Questioning Language Ideologies: Promoting Heritage Language Learners' Critical Language Awareness

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Abstract

Language ideologies are the sets of beliefs, rationalizations, and justifications about languages and their roles in society (Woolard, 1989; Woolard & Schieffelin, 1994). They carry a great deal of moral and political interests and serve dominant groups in their efforts to acquire and maintain power (Gal & Woolard, 2001). They can be harmful for heritage language learners (HLLs) as their desire to fit the monolingual norm may prevent them from developing their bilingual skills. The approach and activities presented in this chapter guide HLLs in developing a deep understanding of how language ideologies may culminate in negative outcomes for speakers from minoritized groups. Students compare ideologies and facts about language and use examples from their daily linguistic practices to disprove these ideologies. HLLs who understand that language ideologies do not necessarily represent the truth develop the tools to defend their rights of having the same access to resources that other groups do. The chapter also discusses the adaptations that instructors may make to apply these concepts to different contexts.

Keywords: language ideologies Language myths, heritage language learning, critical language awareness, multilingualism, bilingual development

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Resumen

Las ideologías lingüísticas son los conjuntos de creencias, racionali-zaciones y justificaciones sobre las lenguas y sus roles en la sociedad (Woolard, 1989; Woolard & Schieffelin, 1994). Cargan una gran cantidad de intereses morales y políticos y sirven a los grupos domi-nantes en sus esfuerzos por adquirir y mantener el poder (Gal & Woolard, 2001). Pueden ser perjudiciales para los estudiantes de idiomas de herencia (EIH), ya que su deseo de ajustarse a la norma monolingüe puede impedirles desarrollar sus habilidades bilingües. El enfoque y las actividades presentadas en este capítulo guían a los EIH en el desarrollo de una comprensión profunda de cómo las ideo-logías lingüísticas pueden culminar en resultados negativos para los hablantes de grupos minoritarios. Los estudiantes comparan ideolo-gías y hechos sobre el lenguaje y usan ejemplos de sus prácticas lin-güísticas diarias para refutar estas ideologías. Los EIH que entienden que las ideologías del lenguaje no representan necesariamente la ver-dad desarrollan las herramientas para defender sus derechos de tener el mismo acceso a los recursos que otros grupos. El capítulo también discute las adaptaciones que los instructores pueden hacer para apli-car estos conceptos a diferentes contextos.

Palabras clave: ideologías lingüísticas, mitos sobre las lenguas, apren-dizaje de lenguas de herencia, conciencia lingüística crítica, multi-lingüismo, desarrollo bilingüe

1. Background

Language ideologies are sets of beliefs, rationalizations, and justifications about languages and their roles in society (Woolard, 1989; Woolard & Schieffelin, 1994).

These beliefs carry a great deal of moral and political interests and serve dom-inant groups in their efforts to acquire or maintain power (Gal & Woolard, 2001). Among the most commonly studied language ideologies are the purist ideology (Hill, 1998), the standard language ideology (Gal & Woolard, 2001; Silverstein, 1996) and the ideology that links a nation to one and only one language (Black-ledge, 2000). These ideologies tend to portray the linguistic practice of minori-tized groups as inferior and to enact other myths about languages and their speak-ers. As a result, oppressed groups may be left with the belief that their linguistic practices are not good or appropriate enough, and even that their linguistic prac-tices need to be abandoned.

This situation can be very harmful for heritage language learners (HLLs), as their desire to fit the monolingual norm may prevent them from developing their

bilingual skills. One way to mitigate the effect that language ideologies may cause in groups of minoritized language speakers is to foster their critical awareness, that is, their understanding that linguistic practices are "embedded in specific sociohistorical contexts where existing social relations are reproduced or contested and where different interests are served" (Janks, 1999). Heritage language (HL) programs must contribute to student's critical language awareness development while also supporting their bilingual advancement.

This chapter presents a teaching approach whose objective is to lead HLLs to develop critical language awareness while advancing their bilingualism. The aim of this approach is for HLLs to develop a deep understanding of how language ideologies may culminate in negative outcomes for speakers from minoritized groups. In educational settings, ideologies depicting some linguistic practices as more appropriate or superior to others may undermine HLLs' linguistic practices in favor of assimilation (Cross et al., 2001), as well as limit the learning opportunities provided to them (Nieto, 2000; Walker et al., 2004). This may leave these students vulnerable to academic failure (Nieto, 2000; Valenzuela, 1999), and even lead them to abandon their heritage language (McCollum, 1999; Young, 2014). In sum, ideologies portraying English as the only necessary language a speaker needs may lead HLLs to forfeit language learning opportunities. However, prior research has found that being bilingual has been linked to several advantages, from higher academic achievement (Cunningham & Graham, 2000; Thomas et al., 1993) to more positive attitudes towards other languages and their speakers (McKenzie & Carrie, 2018; Zeinivanda et al., 2015).

HLLs who develop critical language awareness may start challenging negative language ideologies and preventing at least some of the negative outcomes that many HLLs experience. In other words, HLLs who understand that language ideologies do not necessarily represent the truth would probably be more likely to defend their rights of having the same access to resources that other groups do. Therefore, it is critical to find ways for students to question long-held language ideologies that lead them to neglect opportunities of bilingual development in the United States. The approach and activities presented in this chapter guide students as they compare ideologies and facts about language and use examples from their daily linguistic practices to disprove these ideologies. The chapter also discusses the adaptations that instructors may make to apply these concepts to different contexts.

Fostering HLLs' critical language awareness is crucial for their education because their linguistic practices tend to differ from mainstream ones. Although this variation may often be seen as a deviation from mainstream monolingual practices and perspectives in the U.S., these linguistic practices represent natural variations that languages undergo. This is a fact about language. Moreover, although languages are generally referred to in the singular (e.g., "English," "Spanish"), languages are not homogeneous entities (Makoni & Pennycook, 2006). What speakers generally call Spanish is actually, as Alfaro and Bartolomé (2017) explain, "a conglomeration of regional and social dialects and personal and group styles." Different linguistic practices can convey information about

speakers, such as geographic background, social class, and level of formal education. These differences can become indexical of other components of speakers' identities (Silverstein, 2003) and activate stereotypical attributions related to their intelligence and character, bringing social disadvantages for speakers (Dragojevic et al., 2013; Garrett, 2010). These beliefs must be contested in the classroom, and HLLs must learn to challenge them in all spheres.

Encouraging HLLs to challenge long-held language ideologies through the fostering of their critical language awareness is crucial to supporting them in understanding that their Spanish is valuable. As Flores and Rosa (2015) explain, it is time to reframe the ideas around the appropriateness of different language varieties and lead efforts to stop the marginalization of students' fluid linguistic practices. Thus, it is essential to create opportunities for guided reflections about how languages naturally vary.

Another practice that instructors must adopt in the classroom to support HLLs' critical reflections about language ideologies is honoring and leveraging students' different language practices by adopting a translanguaging stance to teaching. A translanguaging pedagogical stance proposes that bilingual speakers do not have one autonomous linguistic system for each language they speak, so instructors should not expect them to behave linguistically according to socially created artificial language separations. The approach recognizes that bilingual speakers work with one linguistic repertoire from which they draw or constrain features according to societally constructed separate languages (García et al., 2017). It is essential to allow emerging bilinguals to use their whole linguistic repertoire in the meaning-making process so that they learn other linguistic practices through the ones they already have. This approach respects the dynamic nature of bilingualism and recognizes that bilinguals use their "languages" in complex ways. Efforts to support emerging bilinguals' linguistic development must first consider that a bilingual speaker is not two monolinguals in one and then leverage the linguistic resources they bring with them.

Considering the importance of adopting approaches that lead HLLs to challenge ubiquitous language ideologies that may undermine their education and rob them of the opportunity to develop their families' languages, the present chapter proposes an approach to HLLs' language teaching that fosters their critical language awareness development. It does so through activities in which students are guided to reflect about different language ideologies and how these ideologies may affect speakers' communities. This approach also adopts a translanguaging pedagogy, which is crucial for the education of HLLs as this population may benefit from the recognition that their languages are as legitimate as others, including the ones considered standard.

Summary of basic concepts

Critical language awareness: an approach to the study and teaching of language that recognizes the interests behind and the relationships of power that control different groups' linguistic practices (Janks et al., 2017).

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Language ideologies: the dominant commonsensical beliefs concerning language use and structure (Achúgar & Oteíza, 2009; Bloommaert & Verschueren, 1998).

Language myth: a false belief or idea about language.

Traslanguaging: both an approach to understanding how bilinguals make use of language and a pedagogical approach to this population's education, which considers their linguistic knowledge to be an asset in their learning processes (García et al., 2017).

2. Description

These guidelines are to be followed taking into consideration that different groups and contexts may demand adaptations to the activities proposed in this chapter. The set of activities presented in the chapter are likely too time-consuming to be completed in one class period. The first activity ("Myths We Do Not Question – Part I") constitutes a broad introduction to the theme of language ideologies for groups who likely have never had the opportunity to reflect about the many beliefs about language that are ubiquitous in our society. The second activity ("Myths We Do Not Question – Part II") is intended to be a short and fun extension of the first activity. Therefore, the instructor may decide to do this activity in the same class period as the first one or in the following class as a warm-up of familiar material for the following class period. The third activity ("Who Talks More?") represents an example that the instructor may follow to discuss different language ideologies.

The set of activities is in line with an approach that considers the critical analysis of language ideologies and the honoring and leveraging of HLLs' linguistic practices as essential elements in this group's education. Respecting HLLs' linguistic practices and taking advantage of these practices in order for these students to develop new ones means being consistent with the new beliefs that will arise from critically reflecting about language ideologies that portray different linguistic practices as deviant or inferior. For this set of activities, students will critically reflect about beliefs related to language that are constantly repeated and reinforced in our society. While they are guided through this reflection, they will also work on oral, aural, reading, and writing skills. The following three sections describe each of the activities.

Activity 1: *MYTHS WE DO NOT QUESTION – PART I*

This activity is ideal for heritage learners of Spanish at an intermediate mid or high level of language proficiency. The language of the facts and myths ("Mitos y hechos" handout, Appendix A) made available to be used in the activity is not

too complex, so the activity can be used with students of lower levels of proficiency (intermediate low) if some adaptations are made. For example, instead of asking students to discuss and present the results from discussions, the instructor may ask students to write or complete sentences explaining why the ideas presented are myths. This activity can also be adapted for students with higher levels of proficiency by transforming the activities into a longer project in which groups of students must come up with interview questions to elicit common language myths in their community, interview friends and family members, and share the results with the class. In this case, the instructor can ask groups to create questions after the activities have been completed in class and have students enter the questions in a Word document that will then be shared and edited by the instructor with the help of all of the students (the instructor may project the document for the class and ask which questions they want to keep and which they think will not help elicit the desired information). All students must use the same questions in the interviews they will conduct so they can aggregate results as a class later. In this activity, students will receive either a myth or a fact about language and must find the student who has a statement contradicting the one they have. When they find this student, they will work together for the remainder of the activity on a guided reflection about that myth and its possible consequences for society and speakers.

The goal of the activity is to lead students to reflect about language ideologies and their role in society. Students will contrast facts and myths about language and come up with examples of how language ideologies are used to control speakers' linguistic practices, as well as examples of other consequences ideologies may have for society and for speakers. At the end of the activity, students will be able to produce vocabulary related to and used to explain and discuss language ideologies and their roles in maintaining the status quo. The following are instructions for the activity:

1. Explain to students that this lesson is about language and our beliefs about it.
2. Explain that each of them will receive one piece of information about language, with some receiving a fact about language while others receive a myth about language. Explain also that for each fact they receive there will be a myth, and vice-versa. Therefore, they need to find the person who has the piece of information that contrasts with the information they have received.
3. Give an example on the board or on the projector, depending on what you have available to use and prefer. You can write or project the following example on the board, or you can use another example if you prefer. Example:

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Myth	Fact
The media are ruining English.	The media has a different purpose and that is why they use the language structures that they do.

Explain also that journalism language is not the same language used in other situations. Journalists follow different rules to be more concise and clearer when speaking to a diverse group of people.

4. Give each student a flashcard from the "Mitos y hechos" handout (Appendix A). You may not need to use all of them if you have fewer than 20 students, or you may need to give the same information to more than one student if you have more than 20 students. If you have an odd number of students, you may give two flashcards with the same myth to two different students. They will then need to find the student with the contrasting fact. This will result in one of the groups having three students.

5. Ask students to find the student with the contrasting information to the one they have. Explain that, even if they do not know yet if the piece of information that they have received is a fact or a myth, they can compare the piece of information to that of other students and check if they are related.

6. While students are moving around the classroom, go around asking if anybody needs help understanding the statement they received.

7. When all students have found the peer who has the contrasting piece of information to the one that they received, ask them to try to determine which piece of information is a myth and which piece of information is a fact and to explain their decision. Give them time to think and ask them to write down their ideas and reasoning why that myth may be misleading or even hurtful for some speakers. Emphasize that they will need to present their answers to the classroom, so they must plan what they will say in writing. You may write the following questions on the board, project them, or make a handout for each pair or group of students to use when structuring their answers:

Mito: _____ Hecho: _____ ¿Puede ese mito tener consecuencias negativas para la sociedad? ¿Para los hablantes? Explica. _____

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¿Tienes un ejemplo de una possible consecuencia negativa que haya resultada o que pueda resultar de ese mito?

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8. Ask each pair or group to share the main points of their discussion. Ask them to read the myth first and the fact second, and then to explain some possible consequences that such a myth may have for society, providing examples whenever possible.

9. When all students have shared their answers, close the activity by asking students to hand in their written answers. Use their answers as another way to evaluate their understanding of the issue. Depending on their level of understanding, you may want to discuss the issue again in your next meeting.

Activity 2: *MYTHS WE DO NOT QUESTION – PART II*

1. Explain to students that they will work in groups of 3 to 4 and divide them into groups.

2. Explain also that you will read some of the language myths that they saw in the "Myths We Do Not Question – Part I" activity, and that they, as a group, must pay close attention to the myth because they will need to think and share with the class an example that shows how these myths are senseless or an example of how they can be misleading and even harmful for society or for groups of speakers who are targeted in those myths. (In the previous activity, each group was in charge of discussing one of the language myths presented. In this activity, all groups will have the opportunity to discuss either each of the language myths or specific myths that the instructor selects.)

3. Give an example on the board or on the projector, depending on what you have available to use and prefer. You can write or project the following example on the board, or you can use another example if you prefer.

Example:

Myth	Fact
Words should not be allowed to vary or change.	The meaning of words varies depending on the community in which it is used and change over time. How they are pronounced also changes.

Here you can give them examples of words like "suave", that used to be common in Mexico in the 60's and 70's to mean that something was very good. You can also explain the case of the word "pues", which has changed to "pos" for some groups of Spanish speakers.

4. Start reading the first myth selected for this activity from the "Mitos y hechos" handout (Appendix A). Give the groups a chance to think, discuss, and formulate their answers. Let them pace themselves. Walk around and help with words or expressions that they may not know, but do not help with content. This is a competition.

5. When the first group indicates they are ready to share their answer, ask them to share it with the rest of the class and mark one point for them on the board.

6. Repeat this with all the myths you selected to use in this activity.

7. The group with the highest score is the winner.

8. If you want to give students an incentive for competing, extra points or a small gift may be offered for the winning group. In this case, the instructor must announce there will be a compensation for the winning group at the beginning of the activity.

Activity 3: *WHO TALKS MORE?*

1. Explain to students that they will work in pairs or in groups of three and divide them into groups.

2. Write "_____ hablan más que _____." on the bottom of the board.

3. Give each pair/group of students two flashcards: one that reads "los hombres" and one that reads "las mujeres" and explain that they will use those flashcards to complete the sentence on the board.

4. Encourage students to explain their beliefs to their pairs/groups, discuss their points of view, and try to reach an agreement about how they will fill in the statement on the board.

5. Ask the pairs/groups to complete the sentence by taping their flashcards in a way that reflects their beliefs about who speaks more.

6. When all the pairs/groups have taped their answers to the board, count how many pairs/groups believe men speak more than women. Then, ask students in the pairs/groups who believe men speak more than women to share their reasons behind this belief.

7. Do the same for the pairs/groups that expressed the belief that women speak more than men.

8. Encourage discussion by asking follow-up questions. For example, after a pair/group shares their opinion, ask, "Who agrees with this opinion? Why?" and "Who disagrees with this opinion? Why?" .

9. When all groups have been given the opportunity to share their opinion, give each student a copy of the handout "¿Hablan las mujeres más?" (Appendix B).

10. Ask students to read the handout and discuss in their pairs/groups if their beliefs were proved or disproved by the scientific studies mentioned in the handout.

11. Ask each pair/group to share what they learned from reading the handout and learning whether it proved or disproved their beliefs.

12. At this point, you should explain that in our society people tend to believe that women speak more than men, and this ideology, or this belief interpreted as a truth, justifies many injustices that women suffer in our society. However, as Bauer and Trudgill (1998) explain, men are the ones who talk more in formal settings and social situations. For example, men dominate language use when professional decisions are made. Women, on the other hand, tend to talk more in private situations. The belief that women always talk more than men actually hides the power imbalance that leads many people to consider it out of place when a woman expresses herself in some situations, such as professional contexts. Because society is unaware that men are the ones typically dominating these contexts, most people do not recognize that this is unfair, making the practice unlikely to change.

13. Ask some follow-up questions to guarantee that students understand that the ideology that women talk too much may prevent women from talking in some contexts or lead society to believe that women do not deserve attention because they talk all the time, thus masking the fact that women do not have as much opportunity to speak as men. You may also ask

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students to discuss why reproducing this ideology is unjust.

14. As a closing activity and assessment, give each student a flashcard in which they must explain (a) what an ideology is, and (b) how this specific ideology may undermine girls' and women's opportunities at school and at work. These two questions may be displayed on the board, projected for students to see, or you may print the following flashcard and distribute it to the students.

¿Qué es una ideología?

_____

_____

¿Cómo la ideología de que las mujeres hablan más que los hombres les puede quitar espacio y oportunidades a las mujeres en ambientes como escuelas o en sus trabajos?

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15. You may ask students to share their answers, providing an open space for discussion and for the sharing of examples from their lives or the lives of others, depending on how much time you have. Then, collect the flash-cards and use them as an informal assessment.

3. Implementation

There are a number of factors instructors must consider when preparing and implementing this set of activities. This section presents ideas about the different groups among whom and contexts in which you can use the activities proposed in the chapter. It also discusses some adaptations to the activities, making the activities appropriate to implement in your context.

INPUT

This set of three activities may be used to introduce the topics of language ideologies for HLLs at intermediate mid and high levels of proficiency, although they may be adapted to higher or lower levels of language proficiency. Because of the effect that language ideologies may have on speakers of minoritized languages, it is recommended to work on this set of activities, or a variation of them, in the beginning of the semester. This will support future explanations about ideologies, such as why the variation of Spanish that they speak is not inferior to

others and why there is no reason to link language practice to features like intelligence. This set of activities is appropriate to be used with university and high school students. Groups of younger students would probably need many adaptations for the activity to be meaningful, as they may not have been exposed to different varieties of Spanish and the concept of language variation may be harder to understand.

The activity set may work better for groups at lower levels of Spanish language proficiency if instructions are given both orally and in written form. Presenting the instructions in these two different ways may support students with different levels of language proficiency and learning styles in understanding the instructions. Another practice that may support students in understanding the instructions and relevant concepts of the lesson, as well as prepare them for the discussions they will have, is asking them what words and expressions they expect to encounter in the lesson. This can be done immediately after presenting the theme of the lesson (myths and facts about language). It is important to write down the words and expressions that they generate so they can access those when needed. During this practice, students may come up with terms in either Spanish or English. The instructor should write the corresponding term in Spanish, but should not reject words and expressions in English for three main reasons: (1) students need to feel encouraged to share, (2) what they do not share in Spanish may represent a diagnosis of what they do not know how to say, and (3) to adopt a translanguaging stance, the instructor should not give the idea that languages are separable entities, with Spanish and English being two separate entities. It is important to remember that language competence is not compartmentalized by language in the speakers' brains. Therefore, instructors should accept their students' translanguaging practices.

HLLs of Spanish in the United States are likely to have felt the effect of language ideologies in their own lives. This theme will likely sound familiar to them, although they may not recognize it until they are presented with examples. Once these examples are presented, they will likely have their own examples to share. The instructor may want to encourage students to share these examples, while also being careful not to force them to share details that they do not want to share.

Filter

Language ideologies may represent a challenging theme to discuss because they are ubiquitous, and speakers are socialized to believe they represent the truth. Therefore, the instructor must be prepared to find resistance among the students concerning their long-held language ideologies. Some students may believe that there is only one correct way to write or say a specific word, or that structures deviating from the prescriptive form are not "grammatical" or "make no sense." In this case, the instructor must have several examples prepared to share with students and help them understand that what is accepted as "grammatical" or "right" nowadays may have been considered wrong in other times. The instructor may also bring examples in which comparisons between English and

Spanish are presented. It is important for students to understand that what is ungrammatical in one language may be considered grammatical in another language. Examples such as double negatives or the overt use of subject pronouns in English compared to these forms in Spanish may be helpful.

Openly accepting the different linguistic practices of the students can help students understand the nature of language variation. Instructors must be especially careful in the way they correct their students' practices, including when they engage in what some may consider "code-switching". It is important to remember that, from the speakers' point of view, they are not code-switching. Their linguistic practices are a reflection of their vast linguistic repertoire. Correcting or suppressing translanguaging practices privileges a monolingual perspective of the world and depicts bilingual speakers as deficient for not being able to act "adequately" according to mainstream practices. This is a first and constant step instructors must take not only in this set of activities, but constantly, if they want to honor and leverage their students' linguistic practices.

Competence

The use of this set of activities seeks to guide students through a critical analysis of ubiquitous language ideologies while students develop aural, oral, reading, and written language competencies that they can apply to the challenging of any type of ideology. This set of activities fosters these competencies by presenting students with myths, in which they may or may not believe, and facts about language, and then guiding them through the use of these facts and examples to contest ideologies. Students will need to negotiate with others what they believe to be contrasting ideas and facts, and then use writing to prepare a presentation. When students plan what they need to say in writing, they may feel more confident in then sharing their ideas and experiences through oral language with the larger group.

Another way to foster students' confidence in using oral language is through eliciting and presenting them with the vocabulary and forms they may need when speaking. One effective way to expose them to this language is through eliciting from them what words and expressions they believe they will need to use when discussing the theme. This should be done right after introducing the theme of the lesson and before they need to produce any language. The instructor may ask them what words and expressions are related to the theme and write them on the board for students to use throughout the class. Another effective way to present students with the language they may need during the lesson is the strategy presented in the third activity ("Who Talks More?"). Having students read a short text before they need to produce any language in discussions or in answering written or oral questions is another way to make the language that they will need available to them, which may lead to fostering their confidence in producing language.

Recommended Activities

The following section is divided into three recommended activities that reflect the implementation of the ideas discussed in the chapter. They illustrate how instructors may guide HLLs through a critical analysis of language ideologies present in our society. Ideally, these activities would take place during three class periods, but the theme of language ideologies should constantly be discussed throughout the course. HLLs can benefit from understanding that their linguistic practices are not wrong or inferior to others. It is also essential that the instructor honors and leverages their linguistic practices in their education. As previously stated, the instructor must remember that ideas such as "code-switching" and "language mixing" reflect and privilege monolingual perspectives. HLLs' linguistic practices will likely differ from the practices of monolingual speakers. For HLLs, they are not mixing codes, but using resources from their linguistic repertoire without paying attention to artificial language separation.

Recommended activity: Myths We Do Not Question – Part I	
PROFICIENCY LEVEL	This activity is ideal for heritage learners of Spanish at an intermediate mid or high level of language proficiency. The language of the facts and myths made available to be used in the activity is not too complex, so the activity can be used with students of lower levels of proficiency (e.g., intermediate low) if some adaptations are made. It can also be adapted for students with higher levels of proficiency.
INSTRUCTIONS	Students will receive either a myth or a fact about language. All students must find the student who has the statement contradicting the one they have. When they find this student, they will work together for the remainder of the activity. Students will be allowed to self-pace their work.
GOALS	At the end of this activity, students will be able to: Reproduce vocabulary related to and used to explain and discuss ideologies and their role in maintaining the status quo Contrast and differentiate between myths and facts about language Explain some of the consequences that

	language ideologies may have for the groups they target
COMPETENCE:	Students will produce explanations orally and in written form about language myths in our society. They will start by interacting with several peers while trying to find the student who has the statement contradicting the one that they have. They will then brainstorm and discuss the possible consequences of the language myths with which they are working. They will also write their answers down and present them. Oral: Students will negotiate answers with different students, and then discuss and plan how they will present their answers to the class. Written: Students will understand how writing may be a way to prepare a presentation and become more confident about writing.
MATERIALS	White board or projector "*Mitos y hechos sobre las lenguas*" Handout Scissors Paper Pens and pencils
PROCEDURE	Explain to students that this lesson is about language and our beliefs about it. Explain that each of them will receive one piece of information about language, and that some of them will receive a fact about language while others will receive a myth about language. Explain also that each of the facts corresponds to a myth. They need to find the person who has the piece of information that contrasts the information they have received. Give an example on the board or the projector, depending on what you have available to use and prefer. Explain also that journalism language is not the same language used in other situations. Journalists follow different rules in order to be more

	concise and clearer. Give each student a flashcard from the "Facts and myths" handout. Ask students to find the student with the corresponding information to the one they have. While students are moving around the classroom, go around asking if anybody needs help understanding the statement they received. When all students have found the peer who has the contrasting information to the one they received, ask them to try to determine which piece of information is a myth and which piece of information is a fact, and to then explain their decision. Ask each pair or group to share their answers. When all students have shared their answers, close the activity by asking students to hand in their written answers.
VARIATIONS	For more advanced learners, the instructor may want to ask students to develop a product, such as a poster, and display their work at school. In this case, it is important to provide students with examples of the genre by bringing posters that were developed for campaigns of conscientization about a social issue. For learners at lower proficiency levels, the instructor may want to start the activity by providing students with words and expressions that may be helpful for them in formulating their answers.
HANDOUT PROVIDED	YES – Appendix A - *Mitos y hechos*

Recommended activity: Myths We Do Not Question – Part II	
PROFICIENCY LEVEL	This activity is an extension of the previous one, "Myths We Do Not Question – Part I". It is ideal for heritage learners of Spanish at an intermediate mid or high level of language proficiency.

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INSTRUCTIONS	This is a game in which groups will compete against each other. Students must be put in groups of 3 to 4 students. Students will listen to the myths that they discussed in the "Myths We Do Not Question – Part I" activity and come up with examples of how these myths are senseless or how they can be misleading and even harmful for society or groups of speakers who are targeted in those myths.
GOALS	At the end of this activity, students will be able to Reproduce vocabulary related to and used to explain and discuss ideologies and their role in maintaining the status quo Contrast and differentiate between myths and facts about language Explain with examples why these myths are not true or how they may have consequences for the groups they target
COMPETENCE:	Students will listen to the language myths that they studied and need to recognize them, think about them, and share examples that show how these myths are senseless or how they can be misleading and even harmful for society or for groups of speakers who are targeted in those myths. Aural: Students will listen to language myths, with which they are already familiar, and need to recognize and contest them with an example.
MATERIALS	White board or projector "*Mitos y hechos sobre las lenguas*" handout Scissors
PROCEDURE	Explain to students that they will work in groups of 3 to 4. Also explain that you will read some of the language myths that they saw on the "Myths We Do Not Question – Part I" activity, and that they, as a group, must pay close attention

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	to the myth because they will need to think and share with the class an example that shows how these myths are senseless or of how they can be misleading and even harmful for society or for groups of speakers who are targeted in those myths. Give an example on the board or the projector, depending on what you have available to use and prefer. You can give them examples of words like "suave", which was used in Mexico in the 60's and 70's to mean that something was very good. You can also explain the case of the word "pues", which has already changed to "pos" in some places. Start reading each of the myths studied so far or select some of them to read. Start reading the first myth and give the groups a chance to think. Let them pace themselves. When the first group indicates they have their example, ask them to share it with the rest of the class and mark one point for them on the board. Repeat this with all the myths you selected to read. The group with the highest score is the winner.
VARIATION	N/A
HANDOUT PROVIDED	YES – Appendix A - _Mitos y hechos_

Recommended activity: Who Talks More?	
PROFICIENCY LEVEL	This activity is ideal for heritage learners of Spanish with an intermediate low, mid, or high level of language proficiency. It can also be adapted for students with higher levels of proficiency.
INSTRUCTIONS	Students should work in pairs or groups of three at all times. The time that they will need to complete each part of the activity will depend on their skills and on how well they can rely on each other's knowledge and skills.

	Whenever possible, encourage students to take as many notes as they can. This may help them feel more confident when sharing their answers with the whole class.
GOALS	At the end of this activity, students will be able to Explain what language ideologies are Explain some of the consequences that language ideologies may have for the groups they target
COMPETENCE:	Oral and written: Students will understand language conventions focused on vocabulary through the interaction with peers and from the handout they receive.
MATERIALS	A white or black board Markers Flashcards Tape
PROCEDURE	Ask students to work in pairs or in groups of three. Write "_____ hablan más que _____." on the bottom of the board. Give each pair or group of students two flashcards: one that reads "los hombres" and one that reads "las mujeres" and explain that they will use those flashcards to complete the sentence on the board. Encourage students to explain their beliefs to their pairs/groups, discuss their points of view, and try to reach an agreement about how they will fill in the statement on the board. Ask the pairs/groups to complete the sentence by taping their flashcards in a way that reflects their beliefs about who speaks more. When all the pairs/groups have taped their answers to the board, count how many pairs/groups believe men speak more than women. Then, ask students in the pairs/groups who believe men speak more than women to share their reasons

	behind this belief. Do the same for the pairs/groups that expressed the belief that women speak more than men. Encourage discussion by asking follow-up questions. When all groups have been given the opportunity to share their opinion, give each student a copy of the handout "¿Hablan las mujeres más?" (Appendix B). Ask students to read the handout and discuss in their pairs/groups if their beliefs were proved or disproved by the scientific studies mentioned in the handout. Ask each pair/group to share what they learned from reading the handout and learning whether it proved or disproved their beliefs. Ask some follow-up questions to guarantee that students understand that the ideology that women talk too much may prevent women from talking in some contexts or lead society to believe that women do not deserve attention because they talk all the time, thus masking the fact that women do not have as much opportunity to speak as men. You may also ask students to discuss why reproducing this ideology is unjust. Give each student a flashcard in which they must explain (a) what an ideology is, and (b) how this specific ideology may undermine girls' and women's opportunities at school and at work.
VARIATION	N/A
HANDOUT PROVIDED	YES – Appendix B - *¿Hablan las mujeres más?*

Conclusion

Language ideologies influence the roles, meanings, and values that speakers attach to certain linguistic practices, and they generally serve specific social groups' interests (van Dijk, 1995). Ideologies may be powerful enough to play

a role in the exclusion of speakers from participation in certain spheres of societies based on their linguistic practices. In the education of HLLs, this phenomenon may have negative consequences, such as undermining this population's linguistic practices in favor of assimilation (Cross et al., 2001), as well as leading instructors to reduce the learning opportunities they offer this specific population as a result of believing they would not be able to take advantage of them (Nieto, 2000; Walker et al., 2004). This may leave these students vulnerable to academic failure (Nieto, 2000; Valenzuela, 1999) and even lead them to abandon their heritage language (McCollum, 1999; Young, 2014). Because HLLs are constantly exposed to these ideologies, it is crucial to find approaches in which these students can be led to critically reflect about these ideologies and develop critical language awareness so that they are able to question other ideologies to which they may be exposed.

The activities presented in this chapter follow an approach based on the beliefs that (1) HLLs may benefit from critical language awareness development and (2) a translanguaging approach must be applied to their education. These activities guide students through critical reflections about language ideologies while consistently honoring and leveraging their linguistic practices. Additionally, these activities complement one another. The first activity introduces the topic of language ideologies and has each pair/group of students working on a reflection of one ideology. The second activity works as a follow-up to the first one and gives all students an opportunity to question long-held language ideologies. The third activity is a model for instructors to use, adapt, or follow as a model to lead students through the critical analysis of specific language ideologies that they may identify among their students or in their communities. During the whole semester or course, it is crucial that the instructor adopts a behavior consistent with the objective of honoring and leveraging HLLs' linguistic practices. Honoring and leveraging HLLs' linguistic practices is another way of showing them the value of these practices. These two practices together may foster students' understanding of the negative potential ideologies may have, while also showing students that these ideologies are not necessarily accurate.

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APPENDIX A

Handout - Mitos y hechos

(Adapted from the book *Language Myths, by* Bauer & Trudgill)

Mito	Hecho
No se debe permitir que los significados de las palabras varíen o cambien.	El significado de algunas palabras varía dependiendo de la comunidad donde se utiliza y también cambia con el tiempo.
Algunos idiomas no son lo suficientemente buenos para el ambiente profesional.	Todos los idiomas tienen el mismo potencial para servir la comunicación. Cuando la lengua no tiene palabras para describir ciertas cosas, probablemente esas palabras se desarrollarán una vez que los hablantes sientan la necesidad de hacerlo.
Los niños ya no pueden hablar ni escribir correctamente.	La lengua cambia porque es una práctica. Por eso usamos palabras que nuestros padres no usan.
Algunas lenguas no tienen gramática.	Todas las lenguas siguen reglas internas que pueden cambiar con el tiempo. Algunas de estas reglas son aceptadas por los gramáticos y otras no. Las reglas que no son aceptadas por los gramáticos tienden a ser consideradas incorrectas.
El italiano es hermoso, el alemán es rudo.	La belleza de una lengua y de los dialectos se basa en normas culturales, presiones y connotaciones sociales. Nuestras evaluaciones sobre las lenguas son el resultado de asociaciones y prejuicios sociales, culturales, regionales, políticos y personales.
La televisión hace que la gente suene igual.	La televisión puede ser responsable por difundir algunas características, pero los cambios en sí solo se producirán en las interacciones entre los hablantes.

Hablan muy mal español en el Centroamérica.	Algunas variedades de un idioma son mejor aceptadas que otras. Sin embargo, esto no significa que algunas variedades sean malas o que sus hablantes no sean inteligentes o fiables.
Algunos idiomas se hablan más rápidamente que otros.	La velocidad del habla varía según los estilos de voz, no según la lengua.
Todo el mundo tiene acento excepto yo.	Los acentos se perciben en relación con cómo se habla. Por lo tanto, todo el mundo tiene un acento bajo la perspectiva de uno.
Los sudamericanos están destruyendo la lengua española.	El español es diferente en todas las regiones en las que se habla, pero no hay lugar donde se hable mejor. Las opiniones sobre el bien o el mal, lo bueno o lo malo en los idiomas y dialectos se basan en normas culturales, presiones y connotaciones sociales. Nuestras evaluaciones son el resultado de asociaciones y prejuicios sociales, culturales, regionales, políticos y personales.

APPENDIX B

¿Hablan las mujeres más? - Parece ser una verdad universal que las mujeres hablan más que los hombres, pero ¿será verdad?

Esa afirmación, vista como hecho, refuerza el estereotipo de que el sexo femenino es el sexo débil y que se pasa sus días chismoseando, mientras que los hombres están haciendo lo que debe ser hecho sin quejarse. Mira los siguientes resultados de diferentes estudios científicos y saca tu propia conclusión.

1. Combinando los resultados de 73 estudios de niños, un grupo de investigadores estadounidenses hallaron que las niñas dijeron más palabras que los niños, pero la diferencia era insignificante (1). Además, esta pequeña diferencia era sólo aparente cuando hablaban con los padres, no con sus amigos. Quizás lo más significativo que se observó fue que esto sólo ocurría hasta la edad de dos años y medio, lo que significa que podría simplemente reflejar las diferentes velocidades en las que los niños y niñas desarrollan las habilidades del lenguaje.

2. En una revisión de 56 estudios realizada por la investigadora lingüística Deborah Tannen y la psicóloga social Janice Drakich sobre los estilos de conversación de ambos sexos (2) reveló que sólo dos de los estudios hallaron que las mujeres hablan más que los hombres, mientras que 34 de ellos mostraron que los hombres lo hacían más que las mujeres, al menos en algunas circunstancias, aunque inconsistencias en la forma en que los estudios habían sido realizados hicieron que fuera difícil comparar.

3. El psicólogo James Pennebaker, de la Universidad de Texas, Austin, desarrolló gravó a hombres y mujer durante sus rutinas y encontró que en las 17 horas de vigilia del día, las mujeres que participaron en el estudio en Estados Unidos y México pronunciaron un promedio de 16.215 palabras y los hombres, 15.669. Una vez más, una diferencia insignificante (3).

Entonces, ¿de dónde viene la idea de que los hombres pronuncian 7.000 palabras al día frente a las 20.000 de las mujeres? La afirmación apareció en la cubierta de la pasta del libro "El cerebro femenino", escrito en 2006 por Louann Brizendine, neuropsiquiatra de la Universidad de California en San Francisco, y ha sido ampliamente citada. Cuando Mark Lieberman, profesor de lingüística en la Universidad de Pennsylvania, cuestionó el uso de esas cifras, que parecían estar vagamente basadas en unos números aparecidos en un libro de autoayuda, Brizendine estuvo de acuerdo con él y se comprometió a eliminarlas de futuras ediciones. Lieberman trató de rastrear el origen de los datos estadísticos (4), pero tuvo poca suerte: sólo encontró una afirmación similar en un folleto de orientación matrimonial de 1993, que está lejos de ser el estándar de oro de la evidencia científica.

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