

# ***Linguistic and Cultural Diversity Reinvented (LINCDIRE): Enhancing North America's plurilingual landscape through digital and pedagogical innovation***

## ***Colloquium Presenters:***

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*Aline Germain-Rutherford (University of Ottawa)*

*Sara Potkonjak (York University)*

*Geoff Lawrence (York University)*

*Michael Koslowski (OISE/University of Toronto)*



Social Sciences and  
Humanities Research  
Council of Canada

Conseil de recherches  
en sciences humaines  
du Canada

Canada

***Discussant:*** *Mary Ann Corbiere (University of Sudbury)*

# 4-year Partnership Development Grant

## Funding agency:



## Lead institution:



**Principal investigator:**  
**Enrica Piccardo**

## Participating Institutions:



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## Colloquium Overview

**Embracing complexity through a plurilingual, online and innovative pedagogical approach (*Enrica Piccardo & Angelica Galante*) 8:05 - 8:25**

**Bridging Western and Indigenous Paradigms in a Humanistic and Plurilingual framework for Language Education (*Aline Germain-Rutherford & Sara Potkonjak*) 8:25 - 8:45**

**Language Integration Through E-portfolio (LITE) to promote linguistic and cultural diversity: from North America to other contexts (*Michael Koslowski & Geoff Lawrence*) 8:45 - 9:05**

**Opening remarks for discussion (*Mary Ann Corbiere*) 9:05 - 9:20**

**Discussion and Q&A 9:20 - 9:40**



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**Opening remarks for discussion** *(Mary Ann Corbiere)*

# Outline

Context and Conceptual Framework: LINCDIRE's theoretical underpinnings

Shift in Language Education: From Linear to Complex

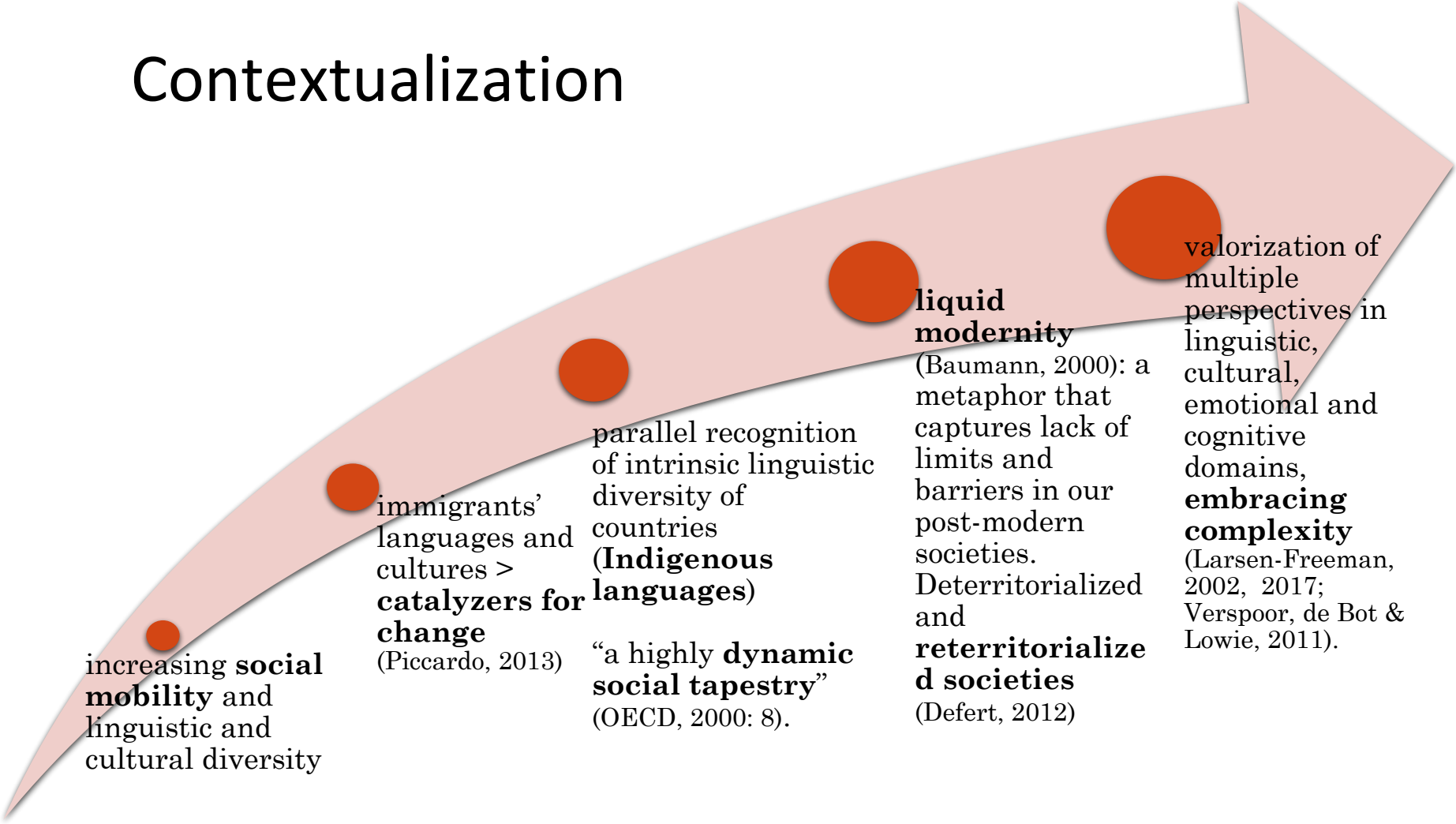
Research Methodology

The Developmental Phase

Data Collection

Implementation

# Contextualization



increasing **social mobility** and linguistic and cultural diversity

immigrants' languages and cultures > **catalyzers for change**  
(Piccardo, 2013)

parallel recognition of intrinsic linguistic diversity of countries (**Indigenous languages**)  
“a highly **dynamic social tapestry**”  
(OECD, 2000: 8).

**liquid modernity**  
(Baumann, 2000): a metaphor that captures lack of limits and barriers in our post-modern societies. Deterritorialized and **reterritorialize d societies**  
(Defert, 2012)

valorization of multiple perspectives in linguistic, cultural, emotional and cognitive domains, **embracing complexity**  
(Larsen-Freeman, 2002, 2017; Verspoor, de Bot & Lowie, 2011).

A new way is possible:

valuing multiple perspectives in  
linguistic, cultural, emotional and  
cognitive domains

embracing the complexity involved  
with both challenges and  
opportunities.

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Lukes, 1996;

(2000).

uating **inequities** in



# Reflection is increasingly diversifying since the 90s...

- **Multicompetence**

- The knowledge of two languages in one mind (Cook, 1991, 2008)

- **Translanguaging**

- a dynamic, structured use of two languages to support the cognitive processes of comprehension (Williams, 1996, Baker, 2008)
- a natural communication process within a heterolinguistic family or community (García, 2012) .

- several other terms: *transidiomatic practices* (Jacquemet, 2005), *polylingualism* (Jørgensen, 2008), *flexible bilingualism* (Creese & Blackledge, 2010), *code-meshing* (Canagarajah, 2011), *metrolinguism* (Otsuij & Pennicook, 2011)...

**Plurilingualism** (Council of Europe, 1996/2001; Coste, Moore & Zarate, 1997/2009). *Plurilingual competence is defined as the ability to **use a plural repertoire of linguistic and cultural resources** to meet communication needs or interact with people from other backgrounds and contexts, and enrich that repertoire while doing so. ... The **plurilingual perspective centres on learners** and the development of their individual plurilingual repertoire, **and not each specific language to be learnt**.* (Beacco et al, 2015: 23)

# Different perspectives

- **The psycho-cognitive perspective:**

- **cognitive advantage**, (Abutalebi & Green 2008; Bialystok, 2009; Thierry & Wu 2007).
- **neuroplasticity** (Doidge, 2007)

- **Socio-cultural perspective:**

- language acquisition as **situated practice** > learning opportunities through **active role in tasks** (Mondada & Pekarek Doehler, 2004).
- language acquisition > interactions among individuals and related **mediation process** (Lantolf, 2011)

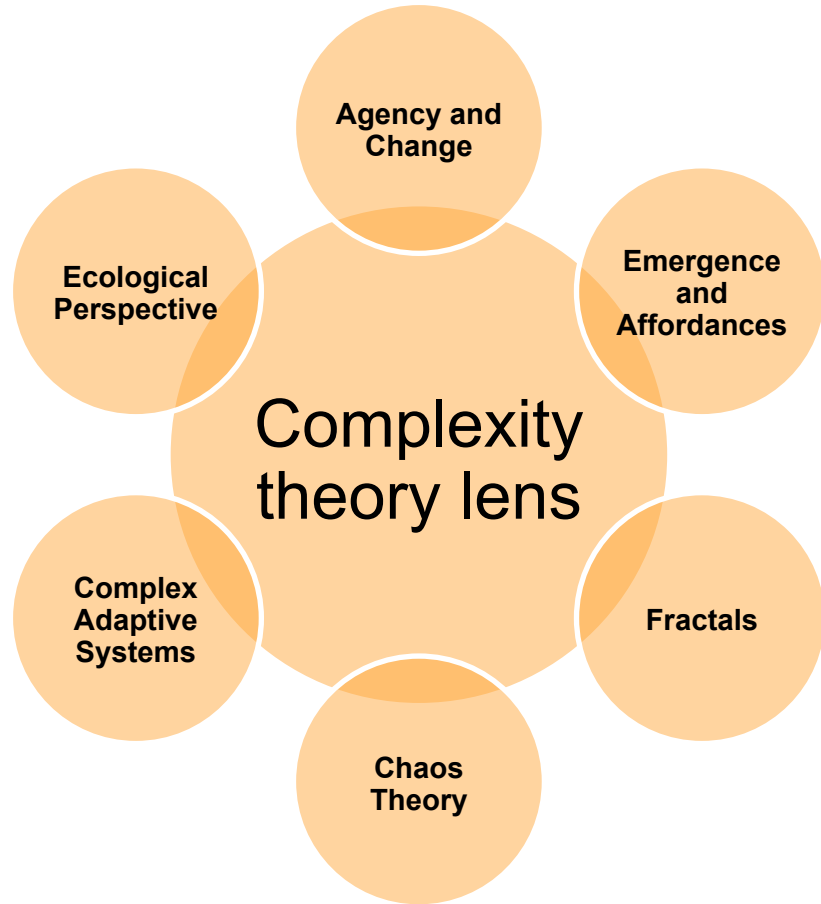
- **Pedagogical perspective:**

- use of **multiple languages in the class**,
- teaching towards **language awareness** (pluralistic approaches, translanguaging ...)

# Complexity theory as a metatheory

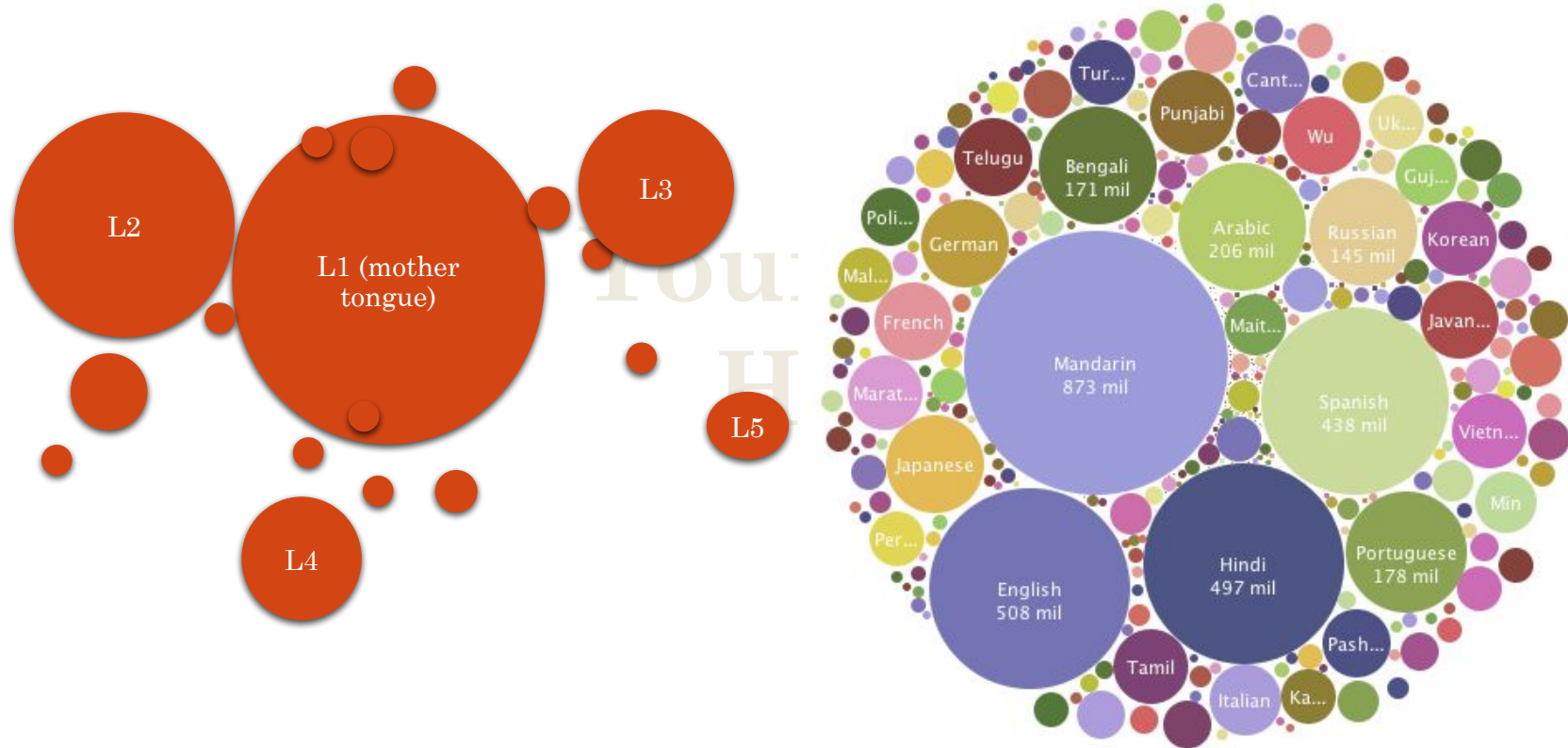
Provides keys and tools to **decode** complex phenomena and multifaceted and developing realities

Facilitate **modeling** of natural and social phenomena > complexity-informed social science (Byrne & Callaghan, 2013)

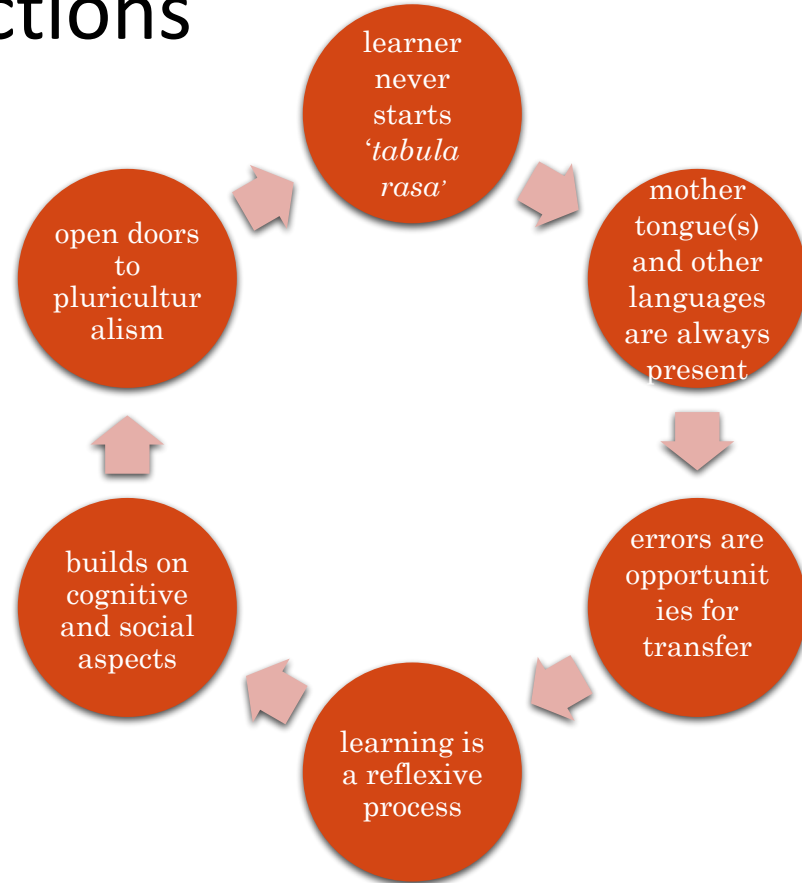
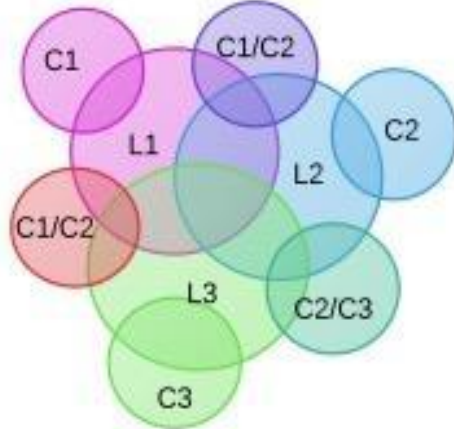


# Multilingualism

“the knowledge of a number of languages, or the co-existence of different languages in a given society” (CEFR, par. 1.3, p. 4).



# Plurilingualism/Pluriculturalism: a network with multiple connections

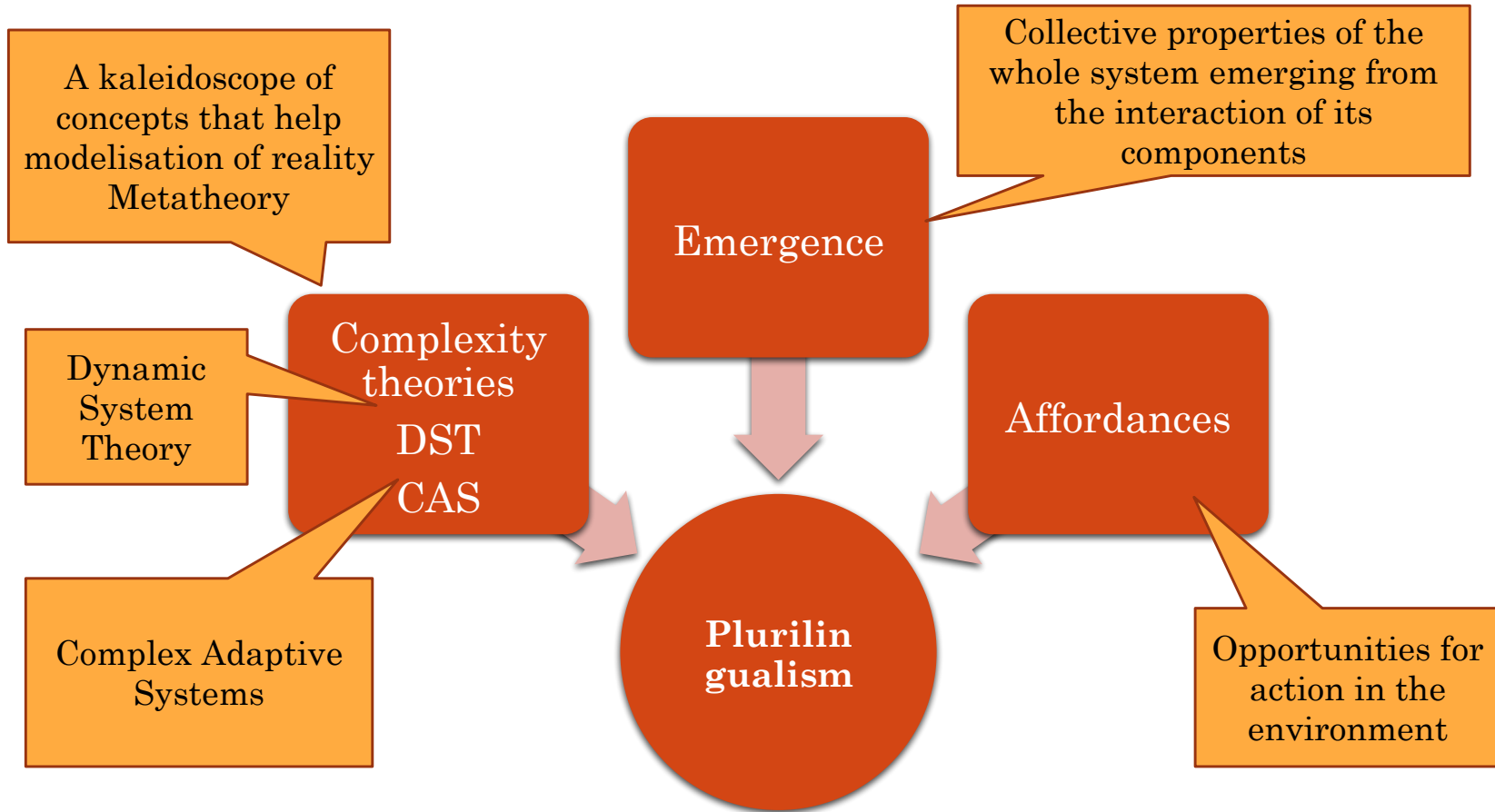


# The multiple nature of plurilingualism: affordances and agency

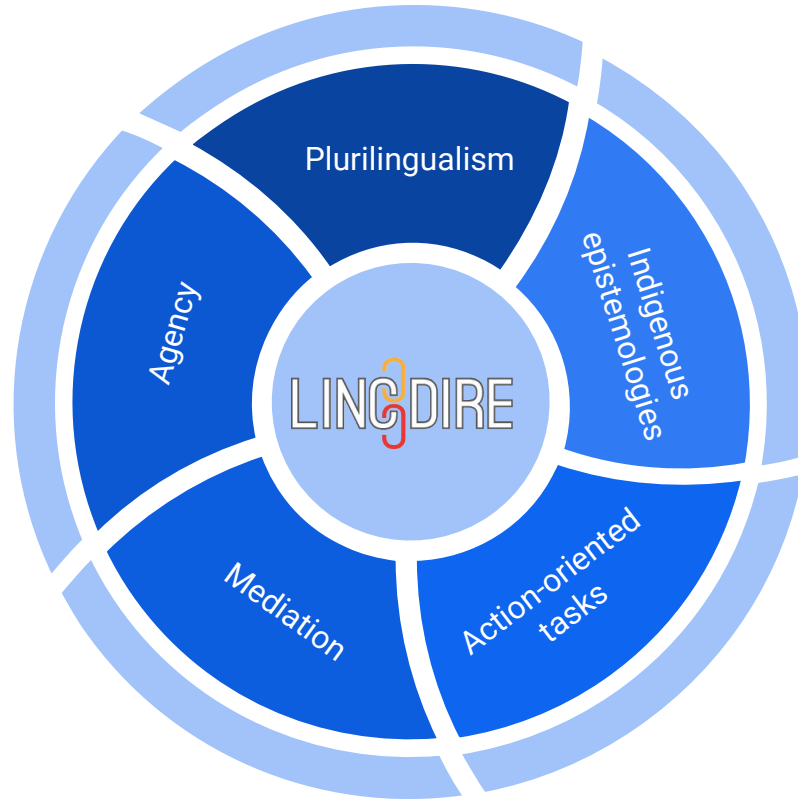
There are endless **affordances** at any given moment but only some become **invitations** to action. > valuing diversity and nurturing curiosity liberates **agency**

Agency requires the potential for choice, selection, or decision > **language emergence** in the Action-oriented Approach

# Theoretical framework

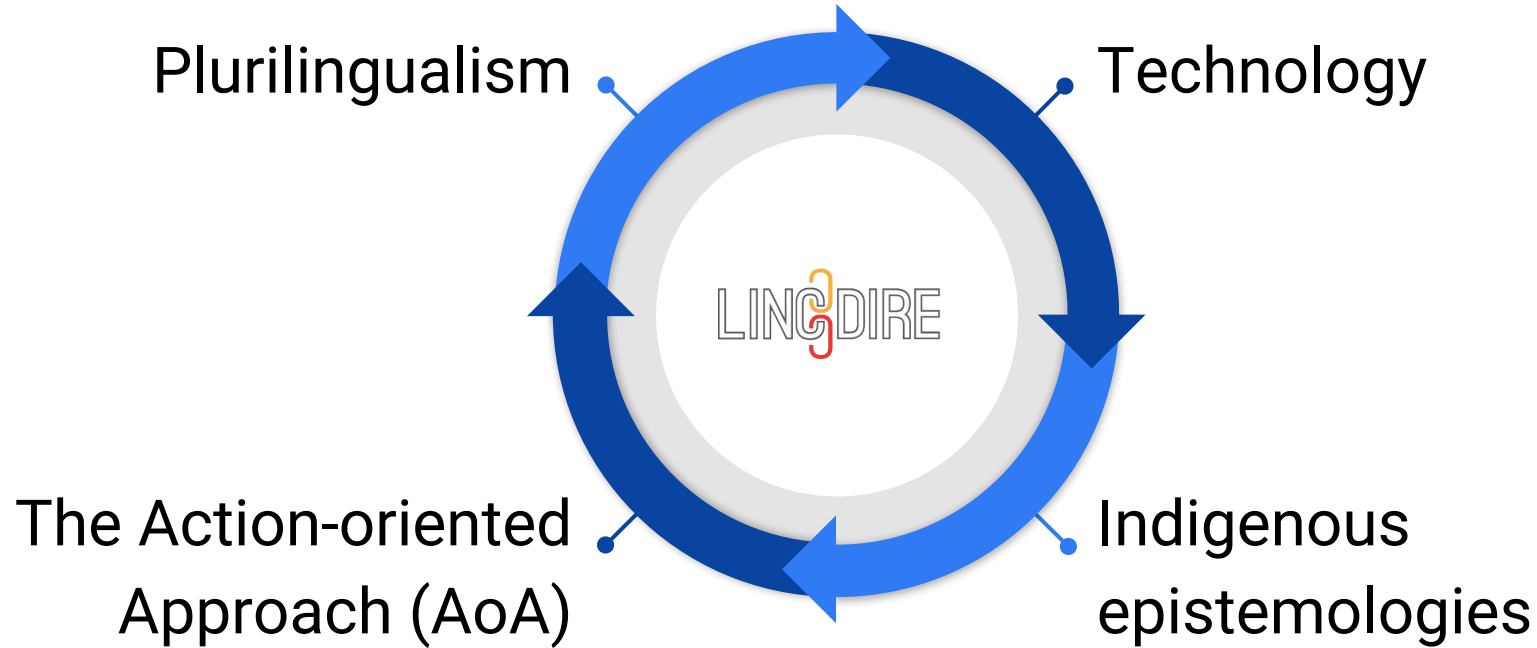


# Conceptual Framework



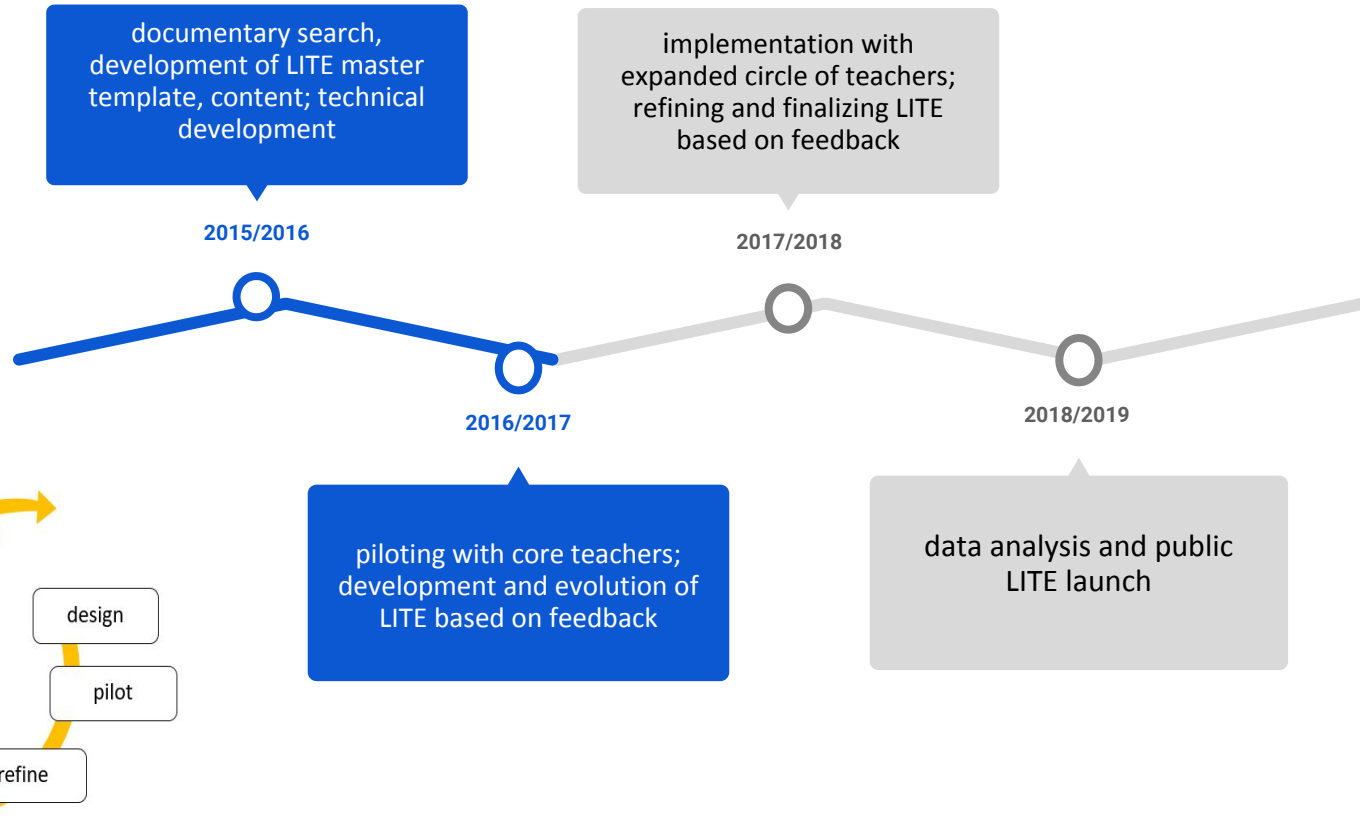


# Conceptualization of LINCDIRE



21 Collaborating Researchers

# A Design-based Iterative Research Methodology



# Implementation

(2017-2018)

Online discussions with teachers  
Classroom observations  
Teacher interviews  
Online student survey  
Student focus groups  
LITE learner analytics

evaluate

apply

design

pilot

refine

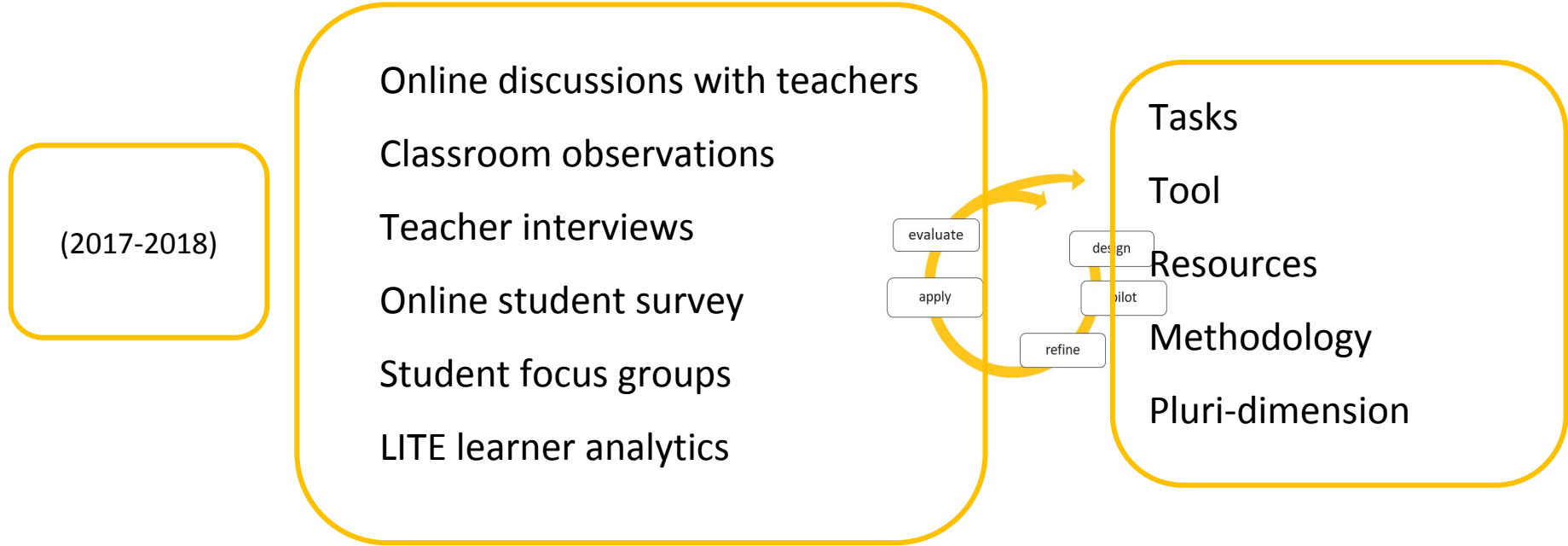
Tasks

Tool

Resources


Methodology

Pluri-dimension



# LINCDIRE Template for Task Design

## Part 1: Task description

1) Task title: Lost in a New Town
2) Task scenario:  You are participating in an exchange program to Germany and you have lost your group after the city tour. Now you are trying to find your way back to the youth hostel, but unfortunately your cell-phone is out of battery. You cannot check online or call a friend. However, you do have a paper map and can ask someone on the street for help.
3) Target learners: high school or university students
4) Languages <ul style="list-style-type: none"><li>• Main target language: Any (examples given for German)</li><li>• Other language(s) involved: various, depending on sample maps and students' plurilingual repertoires</li></ul>
5) CEFR Level: A2
6) LINCDIRE Symbols (consider how the task relates to each quadrant and re-order these accordingly)  <b>White - MIND (decisions):</b> <i>students compare maps with personal learning processes/trajectories</i> <b>Black - BODY (actions):</b> <i>students use non-verbal strategies to understand and interpret directions</i> <b>Yellow - SPIRIT (values):</b> <i>learning is connected to real-life purposes, contexts, and places</i> <b>Red - EMOTIONS (reactions):</b> <i>maps are used to create symbolic spaces for plurilingualism</i>

## Part 1: Task description

## Part 2: My task planner

## Part 3: Task development

## Part 4: Observation checklist

## Part 5: Self-assessment checklist

# LINCDIRE Template for Task Design cont'd

7) Main goal(s) (by the end of the task, students will be able to...):
8) Communicative language activities expressed through Can Do statements:
9) Communicative competences expressed through Can Do statements: <ol style="list-style-type: none"><li>1. Linguistic (grammar/vocabulary/phonology):</li><li>2. Pragmatic and sociolinguistic (functional/discourse, register/contextual appropriacy):<ol style="list-style-type: none"><li>2.1. E.g.: Asking for help or advice: "Help!/ Please can you help me with this?/ Perhaps you could be so kind to...?"</li></ol></li><li>3. Sociocultural (proximity convention, directness/indirectness): e.g. social conventions regarding the way you behave in different situations, like having a meal/n</li></ol>
10) Plurilingual/Pluricultural dimension: (specify where the other language(s) come(s) in and what cross-cultural aspects are involved)
11) Mediation: (specify aspects for mediation you intend to focus on which are relevant to the task)
12) Ability to learn: (specify language learning strategies which are relevant to the task)
13) Additional comments

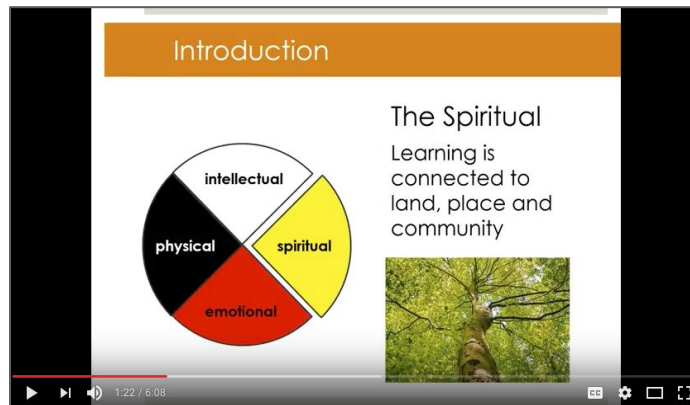
# Training Material: Online Tutorials



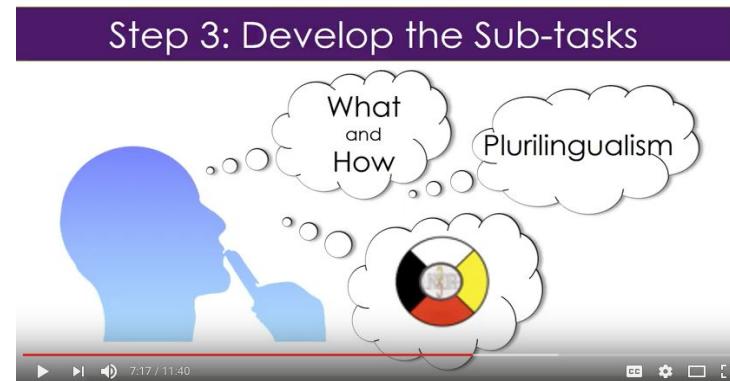
Tutorial 1: Introduction to LINCIRE



Tutorial 2: Plurilingualism

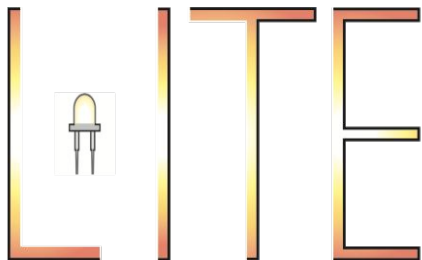


Tutorial 3: The Medicine Wheel



Tutorial 5: The Action-Oriented Task Template

# Language Integration Through E-portfolio



GET STARTED RECENT ACTIVITY MY PLURILINGUAL JOURNEY SOCIAL TASKS POSTS REFLECTIONS LEVEL RESOURCES



**Banafsheh Karamifar**  [FOLLOWS YOU](#)

English, Persian, French • [bkaramif@uottawa.ca](mailto:bkaramif@uottawa.ca)



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## 1. My Languages (Know/Using/Learning)

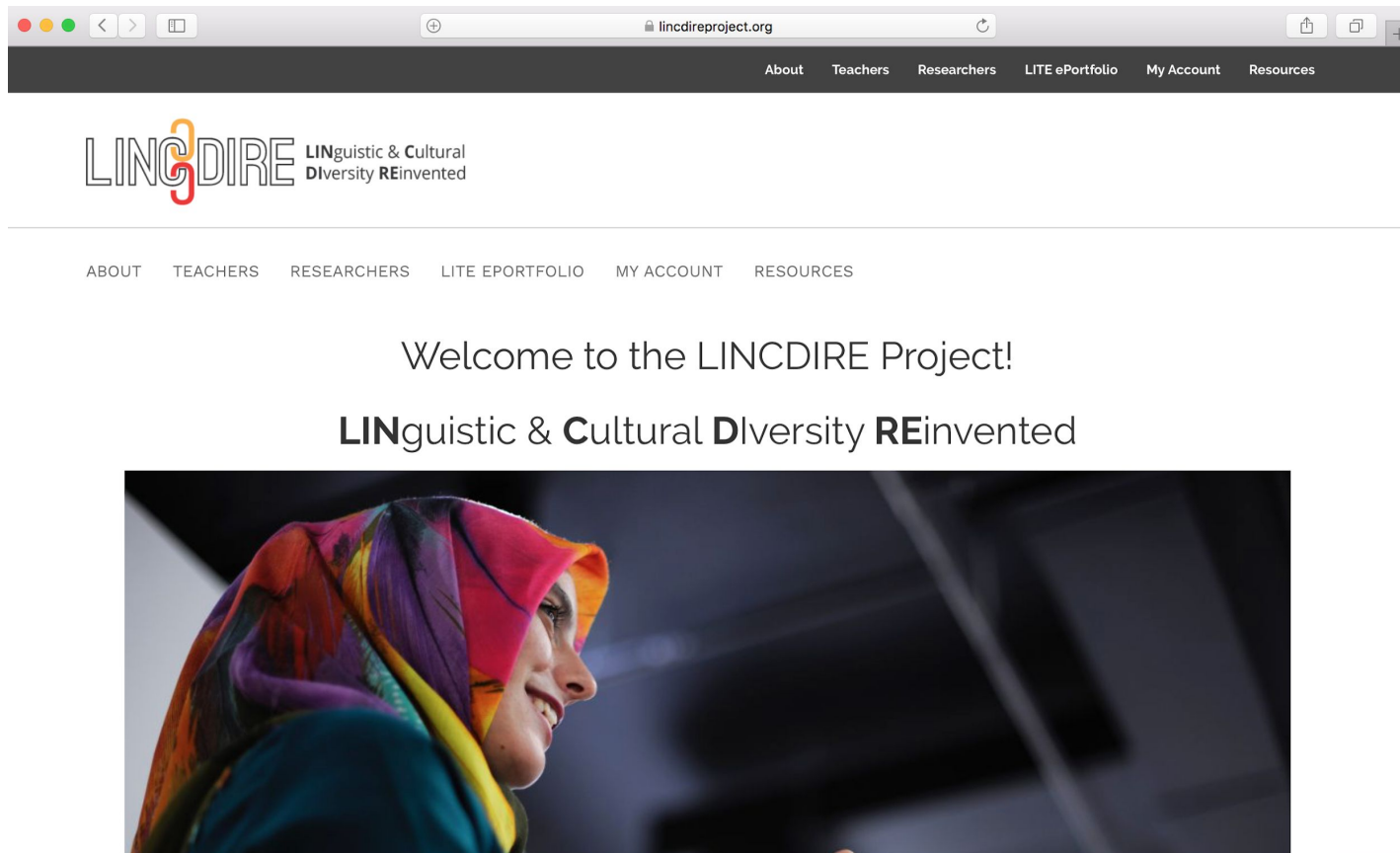
### My Story

I was born in Iran. Persian is my first language. I started learning English and Arabic as second languages at school in Iran. When I finished High School I decided to study French Literature at university. I started learning French and I lost a lot of my English and Arabic. During my undergraduate studies, I had chance to learn some Latin at the ?Center of

### Image



# Changing the Paradigm in Language Education







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## *Indigenous Knowledge and Pedagogy in First Nations Education.*

Battiste, M. (2002). For the National Working Group on Education and the Minister of Indigenous & Northern Affairs Canada (INAC)

“In the context of the Education Reform Initiative, the most important educational reform is to acknowledge that Canadian schools teach a silent curriculum of Eurocentric knowledge by the way teachers behave and the manner in which they transmit information. To affect reform, educators need to make a conscious decision to nurture Indigenous knowledge, dignity, identity, and integrity by making a direct change in school philosophy, pedagogy, and practice. [...] They need to teach holistic and humanistic connections to local and collective relationships. [...] They need to make educational opportunities for students to come together in community with people who bring out their holistic better selves. Only when these changes in thought and behaviour are made can we create an educational system that is a place of connectedness and caring, a place that honours the heritage, knowledge, and spirit of every First Nations student.” (p.30-31)

# *Indigenous Knowledge and Pedagogy in First Nations Education.*

Battiste, M. (2002). For the National Working Group on Education and the Minister of Indigenous & Northern Affairs Canada (INAC)

## Recommendation 5

### Developing Opportunities to Learn in order to Teach

*“Canada ensure all teachers have opportunities to learn Indigenous knowledge in appropriate contexts and in multiple ways, especially in First Nations excellence sites. They should be able to explore and develop Indigenous knowledge in a rich dynamic educational context that combines both Aboriginal and Eurocentric knowledge systems.” (p.34)*

## Educational Reform

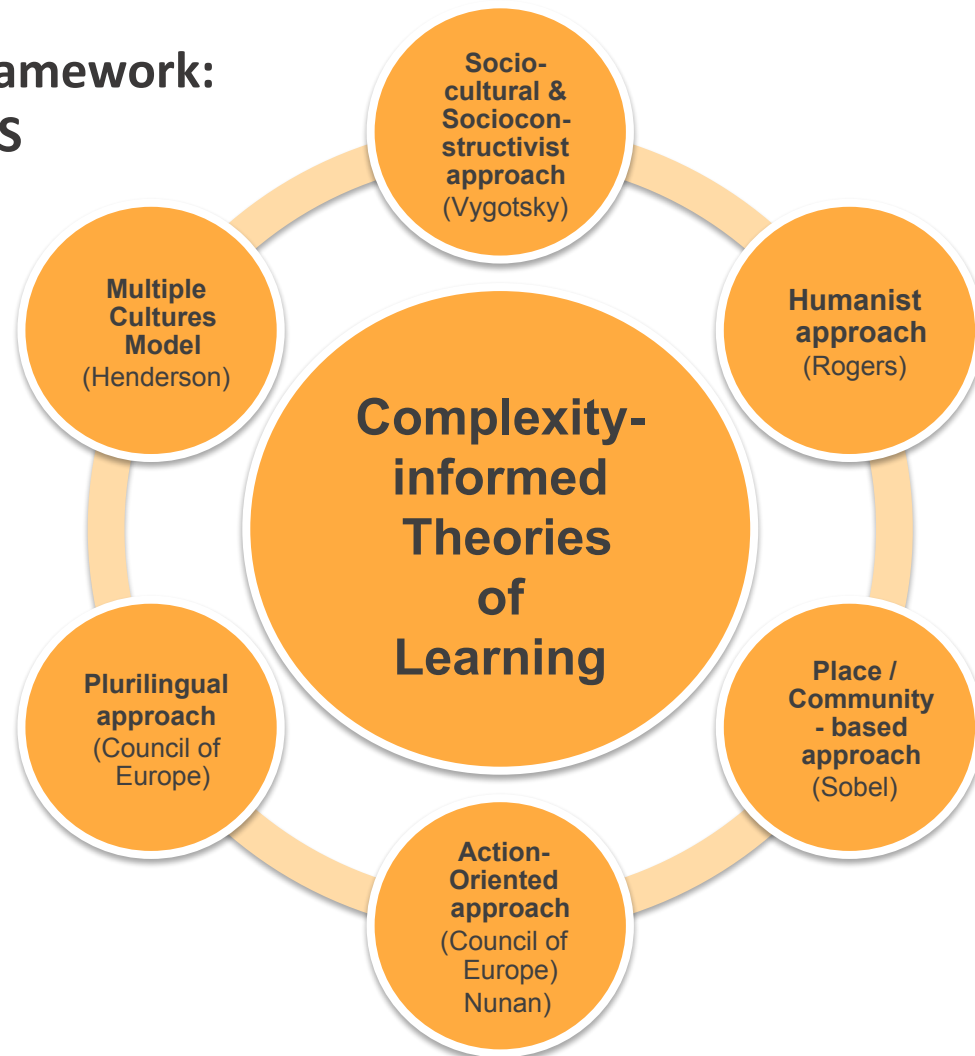
*“ Focusing on the similarities between the two systems of knowledge rather than on their differences may be a more useful place to start when considering how best to introduce educational reform.”*  
(p.11)

## The LINCIRE Approach

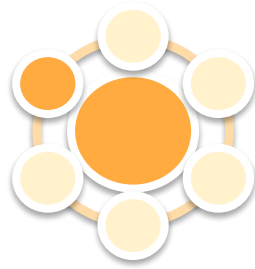


LINCIRE proposes a conceptual and pedagogical framework that *“respects and builds on both Indigenous and Eurocentric knowledge systems”*  
(Battiste 2002, p.3)

## Developing a pedagogical framework: EURO-WESTERN INFLUENCES



# Developing a pedagogical framework: EURO-WESTERN INFLUENCES

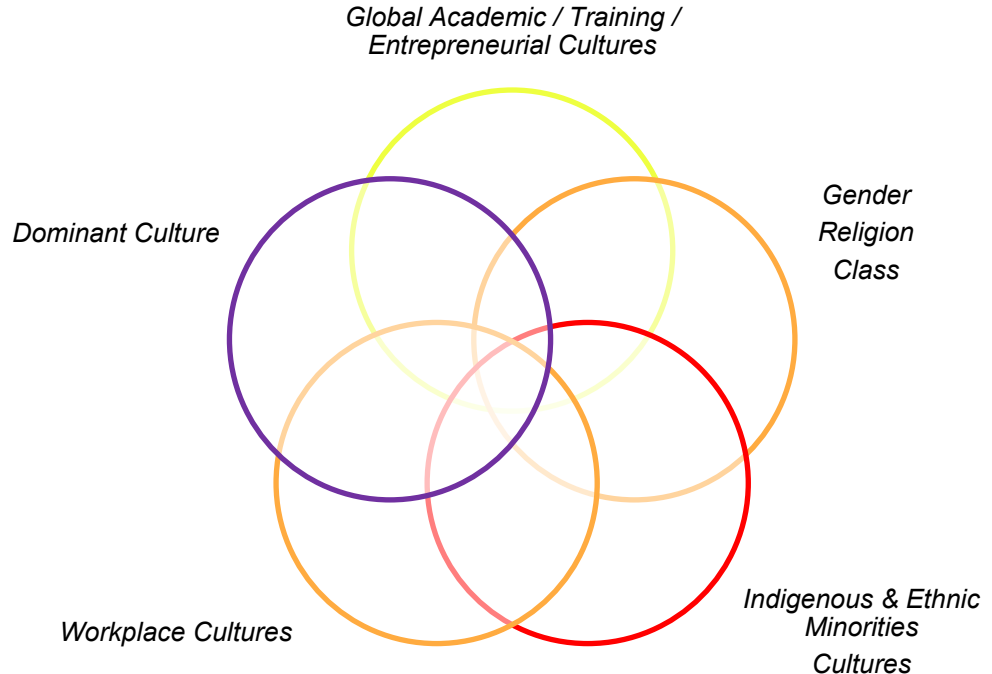


## Multiple Cultures Model

**Standpoint Epistemologies**, Henderson, 2007, p.136

« A multiple cultural model strives for a **coherent interplay among three cultural logics**: global academia or training cultures, the dominant culture and the minority cultures » (Henderson, 2008, p.136)

In this model learning materials and activities **centred on epistemological pluralism** help raise students' awareness of cultural diversity and allow them to **co-construct**, in their interaction with their peers, a learning space where multiple cultural perspectives are made **visible** and **debatable**.

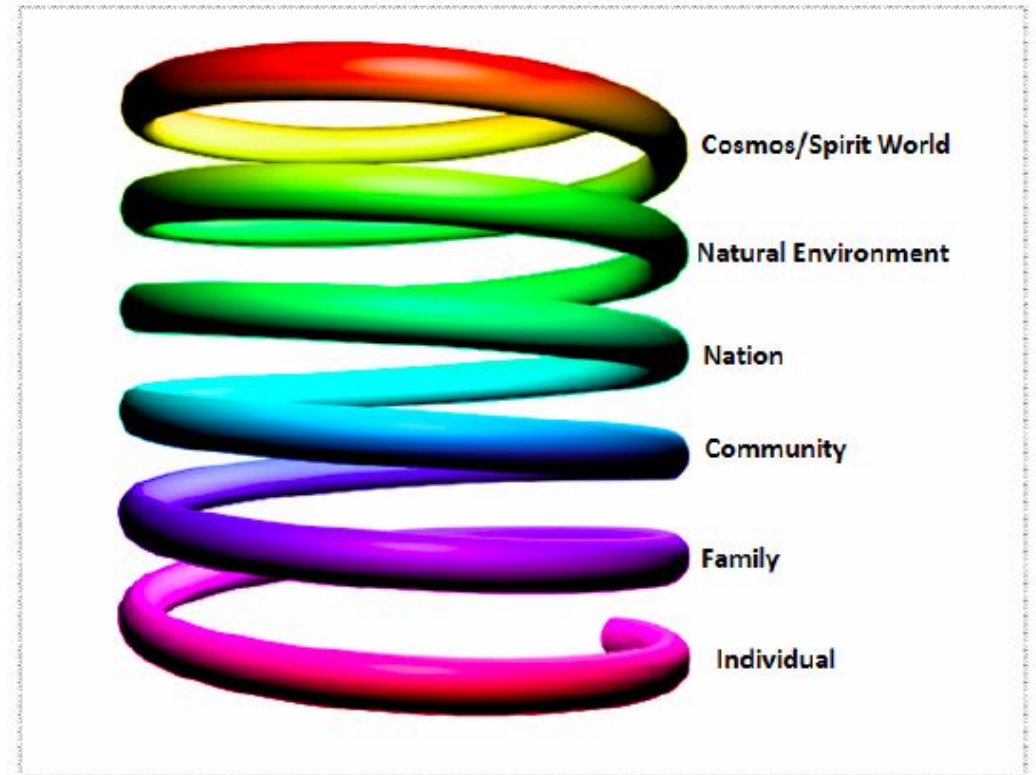




# Developing a pedagogical framework: INDIGENOUS EPISTEMOLOGY

The spiral symbolizes *“the Cree interconnected worldview and the nature of the relationship between the people and all beings in their world - animate, inanimate, and spiritual”* (LaBoucane-Benson et al. 2012, p.5-6).

*“The on-going act of building, strengthening, and renewing our relationships is, thus, the essence of miyo-pimatisiwin – seeking the good life.”* Battiste, 2002, p.30

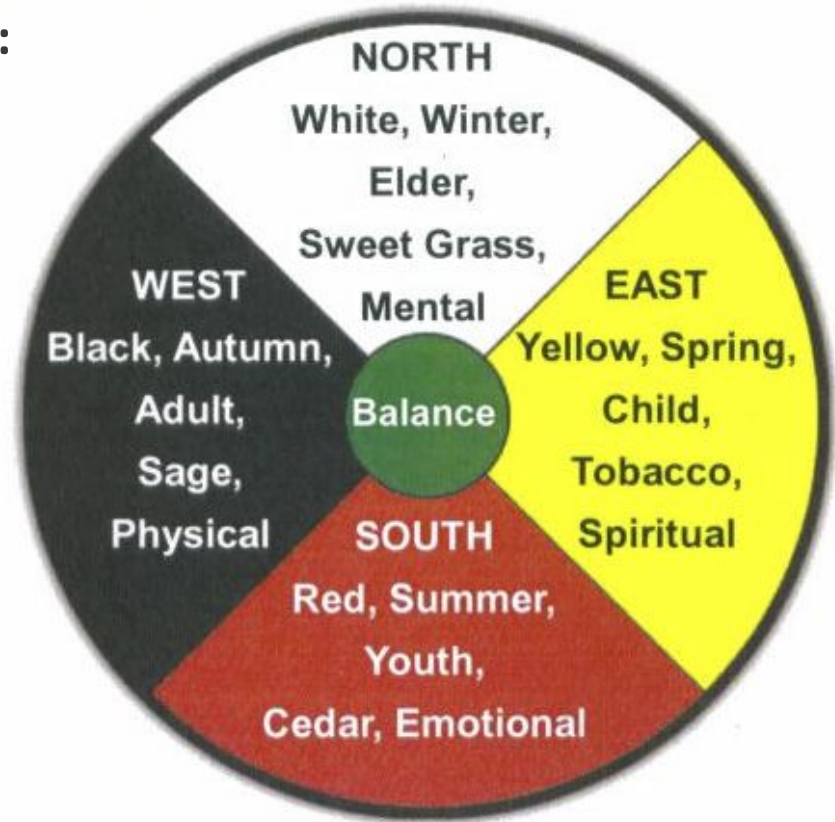


Symbolic representation of Cree interconnected worldview.  
(LaBoucane-Benson et al. 2012, p.5-6).

## Developing a pedagogical framework: INDIGENOUS EPISTEMOLOGY

*All things, material and spiritual, are interconnected and interdependent in a circular pattern of the cycles of nature”.  
(Leik, 2009, p.19)*

*“The framework of the Medicine Wheel is based on the sacredness of the number four. [...] Movement in the Medicine Wheel is based in natural rhythms such as in moving through seasons, through life stages or through the cycle of day.”  
(LaFever, 2017, p. 173)*



Dans la langue crie, le cercle d'influences s'appelle 'pimatisiwin', mot qui signifie "vie" (Education et Recherche Manitoba, 2003, p.9)

# Indigenous Pedagogy or Indigegegy

(Term coined by Stan Wilson, a Cree Elder and Educator)

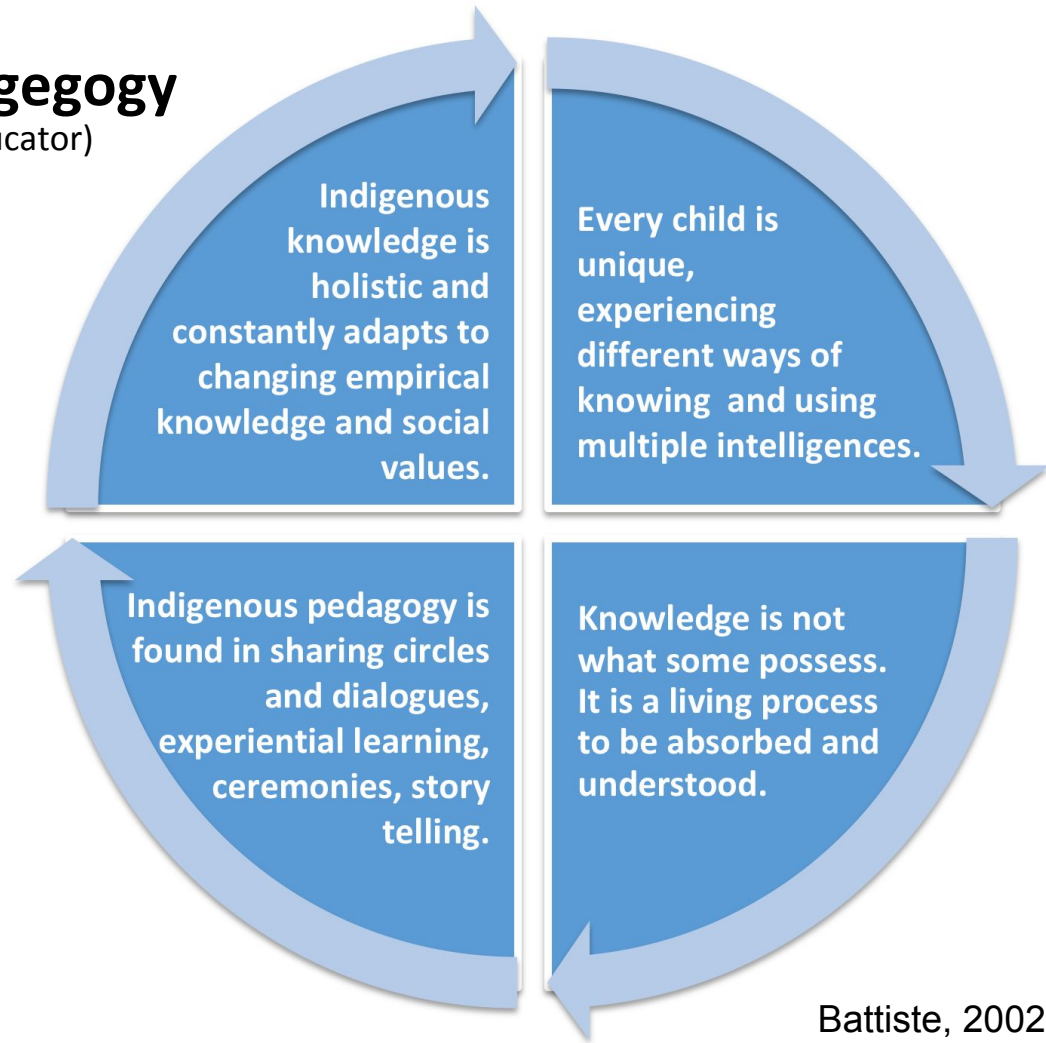
## Indigegegy:

The practice of teaching and learning that is centred in indigenous knowledge and holistic approaches, using Indigenous knowledge, and Indigenous ways of learning to create and provide education.

(Wilfred Laurier University, Centre for Indigegegy)

“Learning occurs in the context of relationship”

Patti LaBoucane-Benson et al. 2012. p. 2



Battiste, 2002





*“Canadian administrators and educators need to respectfully blend Indigenous epistemology and pedagogy with Euro-Canadian epistemology and pedagogy to create an innovative Canadian educational system.”*

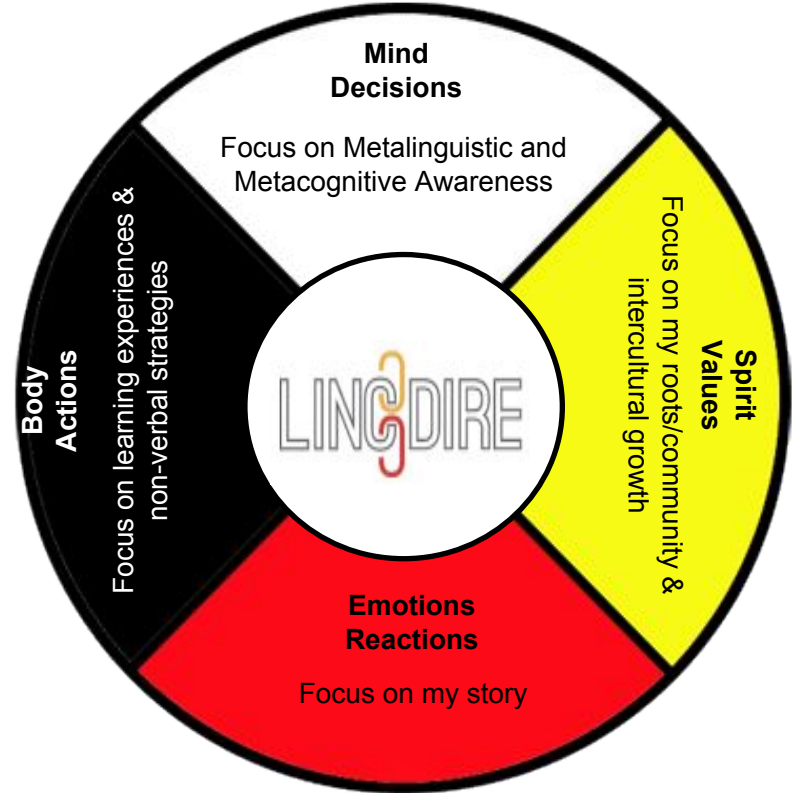
Battiste, 2002, p.21

# A Blended Pedagogical Framework Informed by Indigenous and Euro-Western Epistemologies

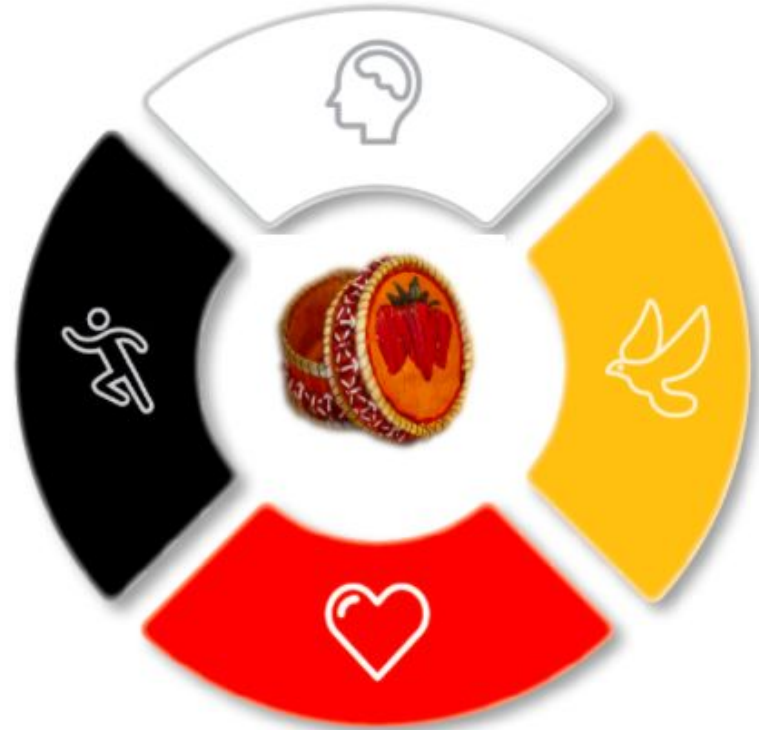
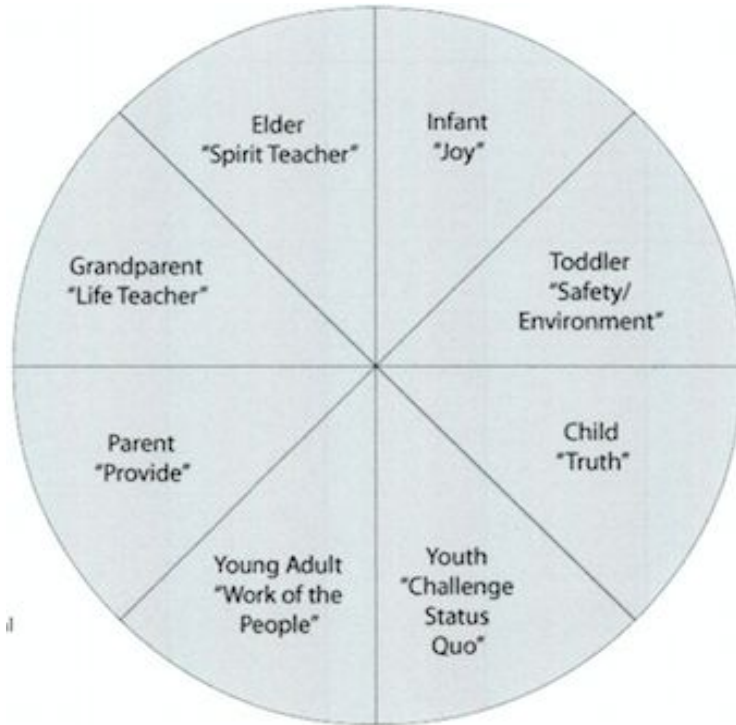
LINCDIRE's pedagogical framework integrates a **holistic and inclusive perspective** to organize teaching and guide learning **through each of the circle quadrants**, whether in the instructional design of the learning tasks or in the LITE (Language Integration through E-portfolio) architecture that students will use.

The central part of the Medicine Wheel, to which all learning is convergent, is at the heart of the learner's identity and spiritual construction. (Pitawanakwat, 2006)

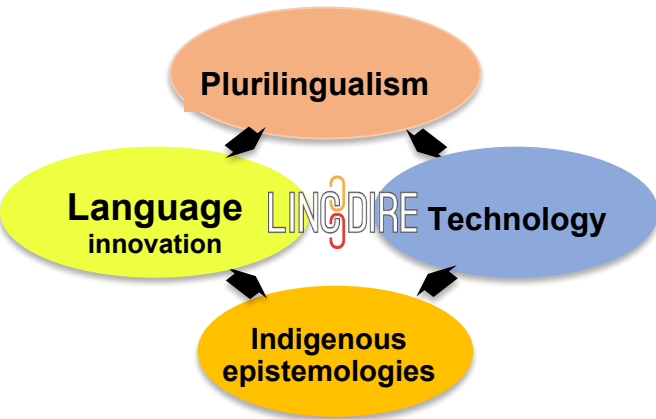
Hence, the learner is seen **holistically** as a thinking, verbal and non-verbal, emotional and spiritual human being **rooted in the values of her/his plurilingual and pluricultural communities**.



In this holistic perspective the learner is seen **at different stages of maturity** (childhood, adolescence and adulthood). The central part of the Medicine Wheel is translated in LITE by a space where learners conserve and archive projects and works that illustrate **the development of their plurilingual and pluricultural individuality**.



## Blending Indigenous and Western approaches in pedagogical design



structures work around a series of real-life, community-based action-oriented tasks

each task speaks to the medicine-wheel quadrants

existing resources in other languages as functional to task achievement

collaborative work among students of different languages/cultures

learning encouraged through post-task holistic reflection: building autonomy, awareness, pride

# The Powwow (A1/A2)

You see a poster for an upcoming powwow in your community, and you would really like to attend. You send a text to one of your good friends to see if they'd like to come with you. Your friend has never been to a powwow before, but they respond that they'd love to join you and that they are excited to experience it for the first time. Make detailed arrangements to meet with your friend at the powwow, letting them know the day, the time, and what they need to bring with them.

On the night of the powwow, send a text once you arrive to let your friend know the exact location where you'll be waiting. Once your friend arrives, s/he has many questions about what is happening, so you will need to act as the guide. You will walk your friend through the powwow, explaining the different activities/objects you see (e.g. cooking, dancing, the vendors) and pointing out your favourite things.

When you return home, your friend sends you an email to thank you for the wonderful evening, and to let you know their most memorable parts of their first powwow.

## Target learners:

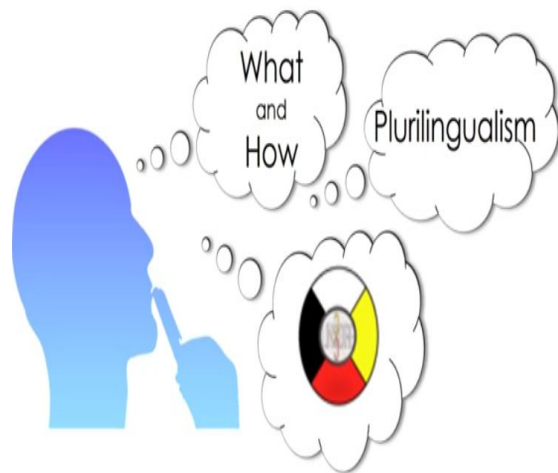
post-secondary adults

## Languages

Ojibway (target)

English

Other languages in students' repertoires



# competences/skills involved in task completion

## Step 1: An exciting upcoming event

## Step 2: Inviting a friend...

In order to invite your friend to the powwow, you will need to use time and place-specific language such as dates, times and location. Unscramble the sample text messages provided by your instructor in order to develop a stronger sense of structure. Highlight key features such as specific phrases that you think will help you. What is the same and what is different in the use of dates and times in Ojibway and the other languages you know? In your groups, see if you can use some of the new language to draft a reply.

## Step 3: *What will we see at the powwow?*



# competences/skills involved in task completion

**Step 1: An exciting upcoming event**

**Step 2: Inviting a friend...**

**Step 3: *What will we see at the powwow?***

In your small group, you will be assigned one element of the Powwow to research some information about. For example, you might be asked to research the types of dances you will see and where the dancers come from.

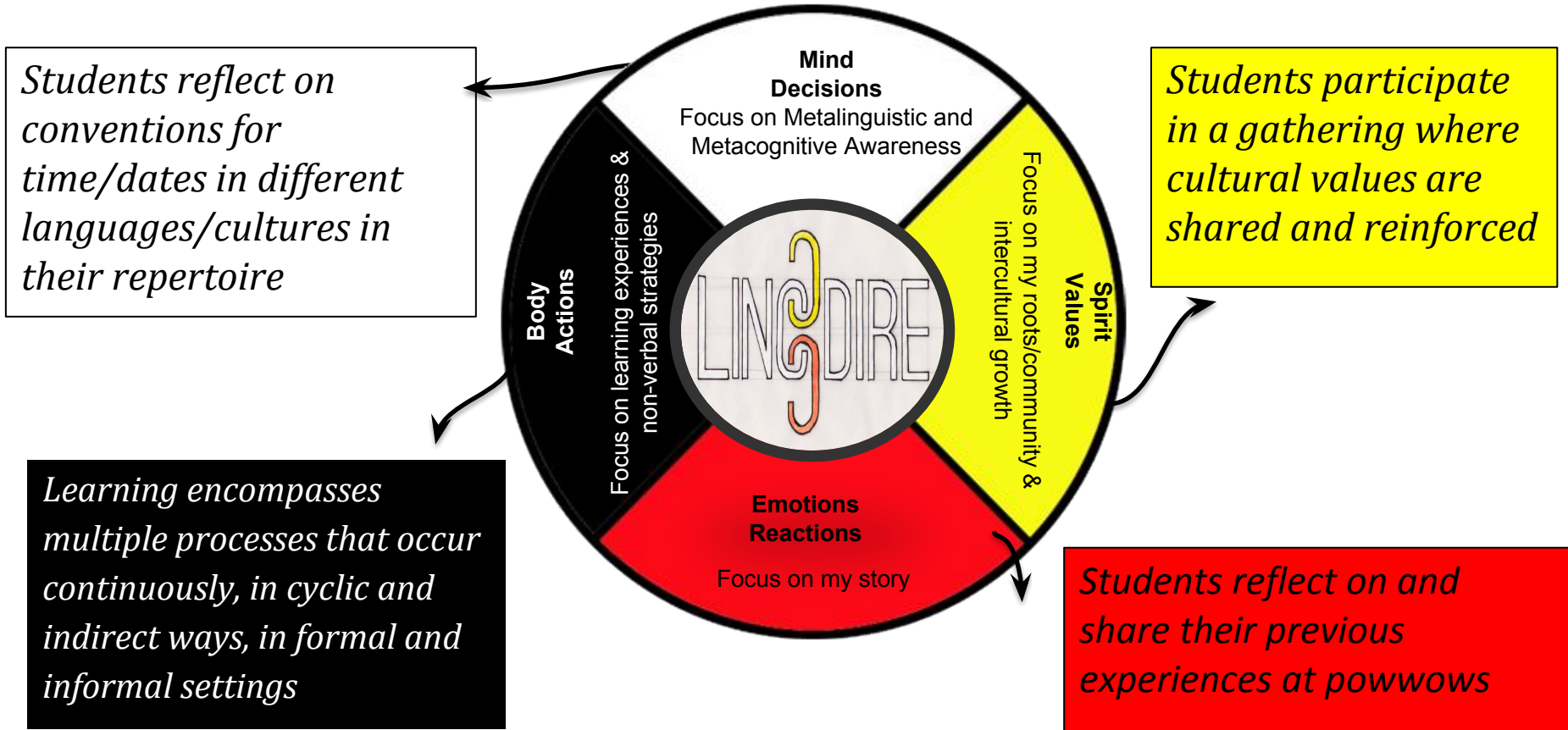
You may rely on local resources such as brochures, videos, or family and community members.

When your group meets again, each person will report on his/her findings and then together you will finalize a few simple facts to share with other groups.





Different scenario steps speak to one or more medicine-wheel quadrants





# Tasks are adaptable to various languages/contexts

## **The town hall meeting**

The town in Quebec where your francophone friend Thomas lives wants to be known as a “green municipality”. A Town Hall meeting is being organized in Thomas’ school, and the headmaster has asked the students to decorate the hall with posters illustrating actions that municipalities and their citizens across the world have done to preserve the environment. Unfortunately, Thomas cannot attend the meeting, so he has emailed you to attend on his behalf.

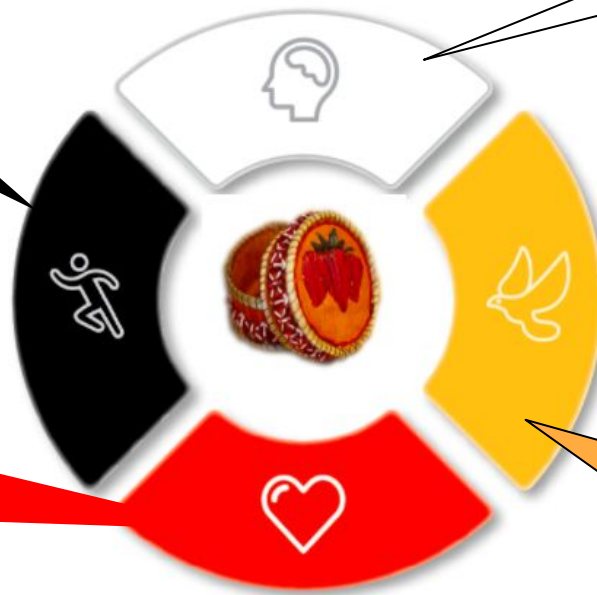
## **Nuit Blanche intercultural celebration**

The municipal government is looking to sponsor a major art installation for Toronto’s upcoming art festival. With the goal of inspiring understanding between cultural and linguistic communities. The city is asking for proposals for an interactive art installation that combines a celebration from one of the local cultures with elements from a similar or different celebration from one or two other cultures. Your group has decided to submit a proposal. You will work on researching celebrations in various languages/cultures, design an event which meets the submission guidelines, write a proposal, and receive feedback from other artists in the class.

# Post-task holistic reflection

**I know more about which environments, people, or activities can help me learn**

**I used my knowledge of other languages to help me complete the task**



**Creating/using symbols and images helped me to learn new information and explore who I am.**

**The task helped me build positive relationships with other members of the community.**

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# Collaborative use of technology: language revitalization/plurilingual learning

- Linguistic diversity and emerging forms of linguistic and cultural expression thrive in our increasingly digital world (Ortega, 2017)
- Internet communication technologies (ICTs) used in L2 teaching/learning offer affordances that:
  - encourage experimentation - and play! - with multimodal forms of language-and-culture (Skyles, Oskoz & Thorne, 2016)
  - can facilitate pluricultural, metacognitive awareness and autonomy (Diehl & Prins, 2008)
  - can leverage imagination/imagery and emotion to play with & negotiate identity and visions of one's ideal L2 selves (Dörnyei, 2009; Norton, 2013)
  - can create community, resources and learning environments to foster language revitalization (Eisenlohr, 2004)
  - act as material participants (collaborators, moderators, facilitators) in learning (Dagenais, 2017)

# Gap in relevant online plurilingual tools

## **Difficulties**

- Existing software designed for e-portfolios required huge development time, especially concerning the user interface
- Most components have to be developed
- Not necessarily designed for plurilingual purposes (e.g., different linguistic systems)

## **Solutions**

- Made the decision to create our own plurilingual portfolio platform that supports the LINCDIRE pedagogical framework and project goals
- Better to design from scratch

# LITE: Interconnected, but distinct areas

1. My Plurilingual Journey
  - To encourage identity negotiation, plurilingual/pluricultural awareness & learning
2. My Tasks
  - To focus students on tasks completed and in progress
3. Medicine Wheel guided reflections
  - To build metacognitive skills/awareness, sense of self
4. My Best Work
  - Where learners collect the work they are most proud of
5. Radar charts
  - User analytics to update students on linguistic, plurilingual progress in LITE

# My Plurilingual Journey



Michael Koslowski

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## 1. My Languages (Know/Using/Learning)

### My Story

I went to a French immersion elementary school, from grades 1 to 5 and continue to explore competencies in French. Interestingly, my grandparents spoke German but there were no schools supporting this language, other than a Saturday school far from where I lived in Calgary. As such, I have a passion for Heritage Language Education in Canada. At the moment, I am in Japan and continuing to explore this language, as I worked here previously for 5 years.

### Image



## 2. Linguistic Encounters

### My Story

I recently realized that my Japanese is largely transactional; I can do well in a restaurant or at a shop, but I'd like to develop my conversational Japanese. Being able to converse in Japanese with my friends here, with whom I normally speak English, is a new goal.

I remember meeting a French hippie family in Bangkok. I had some difficulty speaking French to the parents, but had no problems conversing with their 5 and 3 year old sons. Due to my French immersion background, I do believe that I am a fluent French child!

### Image



## 3. My Cultural Encounters

### My Story


Wow, so many cultural encounters in Tokyo. One of my favourites was going to a Japanese soccer game. The team came to our section to thank the fans. Then the fans realized that one of the players also has a beard. They called him over, we got a selfie, and when I turned around there was a queue of 15 groups of people that wanted to take a selfie with me haha. Only in Japan!


### Image




# My Tasks

## Task 1 – Level A2


by kris-johnston

4 Lessons

1 Students

**Free**

2 learners taking this course



[CONTACT COURSE TEACHER](#)

**Task Scenario:**

The municipal government is looking to sponsor a major art installation for Toronto's [or local city of choice] upcoming Nuit Blanche, a free, 12-hour, city-wide art exhibit featuring hundreds of artists from around the world. With the intent of inspiring understanding between cultural and linguistic communities, the city is asking for proposals for an interactive art installation that combines a celebration from one of the local cultures (e.g. Valentine's Day in Canada) with elements from a similar or different celebration from one or two other cultures (e.g. New Year's Eve in Thailand).

Your group has decided to submit a proposal for an interactive art installation. You will work on researching celebrations in various languages/cultures, design an event which meets the submission guidelines, write a proposal, and receive feedback from other artists in the class.

**Task Overview:**

1. Research celebrations in different cultures and languages
2. Design an art installation / event

Currently completed 0 lessons of 4 in total

0%

[SEARCH](#)

### Step One: Research celebrations

[CONTACT LESSON TEACHER](#)

In groups, decide on one local celebration that you want to include in your project. Next, do research on celebrations and events from other cultures by visiting websites in various languages. Think about how the celebrations are similar / different and how they can be related. Here are some websites to help you get started:

[https://en.wikipedia.org/wiki/List\\_of\\_multinational\\_festivals\\_and\\_holidays](https://en.wikipedia.org/wiki/List_of_multinational_festivals_and_holidays)

<http://www.openenamel.com/2020/09/20/gp-graded-festivals-in-the-world/>

<https://dayanproject.com/festivals/>

<http://www.apacheworld.com/around-the-world/celestial-festivals.html>

<http://www.worldwide.com/teachers/article/festivals-sample-world-world>

Be sure to collect some images related to the event, as these will be important for your art installation later. You can also interview people from the different cultures as part of your research. Ask them about their experiences with and opinions of the event. Finally, find some keywords that describe the event in the local language where the event takes place. Make sure to take detailed notes on your research and be prepared to share your findings with your group.

[COMPLETE LESSON](#)

→ Step Two: Design the event

## Fall Feast- Can Do Quiz

You have not taken this lesson's quiz yet

- 1. I can ask and answer questions about food likes and dislikes.**
  - ☐ Yes
  - ☐ With Help
  - ☐ Not Yet
- 2. I can read aloud a very short text about a feast.**
  - ☐ Yes
  - ☐ With Help
  - ☐ Not Yet

## Tasks (Online or In-Class)

- Immediately after each task, students will complete a short 'Can Do' quiz, based on Can Do statements from the CEFR
- Then travel to the Do a Reflections Page to complete a reflection
- Students may also choose to post the work they completed for a task and share
- There is an option to also highlight this work in the 'My Best Work' page



# Medicine Wheel Reflections

I've learned something from this task that I would like to share with others.

Sharing stories and experiences helped me and my classmates learn more about the topic.



## My Reflection - Mind

Task\_Tag

### Question 1 :

I now have a deeper connection with others, the community, and the earth.



### Question 2 :

I've learned something from this task that I would like to share with others.

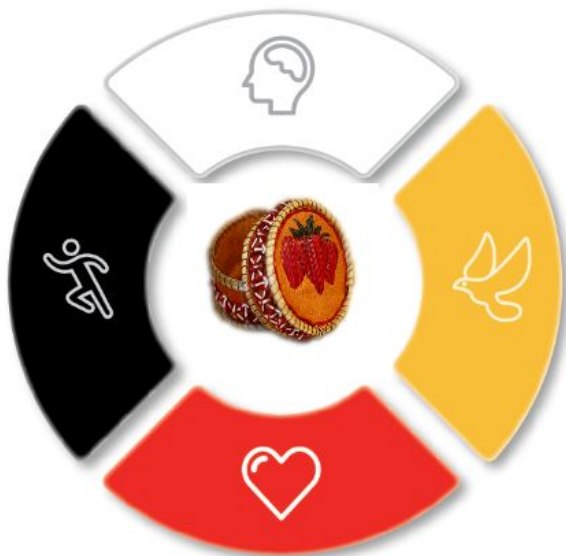
# My Reflections



- Each reflection creates a snapshot which is dated
- This snapshot allows learners to reflect on their entries and see growth
- The radar charts act as confidence gauges and present an average of their scores

# My Best Work

Learners click on the quill box to collect and access the works they are most proud of



VIDEO: Two Polyglots (Plurilinguals) Engage In a Remarkable Conversation Using 21 Different Languages



## Almighty Radar Charts!

It seems that radar charts in language learning are getting popular. This one was on the subway here in Tokyo. Stay tuned for our very own radar chart

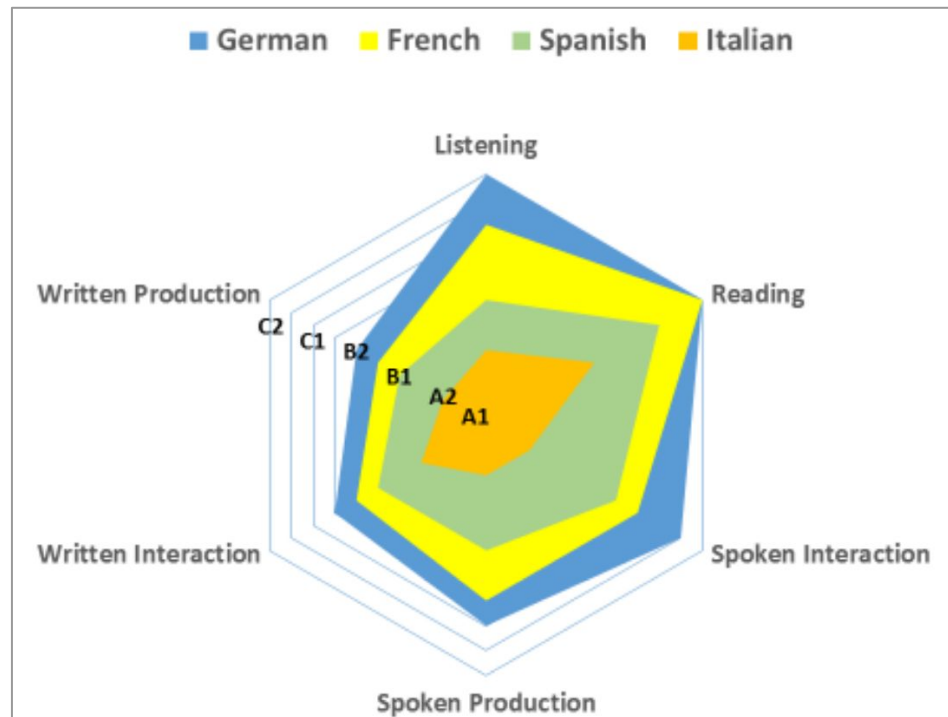
... [click to read more](#)

# Radar Charts (Chart B under development)

Chart A



Chart B



# Piloting sites

- 13 sites: Canada, U.S., France
- 7+ languages: French, German, Ojibway, English, Italian, Bulgarian, Ukrainian
- 14+ teachers: universities, colleges, secondary/elementary schools, private language schools
- Workshops in Indigenous communities about the project, this plurilingual pedagogical framework, soliciting feedback

# Preliminary Findings: Plurilingualism

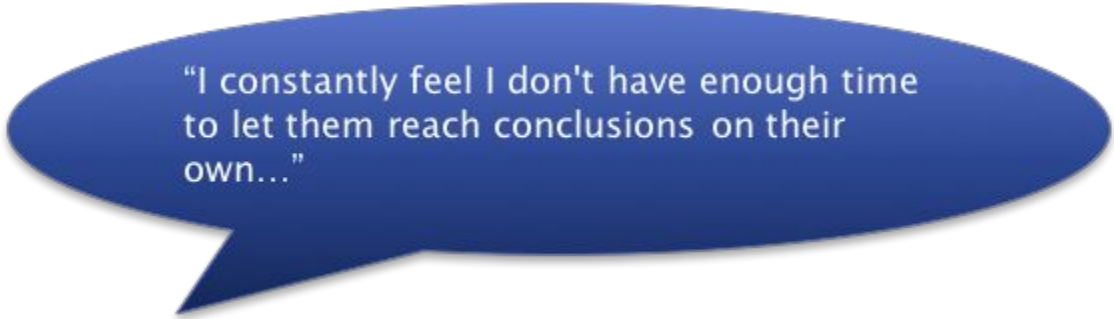
- Teacher-modeled examples/initial sharing (in task set-up) encouraged students to investigate their own linguistic/cultural background
- Tasks have engaged students' critical thinking, awareness of stereotypes
- Tasks help build awareness of the linguistic and cultural diversity in the communities and classrooms
- Tasks encourage student connections to home languages/cultures; but a hesitance to use these in the final product

***The monolingual paradigm and negative perceptions towards L1 use are pervasive and challenging to transform.***

# Preliminary Findings: Tasks & Pedagogy

- Students expressed how the tasks confirmed their “real life” language use
- Tasks are adaptable and can be tailored to specific contexts
- Desire for more detailed lesson plans to support tasks
- The need to address cultural assumptions of student autonomy/reflective approaches embedded in tasks

***Tension between the adaptability and usability of the tasks.***



"I constantly feel I don't have enough time to let them reach conclusions on their own..."

- Teachers' time pressures rush/prompt student reflections in tasks
- Some resistance to classroom approaches that focus on meaning vs. form
- CEFR terminology can be overwhelming & abstract ("CAN DO - but how?")
- Teacher: ...can focus as well on intersectionality (discussing race, gender, sexuality, class, etc.).
- The importance of teacher mentorship and student-created resources/materials to enrich task design



# Preliminary Findings: Indigegogy

- Interest in the Medicine Wheel/Indigenous cultures, fueling pluricultural curiosity; expanding worldviews
- Concerns about inadequate knowledge about Indigenous perspectives; fear of misrepresenting perspectives
- Presumption that the teacher should know beforehand and not co-explore with students
- Concrete examples are helpful (i.e., sample stories to show importance of storytelling)

***The need to continue expanding collaborative approaches to indigegogy; learning from Indigenous partners/perspectives while building concepts of plurilingualism/pedagogical innovation***

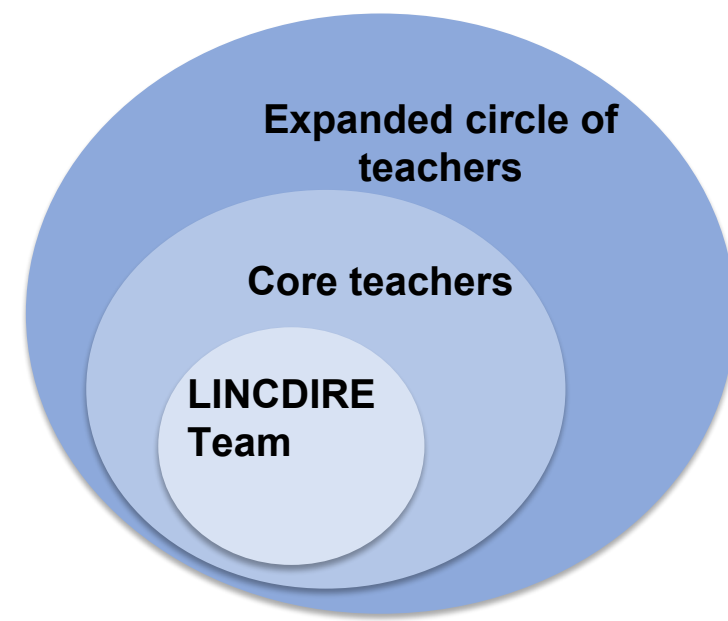
# Synergies

Fleshing out  
plurilingualism and  
action-oriented  
approach

Reaching out to the  
communities  
(teachers and  
learners)

Making the  
Medicine Wheel  
accessible to  
non-Indigenous  
teachers

Making western  
(humanistic) views  
of learning  
accessible to  
Indigenous  
teachers



# Implications and way forward

Drawing upon both aboriginal and western epistemologies and pedagogies

Involvement of researchers, educators, learners and different languages and communities

Dissemination of research on plurilingualism to a broader audience

Collaboration through a free digital environment accessible to many potential users

[www.lincdireproject.org](http://www.lincdireproject.org)  
<https://lite.lincdireproject.org>

**Merci!**  
**Miigwetch!**  
**Danke!**  
**Grazie!**  
**Thank you!**





## Colloquium Overview

Embracing complexity through a plurilingual, online and innovative pedagogical approach  
*(Enrica Piccardo & Angelica Galante)*

Bridging Western and Indigenous Paradigms in a Humanistic and Plurilingual framework for  
Language Education *(Aline Germain-Rutherford & Sara Potkonjak)*

Language Integration Through E-portfolio (LITE) to promote linguistic and cultural  
diversity: from North America to other contexts *(Michael Koslowski & Geoff Lawrence)*

**Opening remarks for discussion *(Mary Ann Corbiere)***











