October 28, 2009

Gabito Sayer Santiago
“Revolutionary teaching, Independent learning”

- The story of C.P.O. Christiansen and the history of the Folk School
- A “Two-Eyed” Approach to language education
  - Questions that English teachers ask
  - Questions that critical language educators ask
  - Examples of using a critical eye
C.P.O. Christiansen in Iceland, August 24, 1951
Deltagarförteckning

Svenskt folkhögskolemöte

i

Ljungskile Folkhögskola

den 22–26 augusti 1951
C.P.O. Christiansen in Iceland, August 24, 1951
Terneblad

Rækkefølge - 11. November

1946-47.

Langsigtige Elever læser.

Når læsebogen.

Mathe -

Storre læsebog.

Bikker - Nokkel.

Rækkefølge maaned langsigt.

Allemaal giver alle velde.

Klar og klar i alle hale.

Sommerblomst af Rækkefølge

med Valse og Dje.

Ejers.

Bondyd. dommer mændene

af F. og Rækkefølge.

Møde på jordsager af

Bondenske 7/3. 6-8 de sen.

Noget 50/80. 60%.

Pommer 50% af

Vilde bønder. Fraandv. Tjære.

Neum. prosent. føde

Vinter høsten. Hvilken af Bonden.

Klar nl rød 6 sommer

vlaer.

Mænd for sommerhøsten.

Motte 9 svar at valge.

1. Alte familier dje.

2. En del dje.

Blanere Fh. 71% bytter af

hverde af gennem

なくなる。
Müde Angst war mein
Anhänger oder Tod
Tug.
Seine waren die von der Erde
Seine waren die von der Erde
Göttin, und sie alle zu jenem
Punkt der Zeit. —
Nur der Meister schneidet ein Sterb
zur der die
Hab zur Herrschaft, und ich meine
Zeit. Ich habe leidendes
der Hände, aus sich, und
ich bin zu den
Gott in dem Gemeinde
Studium.
Etwas ist Studium.

Man war
Manchmal ein
Manchmal war
Jahr von Würdigung.
CPO's notebook from August 25, 1951
C.P.O. Christiansen in Iceland, August 24, 1951
The Fredericksburg Folk School
Teachers at the Fredericksburg Folk School
CPO Christiansen greets Eleanor Roosevelt in 1950
The Danish Folk School Movement
The Danish Folk College

Hart was impressed that at a uniform early age Danish young persons began to study important issues and examine the meaning of life. In these five-month terms, students began to develop a "life-hypothesis," a basis for their lives to be tested in the reality of the community. Students also had to grapple with the forces that govern community life-including traditions, culture, and institutional prerogatives. He admired the cooperative spirit that pervaded the life of the people: they were individualistic but cooperative. The Danes had achieved their success, which Hart witnessed in 1925 through preservation of their culture, history, folkways, and communities, coupled with the application of science. In the Danish experience Hart had found the social education he had sought unsuccessfully in America: an education that developed and released a social intelligence capable of promoting social change. (Stubblefield, 1989)
A “Life-Hypothesis”
Values of the Danish Folk Schools

- Development of social intelligence promoting social change
- Development of an individual’s life-hypothesis
  - Individual identity, but cooperative
  - Sense of self within the community
- School is about improvement of people through knowledge and reflection, not a job training program
Folk School Movement in the U.S.

**Myles Horton, educator**

- Highlander Folk School for poor coal miners
- Believed that education is essential for social transformation
- Miners learned about self-respect and self-empowerment
Folk Schools in the U.S.

Martin Luther King at an integrated event at Highlander Folk School in Tennessee, 1957
A “Two-Eyed Approach”

- In his autobiography, Horton wrote, “We didn’t think of ourselves as working-class, or poor, we just thought of ourselves as being conventional people who didn’t have any money.”

- Horton had what he called a “two-eye” approach to teaching: with one eye he tried to look at people as they were, while with the other he looked at what they might become.
A “Two-Eyed Approach”

Examination and reflection of ourselves

Development of a vision of what we could be
A Two-Eyed approach to TESOL in Mexico

- One eye on: Honest evaluation of where & what ELT is Mexico
- Other eye on: What ELT could be for Mexico

- 1st eye: Does ELT in Mexico promote macroacquisition or elite bilingualism?
- 2nd eye: How can ELT in Mexico be part of a sustainable and egalitarian linguistic ecology?
Critical education is not critical thinking
Critical pedagogy

Paulo Freire

Henry Giroux
Education as emancipation for the people.

Upon becoming rector of the UNAM:

“At this time, I do not come to work for the university but to ask the university to work for the people.”
What does it mean to be a critical educator?

Content questions

Method questions

Critical questions
Being a English teacher

- What should I teach?
  - Vocabulary
  - Communicative functions
  - The 4 skills
  - Grammar

- How should I teach?
  - Communicative Language Teaching
  - Games & songs?
  - Task-based?
  - Using technology?
Being a critical language educator

- Why am I teaching English?
- What are the hidden implications of my teaching?
- What is the social and cultural content of my teaching?
- How does English contribute to my students education?
- What are the underlying assumptions of my methods and materials?
- Does my teaching promote social justice?
Examples: Developing a critical eye
Cultural comparison:
Beyond “food & festivities”
The value of the local
English as part of Mexico’s linguistic ecology

THE JOY OF READING

Lesson 5

Optional reader

ENDANGERED LANGUAGES

This lesson is about:

Indigenous languages in Mexico.

Listening for specific information.

Activate!

1. Do you know the names of any of the indigenous languages of Mexico? Work in groups and make a list.

Nahua

2. Select the best answer for these questions.

1. How many people speak an indigenous language in Mexico?
   a) Approximately 200.
   b) Less than 1,000,000.
   c) Approximately 2,000,000.
   d) More than 5,000,000

2. How many indigenous languages are there in total in Mexico?
   a) Less than 20.
   b) About 50.
   c) More than 90.

3. Do you speak an indigenous language? Do you know anyone who does?
   a) I speak
   b) I know someone who speaks

Listening

Listen to the interview and mark (✓) any of the languages mentioned that are on your list. Then check the answers to Activate! Exercise 2.

Welcome to “Languages in Danger”

Thank you. It’s a pleasure to be here.
Hidden implications?

- “American police officer” is presented as modern
- “Aztec warrior” is ancient
- Implication → American things are associated with being modern, advanced; Mexican things are connected to the past
Hidden implications?

- Traditional herbal medicines are described as related to "sorcerers" and "witches"; contrasted with modern Western medicine which is based in science.

- Implication → Again, Mexican knowledge is outdated, from the past, but Western knowledge is modern... and more valid?
Examples of critical teachers

- Teachers working in indigenous communities:
  Does teaching English help or hurt the maintenance of our indigenous languages?
Examples of critical teachers

- Luz Rios: Works in a community in Oaxaca that has out migration to the U.S.
- She asks: Am I just contributing to a cycle of the gringos exploiting Mexican labor?
Examples of critical teachers

- Ignacio Villalobos: Believes language teaching should present culture

- He asks: How can I present U.S. culture without making it seem better or richer than our own local culture?
Examples of critical questions

- How can ELT contribute to create a society that is based on peace, respect, justice, and equality?
Throw a pebble in the water
Ripples of hope?
Ripples of hope?

Robert Kennedy, June 1966, speaking in Apartheid South Africa:

Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centres of energy and daring, Those ripples build a current that can sweep down the mightiest walls of oppression and resistance. Let us now cast our pebbles into the pond.
“Let us now cast our pebbles into the pond.”
Ripples of hope:
From C.P.O. to Gabito...