

**We Teach Languages Episode 142: Language Legitimacy and Imagining New Educational Contexts with Jonathan Rosa**

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**Stacey Johnson**:  [0:00] This is "We Teach Languages," a podcast about language teaching from the diverse perspectives of teachers.

[0:07] [music]

**Stacey**:  [0:10] I'm Stacey Johnson, and today on episode 142, our regular contributor Dorie Conlon Perugini interviews Dr. Jonathan Rosa, Associate Professor at the Stanford University Graduate School of Education, about his research on the intersections of language, race, and education.

[0:32] This interview is one that I'm sure many of us will take notes on and come back to, over and over. Without further ado, I'm going to turn the mic over to Dorie and Jonathan.

[0:45] [music]

**Dorie Conlon Perugini**:  [0:51] Why don't we start off with you introducing yourself to everybody, and tell everyone who you are and what you do?

**Dr. Jonathan Rosa**:  [0:57] My name is Jonathan Rosa. I'm a linguistic anthropologist. I'm a faculty member in the Graduate School of Education at Stanford. I also hold close affiliations with the Departments of Anthropology and Linguistics at Stanford and the Center for Comparative Studies in Race and Ethnicity.

[1:16] My research broadly construed looks at race, language, and education. Particularly the ways that schools and other mainstream institutional contexts become sites for population management and the reproduction of very particular kinds of historical power relations and hierarchies, and also how these institutions can become sites for challenging or unsettling ghost hierarchies.

[1:44] I wrote a book called "Looking Like a Language, Sounding Like a Race," that provides an ethnographic account and analysis. A community based study of some of these dynamics in a predominantly Mexican and Puerto Rican neighborhood and high school in Chicago.

[2:02] Now, I'm back in Chicago working on a new book that is building from that previous study, which was located in one school, to think about experiences of learning, and of marginalization, and of contestation across an entire community.

[2:17] I think that lays out some of the things that I've been thinking about, but there are some other theoretical sorts of issues, but we can get into all of that, if it will become relevant.

**Dorie**:  [2:29] Yeah. We'll link a link to your book in the show notes here, because I definitely do recommend the teachers listening to check that out. It's been a great book for me and interesting, so I highly recommend it for everybody who's listening. We'll throw a link up there for people to find it very easily.

**Dr. Rosa**:  [2:43] Great. The book is based on my dissertation research. It's a very, in one sense, bureaucratically oriented text in that I wrote it in part in relation to my trajectory towards tenure, which is now officially secured.

**Dorie**:  [3:07] Congratulations.

**Dr. Rosa**:  [3:08] I appreciate that. There's a way that the book was intended to speak to my colleagues and to challenge my colleagues' conception of race and language in education.

[3:20] However, the book is also public facing in some sense in terms of the broad issues with which it's in dialogue, which I think out of interest to a range of audiences and communities. It's tricky to balance and manage those...

[3:36] [crosstalk]

**Dorie**:  [3:36] Those audiences.

**Dr. Rosa**:  [3:37] audiences, yeah. Some of which are really interested in particular aspects of the book, and others that are interested in different kinds of conversation. I never aspired for it to be relevant to all audiences at all times. I hope that some piece of it is interesting to different audiences.

**Dorie**:  [3:55] For sure. As you mention, a lot of your work looks to recent language and these different, resealing this to ideologies. Can you give an example to people who might be listening who say, "I don't really understand what that means."? How does that play out in educational settings?

**Dr. Rosa**:  [4:11] It's interesting. In the United States, any time we're having a conversation about language, I have to first say let's locate ourselves in this discussion to understand the very particular nature of language‑learning and experiences of language and identity and education in the US.

[4:32] We're having this conversation just after the Academy Awards took place where a non‑English language film won the Academy Award for Best Picture for the first time. The film "Parasite," a South Korean film.

[4:47] It was really fascinating on the red carpet in the lead‑up to the awards when the director of the film was asked by a US reporter, "Why did you make a film in the Korean language?" You have to imagine asking a Korean director, who directed a film that's set in Korea where the entire cast is Korean, you have to imagine the thought process that goes into, that informs a question like that.

[5:19] Rather than say what other languages would you direct this film in from a US perspective, language and the English language, and very particular varieties of the English language are often imagined as the only legitimate ways of communicating anywhere.

[5:39] In that sense, mainstream institutions, especially schools, are often organized in ways that reproduce that assumption that the English language is the only language in which you can legitimately communicate, and very particular varieties of the English language.

[5:56] Other varieties of the English language or other languages are used for other kinds of things. They're framed as foreign languages. We prioritize the learning of so‑called foreign...Note the idea that English is native to the United States and that all languages other than English are foreign to the United States already locates this discussion within a colonial history.

[6:20] That erases a range of indigenous languages. That erases a range of layers of colonialism and histories of colonialism where the presence of Spanish in the United States preceded the presence of English. The idea that Spanish is a foreign language in the US is a really fascinating ideology. We have to ask ourselves, how did we get here?

[6:44] When you ask for an example, for me the example is the United States. It's all of our schools. It's the idea, for example, that being monolingual is a normal thing. That's never been a norm throughout human history. Yet in the United States, not only do we imagine it as a norm, we often institutionalize it as an ideal.

[7:06] So many of our educational language classifications are geared towards assessing the extent to which students are understood to be capable of producing what's perceived as proficient English. That's what makes you a legitimate learner, and a legitimate person or student.

[7:23] To me, the example is all of our schools, our entire nation's history, which is rooted in erasing these kinds of power relations and making them look natural, or normal, or self‑evident. Or to put it a different way, framing the way that we're doing things now as the only way that we could be doing things, or as the only way that we should be doing things.

[7:48] For me, what that ends up contributing to is this situation where there are learning opportunities in relation to language, infinite learning opportunities that we miss all day long because of the ways that our schools are organized in relation to our broader society. So much of my work is geared toward saying what's possible if we're not missing those opportunities.

**Dorie**:  [8:13] That's what I love about your work too. I think a lot of listeners might be thinking, "Oh, cool. That doesn't describe me because I am a foreign or world language teacher. I'm doing my part to make the world multilingual." We see the bumper stickers, world language association like, "I'm curing monolingualism."

[8:32] I'm wondering what your thoughts are about world language education in the United States and our role in creating and perpetuating the linguistic norms of the United States.

**Dr. Rosa**:  [8:44] To me, the disease isn't monolingualism. The disease is settler colonialism and late modern capitalism, and white supremacy.

**Dorie**:  [8:52] Amen. [laughs]

**Dr. Rosa**:  [8:52] The whole range of cis heteronormative patriarch rules, structures, these sorts of things. I always have to say to people, if we look historically...One of the problems when we end up framing the challenge as overcoming monolingualism, this suggests that multilingualism is the solution and the goal.

[9:15] To be clear, there are a lot of multilingual societies historically that have been rampant with hierarchies of power and with a whole range of forms of marginalization. Multilingualism is not a straightforward path towards an egalitarian society in which everyone has equal access to rights and resources, this kind of thing. Put more crudely, there are a lot of awful multilingual people.

**Dorie**:  [9:44] [laughs] There are.

**Dr. Rosa**:  [9:45] There always have been awful multilingual people. Multilingualism doesn't make you into a more ethical person. To me, the question is multilingualism in service of what? What are we trying to achieve through our projects of language learning? Multilingualism connected to what broader set of political struggles?

[10:07] A lot of educators, and if we're using the catchphrase "world language educators," again, even that phrase is interesting to me because of where it locates different languages on the map this kind of thing.

[10:21] The question for me is multilingualism in service of what? Multilingualism connected to what broader political struggles? What vision of the world? What theory of social change? Again, the theory of social change can't be to simply produce more multilingual students.

[10:37] It has to be to tether our projects of learning towards the creation of possible worlds, of alternative worlds where people's capacities are honored, where people's histories are honored. I think that so many of our educational institutions are organized to help people overcome presumed deficiencies rather than realizing a possible world.

[11:04] The overcoming of presumed deficiencies is often articulated in relation to a vision of schooling as a project of incorporating people into an existing world rather than trying to create a fundamentally different world.

[11:18] I think that we've misdiagnosed the nature of the problem. Often, we imagine that mainstream schools are where the problem is solved rather than are fundamental sites in which the problems have been produced are systematically reproduced. It's not just schools, it's mainstream institutions in general.

[11:36] I also want to be careful and very respectful of teachers and a whole range of institutional actors and not scapegoat them as the primary causes of a problem that I see across mainstream institutions, and problems in which we're all complicit in many ways in the reproduction of. Not in the same ways, to be clear, and not to the same degree, and not with the same privileges and access to resources, or with the same consequences.

[12:03] I worry about the ways that often teachers get scapegoated or very particular actors get scapegoated. That's not my point here. However, I would suggest, and part of my investment for example in working with the teacher education program at Stanford, I think that teacher education could be completely overhauled in the United States.

[12:23] Why is it that teacher education takes place exclusively at the university and in classrooms and practice teaching classrooms? Which suggests that knowledge of the community in which you're teaching, which you're serving as an educator is peripheral to your work within that community.

[12:41] For me, what would it look like if teacher education were rooted in the communities that a teacher is serving that involved close collaboration with community organizations to learn the histories of the populations that you're serving, to understand the cultural norms within that situation and within that context?

[13:00] This is why for me, as an anthropologist, so much of my work is focused on honoring and understanding the complexity of particular cultural contexts and trying to make sense of how norms have emerged and undergone certain transformations within those contexts.

[13:17] So much of my work with teachers is also geared towards saying, wait a second, anthropology has a lot of problems and has been a colonial project itself historically of studying exotic others, this kind of thing.

[13:29] To the extent that an ethical anthropology involves honoring and respecting cultural difference and trying to figure out what worlds are reflected in those cultural differences, and to think about what's possible more broadly by understanding and working within those worlds. I think that if teacher education were rooted in a similar project, that our schools might look quite different.

[13:57] There are superficial ways of coming at this and more substantive ways. Just superficially, the demographics of our teachers, the demographics of our administrators, the demographics of people who often occupy schools in punitive ways, they have nothing to do with the demographics of the students being served. That's a superficial diagnosis of the problem.

[14:21] To be clear, you can be a white teacher and do tremendous work with communities of color and students of color. However, those demographic patterns to me are symptomatic of a fundamental disconnect that we see.

[14:36] Just because an individual teacher could do well doesn't meant that broader structure isn't a sign of a drastic problem. I see it as a sign of a drastic problem. To me, teacher education could look quite different, again, in service of the realization of a whole range of educational opportunities and broader societal possibilities.

**Dorie**:  [14:57] I connect with a lot of what you're saying. I know you're speaking in education generally, but in the world language field, for example you talked about the importance of communities. I wonder how many world language teachers aren't a part of the communities where the languages that they're teaching are being spoken.

[15:14] When we look at the demographics of our profession, we are majority white non‑native speaking people of the languages that we teach. Which in and of itself isn't a problem, but when you're not connected to those communities and you don't know what's going on, in a deep way...

[15:29] Some people say, "I'm connected to people that are Spanish speakers." But have real deep meaningful connections with these communities, they're so far removed. Then we wonder why aren't our native Spanish speakers growing up to be Spanish teachers.

[15:43] I think a lot of times, they just don't see themselves in our curriculum. We're teaching a very whitewashed version of a lot of these languages because we ourselves aren't doing a good job connecting with the communities. The communities, like you mentioned, students' own communities, and then we also have the responsibility of the communities that speak the languages that we're teaching.

**Dr. Rosa**:  [16:06] There are so many different levels on which marginalization in relation to language is taking place in mainstream schools. When we talk about world language education or so‑called foreign language...I guess world language is a euphemism for foreign language.

**Dorie**:  [16:25] For sure. [laughs]

**Dr. Rosa**:  [16:25] Not necessarily a euphemism. It's intended to provide a different frame, and I respect that.

**Dorie**:  [16:32] Some people use community languages or languages other than English. There's lots of different terms.

**Dr. Rosa**:  [16:43] Part of the reason why the communities in which these languages that we're ostensibly teaching within schools, we frame the capacity to use these languages that exist everywhere in a whole range of community settings, we frame that as an educational goal.

[17:01] Yet when people are using these languages as fundamental aspects of their everyday life across community context, those abilities aren't necessarily or even often recognized as skills. If anything, we draw rigid distinctions between community language and school language.

[17:22] We often say, "Oh, you might know how to use the conversational variety of that language, but you don't know the academic variety or you lack literary skills in your so‑called native language or your home language, or X, Y, and Z language other than English."

[17:38] Again, I want to push teachers and broader audiences to rethink how literacy has been defined, the narrow ways that literacy has been defined. From just a basic starting point, what's look like to pluralize literacies and to recognize the infinite literacy practices in which various populations engage that are often not recognized as such.

[18:06] Similarly, why is it that academic language has been defined so narrowly. On one level, it's defined narrowly in so far as it's imagined as only emerging from schools or from middle‑class households. Very particular kinds of settings are spaces in which so‑called academic language is naturalized.

[18:27] Wait, how have we defined academic then? In so far as academic is a signpost for learning, or for some form of learning then, what forms of learning have we overlooked, have we erased? I encounter what I perceive as academic language everywhere virtually all day long in so many interactions, in so many contexts, often outside of schools.

[18:59] In the last chapter of my book, one of the points that I make, it's a chapter that's titled, "That doesn't count as a book, that's real life." Part of what inspired that chapter is that I would ask the students what their favorite book to read was. They would often say, "I don't read books," or, "I don't like books."

[19:17] But I knew that there was an autobiographical book about a neighborhood nearby the high school in Chicago where I was working that all the students had read. I said, "What about this book?" They said, "Yeah, of course I've read that. I love that book. I read it every day." I would say, "But you just said you don't like books and you haven't read any book."

[19:38] They would say, "That doesn't count as a book. That's real life." It became clear that the literary practices in which the students were engaging had been systematically framed as illegitimate forms of literacy.

[19:54] This is a book because of its content, which is fraught...It was related to a whole range of gang‑affiliated activities. The book was banned from the school, and the students organized informal reading circles outside of school to discuss the book.

[20:11] I said to myself, "Wait a second, these are kids who are learning their tagging names and how to tag, and how to create tagging crews inside of school, and they're organizing book circles outside of school." What does that tell you about how we've defined in‑school and out‑of‑school literacy practices?

[20:30] We could take literacy in ostensibly what is the English language and think about that in relation to world languages as well to say, wait a second, what if there are whole range of so‑called academic language practices?

[20:44] Again, to me what constitutes something as academic is that it's useful for learning. I think that practices that are useful for learning are everywhere. I encounter people using those practices across contexts.

[20:59] For our world language as teachers, part of my deep concern is that there's a lack of awareness often, a familiarity with the infinite linguistic knowledges that various communities possess, and frankly for teachers of languages that those teachers weren't raised using. There might be an intimidation in the face of those kinds of community skills.

[21:28] If anything, because of the ways that we define academic language and frankly the ways that we populate our teaching staff, we create an adversarial situation where a teacher's legitimacy in the classroom is defined in relation to their knowledge of particular verb tenses, conjugation patterns.

[21:48] That they can then use to say, "Oh, I'm a legitimate user and teacher of this language and you are not because I know imperfect subjunctive," or "...because I know this particular pattern within this language that you're not familiar with, and that's what makes me acceptable as a teacher."

[22:08] I think that we've created an incredible problem where we end up doing a disservice to families and students, and a disservice to teachers by defining linguistic proficiency and academic language in really narrow ways.

[22:25] There's another piece to this though, and I understand I've droned on a bit, but I just want to...

**Dorie**:  [22:31] No, keep going. [laughs]

**Dr. Rosa**:  [22:31] one more piece quickly. I also worry that our world language teachers or world languages teachers, particularly who are working with heritage language students, are often not sensitive to the kinds of trauma that various students have experienced in relation to their home languages, or languages that they were raised with that they and their family have been systematically marginalized or stigmatized for using.

[23:04] This question of, "Oh, OK. You were raised using this language, but now you're not even doing that well in the classroom," or, "Why can't you write in this language?" or, "Why do you have X, Y, and Z accent when you produce this language?"

[23:22] I don't think that there's a sense of the experiences of pain that people have faced in relation to languages that they were raised using that based on the hegemonic status of the English language, and particular varieties of the English language in the United States.

[23:37] The people are often framed as illegitimate people for using those languages to the extent that our teachers aren't equipped with tools for making sense of those experiences. I think we're doing everyone a disservice.

**Dorie**:  [23:52] As you were talking about that, I was thinking of my...My grandfather is from Puerto Rico. I was thinking of his experience of coming over to the United States and feeling so much shame about his language practices and his use of English, and his shame that his mother never learned English.

[24:10] That was shame that came not...It didn't come just bubbled up inside out of nowhere. It came from the communities where he lived in. As a result, he changed his name, he never taught my mother to speak Spanish. He was like, "We're going to be an English‑only household."

[24:26] I have students in my own classrooms that, maybe not to that same extent, but they often also feel that kind of pressure. They know that within their own community, their multilingualism isn't valued in the same way that multilingualism is valued for their white counterparts, for example. They feel a lot of shame to use Spanish.

[24:48] I remember even as a younger teacher, and sometimes I still do, I'll ask one of my...I'm like, "You speak Spanish at home. How come you can't do this assignment?"

[24:54] I have to catch myself in that moment and say there's a lot of reasons that this student might not even be comfortable using Spanish in this classroom or in this setting, or to discuss whatever content I thought was important for that student to discuss. I remember one student says, "Yeah, I speak Spanish, but we don't talk about this kind of stuff at home." [laughs]

**Dr. Rosa**:  [25:13] This is why what happens in some of the examples that you're describing with world languages classrooms needs to be understood in closer relation to what's happening in all classrooms, which is that students, to the extent that they're not framed as legitimate learners in the first place or as people who are imagined as possessing tremendous math skills and science skills, and social studies skills, and athletic skills.

[25:39] To the extent that they aren't understood as bringing those abilities with them to school, then skills that you know that they possess or proficiencies that you know that they possess that they don't demonstrate in a particular task, it might seem strange.

[25:57] But this is less about skills that your students possess or don't possess, and it's much more about the classrooms, schools, and broader institutions that we've created that make people feel comfortable and safe, and that provide people with the opportunity to display what they're capable of, or that prevent them from doing so systematically.

[26:16] I think language ends up being an acute site for some of this in so far as some of the experiences that you're describing where historically, people's families change their names, strategically didn't teach certain languages or strategically didn't raise kids using certain languages, this kind of thing.

[26:34] So language becomes a very particular articulation of what I see as a much broader problem educationally, which is that often people are focused on their subject area. Frankly, I find subject areas to be besides the point.

[26:49] I find normative disciplinary boundaries between world languages, math, science, social studies, this sort of thing, I find a lot of those boundaries to be incredibly unproductive and incredibly distorting in how they lead us to understand people's capabilities. The subject area ends up being besides the point. It's a question of do these students feel even safe in your classroom?

[27:16] You have a lot of people who are narrowly focused on their subject area and improving skills in their subject area. I'm much more interested in what kind of a learning environment you're trying to create and the sense in which people feel safe in that environment, because perhaps what needs to happen or what's possible in this space, based on the experiences that a child is bringing to your classroom.

[27:40] Perhaps what's possible there isn't the demonstration of the kind of skills that you're assessing in a given moment. Perhaps a child needs to experience something else altogether, which is just feeling legitimate in this space.

[27:56] Maybe next year, they'll be ready to demonstrate those other skills or the skills that you want to assess right now. Maybe they were already able to demonstrate those skills you want to assess right now in a previous moment.

[28:10] Part of what I want to say is that our narrow approaches to making sense of when learning is happening often do us a tremendous disservice as well.

**Dorie**:  [28:19] I'm going to plug something else that you've written for any teacher who's listening and just saying like, "I kind of get what they're saying, but I don't really get it." I really love the book "Culturally Sustaining Pedagogies," and your chapter in it with Nelson Flores.

[28:34] The whole book in general I think is something that every teacher should read and think about. Language teachers, in particular, I think will find your chapter really helpful. I know we don't have time to get into all of that today. I'm going to plug that for further reading.

[28:47] I'd recommend people checking out that book. Each of the chapters just has such a different viewpoint. We can learn so much from that. We'll put that in the show notes.

**Dr. Rosa**:  [28:57] Nelson Flores and my chapter in that book is intended to say the narrow ways that we've diagnosed language learning problems. In that particular chapter, we look at students who are framed as long‑term English learners or who are framed as heritage learners. In our broader work, we also look at students framed as standard English learners.

[29:17] We just show how even when these students are demonstrating language practices that correspond to standardized norms, they're still systematically framed as deficient or as needing to undergo particular sorts of changes in order to be legitimate users of a language.

[29:37] Once you recognize that even when students are adhering to norms, it's still not enough, it raises significant questions for us about what we're trying to achieve and what else we could be up to.

**Dorie**:  [29:49] Absolutely. In the last few minutes here, I want to open it up to you and see if there's anything else that you wanted to talk about or anything else that you...You got a lot of world language teachers listening. Anything else that you would want to tell them that maybe you haven't already said yet.

**Dr. Rosa**:  [30:05] The point that I would just want to make, which is connected to some of what we've already been discussing in this conversation, is just that I do think that world languages are a particular opportunity for engaging with bigger political struggles and historical struggles.

[30:21] Even when you described your family's experiences and the kinds of traumas that we've been invoking here in our discussion, it's a chance to say wait a second, what if world languages are a site for reclamation and historical reckoning for engaging with these broader power struggles?

[30:45] I would assume that people who are inclined to listen to your podcast might be looking for strategies for engaging in those kinds of political projects to say, "Wait a second, I think some of my teaching could be much more politically engaged."

[31:00] This is across grade levels and age levels to say, this is a profound opportunity for a historical reckoning to disrupt. This is why the world languages frame doesn't entirely, for me, resolve the issue of so‑called foreign language education.

[31:20] What's required is for US‑based teachers to engage in a deep interrogation of what the US is and has been, and what schools have been in the United States in terms of sites for reproducing power relations.

[31:35] We often normatively and romantically want to think about schools as sites of redemption and as sites of opportunity. Frankly, that's not how schools have functioned for millions and millions of people.

[31:49] It's not to say that some of us individually haven't experienced really incredible learning opportunities within schools or had really meaningful encounters with educators and administrators. Absolutely that's happened, but there have also been systematic forms of power that are reproduced within schools.

[32:11] Often, we don't understand the extent to which schools reproduce our political economy, reproduce a capitalist white supremacist system really, really well. We have to think, "What's wrong with schools?" No, schools are doing what they were designed to do in the United States.

[32:31] The question for me for world languages teachers in relation to education more broadly is how is it that in our teaching or in our administrating, we could use our own individual work and build with those around us to engage in this collective reckoning to say how have schools been tied to the reproduction of this problem systematically?

[32:53] How have we been a central part of the problem and how could we reckon with that history to do something different? It's not just world languages in that sense. The world has been in the United States for some time because the United States is an empire, but it's not often understood as an imperial colonial force.

[33:13] World languages sounds nice. Imperial doesn't sound so nice. In fact, when you're working within an empire, you need to understand the ways that you're recruited to reproduce the power that is endemic within that empire, the structures of power within that empire.

[33:29] I would want to struggle with world languages teachers around developing and identifying opportunities for engaging in this reckoning and thinking about what else is possible.

**Dorie**:  [33:46] I love that you said that because these are kinds of topics I love talking about with world language teachers. I'm curious like...just give me the strategies. What do I have to do? Do I have to bring diverse books? How do I do it?

[33:51] What you said is so important. There's not going to be a magic strategy because you really have to do so much reflection and you have to understand these histories and say, "What is my role?" That comes with a lot of critical self‑reflection.

[34:10] It's going to look so different for each individual person and for each context. My school's going to be wildly different than any other school that any other teacher I talk to. Really having that opportunity to be reflective and say, "What is my role in this?"

[34:26] One of the classes I'm taking this semester, our topic for this week is Education as Cultural Genocide. A lot of teachers might here that as like, "Wait, what?" But it's true. Like you said, there are opportunities for education to be liberating, and to be, like you said, these spaces that can change.

[34:48] As it stands, there's a lot of cultural genocide that happens. That's a tough thing to come to terms with as a teacher. The next step forward is to take that critical look and say, "What is my role in that and how can I..." Sometimes as a teacher, you feel like, "But the system's so big and I'm so small." But really just say, "What do I have the power to control within my own setting?"

**Dr. Rosa**:  [35:14] The conversation that we always have with our teachers, our pre‑service teachers is to say, "As you're approaching the work that you're going to be doing, what are some strategies for functioning within and beyond these existing institutions?"

[35:31] I understand that it might not be possible to dismantle everything in an instant, but that doesn't mean that there aren't tremendous things that are possible. What you've just articulated is really powerful in the sense that there's so much that one can be doing on the day‑to‑day, but that's not a quick fix.

[35:51] I don't like a lot of educational catchphrases around best practices or educational evangelism around selling a particular curriculum or approach as the catch‑all answer. I think that we disrespect educators. Educators are analysts, are intellectuals, are doing profound analytical and intellectual work in their everyday classrooms.

[36:14] What if we respect educators as intellectuals, and then we work together to figure out what strategies make the most sense for the context in which you're working? I worry about the ways that we've positioned teachers as in need of.

[36:28] A lot of professional development workshops are organized in this ways where you're supposed to bring in some outsider that gives people the magic formula that then they can use to fix their classroom. I think that's disrespectful to the nature of the problem. It's disrespectful to the students, and disrespectful to the teachers.

[36:52] We would have to, as you suggest, work to figure out what strategies make the most sense based on your unique skill set, your unique interest as an educator, your unique experiences as a person, and the unique context where you're working and the population that you're serving. That's the work that I plan to continue doing for the foreseeable future.

**Dorie**:  [37:13] Yes, I love it.

**Dr. Rosa**:  [37:15] For it to be a dialogue with you about this.

**Dorie**:  [37:16] Absolutely. I'm glad we got to end on a positive note there. Sometimes talking about these things can be [laughs] a little bit daunting. Thank you so much for taking the time to talk with us today. Hopefully we can find some ways to work together in the future. I love the work you're doing and I think it's really important.

**Dr. Rosa**:  [37:32] Thank you so much. I look forward to future dialogues as well.

[37:35] [background music]

**Stacey**:  [37:37] If you have questions or comments related to today's episode, we would love to hear from you. You can reach out to us multiple ways. All of them are available at our website, weteachlang.com/contact. You can also find us on Facebook and Twitter @weteachlang.

[37:57] We would like to say a very special thank you to the PEARLL Foreign Language Resource Center for partnering with us to provide transcripts and other professional development resources related to the episodes. You can learn more about PEARLL by going to pearll.nflc.umd.edu.

[38:24] Thanks so much for listening. Bye‑bye.

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