

Bilingual Education: An Individual Right, A National Asset, A Global Imperative

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Powerful Conversations about Love, Life, and Learning

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Love is the legacy that lasts.

(Wink & Wink, 2004, p. 8).

How does love connect language, learning, and life?
What does love look like in the classroom?

Love trumps methods.

Wink, 2002.

Education is radically about love.

Paulo Freire (cited in Wink, 2000; Wink & Wink, 2004)

Who was your favorite teacher? Why?
Individual to small group to whole group.

Human relations are at the heart of schooling.

(Cummins, 2001, p. 1)

What is your passion? What is your joy? How can you bring it into the classroom?
Individual to small group to whole group.

The love in learning that gives us hope is akin to the concept of Noddings's care, which is not necessarily about softness and sentimentality, but rather is about a deep sense of commitment for the care of students .

(Noddings, 1995, pp. 675-676)

The truth is that none of us can do this alone—it takes us all
(Wink & Wink, 2004, p. 69).

What is language?

In the beginning was the Word. And the Word was made flesh. It was so in the beginning and it is so today. The language, the Word, carries within it the history, culture, the traditions, the very life of a people, the flesh. Language is people. We cannot even conceive of a people without a language, or a language without a people. The two are one and the same. To know one is to know the other.

Sabine Ulibarri, storyteller and professor from University of New Mexico

What is heritage language?

A heritage language is one not spoken by the dominant culture but is spoken in the family or associated with the heritage culture (Krashen, Tse, & McQuillan, 1998, p. 3)

A heritage language is the language of the heart. It is the language spoken between parent and child to express love. It is the language of childhood and family stories. Each person carries within all of the norms, stories, politics, spirituality, expectations, and history of our heritage language. Experiences feel more real. For example, often Holocaust survivors cannot describe their experiences in the heritage language. The pain is too intense. They can describe these horrors only in their second or third languages. These languages learned later, provide the necessary distance to make the words utterable. Our heritage language with all that it encompasses is a primary lens through which we experience the world (Wink & Wink, 2004, p. 112).

Wink, J., & Wink, D. (2004). *Teaching passionately: What's love got to do with it?* Boston, MA: Allyn & Bacon.

What is our mother tongue?

To take away our mother tongue from us is like skinning or flying us alive.
(Skutnabb-Kangas, 1981, p. 54-55)

How do we capture the intimacy of the mother tongue to identify and experience life?

We can never do great things, only small things with great love.
Mother Teresa

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