SCOLT

SOUTHERN CONFERENCE ON LANGUAGE TEACHING

Dimension 2007

From Practice to Profession

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Review and Acceptance Procedures
SCOLT *Dimension*

The procedures through which articles are reviewed and accepted for publication in the proceedings volume of the Southern Conference on Language Teaching (SCOLT) begin with the submission of a proposal to present a session at the SCOLT Annual Conference. Once the members of the Program Committee have made their selections, the editors invite each presenter to submit the abstract of an article that might be suitable for publication in *Dimension*, the annual volume of conference proceedings.

Only those persons who present *in person* at the annual Joint Conference are eligible to have written versions of their presentations included in *Dimension*. Those whose abstracts are accepted receive copies of publication guidelines, which adhere almost entirely to the fifth edition of the *Publication Manual of the American Psychological Association*. The names and academic affiliations of the authors and information identifying schools and colleges cited in articles are removed from the manuscripts, and at least three members of the Editorial Board and the two editors review each of them. Reviewers, all of whom are professionals committed to second language education, make one of four recommendations: "publish as is," "publish with minor revisions," "publish with significant rewriting," or "do not publish."

The editors review the recommendations and notify all authors as to whether their articles will be printed. As a result of these review procedures, at least three individuals decide whether to include an oral presentation in the annual conference, and at least five others read and evaluate each article that appears in *Dimension*.

2007 SCOLT Editorial Board

Introduction

"From Practice to Profession" was the announced theme of the annual conference of the Southern Conference on Language Teaching (SCOLT), held March 1-3, 2007, at the Atlanta (GA) Renaissance Hotel, in partnership with the Foreign Language Association of Georgia and, for the first time, the Southeastern Association for Language Laboratory Technology. The eight articles of the present volume address this intentionally broad theme in insightful and interesting ways. The editors regret that no articles about technologies in the language laboratories were submitted for consideration. They would have added a great deal to the variety of articles selected for the proceedings.

Originally, the SCOLT Board of Directors wanted to stress the familiar adage, "Practice makes perfect!" They believed that while many professions require a high degree of language expertise, others may require less. All students at all levels should be encouraged to develop basic skills in at least one world language other than English and an appreciation of other languages and other cultures; they can enhance those skills as needed for their professional growth.

In "NCSSFL's LinguaFolio Project," Jacqueline van Houten shows how that project monitors learning and builds learner autonomy, thus focusing on the practice of second language (L2) teaching. This interesting pedagogical tool, the LinguaFolio, is based on the European Language Portfolio (ELP) and is sponsored by the National Council of State Supervisors for Languages, several members of which participated in an examination of the ELP during a recent trip to Germany. This self-assessment process encourages learners to take responsibility for their own learning and assists teachers in fostering environments that stimulate reflection on learning practices. These enriched and productive language-learning opportunities help move students from the stage at which they are merely acquiring simple facts about culture to a level that enables them to develop into a fuller cultural awareness helpful to them in their professions.

Carolyn Gascoigne's article, "Misperceptions of Attitudes Toward Language Study," points out that educators may place undue emphasis on instrumental types of motivation for language study. The practice of language teaching should thus include careful monitoring of students' beliefs in order to better inform and serve the profession as a whole. Gascoigne points out that "it is important for language educators to consider . . . questioning their own assumptions about student attitudes and motivations, polling their students directly to better understand their specific motivations for foreign language study. " In this way, teachers who understand their students' attitudes toward learning second languages will be better able to show their students that language skills can contribute to their future professional development.

In "Student Perspectives on Foundation Issues in Articulation," Nike Arnold discusses the problems of articulation from secondary to postsecondary level that may be occasioned by various differences in instructional approaches, from home-

work and the degree of use of the target language to the relative independence of students, their expected participation, and student-to-teacher and student-to-student relationships. Teachers at both levels need to put greater emphasis on reducing the differences in their teaching methodologies, in order to smooth out the transition that students must make as they progress. The practices that are encouraged in students at the different levels may well have an effect on how they ultimately perceive their language experience and how they will apply language skills in their professional lives.

In another vein, focusing on contemporary issues in culture, "Germany's Multicultural and Multiracial Issues," the article by Catherine T. Johnson, is intended to inform teachers and their students of Germany's multicultural issues as the country attempts to define and come to terms with the practice of discrimination and intolerance. The social problems that Germany faces as it attempts to adapt to its increasingly diverse racial, ethnic, and cultural groups can be compared to similar problems in the U.S., to which American students can readily relate.

"Representation of Latino Culture in Introductory High School Textbooks" is an analysis by Patricia Thomas of a new and welcome trend in secondary-level introductory Spanish texts. Teaching culture is a cornerstone of the work of language educators, and textbooks have long been a staple resource toward this aim. Thomas's research shows that the five contemporary textbooks in her study contain positive presentations of Latino culture in the U.S. Thoughtful understanding of how these instructional materials address key issues in culture enhances teachers' everyday practice in the classroom and prepares professionals for the cultural advocacy that should be an integral part of their mission.

Anne Fountain and Catherine Fountain also address culture in their article, "Maya and Nahuatl in the Teaching of Spanish: Expanding the Professional Perspective," but with the goal of expanding the horizons of what we teach so that foreign language teachers can expand their linguistic and literary base. Giving Spanish teachers tools to enhance their understanding of the traditions of Native American communities in Spanish-speaking countries is one way to accomplish this goal.

"A 21st Century Approach to Integrating Culture and Communication" by Rosalie M. Cheatham highlights her university's use of the Integrated Performance Assessment (IPA) instrument to enable students to combine relevant issues found in the cultures of the target language with their development of functional communication skills. As students guided by the IPA practice to gain culturally authentic communicative skills, they acquire language for the real world.

Marat Sanatullov and Elvira Sanatullova-Allison contribute "Integrating Stories with Multimedia into the French Language Classroom," an article that demonstrates the integration of multimedia in a foreign language classroom to show how teachers' practices can contribute to the profession's focus on the learner. They discuss the PEP model–Prepare, Explore, and Practice–which defines the essential steps of the use of stories with multimedia.

As editors of *Dimension 2007,* we hope that readers of the articles of this volume find the work of these several authors as captivating and informative as we did. We call your particular attention to a preceding section, "Review and Acceptance Procedures" (p. iv), and point out that the traditional deadline of April 15, 2007, is set for the acceptance of proposals for the 2008 SCOLT Joint Conference in Myrtle Beach, South Carolina. We urge readers to consider submitting a proposal for a presentation at the 2008 conference so that they will be eligible to develop the presentation into an article submitted for consideration in next year's annual volume of conference proceedings.

The Co-Editors

Lee Bradley   C. Maurice Cherry
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Acknowledgments

One of the joys of working on the annual volume of selected, refereed proceedings of the Southern Conference on Language Teaching (SCOLT) and its joint conference each year is the collegiality that we as editors are privileged to experience. Our work begins each year with the invitation issued to all presenters whose proposals have been accepted for oral presentation at the conference. Many of these presenters accept our invitation to submit a written abstract for a possible written contribution to the annual volume. This year, we accepted 19 of those abstracts and encouraged those colleagues to develop an article on language teaching related to their scheduled conference presentation.

In response, the editors received 15 written articles that were, in turn, each distributed to three members of the Editorial Review Board. Fifteen specialists in the teaching and learning of language and culture or in language acquisition pored over three articles each and provided the editors with abundant comments and evaluations of the articles. These specialist readers reside in 12 different states, literally from Maine to California. Their comments were first passed on to the authors of the eight articles selected for publication and then to the authors whose topics will be limited to oral presentation at the conference. In nearly every case, authors expressed gratitude for the helpful comments that the readers made.

It is this sort of collegiality that makes the work on the annual volume so rewarding. The editors extend their heartfelt gratitude to the members of the Editorial Review Board and to the several authors for their collective and individual collaboration and sense of the common weal.

Too, I would like to express my gratitude to Maurice Cherry, who has so generously shared the editorship of *Dimension* with me. He did yeoman's work, particularly this year, in advance of his departure for the fall semester of 2006 in Spain. His thoughtfulness and attention to detail made my wrap-up of this volume very easy.

A catalog of acknowledgments would certainly be incomplete without the perennial expression of thanks to the administration of Valdosta State University for its considerable support in the preparation of this volume and in that of previous volumes since 1991, when I, as Executive Director of SCOLT, took responsibility for the annual publication of *Dimension*. The University not only supported my work with *Dimension* but also with the newsletter *SCOLTalk* and, for many years, hosted the SCOLT Web site. This 2007 volume is the last one to which I will be contributing. SCOLT, having enjoyed the support of Valdosta State University for so many years, is in extremely capable hands, now served by a dynamic executive director, enthusiastic members of the Board of Directors, and an extremely capable editor in the person of Maurice Cherry.

Lee Bradley, Co-Editor
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NCSSFL's LinguaFolio Project

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Abstract

On a Goethe-Institut-sponsored trip to Germany in 2001, world language consultants (a term that has now replaced that of supervisor*) of several state departments of education were so inspired by the potential for improving and recording student learning they saw in using the European Language Portfolio that they immediately set about to create a similar tool for American students. This effort resulted in the self-assessment, reflective-learning tool, LinguaFolio. Five states—Kentucky, Virginia, South Carolina, North Carolina, and Georgia— are now collaborating to orient teachers to LinguaFolio and guide them in its use. The first part of this article describes the five-state project: what LinguaFolio is, how, and why state supervisors came to develop and promote it, and what has been learned from early pilots. Then, the discussion focuses on how to develop students' capacities to self-assess their language competencies, examine their cultural interactions, and reflect on their learning styles and strategies. Examples of activities that can be embedded into daily lessons are provided to demonstrate how little by little teachers can guide students to become more reflective and autonomous learners.*

Background

State department of education world language consultants are members of a national association called the National Council of State Supervisors for Languages (NCSSFL). In the year 2003, 12 NCSSFL members participated in the first of three Goethe-Institute-sponsored dialogues in Germany to learn about new European language policies and practices. They were impressed by what they saw and by the implications for language learning in the United States and the world.

Initially, state consultants were struck by the positive approach to describing language proficiency in the *Common European Framework of Reference* (Council of Europe, 2001), a holistic explanation of language learning that depicts learners' competencies in three broad divisions and six levels, which the Association of Language Testers in Europe, a group comprised of 29 organizations,

including the Alliance Française, Instituto Cervantes, Goethe-Institut, and University of Cambridge, subsequently subdivided into 400 "Can Do" statements. This system of level indicators for language, the Common Scale of Reference, is being used throughout Europe in primary and secondary schools, universities, and commercial language schools. Some schools in countries outside of Europe–Canada, Colombia, and Japan–for example, are also using the *Common European Framework of Reference*, suggesting it has potential as a global framework for learning languages.

Secondly, NCSSFL members were impressed by the European Language Portfolio (ELP), a tool used to stimulate reflective learning practices and document language competence and cultural interaction on a continuum. They saw enormous potential for the ELP's adaptation to an American audience of language learners, including heritage and English language learners, and appreciated its ability to validate both linguistic and cultural backgrounds and promote lifelong learning (Van Houten, 2004).

Soon after their return home, several state consultants met to discuss the development of an American version of the European Language Portfolio. Kentucky was the first state to develop and informally pilot a LinguaFolio for elementary school students in grades 3 through 8. Nebraska created a secondary school version and is currently in the second year of a 5-year longitudinal study, directed by Ali Moeller at the University of Nebraska–Lincoln, that follows teachers trained in 2-week summer workshops to determine LinguaFolio's effects on student achievement. Virginia and Indiana also developed their own high school LinguaFolios.

Different approaches for implementing LinguaFolio have taken place at the postsecondary level. Under the direction of Patricia Cummins, the descriptors were broadened for use with university students at Virginia Commonwealth University, which also held summer language immersion programs to train teachers how to use LinguaFolio. Western Kentucky University, Northern Kentucky University, and the University of Kentucky all included training and required piloting of LinguaFolio as part of their Improving Educator Quality grants programs. At Kennesaw State University in Georgia, Kristin Hoyt is working on a plan to use LinguaFolio as a guiding instrument for candidates in a world language teacher preparation program (Hoyt, 2006b).

In 2005, four Southern Conference on Language Teaching (SCOLT) states–Virginia, South Carolina, North Carolina, and Georgia–formed a consortium and signed a memorandum of agreement to allow them to work together to put LinguaFolio online, develop support materials and training modules, and pilot the tool. Kentucky later joined the group, adding the LinguaFolio for early language learners. The five-state pilot version of LinguaFolio and LinguaFolio Junior is currently housed on the Virginia Department of Education Web site <http://www.doe.virginia.gov/linguafolio>, with plans for a final national version to be placed on NCSSFL's website.

Recognition of LinguaFolio as a valuable self-assessment and reflective learning tool extends beyond a few states. LinguaFolio was the NCSSFL-sponsored

project for the Year of Language. The American Council on the Teaching of Foreign Languages (ACTFL) chose to include LinguaFolio as part of its Discover Language initiative, and the National Network of Early Language Learners (NNELL) sponsored four assessment workshops to train teachers how to implement LinguaFolio. Two Teach Europe seminars, one at the Goethe Institut in Washington, D.C., and another at Yale University, were held to compare and discuss the benefits of both the ELP and the LinguaFolio. In the summer of 2006, the Concordia Language Villages began using a version of LinguaFolio with their student participants, and in 2007 LinguaFolio will be the topic of the Extension Workshop of the Central States Conference on the Teaching of Languages.

What is LinguaFolio?

Like the European Language Portfolio on which it is based, LinguaFolio is both a record-keeping and pedagogical tool that belongs to the learner rather than to the teacher or institution. It is intended for use by learners from the classroom to the workplace. According to the National Council of State Supervisors for Languages <http://www.ncssfl.org/links/index.php?linguafolio>, the goals for using LinguaFolio are to:

- Serve as a tool for students to manage their own language learning, or more specifically, to encourage learners to understand their individual learning preferences, set personal language learning goals, and map out ways to achieve them
- Make language learning more transparent to learners and others outside the realm of language education
- Facilitate K-16 alignment
- Document individual language performance
- Document individual cultural interaction (applicable for school-wide use in all content areas, not just language classrooms)
- Recognize and value heritage languages
- Encourage individual reflection on learning and achievement
- Add value to language learning and promote plurilingualism (the concept of knowing many languages at different levels for a variety of purposes)
- Align U.S. standards with internationally accepted criteria
- Promote language learning and cultural interaction as life-long endeavors.

LinguaFolio, like its European counterpart, is comprised of three sections:

1. *The Language Biography* is a personal language learning history that helps students to reflect on their language learning and cultural experiences, evaluate their learning strategies, and set learning goals. Checklists, based on the *Common European Framework of Reference* (Council of Europe, 2001) and ACTFL's Proficiency and Performance Guidelines (1986 & 1998), are written in positive

statements of what students can do with the language and provide a self-assessment opportunity from which students can better understand the language-learning process. Heritage language learners are able to fill in this section with many rich linguistic and cultural experiences that might otherwise go unnoticed and uncelebrated. Schools focusing on increasing their international education would be well served to make use of the forms that document such activities as traveling, studying, or working in other countries; communicating with penpals or e-pals; hosting exchange students; reflecting on exchanges and study visits; and so forth.

2. *The Language Dossier* is a collection of pieces of work, chosen by the learner and frequently updated to document and illustrate language skills, experiences, and achievements**.** The Dossier can be used to demonstrate language abilities to others and show progress to the learner. A summary of the work can also be transferred to the Passport.

3. *The Language Passport* is the formal record of achievement, certificates, diplomas, and self-assessments, as well as a summary of experiences and competencies with different languages. It, too, should be updated frequently. The Passport is an official document that can be shown when students transfer from school to school, level to level, teacher to teacher, or to prospective employers for professional purposes.

Lessons Learned

With the exception of Nebraska, whose longitudinal study is currently incomplete, no state has done a comprehensive pilot study of LinguaFolio's use; however, what state world language consultants have learned from informal pilot programs and observations confirms what has been reported in several European studies. First, language educators find LinguaFolio a valuable tool, with Can-Do statements motivating students; nevertheless, consistent with European findings research on the ELP (Kohonen & Westhoff, 2001; Little, 2002b; Schärer, 2004; Ushioda & Ridley, 2002; Vosicki, 2000), teachers need initial and ongoing professional development to successfully implement LinguaFolio. A report on the Western Kentucky University Improving Educator Quality grant showed that very few of the teachers who received a half day of training continued to use LinguaFolio with their students throughout the subsequent school year (Hoyt, 2006a). This is in contrast to the high number of Nebraska teachers who documented continuous use of LinguaFolio in the school year following their participation in a two-week summer workshop that was supported with online and face-to-face follow-up (Moeller, Scow, & Van Houten, 2005).

The lessons learned from pilots in Kentucky and Nebraska only reaffirm what the Europeans discovered when they first introduced the ELP. Kohonen and Westhoff, (2001) sum up these findings when they say that portfolio-oriented work

needs a great deal of long-term support, both material and professional. Asking language teachers to undertake the work without adequate pro-

fessional preparation may lead to disappointment and frustration. A major professional re-orientation is not a matter of occasional reading, lectures or workshops; . . . (but) sustained support extending over several years. (p. 31)

Second, teachers, as well as students, are not typically accustomed to assessing their own language competencies. In training sessions many teachers, who acknowledge being aware of their linguistic strengths and weaknesses, report that they had never formally self-assessed their language performance. Kentucky teachers piloting LinguaFolio with early language learners reported that (a) self-assessment revealed inconsistent results because students self-reported in varied and disparate ways in their language self-assessment, and (b) teachers felt unprepared to teach their students to more accurately self-assess. Most teachers have had training on the multiple intelligences, learning styles, and preferences, and although the teachers might incorporate elements of each in their instruction, state world language consultants report rarely seeing evidence of lesson activities that foster students' reflective learning or self-awareness of helpful strategies.

In addition, more and more teachers are integrating lessons on cultural products and practices into their lessons, but state world language consultants believe few address cultural perspectives. Judging from teacher response during LinguaFolio interculturality trainings, it seems that even fewer provide students' frequent opportunities for cultural interaction.

To help teachers successfully implement LinguaFolio, the Southern State Consortium drew upon research from the field and European reports (Kohonen & Westhoff, 2001; Little, 2002a; Little, 2002b; Schärer, 2004; Ushioda & Ridley, 2002; Vosicki, 2000) that showed a need for (a) time to understand the concepts of and reasons for self-assessment and (b) practice in developing self-assessment skills. They developed a five-module professional development training series that is intended be delivered to teachers over time by consultants, district supervisors, and other trainers, through distance-learning or face-to-face. The series introduces teachers to LinguaFolio, explains the rationale and practices associated with language self-assessment, demonstrates how to build reflective learning, describes and suggests ways to promote interculturality, and, finally, shows teachers how to begin to implement LinguaFolio. The remainder of this article will focus on self-assessment, reflective learning, and interculturalty, and suggest ways to embed into daily lessons activities that address each area.

Learning to Self-Assess Language Competencies

Two of the main activities associated with LinguaFolio are self-assessing one's language competencies and setting language learning goals. Early piloting of the elementary school Kentucky LinguaFolio showed that students' self-assessments and teachers' assessment rarely matched, suggesting that students needed a great deal of practice with self-assessment activities in order to understand and articulate their competencies.

The self-assessment process needs to be learned, frequent, ongoing, and embedded in everyday instruction. It is important for teachers to help students become more aware of what they know and can do with the language through regular use of self-assessment techniques, such as asking students to restate what they have learned and can do at the end of a lesson. To provide a model, a teacher might begin by having students respond orally in class, then move to more individual tasks, such as asking students to write down on an exit slip three things they can say as a result of that day's activities. As a warm-up or review activity, a teacher might ask students to fill out a checklist of what they can do and then set a goal for the day.

Example: ___ I can name 5 buildings or stores in a city.
                     ___ I can follow directions from one place on a map to another.
                     ___ I can describe where I live to my friends.
                     ___ After today's class, I hope to be able to . . .

The "Can-Do" statements demystify language learning by clearly defining what students will be able to do in simple terms that are understandable to them. They are positive and motivating, allowing students to experiences small successes. Teachers can embed "Can-Do" statements frequently as a way to help students access their prior knowledge, recognize what they have just learned, or pinpoint their current competencies on the language continuum and develop appropriate goals. Self-assessments can also help students recognize what they need to study before an individual performance assessment.

Example: What can I do with numbers?
Understand them when I hear them   _Easily _Still trying
Recognize and comprehend them when I read them   _Easily _Still trying
Use them when speaking to give information   _Easily _Still trying
Fill out a form with numbers   _Easily _Still trying

Keeping the language positive and focusing on what the students can do, rather than what they cannot do, is an important factor in motivating students' continuous learning and can also affect instruction. Research on the European Language Portfolio showed that, when teachers found their students responding negatively to the "Can-Do" statements, they adjusted their instruction to include more communicative target language activities, thus increasing use of the target language in the classroom (Little & Perclová, 2001; Little, 2002a).

Building Reflective Learners

Through self-assessment, LinguaFolio enables students to become reflective and autonomous learners. Research from the Czech Republic showed that use of the LinguaFolio's counterpart, the European Language Portfolio, increased student motivation, self-confidence, active learning and time spent thinking about

learning (Little & Perclová, 2001). Students also began to demonstrate greater use of the language outside of the classroom. Guiding students to become insightful and reflective learners requires time and intentional actions on the part of teachers to gradually build learner autonomy. A case study in Finland found that "in order to become truly efficient, self-assessment and study skills need constant practice and discussion throughout the primary level and beyond" (Council of Europe, 2002, p. 44). Teachers can enable student autonomy by creating and maintaining supportive, constructivist learning environments and by providing the activities that reinforce learners' interests, offer choice, celebrate small successes, and gradually build awareness of the learning process. "Learning reflection as a habit is a complex task and thus always a question of time, motivation, support and guidance" (Kohonen & Westhoff, p. 24).

Teachers who model reflective practices themselves find it easier to create appropriate learning environments that foster learner autonomy. Such an environment is one that is positive and motivating, that encourages collaboration and social interaction (Rieber & Wollock, 1997) and experimentation in social settings (Dewey, 1938), and that embeds reflective practices into daily learning activities. It is important for teachers to guide learners to think about what and why they are learning in a conscious and focused way (Little & Perclová, 2001). The more learners reflect on their own, the more transparent world language learning will become to them. "When learners' metacognitive knowledge and strategies grow, their ability to take responsibility for their learning increases. They are able to plan, carry out and assess their own learning in a self-directed way" (Common European Framework, 2002). To this end, language learners should be given numerous opportunities to use the target language in meaningful contexts and engage in life-centered, problem-solving activities with other students. After these activities, students should be encouraged to reflect on what they have learned, describe their personal learning experience, and articulate which strategies were more and less beneficial to them in the process and what their next steps in the learning process will be.

Some characteristics of a reflective approach to teaching include using the target language, helping learners to communicate by scaffolding speech, and engaging learners in activities that produce language and regularly involve learners in evaluating their progress and thinking about how they learn. When students can identify various techniques that help them learn more effectively, they can begin to develop a personal repertoire of strategies from which to draw. Because not all students learn in the same way, teachers should use a variety of learning activities and offer students opportunities to choose how they want to demonstrate their competency. A teacher can hinder learning by teaching everyone in the same direct style or enable learners by creating a learning community. In this constructivist environment, teachers learn to shift the focus to learners and encourage them to share responsibility for their learning. Acting as models, teachers begin to think more carefully about their own language competencies and set goals for improvement just as the learners do.

What specific steps lead learners to reflect on their learning? Learners can be involved in evaluating their own work or in peer assessment. They can make a running list of what activities they like or find helpful in learning or create a bank of their own strategies from which to draw. Following a performance task, learners can identify areas in which they want to improve or categories of vocabulary they want to build in order to communicate more about a certain topic. Students become encouraged by understanding the steps involved in the learning process and setting short-term goals. Small goals enable the students to achieve and feel good about their successes—a sure motivator.

Examples of activities that give learners more responsibility for their learning include the following:

- Learning Logs
High school students doing a unit on family history might keep a running journal about what they are learning (e.g., how they liked learning about differences between families in Mexico and the U.S., how long it took them to learn how to form and use the past tense, and what strategies helped them learn); the activities they enjoy doing with the language (e.g., creating a genealogical tree and writing about their family, using photos to talk about their family members), and the strategies that are or are not effective (e.g., using conversation cards, role playing, doing a textbook cloze activity, creating flash cards).
- Think/Pair/Share
Elementary French students working on a nutrition unit individually organize their thoughts on what foods might make for a healthy picnic in France, Quebec, or Sénégal; then, they share their ideas with a partner who has the same country and agree on the choice of one meal; finally, they create a visual and share the picnic idea with the class.
- KWL
Middle school German students write down what they already *know* (K) about sports in Germany and what they *want to know* (W) about sports there. At the end of the lesson, they look back at what they wrote and then write what they *learned* (L) about German sports.
- Exit slips
University students learning Chinese are given 3 minutes before the end of class to write down three new characters they learned in class and tell what helps them remember the characters.

Another way to get students to reflect on their learning is to ask them to answer specific questions about their learning:

- How would I describe what am I learning?
- What are the reasons am I learning it?
- How am I learning it?
- How successful is my learning?

- How are the ways in which I can demonstrate my learning?
- What are my next steps?

Administrators auditing school programs often ask similar questions of learners in a "walk-by" observation. If students can't verbalize these ideas, then that is a clear signal they're not internalizing the learning. Here are some other examples for getting students to think about their learning:

Exit Interview: World Cup Project

I am confident in my ability to . . .
I still need to work on . . .
I am able to remember so many German words by . . .
My success on this project is a result of . . .
This project showed me that . . .

Japanese Anime project experience evaluation

What I liked best about this experience was . . .
What I learned about the language was . . .
What helped me understand the spoken language was . . .
What I still need to work on is . . .

It is best to conduct reflective learning activities or self-evaluations in the target language; however when teachers are working with absolute beginners, total use of the target language may not be possible. Developing the capacity to express oneself reflectively is an important part of proficiency in any language, so, when English is used to discuss learning with beginners, teachers should plan to transition to the target language by, for example, summarizing the outcomes in the target language and posting them on the wall for future reference. As learners become more proficient, their reflection should be conducted increasingly in the target language in order to stimulate further growth in proficiency.

Increasing Students' Interculturality

An element of LinguaFolio that takes its use beyond the language classroom is the self-assessment of students' interculturality. Interculturality is a term used by the Council of Europe to describe a learner's active participation with the language and culture. It implies more than culture and suggests that the interaction between those who communicate is reciprocal in an understanding of the other's attitudes. Trujillo Sáez (2002) defines the term as "active communication in participation, geared by diversity awareness and critical attitude and practice" (p. 14).

Historically, Europeans have had greater opportunity to interact with speakers of other languages than have Americans, but in a flat world where the Internet connects us anywhere instantly and our local communities are becoming more and more diverse, opportunities to interact abound, even for Americans in rural

communities. Intercultural experiences provide meaningful opportunities for developing capacity in a language, and learners need to know how to recognize these opportunities and understand that they are an integral part of language learning and should be documented as much as language progress. It is not only important that students be given the opportunity as early as possible to identify the products and practices of cultures, but that they learn how to relate them to how people think and what they value (perspectives) through meaningful interaction.

By now most teachers understand the need to incorporate cultural content into their language teaching, but cultural knowledge and intercultural competence are not the same thing. In order to be a competent second language user, one must to go beyond the narrow view of language and culture that has dominated language teaching and participate within it. Intercultural competence depends to some extent on relevant cultural knowledge, but it also depends on attitude, interpersonal skills, and engagement. This requirement does not mean that every student has to go to a target language country, but it does mean that teachers need to be creative and resourceful in providing intentional opportunities for students to interact with people from the target language countries and think critically about their own actions, reactions, attitudes, and judgments.

Teachers can model interculturality by sharing with students their own cultural interactions. This sharing might include simply mentioning a book recently read in the target language or a movie seen in the original version and sharing their reactions to it; sharing a postcard, invitation, or e-mail message sent by someone from the target culture and revealing reactions that have cultural implications; or even completing a LinguaFolio intercultural experience reaction page along with students and comparing answers. Teachers should be careful to avoid stereotyping, exhibiting a hierarchy among countries that speak the target language, and displaying a bias against other languages.

It is important, too, for teachers to think strategically about what learning activities promote interculturality among students and how they can be embedded into daily instruction. Opportunities should be provided for students to explore the cultural attitudes and behaviors that they observe, share what they understand as a result of the experience, and discuss what they do not yet fully understand. Examples include the following:

French Wedding Project

I can list three similarities about typical weddings in my town and in France.

One new thing I discovered about French weddings is . . .

From the speaker's account of her wedding in France, I now understand that . . .

Something I'm still unclear about is . . .

Question: Is there something about French weddings to which you initially reacted negatively? If so, what and why? Do you still feel that way now?

Blogging with Students in Colombia

I learned that the students we blogged with in Colombia . . .
I found the language used by my blogging friend easy/hard to understand
  because . . .
One thing I learned about myself from blogging with a student in Colom-
  bia is . . .
To prepare for the next time I blog, I want to . . .

Conclusion

NCSSFL's LinguaFolio project has progressed rapidly since its inception in 2003. It answers the need for a commonly accepted instrument to record progress in language learning and interculturality over time and guide teachers and students toward more reflective learning practices. At the same time, it addresses the pedagogical trends that urge a more constructivist approach to teaching and foster autonomous learning among students. Deceptive by its transparent landscape for language learning, LinguaFolio's successful implementation requires that teachers look within themselves and within the research to discover and understand learning, evaluating their own language competencies and interculturality, so that they can begin to develop the same reflective capacities in their students. Ongoing professional development will support teachers' development of self-reflection and reflective teaching practices.

The five SCOLT states piloting LinguaFolio will continue to orient teachers to LinguaFolio and guide them toward its effective use through a systematic approach to preparing learners to self-assess and reflect on learning. More research is needed on LinguaFolio's effects on a wide range of areas, including student performance, interculturality, the facilitation of school-to-school alignment, formative and summative assessments, instructional practices, and teacher education. The support of ACTFL and the national language resource centers in the NCSSFL LinguaFolio project will likely encourage this research, as well as build a stronger bridge of international communication around language learning issues.

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2

Misperceptions of Attitudes Toward Language Study

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Abstract

This study provides a glimpse into the attitudes of current incoming college freshmen toward foreign language study and language requirements, as well as practicing teachers' beliefs about their students' opinions of and reasons for foreign language study. The results demonstrate that language educators tend to misdiagnose students' attitudes and beliefs and that educators place an undue emphasis on instrumental types of motivation for foreign language study.

In 1971, a working committee of the Northeast Conference on the Teaching of Foreign Languages recommended that second language (L2) teachers should deliberately elicit information about their students' foreign language backgrounds, as well as factors that "may influence their choice of foreign language, their preferences for various language skills, their reactions to specific aspects of the instructional process, their interest in and possible motivation for foreign language study and their personal involvement in it" (Hanzeli, 1971, p. 15). Today, over three decades and volumes of research later, L2 educators are typically much more aware of the importance of students' attitudes, interests, and motivation in the second language acquisition (SLA) process, yet they still tend to be incorrect in their assumptions concerning the specifics of students' attitudes toward L2 learning and L2 requirements.

Incongruence between teacher and student perceptions of the teaching-learning process is not uncommon. According to Oxford and Shearin (1994), teachers often lack knowledge about their students' "real reasons for learning a language" (p. 13). Hosenfeld (1979) found that educators tend to be incorrect in their assumptions about strategy use, and Oxford and Crookall (1989) found that they are often mistaken in their hunches pertaining to student outcomes. Still, it is imperative that educators continue in their quest to gain a more accurate understanding

of their students, including student attitudes toward and involvement in L2 learning. Understanding the source of motivation for studying or not studying a foreign language is "very important in a practical sense to teachers who want to stimulate student motivation. Without knowing where the roots of motivation lie, how can teachers water those roots?" (Oxford & Shearin, 1994, p. 15).

The purpose of this article, therefore, is to provide a glimpse into current incoming college freshmen attitudes toward L2 study and L2 requirements, as well as beliefs of practicing teachers about student attitudes. Results demonstrate that as foreign language educators we still have a great deal to learn about our students.

Attitudes and Motivation

Motivation determines the extent of "active, personal involvement in L2 learning" (Oxford & Shearin, 1994, p. 12), a concept that "explains why people behave the way they do rather than how successful their behavior will be" (Csizer & Dornyei, 2005, p. 19). Among the many types of motivation for L2 learning, integrative and instrumental motivations have been two of the most commonly cited and studied (Csizer & Dornyei, 2005; Gardner & Tremblay, 1994; Oxford & Shearin, 1994). Integrative motivation, which is believed by many to be the most powerful type, reflects a positive outlook on the learning process. Learners fueled by integrative desires often hope to integrate themselves into the L2 culture and become increasingly similar to its speakers (Csizer & Dornyei, 2005). Instrumentality, on the other hand, refers to the perceived pragmatic benefits of L2 proficiency, such as getting a job or earning a higher salary.

Student attitude toward a target language's speakers and community as a type of integrative motivation is believed to be exceptionally powerful (Csizer & Dornyei, 2005; Gardner & Tremblay, 1994; Oxford & Shearin, 1994; Schumann, 1986). These attitudes can be shaped by the media (film, video, music, news, books), L2 cultural products and artifacts, status factors, demographic factors, direct contact, and milieu. More specifically, milieu includes the perceived influence of significant others, such as parents, family, and friends (Clément et al., 1994; Gardner, 1985; Spolsky, 2000). The discrete yet keen influence of our surroundings, or our "civil sphere" (Csizer & Dornyei, 2005), on shaping attitudes, interests, and motivation should not be underestimated. Indeed, "beliefs about language learning are prevalent in the culture at-large, [and] foreign language educators must consider that students bring these beliefs with them into the classroom" (Horwitz, 1988, p. 283).

Earlier Research

In 1992, Roberts set out to learn what, if anything, college freshmen believe about the importance of L2 study and what types of arguments and opinions they offer. Or, what do students "hear, remember, or believe about the curricular requirements that reverberate around them" (p. 275). In reviewing open-ended essays administered to 547 incoming college freshmen, Roberts found overwhelming

support for L2 study and L2 requirements. The 10 main categories of arguments offered in support of L2 study identified by Roberts are

- understanding culture
- travel
- jobs
- business
- interpersonal communication
- U.S. foreign relations
- world peace
- a well-rounded education
- rejection of monolingualism
- comparison with other educational systems

For Roberts, culture was "without a doubt" (p. 277) the most commonly cited argument.

Price and Gascoigne (in press) sought to replicate Roberts' study in a post-9/11 context. Also targeting incoming college freshmen at a midwestern university, Price and Gascoigne administered open-ended essays to 1,700 students through the vehicle of an English composition placement exam. Of the 1,700 total students, 161 selected the following foreign language prompt:

> One goal of a college education is to become a well-educated person. In the past, most degrees required that students study a foreign language, but many degree programs have dropped that requirement. As a new student, write an essay in which you explain both sides of this issue: why students should and why students should not be required to study a foreign language. Include your personal opinion in your response.

Again, the findings demonstrated overwhelming support for L2 study and L2 requirements. Although students were asked to explain both sides of the L2 study issue, 57% of the essays were decidedly pro-foreign language study; 22% contained anti-foreign language sentiments; and 21% took a neutral stance. Sample student comments are presented in the Appendix.

The most commonly cited reasons given in support of foreign language study were

• cultural understanding	32%
• career success	23%
• broadening personal perspectives	17%
• communication	9%
• education	6%
• business/firm success	6%
• travel	5%
• self-improvement	1%
• national security	1%

The reasons given in opposition to foreign language study were

- no need   31%
- lack of time   15%
- cost   14%
- forced requirement   9%
- English dominance   8%
- detracts from the major   7%
- difficulty   6%
- illusive proficiency   2%
- no interest   2%
- no travel plans   1%
- miscellaneous   5%

Present Inquiry

To complement the findings of Price and Gascoigne (in press), the present inquiry sought to pose the same question to practicing L2 teachers. To this end, the same open-ended essay was administered to 20 L2 teachers in the spring of 2006. The teachers, however, were asked to respond as they believed the typical incoming college freshman might. In other words, they were asked to respond as if they were momentarily playing the role of the student. The group of educators was markedly heterogeneous in terms of age, experience, nationality, language(s) taught (French, German, Spanish), and level of instruction (secondary and post-secondary). All but three participants were female. Despite the profound demographic differences among the L2 teacher sample, there was remarkably little variation in their response. And, not surprisingly, all 20 L2 educators took an unquestionably pro-foreign-language stance.

As in Price and Gascoigne, individual arguments for or against foreign language study were identified in each essay. Next, arguments were categorized under more general headings where possible. For example, "getting a job" and "having a more exciting career" were both placed in the "job/careers" category. The general categories emerged naturally from the essays; they were not created a priori by the author. The most frequently cited reasons given in support of L2 study in the "teacher writing as student" follow-up were as follows:

- no need   31%
- job/careers   30%
- salary   18%
- cultural understanding   14%
- travel   12%
- education   10%
- insights into English   3%
- communication   7%
- foreign relations or national security 4%
- mental exercise   2%

A comparison of the types of pro foreign language arguments produced by both the students and the language educators is not striking until one considers the percentages of each citation cluster for each group. Indeed, teachers overwhelmingly cited instrumentality-oriented arguments such as jobs, salary, and travel. Moreover, taken together, jobs/careers and salary accounted for 46% of all teacher arguments. Cultural understanding accounted for only 14% of the teachers' arguments, and communication was a mere 7%.

Students, on the other hand, overwhelmingly cited less tangible, less instrumental benefits such as cultural understanding (32%) and broadening perspectives (17%). The teachers were preoccupied–or at least assumed the students would be preoccupied–by the more practical, concrete, and observable benefits of language study. Certainly, educators are aware of the liberal and affective benefits of foreign language study, such as cultural competence, understanding other peoples and cultures, developing less ethnocentric views, increased tolerance, and promoting diversity. Indeed, we regularly share and actively publicize these benefits to our supervisors and deans, fellow educators, community members, students, and their parents. Yet, this type of argument was very rarely cited by the teacher group.

Discussion

According to Oxford and Shearin (1994), language teachers regularly make assumptions about their students' motivations for language study: "some instructors assume that their students have the same intent they themselves had when learning a new language; [others] believe that students take language courses only to fulfill a requirement" (p. 16). Results of the present investigation not only support Oxford and Sherain's claim that teachers are "often incorrect" (p. 17) in their assumptions, but they demonstrate a clear and definitive type of misperception.

The seemingly overly pragmatic teacher reaction may be a conditioned response to the unremitting question: What can I do with a foreign language? Indeed, "rare is the student who openly asks: 'How much greater will my understanding of other peoples and cultures be as a result of foreign language study?'" (Price & Gascoigne, in press). However, recent inquiries (Ely, 1986; Roberts, 1992; Tse, 2000) suggest that "students clearly value foreign language study, and do so less in the name of practical and financial gain, and more for personal growth and promoting understanding" (Price & Gascoigne, in press). Or, at least this belief is what they reveal when directly asked.

A preoccupation with pragmatic and instrumental types of motivation on the part of the teacher, rather than the student, as revealed by these findings, begs further exploration. Until that time, it is important for language educators to consider taking the following actions: questioning their own assumptions about student attitudes and motivations, polling their students directly to better understand their specific motivations for foreign language study, and including an emphasis on the cultural and affective benefits of language study in their teaching philosophies and student recruitment and retention plans.

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APPENDIX

Sample Pro and Con Comments from Students

PRO

"Through foreign languages students learn about different groups and many stereotypes could be broken."

"Studying a foreign language can raise test scores in other areas."

"I believe language study is essential because communication and expression are what separate humanity from savagery."

"Foreign languages push an individual's ability to think differently. If a student were mostly taking math related classes, other parts of their brain could be neglected and taking a foreign language could help that problem [sic]."

"I believe that students should be required to study a foreign language because a different language can help with the grammar of your original language."

"Cultural stereotyping and misunderstanding lead to racism and conflict, while cultural understanding leads to tolerance."

CON

"The U.S. was founded in English, let's keep it that way."

"We are Americans and our language is English."

"A student who goes to college for chemical engineering may have no interest in becoming a polyglot."

"If it's not required for their job, it's a waste of time to study."

"There are those students who have barely ever left the confines of their suburban America and see no use in pursuing another language."

"If you come to the U.S., you speak the language spoken in the U.S. Everyone in the US should not have to learn Spanish."

"In the Constitution of the United States you have to be able to read, write, and speak English."

3

Student Perspectives on Foundation Issues in Articulation

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Abstract

Articulation has been an important issue for our profession since the 1960s. In order to improve the transition from high school to college, administrators and practitioners have often focused on coordinating instructional content. Such an approach, however, might neglect the underlying causes of articulation problems.

This article addresses the foundational issue of instructional approaches. Interviews with several students enrolled in a transition class at a large state university showed that their high school classes were often fundamentally different in terms of homework, vocabulary and grammar learning, use of the target language, the degree of independent learning, in-class activities, classroom participation, and the relationship between teacher and students as well as among students. In some cases, these factors had profound effects on students' ability to transition into the new program, thereby underscoring the need to broaden our articulation efforts and consider instructional strategies as an important component.

Background

Articulation has been a perennial issue in the field of foreign language (FL) education. Establishing articulation, that is "a coherent sequence of events that is presumed to lead to the most beneficial learning environment for the student over a number of years" (Byrnes, 1995, p. 13), seems to have been as difficult in the 1980s (Lange, 1982) as it is now. While much progress has been made, articulation remains "the Holy Grail of language education" (Lally, 2001, p. 17). It has been especially difficult to ensure the continuity of studies across educational levels (Lange, 1982).[1] While many supervisors report a lack of or dissatisfaction with their local articulation efforts (Rieken, Kerby, & Mulhern, 1996), high drop-back rates (Lange, Prior, & Sims, 1992) are further indication that key transition

points often represent major hurdles for students. If efforts to promote extended FL study continue to be successful, the articulation between the high school and college levels, the focus of this article, will remain an important issue for our profession.

Articulation problems have grown out of a variety of contextual factors, such as varying allocation of time for FL study (e.g., more weekly contact hours in high school than college) or different goals at the primary, secondary, and postsecondary levels (Grittner, 1990; Rieken et al., 1996). The fragmented educational system of the United States with its high degree of regional variability can further complicate articulation efforts between educational sectors (Melin, 2005). Therefore, many agree, a micro-level approach might be most appropriate: "While articulation in the foreign language curriculum is clearly a national issue, its most viable and most expeditiously implemented solutions are likely to occur at the regional and local levels" (Byrnes, 1990, p. 291). In addition to these factors, it can be difficult to establish dialogue between the different educational sectors, which seem to be separated by "distinct, sometimes impenetrable borders" (Hall, 1997, p. 26). Educators from secondary and post-secondary institutions sometimes appear to come from different cultures, lacking a common vocabulary for successful cooperation (Hall, 1997; Welles, 1999). Moreover, mistrust, stereotypes, and territorialism can get in the way (Birckbichler, Robison, & Robison, 1995; Mosher, 1989; Welles, 1999).

Despite all these potential roadblocks, there have been a number of successful articulation initiatives, especially during the 1990s. Since top-down approaches are believed to be neither appropriate nor successful, such efforts have often included grassroots involvement to engage teachers and administrators in negotiation, collaboration, and networking (Chalhoub-Deville, 1997; Corl, Harlow, Macián, & Saunders, 1996; Gahala, 1996). These initiatives also reflect Byrnes' call to

> emphasize . . . [the] larger educational context by asking, "How can my knowledge of my students in my school help shape the goals, mandates, environments, and opportunities that my community and state establish throughout the sequence of foreign language education, and how will I, in turn, place my institution within that agreed-on continuity to maximize learning that will have both individual and social consequences?" (1995, p. 15).

Articulation initiatives in New England (Jackson & Masters-Wicks, 1995), South Carolina (Dernoshek, 2001; Mosher, 1989), Minnesota (Chalhoub-Deville, 1997; Metcalf, 1995), Ohio (Birckbichler, 1995; Corl et al., 1996; Robison, 1996), and New York (Jeffries & Taylor, 1991; Taylor, 1995), among others, have focused mostly on the curriculum coordination between educational levels as well as placement and other assessment issues, where general frameworks like ACTFL Proficiency Guidelines (American Council on the Teaching of Foreign Languages, 1999) or the Standards (National Standards in Foreign Language Education Project, 1999) can serve as valuable theoretical backdrops (Jeffries, 1990; Lally, 2001).

However, as Hall (1997) recalls from her own involvement in an articulation initiative, it can be difficult to move beyond a superficial discussion of grammar (e.g., when is the subjunctive covered in high school vs. college): "Attempts to move toward a discussion of the theoretical stances embedded in such questions or towards pedagogical . . . concerns were for the most part unsuccessful" (p. 29).

As Byrnes (1995) indicated, successful articulation does not depend on content alignment alone but is a complex interplay of a variety of factors (Paesani & Barrette, 2005) that also relies on the coordination of teaching strategies (Lange, 1982; Metcalf, 1995; Rieken et al., 1996), such as the use of group work. While some projects have addressed the important issue of teaching methods, it has usually not been emphasized as playing a crucial role (Chalhoub-Deville, 1997; Corl et al., 1996; Lange, 1982). In his review of 15 articulation projects, Lange (1997) concluded:

> It became evident that these projects pay little attention to instruction. . . .
> The projects have been so exclusively focused on curriculum (standards,
> goals, outcomes, assessments) that the matter of instruction has not yet
> been addressed systematically. In the future it will be important for these
> projects and any others to confront the serious questions of instruction,
> which is the ultimate bearer of all curricular work. (pp. 38-39)

Articulation from the Student Perspective

Since articulation is ultimately about the students, we have to consider their perspectives in our articulation efforts as well. To gain insights into students' transition experiences from high school to college, a qualitative study was conducted in the German program at the University of Tennessee–Knoxville. Unlike quantitative approaches, the ultimate goal of which is the generalizability of findings (Mertens, 1998), qualitative research aims to understand the world through the eyes of those living it (Hatch, 2002) and therefore focuses on only a few participants. The present study was designed as a case study to investigate "a contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident" (Yin, 1984, p. 23).

At the University of Tennessee, where this study was conducted, about 25% of students taking the placement exam are placed into German 150, a three-credit-hour course designed exclusively for students with prior, yet limited German proficiency who would benefit from a review before taking second-year courses ("false beginners"). Two sections of German 150 were offered when this study was conducted, and while all students were invited, only seven agreed to participate in the study and completed the course. These seven students were in the same class, which had a total enrollment of around 15.

Over the course of one semester, the seven participating students were interviewed three times about their experiences at this key transition point and asked to fill out a questionnaire at the completion of the course (the responses to select items are summarized in Table 1). The participants were five female and two male

students, ranging in age from 18 to 26. Except for one student who had also taken three years in middle school, all had completed between two and three years of high school German. Only two students had completed their high school education in a different state.

Like the other lower-division classes at the University, German 150 is based on a communicative curriculum featuring a variety of student-centered activities to engage learners in meaningful and interactive uses of the FL. Explicit grammar talk is almost exclusively limited to homework assignments. As the first step at home, students work through grammar explanations and examples of new structures followed by a series of exercises. That way, students are supposed to familiarize themselves with and gain a basic understanding of a new structure before coming to class, where they will apply this new knowledge for communicative purposes.

In their interviews, the students mentioned several fundamental differences between their high school German classes and the university program, which at times had disruptive effects on their transition process. Interestingly, none of their comments referred to curricular disconnects between the programs but rather their different instructional approaches. The patterned similarities in the students' experiences will be discussed in the following sections, which focus on a variety of instructional issues: homework, learning grammar and independent learning, in-class activities, target language use, vocabulary, participation, and social connections. These sections include quotes from the interviews and questionnaire to let the voice of the students come through. Because of its qualitative approach, the findings of this study describe only the experiences of these seven students in this particular university program, not of a larger population.

Homework

For their high school German classes, most students were assigned only minimal amounts of homework. In many cases, they were able to complete most or even all of their homework during class. In the college course, in contrast, students were given daily assignments to be prepared outside of class. On the questionnaire, five out of seven students indicated that the amount of homework was somewhat or very different from that of their high school class (see Table 1). Although many participants had expected a heavier workload for a college-level class, this was a difficult adjustment for four of them. In fact, two students identified the amount of homework as their biggest challenge that semester.

In their interviews, all students brought up the issue of the workload in college. The three quotes below illustrate that not only the amount of homework in the German 150 course was an adjustment for students, but they were at times overwhelmed by it and did not understand its role in the learning process. This attitude is reflected in the following quotes from the student interviews[2]:

- A LOT MORE is expected of us outside of class. And I know it's like that for all courses in college. But for me, it was hard.

- Actually having to do work outside of class was a new thing for my language studies. . . . Getting used to doing the homework [was the biggest challenge].

- [The amount of homework in 150 was a] HUGE adjustment! Some days, we would have so much work, like two assignments in the book and then four workbook pages. That just took so much time . . . and I hated it so much. I would just feel like: "Why do we have so much work?" And we would have homework every class.

Learning Grammar and Independent Learning

As described earlier, the 150 curriculum relies heavily on homework to review material and hence emphasizes independent learning. From their high school experience, however, all students were used to a transmission-oriented pedagogy with explicit grammar lectures by the teacher, which one student described as follows:

- We came in and our teacher was like: "Okay, guys, we are going to learn about the dative case t*oday" and she would do a bunch of examples. And then she would have us come up to the overhead and we would do a zillion examples.*

The "false beginner" course at the University of Tennessee did not rely on such a teacher-centered approach and instead placed responsibility for the initial form-focused learning phase on the students. At home, they were supposed to learn about a new structure, practice it in a controlled manner and use the answer key to correct these exercises. Having this kind of responsibility for their own learning was new for six students and a difficult adjustment for three of them. At the end of the semester, one of the participants said:

- Being self-motivated to learn [was the biggest challenge]. The answers are in the back of the book and workbook for most exercises. I didn't think it would be so hard just to motivate myself to actually do my homework and learn the stuff myself.

While many of the participants agreed that this system can work, some of them seemed uncomfortable with independent learning, probably because it contradicted their beliefs regarding the roles of the teacher on the one hand and the student on the other. In their views, the role of the teacher is that of a language expert who is supposed to "present material and teach it" and "clearly explain material" (student quotes from questionnaire). In fact, all but one student agreed that the teacher should provide them with detailed information about the rules of

the language. This expectation reflects their understanding of proficiency: for all of them, knowing a FL means to know the rules. Motivating students to learn independently was only marginally important to the role of the teacher. The responsibilities of the learner, then, are limited to "work[ing] with the teacher" and "do[ing] the assigned work" (quote from student questionnaire). As Lee and VanPatten (2003) have pointed out before, learners often do not assume enough responsibility, willingly granting teachers the role of the "authoritative knowledge transmitters" (p. 6), a strategy that does not fit a communicative curriculum.

Misunderstanding the teacher's expectations might have also caused some students to be uncomfortable with the system in the 150 course. One of the students, for example, felt that she was supposed to have mastered the grammar at home and was therefore not supposed to ask questions in class. It is therefore not surprising that students would have preferred more explicit grammar instruction from the teacher:

> *- I think I would [prefer to have grammar lectures from the teacher], even though that's more boring. I think it would've helped me.*

In-Class Activities

Many students would have preferred more grammar explanations from the teacher. A similar preference for a teacher-centered approach became apparent in terms of other classroom activities as well. Featuring a variety of collaborative activities (e.g., interviews, information gaps), the university course included student-student interaction on a daily basis, which only a few students had experienced in high school (but not to the extent of that used in 150). On the questionnaire, five out of seven students indicated that the classroom activities in 150 were different or very different from those of their high school German classes. Throughout the semester, all but one student remained skeptical or even critical of group and partner work. Instead, they would have favored a teacher-centered set-up or a focus on form, as the following quotes illustrate:

> *- I HATE group work! . . . Some of the stuff we do for group work and partner work is pointless. . . . It just makes the class drag more.*
>
> *- When we do the interviews, that doesn't help me AT ALL. . . . I wish our teacher was more like: "Who lives in a dorm?" and then we raise our hands and say it in German. If he could [take] more of an active role . . . I feel he was in front of the class but he wasn't necessarily IN CHARGE of the class. . . . I think those activities just take up class time that we never have enough of anyway.*
>
> *- Yeah, I enjoy it [group work] . . . but I think it would've been more helpful to spend more time not drilling, but kinda.*

This attitude towards group work is a reflection of students' underlying beliefs about the nature of FL learning: six of the seven participants either agreed or strongly agreed that learning a FL is mostly about repetition and memorization.

Target Language Use

Another striking difference between participants' high school classes and the college-level class was the use of the target language. On the exit questionnaire, six students reported that the amount of German used in this college-level class was different or very different from that in their high school classes. Especially in the lower levels, their high school teachers had used significant amounts of English, for example, to give instructions or provide explanations. One of the students even claimed that he had never seen a whole paragraph of German in high school. The teacher of the 150 course, in contrast, used German almost exclusively and English only as a last resort. As some students expressed it, his use of German was "more contextualized and realistic" and "conversational" than in their high school classes. Although most students believed in the importance of using the target language whenever possible (five out of seven), the adjustment was difficult for them (five out of seven):

> - *Starting at the very beginning of the class, it was almost all German. The teacher was talking all in German and I wasn't ready for that. It's good but then it was also one thing that made it difficult.*

During the semester when the study was conducted, several students were struggling to understand the teacher when he used the target language. One of the students admitted in his second interview, "I get lost a lot."

This review course also required more target language use by the students themselves, and many students stated that it included more oral activities than their high school classes had. Therefore, their oral proficiency coming into college was rather limited. One participant explained, "My high school teacher never let us talk. I can't speak German AT ALL!"

Vocabulary

In their interviews, some students indicated that a considerable portion of a typical high school lesson would focus explicitly on vocabulary. For example, their teachers often discussed the pronunciation and definitions of new vocabulary items in class. For the most part, students in 150 were supposed to do that kind of work at home, using vocabulary lists and audio files. Classroom activities exposed learners to vocabulary more implicitly in a contextualized and communicative fashion.

There was also a difference in the ways students were expected to learn vocabulary in high school and in college. Many high school teachers encouraged or required students to use certain vocabulary learning strategies by giving extra

credit for making flashcards or assigning students to copy vocabulary lists as home-work. The 150-teacher, in contrast, expected learners to use such strategies independently. Two students noted how beneficial it had been for their learning to make flash cards or copy vocabulary lists. In college, however, they did not use these strategies, probably because they did not receive an external reward (e.g., a grade) for it.

In high school, vocabulary had been a more important area for testing. While there were frequent vocabulary quizzes in high school, this type of assessment was less common in 150. As a result, one student explained that she felt that her ability to function in the FL was rather limited:

> *- I knew what I was doing then [in high school]. So if I messed up a grammar rule or two, that was fine. It wasn't because I didn't know the words but because I had just forgot a rule. But now, I can know all the rules I want: if I don't know the words, I can't make a sentence.*

Participation

During classroom observations, the researcher noted repeatedly that oral par-ticipation was a problematic issue. The teacher often directed personal questions to the class as a whole, waiting for volunteers to answer. Except for one outgoing individual, students were often hesitant to contribute, especially in a whole-class forum. All of the students were, however, aware of the teacher's expectations for participation and realized that they were not able to meet them.

> *- A lot of times, it was like pulling teeth. . . . The teacher WANTED us to participate: he would ask us questions and we would give him one word answer . . . or be like: "I don't know how to say that" and just look at him. He tried to get us to participate but a lot of us didn't really want to.*

One reason for students' limited oral participation was the importance they placed on formal accuracy. Although most students expressed the belief that per-fect accuracy is not the ultimate goal of FL learning (five of seven students) and that a willingness to experiment with the language is important (six out of seven participants), they still held themselves to a high formal standard. One student explained his reticent behavior in the classroom as follows: "I didn't want to say it out loud if I wasn't actually sure I was right."

Another factor impacting student participation patterns was the teacher's re-liance on volunteers. Two students pointed out that their high school teachers had used what they called "forced participation," for example, by calling on specific students to answer. Interestingly, these students actually preferred this strategy, which many teachers avoid in an attempt to reduce student anxiety:

- In high school, my teacher made us get in front of the class and do it. . . . I was forced to learn more because I knew I would be called on to answer stuff and write sentences. In 150, if I didn't understand, I just didn't volunteer. . . . I definitely prefer being forced into it.

- There was more presentations in high school, like get up in front and speak. We did skits and stuff like that. So there was more FORCED participation.

Again, students were looking for the teacher to assume control by allocating turns. Dictating interaction patterns in this way is a clear indication of the Atlas complex, a traditional dynamic in which the teacher controls everything that happens in the classroom (Lee & VanPatten, 2003).

Social Connections

Although the relationships between teacher and students as well as among students are not a methodological issue per se, the interviews showed that they can influence the efficacy of certain instructional strategies. In their interviews, three students noted that participation in general and group work in particular seemed to work better in high school, where "it didn't seem like it was so much of a struggle" –a difference they attributed to the social aspect of the class. In high school, students knew each other fairly well from previous coursework (in German or other areas) and extra-curricular activities. Moreover, three students also had their German teachers as club sponsors or for other subject areas.

Despite a student-centered approach, the teacher's approachable personality and his efforts to establish a personal rapport with and among the students, the relationships between teacher and students as well as among students in this university class were rather limited. Students had to build connections with their new classmates and teacher, a social task that was difficult because the course met only three times a week for less than 4 months. Consequently, some learners felt less comfortable than in their high school class.

- I think participation worked a little better [in high school]. More of the class talked . . . maybe because people knew more people. In high school, I had more classes and I had grown up with more people. Nobody really knew each other going into the German class in college. I'm guessing that would be why they're comfortable [in high school]; they're speaking in front of people they know.

- I knew everybody in my high school class so I think that made a lot of difference. . . . They were in my other classes and I saw them around school. There wasn't as much: "I don't want to talk to you. I don't want to embarrass myself in front of you." When we're in group work [in 150], I'm like: "I don't really know you. I'm not comfortable with you."

As the above discussion shows, the instructional strategies used in this particular university program and the participants' high school classes were somewhat and in some respects even substantially different. Although these differences manifested themselves in very concrete terms (e.g., the amount of homework), they reflect underlying beliefs about the nature of FL learning (e.g., the role of the student). While the findings of this qualitative study are context-specific and it is therefore not possible to make any generalizations, they illustrate that FL teachers at the college level need to be sensitive to potential transition problems due to different teaching methodologies. To ease their transition, teachers should address the beliefs about FL learning that students bring into the college classroom and explain the reasoning behind their teaching approach.

More importantly, however, the findings presented here also underscore the importance of aligning the teaching methodologies at the different educational sectors, a practice that would prevent such transition difficulties in the first place. In 150, only two students were able to learn German the way they were used to from their high school classes, albeit only to a certain degree. For the other students, the transition to the new program was difficult and frustrating at times. Only one student had a smooth transition, probably because she was used to a communicative classroom. Over 15 years ago, Byrnes (1990) expressed doubts that communicative language teaching was the norm in American classrooms, and it appears that this method might still not be as widely practiced as one would assume from reading the professional literature.

In the mid 1990s, a few educators already warned that there might be a mismatch between the pedagogical approaches common in secondary schools on the one hand and at the postsecondary level on the other (Birckbichler, 1995; James, 1998; Taylor, 1995). At that time, however, they expressed concern about the traditional methods used in college classes, while the teachers at the secondary level were believed to be significantly more proficiency- and communication-oriented. Interestingly, the opposite was true for this study. As described by the participants, their high school programs followed a transmission-oriented philosophy of FL learning. Consequently, students enrolled in the college German class with the expectation that the instructor was supposed to teach them the material and control every aspect of the lesson. The student-centered format of 150 was new to them, a factor that one student even interpreted as a sign that the teacher was not fully in control of the class. With regards to methodology, the high school programs represented in this study were surprisingly similar to each other and at odds with current trends in FL pedagogy.

Conclusion

The interviews conducted for this study have provided important insights into student perspectives on the articulation between high school and college FL programs. It is important to remember that the findings of this qualitative study are not intended to be generalizable and therefore do not reflect all high school and college programs. Instead, this study illustrates the experiences of seven individu-

als as they made the transition from their high schools to this particular college program. For these particular learners, new instructional approaches posed the biggest problems for their transition, while curricular issues were of only slight concern to them. In addition, the interviews have shown that contextual factors (e.g., more time devoted to FL study in high school than college) were more than just a hurdle in articulating curricular content. By shaping the social climate of a class, contextual factors can ultimately affect the learning process.

These findings indicate that instruction is a foundational issue for articulation. Not only *what* students have previously learned plays an important role when students continue their studies at another educational level. Maybe more importantly, *how* they have learned can be a deciding factor in their transition, potentially undermining all well-intended curricular articulation efforts. Therefore, as Jeffries and Taylor (1991) have proposed, articulation has to be understood in its widest sense to include aspects such as methodology. As described in the introduction, the articulation of curricular content might have to remain a regional issue. However, the methodological articulation between the different educational sectors can and should be a tackled at the national level. In the past, the Standards (National Standards in Foreign Language Education Project, 1999) have been a useful framework for articulation because they clearly define desired student outcomes. While the Standards also imply certain teacher behaviors (Lally, 2001), our articulation efforts need to include an explicit discussion of instructional strategies:

> As Welles (1999) has pointed out, a coherently articulated program offers many benefits: Students move from one level to the next with minimum stress. For those who drop out temporarily, the points of reentry are well defined. . . . Teachers agree and understand what tests and grades mean. All the right hands know what all the left hands are doing, and every stakeholder benefits. Students are encouraged by the well planned curriculum and by their accomplishments marked at various states to go on to higher levels of language mastery. (p. 1)

If we want to provide students with such a smooth transition without stress and frustration, the alignment of teaching methodology has to be an integral part of articulation.

Notes

[1] The term "vertical articulation" is sometimes used to contrast it with the continuity within a program (e.g., across multiple sections of the same course), which is referred to as "horizontal articulation" (Lange, 1982).

[2] Quotations from students are printed as they were submitted.

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Table 1

Frequency Distributions for Select Questionnaire Items Comparing High School and German 150

	strongly agree	neutral		strongly disagree	
	5	4	3	2	1
n=7 The *classroom activities* in 150 were very different.	2	3		2	
The *amount of homework* in 150 was very different.	4	1		1	1
The *role of the student* in 150 was very different.	1	3	1	1	1
The *responsibilities of the student* in 150 were very different.	3	3		1	
The *amount of German* used in 150 was very different.	2	4		1	
In 150, I was able to learn German the way I was used to from HS.		2	1	2	2

4

Germany's Multiracial and Multicultural Issues

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Abstract

This article presents suggestions for teaching high school and college-level students in the United States the challenges Germany faces as it attempts to adapt to its increasingly diverse population– racially, ethnically, and culturally. The article shows how the instructor can draw on American students' experiences with and views on immigrants and minorities in their own country, allowing them to more clearly understand and relate to the similar issues Germany faces as it deals with its immigrant and minority population. Historical, legal, statistical, literary, and factual information concerning immigration and minorities in both Germany and the U.S. are presented, as well as some personal stories by various people who have experienced first-hand, living as "Other" in German society. This information will help students better understand Germany's struggle to adapt to the culturally diverse country it has become.

Background

The pedagogical and methodological suggestions in this article stem from the author's experiences with teaching students in intermediate and advanced German classes about Germany's multiracial and multicultural issues. The author also gathered information about students' perceptions of multicultural issues in Germany through teaching an Africana Studies course called "African Presence in Early Europe" and by conducting interviews with several students of African, African-American, and Afro-German heritage on the theme of race, nationality, and identity.

Three findings emerged from classroom discussions and the interviews. First, students were very interested in multicultural issues in Germany and were eager to talk about them. Second, while most students were aware that minorities lived in Germany, many did not know the history behind their immigration to that country, nor were they aware of the significant challenges Germany has faced and continues to face as it struggles to adapt to its increasingly racially, ethnically, and

culturally diverse population. Finally, students more easily understood Germany's immigrant and minority issues because they were able to compare and contrast them to similar issues in the United States.

Presenting the Information

First, the instructor presents the students with a few interesting facts concerning minorities in Germany to illustrate the country's long history of diversity as well as to peak their interest. For example, Germans first encountered peoples of African descent when Black troops entered Germany with Julius Caesar's army (Scobie, 1993). Many paintings, sculptures, and literary works from the Middle Ages through the 19th century show that Black people were present in Germany (Devisse, 1979). It is estimated that there are between 200,000 and 300,000 Afro-Germans (Bronfenbrenner, 2006) and about 200,000 Africans (Steger, 2006) living in Germany today. In the late 17th century, a total of 44,000 Huguenots fled to Germany from France to escape religious persecution. Jews have lived in Germany for over 1,700 years (Federal Ministry of the Interior, 2005). Roma and Sinti (gypsies), who had migrated to Europe from northern India, arrived in Germany in the 15th century (Knudsen, 2004).

Many immigrants came to Germany from eastern and southern European countries, the Middle East, Africa, and Asia after World War II as "guest workers." They continue to live in their host country with their families today. Beginning in the mid-1970s, the Federal Republic of Germany began accepting increasingly larger numbers of people seeking political asylum from various countries. In 1992, Germany accepted a record 1,219,348 immigrants. Today, about 7.3 million "foreigners" in total live in Germany, with Turkish people constituting the largest group at 1.88 million (Federal Ministry of the Interior, 2005). Presenting students with information such as this will allow them to see the history and scope of Germany's diversity.

Student Views on Immigration and Minorities in the U.S.

After the professor has presented the information showing Germany's diversity, it is important to put a human face on the statistics and to make such population movements relevant to the students' worldview and personal experience. Because the U.S. is an immigrant country in the truest sense of the term, nearly all American students have a story in their family history that reflects experiences with immigration and cultural diversity. The instructor who teaches in an ethnically and racially diverse class has the perfect opportunity to guide a discussion about immigration issues from a variety of perspectives. Students of African heritage can discuss their thoughts on the forced immigration of their ancestors to the U.S. and what that circumstance means to them today. Mexican-American students may discuss their views on the U.S. government's attempts to prevent further migration across the border. Native American in the class have the opportunity to provide insight into what it is like to live in their own land as a minority that has been marginalized by European immigrants.

In classrooms that are culturally homogenous, the instructor should have those in the class consider the possible reaction of students of other cultures and ask how they would think, feel, and react if certain events that minority peoples experienced happened to them, their families, or their ancestors. An effective approach is through a few short role-plays. For each role-play, the instructor assigns one or two students a racial or ethnic identity. The instructor then interacts with the students as a prejudiced or culturally unaware person would. The students who participated in the role-play then discuss what they were thinking and feeling as they experienced the effects of being stereotyped. The other students discuss what they were thinking and feeling as they viewed the role-play. Such role-plays will also prompt some students to speak of situations in which minority friends or acquaintances actually experienced something similar. These discussions give students the important experience of looking at the world from various points of view and help them better understand Germany's current reactions to its minority issues and vice versa.

The viewpoints, thoughts, and feelings that come out of such discussions are also vitally important because they are universal to the human experience with migration and diversity.

> In Germany as everywhere else, migration has a long history. The reasons for moving to another country have remained the same for centuries: the desire for a better life for oneself and one's children; fear of political, ethnic, or religious persecution; forced expulsion. (Federal Ministry of the Interior, 2005)

Many of the thoughts the minority American students express will be similar to those of ethnic minorities in Germany, whether the population movement took place in the past, present, close to home, or far away. Many issues that majority American students bring up will be similar to those that Germans continue to deal with as they respond to their immigrant population. If the instructor has the students record in writing the discussion of their peers on immigration and diversity, they will be able to see connections and similarities more clearly when the instructor presents them with information on how Germany responded to its immigrants. This information can take on a variety of forms from poetry and other literature to magazine articles and film to historical documents and laws.

Structuring the Discussion

The instructor structures the discussion of how Germany has responded to its immigrants by dividing it into two parts. First, the instructor leads a discussion on Germany's response to its immigrants and their needs between 1945 and 1989, the period between the end of World War II and the fall of the Berlin Wall. In the second part, students discuss how Germany has responded to its immigrants and their needs in the recent past, from 1990 (German reunification) to the present.

Immigration and Minority Issues from 1945 to 1989

In a discussion of Germany's response to its immigrants between 1945 and 1989, the instructor begins by introducing students to the country's basic citizenship law during this time. The question of citizenship is a good place to start because it indicates, at least in theory, the degree of a nation's willingness or unwillingness to accept people into its society. While it can be more difficult to ascertain how well new citizens from different cultural backgrounds are accepted in practice, nationality laws that make it very difficult for certain groups of people to become citizens reveal a much clearer picture of the country's attitude towards its immigrant population.

The instructor begins the discussion by pointing out that unlike the United States, Germany did not automatically grant citizenship to children who were born in Germany if their parents were not German. A person was legally a German citizen only if his or her parents were of German blood. This law known as *jus sanguinis*, "right of blood," stemmed from Germany's 1913 nationality law (Brubaker, 1992) and remained in effect until January 1, 2000 (Federal Ministry of the Interior, 2005). It meant in effect that second- and third-generation Turkish people, for example, were considered foreigners even though they had been born and raised in Germany, spoke German (in many cases better than Turkish), went to German schools, and had jobs in Germany. As non-Germans, they had to apply every few months for permission to stay in the country (Hansmann, 2006). On the other hand, according to article 116, paragraph 2, of German Basic Law, fifth-generation ethnic Germans from Russia and many Eastern European countries were immediately granted German citizenship upon arrival because of their German parentage (Federal Ministry of the Interior, 2005), even though they did not speak the language and had never been to Germany before.

Most American students initially find it strange that people born in a country were not automatically granted citizenship. They find it stranger still that people who lived for generations in Germany were nevertheless considered foreigners and did not have citizenship. However, when the instructor briefly presents some historical realities of how the U.S. handled the question of Native American and African-American citizenship for comparison, the student will see that it, too, excluded people from citizenship even though they had been born and raised within the country's borders. For example, because they were slaves, African-Americans were not granted U.S. citizenship until after the Civil War. Native Americans were not granted citizenship until after 1887, with the stipulation that they must own land, live apart from their tribe, give up their way of life, and adopt the habits of civilized life (Kawashima, 2004). Native Americans could also apply for citizenship if they served in World War I. However, it was not until 1924 when all Native Americans born in the U.S. were automatically granted citizenship (nebraskastudies.org, 2006). Immigrants of European ancestry also had to apply for citizenship although the process was relatively quick and simple. In fact, it was not until the 1898 Wong Kim vs. the US case (Dual Citizenship FAQ, 2006) when the Fourteenth Amendment was interpreted to mean that all children (with the exception of Native Americans) born within U.S. borders automatically were citizens.

Such examples help American students see that *jus soli*, "right of the territory or birthright citizenship," has not always been a part of U.S. history. In their independent histories, at certain times,both Germany and the U.S. did not recognize certain minorities born within their borders as citizens. The historical events that led to labeling of African-American and Native American populations as minorities within the U.S. differ, of course, from the events that brought non-German immigrant minorities to Germany. However, whatever forces led to both countries' diverse populations, the fact remains that they both are indeed diverse, and the majority population dealt with this diversity in some ways that were similar and in other ways different.

The next question then is, given Germany's law of *jus sanguinis*, how willing was Germany to accept immigrants into its society? The instructor should point out to students that Germany showed a great interest –at least on paper–in assisting and accepting peoples from other countries with the implementation of its Basic Law in 1949. "With the memory of Nazi dictatorship in Germany still fresh, Article 16 defines asylum as an individual constitutional right" (Federal Ministry of the Interior, 2005). No matter what the country of origin, people fleeing from political persecution could find refuge in Germany. Political persecution was not the only circumstance that brought non-Germans to the country. Germany actively recruited workers from many different countries to alleviate the labor shortage and help rebuild the country after the destruction it experienced during World War II. Between 1955 and 1973, both the Federal Republic and Democratic Republic of Germany signed labor recruitment agreements with countries such as Italy, Spain, Greece, Morocco, Portugal, Tunisia, Yugoslavia, Hungary, Poland, Algeria, Cuba, Mozambique, Vietnam, and Turkey (Federal Ministry of the Interior, 2005). People from these countries arrived in East or West Germany under special jobs programs. The expectation was that they would work doing the "dirty jobs" that most Germans did not want, and then they would go home. However, they did not return to their countries of origin. They stayed and later sent for their families to join them. Just as the early immigrants to the United States looked forward to more personal security, guest workers viewed their presence in Germany as an opportunity for a better life for themselves and their children. However, although life was better in Germany, it was not without problems.

> For decades there were no efforts to integrate the newcomers. They were entitled to social benefits, but not citizenship. Their children could attend schools, but little effort was made to teach them language skills. Far from a melting pot, Europe in the post-World War II era became the realm of "parallel societies," in which native and immigrant populations occupied the same countries but shared little common ground." (Nickerson, 2006, p.1)

Although Germany recruited workers from many different countries or granted them political asylum, Germany, unlike the United States, did not see itself as a melting pot society, nor did it want to become one. In fact, several German politicians reflected popular sentiment when they made statements showing they resisted

the idea that Germany was fast becoming a country of immigrants. For example, in response to the issue of increasingly larger numbers of immigrants entering Germany, then-chancellor Helmut Schmid said as far back as 1981 that the Federal Republic of Germany should not become and does not want to become an immigrant country (Alpha Deutsch Klasse, 2006). The instructor should inform students that before the citizenship reforms of the late 1990s and early 2000s, becoming a German citizen was a very difficult, lengthy, expensive process that few immigrants successfully navigated. Before 1999, to be eligible to apply for citizenship, an immigrant was required to have lived in Germany for 15 years, paid a substantial fee, and met several other requirements dealing with employment, criminal record, and a place of residence. Even if an immigrant met all the requirements fully, German officials could still arbitrarily reject the application, since the law permitted them the right to do so based on their discretion (Chinn & Truex, 1996). Few foreigners even bothered to apply for citizenship since they knew acceptance was subject to the whim of German officials. Although half of the 7 million foreigners were eligible to apply for citizenship in 1997, only 500,000 completed the process (Martin &Teitelbaum, 1997). Because these people were not of German heritage, it was difficult for Germans to accept them into society, even though they were needed as workers. Students should understand that the treatment foreigners received was a direct reflection of German mentality as evidenced in its citizenship law of *jus sanguinis*.

Because the guest workers were not readily accepted as fellow Germans, they tended to group together, forming parallel societies. Many American students, especially high school students who are keenly conscious of cliques, will be able to relate to the idea of different peoples occupying the same space but not interacting very much with one another. When the instructor asks them for examples of parallel societies in the U.S., most will be able to point out examples in the U.S., such as Chinatown in San Francisco or Harlem in New York. They may discuss examples in their own experiences in which the majority of African Americans live in one part of their city, Mexican Americans in another part, and Italian Americans in yet another part, and so forth. For comparison, the instructor should mention that Kreuzberg, a district in Berlin, is known as "Little Istanbul" because it contains the largest population of Turkish people in the city (Gablinger, 2006).

After students have listed a few examples of parallel societies, the instructor then asks the students to comment in more detail about why people in the minority tend to form distinct communities within a society. It is important that they think about both internal and external forces that lead people to form groups. The instructor should also briefly mention situations involving immigrants and minorities in other countries, such as the recent riots in France and England's attempts to deal with terrorism. Discussing such events will help students better understand that the challenges that arise when human beings from diverse cultures come together can occur anywhere in the world, not just in the U.S. and Germany.

If the classroom is culturally diverse, it will be easier for students to understand all sides of this human phenomenon because of the varying points of view. In a culturally homogenous class, it is very important for the instructor to encour-

age students to think about the issue from both a minority and majority standpoint. When instructors prompt the students to think about differences between Germans and immigrant populations, they will often comment on religion, dress, language, food, mentality, and race, as well as the positives and negatives of living in a country with parallel societies. As part of this discussion, the instructor should inform students that before 1989, Germans for the most part did not discriminate against their non-German minority with the same kind of intensity that occurred in the U.S., as evidenced by the Jim Crow laws of the South, police brutality, and lynching.

After students have had the opportunity to discuss their views on why Germans responded to immigrant and minority populations in the way they did, the instructor then uses examples in literature to inform students of how immigrants and minorities reacted to this treatment. For example, in his poem entitled "Was ich nicht verstehen kann" ["What I cannot understand"], a Turkish poet, Sabri Cakir (1983), writes of how it feels when he sees that Germans would rather stand up on the bus than sit next to him. In her autobiography, *Jetzt kann ich sagen: Ich bin Schwarz* [*Now I can say: I am Black*], an Afro-German woman, Helge Emde, describes her frustration when her compatriots compliment her on how well she speaks German but do not believe her when she says she is German. A fictional woman of Polish heritage, Marta Szerwinski, speaks of feeling not accepted by Germans when they hear her Polish accent (Terrell, Tschirner, Nikolai, & Genzmer, 1992). Such works help students better understand that the immigrants' experiences and their perceptions of Germans as cold and distant are what drove them to seek the comfort, acceptance, and familiarity of their own people.

Again, students in culturally diverse classrooms will be able to relate to these experiences. Students in culturally homogenous classrooms will have to work somewhat harder to imagine how they would feel in such a situation. However, the instructor can help by relating the concept of being an outsider to more familiar situations such as cliques in school, attendance at unfamiliar functions, or role-playing. Even better, the instructor can suggest that students who have never been in the minority put themselves in such a situation. For the courageous few who try this strategy, it will be an eye-opening experience.

After discussing these immigrant and minority issues from 1945 to 1989, students will have a clear understanding of why Germans invited the guest workers. They will know why Germans preferred that the guest workers go back home after working a few years and why there were few or no efforts to integrate them into society even after it was clear they intended to stay. Students will also have a better grasp of how the immigrant and minority populations responded to the treatment they received in their host country and why.

Immigration and Minority Issues from 1990 to the Present

After discussing Germany's response to its immigrants and vice versa between 1945 and 1989, the instructor can now introduce students to how Germany has responded to its immigrants and their needs in the recent past, from 1990 (German reunification) to the present. The students should be informed that, after

the euphoria following the fall of the Berlin Wall in November 1989 had settled, the reality of living in a reunified country with all of its challenges greatly impacted every aspect of German society. The issue of immigration was no exception.

> In 1990, immigration to Germany changes composition, with new groups of ethnic Germans from the former Eastern bloc countries after the fall of the Iron curtain, a growing number of asylum seekers and refugees from war and social upheaval, as well as new forms of labour migration: seasonal workers and special regulations for certain occupational groups (IT specialists, health care workers). Following the overthrow and execution of Romanian leader Nicolae Ceausescu, Romania makes it easier for citizens to emigrate; 111,150 ethnic German Romanians flee the country. The number of ethnic German immigrants from Eastern Europe rises to 397,073, with the greatest number coming from Poland (Federal Ministry of the Interior, 2005).

In 1992, Germany recorded the highest number–440,000–of asylum seekers on record ; however, many of the asylum seekers are denied admittance because it is deemed that they are not fleeing political persecution but rather economic difficulties (Federal Ministry of the Interior, 2005). After presenting students with this information, the instructor now asks them to speculate on how they believe Germans reacted to the pressures that the large numbers of both German and non-German immigrants were exerting on the newly reunified country. Some will guess correctly that many Germans felt that there were too many foreigners entering the country and that the flow had to be stopped. Others will speculate, also correctly, that the situation led many Germans to begin to accept the fact that the immigrants were going to stay and that violence was not the answer.

In discussing the negative aspects of German reaction to larger numbers of immigrants, the instructor should point out that after reunification, the simmering and subtle signs of intolerance that had long been present in German society erupted into an expression of raw emotion and physical violence. This was a time of increased intolerance towards and violence against immigrants, both German and non-German, especially in the former East German states where unemployment and economic uncertainty ran high. In the 10 years following German reunification, right-wing extremists had killed nearly 100 people, according to Berlin and Frankfurt newspapers. These included a Polish immigrant who had been stabbed to death, a Nigerian asylum seeker who died after neo-Nazis set fire to his refugee hostel, and a German waitress who was beaten to death by neo-Nazis after she protested their chants of "Sieg heil" [To Victory!– rallying cry of the Nazi Party] (Zimmermann, 2000). Slogans such as "Ausländer 'raus" [Foreigners, get out] and "Deutschland für die Deutschen" [Germany for Germans] also had become commonplace (Broder, 1993). Even German politicians were clearly stating that foreigners were not welcome. In 1996 the minister of the interior, Manfred Kanther stated that it must be made clear that Germany is not an immigrant country and does not want to become one (Alpha Deutsch Klasse, 2006).

Before 1990, violence against foreigners and negative public expression towards foreigners had been very rare. Many Germans were shocked by the words and behavior of their compatriots. In response to intolerance towards immigrants, they banded together and demonstrated against right-wing extremism by holding candlelight vigils, starting an anti-racism service center and developing slogans such as "Ausländerhaß: Wir sagen 'Nein' " ["Hatred of Foreigners: We say 'No'"] (Bibliothek für Interkulturelle Arbeit, 1993). The German government began making significant changes in its citizenship laws. In 1999, the waiting period for adult immigrants who wished to become citizens was decreased from 15 years to 8 (CNN.com, 1998). On January 1, 2000, Germany adopted the law of *jus soli,* for the first time giving children of non-German immigrants born in Germany automatic citizenship (Federal Ministry of the Interior, 2005). Such a step was extremely important because it marked a radical change in the way Germany viewed its immigrant population. Instead of ignoring and marginalizing its immigrants as it had done for decades, Germany began to accept the fact that the immigrants were permanent and that measures needed to be taken to integrate them as German citizens into society.

As students consider Germany's response to its immigrant and minority situation after 1989, the instructor should have them compare this information to the U.S. response to its current immigrant and minority situation. Asking students to make such a comparison will prompt them to bring up a variety of issues. They will discuss what measures, both positive and negative, are being taken to deal with the large influx of Mexican peoples coming across U.S. borders. They will discuss the perception that immigrants are taking American jobs and that they commit more crimes than non-immigrants. They may talk about their opinions on border control, the recent changes in U.S. immigration law, the consideration of English-only laws, and so forth. Students may even bring up the U.S. attempt to integrate schools through bussing, or discuss civil rights, affirmative action, and cultural bias in standardized tests.

Discussing such topics may seem like a lengthy digression, but it is not. Many of the immigration issues that the U.S. has dealt with and continues to deal with are the same ones challenging Germany today. In fact, in 2003, when this author attended a one-week Berlin seminar, the focal point of which was the immigrant situation, a city representative asked the Americans in the group for suggestions on how the U.S. handled the challenges of integrating minorities into society. Another politician from a different group wanted to know if bussing Turkish kids to schools with predominantly German kids and vice-versa was the answer. Far from being a digression, allowing students to express their views on American immigration and minority issues is crucial. The instructor and students should keep a list of the topics that come up in their discussion of immigration and minorities in the U.S. After several topics have been discussed, the instructor should then turn the students' attention to Germany's immigration situation. With the U.S. issues of immigration and minorities fresh on their minds, they will better see and appreciate the remarkable similarities to Germany's immigrant and minority issues.

Just as the U.S. faces challenges associated with the Mexican-U.S. border, Germany, too, has its own problems with border control.

> The German Bundsgrenzschutz (Federal border protection agency) has 35,000 employees who handle everything from arrival inspections to deterring illegal alien and goods smuggling. Germany is separated by Poland on the east by the Oder and Neisse rivers, relatively shallow rivers. Germany has invested significant resources on both sides of its eastern border—it has provided funds to equip the Polish border patrol, and it has hired additional border guards to prevent entries. There is no fence on the German-Polish border, but there are heat-seeking devices on helicopters and on boats that patrol the river, agents with infrared scopes, and other means of detecting persons trying to enter over the so-called green border. Over 27,000 foreigners were apprehended trying to enter Germany over its eastern border in 1997, down 9% from 1995, including 13,000 illegal aliens in the Frankfurt/Oder area. The number of foreigners apprehended who were being smuggled into Germany by gangs rose 11% to 7,400. German border police confiscate the cars and boats used to smuggle aliens into Germany, but they express frustration that the smugglers stay one step ahead of their efforts to police the border. Some smugglers reportedly promise their customers three attempts to get them into Germany and assure them that that will suffice. (Martin & Teitelbaum, 1997)

With the problem of illegal border crossings comes that of criminal activity once illegal immigrants have entered the country. There is a perception by Germans that immigrants, whether legal or not, commit more crimes than Germans. The author experienced this perception first-hand during the seminar on Germany's immigrant problems. A law enforcement officer, whose duties included training recruits, was speaking about foreigners and the law. This officer made the startling statement that there were no European drug dealers in Berlin and that it was known that Africans dealt in drugs. He continued by giving the example that if a woman of African descent were searched by police three times during her trip from home to a store and back, he would understand her frustration. However, he did not consider such searches discrimination, but necessary simply because she shared the same racial identity as drug dealers. Many immigrants and minority U.S. students would likely be able to relate to such an incident.

Another similarity between Germany and the U.S. is the debate surrounding language. Just as the U.S. is discussing the merits of English-only laws, certain German schools are requiring for the first time that only German be spoken on school property. The rule applies whether students are in the formal situation of the classroom or gathered informally with friends at recess. Because many immigrants, especially third generation Turkish students, do not speak German well, the intent of the German-only rule is to speed up integration and ensure social and economic success through language acquisition. However, many Turkish organizations have called this step counter-productive to achieving integration. While

many Turkish organizations and parent groups agree that their children should learn German, they disagree with a method that forbids them to speak their native language. They see the measure as discriminatory and unconstitutional (Die Welt.de, January 26, 2006).

The issue of the use of native languages at school is not the only point of contention in German society. Muslim women and girls who normally wear a head covering are in many instances forbidden to wear it in school or would not be hired if applying for a job. For Muslims the head covering is worn as an indication of their religious convictions as prescribed in the Koran. However, Germans view the head covering as a symbol of female oppression and believe that teachers who wear it are not good role models for Muslim girls who should be striving for equality and independence (BBC News, 2006). The difference in dress is also seen as obstacle to integration. At the 2003 Berlin conference, an education administrator stated that she would never hire as a teacher anyone wearing a head covering. For comparison, the instructor may point out that African American women in many corporate jobs were not allowed during the late 1970s and early 1980s in the U.S. to wear their hair in braided styles until a lawsuit overturned the ban (Ferrell, 1993).

Such examples show that while Germany may have come to terms with the idea that their immigrants are there to stay, it may not have come to terms with the fact that integrating people and assimilating people are two very different things. Just as the late 19th-century U.S. was willing to grant citizenship to Native Americans if they gave up their way of life and adopted the habits of civilized life, Germany seemed to liken successful "integration" of its Muslim immigrants to forcing them to give up their ways of dressing and speaking and to adopt German ways.

There are several other requirements that Germany is considering in order to achieve integration. The German government used to exempt Muslim students, especially girls, from sport and sex education classes because of religious beliefs and practices. Now, however, in the name of integration, Muslim students must participate in sports and sex education classes, according to Maria Böhmer, who is the current Representative for Integration (Deutschlandfunk, 2006). There has also been discussion of requiring all students to learn the national anthem, something that was considered highly unusual because of Germany's history. Another new concept for facilitating integration revolves around jobs and language. Adults who cannot find jobs because of their insufficient language skills must take a language course or receive lower unemployment benefits. With regard to the area of education, immigrant parents are encouraged to send their young children to free preschools and kindergartens so that they may have a solid foundation in German when they begin first grade. In the social arena, forced marriages of underage girls will not be tolerated, and new citizens must agree with the concept of equality between men and women (Deutschlandfunk, 2006).

The immigrants' responses to attempts to integrate them have not been received well. When the author's group met with a leader in the Turkish community during the 2003 Berlin conference, he stated that he found the Germans in general

to be cold and unfriendly. Although he spoke German well, he preferred not to be around people who he felt obviously did not accept him because of his Turkish heritage, nor was he enthusiastic about his children's going to predominantly German schools, where they would likely experience the same feelings of alienation. Sharing this same sentiment, 28-year-old Ali Yapici, an insurance executive whose parents immigrated to Berlin as guest workers in the 1960s said

> I served in the German Army in Kosovo, and only considered it my duty to my country. Yet among ordinary Germans, I'm treated as a kind of outsider, almost a second-class citizen, even though I speak the same language and share the same hopes of making a good life. ... It would be nice, now that times are difficult, if there were a sense of us all being in the same boat. Different people together in one society. But that's the American dream. Here, instead, they look at the immigrants: "Why are you still here?" (Nickerson, 2006)

Conclusion

Germany's first Immigration Law, which took effect on January 1, 2005, shows that the country still has much to learn about immigration and especially integration. Most of the measures of this law focus on making it easier for highly skilled workers to enter and stay in Germany, requiring all immigrants to take courses in German language, history, and culture, and making it easier to deport suspected terrorists. Such measures suggest that Germany continues to consider integration a one-way street, in which it seeks to benefit from desirable immigrants, protect itself from dangerous immigrants, and insist the immigrants already there learn and adopt its culture and beliefs.

Some American students will be able to see that Germany has not yet understood that successful integration requires a "give and take." Cultures must understand one another in order to get along. There has been very little talk about creating opportunities for German children and adults to learn the Turkish language or history. There has been little discussion about encouraging Germans to learn about Islam. Very few politicians are talking about creating policies that would make it illegal for German employers to discriminate against immigrants or minorities because of their heritage. Peter Müller, minister and president of the state of Saarland, remarked in 2002 that the Federal Republic of Germany was an immigrant country, is an immigrant country, and will also in the future be an immigrant country (Alpha Deutsch Klasse, 2006). Students will perhaps recognize that if Germany expects to be a successful immigrant country in the future, it must quickly take the next crucial step of making its "guest workers" not feel like guests, of making its "foreigners" not feel foreign, but of making them feel like Germans, welcome and at home.

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5

Representation of Latino Culture in Introductory High School Textbooks

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Abstract

As Latinos continue to be the fastest growing racial minority group in the U.S., the many dimensions of Latino culture have become increasingly important as elements of the Spanish language curriculum. This study focuses on textbooks as a major resource in cultural instruction, examining how Latinos and Latino culture are represented in Spanish textbooks at the introductory level. In general, the Latino presence in the U.S. is presented as an important part of the Spanish-speaking world. Historical context regarding how specific Latino communities were established is sometimes limited, as is discussion of certain current economic, political, and identity issues. A review of previous textbook studies illustrates a trend toward simple, yet more accurate and positive representations of Latino culture in Spanish textbooks.

The presence of a large and widespread Latino community in the U.S. has been well-established. The U.S. Census (2000) indicates that an estimated 12.5% of the U.S. population (excluding a population of 3.9 million in Puerto Rico) is "Hispanic." Of the 35.2 million people that comprise this group, 59.3% are of Mexican origin, 9.1% Central and South American origin, 9.7% Puerto Rican, 3.5% Cuban, 2.3% Dominican, and 20% other Hispanic origin. Those born within the U.S. slightly outnumber those born outside the country: 59.8% compared to 40.2%. The states with the highest populations of Hispanics–more than 1 million per state–include California, Texas, New York, Florida, Illinois, Arizona, and New Jersey. In California and Texas, Hispanics make up 31.1% and 18.9% of the state population, respectively; the highest proportion is in New Mexico, with 42.1%. The Census further documents that approximately 28.1 million people speak Spanish at home and more than half of these respondents also report speaking fluent English.

Despite these demographic trends, the Office of Minority Health [OMH] in the U.S. Department of Health and Human Services identifies several persistent

stereotypes held by members of the dominant culture regarding Hispanics (the official term used by OMH) in the U.S. The major stereotypes included the following: that Hispanics are "foreign," not American; that they are all fluent in Spanish and do not speak or understand English well; and that they are highly regionalized, permanently and uniquely situated in New York, California, Florida, and the Southwest (Office of Minority Health, 2000).

How do these beliefs develop, and how are they reinforced or reformulated? Spanish represents a 60% (and growing) share of foreign language enrollments in schools and higher education institutions (Brecht, 2001). Spanish classes have a significant role to play in promoting appropriate representations of Latinos and Latino culture in the U.S., and in shaping student thinking. Although individual teachers' backgrounds, local curricula, and the priorities of specific school communities are highly influential in this process, textbooks are a major source of information and guidance for both teachers and students (Ariew, 1982). Textbooks may be particularly influential resources for culture instruction among teachers who have fewer personal experiences from which to draw material (Young, 1999). These very widely disseminated and commonly used instructional materials form the focus of this present study.

Purpose of the Study and Research Questions

The purpose of this study is to examine the representation of Latinos and U.S. Latino culture in introductory high school Spanish textbooks. The following questions are addressed:

- How is information about Latinos and Latino culture in the U.S. conveyed in the textbooks?
- What kind of content about Latino culture is provided and in what quantity? What is the quality of the information?

Significance of the Study

The widespread use of Spanish and the enduring influence of Latino culture in U.S. society make this culture important curricular content for Spanish classes. Empirical data reveal in greater detail the nature of the information about Latinos that is presented in textbooks. This study extends previous research (Garcia, 1980; Arizpe and Aguirre, 1987; Ramírez and Hall, 1990) to illustrate what messages are currently being conveyed to readers, and whether and how the representations are changing. A better understanding of what textbooks do and do not cover in terms of cultural content can help teachers plan effective, comprehensive cultural instruction and prompt them to enhance their own cultural knowledge.

This analysis and comparison of textbooks will offer authors and publishers feedback for reflection and revision. Additionally, this research has relevance for other school and neighborhood community members, particularly those of Latino heritage, and staff members of cultural-educational institutions attentive to Latino culture. Individuals of Latino background may themselves also be interested in

knowing the provisions that have been made for addressing their culture in Spanish instruction and how their own experiences have been portrayed in major instructional materials.

Theoretical Framework

In order to comprehend the strong potential influence of textbooks on cultural teaching and learning, it is important to examine these materials as cultural discourses in themselves. Kramsch (1988) frames the foreign language textbook as a cultural construct. It is shaped by the target culture, the native culture of the students, the educational culture in the country of publication, the culture of the classroom in which the textbook is used, and the "interculture" of the students as they negotiate the relationship between the target culture and their own culture to develop new understandings of both.

The textbook is thus "at the intersection of conflicting discourse worlds" of production, reception, and learning (Kramsch, 1988, p. 70). Publishing companies aim to reach as large a segment of the educational population as possible, while departments of education shape their decision-making around more local interests. Teachers and students also bring their biases to the utilization of textbooks. These biases may be based on the nature of their previous contact with the target culture and their status within their native culture. Furthermore, Kramsch suggests, the foreign language textbook is caught in a dilemma stemming from "the discrepancy between its monocultural educational parameters and its multicultural educational goals" (p. 66). There is a challenge as to whose voices to include or exclude in the text, and how to represent a multiplicity of social classes, ethnic backgrounds, and so forth, through a medium that typically levels or avoids mention of these differences.

The value of Kramsch's theories for the present study lies in her emphasis on foreign language textbooks as the product of a variety of human choices and values. These widely-used instructional materials are nested in cultural contexts. Analyzing textbooks for their representation of Latino culture can provide insight into the kind of knowledge circulating in the field of foreign language education and in society.

Review of Literature

The teacher's experience and the materials available often dictate much of the foreign language curriculum and classroom practices. Young (1999) suggests that if the teacher's cultural interactions have been limited and the class relies heavily on a textbook, then students' cultural instruction will be strongly linked to the quality and quantity of that given in the text. Textbook researchers affirm that it is important for teachers to both deepen their own cultural knowledge and develop a more critical awareness of the cultural information conveyed in textbooks, so that they can supplement, mediate, or modify it as necessary.

Both the foreign language field and other disciplines have explored how Latino culture is included and portrayed in texts. In an analysis of social studies textbooks, Garcia (1980) examined the quantity and quality of content related to Hispanics, whom he defines as "Mexican Americans, Puerto Ricans, Cubans, Dominicans, Ecuadoreans, and other Latin Americans who call the United States home" (p. 106). Garcia selected 10 textbooks published in 1978 or 1979 and developed criteria to evaluate how much fundamental information about Latinos had been included.

Overall, Garcia found that portrayals of Hispanics were incomplete or inaccurate and tended to focus on the group's social problems and subordinate place in society. He noted that fewer than 10 sentences in any text were devoted to the question of why Hispanic groups immigrated to the U.S.: 7 out of 10 textbooks addressed the issue in 5 or fewer sentences, with 2 of the texts making no mention of it. Similarly, all but one of the texts offered fewer than 10 sentences to describe when and where the Hispanic groups' initial contact with the U.S. occurred.

Some textbook authors were more thorough in discussing the problems and accomplishments of Hispanic groups. Six of the texts devoted 10 or fewer sentences to the topic, including one in which Garcia found no references; however, 3 texts featured more than 30 references each. Textbook authors devoted a similar amount of attention to describing the events and issues that are key to understanding Hispanic groups. Only 2 of the texts allotted fewer than 10 sentences to provide this information, and 5 of the remaining texts Garcia contained between 20 and 60 references. With regard to describing similarities and differences among Hispanic groups, very little information was provided in the textbooks. Descriptions of Hispanic leaders and their contributions to the U.S. experience varied widely in number, as did mentions of other experiences of Hispanic groups. Across the texts, the majority of Hispanic-related content focuses on Mexican Americans, followed by Puerto Ricans, Cuban Americans, and Hispanics as a general group.

Garcia's major critique in these findings is that the textbook authors tended to emphasize the problems of Hispanic groups rather than their successes, and that "accomplishments concentrated on [a] group's ability to overcome problems of prejudice and discrimination." Some textbooks portrayed Hispanics as "society's 'marginal members'" and limited their coverage of Hispanic groups' experiences to social and economic ills (pp. 111-112).

Arizpe and Aguirre (1987) also affirm that knowledge of culture has become a critical element in foreign language learning and that it is important to evaluate the cultural information provided in course texts. Echoing Garcia's observations about Hispanics as the second largest minority in the U.S., Arizpe and Aguirre chose to focus on the portrayal of Mexican, Puerto Rican, and Cuban ethnic groups in this country, as presented in 18 introductory college Spanish textbooks published between 1975 and 1985.

Arizpe and Aguirre's four major findings were that the texts contained a number of "factual inaccuracies, stereotypes, oversimplifications, and omissions" (p. 125). Inaccurate statements ranged from incorrect citations of dates and descriptions of historic events to misrepresentations of cultural ideologies and causal

relationships to claims too vague to provide a true depiction of Hispanic populations or their diverse cultural practices. The researchers observe that a more careful account is needed of both the demographics (e.g., residential patterns and economic conditions) of Mexican, Puerto Rican, and Cuban groups in the U.S., as well as the circumstances preceding their migration or immigration.

Stereotyping was prevalent in the texts and presented particular concern because it not only provided inaccurate or insufficient representation of the Hispanic ethnic groups but also had the potential to instill broad and long-term biases in the minds of the students. Major stereotypic themes included the following: Puerto Ricans (and other Latinos) as a "lazy, romantic, impractical people" (Arizpe and Aguirre, 1987, p. 128); Mexican Americans as primarily unskilled, illiterate agricultural laborers and illegal immigrants; Mexican-American values as distinctly and consistently different from Anglo values; Cuban Americans as a largely affluent, professional group of political refugees; and U.S. Hispanic families as an extended network of relatives who are engaged in constant intergenerational conflict.

Arizpe and Aguirre emphasize that "descriptions of national character have long since been abandoned in the social sciences" and that "it is often the case that within-group variance in values is greater than between-group variance" (p. 129). They do not disagree that some of the textbook characterizations may apply to some members of the Hispanic populations described. They maintain, however, that these descriptions paint an incomplete or uneven, and often disrespectful, story when applied to the group as a whole.

The third finding of the study, oversimplifications, refers to textbook authors' minimization or overgeneralization of important cultural ideas and events. Arizpe and Aguirre submit the attempts to "label" individuals of Mexican heritage in the U.S. as a primary example. They found that several texts featured multiple ethnic terms used seemingly interchangeably with little clarification. Many texts implied that Mexican Americans generally identified as "Chicanos" and members of "La Raza," ignoring the social and political implications of these terms and the actual lack of consensus regarding their usage. The researchers also critique textbook language that made Mexican Americans seem synonymous with illegal immigrants.

Finally, Arizpe and Aguirre identify omissions of significant context regarding historical and demographic issues. They found that in some cases the activity of an ethnic group, such as Cuban Americans' contribution to the South Florida economy, was described in isolation rather than in connection to larger social conditions. The ethnic group's perspective on cultural institutions or events was also missing at times, in some instances to the point of historical distortion. The researchers describe one textbook's softened version of U.S. acquisition of Puerto Rican and Mexican land as "perhaps the best, although not the only [example] we can give of the way these texts' presentations agree with the dominant culture's interpretations of complex historical processes" (p. 133).

Arizpe and Aguirre do offer guidelines for providing accurate cultural information in textbooks: careful selection of material, research and clarification of concepts, and clear, sensitive presentation. Still, they question the feasibility of

conveying the complexities of culture in an introductory college textbook written in basic Spanish. They advise making a firm distinction in the text between factual information and interpretations and specifying that interpretive statements are not meant to be representative of a cultural group or community. They urge textbook authors to bring greater diversity and new perspectives to their treatment of culture, and to avail themselves of the existing cultural resources about U.S. Hispanics (p. 134).

Ramírez and Hall (1990) built on Arizpe and Aguirre's work with their own study of sociocultural, sociolinguistic, and curricular design elements in five Spanish textbook series used in New York high schools. For the sociocultural analysis, Ramírez and Hall selected a sample of chapters from each introductory-level text. They counted the total number of references made to Spanish-speaking communities, then calculated the percentage of references that corresponded to each of five major cultural themes: social issues, personal issues, religion/arts/humanities, political systems/institutions, and the environment. They also evaluated the types of visual and written formats employed by the textbook authors.

Social themes comprised just over one-third of the references to Spanish-speaking countries; personal issues and religion/arts/humanities, one-quarter each; and the remaining one-sixth of the references was evenly divided between political and environmental themes. The researchers observed a significant disparity among representations of different countries where Spanish is spoken. As might be expected given the history of the language and of the U.S., references to Spain and Mexico far outnumbered references to any other country (20% and 17% of total references, respectively). Visual and written information about Spanish-speaking groups in the U.S. appeared more frequently than information about other individual nations in South America, Central America, or the Caribbean, accounting for 8% of total country references.

Nevertheless, Ramírez and Hall (1990) suggest that this commentary did not provide "significant representation" of the U.S. Spanish-speaking population. Still lacking was deeper coverage of social and political issues and daily cultural practices across the U.S. and other countries. The researchers also observed that pictorial representations and written discussions of poverty were notably absent. A look at the social sub-themes shows that more than twice as much attention was given to discussion of leisure and population/nationality than was given to issues of work, social class, or attitudes. The political sub-theme of law and justice and the environmental sub-theme of economic development were also largely left out of the texts reviewed.

A key strength of Ramírez and Hall's discussion is their effort to show the relationship between social climate, industry, and education. They point out that commercially produced textbooks must appeal to a wide audience in order to be marketable and profitable. The texts are "intended primarily for middle-class, English-speaking adolescents" and set forth "what is perceived to be the appropriate linguistic and cultural reality." They caution, however, that this reality "may be very different from that of those who actually live their daily existence in the Hispanic world and try to resolve real-life situations" (p. 63). In examining the

way Latino culture is conveyed to students of Spanish, it is important to consider how it is viewed in the larger society and how these perceptions can affect the construction of knowledge in instructional materials and practices.

The rise in research on Latino cultural content reflects demographic and sociopolitical realities in the U.S. that are particularly important for Spanish education. The present study proposes to extend the work of previous researchers by incorporating these two important trends into an analysis of contemporary Spanish textbooks.

Methodology

Data Sources

The researcher selected five introductory Spanish textbooks for non-native speakers of Spanish at the high school level. Selection was made from the lists of approved textbooks in California, Florida, and Texas–states that are both major textbook markets and areas of high Latino population. These lists were compared with textbooks approved in areas with recently and rapidly growing Latino populations, Georgia and North Carolina. The 2003-2005 editions of the five textbooks that appear most frequently among the five lists were used in the study. Introductory texts were selected for analysis because these are the texts with the largest audience: students are generally required to complete a minimum level of foreign language education prior to high school graduation.

Methods of Data Collection and Analysis

Data collection began with a frequency count of specifically U.S. or Latino-related references to each category in the textbooks. For each textbook, the researcher recorded in a chart all references to Latinos, Latino life and culture, and usage of Spanish in the U.S. The following information was noted for each reference: format (text, illustration, photo, or realia); title, if applicable; the cultural topic; a brief description of content; the specific words or visual icons that refer to Latino people and culture or to the U.S.; and the chapter section and page.

The cultural topic categories were consolidated from those employed by Ramírez and Hall (1990) and Young (1999) in their studies of Spanish textbooks. Each reference was coded under social issues, personal living, religion/arts/humanities, political systems/societal institutions, or environmental issues. The researcher then calculated the total number of references to Latino culture in each textbook and the number of those references that corresponded to each cultural topic.

Qualitative evaluation involved making notes regarding the representation of Latinos, contextualization and detail of cultural content, the factual information included, and the voice and audience of the texts. The researcher observed how the texts depicted Latino people, their characteristics, and elements of Latino culture. Also documented were the particular Latino groups and regions of the U.S. represented in the texts. These notes included reflections on who is perceived as

the textbook-reading audience and how the text communicates with that audience in describing Latino culture.

Findings

Contexts and Formats of Latino Cultural Information

Each text specifically highlights the U.S. and its Latino community in some form. *¡Buen viaje!* (Schmitt & Woodford, 2005) and *Realidades* (Boyles, Met, Sayers, & Wargin, 2004) both contain cultural reading sections within one or two chapters that give a broad overview of Spanish language use, Latino groups, and Spanish/Latino heritage across the U.S. *Navegando* (Funston, 2005) expands its coverage of the U.S. to a full chapter. *¡En Español!* (Gahala, Heining-Boynton, Otheguy, & Rupert, 2004) focuses on the cities of Miami, San Antonio, and Los Angeles as geographic themes for individual chapters. *¡Buen viaje!* includes a specific feature on San Antonio within a cultural reading section, following a passage on the U.S. The only text to spotlight particular states is *¡Ven conmigo!* (Humbach and Ozete, 2003), in which one chapter is organized around Florida and another around Texas.

The texts contain between 87 and 177 references to Latino people, regions of the U.S., Spanish history in the U.S., or Latino culture. These references are presented in several different formats, including texts, photos, illustrations, and realia. The references also occur in a wide range of contexts, such as the regional focus for a chapter, the setting for a linguistic exercise, the topic of a reading, the setting for a photo, the description of a character, or a point of comparison in the description of a different Spanish-speaking region. The U.S. and its Latino culture are sometimes foregrounded as a subject of study; in many instances, however, they are simply background information included among references to other parts of the Spanish-speaking world.

Content of Latino Cultural Information

In four of the five textbooks, social issues are mentioned most often (from 43 to 78 references per text), followed by religion/arts/humanities (from 28 to 77 references). The numerical difference between these two topics is a narrow margin in *¡Buen viaje!* (Schmitt & Woodford, 2005) and *Realidades* (Boyles et al., 2004), while *¡En Español!* (Gahala et al., 2004) includes almost twice as many references to social issues as to religion/arts/humanities. Environmental issues (from 3 to 43 references) and political systems/societal institutions (from 6 to 27 references) alternate as the topics mentioned least often, averaging 2 to 10 times fewer references than social issues and religion/arts/humanities. Personal living (from 12 to 27 references) falls in the middle of the five topics. The results of this content analysis do not suggest a strong relationship between the number of references and the length of the text or layout of Latino-related content.

Representation

All texts in the study make specific written and pictorial reference to the U.S. as a region with a considerable Spanish-speaking population and a strong Latino cultural heritage. The textbooks address Spanish and Latin American influences on U.S. history, architecture, arts and entertainment, food, and religion, as well as place names and other vocabulary in English. In most cases, references to Latinos or Spanish speakers in the U.S. are geographically focused on New York, Florida, Texas or the Southwest, California, and sometimes Illinois. Historical context on how these communities developed is limited in some cases, with texts taking a "neutral" stance on issues such as war and political strife, economic hardship, and migration or immigration.

The textbooks generally avoid overt discussion of stereotypes. Latinos are described both as a large, general group, and in terms of specific ethnicities–Puerto Rican, Mexican, or Cuban–that have had a highly visible presence in the U.S. Students are not necessarily pushed to think critically about how Latinos are characterized in the text or in society. They are, however, encouraged to reflect on the functions of culture and how culture represents a group of people.

Factual Information and Contextualization

The textbooks achieve a balance between providing discrete factual information, such as population figures or historic dates, and presenting the cultural norms that are valid in these areas. Four of the texts–*¡Buen viaje!* (Schmitt & Woodford, 2005), *¡En Español!* (Gahala et al., 2004), *Realidades* (Boyles et al., 2004), and *¡Ven conmigo!* (Humbach and Ozete, 2003)–include encyclopedia-style overviews of the geography, demographics, economy, and government of the U.S. at the beginning of the book or a chapter. Various forms of cultural notes and readings then focus on the distinctive practices, events, landmarks, and character of Latino communities in the U.S.

Although cultural reading passages are generally factually accurate, the amount of information provided on the topic and the depth with which it is explored can be limited. In some readings, facts become separated from an important explanatory context. For example, all of the textbooks identify Florida as an area with a high number of Spanish speakers, and four of the five specifically discuss the Cuban heritage around Miami. None of the texts, however, specify how or why Cubans first settled in the U.S. in large numbers. Similarly, all of the texts recognize Texas as a region with a strong Latino population. Each text makes visual or written reference to the Alamo, but only two–*¡Ven conmigo!* and *Realidades*–sketch a history of Texan-Mexican relations.

Realidades also makes brief mention of frequent transit by U.S. and Mexican residents to visit towns just across the border of Texas and Mexico, including a photo of local highway signs. Yet the historical and contemporary political issue of border crossing is not directly addressed. *Navegando* (Funston, 2005) approaches the issue more thoroughly with an authentic literary selection, a bilingual poem

entitled "Puentes y fronteras" ["Bridges and Borders"] by Gina Valdés (p. 83). This set of literary exercises is relatively short and light on details but adds meaningful dimension to the topic of the border.

The editing of factual information affects the cultural "story" that is conveyed to the reader. In *Realidades,* for example*,* a section on the contemporary U.S. contains a passage on "Nuyorican" music and poetry. The statements are true, but they construct an incomplete summary of the movement. The meaning of Nuyorican identity and the significance of Spanish-English codeswitching are not addressed. Also missing is any reference to themes of the early writings of this movement (see Hernández, 1997), such as acculturation, community, urban life, marginalization, and identity crisis.

The textbooks in this study have a high volume of Latino cultural content and seem to be attentive to accuracy. Social, political, and historical relevance is at times overshadowed by simplicity and accuracy. Context remains key in connecting facts to build an understanding of a larger cultural concept.

Voice and Audience

Interestingly, several texts make distinctions between U.S./American culture and Latino/Spanish-speaking culture, or ask students to make comparisons between the attitudes and practices that are characteristic of their own culture, "U.S. culture," and Latino culture. In *¡Buen viaje!* (Schmitt & Woodford, 2005), for example, some chapter objectives are phrased in this way:

- Talk about differences between eating habits in the United States and in the Spanish-speaking world
- Discuss some dating customs in the United States and compare them with those in Spanish-speaking countries (pp. ix, xiv)

The contrasts that are implied or explicitly stated do not fully take into account how people who claim both identities negotiate cultural customs. The contrasts further reinforce the idea of a "dominant" culture in the U.S., one which is not primarily Latino, even if Latinos form a numerical majority of the population in some communities.

Discussion

Overall, the texts are effective in highlighting the U.S. and its population as an important part of the Spanish-speaking world. The Latino presence in the U.S. is presented as a deeply-rooted heritage rather than a recent phenomenon. The textbook authors seem to be invested in providing insight into cultural values, norms, and viewpoints, especially those that might not ordinarily be obvious to a beginning Spanish student.

Garcia (1980) found that references to Latinos in 1970s social studies textbooks tended to focus on Latinos' social and economic problems, to the exclusion of substantive discussion of their achievements and contributions, but these findings

were not reflected in the texts of the present study. On the contrary, the five textbooks examined generally presented a very positive view of Latino life, emphasizing how Latino traditions and the Spanish language have preserved Latino communities and enriched U.S. culture in general. This disparity may be partially explained by the purpose of these texts and other foreign language textbooks, which is to be informative rather than critical. Given that the major textbook markets in the U.S.–California, Texas, and Florida–are also among the states with the highest numbers of Spanish speakers, presenting affirming views of Latinos may also be advantageous for authors and publishers.

Arizpe and Aguirre's study (1987) pointed out several flaws in the representation of Latinos in Spanish textbooks of the 1980s. Two of their findings, factual errors and stereotypes, appear to be present to a much lesser extent in current textbooks. The other two findings, however, oversimplifications and omissions, remain a concern. The current textbooks provide a general overview of early Spanish history and some elements of Mexican history, but more recent events are not systematically outlined. The complexities of Latino identity, self-labeling, and varied usage of Spanish are also underexplored. Given that these are issues of contemporary relevance in U.S. communities, some exposure to these ideas is important for Spanish students in the course of their language education.

One of the elements missing from the textbooks is a strong political viewpoint. The cultural readings avoid a complex history of how some of the larger and historic Latino communities in the U.S. were established. Current event topics such as migration and immigration, bilingual education, and migrant work that may be relevant but also controversial are generally not mentioned in the texts. These kinds of omissions are not unique to the textbooks reviewed here. The need for marketability in communities of varying social and political stances prompts a more muted discussion of potentially sensitive social issues in the textbook industry of the foreign languages and other fields (Ariew, 1982; Apple, 1991).

Another perspective largely missing from the textbooks is an account of how and where the Latino population has spread across the U.S. References to regions outside the Southwest and major metropolitan areas of the U.S. generally arise in the context of students traveling away in a study abroad program or corresponding with a pen pal. States such as North Carolina and Georgia, which currently rank among the highest in terms of rates of Latino population growth, receive little or no mention as such. This silence has several possible explanations. In order to appeal to a broad audience–including educators in the major markets of Texas, Florida, and California–and expose students to a cultural "canon," textbook authors and publishers may elect to focus on longstanding, widely recognized Latino communities and institutions. Creating instructional material about areas where Latinos already have strong regional identity and significant social capital may be easier and less controversial than exploring new territory.

The findings of this study support Ariew's (1982) appraisal of textbooks as a "product of compromises" (p. 12). It would be difficult for textbooks to describe the Latino culture of the U.S. in full detail while still providing adequate coverage of other areas of the Spanish-speaking world. Furthermore, the goal of textbook

authors and publishers should not be to replace one dominant focus–on Spain or Latin America–with another, even if it is the U.S.

The manner in which Latino culture is presented in these five textbooks also reinforces the idea of textbooks as cultural discourses. As Kramsch (1988) explains, a foreign language textbook is a creation that reflects the cultural groups it portrays, the students and teachers who interact with it, the individual classrooms in which it is used, and the educational system in which it is produced. A textbook must be relevant and informative, but also carry a broad appeal. This undertaking involves the circulation of myriad cultural norms, beliefs, and values. The ultimate purpose and content of language textbooks will remain a significant issue in the field.

Limitations and Areas of Future Research

Data collection did not include observations of Spanish teachers' use of textbooks as a curricular tool. Formal interviews regarding teachers' or students' experiences with Latino culture or their opinions of Spanish textbooks are also excluded from the study. Assessments such as these, as well as further exploration of the language textbook publishing process, are rich data sources that will be incorporated into future research. A forthcoming phase of this study will also include analysis of Latino culture in Spanish textbooks for native/heritage speakers.

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6

Maya and Nahuatl in the Teaching of Spanish: Expanding the Professional Perspective

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Abstract

Indigenous languages of the Americas are spoken by millions of people 500 years after the initial period of European conquest. The people who speak these languages and the customs they continue to practice form a rich cultural texture in many parts of Spanish America and can be important components of an instructor's Standards-based teaching. This article discusses the influence of Maya and Nahuatl languages and cultures on the language, literature, and history of Mexico and Central America. Examples of this influence range from lexical and phonological traits of Mexican Spanish to the indigenous cultures and worldviews conveyed in texts as varied as the Mexican soap opera "Barrera de Amor" and the stories by Rosario Castellanos of Mexico and Miguel Angel Asturias of Guatemala. The examples given here relate to classroom teaching at multiple levels, particularly as they apply to the Standards of Communication and Cultures. The appendices provide lists of selected resources for Spanish teachers.

Evo Morales, the Aymara-speaking president of Bolivia, and Rigoberta Menchú Tum, winner of the 1992 Nobel Peace prize and a native speaker of the Mayan language Quiche, give a public face and voice to a significant reality. In the 21st century millions of inhabitants of "Spanish-speaking" countries communicate in the languages of their Indian ancestors. When we speak of National Standards (National Standards in Foreign Language Education Project [NSFLEP], 1999) in the context of Spanish, then, we must not ignore the fact that most Spanish-speaking countries are in fact multilingual societies. Even in communities where indigenous languages are no longer spoken, their influence is felt in language, culture, and literature. This article offers examples from Maya and Nahuatl cul-

tures and languages that can help Spanish teachers understand and incorporate indigenous knowledges and worldviews in their teaching.

Because this article addresses the incorporation of indigenous languages and cultures into a Standards-based curriculum, it is organized around two of those Standards: Communication and Cultures. This is not to say that a better understanding of indigenous cultures does not bear on the Standards of Connections, Communities, and Comparisons. Indeed, such knowledge can help students make connections between their Spanish curriculum and fields such as history, anthropology, and philosophy. Since indigenous languages are spoken in many Hispanic communities in the United States (see, for instance, Fink, 2003), this knowledge may help Spanish learners better understand and connect to these communities. Many of the themes and topics raised in this article will also suggest comparisons between the impact of indigenous languages in Spanish America versus the United States, and a particularly interesting subject to explore in advanced classes is a the juxtaposition of Spanish as a majority language when compared to indigenous languages with Spanish as a minority language in the United States. To adequately explore the incorporation of indigenous viewpoints into all of the Standards, however, is beyond the scope of a single article, hence the choice to focus on Communication and Cultures.

In order to further reduce the scope of this work, we concentrate on two indigenous groups, the Maya and the Nahuatl. Both groups are in and of themselves complex and multifaceted, and it should be recognized that the information provided here gives but a glimpse into Maya and Nahuatl cultures. Accordingly, the two cultures are not treated uniformly in the following sections. The section on Communication, for instance, examines principally the influence of Nahuatl on Mexican and Central American Spanish and looks more briefly at the influence of Maya on the Spanish of Yucatán. In the section on Culture, the description of Nahuatl influences focuses more on popular culture, while the description of Mayan influences deals more with literature. Two appendices are provided to give a sense of the wealth of information available on Maya, Nahuatl, and other indigenous cultures, and to serve as a resource for Spanish teachers looking to incorporate elements of these cultures and languages into their classrooms.

Communication

From the standpoint of communication, a familiarity with indigenous languages of the Americas is of primary importance because they are still spoken by millions of citizens of "Spanish-speaking" countries, often in monolingual communities. However, some knowledge of indigenous languages is helpful even to those interacting only with monolingual Spanish speakers. Various indigenous languages have exerted an influence on the Spanish spoken in surrounding areas, and knowledge of this influence is often necessary to effectively communicate in these communities. This section will focus on the influence of Nahuatl and Mayan languages in Mexico and Central America, but it should also be noted that languages such as Quechua and Guaraní have had a great influence on the Spanish of the Andean region and of Paraguay, respectively.

Nahuatl Influences in Mexican Spanish

Nahuatl's influence on Mexican Spanish begins at the level of phonetics and phonology, as Nahuatl loan words in Mexican Spanish contain sounds and structures not found in other varieties of Spanish. These include the consonant cluster tl [tl], found in place names such as Tlalpan and Mazatlan and in *tezontle,* "volcanic rock," and *tlapalería,* "hardware/paint store," from Nahuatl *tlapalli,* "color," and tz [ts], found in words such as *quetzal*, a bird native to Central America, and the place name Tzapotlan. The letter "x" in Mexican Spanish can represent not only a velar fricative [x], as in México, but also a voiceless alveopalatal fricative, similar to English "sh." This distinct sound is found in place names, such as Tlaxcala and Xochimilco, and in the word *axolotl*, a type of salamander; it is sometimes pronounced as [s] rather than as the fricative in "show."

Words of Nahuatl origin may also contain sounds in syllable-final position that are not permitted in that position in native Spanish words. The phoneme [w], for instance, is found in syllable-initial position in many Spanish words, such as huevo, [we'âo], but is not generally permitted before another consonant. In Nahuatl loan words such as Cuauhtémoc, [kwawte'mok], the sound [w], represented by the spelling -uh-, is found in that very position. The same is true for the affricate, spelled "ch." Found syllable-initially in Spanish words such as *coche*, "car," in Nahuatl loan words it can also be syllable-final, as in Tenochtitlan.

The preceding paragraphs give some indication of the number of Nahuatl loan words found in modern Mexican Spanish. Many words of Nahuatl origin have been incorporated into its basic vocabulary; familiarity with these words is important not only because of the contribution they represent to this variety of Spanish, but also because heritage speakers of Mexican origin may use these forms rather than the standard Spanish terms. A few examples include *cuate* (Nahuatl *coatl*) instead of *gemelo* for "twin," *zacate* (Nahuatl *zacatl*) instead of *pasto* or *hierba* for "grass," and *chapulín* (Nahuatl *chapollin*) instead of *saltamontes* for "grasshopper." However, the scope of Nahuatl influence is not limited to modern-day Mexico; Bills and Vigil (2000) discuss the continuing presence of Nahuatl borrowings in the Spanish of New Mexico and southern Colorado. It is also worth noting that many words used in standard Spanish are of Nahuatl origin, including *tomate* (Nahuatl *tomatl*), "tomato"; *chicle* (Nahuatl chictli), "chicle gum"; and *galpón* (Nahuatl *calpulli*), "storehouse."

Mayan Influences in the Spanish of Yucatán

While Mayan languages have not had as widespread an influence on the Spanish language as Nahuatl has, they are widely spoken today throughout southern Mexico and Central America, and the Spanish spoken in these areas often contains Mayan elements. Among the most obvious of these are place names, which are also the Mayan words most likely to be encountered by students in basic courses. The archaeological site of Uxmal, for instance, has an "x" pronounced as a voiceless alveolar fricative, like English "sh," just as many Nahuatl place names do. The meaning of Uxmal, derived from Maya *ox,* "three," and *mal,* "the number of

times an action is repeated, indicates that the city may have been constructed or occupied three times. Likewise the site Dzibilchaltun, whose name also contains a sound [ts], spelled here "dz," not found in standard Spanish, is derived from Maya *dzib,* "writing"; locative *il,* "place"; *chal* "flat"; and *tun,* "stone," meaning approximately "the place with writing on flat stones."

The influence of Mayan languages is not limited to place names, however. Many family names in the Yucatan and in Central America are of Mayan origin and are spelled using an orthography that reflects the phonetics of Mayan languages. One element that may surprise those unfamiliar with these languages is the presence of long vowels, generally spelled as double vowels. Family names such as Caamal and Poot, for instance, are pronounced by lengthening the vowel that is spelled as double; care should be taken not to pronounce them following English spelling conventions. Borrowings from Maya into the Spanish of Yucatan include *pepen,* "butterfly"; *tuch* "bellybutton"; and *xux,* "wasp," along with many other words describing flora and fauna native to Yucatan. See Amaro Gamboa (1999) and Suárez Molina (1996) for more extensive lists of *mayismos,* "Mayan borrowings," in Yucatecan Spanish. Mayan borrowings used more widely include *cenote*, from *dzonot,* "sinkhole," and *pibil*, which describes a method of cooking in an earthen oven.

Classroom Applications

This linguistic information about Nahuatl and Maya may seem most relevant for upper-level phonetics or linguistics courses. Nonetheless, students at any level of study can be made aware of the many borrowings from other languages present in modern-day Spanish. A deeper understanding of the meaning of Mayan place names, for instance, can help students connect with the culture that provided those names. A class activity on this topic might compare Latin American and U.S. place names, both of indigenous and non-indigenous origin. This sort of activity could spark students' interest in linguistics and in the ideas of naming: how do different cultures name places? Likewise, the fact that both Mayan and Nahuatl orthographies differ from both English and Spanish can help students gain an understanding of different systems of writing; a look at the Mayan hieroglyphic writing system would provide an even broader view.

The fact that some Spanish borrowings from Nahuatl, such as *tomate*, *chocolate*, and *coyote*, have also made their way into English could become a point of discussion. For instance, students can discuss whether English borrowed these words directly from Nahuatl or via Spanish, and why languages borrow words in the first place. Another point for discussion in more advanced language classes is why Mexican Spanish–versus other varieties of Spanish–contains such a large number of borrowings from Nahuatl; this sort of discussion raises students' awareness about the sources of language variation. A comparison of the large number of Nahuatl borrowings in Mexican Spanish versus the relatively small number of indigenous words found in American English–can the students name any?–can also lead to a discussion of the cultural differences between the colonial societies of the two countries.

Cultures

The Maya and Nahuatl peoples have occupied privileged spaces within the spectrum of Mesoamerican cultures since pre-Columbian times. This situation is especially true for the Nahuatl-speaking peoples who founded the Aztec Empire. Indeed, one of these Nahuatl-speaking groups, the Mexica, gave its name to the modern nation of Mexico; in the colonial era, the Nahuatl language was called simply mexicano. This historical importance of Nahuatl is also highlighted by the fact that numerous documents in and about the language were printed throughout the Colonial period, including the first published grammar of Nahuatl, Alonso de Molina's *Arte de la lengua mexicana* (1571). From the perspective of literary publication, it is interesting to note that the latter appeared 15 years before the first published grammar of English. Some 13 grammars of Nahuatl were pub-lished during the colonial period, with Carochi (1645) remaining a seminal study of the language. Spanish-Nahuatl bilingualism was also common in the colonial period, as evidenced by the Nahuatl-language texts written by such luminaries as Sor Juana Inés de la Cruz and Carlos de Sigüenza y Góngora. Parodi (2006) calls the process by which Spaniards and criollos in colonial Mexico adapted and adopted aspects of Nahuatl culture "indianization," noting that the cultural exchange worked in both directions.

Spanish language policy shifted in the middle of the 18th century to favor the exclusive use of Spanish (see Heath, 1972, for discussion). The implementation of this policy, especially in schooling, led to a decrease in bilingualism and to a stronger association between the use of Spanish and a higher level of education. Despite this sociolinguistic shift, however, Nahuatl language and culture continue to be important components of Mexican identity. In the last century, there has been a resurgence of pride in Mexico's indigenous past and an identification with Nahuatl culture in particular. There are many examples of this trend, including the popularity of Nahuatl names such as Xochitl, "flower," and Cuauhtemoc, "de-scending eagle." In 2006, the Mexican telenovela or soap opera, "Barrera de Amor," was recognized by the Instituto Nacional de Lenguas Indígenas for featuring dia-logue in Nahuatl. Manifestations of this pride in Mexico's indigenous past are found not only in popular media, however, and not only in Mexico. Writing in the Spanish newspaper *El País*, contemporary Mexican author Sealtiel Alatriste notes that the letter "x" in Mexico has Nahuatl origins and proclaims "México se escribe con equis, y hay que estar orgulloso" ["Mexico" is written with an "x," and there is reason to be proud of that fact.] (Alatriste, 2000). The growing body of schol-arly work on both classical and modern varieties of the language reflects an appreciation for Nahuatl in academic circles as well (see Hernández de León-Portilla, 1988; Hidalgo, 2001; and Sell, 1996).

Nahuatl's historical importance and its current identification with Mexican national identity make a familiarity with the language a prerequisite both for those interested in contemporary Mexican culture and for those studying the country's history. Introducing this rich culture in the classroom at any level of instruction can begin as simply as using names such as Xochitl and Cuauhtémoc in role plays and examples. The use of Nahuatl place names, such as Teotihuacan, Xochimilco,

and Chapultepec, also gives students a passive exposure to that culture's mark on the Mexican landscape. There are also many materials available for learning more directly about Nahuatl culture. For younger students, there are several children's stories and songs that draw on Nahuatl themes. For the high school or college-level learner, class activities could be created around any number of movies, documentaries, and popular songs that incorporate Nahuatl cultural perspectives and even Nahuatl language. To give just two examples, Mexican-American singer Lila Downs sings in Nahuatl, as well as Mixtec and Zapotec, on her 2000 album *Árbol de la vida/Tree of Life*, while the California-based rock band Ozomatli, whose name is derived from Nahuatl *ozomatl,* "monkey," touches on indigenous views of death in the song "Cumbia de los muertos" [Cumbia of the Dead] ." In addition, there are many Spanish-language Web sites dedicated to Mexico's Nahuatl heritage that could be explored in or outside of class. These and other selected classroom resources are provided in Appendix A.

Mayan Cultures

Inside the Government Palace on the main square of Mérida, Yucatán, is a series of dramatic paintings by Fernando Castro Pacheco; they depict the history of Mexico, the origin of man in Mesoamerica, and the struggles of the Mayan people. One painting in particular is accompanied by a surprising statement. It reads: "La conquista de Yucatán duró 20 años y al final la cultura del conquistado conquistó al conquistador." [The conquest of Yucatán took 20 years, and in the end the culture of the conquered conquered the conqueror.] Both the statement and the painting are telling. Even a cursory visit to today's Yucatán peninsula as well as to the Mexican state of Chiapas and to Central America reveals that the Mayan presence in speech, dress, choice of food, and religious traditions remains strong. There are also manifestations of this culture and concern for the people who maintain Mayan traditions in the literature of the region.

Rosario Castellanos, one of 20th century Mexico's best known feminist authors, and Miguel Angel Asturias, the 1967 Nobel laureate from Guatemala, are two of many writers who have embraced aspects of Mayan life in their writing. Castellanos is frequently featured in literature texts for her essays and poetry about the Mexican woman, and Asturias is well known for his surrealistic novel, *El señor presidente* [The President] (1946), about a fictional Latin American dictator. Both have an equally important role in making aspects of pre-Columbian culture a part of contemporary Spanish American literature.

Rosario Castellanos and the World of Chiapas

Castellanos was born in Mexico City but spent much of her childhood in Chiapas. Her Mayan-themed works include *Oficio de tinieblas* [Rites of Darkness] (1962) and *Balún Canán* [The Nine Guardians] (1957), both novels. This article examines a single story, "El don rechazado" ["The Gift Refused"] found in *Ciudad Real* [The City of Kings] (1996), a collection of short stories that form part of the Chiapas focus in the writing of Castellanos. The book is dedicated to

the National Indigenous Institute, and "The Gift Refused" is about an anthropologist assigned to work in an Indian Aid Mission in Ciudad Real (in reality San Cristóbal de las Casas, the former capital of Chiapas).

"The Gift Refused" is narrated in the first person by José Antonio Romero, an anthropologist who is thrust unexpectedly into the suffering of the native peoples when a 12-year old Indian girl takes him to her mother, who is unconscious and has a newborn in her arms. The mother, Manuela, recovers from puerperal fever at the Mission Clinic, and Romero tries to help her daughter, Marta, but is spurned in his efforts. In the end the anthropologist is puzzled by having his offer of help refused. This story highlights the gulf of misunderstanding between Whites and Indians in Chiapas and mistreatment of Mayans in Mexican society. Romero has been sent to an Indian Aid Mission but doesn't speak the language. Manuela has been forced to flee to the city with her daughter because she was widowed shortly after becoming pregnant, and the *patrón,* "overseer" of the lands where her husband worked, claimed her husband owed money. In the city Manuela ends up working for a heartless woman innkeeper who will not even let her give birth inside and sends her off to a stable.

"The Gift Refused" presents the legacy of Indian abuse in Chiapas and the double vulnerability that women endure. The story uses vocabulary specific to the region: *ladinos,* "non–Indian mestizos or whites," and *caxlán,* "anyone not Tzotzil Indian," and confirms the continuation of indigenous languages and the cultivation of maize, but the main focus on Mayans is to register a protest on their behalf. The work subtly but surely underscores the legacy of the conquest and the failure of the Mexican government to adequately address the needs of the country's original inhabitants. The anthropologist reflects on his needs as a man for much of the story and can empathize only so far with the hapless Manuela. The cruelty of the Whites is ferocious, with the rural *patrón* holding a pregnant widow responsible for her husband's supposed debts and the innkeeper denying a woman a safe place to give birth. The story offers a condensed look at what happened to Indians in Chiapas since the arrival of the Spaniards: they are conquered, demeaned, mistreated, and misunderstood. The colonial *encomienda,* "use of Indians to work the land in colonial times," gives way to debt peonage. Women suffer both labor and sexual exploitation. Suspicion and resentment dominate. The 1994 Zapatista uprising in Chiapas, more than 30 years after the stories in *Cuidad Real* were written, makes the depictions by Castellanos all the more poignant and foreboding. Asking students in advanced classes to connect the historical dots can be a consciousness–raising exercise. A sample timetable can be created by charting Chiapas in the news from 1960 to 1994 and beyond. For example: In the 1960s, the Catholic Bishop of Chiapas, Samuel Ruiz, sought to ally indigenous communities and the church to confront problems of exploitation and discrimination faced by the Tzotzil. In 1976, oil reserves were discovered in Southern Chiapas. (Did it bring economic relief to disadvantaged groups?) And in 1992, the portion of the Mexican Constitution of 1917 that was to assure the land rights of indigenous peoples was repealed by President Salinas de Gortari.

Miguel Angel Asturias and Mayan Themes

Asturias, in conveying the culture of the ancient Maya, has stirred contro-
versy. Nonetheless, he is acknowledged as a student of Mayan texts and as the
co-translator (from a French version!) of the *Popol Vuh,* the sacred book of the
Maya Quiché, a work that surfaced after the conquest and is preserved in Maya
Quiché, transcribed in Latin letters with a parallel 16th-century Spanish transla-
tion. Many of the *Leyendas de Guatemala* [Legends of Guatemala] (1930) by
Asturias show the assimilation of Mayan concepts, and a brief look at one of these
legends will indicate some of what Spanish teachers should know about Mayan
life and thought. "Leyenda de la Tatuana" [Legend of the Tattooed Woman] as
anthologized in *Voces de Hispanoamérica* [Voices of Spanish America] (Chang-
Rodríguez & Filer, 2004) is a tale about an almond tree, "*el Maestro Almendro*,"
capable of both human and arboreal form, who divides his soul between four
roads and then finds that one of the roads (*el Camino Negro*, the Black Road) has
given his portion of the soul to a jewelry trader in town. The rest of the story tells
how Master Almond, now in human guise, seeks to recover a portion of his soul
and how the jewelry merchant who has bought a beautiful female slave with the
"little piece of soul" dies, and how the slave and Master Almond meet, only to be
seized by the Spanish colonial Inquisition. When both the almond tree–in his hu-
man form–and the slave are scheduled to be burned at the stake, the Master scratches
a tattoo of a ship on the slave's arm, telling her that if she repeats the design she
can escape in the ship. This she does, and the next day the officials find only a dry
almond tree with two or three pink flowers in the cell. To some readers the story's
conclusion might seem like magic realism, the Spanish American form of writing
that blends seemingly magical events with a weight of realistic detail. To others it
may seem like an example of surrealism. But seen from the perspective of Mayan
culture, it is a triumph of Mayan beliefs over Spanish will.

The legend presents several curious aspects for "Western" readers. What is
crucial to full comprehension of the story is some degree of understanding of
Mayan history and traditions. It is easy for those unfamiliar with Latin America's
indigenous past to see something assumed to be part of their own cultural context
and to misinterpret its meaning. As Heusinkveld (1993) explains,

> In many Catholic churches in villages throughout the Yucatán peninsula,
> one may still find the Mayan cross, a symmetrical cross with vertical and
> horizontal pieces of equal length. The church has permitted the use of
> this cross throughout the years, even though it is now known that the four
> points represent Mayan wind gods of the north, south, east and west!" (p.
> 28)

 In "Leyenda de la Tatuana," Asturias himself created explanatory notes, some of
which are referenced in the anthology version. He wrote, for example, that a
tattoo might have magical properties that could render a person invisible and that
the *Popul Vuh* spoke of trees that could walk and could grow so tall that people
could reach the sky by climbing them. Within this scheme Master Almond is a

"tree who walks" (Chang-Rodríguez & Filer, 2004). Asturias also mentioned Xilbalbá, the Mayan underworld (a subterranean world *not* hell), the place of death and the place where four roads–red, green, white, and black–all met (Chang-Rodríguez & Filer, 2004). All of these–magic tattoos, walking trees, an underworld that is not the same as hell, and roads that bear the names of colors–are unusual ways of looking at the world for many of those who read this story. What then are the Mayan underpinnings that a teacher can provide to aid comprehension of this piece of Spanish American writing?

First, students should put themselves in the framework of the Mayan cosmovision, which is fundamentally non-Western. They should try to envision the concept of tree as life, as sky-reaching and as something sacred, like the *ceibo* (or *ceiba*) tree. Then the concept of four roads (like the four directions) and four colors should be illustrated. The ancient Maya conceived of each direction having a specific color. An excellent Web site to explain and illustrate these precepts is the bilingual site of Organización Tips S. A. de C. V., "Maya Discovery/Mundo Maya Online," at <http:// www.mayadiscovery.com>. Asking students to look up features such as the *ceibo*, "a tree," the four roads, and Xilbalbá and to bring visual representations of them can be a good pre-reading exercise. Additional classroom resources are given in Appendix A.

Several of the metaphors and images of the legend require a Mayan world-view to make sense. For example, just three lines into the story Master Almond is described as knowing, "the vocabulary of obsidian, a stone that can speak, and how to read the hieroglyphs of the constellations" (Chang-Rodríguez & Filer, 2004). Ancient Mayans had a written language that they recorded in codices, on ceramic pieces, and on stone. Their glyphs, much more than picture writing, re-corded time and historical events and gave evidence of their extraordinary astronomical knowledge, including the creation of a calendar more accurate than the one used in Europe at the time of the conquest. To underscore the extent of Mayan written knowledge, teachers can remind students that originally there were many more than the three extant Mayan codices we have today. (There are four codex records if the Grolier fragments are included.) Unfortunately, Mayan li-braries were destroyed by the Spanish conquest. In 1562 in Maní, Yucatán, a zealous Bishop, Diego de Landa, had 27 rolls of Mayan glyphs completely burned, be-lieving that they were works of the devil (Landa, 1978). Despite the loss of codices, many inscriptions in stone remain, and today Mayan slabs and stelae, carved by flint, jadite, or obsidian still speak to those seeking to read the ancient texts and to understand Mayan ways.

The Asturias story also mentions the name of a month, one of the 20 months of a year. This is a reference to the Mayan calendar, the vigesimal basis for nu-meration and a concept of time that is circular rather than linear. The complex Mayan reckoning of time with interlocking ritual and sacred calendars is funda-mentally different from the Christian calendar, something that several of the Web sites listed in the references explain. Another part of the legend describes land-scape in this fashion: "The trees wove along the roadside a capricious "güipil" decoration (Chang-Rodríguez & Filer, 2004, p. 368). But what is "güipil"? Weaving

and color were and are an essential part of Mayan life. A search for descriptions of *güipil* or *huipil* can help American students discover that the huipil is a garment worn today in Yucatan (and with variations elsewhere) and is appreciated for its beautiful borders of color. Some are even part of museum exhibits of art. Seeing brightly-colored *huipil* designs in books, tourist brochures, videos, photos, or as display items can help bring the Asturias image to life.

Perhaps one of the most curious references in the legend occurs when the merchant is depicted as "palúdico y enamorado" [stricken with malaria and in love], the chills of his infirmity combining with the trembling of his heart (Chang-Rodríguez & Filer, 2004. p. 368). But the malaria-bearing mosquito is no stranger to Mayan stories. He appears in the *Popol Vuh* as the creature who gathers information and is directed to suck men's blood (Chapter eight, Part II) and who pierces a water jar at the behest of the Hero Twins (Chapter six, Part II).

Conclusion

The foregoing are simply a few examples from an anthologized work by a famous author and most likely to be used in college and advanced high school classes. But teachers of all levels can find resources about Mayan literature and culture. Mayan stories handed down by tradition and written today in Roman letters or translated from Mayan into Spanish, English, and other languages are available in many versions. There are both documentaries and feature films that show aspects of Mayan culture. Gregory Nava's motion picture *El Norte* (1983), which follows the journey of two Mayan siblings from Guatemala to California, is perhaps the best known of these, and Appendix A contains a list of many others.

There are various Web sites that can serve as sources for information about Mayan and other indigenous cultures. The National Endowment for the Humanities (NEH) site for lesson plans at <http://edsitement.neh.gov> has an excellent unit with many links called "Descent into the Mayan Underworld." For a comparative context, "Common Visions, Common Voices" in the same NEH site can lead to a unit with Mayan trickster stories and Native American (U.S.) trickster stories. Mayan folktales are also available via LANIC (Latin American Network Information Center), at <http://lanic.utexas.edu>, which serves as a gateway to multiple venues about indigenous language, literature, and culture. One tip for those seeking information is to look under the heading "Anthropology" as well as under "Language" and "Literature." Also, federally-funded resource centers and native communities can provide valuable insights. The Web page of the Southern Conference on Language Teaching, <http://www.scolt.org>, provides a list of current Title VI Language Resource Centers. University area studies centers also have an outreach mission and can provide resources and services for language teachers. For instance, the Duke-UNC Consortium in Latin American & Caribbean Studies offers a Yucatec Maya Program, Maya Culture Boxes, and many films suitable for K-12 use, including a 60-minute video in Yucatec Maya, with subtitles in English or Spanish. A listing of Latin American studies centers is given in Appendix B. Often overlooked as sources of information, native informants can be an important link to the community and can engage student interest. Increasing

numbers of Mexicans and Central Americans in the United States are from indigenous communities, and many of them live in the increasingly "Hispanized" U.S. South.

In the seminal essay "Nuestra América" [Our America] published in 1891, José Martí, Cuba's national hero and most universal writer, in calling for Latin American literary independence from Europe, described a preference for "nuestra Grecia") (our Greece) over "la Grecia que no es nuestra" [the Greece that is not ours] (Chang-Rodríguez & Filer, 2004, p. 218). The context makes clear that when Martí wrote "our Greece" he was referring to the ancient cultures of the Americas. Just as one would need to know something of Greek and Roman mythology to read many classics of Western literature, so one must understand the roots of thought of the Mayas, Incas, and Aztecs, and of course many more, to read the literature of the new continent with success.

Several purposes are served when Spanish teachers actively incorporate aspects of indigenous language, literature, and culture in their instruction. First, they convey the reality of Spanish American life in the 21st century. Secondly, they help students to go beyond a Eurocentric concept of the Americas. And thirdly, they restore to a place of importance the indigenous contributions to modern Spanish America, just as noted researchers, writers, artists and musicians in Mexico, Central America, and beyond have done in their works. In looking at indigenous material as part of a Spanish curriculum, teachers will broaden their professional perspectives and will more faithfully fulfill their obligations to Standards-based teaching.

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Southern Conference on Language Teaching. *Title VI Language Resource Centers.* Retrieved November 15, 2006, from http://scolt.net/?page_id=23

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Thomas, A. (Producer), & Nava, G. (Director). (1983). *El Norte* [Motion picture]. United States: American Playhouse.

Appendix A

Selected Resources: Language, Culture, and Literature

Books and Compilations

Barón Larios, J. (Compiler). (1994). *Tradiciones, cuentos, ritos y creencias nahuas*. Mexico City: Gobierno del Estado de Hidalgo, 1994.

Bierhorst, J. (2001). *Latin American folktales: Stories from Hispanic and Indian traditions*. New York: Pantheon.

Castellanos, R. (2003). *Ciudad Real*. (Mass Market Paperback). Mexico City: Punto de Lectura.

Flores Farfán, J. A. (Coordinator). (2002). *Zazan Tleino: Adivinanzas nahuas de ayer, hoy y siempre.* Mexico City: Artes de Mexico.

Instituto Nacional Indigenista. (1992). *La milpa de Don Ricardo: Relato de niños nahuas*. Mexico City: Instituto Nacional Indigenista

Leander, B. (1991). *In xochitl in cuicatl: Flor y canto, la poesía de los aztecas.* Mexico City: Instituto Nacional Indigenista

León Portilla, M. (1994). *Quince poetas del mundo náhuatl.* Mexico City: Diana.

Molina, S. (1988). *Los cuatro hermanos: Leyendas nahuas de la creación.* Mexico City: Corunda

Nye, N. S. (1995). *The tree is older than you are: A bilingual gathering of poems and stories from Mexico.* New York: Simon & Schuster Children's Publishing.

Trueblood, A. S. (Ed. & Trans.). (1988). *A Sor Juana anthology.* Cambridge: Harvard University Press.

Music and Spoken Word

Castellanos, R. (1960). *Ciudad Real* [Cassette]. [Recorded by Francisco Rivela]. Prince Frederick, MD: Recorded Books. (2000) (Available at http://www.recordedbooks.com).

Ce-Acatl (Producer). (2005). *¡Ma'titla'tocan Nahualla'tolli!/¡Hablemos Náhuatl!: Diálogos de apoyo para practicar la lengua náhuatl del maestro Xochime* [CD]. Mexico City: Ce-Acatl, A.C.

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Ozomatli. (1998). *Cumbia de los muertos. On Ozomatli* [CD]. Los Angeles: Almo Sounds.

Medina, O. (Speaker). (1995). *Sor Juana hoy* [CD]. Miami, FL: Warner Music Group.

Videos

Amlin, P. (Director). (1989). *Popol vuh: The creation myth of the Maya* [Motion picture]. United States: Media.

Escalona, E. (Director). (1987). Tlacuilo [Motion picture]. Mexico City: OMAC/ Centro de Estudio Azteca.

Herrera, E. (Director). (1992). Concheros somos [Motion picture]. Mexico City: Ixtaca.

Instituto Nacional Indigenista (Producer), & Colin, J. C. (Director). (1985). *Hach winik* [Motion picture]. Mexico City: Instituto Nacional Indigenista

Klein, R. (Director). (1974). *Chac: The rain god* [Motion Picture] (Available from Milestone Film & Video).

Lane, B. (Director). (1993). *Los hijos del águila* [Motion picture]. Mexico: Ethnoscope.

Martínez Suárez, C. (Director). (1995). *Sueños y palabras sabias de las comunidades Tzotziles y Tzeltales* [Motion picture]. Mexico: Video Tropico Sur.

Noyola, A. (Director). (1992). *Xocen, el centro del mundo* [Motion picture]. Mexico: Consejo Nacional para la Cultura y las Artes.

Taraspanglish Migrants Video Project (Producer), & Sámano Chong, J., & Soto Sosa, J. (Directors). (2002). *Cortos taraspanglish* [Motion picture]. Mexico/ USA. (Available from the National Museum of the American Indian, Washington, D.C.)

Web Sites

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Appendix B

Selected Online Latin American Studies Resource Centers

Harvard University, David Rockefeller Center for Latin American Studies. Re-
trieved December 15, 2006, from http://drclas.fas.harvard.edu/index.pl/
resources/outreach

Indiana University, Center for Latin American and Caribbean Studies. Retrieved
December 15, 2006, from http://www.indiana.edu/~clacs/html/
cultural_competency.html

Michigan State University, Center for Latin American and Caribbean Studies.
Retrieved December 15, 2006, from http://www.isp.msu.edu/CLACS/
film_list.htm

University of Arizona, Center for Latin American Studies. Retrieved December
15, 2006, from http://las.arizona.edu/outreach/outreach.html

University of California, Berkeley, Center for Latin American Studies. Retrieved
December 15, 2006, from http://socrates.berkeley.edu:7001/Outreach/educa-
tion/index.html

University of California, San Diego, Center for Iberian and Latin American Stud-
ies. Retrieved December 15, 2006, from   http://cilas.ucsd.edu/outreach/
index.php

University of Florida, Center for Latin American Studies. Retrieved December
15, 2006, from http://www.latam.ufl.edu/outreach/index.html

University of New Mexico, Latin American and Iberian Institute. Retrieved De-
cember 15, 2006, from http://laii.unm.edu/teachers.php

University of North Carolina at Chapel Hill and Duke University, Consortium in
Latin American & Caribbean Studies. Retrieved December 15, 2006, from
http://www.duke.edu/web/carolinadukeconsortium/K-16_community/
index.html

University of Pittsburgh, Center for Latin American Studies. Retrieved December
15, 2006, from http://www.ucis.pitt.edu/clas/outreach/k-12.html

University of Texas at Austin, Latin American Network Information Center. Re-
trieved December 15, 2006, from http://www1.lanic.utexas.edu/la/region/
k-12/

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CLACS/outreach.html

7

A 21st Century Approach to Integrating Culture and Communication

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Abstract

This article presents an approach to revising classroom instruction in order to integrate the second language standards of culture and communication throughout the second language program. It is designed to assure that today's students are able not only to survive linguistically in the target culture but also to develop cultural awareness and to appreciate its importance for them as world citizens. Guided by some of the principles of the theoretical framework of the American Council on the Teaching of Foreign Languages (ACTFL) Integrated Performance Assessment *(Glisan, Adair-Hauck, Koda, Sandrock, &Swender, 2003), this approach enables students to acquire culturally relevant knowledge and real world communication skills throughout the curriculum, from elementary through advanced level courses. Using authentic situations and everyday practices, students learn the value and importance of cultural perspectives as they acquire communicative skills appropriate to the situation. Through assessment the approach also encourages students to develop cultural self-awareness and to avoid stereotyping the target culture.*

Background

The concepts of modifying curriculum, developing rubrics, and preparing assessments are not a new challenge for second language (L2) educators. Within the last half-century various innovative strategies and substantive research into language acquisition have brought about a long succession of such revisions in L2 programs, pre-K–16. While innovation is not always embraced eagerly and some strategies may eventually prove undesirable, most educators understand that the teaching profession requires continuing assimilation of new trends and accommodation to external mandates within their programs. Bringing to fruition systemic change in day-to-day classroom instruction at all levels for all teachers

is, however, more daunting. The reality is, of course, that without implementation in classroom instructional procedures and expectations, the modifications in programs and assessments are hollow.

Within the last decade the external imperative to develop national standards in core disciplines to guide education throughout the United States in K-12 programs became the impetus for a paradigm shift in establishing best practices for L2 teaching. The development and publication of the *Standards for Foreign Language Learning in the 21st Century* (National Standards in Foreign Language Education Project [NSFLEP], 1999) under the aegis of the American Council on the Teaching of Foreign Languages (ACTFL) has provided a document that is a "gold standard" for L2 learning and has promulgated the most recent nationwide focus on curricular modification in second language programs at the K-12 level. The 5 Cs of the learner standards (*Communications, Cultures, Connections, Comparisons, Communities*) have been incorporated into state frameworks throughout the country and have become a popular subject for investigation in journal articles and for discussion at professional second language conferences in recent years. These "content" standards provide the direction for determining "what" should be taught in L2 classes.

Recognizing that these learner standards provide answers to content questions for a curriculum but do not address the issue of quality of learner knowledge, the *ACTFL Performance Guidelines for K-12 Learners* (1998) were developed in order to clarify the developmental path that L2 learners experience in a classroom. These guidelines clearly suggest the importance of regular, sequenced exposure to both language and cultural content for language acquisition to occur. While both the standards and these guidelines differentiate by age the expectations for learners, they also reflect the reality of what students can reasonably know and be able to do at graduated levels of proficiency. This reaffirmation of the importance of proficiency in second language teaching and learning has allowed the standards and performance guidelines to build from a more solid foundation than would have otherwise been the case. Two full decades have passed since the proficiency goals were codified in the publication of the *ACTFL Proficiency Guidelines* (1986). Finally, oral proficiency and written proficiency, in particular, are well integrated into the national consciousness of language educators and text publishers.

Attempting to provide a valid and reliable mechanism for assessing the Communications and Cultures standards, *Integrated Performance Assessments* (IPAs) (Glisan, Adair-Hauck, Koda, Sandrock, & Swender, 2003) have also been developed by ACTFL. The IPA offers rubrics to "determine the level at which students comprehend and interpret authentic text in the foreign language, interact with others in the target language in oral and written form, and present oral and written messages to audiences of listeners and readers" (Glisan et al., 2003).

A fourth component of the interconnected professional commitment to improving programs and instruction occurred with the development of *Program Standards for the Preparation of Foreign Language Teachers* (ACTFL, 2002). In partnership with the National Council for Accreditation of Teacher Education

(NCATE), ACTFL has developed six content and supporting standards that mandate competencies expected in teacher training programs for pre-service teachers.

The two sets of standards, performance guidelines, and the IPAs together provide a well correlated series of expectations that clearly documents professional commitment to enhanced quality in L2 education for pre-service teachers and current and future students. How the knowledge of these projects takes root in the classroom experience of every L2 learner in the country remains a significant challenge facing the profession since many in-service teachers have limited knowledge of the innovative approaches.

James (1998) posits that the challenge is even greater in higher education: "While large numbers of university professors of language and literature were paying little if any attention to what was going on, a relative consensus was emerging among the leaders in the pre-college sphere" (p. 11). She explains that the problem goes beyond college faculty and foreign language departments' not paying attention to the focus on standards and outcomes in the K-12 curriculum and suggests that college faculty are loathe to acknowledge that pre-college standards should have any relevance to a college language curriculum. One of her most powerful statements indicates that

> the universities have a long way to go before they can hope to contribute a coherent component to the K-16 curriculum. Yet try we must to move towards this if we are to avoid taking the "tragic step" of thwarting the aspirations of students coming to us from the secondary schools, of failing to build on the efforts of our finest colleagues at the pre-college levels, and of cutting off the best and biggest source of students for our own programs. (p. 12)

It is an attempt to move in the direction suggested by James that is the impetus for the work at this university to construct a college curriculum that embraces the relevant components of standards, guidelines, and IPAs. The sustained effort to integrate communications and culture throughout the French major has provided a context to assure that today's students learn not only to survive linguistically in the target culture but also to develop cultural awareness and to appreciate its importance for them as world citizens. While the author describes strategies implemented in a university curriculum in French, most if not all of them would be applicable for instruction in other languages as well as in K-12 programs.

Cognizant of the oft-quoted aphorism that defines insanity as doing the same thing and expecting different results, faculty determined to change what they were doing in the classroom during the input phase of instruction in order that the students might be enabled to know and do something with the target language that more closely approximated the goals of the standards for postsecondary learners. These changes required not only revision of elementary and intermediate course syllabi and substantive revision of the advanced skills and culture courses but also, and perhaps most significantly, changes in teaching strategies and student assessment. This recent revolution in instruction and expectations for student out-

comes occurred following several decades of a more predictable evolution in curriculum. In no facet of the program was this evolution more visible than in the approach to teaching culture and assessing cultural competence.

Culture and Instruction

At this institution, the University of Arkansas at Little Rock, the teaching of culture followed a predictable pattern and reflected the evolving professional dialog about the appropriate inclusion of culture in the curriculum. Following the declaration of Brooks that "instruction in a foreign language, even at the start, remains inaccurate and incomplete unless it is complemented by appropriate studies in culture" (1968), the professors added a course in culture to the curriculum in the late 1960s. By the early 1970s the discussions of how culture related to language study were no longer the "argumentative, often hotly polemic, discussions [that] served to keep the question of culture before the reluctant audience of a profession preoccupied with grammar, literature, geography and history," referenced by Seelye (1993) when discussing culture study in the 1950s and 1960s.

Bateman (2004) correctly summarizes efforts of language educators to teach culture in the succeeding years:

> Prior to the 1990s, the primary emphasis in culture learning was on cognitive outcomes such as acquiring information about other cultures. More recently, affective outcomes (such as positive attitudes toward other countries) and behavioral outcomes (such as participating in multilingual communities) have received increased attention. (p. 240)

In the late 1970s the original culture course was modified to focus on what was then referred to as "C" culture (e. g., history, art, music, and literature, and a second course in "c" culture focusing on the attitudes and core values of the French people was added. Both courses were available only to students who had completed the elementary and intermediate sequence, so that most students did not encounter overt instruction in culture until they had been studying the language for the equivalent of two years at the earliest. Depending on course sequencing, the study of culture might have been the last course a major or minor would complete. Not surprisingly then, by the time students were eligible for enrollment in a "culture" course, they had well developed attitudes and opinions about the products and practices of the French culture.

However, these beliefs evolved from completing textbook reading assignments about famous people and places in France or from listening to anecdotal vignettes related to food, travel, or entertainment rather than from systematic and informed "instruction" related to culture. Such disconnected, incidental approaches too often resulted in allowing students to think of the people whose language they were studying as stereotypes rather than as individuals within a culture. The danger of this approach is now well known, but defining a new culture (C2) by what made it different from the native culture (C1) was a "quick" fix to study about

culture in lower-level courses at that time. The work of Seelye (1993) and others to challenge this methodology led the French faculty to a receptivity to embrace the approach to culture of the Standards by the end of the century. Seelye recognized the challenges of dealing with cultural stereotypes. Although such broad generalizations about a culture may be dated or derogatory, they do more often than not reflect some behaviors or characteristics that appear frequently within the culture. Unfortunately, overgeneralizations about attitudes and beliefs allow students to lose sight of the fact that individual adults and children make up the cultural group in France just as they do in the United States.

From Evolution to Revolution

After making the decision to use the tools provided for K-12 programs and teachers to change instructional practice, faculty have worked each semester to improve the integration of culture and communication and to challenge students to broaden their understanding of the impact that their own personal biases, predilections, and prejudices have on their ability to acquire knowledge of French. Peterson and Coltrane (2003) reinforce this decision by stating that

> language is not only part of how we define culture, it also reflects culture. Thus, the culture associated with a language cannot be learned in a few lessons about celebrations, folk songs, or costumes or the area in which the language is spoken. Culture is a much broader concept that is inherently tied to many of the linguistic concepts taught in second language class. (p. 1)

Although it is unlikely that college students begin the study of French with no perspective about the French people and no ability to interpret any written or spoken French communication, the elementary course instructional plan presumes that no such knowledge or attitude exists. The advantage of this approach is that the instructor is empowered to begin the process of enabling students to recognize key ideas and attitudes of the culture and their relationship to the practices and products of the culture (as the Student Standards envision) without having to assume linguistic knowledge. At first glance this approach may seem an insignificant point. However, as the process continues from class to class, a student is empowered to recognize perspectives of the target population (in this case, the French) and is more able, it is hoped, to hypothesize legitimately about issues and products in the target culture without the need to overcome knee-jerk denigrations of "different" behavior or the pitfalls of stereotyping the people. Invariably, students begin to recognize not only what makes the French "French" but also what makes their own culture a unique entity. The instructor asks students to reflect on three reasons why, for example, large automobiles are not as common in France. In addition to the obvious issue of the cost of gasoline, students are led to recognize the differences between the age of U.S. cities with respect to French cities and how this difference in age matters with respect to auto storage, street width, and availability of public transportation.

Connecting this intentional sequencing of culture to the Communication Standard is essential if the goal of developing a competent, proficient language learner is to be achieved.

> Familiarity with the language system alone is not enough to enable students to engage in successful communicative activities. Learners also must acquire, through specific and focused instruction, the communication strategies that will aid them in bridging communication gaps that result from differences of language and culture. (NSFLEP, 1999, p. 34)

In explaining the Communication Standards, the authors of Student Standards insist on the importance of providing regular and authentic opportunities for learners to experience the language they are learning as it is actually used in the target culture.

Once this position was owned by faculty as the organizing principle for the classroom, the revolution began. Rather than the usual first-week activities in the preliminary or first chapter of most L2 textbooks that encourage students to learn appropriate forms of greeting, numbers, or other traditional novice content, the instructional plan allows minimal time for modeling or learning standard oral and written greetings and then moves to a focus on the interpretive mode of communication. This standard focuses on the "understanding and interpretation of written and spoken language . . . [and] involves one-way listening and reading in which the learner works with a variety of print and non-print materials" (NSFLEP, 1999, p. 43). On the first day of class the instructor distributes a French newspaper article copied from the Internet so that the content is current. The article selected is either a French version of an occurrence in the United States or an article about an event or celebrity known to college-aged students. This activity begins the interpretive process immediately and helps students recognize quickly how much they can infer, while at the same time demonstrating that although the article is written in French, the information transcends the interests of one group or nation. In August 2005, the articles used for the first few days were about Hurricane Katrina. Clearly, cataclysmic events are not the regular choice for this activity, but it was a powerful way for students who were well aware of the devastation in Louisiana, Mississippi, and Texas to recognize that French media reported a wide range of stories related to the hurricane and that the students already possessed significant interpretive skills even though they had never studied the French language. The long-range benefit of this approach is that students first are encouraged to seek the similarities between themselves and the French people and their interests. Previously, it was more common for them to be frustrated by the apparent differences in word choice in greetings, differences in space when talking face to face, and differences in register between friends and strangers. These differences are still a part of the process of acquiring appropriate interpersonal communication skill, but the linguistic difference is offset somewhat by focusing first on cultural similarity through interpretive communication.

Subsequent interpretive assignments in the first semester require students to select articles on topics of personal interest to themselves for interpretive activities. Clearly, on the first day of an elementary course and even on the last day of the elementary course, full comprehension of the content and perspectives of the articles is not possible for novice learners. However, Cheatham (2006) points out that

> it has been evident that when students who begin their study of language connecting what they know about current events, their own field of study, or their hobby with articles on similar topics in French, not only their language acquisition improves, but also (and perhaps more importantly) their willingness to challenge themselves to understand is enhanced.

In addition to the common pair and group activities offered in most textbooks, the interpersonal and presentational standards are included in the elementary sequence through the vehicle of planning a trip to France for a study abroad experience as the summative assessment for the course. Although study in France is not required for program majors or minors, it is strongly encouraged. Novice language learners who are not sophisticated college students wrongly imagine that a trip to France is about as likely for them as taking one of the shuttle voyages to build the space station. Using the vehicle of a theoretical trip with a legitimate itinerary, students learn that their perceptions are far from reality both in terms of travel costs and their ability to communicate their interests and needs to survive in France. The project requires students to work in groups of three to five. They are required to plan 4 days of activities in Paris beyond the top 10 typical tourist sites and a week of travel elsewhere in France. They must include, for example, how they will use the Paris metro to get from their hotel to their Paris destinations with a minimum of overlapping travel. They must prepare a letter to be sent via fax or e-mail to obtain hotel reservations for their group and must determine how they will travel outside of Paris from place to place and find the details for that travel. If they plan to travel by train, the schedule and prices must be included. If they plan to rent a car, they must provide evidence that they are old enough to drive a rented car and locate an agency with an available vehicle. At the end of the trip they must demonstrate that they can arrive at Roissy airport early in the morning on the intended date of departure. An additional component of the project is to assume they will be studying in France and living with a family. Therefore, they must communicate with the family, describing themselves and asking questions of importance to them about the home stay. Each of these project components is evaluated as a formative assessment following the IPA rubrics.

From the perspective of culture, products and practices are encountered throughout the project. Students must provide authentic information and research and justify real places and events. Since they have reasonable latitude to determine where they choose to go and what they choose to do, students learn about modern France and its cultural identity with a significantly enhanced level of enthusiasm and commitment to discover places and products that are of interest to

them. Interpersonal communication occurs as they discuss orally in a group set-ting during the project development (a) what they want to do, (b) where they want to go, and (c) why and when they must write for hotel reservations and negotiate for needed transportation. The presentational standard is implemented as the trip experience is shared orally at the end of the project with other class members. The language functions required reflect the appropriate novice-high and intermediate-low proficiency expectations in speaking and writing that are reasonable goals for the elementary course sequence. The project, therefore, replaces a traditional fi-nal examination for these courses.

Similar integration of culture and communication occurs in the intermediate course, but the context is different. Based on the assumption that language learn-ers, even in lower level courses, have limited interest in reading or talking about mundane activities and weekend plans, the focus of communicative activities changes to engage topics that American students consider controversial. A rela-tively new textbook, *Controverses* (Oukada, Bertrand, & Solberg, 2006), provided the motivation to engage this strategy for the course. Chapter topics include a focus on attitudes about friendship, the media and private life, sexual equality, and globalization. From the perspective of oral and written proficiency, this con-tent is significantly more advanced than the linguistic sophistication of students in a third-semester course. However, approaching the topic discussions from the same point of view that was used with the daily Internet newspaper in the first elemen-tary course allowed the instructor to encourage students to reach beyond their level of comfort to express thoughts reflecting their own perspectives and prac-tices. Since the text uses a point/counterpoint format and the instructor clearly indicated that communication was the goal of the activities rather than a right-or-wrong opinion about the topic, no students felt that their attitudes were not valued; they worked to acquire language to offer opinions on the topics. Some seemed to enjoy attempting to promulgate an opinion that was clearly not their own, and the activities seemed to energize students who were not particularly committed to language study but who had a special interest in the topic discussed. This approach supports the Connections and Communities Standards but requires the instructor to be particularly attentive to teaching strategies for sharing opin-ions.

Interestingly, students who enrolled in elementary courses that focused on culture and communication indicated that they felt significantly more comfortable approaching the interpretive and interpersonal communicative requirements in *Controverses* than did students who lacked the emphasis on both real world com-munication and authentic culture in their first courses. The curricular changes have not been in place long enough to provide empirical data correlating the dif-fering abilities and confidence between those who began with an integrated approach and those who studied in a more traditional format, but anecdotal evi-dence is overwhelmingly positive.

As students move into the advanced sequences, courses focusing on each communicative standard and on each culture standard are offered. The curricular reform that enabled the development of three advanced communication courses

(interpretive, interpersonal, and presentational) and three culture courses (practices and perspectives of France; products and perspectives of France;and products, practices, and perspectives of the Francophone world) embedded the student standards at the university level as an organizing principle for those seeking a major or a minor. Not only do students appreciate the ongoing insistence on the development of an ability to use the language in real-world situations, but there is also an increase in students studying in France and continuing into advanced courses. These by-products of the reform attest to the perceived relevance of the instruction in the classes described above. An additional benefit is apparent as faculty endeavor to enable preservice teachers studying French to acquire oral proficiency to meet the required advanced-low threshold. Systematic insistence on real-world communication is requisite to students' attaining the required proficiency levels to become licensed teachers.

The significant shift in curriculum and course design described here should not be interpreted to imply that structure and accuracy have been ignored. Rather as form follows content in this design, the quality of written communication increases because the student authors have a need for the message to be communicated both with adequate authenticity to obtain the desired result or product and with adequate precision to impress the recipient with their values as potential customers or boarders. The focus on real, interpretive communication in class activities from the beginning allows the instructor to utilize authentic written materials unfamiliar to the students in "unit" exams. This technique, of course, requires that students will have had ample opportunity to practice interpretation prior to the exam and that the expectations of their understanding in the assessment are realistic for the level of the learner. Similar connections between classroom exercises and graded assessments are essential for all standards.

Although the *ACTFL Performance Guidelines for K-12 Learners* (1998) do not reference performance expected in university-level learners, they are divided among novice, intermediate, and pre-advanced learners and can be easily applied to the elementary and intermediate university courses. Utilizing these published guidelines to the greatest extent possible offers at least two significant advantages. If students have previously studied French or any other language in a standards-based environment before studying at the university level, they will be familiar with the concept of performance guidelines. This reinforcement that university faculty understand and value the same linguistic goals as their FLES or their secondary-language teacher provides a positive image of the coherence of the language teaching profession. What professional educators consider articulated curriculum, students perceive as comfort. A more important advantage for utilizing the guidelines is that they have been developed by committed, competent language professionals, are accepted in the profession, and articulate clearly and succinctly descriptors of comprehensibility, comprehension, language control, vocabulary use, communication strategies, and cultural awareness for the learners in each communication standard.

Since cultural awareness is a specific focus of the guidelines, students receive simultaneously both a clear and a more subtle message that the imbedding of

culture throughout the curriculum is intentional and that they are expected to know and understand culture as being authentic and timely. Culturally appropriate language and behavior are referenced often within the performance guidelines, and they are relatively jargon-free so that instructors can easily share with students the expectations within the different subheadings.

While neither the ACTFL/NCATE standards nor the IPAs focus specifically on students in lower-level postsecondary education, they do reinforce the integrity of the linkage between the culture and communication. Not unlike the Performance Guidelines described above, the IPAs focus on K-12 learners and include rubrics for evaluations of learners in each communication standard. These rubrics are set up differently in that each communication standard is to be assessed on the basis of an evaluation that the student's performance exceeds expectations, meets expectations, or does not meet expectations. In addition, there are descriptors, for example, for literal comprehension and for interpretive comprehension and sample activities that could be utilized to assess the student's performance. It is not difficult to use these rubrics and at the same time to help students understand the expectations for their performance and how that performance translates into a letter grade in both formative and summative evaluations. Several of the guiding principles for the IPAs suggest the importance of such an integrated understanding of teaching, learning, and assessment. Shrum and Glisan (2005) state that the IPA is based on "principles regarding assessment, instruction, and the nature of guidance and feedback to learners" (p. 378). Of the eight statements that guided the development of the IPA, several are crucial to an understanding of the instructional change at this university.

- Performance is effectively assessed with tasks that test learner's knowledge and skills in real-world situations.
- Performance-based tasks require students to "do something with the language" and not merely recite from memory.
- Performance-based situations provide opportunities for student to use . . . skills in order to negotiate tasks.
- Performance-based assessment blends classroom instruction and experiences. (p. 378)

All of these principles reaffirm the faculty's belief that the intentional changes in instruction and outcomes assessment that interweave communication and culture are making a perceptible difference in student attitude and, more importantly, in language acquisition.

Conclusion

The examples of curricular modifications presented above represent an intentional effort on the part of French faculty to extend the exemplary work of L2 educators to integrate K-12 programs into a university setting. The student standards, the ACTFL/NCATE standards, the Performance Guidelines, and the

Integrated Performance Assessments each contain components that are instructive for university programs. The faculty in this French program are working with their Spanish colleagues to implement parallel changes, which will impact an even greater number of language learners. It is almost axiomatic that while models of good articulation between high school and university programs may exist, the L2 teachers are still a long way from constructing seamless articulation between instructional levels. Colleges and universities must embrace the opportunities that the learner standards, the teacher standards, and the assessment plans offer. Teacher training programs must promulgate these concepts for pre-service teachers if the needed paradigm shift is to become reality throughout the profession. While revising the university French curriculum is not the end of the challenges for this university, it does provide a viable springboard to develop graduates who are better prepared to use the language they have studied in their careers and in their travels.

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8

Integrating Stories with Multimedia into the French Language Classroom

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Abstract

Standards, proficiency, theory and research, and instructional approaches can guide teachers in integrating stories with multimedia in a foreign language classroom, as the authors demonstrate through the adaptation of a Haitian folk story for novice and intermediate learners of French. The article also gives practical recommendations for foreign language teachers to help them effectively integrate stories with multimedia in their classrooms and introduces the PEP–Prepare, Explore, and Practice–model, which defines the essential steps of the use of stories with multimedia.

By focusing on the learner, a foreign language teacher can integrate stories and multimedia into a standards-, proficiency-, and context-based language classroom. The standards and proficiency approach emphasizes the importance of fostering learners' language development with cultural texts and technology. Being a source of meaningful input, stories enable the teaching and learning of vocabulary, grammar, and culture in context. The use of multimedia allows creating cognitively engaging communicative activities that address learners' multiple intelligences and various learning styles, thereby enabling teachers to tailor story-based materials and activities to the needs of their students. First, the article discusses how standards, theory and research, and instructional approaches can guide teachers in integrating stories with multimedia in a foreign language classroom. Second, the authors demonstrate the adaptation of a Haitian folk story (using HyperStudio and other software programs) for novice and intermediate learners of French. Third, practical recommendations are given to help foreign language teachers to effectively integrate stories with multimedia in their classrooms. Finally, the authors introduce the PEP–Prepare, Explore, and Practice–model that

defines the essential steps of the use of stories with multimedia in a foreign language classroom. Thus, as outlined in the conference theme "Languages: From Practice to Profession," this article shows how teachers' individual instructional practices contribute to the focus of the profession on the learner.

Focus on Standards: Aiming at Learners' Language Development by Using Cultural Texts and Technology

The standards for foreign language teachers and learners represent an up-to-date vision of the profession concerning language teaching and learning that underlines the importance of the learner's language development through communicative and proficiency-oriented practice and integration of cultural texts and technology (National Standards in Foreign Language Education Project [NSFLEP], 1999).

Learners' Language Development through Communication and Proficiency

The proficiency approach to language teaching and learning defines what language learners can do with the target language by employing the four language skills of listening, speaking, reading, and writing. Novice, Intermediate, Advanced, and Superior are the four major levels of language proficiency, which (with the exception of Superior) have their corresponding sublevels: Low, Mid, and High. The levels are based on four criteria: global tasks or function, contexts/content areas, accuracy, and oral text type (NSFLEP, 1999). Novice learners "can communicate minimally" with "lists and phrases," while Intermediate learners "can create with language" and "ask and answer simple questions" (Swender, 1999, p. 9). Advanced learners "can narrate and describe in all major time frames," while learners at the Superior level can hypothesize and discuss topics concretely and abstractly (Swender, p. 9).

However, language skills should not be used separately or in isolation. Rather, they should be integrated into the three modes of communication, such as Interpersonal ("two-way oral or written communication and negotiation of meaning"), Interpretive (making sense of and interpreting oral, printed, and video texts as "a vehicle for language acquisition"), and Presentational ("formal, one-way communication to an audience of listeners or readers") (Shrum & Glisan, 2005, pp. 155-156). Six areas of learners' performance within particular proficiency and grade levels can help teachers focus on learners' language abilities in their teaching: comprehensibility (how well are they understood?), comprehension (how well do they understand?), language control (how accurate is their language?), vocabulary use (how extensive and applicable is their vocabulary?), communication strategies (how do they maintain communication?), and cultural awareness (how is their cultural understanding reflected in their communication?) (American Council on the Teaching of Foreign Languages [ACTFL], 1998). Teachers should "assume a role as facilitator," "give feedback [on] linguistics accuracy [and] the meaning of their messages," and "engage students in critical thinking and prob-

lem solving" in order to "maximize learning and interaction" and foster learners' language development (ACTFL, 2002, pp. 21, 23).

Integrating Cultural Texts with Technology

The integration and adaptation of literary products from the target culture with multimedia addresses the five goal areas of foreign language study: Communication, Cultures, Connections, Comparisons, and Communities (NSFLEP, 1999). Literary and cultural texts for children and adults represent a valuable source of culture- and language-rich input and materials (ACTFL, 2002). To address especially the Cultures and Connections goals, teachers and students should demonstrate "the understanding of the connections among the perspectives of a culture and its practices and products" and reach to other disciplines (p. 14). Cultural "investigations," "projects," and "comparisons" involving the selection and adaptation of literary texts "heighten" learners' awareness of target cultures while advancing "students' communicative proficiencies" (pp. 16-17). In order to facilitate and enhance learning and teaching processes, technology, as a curricular element woven into language learning, represents a tool that broadens the content of language study by enabling the teacher to design, adapt, and integrate instructional activities and materials with visuals, authentic printed documents, video and audio, e-mail, Web pages, and on-line chats (ACTFL, 2002; Interstate New Teacher Assessment and Support Consortium [INTASC], 2002; NSFLEP, 1999).

Learners' Comprehension and Vocabulary Learning

Research in second language acquisition that examines the effectiveness of different types of input, output, and tasks (often involving multimedia) on learners' comprehension and vocabulary learning can guide teachers in developing pedagogically sound multimedia-based materials and activities.

Mayer (2001, p. 54) states that in order for meaningful learning to occur in a multimedia environment, the learner must engage in five cognitive processes: (1) selecting relevant words for processing in verbal working memory, (2) selecting relevant images for processing in visual working memory, (3) organizing selected words into a verbal mental model, (4) organizing selected images into a visual mental model, and (5) integrating verbal and visual representations as well as prior knowledge. "Perhaps the most crucial step in multimedia learning involves making connections between word-based and image-based representations" (Mayer, p. 57). The use of textual gloss, for instance, can lead to better performance on word recognition tasks, while the use of pictorial gloss aids picture recognition tasks (Kost, Foss, & Lenzini, 1999). Images and text link annotations on multimedia applications, such as CyberBuch, can lead to higher learning in delayed tests than in immediate tests, possibly because of the hyperamnesia effect, a prediction of a better recall of pictures over time. Compared to immediate tests, retention in delayed tests seems to be lower for words combined with video, but higher for words combined with pictures (Chun & Plass, 1996). The compari-

son of the language items of the multimedia input with the learners' output shows a high incidence of recall and reuse of those language items made salient through tasks and glosses and offering interactive opportunities but a very low incidence of recall and reuse of other items in the input. This finding may demonstrate the potential learning value of the multimedia environment's capacity to encourage noticing and negotiation with language input (Brett, 1998). It concurs with the findings on the learning effects of multimedia salience by Brown (1993), for learning of vocabulary items made salient in tasks or glosses or by a meaningful position in the storyline, and with those of Liu & Reed (1995), for learning of vocabulary made salient by hypertext links to further definitions, examples, pictures, exercises, and so forth.

However, including reading glosses does not automatically enhance comprehension and lead to the use of annotations in the target language. Students can choose to rely on translation as a primary strategy. Readers' retention is not necessarily significantly correlated, for example, to the number of words retrieved from a computerized dictionary, the duration and frequency of the behavior, and the number of comprehension questions or items on a vocabulary test answered correctly. It seems that the word-searching behavior might demonstrate superficial vocabulary processing. A more explicit teaching of the reading strategies in class, providing more instruction on the use of reading and listening assistant software (e.g., Listening Assistant), integrating the largest variety possible of written and pictorial glosses and annotations (vocabulary, grammar, culture), and including a glossary, guiding questions, list of key words, transcripts, translations, video, audio, subtitles, interactive feedback, along with more elaboration and exposure seem to increase vocabulary learning and retention (Chun & Plass, 1996; Davis & Lyman-Hager, 1997; Hulstijn & Trompetter, 1998; Jones & Plass, 2002; Kassen, 1998; Lomicka, 1998; Murphy & Youngs, 2004; Nagata, 1999; Plass, Chun, Mayer, & Leutner, 1998). Kassen (1998) points to a lack of awareness and knowledge about how to learn and work with multimedia. Paribakht & Wesche (1999) state that the effect of multimedia on vocabulary learning and the impact of learning styles and feedback on computer-mediated learning are some areas for future research.

Teachers should be aware that certain types of input, output, and tasks enhance vocabulary and language learning. Negotiation of new vocabulary in a collaborative and problem-solving manner, guessing and inferring from context, frequent use of words in interaction, comprehensible input, and feedback increase information processing, automation of retrieval processes, learners' autonomy and self-regulation, and, consequently, vocabulary learning (Newton, 1995; Paribakht & Wesche, 1997; Rott, 1999).

Instructional Approaches to Integrating Stories

Several instructional approaches view stories as a source of meaningful language, culture, and context for teaching vocabulary and grammar while involving learners' schemata (previously acquired and background knowledge) and critical thinking skills through the analysis of the story structure.

Story Structure

The story-grammar training that is a part of the cognitive strategy instruction stresses that a story has a general structure, which includes a setting with information about the time of the story and where it took place as well as an initiating event, a goal, and a problem, along with the central characters and their actions, to achieve the goal or solve the problem (Pressley & Woloshyn, 1995). Developing story maps and outlines and re-constructing the order of events by using script activators in the form of questions, cues, predictions, and generalization about meaningful elements (title, main ideas), and connections (characters, events) within the story can improve students' comprehension of the story and, consequently, enhance their recall of the information, vocabulary, and grammar (Pressley & Woloshyn).

Focus on Form

With the PACE model, a foreign language teacher can use a story to teach grammar (Adair-Hauck, Donato, & Cumo-Johanssen, 2005). The model has four phases: Presentation, Attention, Co-Construction, and Extension. By transcending the dichotomy between the explicit (learning results from the teacher's explanations of rules and meaning that are enhanced by related practice) and implicit (a sufficient amount of the teacher's comprehensible input naturally leads to language acquisition without an explicit teaching) approaches to language learning, the PACE model advocates the learner's participation guided by the teacher through the negotiation and re-construction of meaning. It represents the top-down approach to language teaching in which learners are exposed to a "whole" text (interesting stories, tasks, authentic documents), explore it (main ideas, opinions about the text), and progressively focus on a particular language structure. During the Presentation phase, the teacher foreshadows the grammar explanation through the use of integrated discourse (stories, songs, poems, etc.) with the emphasis on literal comprehension and meaning. During the Attention phase, the teacher assists learners in focusing their attention on a particular language form or grammatical structure. During the Co-Construction phase, using guiding questions, the teacher and learners co-construct the grammar explanation by discovering the underlying patterns or consistent forms. During the Extension phase, through integrative extension activities, learners need to use the grammatical structure(s) in order to carry out a particular function or task (Adair-Hauck et al.).

Vocabulary Learning

Focusing on semantic connections between words and ideas as well as binding different forms (words, visuals, objects, movements, themes, and context) of the language content (Terrell, 1986) in the story can activate learners' schemata, critical thinking skills, and processes. Consequently, this technique enhances the

comprehension of the story and vocabulary retention. For example, through multimedia and Internet tools, CD-ROMs, or Web sites, teachers can engage learners in using vocabulary with different visual and script organizers, aids, functions, and tasks. These might include predicting; identifying; answering; pantomiming; outlining; matching; mapping; inferring; or summarizing main and supporting ideas, major characters, and events of the story before (pre-reading), during (storytelling), and after (follow-up activities) the exposure to the story (Lund, 1990; Miyao, 2000; Pralong, 2001).

Telling and Exploring a Story with Multimedia

The authors selected and translated a Haitian folk story, "Bouki Loue un Cheval" ["Bouki Rents a Horse"], to demonstrate its multimedia adaptation for novice and intermediate learners of French. Teachers can adjust the text and activities to the age and grade level of their students to make the experience more developmentally appropriate.

The story is about a poor peasant Bouki who needs a horse or a donkey to take and sell a big pile of yams at a market. Bouki decides to ask his friend Moussa if he can borrow a donkey. A sad and worried Moussa cannot find his donkey anywhere and advises Bouki to ask Toussaint if he can use his horse. Reluctantly Bouki goes to a greedy Toussaint, who is willing to rent him his horse for 15 dollars. The poor Bouki is able to pay only 5 dollars and has to come back the next day with the remaining 10 dollars in order to get the horse. Meanwhile, Moussa finds his donkey and offers it for free to Bouki , who does not know how to make Toussaint return his deposit. A clever Ti Malice, who hears Bouki's story, helps him get his money back. He goes to Toussaint and convinces the greedy man not to rent his horse to Bouki, by pretending that Bouki wants to put his whole family on Toussaint's horse. Bouki thinks that it is indeed a good thing that Toussaint takes the horse back and returns the deposit and an extra 10 dollars.[1]

Multimedia Tools: Using HyperStudio and Relevant Software Programs

A product of the Sunburst Technology Corporation, HyperStudio is a multimedia software program that can be utilized for short- and long-term instruction across disciplines and grade levels. The use of HyperStudio is based on the use of a card that is a multimedia space, similar to a slide in Microsoft's PowerPoint. A teacher can insert and edit texts; incorporate images, audio and video files, visual and sound effects, and internal and Internet links; drag and move inserted objects; make text and visuals appear and disappear; record and re-record speech; and have text boxes in which users can write. Products produced with other programs, such as Sony's Movie Shaker video editing program or Inspiration's software, with which the user can create maps, charts, and diagrams, can be integrated into and linked to HyperStudio cards.

Interpersonal and Interpretive Communication: Pre-Storytelling Activities

The goal of pre-storytelling activities is to create a meaningful, engaging, and motivational environment that prepares students for the comprehension and interpretation task (Shrum & Glisan, 2005). This instructional phase can take place in a multimedia center, such as a language or computer laboratory. If such a facility is not available or there is a limited amount of copies of the program(s) installed on computers, the teacher can conduct some of the activities by projecting the image from a computer onto a big classroom screen, use paper-based copies of materials, and replace elements of computer-mediated instruction with direct classroom interaction. Students can also work in pairs and groups by using the same computer instead of using computers individually. Placing some activities on the Internet for practice outside the classroom is an alternative solution.

At the beginning of this phase, on the first HyperStudio card, students can see the map of Haiti, the country where the story takes place. As for all HyperStudio cards used in class, the map is projected on the big classroom screen to allow the teacher to point out specific places on the card. The teacher asks students to reflect for a few minutes upon what they know and want to learn about Haiti, its history, geography, people, culture, and traditions. Individually, students write down notes that they insert into the corresponding columns of the KWL chart produced with the Inspiration program. KWL is an acronym for "What do I Know?", "What do I Want to know?", and "What have I Learned?" The "L" column is left uncompleted at this time. Afterwards, students contribute their answers to a whole-class discussion that the teacher summarizes in his or her KWL chart projected on the big screen.

Later, students watch a short video in which the teacher or a native informant shares with the class, in English and French, basic information and materials (realia, visuals) about Haiti's history (colonization, wars, poverty), geography (Caribbean Sea, island, country size), climate (tropics, fauna, agricultural products), and people (race, languages, music). Based on a slide's title, students guess what the story might be about. Images that illustrate the major events in the print-based version of the story (yams, a horse, people) appear on the slide, and learners hypothesize about the setting, characters, problem, and conclusion of the story. Students enter their notes in the prediction chart and then share them with the whole class during discussion.

Another activity is to teach learners key and high-frequency words ("yams," "donkey," "horse," "money," "to go," "to ask," "to borrow," "to put") from the story. Students view a video, and the teacher explains selected words using Total Physical Response (TPR) techniques, props, and movements. Afterwards, the teacher checks students' comprehension in class by using the same TPR techniques and provides necessary assistance, scaffolding, and explanations.

Interpretive Communication: Reading, Listening to, and Viewing the Story

After the pre-storytelling activities, students engage in the exploration of the story. The way the story is told puts the learner, and not the teacher, in the center of the experience, thereby making the story's interpretation an active rather than receptive process.

The interpretation of the viewing, listening, and reading of the story by students can occur individually or with others. It can be done through several formats, such as a video, audio, and text, which consequently engage learners' receptive skills of viewing, listening, and reading in conjunction with their productive skills of speaking and writing. The use of various multimedia-driven forms of the language input enables the teacher to address students' multiple intelligences and different learning styles and prepare them to be autonomous learners.

The text version contains the script of the story with multimedia annotations. Learners can scroll the text in order to view it in its entirety. Several types of multimedia annotations can be created within the text: English translations of key and high-frequency vocabulary, explanation of words in the target language, illustrative visuals, word pronunciation, and written grammatical and cultural explanations in English and French. Learners can access the annotations by clicking on highlighted items. There is also a glossary in French that contains essential words from the story and their English equivalents. In the audio version, the text of the story is pre-recorded by the teacher or a native informant using HyperStudio's recording feature or the sound track of a video editing software. The video version contains the teacher's reading of the story. The reading is interactive and can include additional actors (teachers, students), props, gestures, and facial expressions, thus facilitating learners' comprehension by giving extralinguistic cues. The video version can be made with a video editing software program (such as Sony's Movie Shaker) and played on a Quick Time player used by HyperStudio.

To guide students' exploration of the story, the teacher can use several assessment activities and instruments. A story map, which is a graphic organizer created with Inspiration software, is one of them. With the story map, learners are asked to write in detail about the main idea ("Quelle est l'idée principale?" ["What is the main idea?"]), the setting ("Où est-ce que l'histoire se déroule?" ["Where does the story take place?"]), the characters ("Qui est Bouki?" ["Who is Bouki?"]), the problem ("Est-ce que Bouki a un mule?" ["Does Bouki have a donkey?"]), the solution ("Pourquoi Bouki va-t-il voir Toussaint?" ["Why does Bouki go to see Toussaint?"]), and the conclusion of the story ("Qu'est-ce qui se passe à la fin de l'histoire?" ["What happens at the end of the story?"]). Completing a T-chart, which is used to arrange the events in the order they take place in the story, is another way to guide students' exploration. The chart contains several numbered rows that represent the events of the story; some rows are filled out with completed sentences. By following the cues assigned to the incomplete rows, learners are asked to write complete sentences describing the related events. Entering information into the "What have I Learned?" column in the KWL chart, which students began to complete during the pre-storytelling phase, can be another example of a scaffolding task.

Interpersonal and Presentational Communication: Post-Storytelling Activities

The interpretation of the story is followed by post-storytelling activities. They emphasize the interpersonal and presentational modes of communication that are based on "the information gained through interpreting a text" (Shrum & Glisan, 2005, p. 173) and foster learners' proficiency and critical thinking skills.

Story rendering. Revising and summarizing the completed assessment instruments, such as the story map and the KWL and T-charts individually, with a peer, or in a group, can be a way to render and discuss the story orally and in writing. If working with others, students look at each other's submissions on the computer and give suggestions for revision. Afterwards, the teacher leads and scaffolds the whole class to retell, think aloud about, and discuss the story by summarizing the students' contributions to the story map and the KWL and T-charts that are projected on the big screen. Meanwhile, students continue to revise on the computers their individual, peer, or group maps and charts as necessary. Summarizing the assessment instruments in the form of a narrative summary of the story in different tenses can culminate in the rendering of the story. Editing and revising the drafts of the summary based on the proficiency criteria of the writing rubric and received feedback from the classmates and the teacher focuses learners on developing the characteristics of the target level of proficiency.

Focus on form. Stories contain grammar structures to which the teacher needs to draw students' attention in order to analyze and practice them in different formats. For example, in our story, several grammar points can be addressed, such as different gender and number forms of the adjectives ("pauvre," "soucieux," "avide," "grand") ["poor," "worried," "greedy," "big"], conjugation of regular and irregular verbs in the present, past, or future tenses ("avoir," "aller," "dire," "mettre") ["to have," "to go," "to say," "to put"], subject-verb agreement (singular, plural), and word order (subject-verb-object). Multiple choice exercises, fill-in-the-blank sentences, and cloze passages from the story with immediate feedback (sound- or text-based) pre-recorded or pre-written by the teacher can focus learners on discrete grammar forms. Conjugation drills and sample charts pre-written by the teacher can be an additional option for reviewing the rules, especially for learners who need more time to process the language mechanics. Re-constructing sentences with vocabulary provided in the word bank and answers to be checked on a different card can help learners with the sentence structure. Co-constructing the meaning, use, and formation of the grammar points in question as it is described in the PACE model (Adair-Hauck, Donato, & Cumo-Johanssen, 2005) with relevant examples and feedback helps learners focus on form.

Aiming at vocabulary and discourse: matching text and image. Teachers can tap into learners' cognition and multiple intelligences while developing their vocabulary and discourse competence. Students can match text from the story in the form of discrete words, sentences, or passages, on one hand, and visuals illustrating the characters and the scenes, on the other, by putting the visuals next to the

corresponding text. True-false questions that include visuals can also be used to assess learners' knowledge of vocabulary. By clicking on one of the possible answers, students can receive immediate feedback in the target language pre-recorded by the teacher. The teacher either congratulates learners or gives clues to encourage them to think again.

Describing and comparing story characters, situations, and cultures. In a space provided, students are asked to describe, compare, or contrast story characters (Bouki, Moussa, Toussaint, and Ti Malice), situations (a conversation between Ti Malice and Toussaint), and cultures (Haitian and American cultures). By means of the rubric containing proficiency-oriented criteria for writing, illustrative visuals, text cues, and guiding questions, the teacher elicits a proficiency-based writing discourse. For example, novice and intermediate learners can describe the characters' personality traits and actions, the products, practices, and perspectives of the target culture, or the context of a situation by employing the learned vocabulary (nouns, verbs, and adjectives), applying the rules of agreement (gender, number), and conjugating the learned regular and irregular verbs in the form of lists and sentences: "Comment est Bouki? Est-il riche ou pauvre? Qu'est-ce qu'il veut faire? Pourquoi Ti Malice parle-t-il avec Toussaint? Comment sont les Haitiens? Est-ce qu'ils sont différents des Américains? Qu'est-ce que les Haitiens et les Américains ont en commun? Quelles sont les caractéristiques de ces deux cultures?" ["How is Bouki? Is he rich or poor? What does he want to do? Why does Ti Malice speak with Toussaint? How are the Haitian people? Are they different from Americans? What do Haitian and American people have in common? What are the characteristics of these two cultures?"]. Using a Venn diagram created with the HyperStudio program helps students summarize similarities and differences between people, events, and societies. The process of consulting and comparing teacher's and students' sample written descriptions helps to scaffold learners in their writing process. Students revise their writing in light of the feedback received from the classmates and the teacher.

Group presentations. Students are asked to produce a multimedia presentation based on the topic of their choice related to the story. Basing their work on the criteria of the presentation rubric that fosters learners' meaningful integration of the language, content, and multimedia, student groups prepare their presentations by using HyperStudio, Inspiration, video, audio, and text editing software programs. Presentations are shown to and assessed by the entire class community, including the teacher. In their presentations, learners can include a videotaped role play (Bouki, Moussa, Toussaint, Ti Malice) with props (yams, donkey, horse, money), comprehension questions, and exercises to identify a character based on a description. These are embedded into HyperStudio cards about the plot, characters, cultural context, themes, and meaning of the story and enhanced by the students' Internet and library search. A technology-based presentation shapes the learners' presentational mode of communication at their level of language proficiency.

Practical Recommendations for Integrating Stories with Multimedia

The following practical recommendations may be helpful to foreign language teachers wishing to effectively integrate stories with multimedia in their classrooms:

1. First and foremost, always have a pedagogical rationale for the use of multimedia and related programs in your classroom. A focus on communication (across modes and language skills) should drive your planning and instruction.
2. Choose a story that interests you personally, to naturally increase your own level of motivation, engagement, and creativity.
3. Make sure that you and your students are comfortable with the features of the multimedia and related program(s) that you use. Give yourself and your students enough time to learn and practice each type of multimedia and program.
4. When developing activities, start with simple ones and move progressively to more complex ones. As a rule of thumb, do fewer activities with more depth and confidence than numerous activities superficially and with difficulty. Remember, the rule of one step at a time can be effective for both you and your students in this process.
5. Always model technology-based activities before requiring your students to do them. Choose a program feature that you are able to control, build an activity on it, and try to integrate it in class, first as an example.
6. Keep your focus on your students' learning, motivation, engagement, and interaction. Tailor your instruction to their developmental and proficiency levels as well as their multiple intelligences, learning styles, interests, and background.
7. Show enthusiasm when teaching a story with multimedia in order to positively affect your students' language learning experience.
8. And finally, use theory and research, standards, proficiency guidelines, and best practices as guiding resources to develop your own instructional approach in order to situate your classroom teaching within the context of the language teaching profession at large.

Using the PEP Model with Multimedia: Focus on the Learner

When working with the Haitian folk story and multimedia, the teacher can still adhere to the guidance from the *Standards for Foreign Language Learning* (NSFLEP, 1999), proficiency guidelines, and related theory and research. All of the above can be synthesized in the PEP model, which represents one of the instructional approaches to embrace the use of stories with multimedia.

The PEP model has three phases: Prepare, Explore, and Practice. Based on the principles of Vygotsky's dialectical constructivism and zone of proximal development (Vygotsky, 1986), the PEP model emphasizes the importance of the

learner's development through exploration and collaboration. The model's purpose is to establish meaningful connections in the story's content, language forms, and context, and to use multimedia as a tool to develop the student into a self-regulated learner, explorer, user, and participant within a community of language learners scaffolded by the language teacher. During the Prepare phase, the learner is engaged in anticipating the content of the story. During the Explore phase, the learner becomes an explorer who investigates different formats in which the story is presented. During the Practice phase, the learner is involved in processing and practicing the content and linguistic structures of the story with a variety of cognitively engaging proficiency-based tasks.

Conclusion

By focusing on the learner, teachers can effectively integrate stories with multimedia into a foreign language classroom. Foreign language teachers should strive to become both primary developers of their own instructional materials and activities as well as active researchers of their own teaching and their students' learning. By engaging in this knowledge-driven process that connects theory and research, standards, proficiency, and best instructional practices, foreign language teachers become reflective practitioners and thoughtful users of technology, which, in turn, encourages them to embrace their individual classroom teaching practice as a valuable contribution to the development of the community of foreign language professionals at large.

Notes

[1]   Readers interested in obtaining a copy of the authors' adaptation of this story in French have only to contact either author: <marat.sanatullov@wichita.edu> or <sanatue@potsdam.edu>.

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