used as the medium of instruction in India at the time despite claims to multilingualism and maintenance. According to the 2001 Language Census, “the 6,661 raw returns [of mother tongues] were subjected to thorough linguistic scrutiny, edit and rationalization. This resulted in 1635 rationalized mother tongues and 1957 names which were treated as ‘unclassified’ and relegated to ‘other’ mother tongue category. The 1635 rationalized mother tongues were further classified following the usual linguistic methods for rational grouping based on available linguistic information. Thus, an inventory of classified mother tongues returned by 10,000 or more speakers are grouped under appropriate languages at the all- India level, wherever possible, has been prepared for final presentation of the 2001 mother tongue data. The total number of languages arrived at is 122.” (Census of India, 2001) In spite of this enormous diversity, several linguistic and cultural elements bind India into one linguistic and sociolinguistic area. Indeed, very often genetically unrelated and geographically separated languages share a common grammar of culture articulated through language.

Our education system has not been able to take advantage of grassroots multilingualism i.e. to be able to use the indigenous languages as the medium of instruction and bring in the context and experiences of the learners as part of the schooling. Children from indigenous communities often face difficulties as they have to start schooling in the dominant language of the region. Speakers of variants of a major language also do not find representation in the classroom. There are also regions like the North-East of India where the State has had to adopt English as the language of instruction in the absence of a regional language. This is because the many indigenous tribes have their own languages but no script. The loss of a language is equivalent to the loss of an entire culture in itself. For example, the Andaman and Nicobar Islands off mainland India are home to speakers of near extinct Great Andamanese languages. Among these the last speaker of

Classrooms are microcosms of larger social structures and ensure greater participation for minority voices and cultures helps pave the way for social justice.

As a result, the National Curriculum Framework 2005 called for a renewed effort to implement the three-language formula, emphasizing the recognition of children’s home language(s) or mother tongue(s) including indigenous languages. The National Education Policy (NEP) 2020 also states, “teachers will be encouraged to use a bilingual approach, including bilingual teaching-learning materials, with those students whose home language may be different from the medium of instruction. All languages will be taught with high quality to all students; a language does not need to be the medium of instruction for it to be taught and learned well. (NEP, 2020: 4.11) However, implementation continues to be a thorny issue.

the Bo tribe, a woman named Boa died in 2010. So, even though the language has been archived by way of interviews with her none speaks the original language. Researchers have shown that we need to understand the potential of multilingualism in an English classroom by building on the ways that local communities use multilingualism to address power relationships inherent in local-global configurations. Krashen (1985) observes that “the use of languages in the classroom can be done in such a way language, using the first language to provide background information [...] the mother tongue need not be an interloper but a resource” (21). The Position Paper on Teaching of Indian Languages (2006) states that languages, in fact, flourish in each other’s company and inclusion in an ELT classroom can provide impetus to endangered speech communities to consciously strive toward maintaining and advocating for their linguistic heritage. Minor, minority, and indigenous languages can be accorded due space when, “...the aim of English language teaching is the creation of multilinguals who can enrich all our languages” (NCF, 2005, p. 39)

The pedagogical shift toward multilingualism as a resource also emerges from the empathic understanding that, “English language does not stand alone and needs to find its place along with other Indian languages. Every possible effort should be made to build bridges between the languages of home, peer group and neighborhood languages on the one hand and school on the other” (National Focus Group on Teaching of English, 2005, p. 3). Therefore, English is not to be contextualized in a Western ambience but is to be taught through a contextually-rich, local perspective.

Multilingualism mandates that ELT caters to students from diverse social structures by creating space for the coexistence of languages. Classrooms are microcosms of larger social structures and ensure greater participation for minority voices and cultures helps pave the way for social justice. The primary goals of ELT are that learners are able to use language for meaningful communication and for higher knowledge i.e. literacy. A multilingual perspective also addresses concerns of language and culture, using the pedagogical principle of moving from the known to the unknown, local to global, familiar

to unfamiliar. An input rich communicational curriculum helps lay a strong foundation for second language learning. In this regard the question of accommodating oral literature alongside the framework of canonized written texts has also been taken up. Orality cannot be dismissed as a casual utterance. “A vast number of Indian languages have yet remained only spoken, with the result that literary compositions in these languages are not considered literature. They are a feat for the folklorist, anthropologist and linguist, but, to a literary critic, they generally mean nothing [...] The wealth and variety of these works is so enormous that one discovers their neglect with a sense of pure shame.” (Devy, 2005, p. 12) As a national level coordinator/ member textbook writing team, I have been able to witness firsthand the emphatic shift away from the canon in textual materials for ELT. Efforts have been made to represent different genres and registers across the various stages of ELT by way of translated texts as well as Indian writing in English. There is also a fair representation of Indian authors and translated texts. For example, poetry and prose by Bengali and English writer Nobel Laureate Rabindranath Tagore, modern Hindi writer Premchand, Urdu film writer and novelist A. K. Abbas, Tamil poet and journalist Subramania Bharati, Indian English poet and Malayalam writer Kamala Das to name a few. Even the illustrations accompanying the texts represent the India’s multicultural ethos and art heritage.

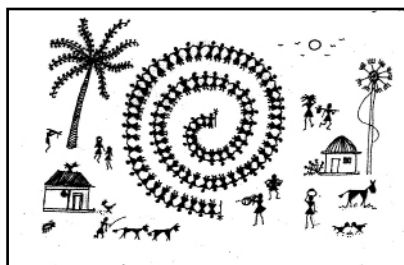


Figure 1: Illustrations from ‘Tribal Verse’ from *Woven Words* (Class XI), NCERT, New Delhi



Figure 2: Illustration from ‘Bholi’ from *Footprints Without Feet* (Class X), NCERT, New Delhi

The pieces themselves are based on broad themes listed in the national syllabus. Taken from the immediate environment of the learners to convey concepts such as family, neighbourhood, environment, sports, transport, food, books, the pieces are relatable for the learners. Some even use colloquial language like that used by the students in their day-to-day life. The heterogeneous character of Indian culture is also amply reflected.

Translanguaging: Newer practices and processes

Having conducted two studies titled 'Study on the Teaching of English in Govt. Schools at the Primary Level in India' (2011) in 1 Union Territory and 7 states¹ and 'Pedagogical Processes in English Language Teaching and Learning at Primary Stage in Nigam Pratibha Girls' Primary School'² (2014) in Delhi, I found that teachers used translation as a method of taking the students from L1 to L2. There was no usage of L2 in the entire interaction and all inputs in English were only displayed for rote learning purposes. This process was not proving to be very productive and learning outcomes did not meet curricular or student goals either. On the other hand, translanguaging practices "take us beyond the ugly and simplistic labels of grammar-translation versus communicative language teaching that have reduced English to a language used and taught only in its own presence" (Pennycook, 2008, p. 30.7). The research intervention of introducing bilingual materials (Hindi-English), trilingual dictionaries (local language-Hindi-English/Urdu-Hindi-English) and suggesting that instructions and/or rubrics be explained in the learners' first language to enable them to understand an activity before it is conducted in English were carried out. Classroom observation and teacher feedback showed that once learners began understanding English, use of their mother tongue could gradually be reduced by the teachers too (Position Paper on Teaching of English, 2006:12).

With this pedagogical design, not only did the learners' rich and diverse linguistic skills become part of what was earlier an alienating and intimidating classroom, but the teachers were effectively able to capture the idea that languages are not dissimilar. Rather, we see an intermeshing of languages in authentic contexts.

Translanguaging encourages empathy and understanding toward differences in languages and communicative repertoires. Some other exemplar material included activities designed to bridge the gap between the mother/ home tongue of the child and English. For example:

- Asking learners to think of/collect songs or poems in their language that talks of the theme of the lesson being taught. Understanding the idea and vocabulary from there and thereafter moving to English.
- Organizing learners into groups and asking them to find equivalent words or phrases to a given phrase from their: home language, neighbourhood language, town/city language and school language.
- Asking learners to give examples from their context and appreciating that these examples extend the scope of the curriculum.

So, while multilingualism helped establish the necessity of dialoguing with languages, translanguaging becomes the via media. All teachers need to work together for an integrative approach to language and linguistic terms; words to be used in other subject areas for reinforcement can be worked out.

Translanguaging is then a "responsible communicative practice that offers communicative and educational possibilities to all [...] speakers are seen to occupy different points in the bilingual continua instead of starting from a monolingual totality" (Skutnabb-Kangas, 2009, p. 148). It accommodates multiple socio-cultural contexts, issues pertaining to gender equality, linguistic competencies, and fosters critical inquiry. English is, therefore, no longer a colonial language per se but a global language in a multilingual milieu. "In fact, ELT relates easily and fruitfully to developing social justice because it has the scope to foster independence of thought, sensitivity to others' well-being and feelings, and creativity and flexibility in responding to new situations, besides ensuring language acquisition. Further, language in itself cuts across the curriculum and is a means for expression of self, maintaining culture, and providing context" (Kapur, 2015, p. 180).

1 A Study on the Teaching of English in Government Schools at the Primary Level in India was a research under the aegis of the Ministry of Human Resource and Development. The aim of the study was to find out how English is taught in classes where it has been introduced in grade 1 as opposed to later classes like grade 3 in the states of Gujarat, Nagaland, Orissa, Uttar Pradesh, Maharashtra, Jammu & Kashmir, Tamil Nadu, and Chandigarh. The study involved content analysis (structure, vocabulary, design, diversity) of locally prescribed curriculum, syllabi, textbooks and teacher manuals. The study concluded that training and development support by way of more workshops, training, and best practice archives would help bolster ELT across India.

2 The case study followed the principles of action research to identify gaps in translating curricular goals in English language classrooms. Pedagogical practices were mapped using classroom observation and in-depth interviews of teachers and students. In the final phase of the study interventions were designed to demonstrate the effectiveness of translanguaging. Improvement in classroom talk and learning outcomes were observed as a result of this.

Summing up

Social justice in education is concerned with providing equitable and quality education for all students. Creating space for learners' own languages in the process of English language teaching increases the scope for wider communication. At the same time, the growing interest in the maintenance and revival of many minority languages among their speakers provides an additional impetus for making ELT classrooms inclusive. A language classroom can be an excellent reference point for familiarizing students with our rich culture and heritage as well as aspects of contemporary life. There lies a lot of scope in making students sensitive towards their surroundings, their neighbors, and their nation. I would like to leave the reader with some food for thought – from your perspective what might speak in favor of including multilingual/regional texts in the classroom? What challenges might you have to overcome? How would you negotiate for greater representation in the classroom? In the words of Lella Gandini, "All children have preparedness, potential, curiosity and interest in constructing their learning, in engaging in social interaction and in negotiating with everything the environment brings to them" (1993, p. 5). We only need to harness this to make the world kinder and just.

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Questions for thought

1. The author states that "English is not to be contextualized in a Western ambience but is to be taught through a contextually-rich, local perspective." From your perspective or the perspective of the country you are in, what might speak in favor of including local contexts in ELT? What conflicts might you see in doing this? What are the advantages of doing a reader's theater with a class? Discuss what a good choice of theater can bring, how you would organize the work, and what you could imagine some conversations would look like during practice sessions.
2. Often, an "English-only" or "local language for grammar" approach is promoted in Swiss schools. Can the research from India, e.g. "The research intervention of introducing bilingual materials (Hindi-English), trilingual dictionaries (local language-Hindi-English/Urdu-Hindi-English) and suggesting that instructions and/or rubrics be explained in the learners' first language to enable them to understand an activity before it is conducted in English were carried out" be applied to the central-European situation?

SOCIAL JUSTICE DURCH DIE ERFORSCHUNG VON LINGUISTIC LANDSCAPE

En il center da la Social Justice tras ina furmaziun plurilingua stattan la politica da linguas d'in pajais, ierarchias linguisticas ed il diever linguistic (Skutnabb-Kangas et al. 2009; Piller, 2016). La furmaziun plurilingua pussibilitescha tant la promoziun da las competenzas plurilinguas da las scholaras e dals scolars sco er l'occupaziun critica cun las tematicas menziunadas sura. En il rom dal project practic da la Scola auta da pedagogia da Schaffusa «Sprachland – Förderung der Mehrsprachigkeit durch Linguistic Landscape», promovì da l'Uffizi federal da cultura, scuvran ils scolars e las scholaras la cuntrada linguistic-semiotica e sonora da lur spazi da viver. Linguistic Landscape (LL) s'occupa dals segns linguistic e semiotics visibels en il spazi public e fa dumondas davart il diever da las linguas e davart la politica linguistica dal lieu da retschertga resp. d'in quartier da citad determinà (Landry & Bourhis, 1997). Il project prenda en mira da promover las linguas da famiglia e la plurilinguitad individuala da las scholaras e dals scolars e da pussibilitar ina stretga collavuraziun tranter ils participads al project. En pli vul il project trair a niz ils potenzials da LL sco instrument didactic e render pussaivel il diever da quel per ina furmaziun linguistica che tegna quint da las circumstanzas socialas.

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Einleitung

Sprache bildet einen bedeutenden Teil der Identität. Individuen werden nach ihrem Wortschatz, ihrem Sprachgebrauch und Akzent einer bestimmten sprachlichen und soziokulturellen Gruppe zugeordnet. Häufig wird allerdings die eindeutige Zuordnung erschwert, insbesondere bei denjenigen, die sich gleichzeitig in mehreren Sprachen und dialektalen Varietäten bewegen. Es entstehen multiple sprachliche Identitäten, die sich durch die flexible Verwendung von lokalen, regionalen und nationalen sprachlichen Varietäten auszeichnen (vgl. Horner & Weber, 2018: 117–119), deren Ausdruck jedoch durch die herrschende sprachliche Hierarchie beeinträchtigt werden kann. Jedes Individuum hat das Recht, in seiner (mehr-)sprachigen Identität wahrgenommen und wertgeschätzt zu werden, unabhängig von den jeweiligen sprachlichen Hierarchien. Dieser Beitrag geht den Fragen nach, welche Rolle Social Justice in der Förderung von Mehrsprachigkeit spielt und wie die Schule durch

ein Praxisprojekt zur sprachlichen Gerechtigkeit beitragen kann. Nach einer kurzen theoretischen Einführung von Social Justice und Linguistic Landscape (LL) wird das Praxisprojekt «Sprachland – Förderung der Mehrsprachigkeit durch Linguistic Landscape» der Pädagogischen Hochschule Schaffhausen und dessen erste Ergebnisse vorgestellt. Anschliessend werden die Erkenntnisse des Projekts im Hinblick auf Social Justice zusammengefasst.

Social Justice in der Förderung von Mehrsprachigkeit

Im Mittelpunkt des Diskurses über Social Justice in sprachlich diversen Gesellschaften steht die kritische Betrachtung der Sprachenpolitik, der Sprachenrechte, Sprachenhierarchien und des Sprachgebrauchs eines Landes bzw. Ortes (Skutnabb-Kangas et al. 2009; Piller, 2016). Dabei entstehen Fragen nach der Art und Weise, wie sprachliche Diversität die Gesellschaft auf verschiedenen Ebenen be-

einflusst, wie Sprachkompetenz die soziale Partizipation ermöglicht und wie Sprache auch zu Ungleichheiten führen kann (Piller, 2016: 2). In diesem Artikel wird auf drei Aspekte im Bildungskontext eingegangen, die das Verhältnis von Social Justice und Sprache besonders verdeutlichen: mehrsprachige Gesellschaft versus monolinguale Schule (1), offene und verdeckte Sprachenpolitik der Schule (2) und schulische Integration der Familiensprachen (3).

Mehrsprachige Gesellschaft versus monolinguale Schule

Die post-modernen Gesellschaften zeichnen sich durch *super-diversity* (Vertovec, 2007) aus, die durch die zunehmende Migration und deren Komplexität bedingt ist und sich in den damit zusammenhängenden gesellschaftlichen Prozessen äussert. Die durch Migration verursachten Veränderungen spiegeln sich in Schweizer Bildungsinstitutionen, insbesondere in der sprachlich-kulturell heterogenen Schülerschaft und deren Mehrsprachigkeit wider. Während gesellschaftliche Mehrsprachigkeit, die neben den offiziellen Sprachen der Schweiz auch die Migrantensprachen einbezieht, auf vielen Ebenen immer deutlicher zum Ausdruck kommt, zeichnet sich die Schule noch immer durch die Dominanz einer bestimmten Sprache aus. Das Konzept des *monolingualen Habitus* (Gogolin, 1994) oder des *monolingual mindset* (Clyne, 2005) eignet sich, sowohl die Kluft zwischen der mehrsprachigen Gesellschaft und der einsprachigen Schule in Deutschland (Gogolin, 1994), als auch die Idealisierung des Englischen als *lingua franca* im plurilingualen Australien (Clyne, 2005) kritisch zu betrachten. Obwohl die Mehrsprachigkeit einen festen Platz im Schweizer Lehrplan 21 erhielt, «Zur vielsprachigen Schweiz gehören auch zahlreiche Mundarten, die vier Landessprachen und weitere Erstsprachen (Herkunftssprachen)» (D-EDK, 2010–2014), existieren erst wenige theoriebasierte sowie didaktische Ansätze der Mehrsprachigkeitsförderung (Berthele, 2010; Cathomas, 2006; 2015; Schader, 2012). Darüber hinaus mangelt es mit wenigen Ausnahmen (Lambelet & Mauron 2016) an wissenschaftlich fundierten Empfehlungen für den Einsatz der Mehrsprachigkeit in unterschiedlichen Fächern. Folglich ist es den Lehrpersonen überlassen, inwieweit sie dem monolingualen Habitus der Schule entgegenwir-

ken und die individuelle mehrsprachige Kompetenz in allen Fächern, sowohl bei der Aufgabenstellung als auch bei der Leistungsbeurteilung berücksichtigen.

Jedes Individuum hat das Recht, in seiner (mehr-)sprachigen Identität wahrgenommen und wertgeschätzt zu werden, unabhängig von den jeweiligen sprachlichen Hierarchien.

Offene und verdeckte Sprachenpolitik der Schule

Unter offener Sprachenpolitik (*overt language policy*) werden die gesetzlich festgelegten expliziten, den Sprachgebrauch betreffenden Regelungen verstanden. Im Gegensatz dazu bezeichnet die verdeckte Sprachenpolitik (*covert language policy*) die nicht offensichtlichen impliziten Regeln, mittels derer der tagtägliche, hauptsächlich mündliche Sprachgebrauch innerhalb einer Institution oder einer Gemeinschaft gesteuert und kontrolliert wird (Shohamy, 2006). Dementsprechend offenbart sich die offene Sprachenpolitik der Deutschschweizer Schule im gesetzlich festgelegten Standarddeutschen, das die offizielle Sprache der Bildungsinstitutionen in der Deutschschweiz darstellt («Die Unterrichtssprache ist je nach Sprachgebiet Deutsch, Französisch, Italienisch oder Rätoromanisch, wobei die romanischsprachigen Gemeinden eine besondere Situation kennen»)¹ Weitere Sprachen und dialektale Varietäten werden entweder als Schulsprachen oder Wahlfächer gelernt und gelehrt. Die verdeckte Sprachenpolitik in der Schule äussert sich darin, dass abweichend von der offenen Sprachenpolitik implizite sprachliche Regelungen gelten, die bestimmte Sprachen im Unterricht bevorzugen, bzw. nicht zulassen. Diese verdeckten sprachlichen Regelungen können sich auf den Anteil des Schweizerdeutschen oder der Migrantensprachen im Unterricht beziehen. Dadurch wird meist unbewusst zwischen den für die Bildungsselektion relevanten und weniger relevanten Sprachen unterschieden, womit explizite und implizite Sprachenhierarchien konstruiert werden. Schon früh verinnerlichen die Lernenden diese ungeschriebenen sprachlichen Regeln und trennen dementsprechend ihre sprachlichen Welten (Krompák, 2014).

¹ <https://www.edk.ch>

Obwohl die Familiensprachen einen integrativen Bestandteil der individuellen und gesellschaftlichen Mehrsprachigkeit bilden, ist der herkunftssprachliche Unterricht einem ständigen Legitimationsdruck ausgesetzt (Krompák, 2018).

Schulische Integration der Familiensprachen

Während die im Art. 4 der Verfassung verankerte Mehrsprachigkeit der Schweiz (Bundesverfassung der Schweizerischen Eidgenossenschaft 1999) im Bildungswesen bewusst gefördert wird, findet die schulische Integration der Familiensprachen lediglich am Rande statt.

Die Familiensprachen werden im Rahmen der sogenannten HSK-Kurse (Kurse in heimatlicher Sprache und Kultur) ausserhalb des Lehrplans angeboten. Im Regelunterricht haben sie die vorrangige Funktion, im Rahmen besonderer Anlässe die sprachliche Vielfalt zu zelebrieren. Der herkunftssprachliche Unterricht ringt nicht nur in der Schweiz, sondern auch in anderen Ländern um Anerkennung und Integration in die Bildungslandschaft (Krompák, 2017; Reich, 2017). Obwohl die Familiensprachen einen integrativen Bestandteil der individuellen und gesellschaftlichen Mehrsprachigkeit bilden, ist der herkunftssprachliche Unterricht einem ständigen Legitimationsdruck ausgesetzt (Krompák, 2018). Die Argumentation für einen Ausbau der Angebote an herkunftssprachlichem Unterricht basiert vor allem auf der Annahme, dass die Förderung der Familiensprache die Entwicklung der Verkehrssprache begünstigt. Während diese Hypothese im wissenschaftlichen Diskurs mehrfach kritisch thematisiert wurde (Berthele & Lambelet, 2017; Krompák, 2017), bleiben identitätsbildende Aspekte der Familiensprache oft unbeachtet. Eine bewusste und fortlaufende Berücksichtigung der Familiensprachen der Schülerschaft erfordert die vertiefte Auseinandersetzung der Lehrpersonen sowohl mit der sprachlichen Identität (Horner & Bellamy, 2016), als auch mit den sprachlichen Phänomenen und Konzepten der Mehrsprachigkeit wie *code-switching* (bewusster und unbewusster Wechsel zwischen den

Sprachen) oder *translanguaging* (García, 2009; Li, 2018). Ähnlich wie in der integrierten Mehrsprachigkeitsdidaktik (Cathomas, 2006; 2015), die die strikte Sprachentrennung ablehnt, werden die Sprachen eines Individuums im Konzept von Translanguaging als ein einziges sprachliches Repertoire begriffen, ohne sie zu hierarchisieren.

Wie bereits erwähnt, reduziert sich der Umgang mit Mehrsprachigkeit im schulischen Alltag häufig auf das Zelebrieren der sprachlichen Diversität, die sich in bestimmten didaktischen Ritualen wie dem Singen von Liedern in unterschiedlichen Sprachen äussert (Panagiotopoulou & Krompák, 2014). Dabei handelt es sich um eine «ritualisierte Mehrsprachigkeit» (Panagiotopoulou & Krompák, 2014) oder ein «selektives Zelebrieren sprachlicher Diversität» (Berthele, 2014; 2019), da die tatsächliche sprachliche Vielfalt im Schulalltag kaum abgebildet werden kann. Eine sozial gerechte sprachliche Bildung erkennt Ein- und Mehrsprachigkeit als gleichwertige Realitäten an (Berthele, 2019). Dies bedeutet die Anerkennung aller Sprachen nicht nur auf der Vorderbühne (Goffman, 1959) in Form des Zelebrierens der Mehrsprachigkeit in ritualisierten Situationen, sondern auch auf der Hinterbühne des Lehrerinnen- und Lehrerzimmers und auf dem Pausenhof. Diese Anerkennung auf der Hinterbühne zeigt sich in den sprachlichen Einstellungen der Lehrpersonen und der Schülerschaft sowie in der Umsetzung der offenen und verdeckten sprachlichen Regelungen der Schule.

Über die Förderung von Mehrsprachigkeit kann Sprache, als universelles und daher allen Menschen zugängliches Phänomen, eine zentrale Stellung für die Ermöglichung von Social Justice einnehmen. Aus diesem Grund eignet sich das Forschungsfeld von Linguistic Landscape insbesondere für die bewusste Auseinandersetzung mit Sprache als sozialer Praxis und multimodalem Phänomen. Durch die Untersuchung von Linguistic Landscape werden Fragen zu den oben diskutierten Aspekten von Social Justice wie der Diskrepanz zwischen der mehrsprachigen Gesellschaft und der monolingualen Schule (1), den offenen und verdeckten sprachlichen Regelungen der Schule (2) sowie der Sichtbarkeit und Wertschätzung der Familiensprachen im Schulsystem (3) provoziert.

Linguistic Landscape – Entdeckung eines soziolinguistischen Feldes im Unterricht

Linguistic Landscape, die Erforschung der sprachlichen und semiotischen Landschaft im öffentlichen Raum, findet ihren Ursprung in der Soziolinguistik. Der Untersuchungsgegenstand von LL umfasst ein breites Feld von sichtbaren sprachlichen und semiotischen Zeichen wie Strassenschildern, Graffiti, Aufklebern und Symbolen, aber auch akustische Signale wie Klänge und Interaktionen zwischen Menschen (für einen Überblick über LL siehe Krompák, 2018). Die Multimodalität von LL beinhaltet die Erforschung von gesprochener Sprache, wie beispielsweise den Durchsagen am Bahnhof von Tokio als *linguistic soundscape* bei Backhaus (2015) oder von menschlicher Interaktion im öffentlichen Raum, die bei Dovchin (2017) als *linguascap* bezeichnet wird. Pennycook und Otsuji (2015) erweitern die Multimodalität durch *scentscape*, d.h. die Erforschung von Düften und Gerüchen. Zugleich nimmt das Forschungsinteresse an LL im virtuellen Raum zu, indem die dort stattfindende semiotische und computerbasierte Kommunikation untersucht wird (Androutsopoulos, 2014; Jones, 2010; Biró, 2018; 2019).

Während die früheren LL-Arbeiten auf die Repräsentation von sichtbaren Zeichen (*signs*) fokussierten (Landry & Bourhis, 1997), gewann die semiotische Landschaft (Jaworski & Thurlow, 2010) sowie der geschichtliche und (sprachen-)politische Hintergrund des Zeichens zunehmend an Bedeutung (Blommaert, 2013). In den neueren Arbeiten steht dementsprechend nicht nur das isolierte Zeichen im Mittelpunkt des Forschungsinteresses, sondern auch die Interaktion zwischen dem Zeichen und den Akteurinnen und Akteuren (*users of the space*) (Krompák & Meyer, 2018). In diesem Sinne untersuchen die Forschenden neben den linguistischen und semiotischen Merkmalen des Zeichens auch die Rolle und die Bedeutung des Zeichens in der jeweiligen Gesellschaft sowie die unterschiedliche Wahrnehmung und Interpretation des Zeichens. Während LL in der Soziolinguistik bereits breit erforscht ist, wurde das Feld erst in den letzten Jahren für die Bildungslandschaft entdeckt (Hancock, 2012; Gorter, 2018; Krompák, 2018). Einerseits rückte

die sichtbare sprachliche Landschaft der Schule als *schoolscape* (Brown, 2005; 2012; Gorter & Cenoz, 2015; Szabó, 2015; Laihonen & Szabó, 2017) sowie der Raum fürs Lernen (*learning space*) ins Zentrum des Interesses (Krompák, Camilleri Grima & Farrugia, 2020), andererseits entstanden Projekte, die LL als pädagogisches Tool insbesondere in der Sprachförderung einsetzen (Badstübner-Kizik & Janíková, 2018). Die transdisziplinäre und intersektionelle Betrachtung von LL und Bildungswissenschaften wird im Sammelband «Linguistic Landscapes and Educational Spaces» vertieft angegangen (Krompák, Fernández-Mallat & Meyer, under review).

Linguistic homescape umfasst sprachliche und semiotische Zeichen sowie ihre Geschichten im privaten Raum. Durch die Erschließung der Geschichte hinter den einzelnen Zeichen treten bedeutende Elemente der sprachlichen Identität des jeweiligen Individuums hervor.

Praxisprojekt «Sprachland – Förderung der Mehrsprachigkeit durch Linguistic Landscape»

Das vom Bundesamt für Kultur geförderte Praxisprojekt «Sprachland – Förderung der Mehrsprachigkeit durch Linguistic Landscape» (2019–2021) der Pädagogischen Hochschule Schaffhausen (PHSH) verfolgt das Ziel, die Familiensprachen und die individuelle Mehrsprachigkeit der Schülerinnen und Schüler zu fördern sowie die Zusammenarbeit des multi-professionellen Teams (HSK- und Klassenlehrpersonen sowie Dozierende und Studierende) zu ermöglichen. Darüber hinaus sucht das Projekt die Potenziale von LL als didaktischem Werkzeug auszuschöpfen und Möglichkeiten ihrer Verwendung für die Entwicklung einer sozial gerechten mehrsprachigen Bildung zu erschliessen. Das Praxisprojekt besteht aus zwei Projektphasen. Während in der ersten Phase Klassenprojekte entwickelt und durchgeführt werden, fokussiert die zweite Phase des Projekts auf die Dissemination der Ergebnisse in Form einer interaktiven Website. Im Rahmen des Projekts entstanden eine Masterarbeit

als Begleitforschung (Wepfer, 2020), die die didaktischen Möglichkeiten von LL thematisierte sowie eine empirische Untersuchung zur Erforschung von *visual literacy* (Krompák, in Vorbereitung).

Erste Projektphase – Klassenprojekte

Basierend auf der Theorie von LL entwickelten die Studierenden der PSHH in Zusammenarbeit mit den Lehrpersonen und Dozierenden Klassenprojekte, die sie im Anschluss in zwei HSK-Klassen und in zwei Regelklassen durchführten.

Linguistic homescape-Projekte in den HSK-Klassen

Die ersten beiden Klassenprojekte konnten in einer russischen und einer chinesischen HSK-Klasse umgesetzt werden. Im Zentrum stand die Erforschung der sprachlichen Identität der Lernenden durch die Dokumentation ihrer *linguistic homescape* (Krompák, 2018). *Linguistic homescape* umfasst sprachliche und semiotische Zeichen sowie ihre Geschichten im privaten Raum. Durch die Erschließung der Geschichte hinter den einzelnen Zeichen treten bedeutende Elemente der sprachlichen Identität des jeweiligen Individuums hervor. Ein grundlegender Aspekt bei der Erfassung von *linguistic homescape* war die Partizipation der teilnehmenden Schülerinnen und Schüler. Sie konnten nicht nur die für sie relevanten sprachlichen Zeichen selbst fotografieren, sondern ihre Wahl sowie die Geschichte hinter den Zeichen auch in den Foto-Elizitations-Interviews (Holm, 2018) begründen. Die fotografierten Zeichen hatten teilweise einen engen Bezug zum Herkunftsland der Eltern und beinhalteten sowohl sprachliche als auch semiotische Elemente der russischen und chinesischen Sprache und Kultur, wie im Falle des Glücksbringers, der von einem Kind aus der chinesischen HSK-Klasse fotografiert wurde (Abbildung 1).



Abbildung 1 Glücksbringer aus China

Häufig war die Auswahl der Kinder auf den ersten Blick nicht sogleich nachvollziehbar, wie bei dem Foto einer Schülerin, die ihre Katzen fotografierte. Im Interview mit den Studierenden erzählte sie aber die Geschichte hinter dem «Zeichen», die ihren Sprachgebrauch zu Hause illustrierte (Exzerpt 1).

Exzerpt 1

(S: Studierende, G: Schülerin)

S: Was hast du denn auf deinem Bild?

G: Meine beiden Katzen.

S: Gut. Deine beiden Katzen sind drauf und hat das jetzt irgendetwas noch mit irgendwie Sprache zu tun, oder?

G: Die verstehen mich auch.

S: Ah, die verstehen dich!

G: Ja, wenn man Essen auf Russisch sagt, weil ich zu Hause Russisch rede, dann kommen sie. Und wenn ich auf Russisch «komm zu mir» sage, dann kommen sie manchmal zu mir, weil sie mich zu Hause sehr lieben.

(Sprachlich bereinigtes Interview mit Schülerin G., durchgeführt von den Studierenden der PSHH am 21. November 2019.)

Die vertiefte Analyse der *linguistic homescape* und des anschließenden Interviews führt zu wertvollen Erkenntnissen über familiäre sprachliche Politik (*family language policy*) (Curdt-Christiansen, 2018) sowie über die sprachliche Identität der Befragten.

Soundscape-Projekt

Das dritte Projekt in der zweiten Klasse hatte zum Ziel, *soundscape*s (Klänge ausserhalb und Interaktionen in den Familiensprachen innerhalb des Klassenzimmers) aufzunehmen, diese zu sortieren, zu kategorisieren und aus den einzelnen Elementen ein Lied zu komponieren. Im Rahmen einer *soundscape tour* nahmen die Schülerinnen und Schüler in Begleitung der Klassenlehrperson und der Dozierenden der PSHH verschiedene Naturklänge wie Wasser, Vogelzwitschern, Stimmen von Tieren auf dem Bauernhof sowie auch Geräusche der Stadt auf. Auch in diesem Projekt standen die Partizipation der Kinder und ihr gesamtsprachliches Repertoire im Vordergrund. Neben den selbst komponierten Liedern sind Plakate und Aufsätze entstanden. Im Exzerpt 2 berichtet die beteiligte Lehrperson über ihre Erfahrungen mit dem Klassenprojekt.

Exzerpt 2

«Mhm, ich fand's sehr spannend, dass man, dass Sprache eben nicht nur Reden bedeutet, sondern dass man auch, dass die Zeichen in der Umgebung eigentlich Sprache sind

und eben hier auch die Töne. Und ihnen das auch so (.) diese Coop-Kasse oder eine Bahn-schranke mit diesem Signalton, da weiss jeder, was gemeint ist und man muss gar nichts mehr sagen und es ist auch eben für alle gleichermassen verständlich ((Lachen)), ob man jetzt Albanisch, Türkisch oder Schweizerdeutsch spricht. Das fand ich toll und das zeigt auch, wie – das verbindet auch, finde ich. Also, das gefällt mir immer sehr gut. Jeder ist betroffen, jeder ist beteiligt, egal, welche Sprache er spricht, egal, wie gut er Deutsch spricht. Jeder konnte mitmachen» (Interview mit der Klassenlehrperson, durchgeführt von den Studierenden der PHS am 24. Januar 2020).

Im Exzerpt 2 kommen bedeutende Aspekte von Mehrsprachigkeit und Social Justice zum Vorschein. Einerseits geht die Beschäftigung mit den sprachlich-semiotischen Zeichen und *linguistic soundscape* über die einzelnen Sprachen hinaus. Andererseits werden alle Kinder durch die Berücksichtigung ihres Lebensraumes individuell angesprochen. Die sichtbare und hörbare Mehrsprachigkeit im öffentlichen Raum wird ins (monolinguale) Klassenzimmer gebracht und analysiert. Dadurch entstehen authentische Situationen, in denen die Familiensprachen der Lernenden verwendet werden können. Nicht zuletzt erlaubt das Projekt eine Partizipation aller Schülerinnen und Schüler unabhängig von ihren Sprachkenntnissen.

Actionbound-Projekt

Im Zentrum des vierten Projekts stand die Erforschung von Mehrsprachigkeit der sprachlichen Landschaft mit Hilfe der Actionbound-App. Mit dieser kann eine interaktive Schnitzeljagd im Raum durchgeführt werden. In diesem Fall suchten die Schülerinnen und Schüler mit ihren Smartphones nach den mehrsprachigen Zeichen, die die Studierenden zuvor in der App definiert hatten. Durch die vielseitige Funktion der App konnte die Zeichensuche mit interaktiven Aktivitäten wie Selbstaufnahme mit einem Zeichen oder Audioaufnahmen (Vorlesen der Thai-Sprache oder Beschreiben des Lieblingsessens) bereichert werden. Anschliessend erstellten die Gruppen eine eigene Actionbound und tauschten diese innerhalb der Klasse aus. Im Rahmen dieses Klassenprojektes wurde eine Begleitforschung umgesetzt. Diese hatte zum Ziel, die Veränderungen in der Wahr-

Im Rahmen einer soundscape tour nahmen die Schülerinnen und Schüler in Begleitung der Klassenlehrperson und der Dozierenden der PHS verschiedene Naturklänge wie Wasser, Vogelzwitschern, Stimmen von Tieren auf dem Bauernhof sowie auch Geräusche der Stadt auf.

nehmung sprachlich-semiotischer Zeichen (*visual literacy*) bei den Schülerinnen und Schülern im Verlaufe des Klassenprojekts zu untersuchen. Anhand von Zeichnungen, Interviews sowie teilnehmender Beobachtung wird die folgende Forschungsfrage beantwortet: «Wie nehmen Kinder die sprachlich-semiotische Landschaft wahr und wie stellen sie diese in ihren visuellen Narrativen (Zeichnungen) dar?» (Krompák, in Vorbereitung).

Zweite Projektphase – *swiss-scape*, eine interaktive Website

In der zweiten Projektphase entwickelte das Projektteam basierend auf den Ergebnissen der Klassenprojekte die interaktive Website *swiss-scape* (www.linguistic-landscape.ch). In erster Linie werden durch die Website Lehrpersonen aller Stufen angesprochen, die LL in ihrem Unterricht integrieren möchten, allerdings über kein Vorwissen und auch keine didaktischen Materialien zum Thema verfügen. Um ebenfalls die HSK-Lehrpersonen zu erreichen, werden ausgewählte didaktische Materialien in verschiedene Sprachen übersetzt. Im Weiteren hat die Website zum Ziel, LL-Forschende und interessierte Studierende mit Literaturhinweisen und Links bei der Erforschung von LL zu unterstützen und zu inspirieren. In Form von crowdsourced Daten (vgl. Purschke, 2017; 2020) können interessierte Personen die *swiss-scape* mit Audiodateien sowie mit eigenen Fotos über die sprachlich-semiotische Landschaft eines bestimmten Ortes bereichern.

Social Justice durch die Erforschung von Linguistic Landscape

Zusammenfassend kann festgehalten werden, dass LL als pädagogisches Tool in der Förderung der Mehrsprachigkeit die bereits thematisierten Aspekte von Social Justice unterstützen kann. Erstens bietet die Auseinandersetzung mit den sprachlich-semiotischen Zeichen im öffentlichen Raum Gelegenheit für die Verknüpfung der plurilingualen «Aussenwelt» mit der mehrheitlich monolingualen «Innenwelt» der Schule (mehrsprachige Gesellschaft versus monolinguale Schule). Zweitens tritt in LL-Projekten nicht nur die offene Sprachenpolitik des jeweiligen Landes oder Sprachgebiets in den Mittelpunkt des Erkundungsinteresses, sondern wird umso mehr die verdeckte Sprachenpolitik einer Bildungsinstitution kritisch reflektiert (offene und verdeckte Sprachenpolitik der Schule). Drittens eröffnet *linguistic homescape* einen innovativen methodischen Zugang zur Erforschung von *family language policy* (Curdt-Christiansen, 2018) und sprachlicher Identität (Krompák, 2018). Viertens leistet das Projekt durch die bewusste Berücksichtigung der gesellschaftlichen und individuellen Mehrsprachigkeit einen Beitrag zur Integration der Familiensprachen in den Unterricht und zur besseren Verankerung der HSK-Lehrpersonen in der Bildungslandschaft (schulische Integration der Familiensprachen). Durch die Zusammenarbeit im Projektteam entstehen vielfältige Synergien zwischen Lehrpersonen, Studierenden, Dozierenden und HSK-Lehrpersonen, die durch eine integrative und nachhaltige Mehrsprachigkeitsförderung für die soziale Gerechtigkeit fruchtbar gemacht werden.

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Mehrsprachigkeit im öffentlichen Raum
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ÉVEIL AUX LANGUES, JUSTICE SOCIALE ET RÉCONCILIATION AVEC LES PEUPLES AUTOCHTONES : APERÇU D'UNE RECHERCHE MENÉE DANS LE CONTEXTE OUEST-CANADIEN

This article explores possible connections between language awareness and Indigenous pedagogy to familiarize Francophone students in Western Canada with the ancestral languages spoken by Métis people, one of three Indigenous peoples recognized by Canada, in order to educate about reconciliation and social justice. After briefly explaining the social and educational context, I will develop the pedagogical approach adopted, in collaboration with the Métis community and with teachers; and I will present some examples of classroom activities specifically aimed at educating students to Indigenous realities and contemporary societal issues, beyond the languages introduced.

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L'année 2017, marquant le 150^e anniversaire de la Confédération, a été pour le Canada une année spéciale : une année, selon le gouvernement, « de célébrations, de partage et de découvertes », l'occasion de « célébr[er] notre diversité [et d'(...)] insuffl[er] l'esprit de réconciliation avec les Autochtones » (Gouvernement du Canada, 2019). Et de fait, il y a beaucoup à réconcilier. En 2015, les travaux d'une commission d'enquête nationale, la commission de vérité et de réconciliation (CVR, 2015), concluent que les trois peuples autochtones reconnus par la constitution, les Premières Nations, les Métis et les Inuits, ont été victimes d'un réel génocide culturel, par des politiques d'assimilation agressives, parmi lesquelles l'obligation de scolariser les enfants dans des pensionnats hors du milieu familial et culturel d'origine, dans le but de « tuer l'Indien dans l'enfant » (Commission royale sur les peuples autochtones, 1996). Ces pensionnats, dont le dernier a officiellement fermé ses portes en 1996, ne sont que l'une des mesures assimilationnistes endurées par les peuples

autochtones, générant un important traumatisme intergénérationnel et des discriminations systémiques largement dénoncées (Blackstock, 2016 ; Corntassel, 2012). Bien que le gouvernement canadien ait prononcé des excuses officielles en 2008 et ait endossé un discours de réconciliation, la route demeure longue. Dans une étude récente, Scott et Gani (2018) identifient par exemple, dans le secteur éducatif, une certaine résistance des enseignants à se saisir de ce processus dans leurs classes, par manque de conviction ou encore de compétences, et cela bien que l'éducation ait été identifiée comme essentielle à la réconciliation (Sinclair, 2016) et que des politiques éducatives aient été développées dans les diverses provinces pour la soutenir. Dans le cadre de cet article, nous rendons compte d'un projet d'éveil aux langues que nous avons développé, comme chercheuse et formatrice de formateurs non-Autochtone, et qui vise à soutenir le processus de réconciliation dans les écoles élémentaires albertaines, dans l'ouest du Canada. Nous

expliquons d'abord brièvement les fondements de notre approche pédagogique et nous donnons un aperçu des activités de classe menées afin d'éduquer à la réconciliation et à la justice sociale.

Éveil aux langues des Métis et réconciliation : pourquoi et comment

Pour l'ainé¹ Elmer Ghostkeeper (2019), la langue et la culture sont les deux revers d'une même médaille, et c'est parce que la langue est au cœur de l'identité et de la culture que les pensionnats ont interdit si farouchement la pratique des langues ancestrales, au point que, de retour dans leurs communautés, les enfants ne puissent plus, bien souvent, communiquer avec leurs proches (Jordan Fenton & Pokiak Fenton, 2012). Dans la perspective traditionnelle autochtone, les langues sont souvent décrites comme dotées de spiritualité, et la pratique des langues ancestrales fait ainsi partie du processus de guérison et de réconciliation (Battiste et Youngblood, 2000). De multiples initiatives ont émergé pour mettre en action le droit des autochtones à apprendre et parler leurs langues (Hinton & Hale, 2001), alors qu'on estimait en 2010 que 87 langues autochtones canadiennes étaient en voie de disparition, rendant donc urgent l'effort de revitalisation (Moseley, 2010). Parmi ces langues en situation dite « critique » se trouve le michif, langue officielle du peuple Métis (Canadian Geographic, 2018), parmi d'autres langues parlées de manière ancestrale par ce peuple. Alors qu'on évalue à 10 000 le nombre de locuteurs nécessaires pour maintenir une langue en vie (Krauss, 1992 ; Hinton, 2002), on estime à environ un millier le nombre de locuteurs du michif (Brown, 2018), sans que l'on sache toutefois de quel « michif » il s'agit. Il existe en effet plusieurs michifs reconnus (Canadian Geographic, 2018) et le terme michif peut être utilisé par les locuteurs pour renvoyer à des systèmes linguistiques extrêmement différents (Iseke, 2013). Le michif a par exemple été décrit comme une langue mixte combinant essentiellement le français et la langue de la Première Nation Crie (Bakker, 1997 ; Papen, 2005) ; le métissage de langues-mères advenant de l'émergence du peuple Métis, au fil des unions entre femmes autochtones et européens ou euro-canadiens. Mais d'autres Métis parlent et ont toujours parlé un michif français

(Canadian Geographic, 2018), que l'on peut qualifier de dialecte franco-canadien (Canadian Geographic, 2018 ; Papen et Bigot, 2010), avec des emprunts notamment au cri. D'autres encore parlent les « dialectes N » ou « Y », beaucoup plus proches du cri. Nous avons quant à nous choisi de travailler avec des aînés qui ont été identifiés en premier lieu par leur communauté comme étant des locuteurs de « michif » et/ou comme des locuteurs d'une langue ancestrale à protéger, indépendamment de toute considération de nature purement linguistique.

Le projet d'éveil aux langues des Métis dont il est ici question est en effet né de la volonté à la fois de documenter les pratiques linguistiques des Métis de l'Alberta et contribuer ainsi au processus de revitalisation, ainsi que d'éduquer les élèves du primaire et secondaire quant aux menaces qui pèsent sur le patrimoine linguistique canadien et, à travers cela, les éduquer à la justice sociale en interrogeant notamment les raisons et enjeux autour de la revitalisation des langues autochtones.

Dans le cadre de notre projet, nous travaillons en particulier avec les milieux scolaires où le français est la langue de scolarisation alors que l'anglais est la langue officielle et majoritaire de la province. La question des politiques linguistiques et éducatives y résonne avec d'autant plus d'acuité que nous nous situons donc en contexte minoritaire, et que les identités, les contacts de langues et de cultures sont au cœur de la mission éducative des écoles concernées. Les enjeux de revitalisation des langues autochtones peuvent ainsi être posés sur un terreau riche, complexe, où à la fois il y a une attention forte aux enjeux linguistiques et où la focalisation est traditionnellement sur le français et sur le bilinguisme français-anglais, mais pas nécessairement sur le plurilinguisme.

Toutefois, le fait que le michif (ou du moins certains michifs) dérive en partie du français ouvre des portes que nous avons voulu explorer. Nous avons ainsi développé dans un premier temps des ressources textuelles et vidéos avec quelques locuteurs de michif (Boucher Howse et Lemaire, 2020 ; Hilbert et Lemaire, 2020a ; Hilbert et Lemaire, 2020b). Ces ressources prennent la forme par exemple d'un livre de littérature jeunesse numérique et bilingue et de courts clips

¹ Les termes « aîné » et « gardien du savoir » sont des titres honorifiques octroyés par les communautés autochtones concernées pour reconnaître des connaissances ou une sagesse particulières.

vidéos mettant en scène la langue, les savoirs traditionnels et histoires de vie des aînés. À partir de ces ressources, nous avons ensuite créé du matériel pédagogique et didactique, en collaboration avec des partenaires Métis et des enseignants. La conception du matériel d'enseignement et d'apprentissage combine les apports de l'éveil aux langues (Candelier *et al.*, 2012 ; Dagenais *et al.*, 2007), de l'éducation interculturelle (Abdallah Pretceille, 2011) mais aussi de l'éducation autochtone et de l'éducation pour la réconciliation (Goulet et Goulet, 2014; Madden, 2019).

ture récentes et hétérogènes. D'autres activités, de manière assez usuelle dans l'éveil aux langues (Cuq *et al.*, 2003), interrogent les dynamiques sociales et politiques qui entourent les langues discutées, soit ici le français, l'anglais, le cri, le michif ainsi que d'autres langues autochtones.

Les champs de l'éducation autochtone et de l'éducation à la réconciliation imprègnent par ailleurs le dispositif. La focalisation sur l'écrit y est moindre, en lien avec le fait que les langues autochtones sont essentiellement des langues orales. Les compétences d'analyse métalinguistique, contrairement à ce qui se fait dans une approche plus classique de l'éveil aux langues (Auger, 2005), sont réduites à la mise en évidence de quelques faits de langue. On soulignera surtout les variations et différences entre les pratiques langagières des différents aînés, pas tant pour entrer dans une analyse fine et développer les compétences métalinguistiques, que pour faire réfléchir les élèves sur la diversité au sein des communautés métisses, sur le risque des simplifications excessives qui ne permettent pas de rendre compte de manière authentique des identités, induisant un manque de respect et d'intercompréhension mutuelle peu enligné avec l'esprit de réconciliation. Si les dimensions analytiques, cognitives, ne sont pas centrales dans notre dispositif, c'est aussi parce que celui-ci se nourrit d'une pédagogie autochtone qui envisage les apprentissages de manière holistique, l'intellect (*mind*) n'étant qu'un des aspects à développer, au même titre que le développement émotionnel, physique et spirituel (Archibald, 2008 ; Battiste, 2013). Contrairement aux modes d'éducation occidentaux qui tendent à faire primer, dans les écoles, le développement intellectuel, l'éducation autochtone ne fait pas de hiérarchisation et accorde une attention toute aussi importante au bien-être physique, à la sphère émotionnelle et à la spiritualité. De cette perspective holistique découle une approche interdisciplinaire qui nous a amenée à penser l'éveil aux langues au sein d'un dispositif plus large, reposant sur les langues, certes, mais aussi sur les arts, les sciences, les études sociales, l'éducation physique, etc. De même, l'approche holistique en pédagogie autochtone induit une pédagogie qui mobilise l'expérientiel et le relationnel. Enfin, l'éducation, en pédagogie autochtone, est clairement associée

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De l'approche occidentale liée à l'éveil aux langues, nous retenons en particulier le principe d'une approche qui vise à « favoriser l'ouverture au plurilinguisme et à la pluralité, en favorisant l'accès à des langues diverses, en encourageant la mise en place de représentations positives des langues et de leur apprentissage, et en permettant chez les apprenants la valorisation de compétences plurilingues » (Cuq *et al.*, 2003 : 92). Certaines activités didactiques que nous avons développées permettent ainsi d'explorer le fonctionnement des systèmes linguistiques et des pratiques plurilingues démontrées par les aînés Métis ou encore permettent d'explorer les différences de fonctionnement et d'usage entre langue parlée et langue écrite, surtout que l'on introduit ici avec le michif le concept de langue traditionnelle orale avec des conventions d'écri-

avec l'engagement communautaire, l'agir pour et avec le monde, incluant humains et non humains, vivants ou non. Cette perception nous amène logiquement à articuler éveil aux langues et justice sociale.

Expérimentation dans les classes : focus sur la justice sociale

Après avoir développé les ressources, le dispositif a été testé en collaboration avec quatre enseignants et six classes différentes, au niveau élémentaire. Dans une logique de recherche-action-formation (Charlier, 2005), nous avons expérimenté le dispositif pendant deux années consécutives et, ainsi, pu l'enrichir. Dans cet article, on rendra compte de quelques activités permettant d'utiliser l'éveil aux langues à des fins de réconciliation.

La réconciliation est un concept sensible et polémique que nous ne pourrions pas aborder de manière détaillée ici. Retenons toutefois avec Madden (2019) que ce concept est très souvent considéré comme transparent, car fortement ancré dans le monde eurocentrique et judéo-chrétien, avec sous-jacente l'idée de moralité, de confession, de pardon et d'absolution. Dans la lignée des appels à l'action de la commission de vérité et de réconciliation (2015), la réconciliation est ainsi souvent réduite à la prise de conscience des souffrances endurées par les peuples autochtones à cause des pensionnats, à la nécessité de s'éduquer, de comprendre les impacts à long terme pour établir une meilleure intercompréhension, et de « faire mieux » en termes d'intégration des Autochtones dans la société. Cette prise de conscience, bien qu'elle constitue un premier pas, n'est pas nécessairement suffisante. Il s'agit d'aller au-delà d'une vision simplificatrice et relativement binaire, où « eux » et « nous » sont des groupes étanches, avec des victimes et des coupables, des torts du passé à réparer pour que la société puisse continuer à aller de l'avant (Madden, 2019). Dans une perspective décoloniale, Madden (2019) nous invite à penser, à l'instar de Luke (1995), une réconciliation qui aille plus profondément dans la remise en question de systèmes d'oppressions qui perdurent et sur lesquels la société canadienne est fondée. Il s'agit, dans cette perspective décoloniale, de « met[tre] en lumière et cré[er] des ouvertures pour interroger comment les

normes d'intelligibilité coloniales sont produites, organisées, circulées et régulées pour établir une vision systémique [particulière] du monde social et naturel, et pour placer les sujets dans des relations de pouvoir » (Madden, 2019 : 287). On invite aussi, dans la lignée des travaux sur la décolonisation (De Oliveira *et al.*, 2015), à déconstruire en profondeur les fondements (sociaux, économiques, politiques) de nos sociétés pour un changement radical de paradigme en vue notamment de plus de respect, d'équité, de durabilité, interrogeant jusqu'au sens du faire et vivre ensemble, incluant le monde humain, naturel et supranaturel.

Notre dispositif s'accompagne ainsi nécessairement d'une formation pour que les enseignants puissent remettre en question au préalable certaines de leurs représentations normatives quant aux langues, qui renforcent l'étiquetage du michif comme un français stigmatisé.

Nous donnerons ici quelques exemples d'activités qui, tout en s'ancrant initialement dans l'éveil aux langues, ont permis aux élèves d'explorer les problématiques de justice sociale associées à la réconciliation et à la décolonisation.

Nous avons d'abord constaté que les langues telles que parlées par les aînés viennent initialement déstabiliser les pratiques pédagogiques des enseignants impliqués. Ainsi, si une proximité linguistique entre certains michifs et le français peut constituer une porte d'entrée pour promouvoir le dispositif d'éveil aux langues, on remarquera que plusieurs enseignants hésiteront voire refuseront de travailler de manière trop prononcée sur le corpus linguistique, de peur de créer la confusion chez les élèves en mettant en évidence un « mauvais français ». Notre dispositif s'accompagne ainsi nécessairement d'une formation pour que les enseignants puissent remettre en question au préalable certaines de leurs représentations normatives quant aux langues, qui renforcent l'étiquetage du michif comme un français stigmatisé (Canadian Geographic, 2018).

Ce regard porté sur le rôle des Francophones dans l'assimilation des autochtones vient de fait complexifier un discours centré avant tout sur la lutte de pouvoir entre francophones et anglophones autour de l'établissement du Canada.

Par ailleurs, discuter le(s) michif(s) induit nécessairement de faire référence à des contacts de langue et à des pratiques métissées. En discutant avec les élèves des vidéos, on parlera ainsi de langues mixtes, d'alternance codique et autres pratiques plurilingues. Or, aux dires des quatre enseignants, les pratiques plurilingues des élèves sont généralement occultées dans un désir de valoriser avant tout la pratique unilingue du français. S'ouvre donc un espace de discussion où renégocier les identités, au-delà de cadres pré-établis. De même, introduire des ressources en cri michif (pour travailler la transposabilité des compétences d'écoute d'une langue à l'autre et pour faire comprendre la diversité des langues parlées par les Métis) entrainera une discussion stimulante avec une des enseignantes collaboratrices autour de la perception des parents et directions d'école quant à la pertinence d'une telle activité, suggérant ainsi la prégnance du cadre normatif où seul le français (et éventuellement l'anglais en cours d'anglais) est admis. Or décoloniser ses pratiques implique d'interroger de telles représentations.

2 À noter que nous n'avons pas observé de réticence au projet alors que l'on sait que les enseignants font parfois face à de la résistance sur le sujet sensible de la réconciliation. Diverses hypothèses pourraient expliquer ce succès : est-ce une question de désirabilité sociale (plaire au chercheur « invité ») ? Est-ce que le projet rejoint les préoccupations en justice sociale des élèves, comme suggéré par quelques enseignants ? Est-ce parce qu'il crée de la relation entre les aînés et les élèves, au lieu de ne traiter de la réconciliation que comme d'un sujet d'études sociales ? Est-ce parce que le projet, multidisciplinaire, attire les élèves en incluant des projets d'art, des sorties en nature, etc. ? Nous n'avons pas une réponse définitive à ces questions.

Par ailleurs, lorsque l'aînée Cécile Howse partage dans une vidéo ses souvenirs d'enfance à l'école - une école tenue par des religieux francophones -, se pose la question de la participation des Francophones à l'histoire des pensionnats autochtones. Alors que cette question est encore peu présente dans les manuels d'études sociales, nous avons pu constater l'engouement des élèves à dénoncer l'injustice subie. Ayant appris à connaître Cécile à travers quelques vidéos, les élèves d'une des classes écriront par exemple, dans une activité de correspondance, des lettres à l'aînée, et ce pour la remercier de ses témoignages, une élève allant jusqu'à mentionner qu'elle s'engageait désormais à porter un t-shirt orange en l'honneur

de l'aînée à l'occasion de « la journée du t-shirt orange » honorant les survivants des pensionnats autochtones. Une telle prise de conscience permet aussi de remettre en question le mythe d'une colonisation pacifique où les Francophones seraient avant tout campés dans des postures héroïques, apportant la civilisation et forgeant le Canada dans un milieu largement inoccupé et naturellement hostile, effaçant la violence intrinsèque du processus de colonisation (Regan, 2010). Ce regard porté sur le rôle des Francophones dans l'assimilation des autochtones vient de fait complexifier un discours centré avant tout sur la lutte de pouvoir entre francophones et anglophones autour de l'établissement du Canada.

Dans certaines classes, la dimension de justice sociale associée à l'éveil aux langues sera pleinement perçue. À l'occasion de la journée nationale des peuples autochtones, le 21 juin, deux des écoles tâcheront d'organiser des événements en collaboration avec les communautés Premières Nations et Métisses locales. Cela aboutira, dans l'une des écoles, à la première cérémonie de lever de drapeaux organisée dans le Conseil scolaire, sous l'égide des élèves et d'un gardien du savoir local. Les élèves et l'enseignante, travaillant la rédaction du texte argumentatif, demanderont en effet l'autorisation et le budget nécessaires à la cérémonie, instaurant ainsi relationalité et passage à l'action, engageant également la responsabilité de l'institution en la matière. Certains élèves, particulièrement expressifs, formuleront ainsi clairement en classe l'importance d'ouvrir les écoles francophones aux Autochtones, de les y inviter quand ces écoles se trouvent sur des terres qui leur ont été arrachées². De telles prises de conscience et de tels actes d'engagement sont essentiels dans le processus de réconciliation. Reste à savoir dans quelle mesure ces actions et relations seront maintenues dans l'avenir, la réconciliation impliquant nécessairement le maintien d'engagements durables et réciproques.

Conclusion

Avec la pandémie de Covid-19 qui a frappé au moment où ce projet était en phase finale d'expérimentation se pose la question de ce qui est essentiel dans nos sociétés. Dans un premier temps,

les écoles albertaines, dans l'urgence, ont opéré à minima et à distance. Seules la littérature et la numératie devaient être enseignées aux élèves pour couvrir les connaissances qui étaient donc jugées comme essentielles. Parallèlement, au cours des derniers mois, avec des écoles devant composer avec les contraintes de la pandémie, plusieurs indicateurs semblent identifier des décrochages et écarts scolaires touchant plus sévèrement les élèves issus des catégories socio-économiques les moins favorisées, les élèves issus des minorités, y compris les élèves autochtones. Dans quelle mesure la pertinence de l'intégration des perspectives autochtones, reposant notamment sur la recherche d'un équilibre en soi, à l'autre, à la communauté et à la nature, sans exclusion et avec également l'importance de la redevabilité, de la durabilité et de la réciprocité, sera-t-elle en quelque sorte mise en lumière par la crise actuelle ? Les initiatives pédagogiques et éducatives allant dans le sens de la réconciliation et de plus de justice sociale gagneront-elles en visibilité, au moment de faire une analyse « post-mortem » de la crise pandémique ? De manière plus globale, comment les défis sanitaires, sociaux, environnementaux et économiques qui caractériseront l'après-pandémie feront-ils, ou pas, le lit de l'éducation à la justice sociale et à la citoyenneté globale ? Et quel pourra être le rôle de l'apprentissage des langues dans cette recomposition ? Alors que l'intégration des savoirs et perspectives autochtones dans le milieu scolaire albertain et canadien est relativement nouvelle, s'ouvre tout un champ de recherche à explorer, notamment au niveau des écoles francophones en milieu minoritaire.

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A QUESTION FOR...

Mandy Abou Shoak | ●

Was muss sich im Sprach-/Fremdsprachenunterricht in der Schweiz ändern, damit Werte wie Toleranz und Akzeptanz gefördert und vorurteilsfreies Verhalten und Denken angeregt werden ?

Mandy Abou Shoak : Zunächst gilt es sichtbar zu machen, was von Menschen leider noch nicht gesehen wird, nämlich wie Ein- und Ausschlüsse funktionieren. Es braucht ein Verständnis darüber, wer wie und weshalb ausgeschlossen wird. Es braucht ein Verständnis über wie die systematische, strukturelle und institutionelle Diskriminierung von armutsbetroffenen Menschen, von Kindern, von FLINT+ (Frauen, trans-, nonbinäre-, queere-, fluide-, lesbische-, schwule-, bisexuelle Menschen,...), von Menschen mit Rassismuserfahrung und Menschen mit Behinderung,... funktioniert und wirkt. Erst wenn dieses Wissen existiert, können wir uns auf den Weg machen, diese Diskriminierung zu überwinden, zu verlernen.

With their publication "Rassismus in Lehrmitteln", Rahel El-Maawi and Mandy Abou Shoak have been making the waves in Switzerland and stirring up the discussion about the language and the values we are promoting as teachers. We wanted to hear their opinion on language and foreign language teaching in particular!

EINBLICK: RASSISMUS IN LEHRMITTELN EINFÜHRUNG

ENTSTEHUNG Mit der Umstellung auf den Lehrplan 21 sind nach wie vor Lehr- und Lernmittel mit diskriminierenden Inhalten in Gebrauch. Auch jüngst entwickelte. Diesen Befund diskutierten wir erstmals an einem Treffen des Netzwerks Bla*Sh, an dem verschiedene Schulbücher miteinander verglichen wurden. Es werden vor allem Schwarze Menschen und People of Color abwertend dargestellt. So wurde uns einmal mehr bewusst, dass Lehr- und Lernmittel mit diskriminierenden Inhalten leider nicht der Vergangenheit angehören, sondern sogar neu verfasst werden. Heute sind weniger rassistische Fremdbezeichnungen anzutreffen, doch die stereotypen Zuschreibungen in Bild und Text bleiben ebenso bestehen wie die unkritische Haltung gegenüber rassistischen Gewalttaten aktueller und vergangener Jahrzehnte. Damit bringen Schulbücher Kindern strukturellen Rassismus bei.

Dies ist problematisch, denn das Recht auf Bildung gibt einen diskriminierungsfreien Zugang zu Bildung vor. Dabei ist die Umsetzung eines diskriminierungskritischen Schulalltags eine Voraussetzung, damit Bildung nachhaltig dazu beitragen kann, Diskriminierungen in der Gesellschaft abzubauen.

<https://www.justthis.ch/>

OPPORTUNITIES FOR ANTI-BIAS FRAMEWORKS IN JAPANESE EFL TEXTBOOKS

Les cadres anti-biais sont utilisés par les éducateurs pour conscientiser les apprenants aux différences individuelles et culturelles. Ils sont particulièrement utiles dans le cadre des cours d'anglais langue étrangère pour aider les étudiants à développer leurs identités locales et internationales, pour communiquer, et pour guider les apprenants à aborder et à éliminer les préjugés. Cet article propose des suggestions pour inclure des activités anti-biais dans les cours d'anglais langue étrangère des écoles primaires, afin de faciliter l'émergence de véritables citoyens du monde.

Kate Efron | Antioch University



Kate Efron is an EFL educator who has been working internationally for over six years with learners across cultures and the lifespan. She has worked in K-12 public schools in Japan, at NPOs with people who are affected by conflict, and most recently, she is working as a language development tutor for EFL teachers with Cambridge University Press.

- 1 Defined as the *groups holding power and privilege in the social hierarchy*. Dominant groups define and set the standards by which minority groups are judged and in turn benefit from systems of inequality as they have greater access to resources (Sensoy & DiAngelo, 2017).
- 2 With respect to the fact that dominant groups uphold institutionalized oppressive and violent systems

Introduction

Anti-Bias Frameworks (ABFs) are one way for educators to develop learners' global and cultural identities, their knowledge of social issues, and learners' appreciation of human differences and cultures. ABFs are of particular relevance in multicultural and multilingual textbooks and classrooms, such as English as a Foreign Language (EFL) settings, as they are used for helping students develop local and international identities and eliminate biases. Yet, current EFL elementary textbooks issued by the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2018-2020) are not inclusive of ABFs. Consequently, there are myriad missed opportunities for teachers and learners to engage in anti-bias lessons for the facilitation of global citizenship through foreign language education class. MEXT, along with international organizations such as UNESCO, emphasize the importance of educational curricula as a means of contributing to a peaceful society (Deardroff, 2019; MEXT, 2019). As such, this paper offers ways to include

ABF activities in elementary school EFL classes for the facilitation of truly global citizens.

Literature Review

Although there is a tendency to view foreign language teaching for young learners as politically and ideologically "neutral," failure to adopt an anti-racist pedagogy, or to address injustices through restorative practices, negatively impacts both oppressed and dominant¹ group members in society. Oppressed groups experience violence and discrimination, while dominant groups internalize these systems and assume distorted perspectives of others, the world, and themselves (Bell, 2016). As such, both targeted and privileged groups are dehumanized by biases² (Freire, 1970). Curricula that omit social issues cannot, by definition, contribute to the amelioration of social problems or to the facilitation of anti-bias education, and therefore miss the opportunity to address ubiquitous systems of oppression, and to correct them.

The Teaching Tolerance Anti-Bias Framework (Chiariello, 2016) is one ABF that can be used to support student development in social justice education. This ABF is a set of twenty anchor standards divided into quadrants: Identity, Diversity, Justice, and Action. These standards guide learners through recognizing the legitimacy of multiple identities, all of the way to carrying out collective action to correct inequalities. EFL teachers are uniquely positioned to address culturally-disproportionate or stereotypical materials in the classroom as facilitators of intercultural communication. By “engage[ing] a range of anti-bias, multicultural and social justice issues” (Chiariello, 2016 p.2), teachers can reframe EFL education as an anti-bias learning opportunity.

Suggestions

The following sections offer suggestions for unpacking the Social Justice Standards outlined by Teaching Tolerance in the EFL elementary classroom.

Methods of Instruction

Teachers’ methods of instruction are paramount in integrating multiple perspectives and identities in class. In a critical analysis of four Japanese EFL textbooks for elementary grades 3-6 currently in use, I found that there are not detailed suggestions for teachers to authentically incorporate topics such as diversity in the EFL classroom (Efron, 2020). Instead, vague statements such as, “It is recommended to think about the differences and similarities between Japan and the uniqueness of other countries” (MEXT, 2018, p. 65 [translation]), and, “We would like children to nurture the foundation where they can experience diversity...” (MEXT, 2018 [translation]), leave teachers without specific techniques for developing students’ global mindsets. Some ways that teachers can integrate ABF anchors into their instruction are as follows.

<p>Building communities</p>	<p>Build trust in the classroom through implementing identity and community discussions. Team-building exercises, sharing personal stories (see the “Identity” section of this paper), and demonstrating patience as students open up build important bonds between students that are necessary to have thoughtful discussions on race, gender, language, ability, culture, etc. Model metacognitive thinking, apologizing, and reflection for students so that they see critical thinking and amend-making as natural processes for operating in the world.</p> <p>In Japanese classrooms in particular, where students demonstrate high levels of self-reported shyness (Harumi, 2010), it is important to emphasize that mistakes, growth, and voice are welcome.</p>
<p>Introducing social justice vocabulary</p>	<p>Contextualize as much vocabulary as possible. Most children need explicit vocabulary in order to discuss issues (Chiariello, 2016). This is especially true for language learners. For this reason, introduce relevant vocabulary words (<i>culture, stereotype, etc.</i>) while providing images and picture books as supplementary materials. When reading books that cover these topics, ask students for their own ideas and personal stories as well. Teachers can break class discussions down from “big ideas” (like <i>diversity</i>) into examples (like <i>family structures, languages, countries, etc.</i>) with the help of anchor charts. And finally, when referencing and scaffolding vocabulary, ask students to think about how different words might make someone feel. When necessary, discuss why words or stereotypes are harmful.</p> <p>It is important not to shy away from recognizing students’ skin tones or instances of inequality. For example, in a textbook’s image of a woman serving a man dinner, it is useful to pause and discuss stereotypical gender roles, rather than glossing over the image to address the textbook content alone. Doing so will also model critical reading for students. Consider having a word or image of the day to facilitate conversations.</p>
<p>Facilitating discussions</p>	<p>Although many companion textbooks guide teachers with phrases such as, “Have students notice the differences between...”, allow students to come to their <i>own</i> conclusions and make observations of main themes in the texts. Ask students what can be inferred from the text and images. If students demonstrate assumptions or stereotypes, ask them to provide evidence for their thinking.</p>
<p>Guiding student discussions</p>	<p>Teachers can model text-to-text, text-to-self, and text-to-world connections while reading or thinking with the class. While engaged in a class read-aloud, pause to discuss the text to build language and meta-cognition. In addition to literary models such as predicting, making connections, and summarizing, ask students to identify problems in the texts (in pairs and groups) and think about solutions. Reciprocal reading activities will also help students deepen their discussions and critical thinking and reading skills. For example, in groups, have students designate clear roles, with one role being to identify why there might be a problem with the text or image. Reciprocal reading can also be used as warm-up speaking activities in class.</p>

Engage in critical reading	<p>Building off of the previous suggestion, critical reading helps students to examine how discrimination functions in school and beyond. When reading out loud, consider which groups are represented in the text and which groups are not; talk about similarities and differences between characters, think about what the author is trying to say about a group or individual; ask if students agree with that representation; read for stereotypes, linguistic biases, cultural imbalances, and unrealistic representations. (The reciprocal reading groups above are also useful here.)</p>
Student journals and reflection sheets	<p>Student journals are an important part of the reflective process. EFL learners can focus on recording their thoughts in any language / mix of languages/images. Some things students may want to include to help themselves process are Venn diagrams, pictures, journal entries, and questions. Using prompts such as, “I notice that...,” “I wonder why...,” “This reminds me of...”, support language development and deeper reflections.</p>
Culturally Responsive Teaching (CRT)	<p>CRT pedagogy in EFL classes supports both ABFs and students’ first cultures. For example, in many communal countries, speaking out individually or sharing one’s opinion may not be prioritized. To help students collectively create meaning, work in small groups first, before presenting the option to share with the class.</p>
Language adjustment	<p>Depending on the English level of students, teachers’ English levels should be adjusted to allow for the most effective communication, particularly when engaging in important discussions on cultural identity, justice, or diversity. Language adjustment may look like translanguaging, engaging students initially in their first languages, or another blend of language use.</p>

Curricula that omit social issues cannot, by definition, contribute to the amelioration of social problems or to the facilitation of anti-bias education, and therefore miss the opportunity to address ubiquitous systems of oppression, and to correct them.

Because language learners are rarely encouraged to reflect on textbooks’ cultural representations (Canale, 2016), group and class discussions offer an opportunity for students to consider the cultural content of class materials, leading to the exploration of their own cultures, and others. A lack of discussion on culture and language beyond literal examples in textbooks can “fail to foster the appreciation of cultural differences in a constructive manner and are inappropriate for the development of intercultural awareness” (Dendrinos, 2015, p. 36). The dialectical interaction of materials with actual discussion practices in the classroom can heavily impact anti-bias learning.

Considering the learning environments of students’ home cultures is also important when guiding group discussions. In elementary school classes in Japan, for example, the implicit goal is for students

to arrive at a unified consensus (as approved by the teacher). However, the EFL teacher should encourage students by reminding them that anti-bias thinking necessitates the incorporation of multiple perspectives and open-ended discussions.

Activity Suggestions

Plethora of activities for EFL classrooms abound the Internet, but when held under an ABF microscope, many of these activities fall short of encouraging social action for the promotion of anti-bias thinking. In the case of Japanese elementary school EFL textbooks, content primarily portrays Japanese culture and relies on cursory, superficial inclusion of cultural practices from outside of Japan to introduce students to the world through (Efron, 2020). For example, there are no mentions, in any of the four textbooks I analyzed, of Japanese people living abroad or of non-Japanese people, Indigenous groups, or half Japanese people living in Japan, envisaging the idea of global monoculturalism. Cultures outside of Japan are introduced in the textbooks through Japanese narrators who travel to other countries or who are stereotypically representative of their supposed countries evidenced by statements such as, ‘I’m from the Philippines. I want to be a fruit shop owner’ (p. 60).

Through the inclusion of Teaching Tolerance’s ABF, however, EFL teachers can address misrepresentations and disproportionate inclusions in their textbooks. In order to consider how these social justice standards can be utilized and explored communicatively in EFL elementary classrooms, I offer the following classroom suggestions.

Identity

Japanese EFL textbooks have been found to largely omit output activities (Efron, 2020). Rather, students are prompted by isolated scripts in their textbooks without extended conversational exchanges. This type of interaction “...may not boost students’ engagement or investment in the use of language, thus missing the opportunity to perceive it as a social practice through which they can construct their identity and express opinions” (Moss et al., p. 80). In order to help students strengthen their understandings of identities and to express themselves,

EFL teachers using an ABF can begin with providing windows for students that focus on their own lived experiences and communities, before looking out at other moments and movements. For example:

<p>Story Circles (Deardroff, 2019)</p>	<p>Designed for intercultural communication and piloted by UNESCO, this activity asks learners (of all ages) to sit together and share personal stories in 2 minutes or under, while group members listen for understanding. Once all stories have been told without interruption or comment, learners are asked to share a “flashback” (memorable moment) from each story in 15 seconds or less. Students are guided by reflection questions that ask them how they would like to improve their communication (Deardroff, 2019). This activity supports second language development, but an ABF scaffold could include asking students to identify their own assumptions that they made while listening to others.</p>
<p>About Me booklets and About My Community booklets</p>	<p>A useful activity for exploring identity, <i>About Me</i> booklets ask students to create short books that can be shared with classmates (or in the school library) that focus on expressing students’ multiple identities. Students author and illustrate the books themselves. After this activity, students can use their grammar and translanguaging skills to create accompanying <i>About My Community</i> booklets that are inclusive of, for example, “My favorite shop,” “our school,” “The orphanage—this is a place that helps children,” and so on.</p>
<p>Interactive & First Culture games</p>	<p>Through first culture games, such as the Japanese card game <i>karuta</i>, Students can practice communicative phrases such as ‘I can,’ ‘I like,’ ‘I want’ ‘I believe,’ and peers can practice responding in turn. This is best done in small groups to facilitate conversation (EthicalESOL.org).</p>
<p>In another’s shoes</p>	<p>After reading an autobiographical book, students write or practice “I” in speaking groups, building off of the narrative they read in order to imagine themselves in the shoes of others. This is a practice in empathy and understanding.</p>
<p>In another’s classroom</p>	<p>Raise a class discussion on how your culture(s) (or students’) are viewed by others in the world. Begin by discussing students’ reactions to other cultures, people, and characters discussed in your class so far. Then, help students consider how it is to be on the receiving end of those observations. For example, if you are in Japan, set your Google settings to only search in the U.S. Then, search “lesson plans,” “Japanese classroom,” “Japanese food,” etc. Consider the images that arise. Are these images representative of students’ lived experiences? Are they too general? How does the world perceive Japan? What can surmise about others through a search like this? What can’t we learn?</p>

Diversity

Units on diversity ask us to celebrate human differences among us *and* highlight connections that we share. With this in mind, it is important to remember that children are impacted by the visibility or invisibility of people and cultures in their surroundings (see naeyc.org). Seeing one's self represented, as well as seeing normalized images of others, are critical in forming anti-bias thinking. Furthermore, an absence of cultural complexity and depth can negatively impact intercultural learning (Risager, 2018). Monocultural ideals further aggregate these issues of representation, and are often reflected in EFL textbooks. For example, in the aforementioned analysis of Japanese EFL textbooks, the occurrence of Japanese cultural artifacts, practices, and people, was 42.1% of total occurrences, while the average, per country, of the remaining 27 countries in the texts was 2.1% (Efron, 2020).

When textbooks lack meaningful inclusions of diversity, teachers must procure supplementary materials.

Gallery walks	Gallery walks are interactive and visual additions to EFL classrooms. By contextualizing topics with different images and assignments (pictures, sticky note responses, class polls, artifacts, etc.), students develop a more holistic understanding of topics. For example, when discussing <i>families</i> , consider adding students' illustrations of their own families, images of LGBTQ+ families, bicultural families, and adoptive families, student quotes about families (and more quotes and journal entries from students as time passes and their thoughts develops), and so on, rather than settling for a single image of a white, heteronormative family. With a rich gallery wall, students' visions and understandings of <i>families</i> will expand.
Total Physical Response through Realia	Bring physical objects, realia, into class to accompany read-alouds and class discussions. Authentic replicas (as opposed to only photos) can engage students in the topic. Figures (of Mongolian <i>gers</i> , for example) or items such as Japanese <i>obi</i> , encourage students to think about dimensionality. To understand the ways that we all experience the world differently, place an object relevant to the cultural discussions in the textbook in the center of the room and ask students to record their observations / points of view. Although everyone is observing the same object, they will experience different perspectives on it, representative of different perspectives of reality. Alternatively, choose an object that is meaningful to a minority cultural group. After students read their reflections, the teacher explains the significance of the object from the cultural groups' perspective.

EFL teachers are uniquely positioned to address culturally-disproportionate or stereotypical materials in the classroom as facilitators of intercultural communication.

<p>Food Talks</p>	<p>Almost all EFL textbooks feature food at some point. Cuisine can be a wonderful way to learn about diversity. Read different picture books on world food traditions and discuss: what etiquette rules differ between cultures, how school lunches can accommodate students' diverse backgrounds, designing a new school lunch menu, how students can teach others about their own food cultures, etc.</p> <p>It is worth noting that versions of these kinds of activities risk promoting stereotypes (for example, in Japan, <i>sushi</i> is reserved for restaurant outings and holidays, as opposed to being a daily meal). One way to counter this risk is to compare food pyramids or plates, which highlight daily dietary recommendations, in different countries. Students can compare which food representations appear in categories. Older students may also be able to discuss the reasons for differences (economical, ecological, etc.).</p>
<p>Practice Seeing (Revised for EFLs from an original activity by Sensoy & DiAngelo, 2017).</p>	<p>Choose images of people from different cultural and gender groups, and across professions (if possible, consider using public figures). In an interactive GoogleSlides page, or in person, ask students to assign pre-selected adjectives (<i>brave, smart, presidential</i>), and descriptions (<i>likes reading, is a stay-at-home-parent, uses a wheelchair, speaks English and Spanish, etc.</i>) to each photo. Ask students to reflect on why they chose these words for each picture. Then, share information about the people in the photos. (For example, <i>She is Neerja Bhanot Ashoka Chakra. She was an airline attendant who saved children from terrorists. They are Rebecca Sugar. They created the popular T.V. show, "Steven Universe."</i>) Ask students to reflect on how they felt upon learning about the people in the photos. Can we judge others? Help guide students to consider what prejudices or preconceived ideas influenced your decisions in response to the questions. This is a good opportunity to talk about which people are often depicted in the media, and <i>how</i> they are represented.</p> <p>Examples of questions that can be used to guide these discussions in English, as aligned with Japanese EFL grammar units, include: <i>Who do you see on T.V.? Are they happy/ sad / good / bad / silly? Why? What are they doing? Who don't you see on T.V.? Why?</i></p>

the EFL teacher should encourage students by reminding them that anti-bias thinking necessitates the incorporation of multiple perspectives and open-ended discussions.

Justice

Including justice in EFL lessons is particularly important when textbooks fail to introduce discussions on society or social problems. My critical analysis of Japanese EFL textbooks, for example, revealed that, combined, the books contained zero discussions on social discourses, despite being designed for multiculturalism and global thinking (Efron, 2020). The inclusion of justice in lesson units is essential, though, in asking how stereotypes affect us, how systemic discrimination impacts our world, how privilege affects justice, and how discrimination affects people (Chiariello, 2016). Justice is also necessary in recognizing institutional injustice and the harmful impacts of bias on communities. No country is free from discriminatory practices and as such, it is necessary for teachers to educate through anti-biased units dedicated to exploring and promoting justice, so that we can educate future global leaders for a more humane world.

WebQuests for Current Social Justice Issues	<p>Simple WebQuests can be utilized to help students explore justice. For example, the following activity engages students in examining different areas of social justice:</p> <ul style="list-style-type: none"> • Go to amplifier.org; Look through the human rights posters.; Answer the questions: <i>How does this poster make me feel? What words do I see? What colors are used? What does this poster seem to be about?</i> • From there, students work in groups to research the issue, problem solve, and design their own human rights posters on free platforms like Canava, or on paper.
Global figures	<p>(See the “Considering your Curriculum” section of this article.)</p>
Hashtagging Events (Buechel, 2020)	<p>When responding to textbook units such as hobbies, places, or weather, share real images of world events, news, and social justice on a white board and have students practice English by creating #hashtags for events they are familiar with (Buechel, 2020). Social justice units can be tied into every subject, as systemic biases are ubiquitous. For example, when learning the weather, discuss ways that low-income countries have far fewer ways to adapt to climate change than high-income countries (Levy & Patz, 2015), or ways in which environmental crises create environmental refugees, will tie world events and discourses into an otherwise isolated textbook unit.</p>
Reworked “Privilege Walk”	<p>The Privilege Walk activity, though intended to teach about the intricacies of privilege, has long been criticized for centering whiteness (Torres, 2015) and for making individuals feel humiliated (Ehrenhalt, 2017). To rework this idea and help students recognize the privileges they hold, Torres (2015) recommends emphasizing the power of minoritized groups. For example, “Step forward ...if you speak a second language...” (Torres, 2015). Other ideas include: <i>step forward if your family came from another country, step forward if you work hard despite a disability, step forward if you’ve challenged racism, homophobia, etc.</i> These questions can be adjusted by grade level and scaffolded by language ability and languages.</p>
History Project	<p>Learn the history of the place names or words in your local community. Which words have colonial roots, Indigenous roots, or Western influence?</p>

Action

The final tier in Teaching Tolerance's ABF is the unit "action," which synthesizes knowledge-building in the previous units with real-world problem solving and engagement. Taking social action can be challenging, but it is important to help students recognize that they can effect change in the world, especially since many boards of education describe wanting to equip students with "the ability to solve problems, thereby fostering global leaders who can work globally in the future" (MEXT, 2019, p.10).

For many EFL classrooms, the learning is removed from the world and occurs in isolated units, in effect, removing learners from the target language. However, by engaging with the language to solve world problems, students can become empowered learners and global thinkers.

Engagement with local interlocutors	<p>There are many ways to engage with others outside of the classroom for the benefit of social justice and EFL education. For example: Skype exchanges with schools in other countries, e-penpal programs with students in other countries, and interviews with local community members or experts on various social or environmental issues online.</p> <p>Another way to engage with others is to conduct interviews and then create a digital class book that can be added to, featuring things that are unique about students on one side, and the things that are unique about others on the other side. (During such activities, it is important not to shy away from topics like race, ability, ethnicity, language, religion, gender, etc., which are central to ABFs).</p>
Community projects	<p>Consider creating a school-wide community project focused on bringing the school closer together, for example, through building a digital school library (EthicalESOL.org).</p>
Showcasing Thinking	<p>Students can showcase artwork, analyses, writing that address issues found in textbooks, media, and other discussions through a bulletin board, school newsletter, or class blog.</p>
Book survey	<p>Survey the books in your school library. Consider oppressed and dominant groups (cultural groups, men / women / non-binary, able / disabled, and so on). Who are the protagonists or what are the themes in the books? Are there books from Indigenous groups? Help students write a letter to your Board of Education discussing their findings. Students can also research books featuring protagonists of different backgrounds and include their requests for books in their letter.</p>

Seeing one's self represented, as well as seeing normalized images of others, are critical in forming anti-bias thinking.

Including justice in EFL lessons is particularly important when textbooks fail to introduce discussions on society or social problems.

Considering your Curriculum

Although many EFL teachers might be excited by these ideas, some may initially struggle thinking about where in the curriculum to include anti-bias units. As mentioned, because oppression (sexism, racism, linguisticism, etc.) is systemic, there are infinite ways to ground curricula in social justice education. For example, consider this 6th grade textbook used across Japan, *We Can 1* (MEXT, 2018), and some ways to reframe the units so that social justice is centered in each unit:

Original Textbook Unit & the main topics covered	Ways to Tie in Social Justice Themes
This is Me (countries, months, hobbies, seasons)	<i>Race & Ethnicity unit:</i> books with protagonists of different cultures, races, religions; identity-building; different seasons around the world; different cultures' understandings of seasonal elements; thinking about how cultures and histories form our individual and collective identities.
Welcome to Japan (Japanese food, traditional cultural events)	<i>Immigration unit:</i> picture books on immigration; interviews or blogs from half-Japanese, non-Japanese, or Indigenous people living in Japan; diversity activities; understanding why people move to or seek asylum in other countries; bilingualism; understanding representation
He is Famous. She is Great.	<i>Global heroes unit:</i> autobiographical/biographical books featuring heroes from various social justice and civil rights movements around the world
I Like My Town (shop names, this is~, we have~)	<i>Class unit:</i> visit different towns around the world on Google Earth. Visit high-socioeconomic and low-socioeconomic areas and ask students to discuss the differences. What do they have? What don't they have? What issues contribute to poverty? How can we help? With this last notion, be careful not to "suggest [that] we must fix poor people instead of eliminating the inequities that oppress them" (Gorski, 2007, par. 2). Think about who holds and maintains power.
My Summer Vacation (summer events, food)	Students identify and investigate a community problem and propose a solution. They then plan and implement action directed at solving the problem.
What do you want to watch? (Olympics, sports, adjectives)	<i>Ability unit:</i> Focus on empowering Paralympic athletes from countries around the world. What privileges do non-disabled people have? What is ableism? Use books with disabled protagonists. Identify the physical accessibility of your school.
My Best Memory (school events)	<i>Educational rights unit:</i> What is school like in other countries? Include Malala Yousafzai's contributions to education, girls' educational rights, students going to school abroad and their experiences.

What do you want to be? (occupations)	<i>Rights & activism:</i> Explore what jobs are most necessary in the world per social justice units; i.e. if you are championing the environment, what kind of job can you do? What can we do right now to help? Look at youth activists around the world.
Junior High School Life (Jr. high school club activity)	<i>Bullying & bias:</i> Address issues at school. Showcase club activities from around the world focused on social justice; for example, in America, the Gay-Straight Alliance club. What kind of club does your community need?

Conclusion

When teaching culture or social issues it is important to be mindful of tokenism and/or over-stereotyping groups for the sake of discussion. Likewise, students' classroom learning must be understood in accordance with their linguistic abilities. For example, young learners may not have enough vocabulary to output and confirm their depth of understanding. As mentioned, translanguaging is one practice to help bridge this gap. Lastly, it is not enough to simply include this paper's aforementioned activities as stand-alone occurrences in the EFL classroom. These suggestions are mentioned for their potential to scaffold and synthesize larger, on-going conversations with students on identity, justice, diversity, and action.

This article helps EFL teachers recognize both the possibilities and the pitfalls of existing EFL materials in their own schools. Through this perspective, teachers can reconsider not only what we are teaching, but also how the existing materials can be used in language class to provoke deeper thinking and critical discussions.

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À L'ÉCOLE, LES FILLES SONT-ELLES SYSTÉMATIQUEMENT INTERROMPUES ?

This article presents the results of a study about intrusive speech interruptions of girls in the school environment. Based on a corpus of interactions observed at a French as first language (L1) classroom, this study aimed to identify and describe the organizational sequence of intrusive interruptions, as well as the resources employed by the participants throughout these interruptions. The frequency of the interruptions suffered by the girls was identified as a means of discussing the systematicity of such interactional phenomenon. In this paper, an example from the analysis of a sequence of intrusive interruptions through a Conversation Analysis perspective will be presented, followed by a brief discussion of the results derived from the rate of girls' speech interruptions. The findings invite us to reflect on a probable devaluation of girls' participation in class and the effects of these interruptions on girls' learning processes. To conclude, some suggestions for practical applications aimed at building a truly gender-equitable learning environment for addressing gender concerns will be provided.

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Introduction

Au cours des dernières décennies, des études portant sur la différence entre la parole des femmes et des hommes (West & Zimmerman, 1975, 1983, 1987 ; Tannen, 1990 ; Murata, 1994 ; Ford, 2008 ; Jacobi & Schweers, 2017) ont montré que les femmes sont plus interrompues que les hommes dans une conversation. De plus, les femmes sont interrompues majoritairement par des hommes indépendamment des niveaux d'intimité, des attributs de personnalité ou du statut des participants en interaction, que ce soit dans la sphère professionnelle, sociale ou privée. Les analyses présentées par ces auteurs sont multiples et ne convergent pas toujours vers les mêmes conclusions. Cependant, tous évoquent tous la notion d'une domination masculine qui résulte de la division sexuée de la société, et favorise davantage les hommes, comme peut-être la cause la plus importante d'une *naturalisation* de la coupure de la parole des femmes et de la domination masculine dans des conversations mixtes.

Dans une société non équitable à l'égard du genre, la parole devient un objet de pouvoir genré.

Bien que les résultats de ces recherches aient pointé une systématique de l'interruption de la parole des femmes dans des contextes les plus variés, les études relatives à ce type d'interruption à l'école – et notamment dans les termes de l'Analyse Conversationnelle (AC) – font défaut. Afin de comprendre si un biais 'genre' concernant le droit à la parole existe également en milieu scolaire, nous avons réalisé une étude portant sur les interruptions intrusives de leur parole subies par les filles en classe de français langue première au secondaire I en Suisse Romande (Carvalho, 2019). Dans les cas où ces interruptions ont été identifiées, notre étude visait la description des séquences concernées, la description des méthodes mobilisées par les interactants lors de la production de ces interruptions ainsi qu'une analyse quantitative consacrée à la discussion du caractère systématique des interruptions de la parole des filles.

L'analyse a été fondée sur les principes méthodologiques de l'AC (Sacks *et al.*, 1974). Les interactions analysées ont été enregistrées par audio et vidéo et transcrites en détail. La classe observée était composée de 9 filles et 11 garçons. Nous avons saisi les interactions intégrées dans des activités à l'oral, à savoir des discussions sur des thèmes de société et sur des livres qui étaient en train d'être lus par les élèves. Une discussion est proposée par l'enseignant et les apprenants sont invités à exprimer leurs opinions. L'enseignant a défini à l'avance des règles pour la prise de parole, comme lever la main pour demander la parole, et des élèves individuels sont hétéro-sélectionnés tour à tour. Le genre de l'enseignant n'est pas pris en compte dans cette analyse. Nous nous sommes focalisée sur les interactions entre pairs dans un contexte de discussion guidée par l'enseignant avec pré-allocation de tours de parole, c'est-à-dire dans un cadre de contrôle sur l'organisation de la prise de parole. Toutefois, même dans ce contexte, nous avons pu constater l'occurrence d'interruptions systématiques de la parole des filles.

Nous rapporterons ici certains résultats obtenus dans notre étude. Nous présenterons une analyse illustrative d'une séquence d'interruption intrusive subie par l'apprenante Maya¹. L'élève est choisie par l'enseignant pour présenter son avis à propos du sujet en discussion. Malgré la pré-allocation du tour de parole et les règles préalablement établies, l'élève a été systématiquement interrompue avant de réussir à achever son tour de parole. Nous tâcherons ici de montrer la façon dont l'élève réagit aux tours de parole constituant des interruptions et les ressources interactionnelles mises en place par les participants impliqués dans cette interaction.

Une analyse quantitative a été également réalisée afin d'identifier la fréquence avec laquelle les filles ont été interrompues de manière intrusive en classe. Pour ce faire, premièrement, nous avons repéré toutes les interruptions intrusives produites dans les leçons observées. Ensuite, nous avons comparé le nombre d'interruptions subies par les garçons et les filles, respectivement. Enfin, les taux d'interruptions subies par les filles et les garçons, normalisés avec le nombre des participants et le temps de parole de chaque participant de chaque genre, ont été calculés pour

chaque leçon et comparés entre eux. Les résultats ont montré que les filles ont été interrompues de manière beaucoup plus fréquente que les garçons.

Retenons ici les trois résultats les plus importants : 1) dans une classe composée de 20 élèves, 9 filles et 11 garçons, le temps de parole détenu en moyenne par chaque garçon a été 50% supérieur à celui des filles, et cela dans la situation dans laquelle les filles ont parlé le plus. Dans les contextes où les filles ont moins parlé, un garçon a détenu la parole en moyenne trois fois plus qu'une fille : les garçons ont gardé la parole 23% du temps contre 6% pour les filles ; 2) les filles sont plus interrompues que les garçons : 80% plus que les garçons dans le cas où elles étaient le moins interrompues ; 3) les filles sont majoritairement interrompues par des garçons, alors qu'elles sont moins interrompues par d'autres filles. Dans une des leçons observées, les garçons ont été à l'origine de toutes les interruptions intrusives produites en classe, soit chez les filles soit chez eux-mêmes. Ces résultats peuvent, par exemple, nous orienter vers une remise en cause de la croyance sociale apposée sur l'idée que les femmes seraient plus bavardes.

Dans cette contribution, nous présenterons d'abord un bref aperçu théorique concernant la construction des identités sociales à travers la parole en classe et le concept d'interruption intrusive. La deuxième section sera consacrée à la micro-analyse de la séquence d'interruption déjà mentionnée. L'article se clôt par une conclusion et une discussion d'implications pratiques pour l'école.

Cadre théorique

L'identité de genre est une parmi les multiples facteurs qui composent l'identité sociale d'un individu. Tout d'abord, il est important de garder à l'esprit qu'une seule notion de genre, étant donné la complexité du sujet, n'existe point. Nous nous sommes intéressée aux approches discursives de la construction de l'identité sociale mettant l'accent sur la notion de genre et sa relation étroite avec le langage (Bourdieu, 1998, 2014 ; Foucault, 1989 ; Ostermman, 2008 ; Tannen, 1990 ; Weatherall, 2000, 2002 ; West & Zimmerman, 1983, 1987). Dans cette perspective, faire référence à un concept disponible dans la réalité est faire, en

¹ Les participants sont identifiés par des noms fictifs afin de les rendre anonymes.

effet, une référence au discours qui construit cette réalité (Scot, 1998). Ainsi, les concepts de genre et de rôles qui sont associés aux genres sont historiquement et culturellement variables : leur sens est une construction négociée par des participants impliqués dans ces interactions situées aux niveaux social et historique. En se basant sur ces études, la notion de genre sur laquelle s'est fondée notre recherche est celle proposée par Butler (1990). Selon cette autrice, la division sexuée entre les corps se construit à partir d'un concept de sexe biologique créé par le discours. De ce fait, une matérialité sexuée du corps n'existe pas avant le discours parce que c'est le discours qui classe un tel corps (avec certaines caractéristiques) en tant que masculin ou féminin. Il existe donc un genre social qui est préalable à la matérialité sexuée du corps et qui est assigné à ce corps lors de la naissance d'une personne. Ce sont les genres sociaux qui sont inscrits dans les corps pour qu'ils deviennent sexués. A cet égard, il est tout à fait important de réfléchir à la pluralité des genres sociaux en sortant du binarisme féminin-masculin qui n'est pas assez représentatif des différentes identités sociales.

L'identité sociale d'un sujet se configure à travers ses discours et par rapport aux discours d'autrui, dans un processus qui implique l'altérité. L'une des institutions clés qui participe à ce processus est l'école. La construction de significations, de rapports interpersonnels, d'identités en classe se manifeste dans et à travers la *parole-en-interaction*. La parole de chacun s'ajuste aux contributions des autres participants et les tours de parole sont le résultat de ces ajustements mutuels (Sacks *et al.* 1974: 726). Ainsi, c'est dans l'élaboration de chaque tour de parole et dans la coordination des changements de tours de parole que peuvent se matérialiser des comportements stéréotypés, et ce sont ces mêmes éléments qui sont susceptibles d'influencer la construction d'une identité de genre d'un certain sujet dans son rapport à autrui. Les interactions en classe jouent donc un rôle fondamental dans la construction des identités sociales des élèves.

L'organisation des tours de parole en classe se fait de façon particulière notamment en raison des routines institutionnelles propres mises en œuvre par les participants impliqués dans l'interaction

et en fonction des objectifs pédagogiques émergents et co-construits localement. Le type d'activité en cours, les objectifs de cette activité, le type de contenu étudié, l'âge des participants impliqués dans l'interaction et les conversations parallèles entre les élèves sont quelques exemples de facteurs jouant un rôle important lors de l'organisation de la prise de parole en classe. Des enseignants peuvent donc instituer un système de pré-attribution des tours où les élèves doivent prendre la parole selon un ordre défini à l'avance ou sur la base de l'hétéro-sélection par l'enseignant. Les élèves peuvent également s'auto-sélectionner, comportement qui peut être accepté et encouragé ou alors dévalorisé et/ou sanctionné. Les élèves mettent en scène leurs disponibilités ou indisponibilités pour prendre la parole de manière verbale ou non verbale (multimodale), comme en levant la main ou à travers le contact visuel (Evnitskaya & Berger, 2017). Enfin, les échanges peuvent se dérouler en étant plus ou moins parsemés de chevauchements² ou de longues pauses.

Les chevauchements peuvent être non-intrusifs, par exemple quand un élève prend la parole de manière anticipatoire, juste avant la fin du tour d'un de ses pairs, sans couper court au propos d'autrui. Ou alors le chevauchement peut relever d'une interruption intrusive. C'est cette *interruption intrusive* que nous avons examinée par rapport aux tours de parole produits par des filles en classe de français langue première, en nous focalisant spécifiquement sur les moments où une fille a été hétéro-sélectionnée par l'enseignant comme prochaine locutrice. Murata (1994) définit l'interruption en tant qu'acte qui viole la parole d'un participant à la conversation. *L'interruption intrusive* peut être perçue comme agressive : le participant qui interrompt prend la parole en violant le droit de parler du locuteur actuel, par exemple pour présenter un désaccord avec ce qui est dit ou pour forcer un changement de sujet de discussion. Il convient de noter que ce qui est perçu comme une interruption intrusive dans une culture peut être considéré comme coopératif dans une autre. La coupure abrupte de la parole est en soi une interruption mais pas nécessairement intrusive. C'est surtout ce que les interactants essaient de faire en se parlant qui détermine le type d'interruption dans une conversation. Les interruptions peuvent

2 Le terme *chevauchement* fait référence à l'acte de « plus d'une personne parle à la fois » dans une conversation (Sacks *et al.* 1974).

donc être collaboratives ou intrusives. La nature intrusive de l'interruption peut se traduire par la manière dont le participant interrompu interprète et réagit à ces interruptions tour après tour de parole au cours de la conversation.

Comme les études de ce phénomène dans une perspective d'AC en milieu scolaire sont rares, nous ne pouvons pas conclure que cette tendance à l'interruption systématique de la parole des filles se reproduit avec la même fréquence ou les mêmes caractéristiques linguistiques dans d'autres contextes scolaires. Les résultats peuvent varier en fonction de plusieurs autres facteurs comme les enseignants qui gèrent l'activité en cours ; le genre de l'enseignant ; les règles de prise de parole négociées entre les interactants ; les caractéristiques de la tâche en cours ; les types de cours concernés, comme la biologie ou les mathématiques, par exemple ; les tranches d'âges des élèves et des enseignants impliqués dans l'interaction. En d'autres termes, les possibilités de recherches qui s'ouvrent à propos de l'interruption systématique de la parole des filles en milieu scolaire sont vastes.

Analyse d'interruptions intrusives de la parole des filles à l'école

Le corpus utilisé dans cette étude a été recueilli par le Centre de Linguistique Appliquée (CLA) de l'Université de Neuchâtel. Il s'agit d'interactions en classe impliquant des élèves âgés de 13 à 14 ans, à l'école obligatoire en Suisse. Ces enregistrements audiovisuels ont été transcrits selon les conventions en vigueur en AC. L'exemple ci-après (1) est tiré d'une discussion où les élèves sont invités à exprimer leur avis sur le sujet suivant : « Quand les apprenants auront des enfants, qui les élèvera, eux, leur conjoint, quelqu'un d'autre ? Pourquoi ? ». L'extrait ci-après montre des interruptions subies par Maya. La séquence est initiée par l'enseignant qui clôt la séquence produite avec Carine et sélectionne la prochaine locutrice, Maya. Dans notre exemple, Maya et Carine sont des filles, Dominique est un garçon et le point d'interrogation (?) désigne un participant non identifié dont, dans ce cas, le genre n'a pas pu être identifié.

Dans l'ensemble de notre contexte d'analyse, les séquences d'interruption se sont déroulées de manière stable et très semblable à ce que nous pouvons observer dans cet extrait. Celui-ci nous permet ainsi de présenter les méthodes mobilisées par les interactants lors de la production d'une interruption et ses conséquences séquentielles. Nous pouvons y observer des exemples d'interruptions intrusives, une interruption collaborative et les conséquences séquentielles entraînées par les deux types d'interruptions.

Les interruptions intrusives repérées dans notre corpus ont été produites au moyen de ressources interactionnelles telles que l'étirement de syllabe dans un tour de parole, l'augmentation du volume de la voix pour prendre la parole et des chevauchements compétitifs en dépit de la pré-allocation des tours faite par l'enseignant. Pour faire face à ces interruptions, les filles ont eu recours notamment à deux stratégies, à savoir : a) s'engager dans les chevauchements compétitifs, et b) abandonner leur tour de parole et attendre une intervention de l'enseignant pour reprendre la parole. Il faut noter que les filles ont aussi produit des interruptions intrusives. Par contre, elles l'ont fait avec une fréquence plus basse par rapport aux garçons. La plupart des interruptions produites par les filles ont été comprises en tant que coopératives par les participants en interaction. Les résultats obtenus dans notre recherche pointent vers une systématique d'un comportement interactionnel qui ne semble pas être lié à un simple désintérêt des élèves impliqués dans l'interaction. Le désintérêt ou l'écoute non-active peuvent être des facteurs qui jouent un rôle important dans toutes les interactions. Cependant, ces facteurs ne remettent pas en question le constat que, dans le corpus analysé, ce sont les filles qui sont la cible des interruptions intrusives et qu'elles ont dû s'engager, selon les cas, trois fois plus qu'un garçon pour assurer leurs rôles de locutrices et garder leurs tours de parole.

(1) Extrait du corpus Français langue première, secondaire I, discussion de thème de société : L1-secl-DS-3 (vidéo 21m08s)

1 P : &carine c'est vraiment par goût (..) hein (...) vraiment par goût. (.)
2 puis:: maya
3 May : ben euh: moi je sais pas mais j- [mais non] parce que non&
4 P : [tu ne sais pas]
5 May : &les: les gamins je veux dire ça: ça m'intéresse (tout) i- ils sont
6 chous mais (1.0) c'est cette image de femme au foyer qui est +tuante
7 ((riant))+
8 ? : hein
9 ? : [aah?]
10 May : [ouais] mais: [c'est vrai]
11 P : [ah] (..) pourquoi c'est tuant cette image [de femme au foyer.
12 non mais dis (.) dis pourquoi.]
13 May : [non c'est pas tuant mais je sais pas]
14 May : non c'est pas crevant c'est
15 (1.3)
16 ? : chiant
17 May : c'est (xx) c'est pas que ça me plait pas mais
18 Car : mais eeeh
19 ((rires féminins: 1.2))
20 P : non non carine laisse-la voir euh::
21 May : je sais pas
22 P : donc tu tu vois pas (..) être (..) une femme au foyer. (.) je veux
23 dire ce genre de femme là tu tu vois pas comme ça.
24 May : ben à cinquante pour cent ouais peut-être mais pas euh:: toute ma vie
25 rester à la maison [avec mon mari] être complètement (.)&



Figure 1 : La gestuelle de Maya

26 Car : [mais pas toute la vie]



Figure 2 : La gestuelle de Carine

27 May : &[en fait c'est ça (xx)]
28 Dom : [mais ce qu'elle est nu::lle]
29 [((rires))]
30 P : [°chcht°] non non (.) vous vous taisez c'est difficile de (..) dire ses idées j'aimerais que vous écoutiez s'il vous plait
31
32 **22m05s**
33 May : pour l'instant ce que j'aimerais pas c'est être dépendante de quelqu'un
34 P : ah ouais à ce moment là tu es dépendante du salaire [ou de:] de ton&
35 May : [voilà]
36 P : &mari [hh] et pis tu aimerais gagner de l'argent pour être&
37 May : [de pas:]
38 P : &indépendante.
39 May : ouais non b- ben maintenant ouais après je sais pas faut voir
40 P : aha (.) mais maintenant c'est ce que tu vois (..) être indépendante
41 May : ouais

Maya commence un premier tour de parole à la ligne 3 ; il est marqué par des éléments d'hésitation : répétition de mots (« les : les »), troncations (« i- ils »), micro-pauses et allongement de syllabes (« les: », « ça: »). Ce tour se termine avec un rire (l.7), à un point de complétude actionnelle et syntaxique : Maya a énoncé son opinion. Aux lignes 8-9, d'autres participants s'auto-sélectionnent, intervenant avec des signes de surprise « hein ? » « aah ? », ce qui incite Maya à insister (l. 10) : « [ouais] mais: [c'est vrai] ». Les intrusions auto-sélectionnées de ses camarades aux lignes 8 et 9 violent les règles de prise de parole préétablies au début de la séance, mais elles n'interrompent pas le tour de Maya : ce ne sont pas des interruptions intrusives. Après avoir été relancée par l'enseignant (l. 11-2) qui demande « pourquoi c'est tuant cette image de femme au foyer », Maya reprend son tour (l. 13) et revient sur sa première opinion, « non c'est pas tuant », recourant alors à l'expression « je sais pas » (Berger & Evnistakaya, 2017).

Maya, toutefois, continue son explication dans un autre tour de parole (ligne 17) mais, avant qu'elle achève la parole en cours, pendant une pause (1,3 s), un participant non identifié s'auto-sélectionne en l'interrompant. Notons ici que le tour de parole de Maya, « non c'est pas crevant c'est », inachevé, demande pour être complété grammaticalement un attribut du sujet, ce qui est justement proposé par le prochain locuteur : « chiant » (l. 16). Ce type d'interruption peut être compris comme collaboratif : il relève en fait d'une co-construction d'un énoncé. Cependant, Maya ne s'engage pas dans une confirmation, par exemple « ouais, c'est ça », mais, au contraire, reprend son explication par « c'est pas que ça me plait pas mais » (l. 17).

C'est ici qu'intervient une interruption que nous caractérisons comme intrusive étant donné la réaction de l'enseignant. Carine s'auto-sélectionne (ligne 18), alors que Maya, par son « mais », avait projeté une continuation de son tour (l. 17) ; et, lorsque l'enseignant s'oriente alors vers l'énoncé projeté par Carine, Maya n'offre aucune réaction. L'enseignant demande le silence pour que Maya puisse achever sa réponse. Maya reprend la parole (ligne 21) et a recours, encore une fois, à l'expression « je ne sais pas ». L'enseignant lui pose alors une autre question « tu tu

vois pas comme ça », action qui implique une réponse de la part de Maya et, par ce fait, la sélectionne comme prochaine locutrice. Or, le tour suivant de Maya est à nouveau interrompu (ligne 26) par Carine qui intervient en chevauchement avec la parole en cours de Maya, et elle le fait en énonçant une objection : « mais pas toute la vie » (c'est-à-dire, elle affirme qu'il ne s'agit pas de rester à la maison toute sa vie quand on a une famille en tant que femme, alors que Maya avait justement suggéré cette contrainte).

Cependant, ces facteurs ne remettent pas en question le constat que, dans le corpus analysé, ce sont les filles qui sont la cible des interruptions intrusives et qu'elles ont dû s'engager, selon les cas, trois fois plus qu'un garçon pour assurer leurs rôles de locutrices et garder leurs tours de parole.

Nous avons repéré les images de l'interaction entre Maya et Carine. Maya parle toujours en regardant tout droit, figure 1, (21 min 59 de la vidéo). Carine, par contre, fait des mouvements vers d'autres élèves, figure 2 (22 min 01 de la vidéo), et met sa main à la bouche en cachant partiellement son visage. Carine intervient, « mais pas toute la vie », afin de permettre à Maya de formuler un énoncé conclusif (ligne 27) : « en fait c'est ça », qui est toutefois chevauché par Dominique, via une autre interruption intrusive (l. 28). Dominique interrompt le topique en cours (qui restera à la maison pour élever ses enfants ?) pour adresser un énoncé offensif à l'égard de Maya. Cette action déclenche les rires de la classe qui sont suivis de l'intervention de l'enseignant par l'interjection « [°chcht°] ». Ainsi, ce n'est qu'après plusieurs interruptions, à partir de la ligne 33, que Maya parvient à assurer son rôle en tant que locutrice sans interruption de la part d'autres participants.

Conclusion et implications pratiques

L'un des objectifs des interactions en classe est de favoriser les compétences communicatives (ou : interactives) des

élèves afin de les préparer aux besoins communicatifs qu'ils rencontreront dans leur vie future, professionnelle ou autre, que ce soit en langue première ou seconde (Pekarek Doehler *et al.* 2017 ; Pekarek Doehler, 2020). Dans cette optique, et d'après les résultats obtenus dans notre étude, nous pouvons nous poser des questions relatives à l'impact des interruptions sur l'apprentissage chez les filles, car celles-ci risquent de diminuer le temps de parole des filles et d'empiéter sur leurs possibilités de participation aux interactions en classe. Une telle réflexion converge avec les propositions de l'Organisation des Nations Unies (UNESCO & IIEP, 2017) : l'un des objectifs de son projet de *Planification de l'éducation pour les États membres*, en effet, est d'assurer un environnement équitable en matière de genre à l'école. Or, ceci paraît incompatible avec un temps de parole réduit des filles ou une possible dévalorisation de leur participation, voire de leurs propos, en milieu scolaire. L'interruption systématique de la parole des filles est un comportement naturalisé parmi tant d'autres qui renforce les disparités entre les genres à l'école. Ainsi, il nous semble prioritaire de réfléchir à des pratiques pédagogiques qui tiennent compte des écarts entre les genres et leurs implications sur l'interaction lors de la planification d'une activité. Les solutions ne sont pas simples, mais nous présentons quelques pistes, à savoir :

- a) Les élèves pourraient être invités à des pratiques d'écoute-active dont l'objectif est de créer un environnement de respect et d'empathie avec l'interlocuteur ;
- b) L'établissement de règles claires avec des objectifs explicites pour des discussions en classe lorsque l'orientation « lever la main et ne pas couper la parole » n'a pas l'effet escompté ;
- c) L'enseignant pourrait s'engager à encourager les filles à s'exprimer, dans le cas où il a observé un temps de parole non-équitable entre les interactants ;
- d) L'enseignant pourrait essayer d'intervenir à chaque fois qu'une fille est interrompue en la sélectionnant lorsqu'elle manifeste une tendance à l'abandon de son rôle de locutrice après une séquence d'interruption.

Dans le cadre de discussions de thèmes de société, les enseignants pourraient également proposer des discussions concernant le thème « interruption de la parole de femmes », et les élèves pourraient être exposés à des résultats de recherches et être invités à présenter des propositions qui visent la construction d'une pratique interactionnelle équitable. Pour les enseignants qui souhaitent naviguer dans les eaux des avancées technologiques, il existe deux outils numériques qui peuvent contribuer à cette prise de conscience par rapport à une participation équitable en classe : les applications *Woman Interrupted* et *Equity Maps*. Les possibilités sont donc vastes. Et, dans ce cas spécifique d'application de mesures claires visant la diminution de l'écart entre les genres, le plus important, toutefois, nous semble de travailler sur la sensibilisation des enseignants (et des élèves) à cette problématique, ce qui favoriserait des ajustements en classe en vue d'un plus grand équilibre, entre les genres, de la parole-en-interaction.

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GENDER STEREOTYPES AND INCLUSION IN LANGUAGE TEACHING

Dans l'enseignement des langues étrangères tout comme dans les manuels de linguistique, les phrases d'exemple sont largement utilisées pour illustrer des phénomènes grammaticaux, leurs différents cas d'utilisation et les limites de leur distribution. Cependant, les phrases d'exemple présentent souvent des préjugés et des stéréotypes. Les hommes sont ainsi plus nombreux que les femmes dans les exemples, et sont en outre surreprésentés en tant que sujets et agents grammaticaux. Les hommes sont présentés comme des individus violents et en colère qui ont un emploi, tandis que les femmes sont des acteurs passifs, axés sur la famille, dans un monde masculin. En outre, les phrases d'exemple perpétuent les normes hétérosexuelles de cisgenre, supposent inutilement un binaire de genre et surreprésentent les pratiques culturelles occidentales.

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Introduction

Example sentences are a central tool in the presentation of new concepts and grammatical phenomena in language teaching and research. This paper is concerned with how example sentences are constructed, focusing in particular on the representation of gender in such examples. We introduce our prior work on the use of example sentences in linguistics. Like in Foreign Language Teaching, example sentences are used extensively in Linguistics to illustrate grammatical phenomena, their various use cases, and limitations on their distribution. However, we show that the example sentences presented in Linguistics research articles exhibit pervasive biases and stereotypes. Among other findings, men outnumber women in examples at a 2:1 rate, and are further overrepresented as grammatical subjects and agents. Men are portrayed as violent, angry individuals with jobs, while women are family-oriented passive actors in a male world. Moreover, example sentences perpetuate heterosexual

cisgender norms, unnecessarily assume a gender binary, and over-represent Western cultural practices. In the remainder of this paper we briefly survey our findings in Kotek et al (2020a,b) in section 2, discuss implications of this work for the construction of example sentences in teaching and research in section 3, and present recommendations for language teachers and linguists in section 4.

Example sentences in linguistic textbooks and journal articles

In the course of language-related teaching and research, practitioners make extensive use of example sentences to illustrate phenomena of interest. For example, in order to explain that Hebrew shows subject-verb agreement in gender while English does not, we might provide the (simplified) paradigm in example (1). In (1a-b), contrasting Hebrew examples are presented with a morpheme-by-morpheme English gloss, and in (1c-d) the equivalent English translations are presented for comparison.

- (1)
- a. ha-yeled **katav** mixtav
the-boy wrote.M letter
 - b. ha-yalda **katva** mixtav
the-girl wrote.F letter
 - c. The boy **wrote** a letter
 - d. The girl **wrote** a letter

Over the past two decades, some attention has been given to the form of example sentences such as (1). In a landmark study, Macaulay and Brice (1994, 1997) analyzed examples in eleven syntax textbooks and concluded that “the majority of constructed example sentences in syntax textbooks are biased toward male-gendered [Noun Phrases], and [...] contain highly stereotyped representations of both genders.” Twenty years later, Pabst et al. (2018) conducted a follow-up study that found most problems identified by Macaulay and Brice (1997) remained unchanged.

In Kotek et al. (2020a,b) we examine gender representation in primary research by examining all example sentences in papers published in three leading linguistics journals: *Language*, *Natural Language & Linguistic Theory*, and *Linguistic Inquiry* between 1997–2018. The resulting corpus comprised 1,126 articles with a total of 30,591 example sentences which were manually coded by a team of undergraduate research assistants. Here we summarize a few major findings as presented in Kotek et al. (2020b).

We find that male-gendered arguments are over-represented at a 2:1 ratio across the sample, as presented in Fig. 1(a), and that this skew is present in all the years examined. This disparity is even more pronounced among grammatical subjects: as compared to the corpus as a whole, male-gendered arguments are found even more frequently as subjects, while female-gendered arguments are found more frequently as objects (Fig. 1(b)).

Even given this imbalance, male-gendered arguments are more likely to be subjects than female-gendered arguments, as shown in Fig. 1(b).

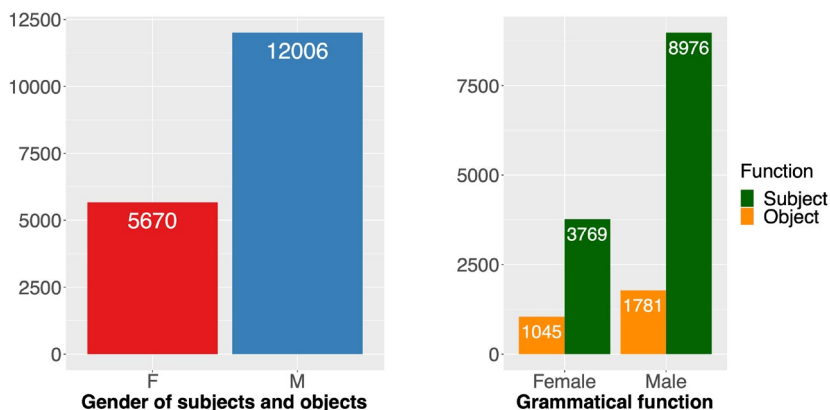


Figure 1. Overall number of arguments (a) by gender and (b) by gender and grammatical function (subject and object)

We find additional biases manifesting according to gendered stereotypes, such as those presented in Figure 2. Male-gendered arguments are four times as likely to be engaged in violent activities compared to female-gendered ones. On the other hand, 57% of all arguments described using kinship terms are female – e.g. “wife”, “mother”, “daughter.” Given the 2:1 male skew in the entire sample, this context shows a striking over-representation of female arguments.

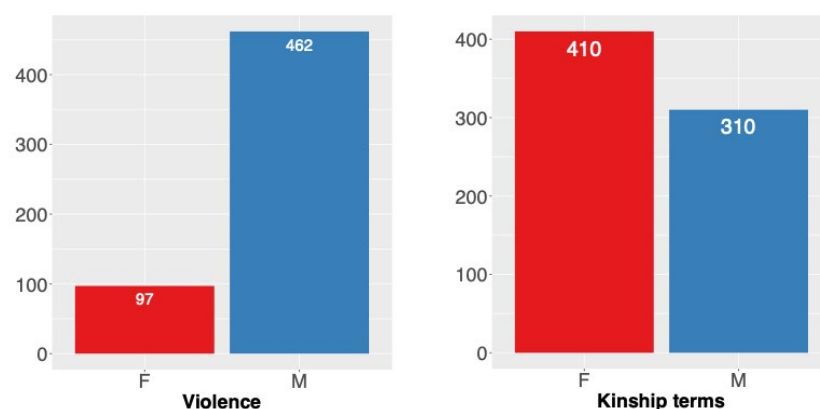


Figure 2. (a) Gender of arguments in sentences involving violence. (b) Gender of arguments described using kinship terms.

Additional findings follow similar gendered patterns. Male arguments are three times more likely to be described as having an occupation, but female arguments are more likely to be mentioned in romantic or sexual contexts. In such sentences, female arguments are more likely than their male counterparts to be non-subjects: that is, on the receiving end of someone else’s affection or gaze. We further find that female arguments are more likely to exhibit positive emotions such as joy and trust, while male arguments tend to exhibit negative emotions

such as fear and anger. Importantly, these findings were consistent regardless of whether the example was given in English or in another language. We refer the readers to Kotek et al. (2020b) for a full survey of our findings.

Male-gendered arguments are four times as likely to be engaged in violent activities compared to female-gendered ones

Example (2) provides a handful of specific examples of the types of sentences we find published in leading linguistics journals:

(2)

- a. John ate the meal and Mary cleaned the dishes.
- b. John told Bill that Mary began to cry without any reason.
- c. Tomas replaced Ricardo as the captain.
- d. Joan believes he is a genius even more fervently than Bob's mother does.

(Pabst et al 2018)

The importance of better constructed examples in language teaching

Constructed example sentences are one of the main sources of data in both linguistics and language teaching. Examples are used not only in textbooks but also in more informal contexts such as formal and informal classroom instruction and small-group practice. As teachers, we use these examples to illustrate phenomena of interest to support our students' learning efforts. However, we often ignore the social aspects that these examples occur in and that they exemplify.

Specifically, we take the makeup of example sentences to be signals to our students about what we take the world to be like: who is a free-thinking agent; a genius;

a professor or a student; the recipient of others' actions or belongings; the object of their affections; a caregiver; a spouse. Although often subtle in any single example, in the aggregate the bias is clear. It sends a powerful message about who is welcome in our classrooms and who is less so, and has the potential to negatively affect the learning outcomes of our students.

In their discussion of gender bias in economy textbooks, Polanyi & Strassmann (1996) examine the case studies in those books and argue that gender-biased examples act as gatekeepers in the discipline. Along similar lines, in a study on gender identity and gendered spaces in universities and colleges, Thorpe (2017) shows that structural binarism and cissexism otherize genderfluid and nonbinary identities and leads to their erasure.

We illustrated in sections 1-2 how example sentences used in the linguistic literature may encode implicit biases (even at a very subtle level, observable most clearly only when an entire journal paper or textbook is examined on the whole). These trends do not occur in isolation: rather, they reflect biases that are prevalent across our society at large. For example, studies have found similar biases in English language textbooks for various dialects of English and in example sentences in French linguistics journals. It has featured in discussions of the representation of gender more broadly, including in reference to language acquisition, in fairytales, and in children's books.

Nonetheless, as educators, we believe that we *can* and *should* strive to avoid perpetuating bias, including implicit bias, in our language research and teaching. We argue here that presenting better example sentences, using inclusive language, can send an important message to students. This can encourage their participation in the classroom and in our fields, and lead to improved outcomes for all students.

Male arguments are three times more likely to be described as having an occupation, but female arguments are more likely to be mentioned in romantic or sexual contexts.

Toward equality in gender representation

In Kotek et al (2020a,b) we provide linguists with a variety of recommendations for how to be more inclusive in their creation and use of example sentences. In this section we review the recommendations most relevant to foreign language teaching and offer additional ones specific to this context.

Example sentences present an excellent opportunity to send a message of inclusion to one's students and thus encourage everyone's participation and feeling of belonging. To that goal, be mindful of the composition of your example sentences and the distribution of nouns in them: ensure that male-denoting nouns aren't over-represented and avoid stereotypes about all genders. Specifically, ensure that male-denoting nouns are not over-represented as subjects and actors in your sentences, and the female-denoting nouns aren't passive recipients of others' affection, gaze, or belongings. Avoid using sexually explicit or demeaning language.

Embrace diverse names and representations of the protagonists in your examples, including non-Western names and those used more frequently in non-binary and non-heterosexual communities. Your examples could serve to send a message about the diversity of races and ethnicities. Consider explicitly adding names and cultural references from under-represented speaker groups of your target language. More generally, think past the first names and representations that come to mind when you ask yourself who to feature in your examples. Sources for diverse names include the database of names compiled by Sanders et al. (2020), which provides names for every letter of the English alphabet from different languages and cultures, categorized by gender (feminine, masculine, non-binary), and Kirby Conrod's list of non-binary names.¹

Avoid the use of gendered lexical items such as *-man* and *he* where unnecessary. Use inclusive nouns such as English *Congressperson* and *humankind* instead. In languages with explicit gender marking, be mindful of the choice of nouns and verbs you use. If there is no gender-neutral pronoun, consider alternating the choice of pronouns and corresponding

nouns in your examples. Although the male pronoun is often said to also act as the gender-neutral pronoun in many languages, keep in mind that it is often not interpreted as such by listeners. Instead, this use perpetuates biases and over-representation of male points of view.

Nonetheless, as educators, we believe that we can and should strive to avoid perpetuating bias, including implicit bias, in our language research and teaching.

In English, adopt and encourage the use of singular *they*, as a more inclusive pronoun when referring to (singular) nouns whose gender is unknown. Moreover, consider using singular *they* even when the argument's gender is known but is irrelevant to the example. Along similar lines avoid translating non-gendered terms in languages that do not make use of gender marking, such as English, into stereotypically gendered terms in the target language. For example, the English noun *doctor* could refer to male and female (and non-binary) individuals, and so can *nurse*. Avoid translating the former into a male form and the latter into a female form, unnecessarily adding gender-based assumptions where none previously existed. Be mindful of over-using the male forms in such cases as well.

Be mindful of the composition of your example sentences and the distribution of nouns in them: ensure that male-denoting nouns aren't over-represented and avoid stereotypes about all genders.

Finally, although you may be required to teach the "standard" (mainstream) variety of your target language, consider discussing other language varieties explicitly in your teaching, especially in more advanced courses. This should include a discussion of the speaker groups who use different language varieties and their customs, if different from the dominant variety, as well as phonological, lexical, and grammatical variation.

¹ Zeitschrift für Sprachunterricht, https://docs.google.com/spreadsheets/d/1GF6c5qFFzTqYGukRY-ia8WcSam48tBHm_R6MJB5tjPiI/edit#gid=0

Although our study (Kotek et al. 2020a-b) was immediately concerned with examples in theoretical linguistics, in many ways we believe that these findings may have a greater positive impact in foreign language teaching. Journal papers are read by linguists and some example sentences are cited in subsequent work. However, foreign language teachers work directly with learners, and have them recite and practice with example sentences. As a result, small changes can have more immediate positive impact on these learners.

On the other hand, the perpetuation of stereotypes and biases in teaching materials, even if subconscious, could have a corresponding negative effect on the foreign language learner. It can effect their perception of whether or not they are welcome in the language-learning setting. Many of these small moments can easily go unnoticed by those whose world is accurately reflected by this bias, but they add and compound in the world of those who are excluded.

In sum, remember that as a teacher, you are in a position of authority and can have a positive influence on your students and the language community as a whole. Be sensitive to how you portray all individuals in your examples and what implicit messages these examples are sending.

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As a teacher, you are in a position of authority and can have a positive influence on your students and the language community as a whole. Be sensitive to how you portray all individuals in your examples and what implicit messages these examples are sending.

Questions for Thought

1. Look into a textbook you are using and analyze the examples. Do you find examples in the same categories mentioned in this article?
2. Think about the languages you know and teach. Can you apply the same principles to that language?

TEACHING ABOUT POLICE BRUTALITY THROUGH MUSIC

Tema

Dans un pays largement homogène comme le Japon, enseigner le racisme aux lycéens d'une manière pertinente et adaptée nécessite l'utilisation de ressources variées. Cet article présente une séquence didactique utilisant quatre chansons d'artistes afro-américains dans le but d'initier des lycéennes d'une école privée au Japon à la question des brutalités policières aux États-Unis. Les chansons choisies, exemplifiant l'oppression et la brutalité policière au cours des 50 dernières années, sont complétées par d'autres ressources permettant d'enseigner le contenu, le vocabulaire et la pensée critique en lien avec l'expérience afro-américaine actuelle.

I taught 2nd year high school students at a private girl's school in Japan about police brutality and the African American experience through songs by four different African American artists: Michael Jackson, Beyoncé, James Brown and Alicia Keys. Other resources utilized in this elective class included the film "The Hate U Give" (2018), interviews and videos on YouTube and an original interview with an African American teacher working at the school. Utilizing music and many other primary sources, this course helped students expand their English vocabulary, learn about American culture, and reflect on and discuss challenging current events related to racism. Students seemed very curious to learn more about racism abroad, with many seeming to think that there was not much racism in Japan.

While the topic of police brutality was linguistically difficult for English language learners, I introduced vocabulary from the songs and other sources, prepared pre-viewing guides, and regularly checked for comprehension through discussion

questions and collecting student work. The students seemed to appreciate being able to discuss a difficult, relevant topic, and their vocabulary related to the subject matter steadily improved. Initially, most students had little background knowledge of words related to the topic, but over the semester, they heard many of the same new words they were taught in a variety of settings, through songs, YouTube videos, "The Hate U Give," and the video interview. At the beginning of the course, students were not able to understand the content or differentiate between "discrimination" and "segregation," but after continued review and practice, most students were able to use the words correctly on their final exam. Students also seemed to enjoy the materials used to teach the content matter, including "The Hate U Give." When doing a Character Sketch project the following semester, students chose one character from any of the four movies they had seen over the year. More than half of them chose one of the characters from "the Hate U Give," the movie used in this unit.

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At the time this unit was taught, the fall of 2019, police brutality had not appeared much in the Japanese news. However, in 2020, George Floyd's death and the protests that followed have been prominent in Japanese news. Protests have occurred in multiple cities around Japan, and Naomi Osaka, a professional tennis player representing Japan, has been outspoken in her efforts to address racial discrimination. She boycotted the Western & Southern Open semifinals, which were rescheduled so she could participate, and publicly wore masks with the names of different African Americans killed by the police written on them (Hara, 2020). It is my hope that students who took this elective class last year are better able to understand and explain to others in Japan why these racial issues are such a big problem in the United States today.

Most high school students like music, so using songs to introduce the unit helped cultivate their interest. Song lyrics can contain relatable elements and music can trigger emotions, helping students connect to the content of the lyrics in a more powerful way. In this class particularly, many students were members of chorus, brass band, guitar club or English musical club.

At the school where this unit was taught, summer homework is commonly given, so students were given the assignment of listening to songs by African American artists and then writing reflective journals, utilizing their critical thinking and song analysis skills. When students returned from summer vacation, I led in-class discussions related to the songs and used gap-fill activities in class for listening practice. Many students wrote in their weekly reflective journals how much they enjoyed some of the songs, and one student wrote that she had listened to one of the songs over and over again throughout the summer.

Summer Homework: Weekly Journals
S2 Oral English Elective (Engle)

Next semester, we will be learning about what it means to be Black (African American) in America. African Americans have their own unique, beautiful culture, but they also continue to face racism, especially police brutality and mass incarceration.

- Write 7 weekly journals for summer homework on the topics given below.
- Write at least 150 words for each week and please don't forget to count your words. For the song analysis, please listen to the song and read the lyrics. Each of the songs connect with the theme of being black in America, so please keep that in mind as you listen.

Week 1	Topic: What do you know about African Americans? What do you want to know about African Americans?
Week 2	Topic: Listen to the song "They Don't Care About Us" by Michael Jackson (you can find it on Youtube) and write a song analysis.
Week 3	Topic: What do you know about racism? Where is racism a problem in the world today?
Week 4	Topic: Watch the movie trailer "The Hate You Give." (Search: The Hate You Give official trailer). Summarize the trailer and write about your impressions.
Week 5	Topic: Listen to the song "Say It Loud I'm Black and I'm Proud" by James Brown and write a song analysis.
Week 6	Topic: Listen to the song "We Gotta Pray" by Alicia Keys and write a song analysis.
Week 7	Topic: Listen to the song "Freedom" by Beyonce and write a song analysis.

The songs students were introduced to were “They Don’t Really Care About Us” (Michael Jackson, 1995), “Say It Loud” (Eliis & Brown, feat. James Brown, 1968), “We Gotta Pray” (Alicia Keys, 2014), and “Freedom” (Beyoncé, Coffer, Lamar, Lomax, Lomax, Sr., McIntosh, Tirado, Williams, feat. Beyoncé & Kendrick Lamar, 2016). Michael Jackson and Beyoncé were artists known by most of the students, while James Brown and Alicia Keys were new to most. The songs were from three different decades, which helped show oppression and police brutality over the last 50 years.

“They Don’t Really Care About Us” (1995), considered one of Jackson’s most controversial compositions, includes lyrics like “I am the victim of police brutality,” “black man, blackmail, throw the brother in jail,” “Some things in life they just don’t want to see, but if Martin Luther were living he wouldn’t let this be, no” and the main chorus “All I want to say is they don’t really care about us.” The song was particularly popular in Europe, and also gained additional attention during Black Lives Matter protests (Caulderwood, 2014). To check for understanding, students were asked questions like, “Who is ‘us’ and who is ‘they?’” and “How could we interpret the ‘things in life they just don’t want to see?’”

James Browns’ “Say It Loud” (1968) is a song celebrating black pride. “Say it loud, I’m black and I’m proud” is repeated many times throughout the song. It starts out addressing oppression, then moving on to saying that now is the time to demand opportunities to “do things for ourselves” instead of “working for someone else.” Since the song was about being proud to be black, students discussed the parts of their identity they were proud of and if they might struggle to still feel confident if they were discriminated against. Students were also asked to discuss their in-

terpretation of the powerful lyric, “We’d rather die on our feet than live on our knees.”

“Say It Loud” Discussion Questions:

1. This song is about being proud to be black. What parts of your identity are you proud of? If you were discriminated against, would you still be proud of that part of your identity? (Examples- gender, race, religion)
2. Think about the lyrics, “We’d rather die on our feet than be living on our knees.” Would you rather be treated badly and live, or fight for your rights and die?

The more recent “We Gotta Pray” (2014) song by Keys is said to have been written in response to recent incidents of police brutality, specifically the killings of Eric Garner and Michael Brown. The song’s music video shows clips of support and protests from around the world. Lyrics include “Fire in the air, what the hell going on, sirens everywhere” and “We gotta pray, pray for the world tonight.” As the school where this unit was taught is a Christian school, one discussion question asked was, “Is praying enough to fight police brutality?”

“We Gotta Pray” Discussion Questions:

Chorus:

We, we’re extraordinary people
 Livin’ an ordinary life, one extraordinary question
 Are we gonna run or fight?
 So we gotta pray

extraordinary: extremely good or impressive

1. Why do we have to pray for the world tonight?
2. Who are the “extraordinary people”? Why are they “extraordinary”?
3. What is the “extraordinary question”?
4. In verse 2, the lyrics say “End of the day, pray for another try.” Why should we pray for another try at the end of the day?
5. Do you think praying is enough? Why/why not?

Song lyrics can contain relatable elements and music can trigger emotions, helping students connect to the content of the lyrics in a more powerful way.

Another recent song covered in this unit was Beyonce's "Freedom" (2016). The lyrics in this song cry out for freedom from oppression and the chains of racism, and convey the strength of self-reliance in the lyrics "I break chains all by myself, won't let my freedom rot in hell." Beyonce's performance of "Freedom" at the BET Awards in 2016 led to many reactions showing empowerment on social me-

dia with the hashtag #BeyonceFreedom, including, "What a POWERFUL performance last night," "We refuse to believe the bank of justice is bankrupt #MLK," and "Starting to feel real Black powerish." (Phelps-Ward, Allen & Howard, 2018)

Along with in-class song discussions and listening activities, a variety of YouTube clips were utilized to introduce mass incarceration, the Black Lives Matter movement, police brutality in jaywalking citations, and the police killings of Eric Garner, Trayvon Martin, and Tamir Rice, increasing students' general knowledge about these issues. After students had accumulated some knowledge of the subject area, they wrote interview questions for an African American teacher at their school. Students compiled a list of questions as a class, and I then used those questions to interview my colleague, the interview of which was videotaped. The students were shown the video interview in class and given access to the recording to review the content.

Teaching about racial issues takes adequate research and preparation, but thanks to the abundant materials available today, it can be accomplished more easily.

Interview Questions
<p>Do you feel discrimination in Japan? Do you get more discrimination as a Black woman than a Black man would? At what age did you start to notice being discriminated against? Have you ever done anything to fight discrimination? How did you learn about discrimination and black history at school? You always wear colorful dresses. Does your fashion style come from Black culture? What words should we use to refer to black people, and what words shouldn't we use? What do you think about discrimination these days? Are you sad or angry when asked about racism? Do you think we can be anti-racist while allowing freedom of expression? How did discrimination change when Obama was elected as president?</p>

The final part of the unit was showing the movie "The Hate U Give" (2018). The main character of this movie, Starr, is a female high school student struggling with her identity as an African American living in a black neighborhood while attending a primarily white private school. Since all the students in the class were female high school students at a private school trying to find their identity as well, students were very much able to relate to the protagonist. Starr witnesses a case of police brutality and it takes courage for her to speak up about it.

Students were evaluated informally, through discussions, class participation, and worksheets, as well as formally through a midterm and final exam. Questions on the midterm and final exam evaluated students' ability to think critically about the songs and issues presented in class. A few of the exam questions are provided below.

Exam Questions to Evaluate Critical Thinking

1. Think about the lyrics "We'd rather die on our feet than be living on our knees" from James Brown's song, "Say It Loud, I'm Black and I'm Proud." Why are these lyrics important for African Americans?
2. In response to Alicia Key's song, "We Gotta Pray," why does she say we need to pray, and do you think praying is enough?
3. Compare and contrast views about race and racism from the video interview with Starr's views.

After teaching this unit, the language aims were fulfilled. Students were able to analyze and discuss songs presented in class by African American artists. Students heard and saw views about race from a variety of sources, including a video interview with an African American teacher on campus, "The Hate U Give" movie, and YouTube clips, and were able to compare and contrast them. Initially students were not able to use vocabulary related to racial issues, but by the end of the semester they were able to use these vocabulary words both on worksheets, exams, and in in-class discussions.

If this unit were to be taught again, I would have liked to have student discuss and think about the racism present in Japan more formally. Racism in Japan was mentioned in a few class activities, but from week 3 of students' summer homework, in which they wrote about racism in the world today, students generally treated racism as a foreign problem, something separate from their lives.

Teaching about racial issues takes adequate research and preparation, but thanks to the abundant materials available today, it can be accomplished more easily. It is my hope that other teachers around the world can utilize primary sources while teaching about police brutality, helping expose students to this crucial, pertinent issue.

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<https://doi.org/10.31390/taboo.16.2.06>

GENDER, SEXUALITY, AND LANGUAGE TEACHING MATERIALS: WHY MATERIALS MATTER FOR SOCIAL JUSTICE IN THE LANGUAGE CLASSROOM

Obwohl schon viel über kommerzielle Materialien gesagt und geschrieben wurde, ist unser Verständnis sehr begrenzt, wenn es um lokal produzierte (hauseigene, nicht-kommerzielle) Materialien geht, die oft verwendet werden, um bestehende veröffentlichte Materialien zu ersetzen oder zu ergänzen. In diesem Beitrag geben wir einen Überblick über die Literatur zur Darstellung von Geschlecht und Sexualität in kommerziellen Lehrmitteln und unsere Überlegungen zu lokal produzierten Unterrichtsmaterialien, die in einem Englisch-Intensivprogramm an einer Universität in der Türkei mit Englisch als Unterrichtsmedium (EMI) verwendet werden. Wir unterstreichen die Bedeutung von Materialien für die Handlungsfähigkeit von Lehrkräften bei der Schaffung eines sicheren und inklusiven Klassenzimmers und bei der Bekämpfung von systematischer Unterdrückung, Diskriminierung und Ungerechtigkeit im und ausserhalb des Klassenzimmers.

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Introduction

Instructional materials used in the language classroom undoubtedly have a profound impact on the language learning-teaching process as they constitute the basis of instruction (Richards, 2001). Language teaching materials can refer to “anything that can be used to facilitate the learning of a language, including course books, videos, graded readers, flash cards, games, websites and mobile phone interactions” (Tomlinson, 2012, p. 143). However, facilitation of learning is not the only reason why materials are prominent as they are also cultural artefacts (Gray, 2013) and provide a glimpse into how teachers and institutions perceive the world, how they choose to represent this reality to their students, and how values and attitudes are conveyed through the use of language. As such, materials in the English language classroom open up a window into a space of negotiation of multiple identities, such as linguistic, racial, gender, and sexual, among others (Waller, Wethers, & de Costa, 2017). Through materials, teachers

can “endorse and reproduce (...) existing power relations, particularly with regard to race, gender and sexual orientation” (Gray, 2013, p. 3).

The fact that language teaching materials constitute a space of identity representation and negotiation has prompted many researchers to investigate how these identities are represented in said materials. To this end, much research has been done in Anglo-American contexts from a gender and sexuality perspective, especially on coursebooks (Sunderland, 2000a). However, two contexts where there is dearth of research stand out, namely non-Anglo-American contexts and locally-produced materials, i.e. handouts that are produced and used within an institution or by teachers.

Representations of Gender in ELT Materials

Omission and Stereotypes

A brief look into research thus far is revealing in terms of how gender is represented in English Language Teaching

(ELT) materials around the world. As mentioned above, most research at the intersection of gender and ELT materials focuses on coursebooks and uses both qualitative and quantitative methods to measure gender bias. In quantitative terms, *omission* is a common category looked at. Not surprisingly, research from around the world as well as from Turkey suggest that women are less visible than men (Amare, 2007; Lee & Collins, 2009; Syarifuddin, 2014; Aydınöglü, 2014; Bulut & Arıkan, 2015), though there has been some research to the contrary (Lee & Collins, 2008; Syarifuddin, 2014; Demir & Yavuz, 2017). The general findings of a relative quantitative asymmetry are reinforced qualitatively in the *stereotypes* category. Coursebooks that have been investigated seem to represent a view of the world in which women are emotional, interested in fashion, their appearance and decoration, and are relegated housework and child-rearing duties. Men's representation is reinforced through stereotypes of interest in sports, being strong and being inclined to take part in criminal activities. Research does report improvement in that at times, women are depicted as superheroes, pilots and scientists or as active individuals (Aydınöglü, 2014; Bağ & Bayyurt, 2016; Demir & Yavuz, 2017).

The situation is not much different in the context of locally-produced materials. In a recent study (Selvi & Kocaman, 2020), we aimed to contribute to literature on how representations of gender and sexualities manifest themselves in an understudied context, i.e. materials (henceforth handouts) that are produced and used locally at an Intensive English Program at an English Medium Instruction (EMI) university in Turkey. These handouts (n=198) are used in the program as supplemental materials to the coursebooks, covering listening, writing and reading skills as well as grammar and vocabulary. In addition to quantitative analysis, whereby we could track the proportional (in)visibility of women and/or LGBTQ+ individuals, the study made use of qualitative content analysis of the handouts to document the extent to which such (in)visibility is reproduced or problematized. We found that both women and men are represented in a biased manner. Women are, nonetheless, disproportionately represented in quantitative terms, with men outnumbering them in all handouts

(1: 1.4). In addition to being less visible than men, women are more frequently represented in a stereotypical light when compared to men (1: 1.8), and these stereotypes are rarely debunked through positive, alternative representations of being and becoming. A closer look at what stereotypes are reinforced reveals that women are often depicted as caregivers and homemakers, feel helpless and are victims in different situations and are obsessed with their appearance (e.g. "When her camera fell and broke down, Jane started to cry."). Men, on the other hand are interested in illegal activities, are often authoritative, and physically strong (e.g. "Mark denied that he had hit his sister."). Interestingly, some of these stereotypes complement each other, i.e. women are helpless, and men are strong, creating a complete picture.

Materials in the English language classroom open up a window into a space of negotiation of multiple identities, such as linguistic, racial, gender, and sexual, among others.

Occupational Visibility

Distribution of men and women across various occupational domains has also been investigated, and previous research points out that besides being less frequently portrayed to hold jobs (Aydınöglü, 2014; Bağ & Bayyurt, 2016; Bulut & Arıkan, 2015; Demir & Yavuz, 2017), women also often hold lower-ranking jobs such as secretary or nurse whereas higher-ranking jobs such as doctor or president are almost exclusively for men (Amare, 2007; Lee & Collins, 2008; Porreca, 1984). As in the case of omission and stereotypes, outliers exist (Pakuła et al., 2015; Demir & Yavuz, 2017; Aydınöglü, 2014).

In the case of locally-produced materials, we found that men are quantitatively more visible than women in all occupational domains except for family (1: 1.5), and those that had the highest difference in the number of women and men represented were the fields of engineering and sciences (1: 0.2), law and order (1: 0.2), and illegal activities (1: 0.04). Additionally, what stood out from the data was that men's participation in the work life is much more multidimension-

al and varied compared to women. For instance, where women's occupations in the sciences were confined to anthropologist, astronaut, scientist, and sociologist, men were architects, computer software designers, inventors, mathematicians, and social psychologists in addition to everything that women were (Selvi & Kocaman, 2020).

Linguistic Sexism

Bias can also come in linguistic forms, an area not missed by researchers. Under the term *linguistic sexism*, which refers to gender bias manifested in the language (Amare, 2007), researchers report bias in order of mention (e.g., he/she vs. she/he), as well as the use of generic constructs (e.g., mankind). In addition to such uses being restricted to only a few instances (Syarifuddin, 2014), researchers also report a growing trend in splitting pronouns (e.g. s/he) (Lee & Collins, 2009; Pakuła et al., 2015). Other items in

this category concern titles, labels, and names to highlight linguistically feminized words (e.g., hostess, Mrs.) (Amare, 2007; Lee & Collins, 2008; Syarifuddin, 2014). Studies indicate that ELT materials tend to use the male pronouns and nouns first in cases of pairing (e.g., he or she, boys and girls) with the exception of the fixed phrase 'ladies and gentlemen' (Lee & Collins, 2009; Porreca, 1984). There seems to be a slow but steady trend in decreasing the use of generic pronouns, and singular 'they' is suggested as the next step in avoiding linguistic sexism (Lee & Collins, 2009). Our results indicate that generic constructs are still being used, and that in paired pronouns, men are mentioned first in the majority of the cases (Selvi & Kocaman, 2020). Though change in this regard will take time, the findings from previous research can be summarized in a number of principles to guide material writers in using inclusive language, as shown in Table 1.

Principles	Practices	
	Instead of this...	Consider using this...
Whenever possible, use gender-neutral words when making generic references instead of stereotypes, false generics, man-compounds, feminine suffixes	Man, mankind	People, humanity, human beings
	Steward, stewardess	Flight attendant
	Guys (men and women)	All
	Female doctor, male nurse	Doctor, nurse, healthcare professional
	Miss, Mrs.	Ms.
	Mr. and Mrs. Smith	Jane and John Smith
	Girlfriend/husband	Partner / significant other
Whenever possible, use plural forms to omit the masculine reference words	An employee knows that he should keep his ID badge with him at all times.	Employees should keep their ID badges with them at all times.
Whenever possible, use they/their to refer back to singular nouns ("Singular they")	Each participant must present his ID badge.	Each participant must present their ID badge.
Use slashes [/] judiciously when writing both forms of words		Keeping an ID badge creates a heavy burden on her/him.
Neutralize		

Table 1: Suggestions for inclusive language

Representations of Sexualities in ELT Materials

The much-deserved recognition and visibility of LGBTQ+ issues in educational contexts and beyond meant that the multisexual composition of the classrooms also needed to be recognized, i.e. that neither the student population nor the teaching staff is composed of heterosexual or cisgender individuals only. This multiplicity is particularly important in gaining a complete picture of how gender is represented in ELT materials since “gender cannot properly be explored without looking at sexuality” (Pakuła et al., 2015, p. 95).

Queer inquiry, i.e. “turning our attention to sexual matters ... within everyday patterns of thinking, speaking, learning, and working ... [and] highlighting straight, lesbian, bisexual, and gay perspectives, along with the paradoxes of producing such categorizations” (Nelson, 2006, p. 7), prompted researcher to look into representations of sexuality in the language classroom as well as ELT materials (e.g. Gray, 2013; Nelson, 2006; Paiz, 2017). The findings of this line of research tell us that clearly identified LGBTQ+ individuals are systematically omitted and made invisible and that heteronormativity permeates ELT materials, especially coursebooks, mostly due to commercial motives (Goldstein, 2015; Gray, 2013; Merse, 2015; Pakuła et al., 2015). In the case of Turkey, where there is a long-standing LGBTQ+ movement, research into the English language classroom from an LGBTQ+ perspective is limited, if not non-existent.

In our study, the only research, to our knowledge, investigating representations of sexuality in ELT materials in Turkey, the findings echoed that of research into coursebooks. Materials were clearly biased in that they depict a heteronormative world. LGBTQ+ lives and experiences are non-existent in the materials, contributing to the institutionalized silencing of LGBTQ+ individuals and their experiences (Gray, 2013; Moore, 2016). We found that the materials analyzed in our study lack a queer perspective through such question as “Are you male or female?” or statements as “This company makes no distinction between the two sexes.” These, coupled with lack of LGBTQ+ individuals, perpetuate the gender binary and ignore individuals who may

identify differently to what a hetero and cisnormative understanding of gender dictates (e.g., intersex, trans, non-binary, among others). Heteronormativity is not only clear in the lack of LGBTQ+ characters but also in the vocabulary frequently used. Vocabulary of kinship and partnership is restricted to such words as *girlfriend* or *husband* and words such as *partner* or *significant other* are not used. As for the topics covered, issues of divorce and single parenting are rarely mentioned, if at all, which perpetuates the notion of the sacred nuclear family. Perhaps the most problematic of all is the pseudo-scientific mentions of sex differences. Differences between female and male brains, communication styles, food intake and even driving styles are often mentioned, essentializing woman and manhood to their biology and denying the fluid nature of gender and sexuality. A major takeaway from research on both gender and sexuality is that it is by focusing on how various identities are represented in language teaching materials that we get a picture of which identities are prioritized and how institutions and teachers decide to present them in the classroom. As Azimova and Johnston (2012) acknowledge, “representation always involves selection; that which is not selected becomes invisible” (p. 339).

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Conclusions and Implications

Taken together, research on how gender and sexualities are represented in coursebooks as well as locally-produced materials have several implications for material writers. First and foremost, as realistic as stereotypes might be, what makes them questionable lies not only in the perpetuation of a particular way of being, but also eliminating any alternatives. Stereotypical assumptions that contradict our experiences and perceptions present a narrow sense of the many

ways femininities and masculinities are experienced today, leaving little room for any alternative definitions, experiences, or realities. Secondly, what is expected from the materials is not the portrayal of women and LGBTQ+ individuals in such extreme and, at times, unattainable ways that they become the anomaly or the exception (i.e. tokenized), but that a healthy balance is struck with diverse representations in both the professional and the personal domains, such as extending beyond homemaking for women and criminal activities for men.

Creating instructional materials that embrace the diverse experiences of all identities or making use of locally-produced materials as institutional tools to incorporate sexual literacy into the curriculum are some strategies to achieve this goal.

Finally, in terms of representations of sexualities specifically, materials are an important gateway to promoting sexual literacy (Paiz, 2017; Sunderland, 2000b), and the ability “to communicate about sexual diversity matters, and with sexually diverse interlocutors” (Nelson, 2009, p. 206). Given the rigidity of published coursebooks, teacher-created materials especially stand out as useful tools to move beyond sexism and heteronormativity in the language classroom (Merse, 2015; Pakuła et al., 2015), particularly in contexts like Turkey, which is still dominated by oppressive policies. It is important to remember, however, that a gendered text does not necessarily yield to a gender-biased thinking in the minds of the students. Teachers have the choice and the power to rescue texts through critical reading, i.e. “talk around the text” (Sunderland, 2000b). One way to do so is to treat these gendered texts as queer teaching moments (Goldstein, 2015; Merse, 2015). Whereas a queer-inclusive approach would enable students of all sexualities to have a voice in the classroom (Merse, 2015), a lack of diversity in materials or classroom practices may, in different ways, hinder learning, classroom participation, and student motivation (Gray, 2013; Moore, 2016; Nelson, 2016; Paiz, 2017).

Yet in contexts like Turkey, where teachers might lack awareness, competence or agency to “talk around the text”, materials become even more important tools in promoting equality. In the ongoing systematic oppression and discrimination against LGBTQ+ individuals as well as other marginalized identities, classrooms can and should be used as a safe space for students and teachers to perform their identities. In the context of Turkey, grass-root activists have long made a call for more inclusive curricula documenting the negative effects of discriminatory and excluding practices on LGBTQ+ individuals’ learning (KAOS GL, 2010). Creating instructional materials that embrace the diverse experiences of all identities or making use of locally-produced materials as institutional tools to incorporate sexual literacy into the curriculum are some strategies¹ to achieve this goal (Nelson, 2009).

More broadly, it is also important to recognize the critical role of teacher education in equipping pre-/in-service teachers with the knowledge and skills to tackle issues of gender and sexuality specifically, and social justice at large. There is growing evidence in pre-service teacher education contexts (e.g. Güney 2018) reporting an enthusiasm to learn about queer pedagogy. The collective research into representations of identities are a good reminder that teacher education programs need to devise ways to bring a wide variety of issues to teacher education curricula, especially those that relate to issues of social justice and equip their teachers-in-training to handle such issues in and beyond the classroom. Tackling heteronormativity, sexism and various manifestations of marginalization should be considered as a distributive process which requires the involvement of major actors in the teaching-learning process, from materials development units and school administrators to teachers and teacher educators.

¹ For more ideas on inclusive practices in the language classroom, please see Paiz (2019), Lütge and Merse (2020), Merse (2015).

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Mathieu « Princesse
GenderFuck » |
Lausanne

Intro

Pour cet entretien avec Mathieu, alias Princesse GenderFuck, nous avons décidé de sortir du format cadré "question de la rédaction, puis réponse de l'interviewé-e" auquel nous sommes habitués. Son militantisme et sa langue ne sont en effet ni cadrés, ni normatifs – et ce n'est pas pour nous déplaire !

Babylonia : *Mathieu Princesse GenderFuck, qui êtes-vous ?*

Mathieu : *Je suis un-e artiste et mon art est le drag. Je suis genderfluid, c'est-à-dire que je me situe au-delà de la binarité du genre. Je suis fluide. Je suis homme. Je suis femme. Je suis non-binaire Je suis infirmier-e, je suis chercheur-se. Je suis enseignant-e. Je suis militant-e, activist-e. Et parfois je suis fatigué-e.*

Nous avons décidé de poser quelques questions à Mathieu suite à un entretien qu'il a donné à la RTS, dans l'émission Nouvo. Il s'y présentait alors comme « infirmier le jour, et drag queen la nuit », utilisant le pronom « il » dans la vie de tous les jours, et le « elle » pour les performances drag. En le contactant, nous avons tenté d'éviter tout pronom, comme on le ferait avec quelqu'un dont on ne se souvient plus si l'on se tutoie ou se vouvoie... un exercice de style périlleux et peu agréable. La réponse donnée à cette première question nous a donc paru un certain soulagement : peut-être les erreurs de genre nous seront-elles pardonnées ? Mais continuons l'entretien :



Babylonia : *J'ai entendu parler de vous grâce à un entretien de l'émission Nouvo de la RTS. En regardant le reportage, l'une des premières choses qui m'a sauté aux yeux était l'usage du point médian dans les sous-titres pour parler de vous. Par exemple « je suis sûr-e qu'on est capable de connaître plusieurs identités », « des drag m'ont regardé-e », « je ne suis pas seul-e », « ça m'a renfermé-e », etc. Pourriez-vous nous dire plus sur cet usage ? (i.e. est-ce que les gens le font automatiquement ou y a-t-il des résistances ? Avez-vous communiqué avec la RTS à ce sujet ?)*

Mathieu : *Le langage, les mots qu'on utilise sont un miroir de ce que nous sommes comme individu-es. De ce que l'on considère valide. C'est également ce qui montre la direction qu'on désire prendre à titre de société. Le langage inclusif et neutre se veut égalitaire. Tout comme moi, le langage peut être fluide. Aujourd'hui, pour s'adresser à moi, le pronom que les gens utilisent le plus fréquemment est le pronom masculin, mais parfois mes amies mélangent les pronoms et cela me touche positivement. À la RTS, on a décidé de mettre le langage inclusif en sous-titre, car c'est plus politique. Ça permet de visibiliser ma communauté, les gens qui sont comme moi ou qui se retrouvent en moi.*

Cet entretien a été réalisé début octobre 2020, c'est-à-dire quelques jours après la publication dans Marianne de la « Tribune des linguistes contre l'écriture inclusive » et sa cascade de réponses dans la presse et sur les réseaux sociaux. Voici un extrait de la Tribune : « *Derrière le souci d'une représentation équitable des femmes et des hommes dans le discours, l'inclusivisme désire cependant imposer des pratiques relevant d'un militantisme ostentatoire sans autre effet social que de produire des clivages inédits* ». Que nous nous accordions ou non sur le contenu – i.e. « pour ou contre l'écriture inclusive » – il nous semble tout à fait parlant de constater l'usage du suffixe -isme/-iste dans la discussion (inclusivisme/inclusivistes). Il semblerait bien qu'avec Princesse GenderFuck, nous sommes dans un tout autre type de militantisme. Continuons :

Babylonia : *Vous dites utiliser le il dans la vie de tous les jours, et le elle quand vous êtes en drag. Que pensez-vous de l'utilisation du pronom iel ?*

Mathieu : *Le iel est valide et légitime. Il y a autant de parcours trans qu'il n'y a de personne trans. Moi, je me reconnais dans les pronoms il et elle. Un-e autre pourrait se reconnaître dans le iel et dans son caractère plus non-binaire. Il y a aussi le iol, le ial...*

Nous sommes donc dans l'activisme, certes, mais bel et bien dans une perspective ouverte, et non-normative. Nous avons donc décidé de continuer l'entretien sur le thème de l'école.

Babylonia : *Passons à la thématique du genre à l'école. Comment pensez-vous que le genre devrait être abordé à l'école ? Comment un enseignant-e qui vit et travaille dans une région assez conservatrice peut-il/elle enseigner le genre et la sexualité de manière relativement simple ? Connaissez-vous des matériaux didactiques pouvant être utilisés ?*

Mathieu : *Encore aujourd'hui on n'échappe pas à une éducation binaire. L'école a été pour moi l'endroit où j'ai dû m'opprimer pour survivre. Et même, c'est à l'école qu'on m'aurait, comment dire... c'est là qu'on m'a brûlé. Et désormais ces cicatrices marquent une peur du rejet. Il est possible d'instaurer la diversité sexuelle dans les écoles. Une posture inclusive n'est pas toujours facile à avoir car il faut constamment se remettre en question et ne pas avoir peur de se mettre en introspection. Il est primordial de constamment questionner nos actions et nos soins, car il n'existe pas de vérité infuse. Donc, agir avec humilité est une clef à ne pas négliger. Aussi, le fait d'être soi-même une personne queer ne veut pas automatiquement dire que tu ne reproduis pas les mêmes schémas d'oppression dans ta communauté. Au delà de ce commentaire méta, de simples actions peuvent être mises en action pour faire une différence :*

Tout comme moi, le langage peut être fluide.



- ✓ *Partir du principe que tout le monde n'est pas cisgenre ou hétérosexuel.*
- ✓ *Demander le pronom au lieu de tenter de découvrir.*
- ✓ *Ne pas demander une justification du pronom, juste respecter ce qui est important pour l'élève ou la personne que l'on a en face de soi.*
- ✓ *Utiliser des accords inclusif ou neutre à l'écrit.*
- ✓ *Éviter les activités genrées, même dans l'élaboration de formulaires (cases).*
- ✓ *Ne pas séparer les groupes par genre.*
- ✓ *Utiliser un langage épïcène (« les enfants » au lieu de « les filles » ou « les garçons »).*
- ✓ *Bannir les contenus genrés même chez les plus jeunes.*
- ✓ *Utiliser le bon vocabulaire : Il est primordial de distinguer sexe, genre, identité de genre, expression de genre, orientation sexuelle.*
- ✓ *Veiller à avoir des ouvrages sur les questions de genre à disposition.*
- ✓ *Encourager / créer des politiques d'inclusion.*
- ✓ *Favoriser des bases de données non binaires.*
- ✓ *Demander aux personnes concernées.*
- ✓ *S'éduquer soi-même sur la question.*
- ✓ *Mentionner la transphobie au même titre que le racisme comme comportement inacceptable, réagir activement lorsque l'on est témoin d'instances de transphobie.*
- ✓ *S'interroger soi-même, et accepter ses propres fonds de préjugés personnels : il est possible d'y travailler dessus calmement.*
- ✓ *Être proactive (partout dans ta vie).*

Une posture inclusive n'est pas toujours facile à avoir car il faut constamment se remettre en question et ne pas avoir peur de se mettre en introspection.



Pour finir, nous avons laissé Mathieu réagir sur l'extrait suivant du manuel
Evaluations: Open World Units 1-8.

Evaluations | 7 Unit 5

7 Flugtag event

Tom Wow! Look at that vehicle. They've really gone all out!
Bill Yeah, but do you think it will fly?
Tom I don't know. Maybe it's too big. The body looks too big for those small wings. (PAUSE 1)
Bill That's right; the wings are tiny! They are so stylish they don't even look like wings! Must have been built by a bunch of girls! I don't think they will hold! (PAUSE 2)
Tom And look at the pink decorations! I told you it was built by girls. (PAUSE 3) Where's the propeller? I don't see the propeller.
Bill Must be in the nose ... I'm sure this won't work! (PAUSE 4)
Crowd Ohhh ... Oh no! Oh no!

Encart 1: Williams, L. and Koehler-Klicker, J. (2011). *Evaluations: Open World Units 1-8.* Klett Verlag, p. 32

Mathieu : *Cet échange horriblement misogyne touche également les femmes trans, car une transition vers le genre féminin est également synonyme de perte de privilèges sociaux et cet échange ne fait que le confirmer. En quoi une voiture peu ingénieuse doit être associée au genre féminin ? Sachant qu'encore aujourd'hui pour être ingénieuse, cette dernière devra mobiliser beaucoup plus de force et de caractère, car elle aura les oppressions machistes à tolérer tout au long de sa formation et tout au long de sa vie. Ce genre d'échange pousse également les personnes qui vivent des oppressions à la misandrie, oubliant que le problème est le patriarcat et non les hommes. Ce genre d'échange crée des TERF (trans-exclusionary radical feminist), des transphobes, des misogynes, des homophobes, de la masculinité toxique et j'en passe. Ici, on construit des systèmes d'oppression au lieu d'apprendre l'anglais. Il est difficile de changer une éducation binaire, mais s'en rappeler est encore pire.*



MOTIVATING PERFORMERS AND AUDIENCE TO COMBAT PREJUDICE THROUGH READERS' THEATER

Ci sono pochissimi riferimenti ben contestualizzati ai diritti civili e all'attivismo nei materiali svizzeri; e ciò che gli studenti portano a casa (se portano a casa qualcosa) dalle loro lezioni di inglese come lingua straniera è spesso troppo generico. Le lezioni di storia nelle scuole secondarie svizzere (che avvengono nella lingua locale), dedicano talvolta delle unità agli Stati Uniti, dando però in genere poca attenzione ai movimenti civili e all'attivismo, concentrandosi su date e eventi storici basilari, senza raggiungere la profondità necessaria a insinuare un seme nella mente degli studenti e far avanzare la loro comprensione. Invece, il bisogno di contestualizzare meglio, nella speranza di creare una comprensione più profonda degli eventi e dell'umanità, può benissimo essere soddisfatto attraverso materiali autentici e attuali come quelli prodotti per promuovere Black Lives Matter non solo come movimento ma come modello di vita; un altro modo è quello della lettura teatralizzata (*readers' theater*) – un metodo davvero accessibile per l'insegnamento linguistico e di contenuti nelle aule d'inglese delle scuole secondarie e terziarie svizzere.

● Alexis Finger | Drexel University



Alexis Finger is an associate teaching professor of English in Drexel University's College of Arts and Sciences and chair of Drexel's Teaching Assistants Excellence committee. She teaches courses such as "Oral Communication Skills for Non-Native Speakers" and her main focus is using drama for promoting social justice awareness.



Just about every world religion is based on the beliefs that "We are our brothers' keepers" and "We should do unto others as we would have others do unto us." "Yet, the history of our world contains very dark and disturbing examples of hatred and undisguised prejudice.

Fortunately, there are powerful examples where people from all different background have come together to combat this "virus" with words and deeds. Marches and protest demonstrations can be very effective, but there are other ways. While reading plays, watching movies and engaging in drama-based activities that focus on discrimination and injustice, participants come as close to climbing into the characters' skins as possible without undergoing surgery. When they take on the roles of the characters and their characters' problems, they are compelled to understand and express the hopes and fears of a people that are different from their own.

A readers' theater is a particular type of drama-based activity that is very economical, efficient and inclusive. It can be used to educate performers and audiences about all aspects of prejudice, including the causes, consequences and ways to combat it. A compelling performance doesn't require memorization of the script, scenery, props or costumes. Lighting and music are optional. With very little enhancements, an empathetic reading can empower and motivate members of a community to join the fight against prejudice.

Better to Light a Single Candle Than to Curse the Darkness

In reaction to acts of violence against minorities, including the Orlando shooting massacre, a diverse group of people (faculty, students- international and domestic, and staff) at Drexel University in Philadelphia, PA came together to express their desire to fight prejudice through drama. In response, we created a script, "Better to Light a Single Candle Than to

Curse the Darkness ,” that focuses on racism, anti-Semitism and homophobia. With the help of poignant dialogues, monologues, and songs from plays and movies, newspapers and podcasts, including *The Diary of Anne Frank*, *A Raisin in the Sun*, and *The Great Debaters*, performers have effectively exposed the pain and price of prejudice, encouraged people to exam their own, and empowered many to advocate respect and understanding for all members of humanity. Our accompanying slides and program that include timelines for each of the three areas, though unnecessary, have certainly enhanced the performance event.

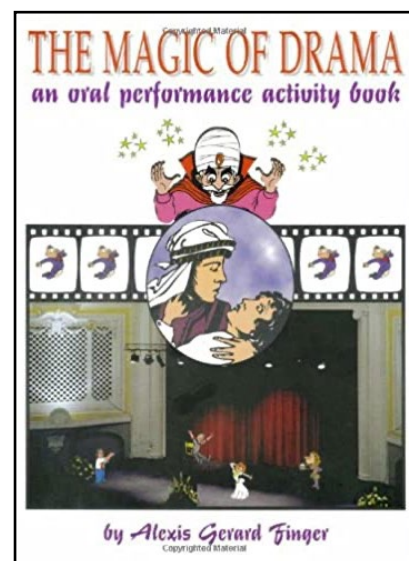
Positive reactions during follow-up discussions have shown us that we have made a difference. For example, a fabulous graduate student from China created the program and the production for our performance. She said she felt the message was so important that she wanted it to look as professional as possible. During the pandemic, the silver lining of Zoom is we had performers in California, Seattle, Minnesota, Canada, Boston, New Jersey and Philadelphia. Performers come from India, China, Taiwan, Argentina, Iran, Vietnam, Russia/Canada. They are gay & straight, young and old, male and female. People joined us for different reasons. Some joined because they liked the idea of performing. Others were motivated by the desire to address the problem of prejudice. In many cases, international students joined to practice using English in an exciting and authentic way.

And, yes, there were people who changed their thinking. There were people who couldn't understand why Jews were treated so badly. They wanted to know more. Is being gay really bad? Why shouldn't gay people be treated with the same respect we treat everybody else? Why are black people often in the news for doing bad things? After a performance, we had people sharing their own stories. For example, an African American who had been in jail, told his story. We heard stories from Muslims who have been treated badly. People wanted to know what performers got out of the experience of working with such a diverse group of people and what they learned from the content and the entire experience. You can access examples of one of our performances, The American Experiment, here: <https://youtu.be/D2eaQqehBBY>

If you are looking for more information on using Reader's Theater in the language classroom, these books can be useful:

- Carkin, G., Finger, A., Spence, S. & Caplan, N. (Winter 2009). Readers' Theater: Turbo-Charged Language Acquisition. (85-97) in *TESOL Classroom Practice Series: Authenticity in the Adult Language Classroom*.
- Finger, Alexis Gerard. (2000) *The Magic of Drama*. Lewiston, New York. Full Blast Production.
- Maley, Alan and Alan Duff. (1988). *Drama Techniques in Language Learning*. Cambridge: Cambridge University Press.

Reader's Theater is a powerful tool and the script is only part of it – the process of collaboration, the questions asked, the opinions re-thought, the caring about the product - all these elements can be catalysts of social change.



Questions for thought

1. What current world situations have you seen addressed in the foreign language classroom? How have they been taught?
2. What are the advantages of doing a reader's theater with a class? Discuss what a good choice of theater can bring, how you would organize the work, and what you could imagine some conversations would look like during practice sessions.

With the help of poignant dialogues, monologues, and songs from plays and movies, newspapers and podcasts, including *The Diary of Anne Frank*, *A Raisin in the Sun*, and *The Great Debaters*, performers have effectively exposed the pain and price of prejudice, encouraged people to exam their own, and empowered many to advocate respect and understanding for all members of humanity.

FREMSPRACHLICHES UND MUSIKALISCHES LERNEN – ÜBERLEGUNGEN ZU EINEM STRUKTURMODELL AM BEISPIEL ISLANDS

In our paper we introduce our model “Structures of Language and Music” and report about a case study in Iceland. We show how language and music education partly draw from similar concepts in either discipline and how these concepts may be combined for a deeper understanding of language and music learning both in natural as well as in instructed settings. Looking at data collected in a focus group discussion at the University of Iceland and by observations in Icelandic music and foreign language classrooms in an inclusive school in Reykjavík we show in this paper how music and language learning can inspire each other.

By understanding the relationship between music and language learning from a more theoretical approach suggested by our model and its reception by specialists from the music and modern languages departments of the University of Iceland as well as its application to classroom practice, we suggest that our model can make a contribution to language and music education as well as teacher education.

● Jörg-U. Keßler & Robert Lang | PH Ludwigsburg



Jörg-U. Keßler ist seit 2008 Professor für englische Sprache und ihre Didaktik sowie Prorektor für Forschung & Internationales an der PH Ludwigsburg.



Robert Lang ist seit 2007 Professor für Musik an der PH Ludwigsburg. Lehrtätigkeiten an der UdK Berlin (Musiktheorie), der Universität Bielefeld (Musikpädagogik/Musikwissenschaft) sowie der Bielefelder Laborschule.

Das Strukturmodell und seine Genese

Eine internationale und interdisziplinäre Gruppe von Wissenschaftlerinnen und Wissenschaftlern wie auch von Dozierenden mit Praxiserfahrung in den Bereichen Musikwissenschaften und Fremdsprachendidaktik aus acht europäischen Ländern hat im Comenius-Projekt *European Music and Language Portfolio* die Schnittstellen von musikalischem und sprachlichem Lernen untersucht (EMP; <http://www.empportfolio.eu/>). Bereits zu Beginn der Projektarbeit wurde deutlich, dass es neben den praktischen Synergien auch und gerade im theoretischen Rahmen eine breite Basis von vergleichbaren Konzepten in beiden Domänen gibt (vgl. dazu auch Patel 2008; Khaghaninejad & Fahandejsaadi 2016). Lang & Keßler zeigen, dass in diesem Projekt sowohl Grundlagenforschung zum „Aufbau deklarativer und prozeduraler Wissensstrukturen“ als auch die Bereiche interkulturelle Kompetenz sowie strukturelle Aspekte des Lernens in beiden Disziplinen Analogien aufweisen (Lang & Keßler 2013: 22).

Aufbauend auf den Erkenntnissen aus dem EMP-Projekt wurde das Modell *Structures of Language and Music. Possible Synergies for Language and Music Education* (Abb. S. 32) entwickelt. Es bildet oben und unten die beiden Domänen Sprache und Musik mit ihren jeweiligen Anwendungsfeldern ab. Im Zentrum des Modells stehen die für beide Grammatiken ähnlich bedeutsamen Parameter der Tonhöhe, Betonung, Klangfarbe und des Rhythmus. In einem pyramidenartig angeordneten System prägen diese vier Elemente sowohl in der Domäne Sprache als auch der Domäne Musik bereits kleine prosodische bzw. melodische Einheiten sowie auch komplexere Dimensionen bis hin zu sprachlichen Absätzen bzw. Musikstücken.

Prosodie und Melodie sind demnach der gemeinsame Ausgangspunkt des zentralen Feldes. Zum einen sind sie innerhalb ihrer Domänen von entscheidender Bedeutung, denn mündliche Kommunikation ist ohne die lautlichen Einheiten der Prosodie nicht denkbar; Musik ist in den meisten Stilrichtungen und kulturellen Kontexten melodisch geprägt und wird

auch bei Plagiatsvorwürfen vorwiegend anhand melodischer Strukturen beurteilt. Zum anderen sind Prosodie und Melodik hervorgehoben, weil sich in ihnen eine Reihe von Berührungspunkten, teils sogar Schnittmengen der beiden Domänen bilden. So beschäftigt sich schon seit langem die auf frühkindlichen Spracherwerb spezialisierte Forschung mit dem „Brabbeln“ von Kleinkindern in den ersten beiden Lebensjahren (z.B. Cruttenden 1982) und mit der Frage, ob es sich bei den hervorgebrachten Lauten eher um (Vor-)Formen von Sprache oder von Musik handelt (Byrd et al. 2012). Auch in der elaborierten Kunst ist es unumstritten, dass Prosodie und Melodik in diversen Formaten – vor allem rezitationsbetonten Kunstgattungen wie Oper – untrennbar miteinander verbunden sind (Hill 2003; Gaudefroy-Demonbynes G. 2011).

Für den schulischen Kontext wurden im EMP-Projekt wiederum ganz einfache Aktivitäten von Kindern im Grundschulalter zusammengetragen und systematisiert (Ludke & Weinmann 2012). Ob es sich um ein Morgenlied handelt, um rhythmische Sprachspiele oder um experimentelle Filmmusik mit der Stimme: Stets sind es die Parameter Tonhöhe, Betonung, Klangfarbe und Rhythmus, auf die es bei einer verständlichen sprachlichen oder musikalischen Äußerung ankommt und durch welche auch die interdisziplinären Synergien erfasst werden können. Im Modell ist die Relevanz der linguistischen und musiktheoretischen Strukturen (aus der Mitte des Modells) für konkrete kulturelle Kontexte mit ihren jeweiligen sachbezogenen, künstlerischen oder rituellen Bedeutungsebenen (äußerer Rahmen des Modells) mit dem geöffneten Feld „Connotation“ angezeigt.

Die Analogien im abgebildeten Pyramidensystem sind theoretisch begründet. So wird etwa die sprachliche Silbe dem musikalischen Motiv gegenübergestellt, weil dort Prosodie bzw. Melodie auf kleinstem Raum wirksam wird. Das Modell grenzt sich insofern von anderen Ansätzen ab, bei denen die Gegenüberstellungen von Sprache und Musik aus dem realen Mechanismus von Textvertönungen abgeleitet sind (dort nämlich findet die Silbe nicht ihr musikalisches Pendant im mehrtönigen Motiv, sondern im bloßen Einzelton, weil Liedtext-Silben überwiegend syllabisch vertont werden – s. Lerdahl 2013: 272).

Das Beispiel Island

Nachdem im Rahmen des europäischen Projekts EMP interdisziplinäre Praxiszugänge systematisiert und die theoretische Basis weiterentwickelt worden waren, lag der Transfer der Erträge auf einen die EU-Grenzen überschreitenden Kontext nahe. Island erscheint hierfür als geeignetes Beispiel, denn unweit des nordwestlichen Europa gelegen, bietet es sowohl vergleichbare Strukturen (etwa im Bildungssystem) als auch ganz eigene kulturelle Ausprägungen. Es handelt sich um einen überschaubaren Inselstaat (ca. 360.000 Einwohnern/-innen) außerhalb der Europäischen Union, geprägt von einer entsprechend kleinen Sprachgemeinschaft des Isländischen und von meist sehr guten Zweit- und Drittsprachkompetenzen (Dänisch, Englisch). Musikalisch sind für die vorliegenden theoretischen Überlegungen vor allem die speziellen isländischen Volksliedtraditionen relevant.

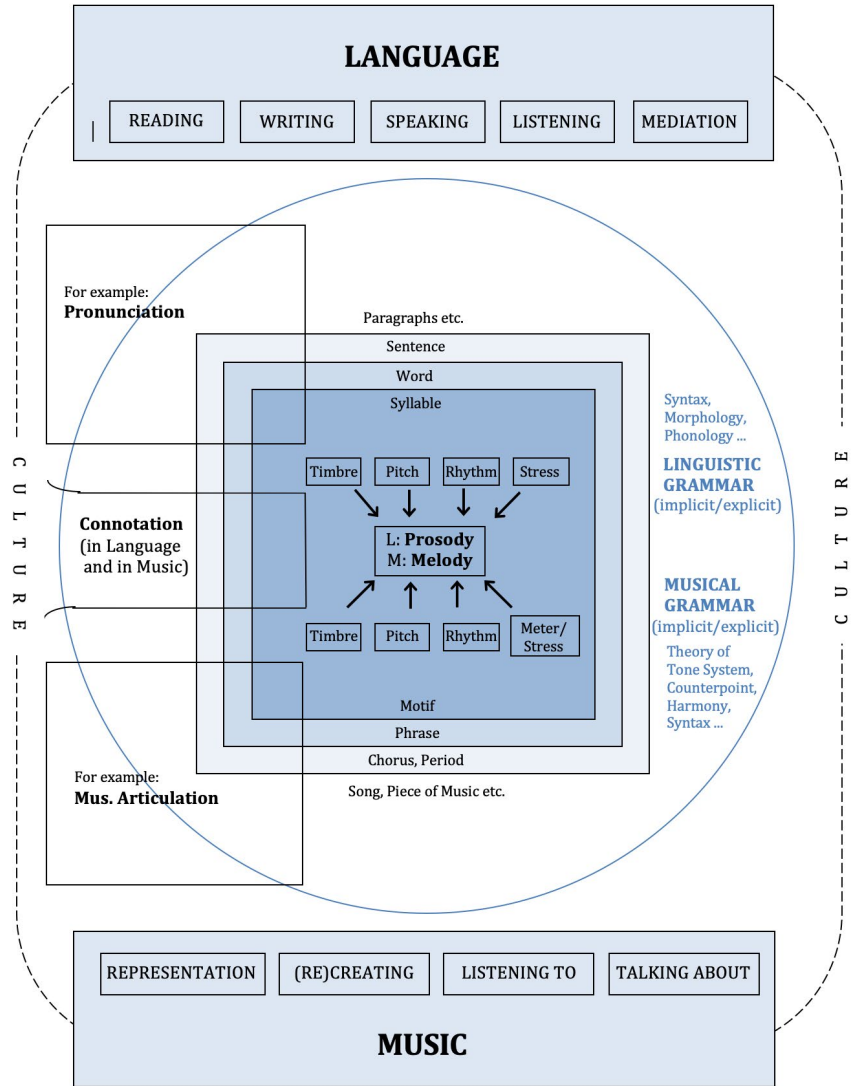
Die nachfolgenden Ausführungen greifen Ergebnisse aus Begegnungen mit kooperierenden isländischen Bildungsinstitutionen auf, wobei sich das Erkenntnisinteresse zur Interdisziplinarität Sprache/Musik um zwei Punkte bündeln lässt:

1. Die internationale theoretische Reflexion des vorgelegten Modells *Structures of Language and Music*, insbesondere mit Blick auf seine Anwendbarkeit unter Berücksichtigung isländischer Bildungstraditionen. Ein hierauf fokussiertes Fachkolloquium wurde gemeinsam mit ca. 20 Hochschullehrenden aus Sprachen und Musik der Universität Reykjavík bzw. der angegliederten Musikhochschule (Listaháskóli Íslands) durchgeführt.

2. Die Frage nach der pädagogischen Praxis in Island. Entsprechend wurde Unterricht in Musik und Englisch an der Sjálandsskóla Reykjavík beobachtet, ferner fanden zu den konzeptionellen Grundlagen Diskussionen mit der dortigen Schulleitung und den Fachlehrenden statt.

Es überrascht nicht, dass im Rahmen der Gespräche und Hospitationen in dieser interkulturellen Konstellation eine ganze Reihe von Themen zum Komplex Sprache und Musik sowohl direkt erlebbar als auch vertiefend diskutiert wurden. Den Mitschnitten aus den genannten Fokusgruppen folgten daher eine Transkription

und eingehende Analysen unter Rücksprache mit den Beteiligten. Für den vorliegenden Textbeitrag seien exemplarisch drei Aspekte vorgestellt: erstens die Bedeutung impliziten bzw. expliziten Lernens auf sprachlicher wie auch auf musikalischer Ebene; zweitens das Phänomen des „Rollenwechsels“ in sprachlich bzw. musikalisch geprägten Situationen; drittens die Verbindung von Sprache und Musik speziell in der Geschichte und Gegenwart Islands. Bei den Erläuterungen der genannten Aspekte wird jeweils die Relevanz des Modells *Structures of Language and Music* verdeutlicht.



Aspekt a) Intuition und ‚practice‘ – implizite und explizite Zugänge

Aufbauend auf den Erkenntnissen aus dem EMP-Projekt wurde das Modell *Structures of Language and Music. Possible Synergies for Language and Music Education* (Abb.1, S. 3) entwickelt. Es bildet oben und unten die beiden Domänen Sprache und Musik mit ihren jeweiligen Anwendungsfeldern ab.

Für die Grammatiken beider Domänen sind im Modell (rechts) die Bezeichnungen „implizit“/„explizit“ vermerkt, da sowohl im sprachlichen als auch im musikalischen Lernen diese Unterscheidung essenziell ist. In der Spracherwerbsforschung finden sich hierzu sehr unterschiedliche Positionen, die auf einem Kontinuum zwischen den Fragen, ob Lernen an sich überhaupt ohne Bewusstsein möglich wäre und ob andererseits explizites Wissen jemals für spontanen Sprachgebrauch nutzbar wäre, rangieren (vgl. VanPatten & Williams, 2015:12). Dabei wird deutlich, dass implizites und explizites Wissen zwar miteinander verbunden, aber dennoch verschiedene Konzepte sind (vgl. Schmidt, 1994, zitiert in VanPatten & Williams, 2015: 13).

In der Musikpädagogik wird das Begriffspaar *explizit – implizit* oft mit einem zweiten, *deklarativ – prozedural*, synonym verwendet, obwohl es beim ersten um Bewusstheit und beim zweiten um (Sach-) Wissen vs. Tun geht. Musiktheoretisches und musikgeschichtliches Faktenwissen gehört demnach zweifellos zum deklarativen, meist auch explizit erworbenen Wissen. Auf dem prozeduralen bzw. impliziten Feld beschäftigen sich neuere Studien insbesondere mit Prozessen des Übens am Instrument und der hirneurologisch noch immer schwer lokalisierbaren dreischrittigen Speicherung entsprechender Automatismen im sensorischen Speicher, im Arbeitsgedächtnis und schließlich im Langzeitgedächtnis (Lehmann & Kopiez 2018: 369 f.).

Im internationalen Fachkolloquium an der Iceland University Reykjavik berichtete eine Kollegin von ihrer Strategie, beim Fremdsprachenlernen ähnlich wie in der Musik vorzugehen. Fremdsprachenlernende müssten demnach ein Bewusstsein dafür entwickeln, dass es hier sowohl implizite als auch explizite Aspekte gibt. Insbesondere im lexikalischen Bereich müsse explizit gelernt werden. In der Anwendung des Gelernten wird dann zunächst das lexikalische Wissen automatisiert. Dies führt im weiteren Spracherwerb dazu, dass auch morphologische und syntaktische Strukturen impliziert weiterentwickelt werden.

Ein spannendes Feld eröffnet dies auch hinsichtlich der Unterscheidung zwischen Intuition und dem Üben von sprachlichen oder musikalischen Strukturen bzw. Mustern: Sowohl beim Fremdsprachenlernen als auch beim musikalischen Lernen entwickeln Lernende ein „Gefühl“ für richtige Strukturen, die sie dann zwar anwenden können, also implizit beherrschen, jedoch häufig nicht explizit erklären können. Nimmt man den englischen Begriff „practice“, so werden hier beide Aspekte von Lernen zusammengefasst. Einerseits bedeutet „practice“ das (Ein)-Üben von Strukturen und Mustern, also explizites Lernen, auf der anderen Seite umfasst dieser Begriff auch das Konzept des Anwendens, also des impliziten Wissens um sprachliche bzw. musikalische Strukturen. Im Musikunterricht an der Sjúlandsskóla Reykjavik wurde eine solche integrierende Strategie am Beispiel von Rhythmusübungen deutlich, deren Materialien (unterschied-

liche Steine) zuvor auf ihre Ästhetik, Beschaffenheit und Herkunft hin reflektiert worden war.

Ob es sich um ein Morgenlied handelt, um rhythmische Sprachspiele oder um experimentelle Filmmusik mit der Stimme: Stets sind es die Parameter Tonhöhe, Betonung, Klangfarbe und Rhythmus, auf die es bei einer verständlichen sprachlichen oder musikalischen Äußerung ankommt und durch welche auch die interdisziplinären Synergien erfasst werden können.

Aspekt b) Rollenwechsel in sprachlichen und musikalischen Situationen

Dass Rollenwechsel Schlüssel zu neuen Erfahrungen und damit neuem Wissenserwerb bedeuten können, hat die Pädagogik bereits für sich entdeckt und methodisch erschlossen (Goffmann 1983; Scheller 1998). Für Musik und Sprachen gibt es dabei zwei Standardsituationen. Erstens: Musikerinnen und Musiker treten vor Beginn eines Konzertes in eine neue Rolle, ja einen geänderten mentalen Zustand über, um ihre Musik zu präsentieren (insbesondere auch Dirigenten, denn ihre prominente Rolle kommt der eines „Statthalters des Komponisten“ gleich). Zweitens: Im fremdsprachlich geprägten Umfeld kann die Übernahme der Sprache und der Gesten generell als Rollenwechsel betrachtet werden (was etwa im Englischunterricht an der Sjúlandsskóla durch die Klasseninszenierung einer News-Show anschaulich wurde). Insbesondere die Domäne Musik steht dabei für den Rollenwechsel zu gebündelter handwerklicher Präsenz und gesteigerter Expressivität, gleichzeitig aber auch als anfällige Situation für Aufführungsangst (Schuppert & Altenmüller 2018: 425). Die Domäne Sprache ist wegen des Zusammenspiels aus sprachlichem und gestischem Repertoire interessant, das ebenfalls neue Dimensionen eröffnen und gleichzeitig Hemmnisse evozieren kann,

wenn erworbene Strukturen zu expressivem Leben erweckt werden sollen. Die Theaterpädagogik versucht, mit extern zugewiesenen Texten, im Schutze einer Rolle Sprache mit Ausdruck zu füllen (mit der Sprache „Musik zu machen“¹) und dadurch eigentliche Bedeutung zu geben sowie Kommunikation zu ermöglichen.

Für beide Domänen, Sprache und Musik, wird der Rollenwechsel zur Konkretion eines Konnotationsprozesses. Links im Modell ist diese *connotation* als Öffnung in Richtung der kulturell bedingten Situationen visualisiert. Im Falle vieler Rollenwechsel geht es hier um das Anwenden – bzw. allgemeiner: den Umgang mit Kulturtechniken der *representation* (s. Domänen-Felder oben und unten im Modell). Konnotationen wie Leistung/Anerkennung können vor Publikum musikalische und sprachliche Hervorbringungen potenzieren. Sie können allerdings auch (verzerrenderweise) musik/-sprachimmanente Ziele dominieren und das eigentliche Zustandekommen der Musik/Sprache stören.

Aspekt c) Interkulturelle Kompatibilität von Texten und Melodien

In den Fachkollegien der Sprach- und Musikwissenschaften der Universität Reykjavík wurde übereinstimmend die Erfahrung gemacht, dass traditionelle isländische Lieder eine besondere Verbindung von Sprache und Musik aufweisen. Umgekehrt lautet die Feststellung: Wenn man versuchsweise die isländischen Liedtexte mit Melodien aus dem Ausland versieht – etwa mit solchen aus Deutschland –, „funktionieren“ die resultierenden Vertonungen im Sinne eines stimmigen metrisch-melodischen Gebildes nicht mehr. Dieser zunächst praxisgebundene Erfahrungswert lässt sich sowohl aus sprachlichem als auch aus musikalischem Blickwinkel theoretisch begründen:

Isländisch als *syllable-timed language*

Die schon von A. Lloyd James (1940) eingeführte Isochronie-Hypothese mit ihrer Unterscheidung in silbenzählende und akzentzählende Sprachen erlangt an dieser Stelle Tragweite. Zu silbenzählenden Sprachen, deren Silben eine ähnliche Länge haben, zählt neben dem

Isländischen und manchen romanischen Sprachen auch das Finnische, was den Eindruck isländischer Wissenschaftlerinnen und Wissenschaftler bestätigt, dass am ehesten noch finnische Melodien zu den isländischen Volksliedtexten passen würden. Dagegen sind es die Melodien akzentzählender Sprachen wie deutsch oder englisch, die im analogen Versuch zu den oben genannten Problemen führen. Dass sich in traditionellen Liedern einer Kultur der jeweilige Sprechrhythmus („syllable-timed“ bzw. „stress-timed“) widerspiegelt, hat auch eine Studie von Hannon et al. an der University of Nevada Las Vegas bestätigt. Bei den Analysen eines Korpus von 269 französischen und englischen Volks- bzw. Kinderliedern konnte eine erhöhte Variabilität der Silbenlängen nach dem „normalized pairwise viability index“ (nPVI) sowohl in den englischen Liedtexten als auch in den Tonlängen der zugehörigen Melodien nachgewiesen werden (Hannon et al. 2016). Taktwechsel in traditionellen *isländischen Liedern*

Zu den traditionellen Formen isländischer Vokalmusik zählen „Rímur“ (epische Lieder, bei denen die Zuhörenden zuweilen in den Zeilenschlusston mit einstimmen), „Tvísöngur“ (in Quintparallelen vorgetragene zweistimmige Gesänge aus dem 15.-18. Jahrhundert) und vorwiegend geistliche Hymnen. In allen drei Liedarten wechseln die Texte häufig zwischen sieben und sechs oder zwischen acht und fünf Silben und fügen sich typischerweise auch in wechselnde Takte der Musik (Valsdóttir 2007; Faulkner 2012). Die Sammlung „Íslensk Þjóðlög“ (Isländische Volkslieder, 1906-1909) von Bjarni Þorsteinsson liefert hierfür viele Beispiele, die sich sehr deutlich von der Regelmäßigkeit etwa deutscher oder englischer Metrik unterscheiden. Ein noch heute sehr bekanntes isländisches Ríma mit den charakteristischen Taktwechseln ist ein Kinderlied mit dem Titel „Dýravísur“ (Tierverse). Es zählt allerlei Tiere wie Henne, Rabe, Hund und Schwein auf und spielt mit deren Lauten.

¹ Im interkulturellen Musikunterricht, anlässlich der Annäherung an fremde Kulturen (etwa am Beispiel eines arabischen Liedes) gelingt auch eine mündliche oder schriftliche Stellungnahme deutlich leichter „im Schutze der jeweiligen Rolle“, z.B. als Kalif, als dessen Frau, als arabischer Musiker etc. (Bubinger & Stroh 2019: 86).

Han - i, krum - mi, hund - ur, svín, hest - ur, mús, tit - ling - ur,
gal - ar, krunk - ar gelt - ir, hrín, gneggj-ar, tíst - ir, syng - ur.

Das Singen und Spielen von Liedern dieser und ähnlicher metrischer Faktoren gehört in den Schulen zum Alltag. Auch in der Själandsskóla in Reykjavík werden mit Metrum- und Rhythmusspielen die Kenntnisse zu Spezifika der isländischen Musik und Sprache vertieft. Daneben findet durch parallel erlernte Fremdsprachen Englisch und Dänisch automatisch eine entsprechende Sensibilisierung für „stress-timed languages“ statt.

Sichtbar wird, dass es genau die Elemente im Zentrum des hier vorgestellten Modells sind (nämlich *Stress, Rhythm, Pitch*, s. S. xy), welche die Grammatiken des jeweiligen Mediums Sprache oder Musik prägen, eingebunden in alle Dimensionen von einzelnen *sillables/motifs* bis hin zu ganzen *paragraphs/songs*. Dies gilt universell (siehe Lerdahl 2013), führt andererseits aber auch zu typologischen Differenzierungen, wie etwa hier im Isländischen oder in anderen Sprachkonstellationen (s.o. Hannon 2016, für italienische Lieder auch Lang 2000).

Diese Erkenntnisse zur interkulturellen Kompatibilität von Musik und Sprache können theoretisch auch im Rahmen des Modells erklärt werden: Auf der rechten Seite stehen die Grammatiken der Musik und der Sprache, die sich jeweils sowohl implizit als auch explizit in den fachspezifischen Domänen (siehe den Mittelpunkt des Modells) in den Ausdrucksformen „prosody“ (Sprache) und „melody“ (Musik) treffen. Die oben genannten kulturspezifischen Charakteristika der isländischen Sprache (syllable-timed language) und den traditionellen Formen der isländischen Vokalmusik beeinflussen genau diese beiden Ausdrucksformen in ihrer kulturellen isländischen Ausprägung. Transferiert man nun Liedtexte in einer anderen Sprache auf die isländische Vokalmusik, so kommt es – je nach Sprachtyp – zu einer größeren oder kleineren Passung zwischen der Sprache (in Form

der Liedtexte) und der Musik (in Form der traditionellen Vokalmusik).

Dies verdeutlicht das Modell, indem es auf der linken Seite mittels des Feldes *connotation* die Öffnung zu (inter)kulturellen Kontexten vorsieht, denn letztlich werden Erfahrungen zur Passung von Liedtexten in kulturell bedingten Situationen gemacht. Eine widerständige Konstellation aus vertrauter Melodie und fremdsprachlichem Text – oder umgekehrt – wurde indes von den Dozierenden der Universität Reykjavík nicht als Problem, sondern als Gewinn gesehen: als interkulturelle Erkenntnis durch die Spiegelung des Eigenen im Fremden.

Transfer: Ríma in the classroom

Das isländische Lied „Hani, Krummi, Hundur“ kann als Gegenstand für einen Schulunterricht verwendet werden, der in Anlehnung an das vorgestellte Modell sprachliche und musikalische Strukturen aufeinander bezieht. Drei Ideen hierzu seien im Folgenden skizziert:

- **Pattern-Übungen.** Das Lied enthält Takte mit unterschiedlichen Rhythmen, etwa T. 1 und 3:

bzw.

Diese Einzeltakte können als rhythmisches Patterns vor- und nachgeklatscht werden, wobei gemäß der Music Learning Theory E. Gordons jeweils ein ca. 5-sekündiges Intervall der Stille vor dem Nachklatschen eingehalten wird. Diese Pause provoziert die mentale Repräsentation des Patterns im Sinne einer explizierenden Audiation (Süberkrüb 2006). Analog kann explizites lexikalisches Wissen aufgebaut und durch die eingeübten rhythmischen Patterns können lexikalische Einheiten eingeübt und verfestigt werden. Bei diesem Vor gehen

profitieren sowohl Lernende als auch Lehrkräfte aus den Erkenntnissen der Musikpädagogik, denn die für das musikalische Lernen auf der Basis von Gordons Theorie begründeten Intervalle der Stille lassen sich sehr gut auf das fremdsprachliche Lernen übertragen. In beiden Medien wird auf diese Weise vermieden, dass die Lernenden den neuen Wortschatz (bzw. den Rhythmus) im flüchtigen Hörfluss ausschließlich als Patterns und somit quasi als *chunks* memorieren (vgl. Blell 2016). Stattdessen kann durch die Pausen das Lernen und Einprägen vertieft und differenziert werden, insbesondere wenn dann nach den Pausen, am besten in einer anderen Reihenfolge oder in anderen Kontexten, wieder auf die eingeführten lexikalischen (bzw. rhythmischen) Einheiten zurückgegriffen wird.

ländischen Liedtextes verteilen sich gleichmäßig auf die Viertel-Werte der Takte (s.o. syllable-timed language). Indem die Lernenden nun eine andere Sprache einsetzen, müssen sie flexibel mit Silbenverteilungen, Betonungen und ggf. Füllwörtern umgehen, um den prosodisch-melodischen Kern des Liedes sangbar zu erhalten. Zu erkenntnisreichen Herausforderungen werden dabei beispielsweise das Deutsche oder Englische in ihren Eigenschaften als stress-timed languages. Grobübersetzungen: (dt.) Henne, Rabe, Hund, Schwein, Pferd, Maus, Meise. Gackern, Krächzen, Bellen, Quieken, Wiehern, Piepsen, Singen; (engl.) Hen, raven, dog, pig, horse, mouse, chickadee. Crows, cronks, barks, squeals, neighs, chirps, sings.

Fazit

Es konnte anhand ausgewählter Aspekte (implizites/expliciten Lernen, situative Rollenwechsel, interkulturelle Text-Melodie-Kompatibilitäten) gezeigt werden, dass das theoretisch entwickelte Modell *Structures of Language and Music* zentrale Schnittstellen zwischen den beiden Domänen Fremdsprache und Musik und ihr Zusammenwirken abbildet. Ursprünglich im Rahmen des EU-Projekts zum Europäischen Musikportfolio entstanden, wurde das hier vorgestellte Strukturmodell durch Fokusgruppengespräche mit isländischen Expertinnen und Experten erweitert und insbesondere im Bereich des interkulturellen Lernens geschärft. Im Praxistest an der inklusiven Sjúlandsskóla Reykjavík wie auch bei den hier skizzierten Unterrichtsideen zum Lied „Hani, Krummi, Hundur“ zeigt sich neben seiner theoretischen Stärke auch seine Bedeutung für die betreffenden Fachdidaktiken. Für die Fremdsprachendidaktik bietet das Modell eine gute Ausgangsbasis insbesondere für die Bereiche des Zweitspracherwerbs und den damit eng verbundenen Teildisziplinen in der angewandten Linguistik (insbesondere in der Syntax und Morphologie, aber auch der Semantik und Pragmatik). Darüber hinaus unterstützt es den Erkenntnisgewinn zum interkulturellen Lernen und baut gerade hier eine Brücke zum fächerübergreifenden Lehren und Lernen, nicht zuletzt auch im (Unterrichts)-Fach Musik.

Transferiert man nun Liedtexte in einer anderen Sprache auf die isländische Vokalmusik, so kommt es – je nach Sprachtyp – zu einer größeren oder kleineren Passung zwischen der Sprache (in Form der Liedtexte) und der Musik (in Form der traditionellen Vokalmusik).

- Ein Lied in Bewegung (Grundschule). In Island wird die charakteristische Metrik des Liedes zusätzlich durch Klatschen betont (s. Betonungszeichen über den Noten). Auch der in Island praktizierte Rundtanz bietet sich für den Unterricht an: Mit den markierten Betonungen erfolgt jeweils ein Auftreten, der rechte Fuß beginnt; die Schritte führen in eine Bewegung des Tanzkreises nach links. Alternativ werden die Tiere als Rollen verteilt, sodass ab Takt 5 die Tierlaute nicht gemeinsam im Liedtext beschrieben, sondern von einzelnen Kindern imitiert werden. Die vielfältigen Rollenwechsel (Mensch/Tier, Sprachen, interkulturelle Dimensionen), bergen die oben beschriebenen Anreize, Schutzfunktionen und praktischen Herausforderungen.
- Sprachen im Vergleich (weiterführende Schulen). Die Silben des is-

Somit kann das Modell einen Beitrag zur Weiterentwicklung der Lehrerinnen- und Lehrerbildung leisten. Dies gilt im Besonderen für die Ausbildung von Lehrkräften, die beide Fächer unterrichten wollen (z.B. im Rahmen eines Europa-Lehramtsstudiums an der Pädagogischen Hochschule Ludwigsburg); in gleicher Weise aber auch für Ausbildung der beiden voneinander unabhängig studierten Fachdidaktiken. Am Beispiel der isländischen Kultur wurde offenbar, dass das Strukturmodell gerade auch im Kontext des interkulturellen Lernens in den fachwissenschaftlichen Theorien wie auch in den jeweiligen fachdidaktischen Unterrichtspraxen Aussagekraft erlangt.

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IL PELLEROSSA NEL PRESEPE: IL BINOMIO FANTASTICO DI GIANNI RODARI E LA DIDATTICA DELLA CREATIVITÀ

HÄTTE WIR AUCH EINE PHANTASTIK WIE EINE LOGIK, SO WÄRE DIE ERFINDUNGSKUNST ERFUNDEN

Gianni Rodari hat lange über den Wert der Kreativität im Bildungsprozess nachgedacht. Das Ergebnis seiner praktischen Erfahrungen und theoretischen Überlegungen ist *Grammatik der Phantasie*, ein kleines Buch, das 1973 erschien, aber auf vielfältige Weise auch heute noch aktuell ist. Es enthält Techniken, um mit der Sprache zu spielen und Kreativität zu entwickeln. Sie sind zwar hauptsächlich für Kinder gedacht, jedoch für jedes Alter geeignet oder anpassbar. Nach dem italienischen Schriftsteller und Pädagogen muss man Erfinder sein, mit der Phantasie erschaffen können, um sich eine andere – und möglicherweise bessere und gerechtere – Welt vorstellen zu können.

● Alessandra Minisci | PH FHNW



Dopo aver insegnato per molti anni in licei milanesi e in scuole di formazione per insegnanti in Italia,

Alessandra Minisci, Dr. in filologia italiana, si è trasferita a Basilea. Qui si è dedicata all'insegnamento dell'italiano come lingua straniera e dal 2015 è docente di Lingua e di Letteratura italiana alla Scuola Pedagogica FHNW di Muttenz.

Il pellerossa con le piume in testa e con l'ascia di guerra in pugno stretta, come è finito tra le statuine del presepe, pastori e pecorine, e l'asinello, e i maghi sul cammello, e le stelle ben disposte, e la vecchia delle caldarroste?

Non è il tuo posto, via, Toro Seduto: torna presto di dove sei venuto. Ma l'indiano non sente. O fa l'indiano. Ce lo lasciamo, dite, fa lo stesso? O darà noia agli angeli di gesso? Forse è venuto fin qua, ha fatto tanto viaggio, perché ha sentito il messaggio: pace agli uomini di buona volontà.

“Il pellerossa nel presepe” è forse una tra le più note poesie per bambini scritte da Gianni Rodari, pubblicata nelle *Filastrocche in cielo e in terra* e successivamente accolta in numerose antologie scolastiche, grazie al suo evidente messaggio che valorizza la diversità, l'accoglienza, l'integrazione (De Roberto, 2020). Questo uso – più che legittimo – dell'opera di Rodari in contesto antologico, legato al contenuto etico di molta sua produzione,

ha rischiato però di offuscare nel corso degli anni la carica eversiva della proposta educativa del pedagista e scrittore e la sua riflessione sul valore che la creatività e la fantasia svolgono nel processo formativo. Su questo ultimo punto desidero soffermarmi in questo articolo.

Non c'è vita, dove non c'è lotta

Usciamo dunque dal binario preconstituito che ci porta a concentrarci sul morale della filastrocca e chiediamoci realmente: che cosa può fare un indiano d'America all'interno di un presepe, in mezzo alle altre statuine?

Proseguiamo con domande più dettagliate: come ci è arrivato? da solo? con che mezzi? l'ha portato un bambino? che reazione hanno avuto le statuine? e cosa ha pensato la gente? era un indiano buono o cattivo? e poi cos'è successo? è rimasto? ha dovuto scappare...?

Potrebbe benissimo essere (anche se non è) uno dei tanti esempi di come prende avvio l'invenzione di una storia

fantastica, riportati dallo scrittore nella sua *Grammatica della fantasia* (Rodari, 1973).

Subito nei primi capitoli del libro Rodari afferma che una storia originale può nascere solo dal far scontrare tra loro due termini normalmente distanti, ovvero da quello che lui definisce un «binomio fantastico». Infatti “non basta un polo elettrico, ce ne vogliono due. La singola parola «agisce» [...] solo quando ne incontra una seconda che la provoca, la costringe a uscir dai binari dell’abitudine, scoprirsi nuove capacità di significare. Non c’è vita, dove non c’è lotta.” (Rodari 1973: 18).

Secondo Rodari per mettere in moto l’immaginazione e creare un effetto di sorpresa e di spaesamento è necessaria una certa distanza tra le due parole, quindi meglio se appartengono a due mondi di riferimento diversi (proprio come il pellerossa e il presepe). Per questo motivo lo scrittore consiglia di scegliere le parole con l’aiuto del caso e riporta la sua esperienza di maestro, quando faceva scrivere a due bambini una parola da una parte e una dall’altra della lavagna, senza che uno potesse vedere la parola dell’altro. La sfida costituiva poi nel collegarle insieme ai compagni in un, anche breve, racconto. A volte funzionava, a volte no, e anche questo è un insegnamento: quando si fa una ricerca vera, il cui risultato non è preconstituito, non sempre tutto funziona. L’esempio riportato nel libro è quello delle parole “cane” e “armadio”: inizialmente sono collegate con delle semplici preposizioni (“il cane con l’armadio, l’armadio del cane, il cane sull’armadio, il cane nell’armadio, eccetera”), poi dopo alcuni tentativi, si sceglie la pista che piace di più (in questo caso “il cane nell’armadio”) e si sviluppa la storia.

La stessa cosa si potrebbe fare con “pellerossa” e “presepe”, scegliendo magari - invece di collegare le due parole con “nel” - altre possibilità: “il pellerossa col presepe” (lo tiene sottobraccio e gira per la città per venderlo ai passanti...), “il pellerossa sotto al presepe” (nascosto sotto il tavolo per tendere un agguato...) e così via.

Oppure accostando parole che hanno un suono simile e significati molto diversi, per giocare con i significanti oltre che con i significati.

L’importante è da una parte rompere le attese, unire gli opposti e le cose lontane, dall’altra saperlo fare con un intento ludico.

La Grammatica della fantasia

La *Grammatica della fantasia* – titolo di per sé ossimorico – non è ovviamente un testo normativo.

Si tratta di un piccolo libro, frutto di un ciclo di seminari che l’autore tenne agli inizi degli anni ’70 a Reggio Emilia davanti a un pubblico di maestri, operatori culturali, bibliotecari, col titolo di *Incontri con la Fantastica*. Ma rappresenta anche l’esito di lunghe riflessioni sulla creatività, che prendono avvio ancora dal 1938 quando l’autore ha diciotto anni, insegna l’italiano a bambini ebrei tedeschi (i cui genitori avevano creduto erroneamente di poter trovare rifugio in Italia), e legge nei *Frammenti* di Novalis: «Se avessimo anche una Fantastica, come una Logica, sarebbe scoperta l’arte di inventare».

Il volumetto contiene tecniche per giocare col linguaggio e sviluppare la creatività, pensate principalmente per i bambini ma adatte, o adattabili, a qualsiasi età. Per formularle Rodari ha attinto a molte fonti: dai giochi dei surrealisti francesi, alla cultura popolare, a diversi aspetti della teoria della comunicazione e della letteratura, comprendendo con grande anticipo il potenziale didattico e poetico della linguistica strutturalista, della semiotica o della narratologia.



Secondo Rodari per mettere in moto l’immaginazione e creare un effetto di sorpresa e di spaesamento è necessaria una certa distanza tra le due parole, quindi meglio se appartengono a due mondi di riferimento diversi

A monte vi è un ragionamento allo stesso tempo letterario e politico: per immaginare tempi nuovi, un mondo diverso, bisogna essere inventori, saper creare con la fantasia. In questo consiste la forza eversiva, critica e democratica del pensiero di Rodari, che invece di dare indirizzi mette a disposizione gli strumenti da lui sviluppati a chiunque desideri provarli.

Per immaginare tempi nuovi, un mondo diverso, bisogna essere inventori, saper creare con la fantasia

E nello stesso tempo la *Grammatica* è una lettura coinvolgente, anche al di là degli spunti didattici, per il modo in cui lo scrittore mostra la sua autentica passione per la ricerca e l'insegnamento e si racconta a volte con particolari di grande umanità, come nel ricordo del padre panettiere.

Lo sviluppo di una pedagogia nuova nell'Italia del secondo dopoguerra

Di Gianni Rodari si è parlato molto nel 2020, grazie a numerose iniziative a lui dedicate in occasione del centenario della sua nascita. Con ragione si è riconosciuta l'importanza di questo scrittore, unico italiano ad aver vinto il premio Hans Christian Andersen (il 'Nobel' della letteratura per ragazzi), e lo si è fatto uscire forse definitivamente da quella "serie B" in cui – come affermava lo stesso Rodari – è collocata la letteratura di chi scrive per bambini in Italia. Ne è testimone l'edizione del Meridiano Mondadori (Rodari, 2020) a lui dedicato, curato da Daniela Marcheschi, che raccoglie un'ampia antologia di suoi versi, prose, *La grammatica della fantasia* e alcuni altri scritti saggistici.

Testimone dell'importante rapporto tra le parole di Rodari e le immagini – che fin da subito ha avuto grandi interpreti come Bruno Munari – è poi il bel volume *Cento Gianni Rodari* (2019), dove cento illustratori diversi interpretano cento testi dello scrittore.



A partire dal dopoguerra si sviluppò (...) un dibattito sul ruolo della scuola che mise in discussione la vecchia didattica, e favorì sperimentazioni basate sui principi democratici e su nuove riflessioni pedagogiche.

Non bisogna dimenticare però che in quegli anni in Italia la sua proposta non era isolata. A partire dal dopoguerra si

sviluppo infatti, per mezzo del lavoro di alcuni insegnanti e intellettuali impegnati sul campo, un dibattito sul ruolo della scuola che mise in discussione la vecchia didattica, e favorì sperimentazioni basate sui principi democratici e su nuove riflessioni pedagogiche.

Una di queste sperimentazioni fu portata avanti dal Movimento di Cooperazione Educativa (MCE), nato agli inizi degli anni '50 e attivo ancora oggi, ai cui convegni Rodari costantemente prese parte. Inizialmente ispirato alle metodologie della pedagogia popolare di Célestin Freinet, l'MCE ha continuato nel corso degli anni ad aprirsi a diversi tipi di sperimentazione e di rinnovamento della didattica (Rizzi, 2017). Tra gli esponenti di spicco del movimento Mario Lodi, insegnante e scrittore, con *Il paese sbagliato* (1971) offre l'immagine concreta di ciò che può diventare una scuola attraverso l'esperienza della libertà espressiva e lo stimolo alla creatività.

Pochi anni prima don Lorenzo Milani aveva pubblicato *Lettera a una professoressa* (1967), dove racconta, attraverso la voce degli stessi protagonisti, il suo rivoluzionario esperimento di istruzione inclusiva e democratica, iniziato nel 1954 in uno sperduto paese della campagna toscana, Barbiana.

La grammatica della fantasia (1973) segue di poco questi due manifesti per un rinnovamento della scuola.

Leggere, o rileggere, questi testi mostra come i loro autori abbiano anticipato molte delle "novità" diventate oggi patrimonio più o meno comune nella scuola: dalla valorizzazione delle diverse competenze degli studenti alla didattica collaborativa, dalla ludodidattica alla ricerca-azione, dall'uso di diversi media all'importanza dell'autocorrezione.

La scrittura creativa nella lezione di lingua straniera

Quante volte l'insegnante di lingua straniera si trova in difficoltà nel proporre alle classi delle attività di produzione scritta? Le richieste più frequenti sono riassunti, risposte a domande, brevi racconti su esperienze personali (cosa hai fatto durante le vacanze), oppure testi con finalità pratiche come una lettera di lavoro, un annuncio, una recensione.

Mittente e destinatario di questi testi è, nella maggior parte dei casi, l'insegnante stesso.

Proporre una produzione creativa può risultare un compito difficile, anche perché gli allievi – soprattutto dopo una certa età – un po' per pigrizia un po' per mancanza di abitudine, all'inizio potrebbero non reagire positivamente di fronte alla richiesta di inventare una storia (Pezzola, 2012). Meglio non lasciarli completamente liberi davanti al foglio bianco, ma con l'ausilio di semplici tecniche come quelle proposte da Rodari, presto si evidenzieranno i vantaggi motivazionali di dover svolgere un compito autentico, il cui esito non è preconstituito.

Non è un caso che nel capitolo "Attività e strategie linguistiche comunicative" del volume complementare del QCER (2020, disponibile online in inglese e francese) siano presenti descrittori esplicitamente dedicati alla scrittura creativa. Considerando i contenuti, le tipologie di testi, la complessità del discorso e l'uso della lingua, la capacità di espressione dell'immaginazione è inserita in una scala che comprende tutti i livelli di competenza linguistica.

Per un A1 si tratterà della produzione di semplici frasi su di sé e su personaggi immaginari (dove vivono e cosa fanno), utilizzando parole semplici di uso quotidiano; un C2 dovrebbe arrivare a poter raccontare storie complesse in uno stile appropriato al genere scelto, servendosi di strumenti linguistici quali metafore, modi di dire, ironia.

Un esempio di utilizzo della scrittura creativa in contesto di insegnamento dell'italiano ad adulti stranieri, lo si può leggere nell'articolo di Silvia Matilde Sciarrino (2013, disponibile anche online), in cui è descritto in modo dettagliato il corso da lei proposto a studenti di livello B1-B2 frequentanti il secondo anno della Facoltà di Romanistica all'Università del Saarland (Saarbrücken, Germania). La docente si è servita proprio delle tecniche descritte da Rodari nella *Grammatica della fantasia* per elaborare esercizi autentici ed originali: da giochi con le parole – come gli acrostici o derivazioni fantasiose attraverso prefissi e suffissi – alla costruzione di storie attraverso l'accostamento di due termini 'estraniati' (binomio fantastico), ipotesi fantastiche, combinazioni

di storie diverse, ecc. Nonostante le reazioni negative iniziali di alcuni studenti, che consideravano le attività 'infantili' o poco utili, tutti hanno partecipato in modo attivo al corso e ne hanno tratto vantaggio migliorando notevolmente la loro capacità di scrivere.

Costruzione cooperativa di una storia

Un altro elemento sviluppato nelle sperimentazioni didattiche degli anni '50-'70 in Italia, di cui oggi viene riconosciuta l'importanza, è certamente quello del lavoro in gruppo (vedi tra l'altro la parte relativa nel capitolo sulle attività di mediazione del volume complementare al QCER).

Proporre una produzione creativa può risultare un compito difficile (...) ma (...) presto si evidenzieranno i vantaggi motivazionali di dover svolgere un compito autentico, il cui esito non è preconstituito.

Frutto della collaborazione con i bambini della scuola della borgata romana del Trullo è la storia *Una torta in cielo* (1966) di Gianni Rodari, così come *Cipi* (1972) venne scritto da Mario Lodi insieme ai suoi alunni della scuola del Vho di Piadena. Ecco un modo semplice per avviare la scrittura collaborativa di una storia (adattato da Rodari, 1973: 38). Dividere la classe in gruppi e distribuire a ogni gruppo un bigliettino con una domanda, oppure dare una domanda a ciascun allievo se la classe è piccola. Messe insieme, le risposte costituiranno il canovaccio della storia, anche se nessuno conosce quelle dell'altro gruppo. Esempi di domande:

Chi è?
Dove si trova?
Cosa fa?
Cosa dice?
Cosa dice la gente?
Come finisce?

Le domande potranno essere poste in modo diverso a seconda delle competenze linguistiche degli allievi (ad esempio al presente, al passato o al futuro) e potranno essere semplificate o complicate tenendo conto dell'età e del contesto in cui ci si trova.

Alla fine si leggeranno le risposte di seguito, come un racconto: l'esito potrà essere un totale nonsenso o potrà delinarsi il nucleo di una storia (comica o di altro genere). Ci si può limitare a leggerle e a riderci sopra (ma intanto gli studenti si sono esercitati a scrivere anche solo brevi frasi) oppure si può analizzare quello che è emerso casualmente e trasformarlo in una storia vera e propria; eventualmente aggiungendo immagini, musiche o anche teatralizzandola.

È importante sottolineare che non è il singolo allievo a doversi inventare un racconto – cosa che nella maggior parte dei casi provoca reazioni negative – “non so cosa scrivere”, “non mi viene in mente niente” – ma tutta la classe o almeno un gruppo di studenti.

In classi eterogenee, come quelle in cui spesso si trova a lavorare un insegnante di italiano L2 in Svizzera, questa modalità sarà particolarmente efficace, perché ci saranno allievi con competenze linguistiche limitate che potranno comunque contribuire con delle idee e altri che avranno maggiori strumenti per esprimerle in un testo scritto. Pensiamo anche ai Corsi di lingua e cultura dei Paesi d'origine per bambini e ragazzi di livello medio ed elementare, studenti con diverse competenze, ma spesso anche di diverse età: in questo caso si potrà approfittare della spontaneità e della fantasia dei più piccoli insieme alle capacità più strutturate dei più grandi.

Per permettere alla creatività di svilupparsi, senza paura di sbagliare o di essere giudicati, è però necessario non attribuire un voto al risultato, una valutazione sarà eventualmente data dalla maggiore o minor soddisfazione rispetto al prodotto finito.

La didattica delle lingue straniere è oggi abituata a utilizzare attività ludolinguistiche o giochi di ruolo. Sono strumenti certamente efficaci, se l'insegnante non li propone in modo passivo e meccanico, ma li adatta al contesto della classe, avendone compreso a pieno le potenzialità. Altrimenti anche gli esercizi più fantasiosi possono trasformarsi in automatismi che impediscono piuttosto che liberare il pensiero. Gianni Rodari al termine del primo capitolo della *Grammatica della fantasia* ci ricorda quale è il senso della sua proposta educativa:

«Tutti gli usi della parola a tutti» mi sembra un buon motto, dal bel suono democratico. Non perché tutti siano artisti, ma perché nessuno sia schiavo.

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LES BIJOUX DE LA KARDASHIAN

POUR UN ENSEIGNEMENT RENOUVELÉ DE LA B.D EN CLASSE DE FLE

Im Französischunterricht bleiben Comics häufig ein Vorwand für den Erlernen der Sprache beteiligt und sind selten Gegenstand eines integrierten Ansatzes, bei dem sie in ihrer künstlerischen Dimension sowohl literarisch als auch ikonografisch studiert werden. Diese Beobachtung kann durch das Fehlen einer didaktischen Theorie für dieses Medium, das Fehlen der Lehrerausbildung oder ihre Unkenntnis der Comics und ihrer Mechanismen, die Bedeutung schaffen, erklärt werden. Unser Artikel plädiert für eine Erneuerung des Comicerlernens in Sprachunterricht durch einen literarischen Ansatz und schlägt pädagogische Ideen vor, die auf *Les Bijoux de la Kardashian* von François Vignolle, Julien Dumond und Grégory Mardon (2019) basieren.

La fin des années 1990 marque le début d'une émancipation de la BD : considérée d'abord comme une « paralittérature », elle intègre progressivement le champ littéraire pour devenir une « littérature dessinée » ou « littérature visuelle », en somme, un genre littéraire à part entière nommé parfois aussi « roman graphique »¹, une formule qui légitime la rencontre entre deux médias longtemps séparés. Cette alliance est pourtant présente dès les origines du « neuvième art ». Le genevois Rodolphe Töpffer, considéré comme le père et le premier théoricien de la BD, qualifiait déjà en 1833 ses œuvres de « littérature en estampes » et admettait deux façons de faire de la littérature : avec du texte ou de manière graphique². Aujourd'hui, les prix littéraires s'ouvrent à la bande dessinée et des revues, des ouvrages de référence et des colloques relevant du champ littéraire n'hésitent plus à l'intégrer.

Si les autorités éducatives suivent aussi ce mouvement, le « neuvième art », considéré dans sa dimension artistique, à la fois littéraire et iconographique, peine encore à s'imposer dans les classes de langue et dans les manuels scolaires³. Le plus souvent, la BD y est instrumen-

talisée au profit de l'enseignement de la langue : elle ne sert alors que de prétexte au développement de la compétence à communiquer langagièrement et de ses diverses composantes (linguistique, sociolinguistique et pragmatique). Plus particulièrement, on la convoque afin de travailler de manière ponctuelle sur les compétences lexicale, sémantique, grammaticale, phonologique, mais aussi sociolinguistique et culturelle/interculturelle (voir Bannier, 2014, pour une recension). Mais force est de constater que la BD fait rarement l'objet d'une approche intégrée où elle serait étudiée pour elle-même : en effet, ce média pourrait servir de support au développement de la compétence littéraire en langue étrangère et plus généralement à celui des compétences d'analyse et d'interprétation d'une œuvre d'art. Le manque de théorisation didactique, de formation des enseignant-e-s ou encore leur méconnaissance du « neuvième art » et de ses mécanismes producteurs de sens expliquent ce constat. Si le [numéro 2/2020](#) de *Babylonia* a montré plusieurs exemples pertinents de didactisation de la BD, notre article voudrait encore apporter sa modeste contribution à un enseignement renouvelé de ce genre en classe de FLE. Celui-ci prendrait en

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la littérature et le FLE dans le supérieur et le secondaire II. En 2019, elle devient Dozentin en didactique du FLE à la Fachhochschule Nordwestschweiz. Ses recherches portent sur la littérature médiévale, l'histoire du livre à la Renaissance et la didactique de la littérature.

- 1 Nous n'entrerons pas ici dans le débat sur l'existence ou non d'une distinction entre bande dessinée et roman graphique et prenons le parti de ne pas distinguer la bande dessinée entendue dans sa dimension littéraire et le roman graphique.
- 2 Voir sa notice à *Histoire de Monsieur Jabot* (Töpffer, 1833).
- 3 Ce constat est général et touche aussi les cours de littérature en L1. Voir Rouvière, 2012.

compte les spécificités artistiques – narrative et iconotextuelle – du média, tout en demeurant à la portée des capacités de l'enseignant-e de langue étrangère, l'objectif étant de travailler aussi bien la compétence à communiquer langagièrement que la compétence littéraire.

Étudier la BD dans une approche littéraire

Plusieurs études récentes ont interrogé le statut littéraire de la bande dessinée, légitimant une démarche analytique qui partirait de l'approche littéraire (voir entre autres Dürrenmatt, 2013 ; Baetens, 2009 ; Baetens, 2004). En effet, comme nous l'avons rappelé, le texte est présent à côté de l'image dès les origines de la BD. Il n'est donc pas surprenant qu'à bien des égards, la bande dessinée s'inspire de la littérature, que ce soit de manière directe, à travers les adaptations d'œuvres littéraires qu'elle propose (voir Labé, 2008), mais aussi de manière indirecte, à travers ses propres spécificités sémiologiques et narratologiques⁴. Ainsi, le paratexte (titre, dédicace, découpage en chapitres, prologue, épilogue, quatrième de couverture), la narratologie (les modes narratifs, les points de vue, le schéma narratif etc.) ou encore la sémiologie et la stylistique icono-textuelle (voir Marion 1993 qui parle de « graphiation ») constituent autant d'outils d'analyse offrant un accès à l'interprétation et donc au sens. Si ces outils sont originellement issus du champ littéraire, ils s'adaptent aisément à l'étude d'une BD, ce qui confirme encore l'existence d'un lien ténu entre les deux médias. Ainsi, nous sommes convaincus qu'un-e enseignant-e formé-e en langue et littérature devrait avoir les compétences nécessaires pour proposer l'étude d'une bande dessinée pour elle-même, dans sa dimension littéraire et plastique. Un tel projet pédagogique nécessitera néanmoins le recours à une terminologie adaptée (voir par exemple Baron-Carvais, 1994 et Gaumer & Moliterni, 1994), indispensable à l'analyse, qui pourra être simplifiée au strict minimum afin d'éviter aux apprenant-e-s une surcharge cognitive. On pourra aussi avoir recours à une terminologie propre à l'analyse filmique, parfois plus familière des enseignant-e-s, voire des apprenant-e-s (par exemple la notion d'échelle des plans, très utile pour décrire des vignettes). Enfin, les plus ambitieux pourront introduire leurs élèves à la sémiologie de la bande dessinée⁵,

domaine passionnant mais qui requiert un investissement non négligeable.

Le projet de lecture et d'étude d'une bande dessinée pour elle-même en classe de FLE que nous aimerions proposer ici souscrit aux principes qui sous-tendent les pédagogies actuelles en matière d'enseignement de la littérature en classe de FLE : rendre les apprenant-e-s actifs et conscients de leur rôle dans l'apprentissage de la langue et de la littérature en langue étrangère, prendre appui sur un document authentique (par opposition aux adaptations et aux simplifications des textes littéraires en vue de les rendre accessibles pour un niveau donné), développer les compétences culturelles et interculturelles, adopter une méthode d'analyse qui allie distanciation et adhésion, lecture savante et lecture authentique, et enfin, s'inscrire dans une pédagogie de projet et une approche collaborative.

Les Bijoux de la Kardashian

En 2019, les éditions Glénat publient *Les Bijoux de la Kardashian*, un titre dont le clin d'œil à l'album *Tintin, les bijoux de la Castafiore* n'aura pas échappé aux bédéphiles. François Vignolle et Julien Dumont, journalistes d'investigation, en signent le scénario et Grégory Mardon en est l'illustrateur. L'ouvrage adapte un fait divers qui a marqué les esprits par sa surexposition médiatique : le braquage de la star de télé-réalité Kim Kardashian, épouse du rappeur et producteur Kanye West, à Paris en 2016. Cette affaire hors norme, reconnue comme le plus important braquage chez un particulier à Paris et comme l'événement le plus recherché sur Internet en 2017, a connu un retentissement médiatique phénoménal. Il a fait l'objet des rumeurs les plus folles, comme celle d'un coup monté organisé par la star elle-même dans la perspective de « faire le buzz ». L'incident a même fait l'objet d'une récupération politique, les partis de l'opposition y voyant une preuve flagrante de l'insécurité grandissante en France. La BD s'appuie sur le dossier de l'enquête judiciaire et retranscrit donc, avec une grande précision, des faits avérés. En outre, elle interpelle le lecteur sur des problématiques très actuelles comme les travers de la surexposition sur les réseaux sociaux, les « stars du vide », le voyeurisme ou la surconsommation. À la lecture de cette description, l'enseignant-e pourrait craindre la violence

4 Bien que notre article souhaite considérer la BD dans sa dimension littéraire, on voudrait rappeler que tout média, qu'il soit littéraire, cinématographique ou « bédéesque » présente toujours une structure hétérogène et provisoire. Son indépendance vis-à-vis des autres médias qui s'entremêlent dans des contextes culturels et historiques eux aussi changeants doit donc être nuancée.

5 Voir les travaux et ouvrages de Guy Gauthier ou Pierre Fresnault-Deruelle dans les années 70, relayés par ceux de Benoît Peeters ou Thierry Groensteen à la fin des années 90.

du sujet, voire de certaines images qui ont, rappelons-le, un impact direct sur le lecteur. Or, la BD exploite aussi l'humour, tempérant ainsi l'aspect dramatique. Le fait divers est lui-même plutôt cocasse : en effet, ce casse organisé, qui n'a pas entraîné de violence physique sur la victime, a été commis à vélo par un gang d'individus connus du milieu du banditisme, d'âge mûr, sexagénaires pour certains, et surnommés par la presse les « papys braqueurs ». Une aubaine dont les auteurs ont su exploiter le potentiel comique : la BD souligne à chaque instant le gouffre qui sépare le monde 2.0 de Kim Kardashian et celui des papys braqueurs.

Pistes pédagogiques

Rappelons que dans le contexte suisse, la littérature en langue étrangère est clairement mentionnée dans le Plan d'études cadre pour les écoles de maturité (voir les « Orientations générales des études gymnasiales », p. 11-19)⁶ qui la met en relation avec le développement holistique des compétences des apprenant-e-s. En outre, on peut également citer le rapport sur la Coordination de l'enseignement des langues étrangères au degré secondaire II de 2007, qui souligne encore l'importance de la littérature et des compétences d'analyse et d'interprétation des œuvres de fiction parmi les objectifs de la formation gymnasiale :

Au gymnase, certaines finalités prennent une place importante en plus des objectifs linguistiques et communicationnels ; il s'agit des finalités relevant des domaines de la culture, de la littérature, des civilisations et de l'analyse des textes. Il s'agit d'apprendre et de développer la capacité d'aborder des textes littéraires de façon critique et de traiter la spécificité du genre fictionnel [...] (p. 84).

L'étude d'une BD constitue donc une bonne alternative pour les classes qui commencent à étudier des textes littéraires ou qui se découragent facilement devant la lecture d'un roman ou d'une pièce de théâtre en langue étrangère. Elle permet également de faire varier le programme des œuvres choisies. *Les Bijoux de la Kardashian* nous semble parfaitement accessible à une classe de niveau B1-B2. Si le texte – tantôt familier et proche du langage parlé, tantôt spécialisé lorsqu'il

est question de l'enquête – peut s'avérer parfois un peu difficile, il présente l'avantage, en plus d'être relayé par les images, de ne pas être trop dense.

La BD fait rarement l'objet d'une approche intégrée où elle serait étudiée pour elle-même.

Une ou plusieurs séances introductives devront impérativement apporter les connaissances nécessaires à l'étude d'une BD. On trouvera aisément des documents consacrés à l'apprentissage du vocabulaire du « neuvième art » sur diverses ressources multimédia (sites internet pédagogiques comme lepointdufle.net, ressourcesfle.fr, fandefle.com, lemoteurdufle.fr, lewebpedagogique.com, etc.). Les exercices et activités permettront l'assimilation d'un vocabulaire de base (planche, bande, vignette, dessin, bulle) et la découverte d'outils d'analyse propres à la BD (types ou tailles de bulles, onomatopées, composition de la planche, idéogrammes, échelle des plans, etc.). Dans un second temps (voir figure 1), la BD en question pourra être introduite à travers l'étude de son paratexte (titre, couverture, quatrième de couverture, note des auteurs, chapitrage) et la formulation d'hypothèses de lecture. L'approche globale des textes écrits (voir Moirand 1979) constitue une perspective didactique pertinente pour cette étape, et parfaitement adaptable à la BD. Elle encourage en effet à la perception globale des mots et des phrases en se fondant sur l'architecture du texte, les savoirs-extralinguistiques, ainsi que les intentions de lecture. Un temps d'observation de l'objet-livre pourra également proposer d'identifier le genre, le style graphique (réaliste, caricatural), le traitement des couleurs ou la proportion texte/image afin d'amener l'apprenant-e à construire une compréhension globale.

Une dizaine de double-leçons aborderont ensuite l'analyse de l'œuvre. À titre d'exemple, le découpage et les thématiques suivants pourront être proposés à l'étude : 1. *Le phénomène Kim K et les papys braqueurs* p. 5-18 ; 2. *La fashion week* p. 19-30 ; 3. *Le braquage* p. 33-45 ; 4. *La fuite* p. 46-54 ; 5. *L'enquête 1* p. 57-68 ; 6. *L'enquête 2* p. 71-106 ; 7. *L'interpellation* p. 46-54 ; 8. *Les interrogatoires* p. 127-142 ; 9. *Conclusion : le retour à la vie normale* p. 145-148. Une première

⁶ Site internet de la CDIP (Conférence suisse des directeurs cantonaux de l'instruction publique): <https://www.edk.ch/dyn/17582.php>

étape de compréhension/analyse et une seconde étape de discussion/interprétation pourront structurer l'étude de chaque thématique (figures 2 & 3). Dans la première, on proposera d'abord aux apprenant-e-s de travailler la compréhension globale à travers des stratégies de repérage des informations générales ou la formulation d'hypothèses de lecture. Puis le travail sur une compréhension plus fine sera l'occasion d'analyser concrètement la narration iconotextuelle à travers les mots, les couleurs, l'organisation de la planche, etc. : en somme, il s'agira d'observer, de décrire et d'interpréter toutes sortes de mécanismes propres à la BD et producteurs de sens. Par ailleurs, on ne manquera pas de faire réfléchir les apprenant-e-s sur certains aspects culturels et interculturels, par exemple à travers l'analyse du décor spatio-temporel, la ville de Paris, et des clichés qu'il active. La seconde étape de discussion/interprétation devra laisser la place aux interprétations subjectives plus générales et à l'aspect émotionnel de la lecture. On pourra également, lors de cette même étape et pour s'inscrire dans une approche collaborative de la lecture, organiser des présentations orales d'environ 10 minutes par groupes de deux (figure 4), en lien avec les extraits/thématiques propres à chaque double-leçon. Ces présentations permettront d'aborder le contexte socio-historique de l'œuvre ou de fournir un support supplémentaire à la discussion/interprétation. Elles pourront également être mises à profit dans le cadre de tâches productives relatives à cette seconde étape (débat, rédactions de textes argumentatifs, commentaires au sein d'un blog, etc.). On proposera par exemple les sujets suivants : *Qui est Kim K (famille, biographie) ?* ; *Être une star du vide (vendre son image, les placements de produits)* ; *L'incroyable famille Kardashian (l'émission de télé-réalité)* ; *La surexposition sur les réseaux sociaux* ; *La ville de Paris au cœur de l'affaire (récupérations politiques, crise touristique)* ; *L'enquête (pression et bavures)* ; *La BRB (le « 36 quai des Orfèvres »)* ; *La nouvelle Kim K (métamorphose après le braquage)*. Les apprenant-e-s seront invités à faire des recherches sur le sujet proposé et à présenter et commenter un ou des documents authentiques devant la classe (vidéos en ligne, articles de presse, pages internet des réseaux sociaux etc.) avant d'entamer une discussion qui fera le lien avec l'extrait analysé. Ces

présentations seront l'occasion d'évaluer différentes compétences (compétence à communiquer langagièrement, compétences lexicale et grammaticale, compétence interculturelle, compétences transversales : réflexive, pratique, médiatique) alors que la compétence littéraire pourra être évaluée de manière sommative, par exemple à travers l'analyse écrite d'un extrait de la BD sur le modèle de ce qui aura été fait en classe.

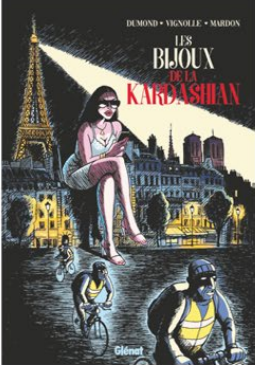
À l'issue de l'étude de l'œuvre, la projection d'un documentaire journalistique complet sur l'affaire offrira une actualisation (amorcée grâce aux documents authentiques des présentations) de cette histoire rocambolesque dans la situation historique des apprenant-e-s. Ils (re)découvriront les visages des protagonistes et les décors réels de l'affaire. On pourra mettre en regard des photos de presse et certaines images de la BD qui les reproduisent fidèlement. L'idée est de faire de l'actualisation une porte ouverte vers un retour renouvelé au média, afin d'en nourrir encore la compréhension et l'appréciation esthétique (voir Massol, Plissonneau & Bloch, 2017). En outre, il faut mentionner qu'une adaptation cinématographique de la BD est actuellement en projet. Elle pourrait également intégrer la phase finale de la séquence pédagogique à travers un travail de comparaison. Décrite comme une comédie, elle sera réalisée par Fabien Onteniente. Le tournage initialement prévu en 2020 a cependant été retardé par la crise sanitaire (information du 11.10.2019 d'après *Le Film français*, revue en ligne des professionnels de l'audiovisuel).

C'est donc bien une analyse de la BD pour elle-même, dans sa dimension littéraire et plastique, que nous proposons à partir des *Bijoux de la Kardashian*. Ses problématiques sociétales, souvent très familières des apprenant-e-s, rendent ce matériau particulièrement pertinent pour une exploitation en classe de FLE. La BD se prête ainsi aussi bien à une analyse des mécanismes narratifs et iconotextuels producteurs de sens qu'à une approche plus émotionnelle et authentique de la lecture permettant l'expression de la subjectivité interprétative du lecteur. La compétence littéraire et plus généralement la compétence à communiquer langagièrement seront mobilisées et développées grâce à une œuvre actuelle, drôle et intellectuellement stimulante.

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3. Décrivez la couverture de la BD (titre et image). Quelles informations nous apporte-t-elle sur l'histoire ?



4. Le titre de cette B.D. s'inspire du titre d'une autre B.D. très connue. Faites des recherches sur internet et trouvez laquelle.

4. Décrivez le quatrième de couverture. Quelles informations supplémentaires apporte-t-il ?



5. Lisez le message des auteurs au début de la B.D. Est-ce qu'il confirme vos hypothèses ? Qu'est-ce que vous apprenez de plus ? Trouvez le thème principal de ce message et donnez les mots en lien avec ce thème :

Figure 1 : séance introductive, étude du paratexte

Le phénomène Kim K et les papys braqueurs : p. 5-18

Compréhension/analyse

I. « Le phénomène Kim K »

Par deux, analysez le « phénomène Kim K » : observez les couleurs, les ambiances, les types de plans utilisés, les onomatopées, les idéogrammes, les vignettes/bandes.

- p. 10 : décrivez les effets « photo » et expliquez leur rôle dans la caractérisation du personnage.

- p. 11/p.16 : décrivez la « Kim mania » (fans).

- p.7-8-9 : décrivez l'accueil de Kim K.
- p. 12-14 : décrivez la représentation des réseaux sociaux
- Dans les pages que vous venez de lire, quelle vignette n'a pas de lien avec le reste ? Qu'est-ce qu'elle pourrait représenter ? Faites une hypothèse.

Figure 2 : exemple pour les étapes compréhension/analyse et discussion/interprétation

Compréhension/analyse	Discussion/interprétation
<p>II. Les papy braqueurs</p> <p>Par deux, analysez les deux premiers papy braqueurs : observez les couleurs, les ambiances, les types de plans utilisés, les onomatopées, les idéogrammes, les vignettes/bandes.</p> <ul style="list-style-type: none"> - p. 5-6 : décrivez le premier papy braqueur, qu'est-ce qu'on apprend sur lui, quelle est l'ambiance ? <div data-bbox="140 371 743 517" style="border: 1px solid black; height: 65px; margin-bottom: 20px;"></div> <ul style="list-style-type: none"> - p.14-18 : décrivez le deuxième papy braqueur, qu'est-ce qu'on apprend sur lui, pourquoi va-t-il dans ce bar ? <div data-bbox="140 618 743 763" style="border: 1px solid black; height: 65px; margin-bottom: 20px;"></div> <ul style="list-style-type: none"> - Revenez à la vignette sur laquelle vous avez fait des hypothèses. Pouvez-vous vérifier maintenant vos hypothèses ? <p>.....</p> <p>.....</p>	<p>-Comment caractériseriez-vous ces deux mondes (celui de Kim K et celui des papy braqueurs) ? Qu'est-ce qui les oppose ?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>-Pourtant, ces deux mondes se mélangent à deux moments, lesquels ?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>-Qu'est-ce qui fait le lien lorsque les deux mondes se rencontrent, qu'est-ce qui est responsable de cette rencontre ? Qu'en conclure ?</p> <p>.....</p> <p>.....</p> <p>-Est-ce que vous publiez des photos de votre vie sur les réseaux sociaux ? Etes-vous pour un contre ?</p> <p>.....</p> <p>.....</p> <p>.....</p>

Figures 3 : exemple pour les étapes compréhension/analyse et discussion/interprétation

Durée de la présentation : environ 10 minutes

Le groupe fait des recherches sur le thème et prépare un ou des documents à présenter à la classe : vidéos en ligne, articles, photos, pages internet des réseaux sociaux, etc. Le groupe doit d'abord proposer une présentation puis une discussion avec la classe.

Structure de l'exposé :

- 1. (1') Introduction : annonce du thème et lien avec la B.D (contextualisation).**
- 2. (5') Présentation du thème et du/des documents choisi(s).**
- 3. (5') Discussion : préparation de questions à poser à la classe sur le thème.**

Évaluation :

Note par groupe selon les critères suivants :

- respect des consignes
- contenu riche
- présentation orale naturelle, captivante, langue soignée
- interaction avec la classe

Contenu	Respect des consignes, présentation structurée	/2
	Documents authentiques sur le thème (pertinence, lien avec le thème)	/4
	Présentation du/des document(s) (clarté, sélection des informations pertinentes)	/4
	Questions pour la classe (pertinence, lien avec le thème)	/2
Langue	Grammaire/Vocabulaire	/2
	Aisance à l'oral (prononciation, discours naturel, compréhension, rythme)	/3
	Interaction (tours de parole, stimulation, modération, gestion du temps)	/3
Total		/20

Figures 4 : exemple de consignes et d'évaluation pour les présentations



SCHULISCHER MEHRSPRACHENERWERB AM ÜBERGANG ZWISCHEN PRIMARSTUFE UND SEKUNDARSTUFE I

● Giuseppe Manno | PH FHNW



Prof. Dr. Giuseppe Manno, Pädagogische Hochschule der Fachhochschule Nordwestschweiz, Institut Sekundarstufe I/II, Leiter der Professur Didaktik der romanischen Sprachen und ihre Disziplinen; Mitglied des Instituts für Bildungswissenschaft an der Universität Basel.

● Mirjam Egli Cuenat | PPH FHNW



Prof. Dr. Mirjam Egli Cuenat, Pädagogische Hochschule der Fachhochschule Nordwestschweiz, Institut Primarstufe, Leiterin der Professur Französischdidaktik und ihre Disziplinen.

Ce volume présente les résultats d'un projet de recherche mené en Suisse orientale qui a étudié de manière longitudinale l'acquisition de deux langues étrangères, en prenant en compte l'allemand comme langue scolaire, avec un échantillon de 1800 apprenants âgés de 12 à 14 ans, dans la perspective holistique de la recherche sur le plurilinguisme et l'acquisition de langues tertiaires. L'étude s'inscrit dans le cadre de la réforme du curriculum des langues étrangères de la CDIP (Conférence suisse des directeurs de l'instruction publique) de 2004. L'accent a été mis sur la réception des textes écrits, la production de textes écrits et oraux ainsi que sur la conception et la mise en œuvre des leçons du point de vue des apprenants et des enseignants.

Comment les langues interagissent-elles dans l'acquisition multiple dans le contexte scolaire ? Comment les langues évoluent-elles lors du passage de l'école primaire au premier cycle de l'enseignement secondaire ? Quelle est l'influence de l'arrière-plan linguistique et du milieu social ainsi que de la conception prévue et perçue des environnements d'apprentissage ? Qu'est-ce qui change lorsque

Der vorliegende Sammelband präsentiert Resultate eines in der Ostschweiz durchgeführten Forschungsprojektes, das den doppelten Fremdsprachenerwerb unter Berücksichtigung der Schulsprache Deutsch longitudinal bei insgesamt 1800 Lernenden im Alter von 12 bis 14 Jahren aus der ganzheitlichen Perspektive der Mehrsprachigkeits- und Tertiärsprachenerwerbsforschung untersuchte. Die Studie situiert sich im Kontext der Curriculumreform des Fremdsprachenunterrichts der EDK (Schweizerische Konferenz der Kantonalen Erziehungsdirektoren) von 2004. Im Zentrum standen die schriftliche Textrezeption, die schriftliche und mündliche Textproduktion sowie die Unterrichtsgestaltung aus Sicht der Lernenden und der Lehrpersonen.

Wie wirken Sprachen beim Mehrfach-erwerb im schulischen Kontext zusammen? Wie entwickeln sich die Sprachen am Übergang von der Primar- zur Sekundarstufe I? Welchen Einfluss haben der sprachliche Hintergrund und die soziale Herkunft sowie die intendierte und perzipierte Gestaltung der Lernumgebung? Was verändert sich, wenn der Englischunterricht vorverschoben und Franzö-



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Der vorliegende Sammelband präsentiert Resultate eines in der Ostschweiz durchgeführten Forschungsprojektes, das den doppelten Fremdspracherwerb unter Berücksichtigung der Schulsprache Deutsch longitudinal bei insgesamt 1.800 Lernenden im Alter von 12 bis 14 Jahren aus der ganzheitlichen Perspektive der Mehrsprachigkeits- und Tertiärspracherwerbsforschung untersucht. Die Studie situiert sich im Kontext einer weitreichenden nationalen Curriculumsreform des Fremdsprachenunterrichts. Im Zentrum standen die schriftliche Textrezeption, die schriftliche und mündliche Textproduktion sowie die Unterrichtsgestaltung aus Sicht der Lernenden und der Lehrpersonen.

Schulischer Mehrspracherwerb am Übergang zwischen Primarstufe und Sekundarstufe I
Manno, Egli Cuenat, Le Pape Racine, Brühwiler (Hrsg.)

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Christine Le Pape Racine, Christian Brühwiler
(Hrsg.)

Schulischer Mehrspracherwerb am Übergang zwischen Primarstufe und Sekundarstufe I



WAXMANN

l'enseignement de l'anglais est avancé et que le français n'est plus appris comme première mais comme deuxième langue étrangère ?

Les résultats montrent les possibilités et les risques d'une double acquisition de la langue étrangère à l'école obligatoire. Ils révèlent des liens entre les langues ainsi qu'un développement généralement continu de la 6e à la 7e année (Harmos 8 et 9). Le fait que le français langue étrangère comme langue tertiaire puisse bénéficier de l'anglais comme première langue étrangère est également un constat important de l'étude, pertinent pour le passage d'un niveau à l'autre, résultat dont il faudra davantage tenir compte en didactique et qu'il s'agira d'inclure dans la formation initiale et continue des enseignants, compte tenu notamment du fait que la situation de motivation des apprenants était moins favorable pour

sich nicht mehr als erste, sondern als zweite Fremdsprache gelernt wird?

Die Resultate zeigen Chancen und Risiken des doppelten Fremdspracherwerbs auf und weisen auf interlinguale Zusammenhänge sowie eine in der Regel kontinuierliche Entwicklung von der 6. zur 7. Klasse (Harmos 8 und 9) hin. Dass die Tertiärsprache Französisch von der ersten Fremdsprache Englisch profitieren kann, stellt ebenfalls eine wichtige Erkenntnis für den Stufenübergang dar. Diese müsste auf didaktischer Ebene stärker genutzt und in die Aus- und Weiterbildung der Lehrpersonen einbezogen werden, insbesondere angesichts der Tatsache, dass sich die Motivationslage der Lernenden für Französisch weniger günstig zeigte als für Englisch.

Christine Le Pape | ●
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Prof. em. Christine Le Pape Racine, Pädagogische Hochschule der Fachhochschule Nordwestschweiz, Institut Primarstufe. Derzeit fokussiert auf bilinguale/immersive Unterrichtsdidaktik.



Christian Brühwiler | ●
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Bambini con esigenze speciali e apprendimento delle lingue straniere/seconde.

Fachleute gehen davon aus, dass zwischen 1 und 7% der Kinder an Störungen des mündlichen Spracherwerbs und zwischen 5 und 10% an Störungen des Erwerbs der Schriftsprache leiden. In der Schweiz dürfte somit jede Primarschulklasse durchschnittlich drei Kinder mit besonderen Bedürfnissen zählen.

Dans le numéro 2/2021 de Babylonia, nous proposons une réflexion sur les besoins en ce qui concerne l'apprentissage des langues étrangères et secondes de ces enfants ayant des troubles d'apprentissage et des troubles du langage.

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3 | 2021 La rappresentazione delle donne: lingua, comunicazione, didattica

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BABYLONIA

1|2021

Social Justice in Language Teaching

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