

Ohio's LATINO COMMUNITIES as a Teaching and Learning Resource

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CLAS SUMMER INSTITUTE ON LATIN AMERICAN MIGRATION
WESTLAND LIBRARY, COLUMBUS, OHIO

June 30, 2011

OVERVIEW

- Who I am and why I'm here
- Experiential learning in Spanish at OSU
- The course prototype
- Ohio's Hispanic communities
- The role of service learning
- Examples of student journals & "products"
- Using real people as a resource

WHO I AM AND WHY I'M HERE

- Monolingual, monocultural white kid from Tidewater Virginia
- Phonologist and dialectologist
- "Real-world" research
- "Hands-on" teaching
- ...*con especial referencia a la vida real*

EXPERIENTIAL LEARNING IN SPANISH AT OSU

Voiceless stops:
/p/, /t/, /k/

- Nahuatl words ending in *-tl*



Voiceless stops:
/p/, /t/, /k/

- Tomato
- Chocolate
- Coyote
- Ocelote
- Cacahuete
- Zacate

Nahuatl has voiceless stops */p/, /t/, /k/* but not voiced stops */b/, /d/, /g/*.

Voiceless stops:
/p/, /t/, /k/

- | | |
|-------------|------------|
| • Popote | •Guajolote |
| • Petate | •Cacahuete |
| • Papalote | •Cuate |
| • Ocelote | •Jicote |
| • Chayote | •Zacate |
| • Coyote | •Tocolote |
| • Metate | •Ejote |
| • Molcajete | •Totopo |
| • Zopilote | •Cenote |

Tú or **vos** vs. **usted**



Pepsi vs. Peci



EXPERIENTIAL LEARNING IN SPANISH AT OSU

- Proposal for new Spanish major, 1994
- Study-abroad requirement
- Public university
- Very small Hispanic community in Central Ohio

THE COURSE PROTOTYPE

- “Spanish in Ohio: An Experiential Course for Selected Majors”
- 35 hours of class in 5 weeks
- 100 hours outside of class in 10 weeks
- Journal, “product”
- “Study abroad” in Franklin County, Ohio
- Required of all who don’t study abroad

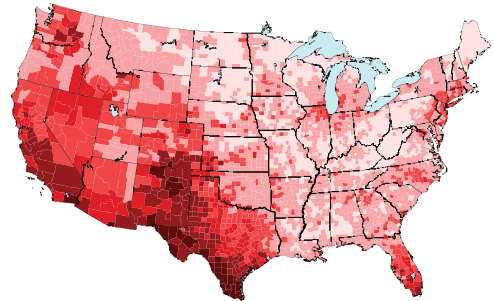
OHIO’S HISPANIC COMMUNITIES

- Maps & census figures
- Comparisons with rest of U.S.
- Two “historical” communities in Ohio
- Latinos in Columbus
- Ethnolinguistic diversity

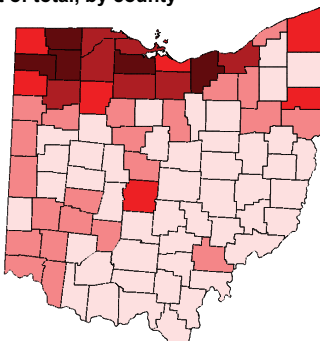
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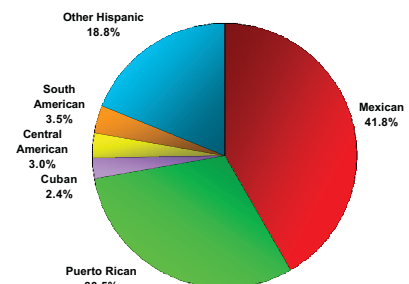
U.S. Hispanic population
as percent of total, by county



Ohio Hispanic population
as percent of total, by county



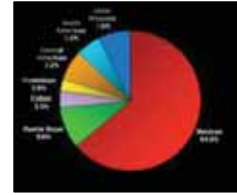
Ohio Hispanic Population



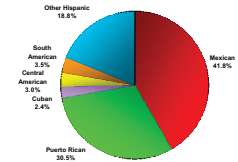
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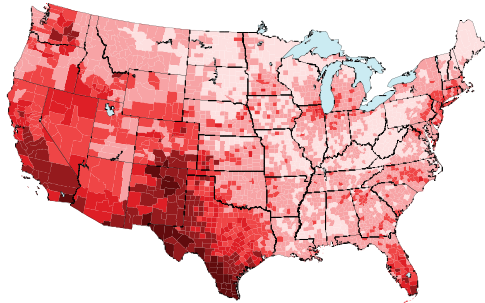
U.S. Hispanic Population



Ohio Hispanic Population



U.S. Hispanic population
as percent of total, by county



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TWO COMMUNITIES

- Northwest Ohio
 - From Mexico, 1950s
 - Rural counties
 - Migration to Toledo
- Northeast Ohio
 - From Puerto Rico, 1940s
 - Lorain (and other urban centers)

21st-CENTURY TRENDS

- Immigrant overlay
 - Central & Southern Mexico
 - Guatemala, Honduras, El Salvador
- Strong Mexican influence
 - Press, entrepreneurship, consular office
- Dialects in contact

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Google search: la michoacana columbus oh

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Traditional "Core Countries" of The Spanish-Speaking World





NORTHWEST OHIO SPANISH Some Characteristic Features

- Phonology
 - Consonant-heavy
 - Intervocalic /y/ weakening and loss: *ella, millas, ladrillo*
 - Leveling of tap/trill distinction: *Sierra, terreno*
- Morphology
 - Regularization and overgeneralization: *la idioma*
 - Loss of (especially verb) morphology: *nosotros usara, somos bilingüe*
 - Gender agreement: *muchos experiencias*
 - *-ábamos > -ábanos*
- Semantics
 - Leveling of mood & aspect distinctions
- Lexicon
 - *Asina, pos*
 - *Treinta, Minesora*
 - Limited Spanish vocabulary
- Discourse/other
 - Code mixing, circumlocution
 - Linguistic insecurity

NORTHWEST OHIO SPANISH: JUANITA GUTIÉRREZ (FREMONT, OHIO)



Buenas tardes. Mi nombre es Juanita Gutiérrez. Uh, tengo 43 años. Estoy casada; mi esposo se llama Manuel y tengo cuatro hijos--tres que están casados y tengo un hijo de 14 años que me queda en casa. Tengo tres nietos, y otro que viene por camino. Este, yo eh nací aquí en *Fremont, Ohio*. Nací y fui criada aquí en *Fremont*. Fui a la escuela en *Bettsville*, un pueblito del sur de aquí, que es como unos trece millas de aquí.

NORTHWEST OHIO SPANISH: JAIME SIERRA (DEFIANCE, OHIO)



Me llamo Jaime Sierra. *Uh*, nací en el año 1963 en un pueblito en *Ohio* llamado *Defiance, Ohio*. Mis padres se mudaron ahí en los años 50 de este, del siglo pasado., y ahí criaron ocho hijos, somos cuatro hombres y tengo cuatro hermanas. Yo soy la seis, el septo hijo de los ochos. Desde niños era muy importante hablar español en la casa. Como mis padres son de México es la idioma de ellos y era muy importante que nosotros podíamos hablar ese idioma y inglés. Pues, así eh, nos estuvimos (?) impuestos a hablar español en la casa, y luego en la escuela a hablar inglés. Y por esa razón hablo inglés y español. Pero yo creo que mi español ya no está tan, no, no lo hablo diaramente, diariamente, y por eso a veces no me siento muy, no tengo mucha confianza cuando hablo en español.

NORTHWEST OHIO SPANISH: LOUIS GUARDIOLA (FREMONT & GIBSONBURG, OHIO)



Pues yo soy, yo nací en Fremont, Ohio. Y por un tiempo vivimos en Fremont. Desde cuando nací hasta los seis años, porque fui al *Head Start* en *Fremont*, y fui a *kindergarten*, y luego después de eso nos fuimos a vivir en *Gibsonburg*, que es una, un pueblito chiquito, y ahí vive mi abuelita, mi abuelito y mi tía, que es un año mayor que que yo, y compramos una treilita--*Is that how you say it?*--treilita, *trailer, house trailer*, y *um*, y mi papá lo puso en el, en el, *uh*, ¿cómo se dice la, el *yard*, ¿cómo se dice *yard*? el terreno de mi abuelita, vivimos muy cerca porque ella vivía en una casa que más antes era una escuela, (po)s era de esos *A-frame* de, de ladrillo, y *uh* y también vivía, y ese tiempo estaba viviendo mi ab-, mi bisabuelito--*Is that how you say it, my great-grandfather?*--y él *um* solamente mis a-, mi abuelita, mi abuelito y mi bisabuelito hablaban solamente en español, *so* ahí es donde *uh* aprendí el, el español, que mi abuelita no nos dejó que habláran- hablaban- que nosotros usara el inglés, (---amos) que usar el español. Y a mí me enseñó a leer y escribir en español. Y también me, también me recuerdo que en las noches, cuando, pos vivimos allí en el en el *uh*, en el *country*, no sé cómo se dice *country* en español, pero ahí en-, no vivimos ahí en en la ciudad, vivimos en el *country*, y pos las noches los pasábamos platicando, y mi abuelita nos platicaba de México y de Texas y mi abuelita nos daba unos *uh* cuentos y unos, *um*, ¿cómo se dicen? *um*, como historias de, de, que tenían *um* que tenían poquito de sabor de, de, religioso, de Dios y los santos y asina.

NORTHEAST OHIO SPANISH Some Characteristic Features

- Phonology
 - Consonant-weak
 - /s/ aspiration and (especially) deletion
 - Aspirated or velarized /r/
 - Lateralization of coda *ɹ*
- Morphology
 - Regularization and overgeneralization
 - Loss of (especially verb) morphology: *los abuelos venir*
 - Reanalysis of forms: *el sijo* for *el hijo*, based on plural [lo.sí.ho]
- Semantics
 - Leveling of tense, mood & aspect distinctions
- Lexicon
 - Limited Spanish vocabulary (*creímos* for *criamos*)
- Discourse/other
 - Code mixing, circumlocution
 - Linguistic insecurity

NORTHEAST OHIO SPANISH: FAMILIA RÍOS (LORAIN, OHIO)



Megan: Megan Laura Ríos. (*And how old are you?*) Nueve.

Laura: Eh, Laura Alisea Ríos, 41 años.

Kerwin: Y Kerwin Ríos, 41 años.

Laura: Este es mi esposo Kerwin...mi hija Megan...tengo dos hijos...Antonio y Gabriel tienen veinte...ya s-, ya el mayor tiene veinte años y el otro tiene dieciocho. Nos creímos aquí en *Lorain, Ohio* parte de los padres, bueno los abuelos venir a *Lorain* a buscar trabajo en el s- eh, *eh steel mill* que queda en la Calle Veintiocho. También la mamá mía, ella vino de Nueva York. Ah, ella viene de de otro lado. El hermano de ella vino de Puerto Rico a trabajar aquí en el *steel mill* pero cuando mandó para la familia primero fueron a Nueva York, entonces vinieron aquí.

Kerwin: El abuelo mío vino aquí primero para trabajar el *steel mill* en *nineteen forty-six*. Entonces trabajaba como tres años antes a buscar la esposa en la...y...las sijas (=las hijas) y el sijo. El tío mío trabajaba allí también y mi papá trabajaba allí en *nineteen forty-seven*, cuarenta años trabajando allí. ¿Qué más? ¿Qué más? Ah, yo nacido aquí en *Lorain* so mi español un poquito...[risas]...y yo trabajaba...yo *son labor worker*, mi esposa es un *manager* en (?) compañía. Ella está yendo a un colegio.

Laura: Sí, yo, yo soy estudiando ahora.

Kerwin: Ella está estudiando y trabajando.

OTHER OHIO SPANISHES

- Judeo-Spanish (Ladino, Judezmo)
 - From Spain, 1492
 - Via Istanbul (400+ years)
 - Cincinnati (3 months ago)
- “Other Hispanic”
 - From all over Spanish-speaking world
 - Isolated households or entire communities

JUDEO-SPANISH (LADINO, JUDEZMO): FAMILIA JERUSALMI (CINCINNATI, OHIO)



A NOTE ABOUT

Language, Dialect, and Social Class

A NOTE ABOUT

Spanglish

ONE CASE OF COMPETING LANGUAGES: Bilingual language acquisition

(Documentation of language development
of my sons Caleb and Ruben)



CALEBISMS

Whoever arregla el árbol puede ser
el árbol's friend. (7.VII.97)
Shut up means que be quiet. (15.XI.98)
El agua's gonna be fría if you don't
hurry up, Rubén. (24.X.00)

RUBENISMS

I let my brother my dump truck for play he.
(24.XII.98, to his English-speaking grandparents)

Cuando la mamá taked me a la escuela,
he taked mi almohada. (2.IX.99)

Do you think que sí? I think que no. (7.IX.99)



THE ROLE OF SERVICE LEARNING

- What is "Service Learning"?

<http://service-learning.osu.edu/>

Service-Learning

is a form of experiential education characterized by student
participation in an organized service activity that—

- is connected to specific learning outcomes
- meets identified community needs
- provides structured time for student reflection and connection of
the service experience to learning

THE ROLE OF SERVICE LEARNING

- What is "Service Learning"?

<http://service-learning.osu.edu/>

- Benefits

- Gives us all purpose
- Addresses community needs
- Learning increases exponentially
 - language skills
 - retention
 - excitement

SERVICE LEARNING

- **community partners** (including schools)
- training (professionalization)
- opportunities for extra-curricular service
and learning, even jobs
- outcomes include **tangible products**

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| Volunteer Opportunities | | |
|--|---|------------|
| Website: The Department of Spanish and Portuguese invites you to participate in volunteer and job opportunities with the following organizations that are dedicated to the Hispanic/Latino community: <ul style="list-style-type: none"> • 2025 "Fiesta de los Pueblos" • 2025 "Fiesta de los Pueblos" | | |
| Organization | Contact Information | Additional |
| Associated Red Cross | Deborah Canfield deborahcanfield@redcross.org 1-800-735-4666, ext. 1400 | 0 0 0 |
| Bay Brothers Bay Service (Southwestern City Schools BSL) | Elizabeth Rayford elizabethrayford@bsl.org | 0 0 |
| Columbus Social Services, Inc. Headlines, Hispanic | María Del Gregorio (María Santos) mariasantos@csss.org 614-348-4441 ext. 100 | 0 0 |
| Columbus Youth Alliance | Karen Norman karen@communityaction.org 614-341-7700 ext. 249 | 0 0 0 |
| Columbus AIDS Taskforce (CATF) | Amy Huffman 614-340-3768 | 0 0 0 |
| Nashville Children's Hospital Health, Out, and Home Program | Butterfield, Emily 614-358-6627 | 0 0 0 |
| Columbus Health Department Health, Out, and Home Program | Wynette Collins 614-445-2958 | 0 0 0 |
| Columbus Housing Partnership | Norman (Diana) helen@housingpartnership.org 614-221-8888 | 0 0 0 |
| Columbus Library Council | Norma Wilson nwilson@librarycouncil.org 614-221-3518 | 0 0 0 |
| Columbus Medical Association Professional Time Clinic | Pat Wilson patwilson@medicalassociation.org 614-440-7430 ext. 1019 | 0 0 0 |

| | | |
|--|--|-------|
| Columbus Spanish Immersion Academy | 614-365-8128 | 0 0 0 |
| Communities in Schools Columbus | Kitty Harrison King kitty@ciscol.org 614-248-2472 ext. 111 | 0 0 0 |
| Community Refugee and Immigration Services | Shirley Ashworth shirley@crisis.org | 0 0 |
| The East Clinic at Park Mission | Dr. Jean Neiderhiser, Optometrist 614-224-6617 ext. 2107 | 0 0 0 |
| Franklin County Sub and Family Services | Information Support Services 614-462-4000 | 0 0 |
| Gay Street, Inc. of Ohio | Dorinda Hughes 614-487-8121 ext. 854 | 0 0 0 |
| Greater Columbus Council for Community | Don Light 614-384-7520 | 0 0 |
| LCity | See Website for more information http://lcity.org | |
| ML Central Community Outreach | 614-254-4211 614-254-4207 | 0 0 0 |
| Mukashini Advocates for Cultural Competence, Inc. at Behavior Health | Charika Tawana 614-221-7841 | 0 0 0 |
| Ohio Commission on International Affairs | info@ohioica.org | 0 0 |
| Ohio Housing Coalition | Elizabeth Skop 614-272-5504 | |
| Peace Corps (OPU Location) | Chicago Regional Recruiting Office chicago@peacecorps.gov | |
| St. Vincent's Family Centers | Brigitte Kelly brigitte@stvincents.org 614-232-0731 | 0 0 0 |
| The Sexual Assault Response Network of Central Ohio (SARNCO) | Stephanie Norman 614-366-3533 | 0 0 0 |
| • On 2014 • Regular Commitment • Training • Volunteer • • Service • Requirement • Requirement • Requirement • Requirement • • Recommended to Register and keep track of your volunteer hours at: communityactioncentralohio.edu | | |

SERVICE LEARNING

- community partners (including schools)
- training (professionalization)
- opportunities for extra-curricular service and learning, even jobs
- outcomes include **tangible products**

tangible products

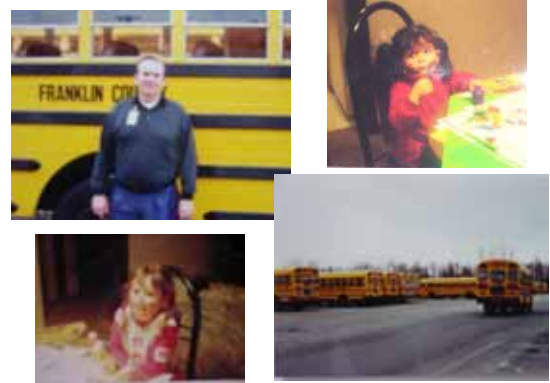
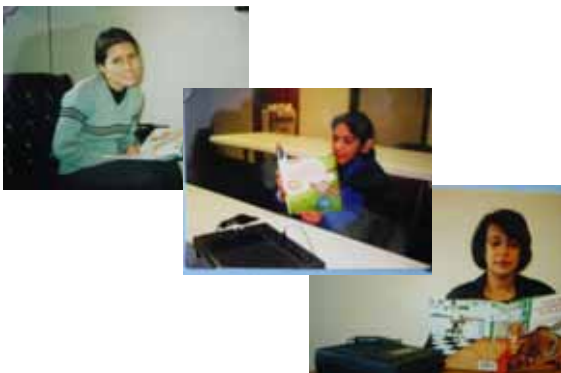
EXAMPLES OF STUDENT JOURNALS & PROJECTS

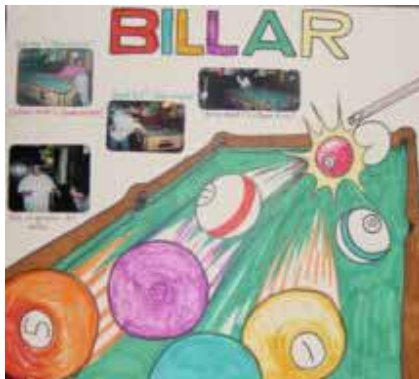
EXAMPLES OF STUDENT JOURNALS & PROJECTS

JOURNALS

- Identification
- Documentation
- Reflection
- Correction
- Elaboration

EXAMPLES OF STUDENT JOURNALS & PROJECTS





Good Food for Buena Salud

Reframing the concept of cooking and eating

artifact box



Artifact #1 LATIN FOOD STAPLES

- ❖ Goya® Frijoles Negros
- ❖ Goya Quinoa



Artifact #1
LATIN FOOD STAPLES:
FRIJOL NEGROS
QUINUA



PRODUCT

Goya® quinoa seeds, 12 oz, a product of Peru and Goya® heat and serve sopa de frijoles negros, 15 oz. The black bean soup contains water, black beans, vinegar, corn oil, salt, olive oil, dehydrated onion, bell peppers, garlic, monosodium glutamate, spices and sugar.

Quinoa means the "mother grain" in Quechua the language of the Inca, but it is also called the "gold of the Incas" or "vegetable caviar," and it is one of the oldest cultivated plants on Earth. Quinoa, as the product is labeled by Goya®, is the seed of the Quinoa grass.

PRACTICE

Quinoa is made into a salad similar to Mediterranean cous cous and is a Peruvian, Ecuadorian and Bolivian staple. The aforementioned Latin American countries are the three top producing countries in the exportation of Quinoa. On the package is included a recipe for a Peruvian Quinoa stew made with pork, Goya® Adobo with Pepper and various other Goya® products.

Frijoles Negros, or Black beans are served nearly everywhere in Latin America with rice or alone. Frijoles Negros comprise the national food of Brazil, Feijoada which is a stew of beans with various beef and pork products.

PERSPECTIVE

In the countries of Peru, Ecuador and Bolivia the Quinoa crop has been cultivated for 1,000's of years. The Incas, who held the crop to be sacred, referred to quinoa as "chisaya mama" or "mother of all grains", and it was the Inca emperor who would traditionally sow the first seeds of the season using 'golden implements'. In Anglo culture the crop that supports our livelihood is a grain as well, wheat.

Beans are also a staple of Anglo culture as Americans are dependant on the soybean and soybean oil for 100's of products and as a legume to provide nitrogen for U.S. corn fields. The Goya® heat and serve sopa de frijoles negros is a unique representation of the Latin@ lifestyle that is hard working and trying to keep up with a society at a much faster pace than that of their native country.

TEACHING SUGGESTIONS

World History and Spanish class:

The quinoa can be used as a representation of the livelihood of the South American civilization of the Inca. It can be a point of departure to discuss the cultural legacies of food, farming and language of the Inca to modern Latin American civilization. Also, quinoa is a representation of the fact that Spanish colonialism could not completely eradicate the culture of the great Incan civilization in South America.

In a Spanish class the products can exemplify the fact that the Latin@ presence is stronger than ever in Columbus and it is of great significance to learn Spanish. The proof?—The frijoles and quinoa were purchased at the Giant Eagle grocery store in Grandview Heights.

Artifact #2: RELIGION

- ❖ CANDLE of the VIRGEN DE GUADALUPE
- ❖ ANGEL GUARDIAN CANDLE
- ❖ ROSARY of the VIRGEN DE GUADALUPE



PERSPECTIVES

The Virgin Mary appeared in 1531 on December 12 to Juan Diego, a converted native of Mexico. The miracle of her appearance led to the conversion of hordes of people in Mexico to Catholicism. Additionally, it is paradoxical that an image of an important aspect of the religion of the oppressor graced the banners of [Padre Miguel Hidalgo y Costilla](#), father of Mexican Independence, as he led the country in 1810 through 10 years of war for liberation from Spain.

Our lady of Guadalupe is an image of the Virgin Mary—the mother of Jesus, whom Christians believe to be the son of God. In Anglo-Saxon Catholic churches, and Christian homes, images of the Virgin Mary adorn the walls as well as Mexican American homes and Churches. To Anglos she is, more often than not, shown light skinned—even though she was from the Middle East. The Virgin of Guadalupe is said to have appeared in 1531 as brown-skinned—a Mestizo, and is depicted as so.

PRACTICES

Rosaries are commonly used in the Roman Catholic Church as both prayer beads and a set of vocal and silent prayers which are proclaimed as the beads are held. The Rosaries are sequences of reciting the Lord's Prayer followed by ten recitations of the "Hail Mary" prayer and a single recitation of "Glory be to the father"; each of these sequences is known as a *decade*. Much of Latin America practices Catholicism because of Spanish colonialism and this is true of Latin@s, especially Mexican Americans. The Virgin of Guadalupe is an important symbol of the Mexican acceptance of Catholicism, and she is donned the title "the Mother of all Mexico."

In Mexico and in Mexican American homes found in the U.S. it is not uncommon to find images of the Virgen de Guadalupe in religious art, candles and in cars hanging from a rear view mirror. The candle purchased at La Michoacana Mexican market in Columbus, Ohio was described as follows: "Virgin of Guadalupe is the patroness of Mexico. Light her candle for financial issues and to receive special blessings for your family." Similarly the candle adorned with the Guardian Angel is inscribed with a prayer which states: "...give strength to my afflicted spirit. Make my problems disappear and restore my faith." Both candles were burning in front of a 10 ft. shrine to the Virgen de Guadalupe at La Michoacana.

World History Class:

Using the image of the Virgin de Guadalupe as a point of departure, discuss how contacts between cultures have changed beliefs, values and practices in Central and South America. Students can research the interesting historical events that led to the preservation of Christianity in Spain- (the battle of Tours in 732 par example) and trace the origins of Christianity in Latin America. They can be asked to relate the importance of icons in their religion to the symbolism of the candles.



Catholic Masses in Spanish—Columbus, OH:

- ❖ [Saint Mary's](#) 82 East William Street — Delaware, Ohio 43015
Sundays at 5:30
- ❖ [Christ the King](#) 2777 East Livingston Ave.—Columbus, OH 43209
Sundays at 12:30
- ❖ [Santa Cruz](#) 154 East Patterson Ave.—Columbus, OH 43202
Saturdays at 6 p.m. and Sundays at 12:30 p.m.
- ❖ [Saint Stephen the Martyr](#) 4031 Clime Rd—Columbus, OH 43228
Sundays at 12 noon

23 other locations found on:

http://quepasa.osu.edu/culture_activities.html

PRACTICES

Fresh tropical fruits such as mango, coconut and tamarind are hard to come by and very expensive in the northern regions of the U.S., such as Ohio. The meaning of fresh fruit to a Latin@ includes species not native to our latitude. Latin@s in Ohio can purchase an alternative as Mi Costenita offers a dried version of the coconut, mango and tamarind. The dried fruit candies are also a healthy alternative to Snickers® or M&M's® chocolate candies.

Mazapan, a candy eaten quite often in Europe, is easily formed and used frequently to decorate cakes or made into animal shapes. In Spain, mazapan is eaten during Christmas time and is said to have originated in Toledo.

World culture unit:

Visit a Latin American market and pick up some dried fruit candy to allow the students a chance to taste and compare with their perspectives of what constitutes candy. What does this tell us about the culture of Latin America?

From Prof. Terrell A. Morgan, OSU:

The names of the fruits might make for an interesting lesson, especially in Spanish class. To begin with, the fact that more than one word is used to name a fruit (e.g., *maracuyá* and *parchita*) ought to remind us of differences in British vs. American English, and even differences within the U.S. One example is that of *hazelnuts*, which are also known as *filberts*. In some dialects, *peanuts* are called *goobers* or *ground peas*. Can your students think of other foods, animals, etc. that have two names in English?

Hispanic directory

nutritious foods from Ohio Latinos

lesson plan: los hispanos y la comida

lesson plan: menu of possibilities

lesson plan: web quest

parent-teacher conferences

bed bugs & tenants' rights

oral histories

Artifact #3: MEXICAN CANDY



- ❖ Mi Costenita .®
Banderitas
Rebanadas de Mango
- ❖ De la Rosa®
Mazapan



PERSPECTIVES

Packaged candies make up a billion dollar industry in the United States. When Americans eat candy it is usually made with chocolate or artificially flavored corn starch. In Latin markets and tiendas in the U.S. the candy for sale is primarily made from tropical fruit and nuts. One can purchase single servings of both the Latin candy and candy manufactured for the U.S. The packages are perfect for the American consumer "on the go."



other projects

Hispanic directory

nutritious foods from Ohio Latinos

lesson plan: los hispanos y la comida

lesson plan: menu of possibilities

lesson plan: web quest

parent-teacher conferences

bed bugs & tenants' rights

oral histories

dialectos.osu.edu



What all projects have in common

- They require input from the local Hispanic community
- They cannot be done sitting in the library
- They address a need
- They serve to bring Hispanic and Anglo (mainstream) communities closer together

Some tips (first approximation) for English-speaking students in a Spanish immersion context

- Be observant
- Don't believe everything native speakers say about language, but appreciate their perspective
- Don't expect native speakers to be linguists—or even language learners
- Be sensitive to social factors that condition language form and use (not to mention worldviews)
- Pay attention to paralinguistic details

USING REAL PEOPLE AS A RESOURCE

- Ethical considerations
- Preparing students for intercultural communication
- Issues of race, class, language, ...

- Appreciate the role of *every single native speaker of the language*, “native speaker” being widely construed to include all members of a speech community who are tacitly seen by others as forming a part of that community.
- Approach correctness in a new light: consider *appropriateness* (to language variety, the situation, the relationship between interlocutors, the content, and the intended impact)
- Approach correction in a new light: don't attempt to create a teacher-student relationship
- Be sincere; be humble; be courteous.

Where to go from here

- *At the very least, language learners need to know how to approach the issues of correctness and correction, how to learn that something is right or wrong without being a burden, and how to appreciate and validate their informant's language variety no matter how humble their background or limited their linguistic exposure.*

¿Preguntas?
¿Comentarios?
¿Sugerencias?
¿Quejas?

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