ORIGINAL

On Teaching the History of California Spanish to HLL using Siri: Methodology and Procedures

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ABSTRACT

This article reports results from a study in which two groups of college level students were exposed to interactions with Apple's Siri in order to foster dialogue about their dialectal features. In this paper, the methodology and procedural challenges behind one of the activities that the participants completed are studied. These activities had been designed to present to them the historical dimensions of the Historical California Spanish dialect, or Californio Spanish, and pursue two different outcomes for the participants: 1) to foster the interest in discovering a dialectal past, and 2) to increase linguistic self-esteem, as a result of an external validation provided by technology.

KEYWORDS: DIGITAL HUMANITIES, SIRI, CALIFORNIO SPANISH, SUPERDIVERSITY, LAVS

1 INTRODUCTION

When new data from the 2015 Census was released on July 8th, the newspapers burst with the news: "It's official: Latinos now outnumber whites in California" on the LA Times; "In Long-Predicted Shift, California Latinos Outnumber Whites" on the NY Times; "California is now the second state in which Hispanics outnumber whites" on The Washington Post, to name just a few. What does it mean in terms of teaching, learning, speaking Spanish in California? Will this fact impact our classrooms, our meeting rooms, our University policies regarding Heritage Language Learners (HLL henceforth)? Obviously not all the State is equal in its Latino presence: from the 7.3 of Shasta to the 82.3 of Imperial, there is a myriad of counties with different percentages, and with different social, linguistic and cultural mosaics. Vertovec (2007, p. 1025) has coined the term "super-diversity" to refer to the different variables that come into play when considering the new migration situations and the diversification of diversity that came with them. The demographic and social situation of contemporary California provides and excellent research ground for this concept. In linguistic terms, Vertovec's reflections are at the language level. Thus, he considers the interaction between language and other cultural, social and political elements. Intrigued by the concept, I wanted to drive the idea of superdiversity to the level of dialects or, as Blommaert indicates, from language to infra-language variation (p. 83). In order to apply the concept of superdiversity, I decided to introduce a new variable into Vertovec's schema: that of History. What can we learn by incorporating dialectal history to the HLL curriculum? Considering the Hispanic/Latino roots of California will contribute to three areas: 1) a better understanding of the dialectal features of Heritage Language Speakers (HLS) in Southern California; 2) an external validation of the home dialects of the participants; and 3) a wider comprehension of the dialects of the area, not only by the participants but also by the whole academic community.

The impact of new technologies of information has to be considered as well. In the Fall of 2001, Prensky coined the term "digital natives" to describe those individuals that had grow up with technology. Shortly after that, Apple released the first iPod. Then came YouTube, smartphones, and Skype. The concept of a digital native is suddenly too narrow to explain new human generations. Willing to explore this fact, in conjunction with the previous one about superdiversity, the axial content of this project consisted on establishing dialogues with Siri, Apple's digital concierge, using iPads mini. Precisely the combination of Technology and History explains the need for this paper to be methodological: there is a dire need to settle the foundation of Digital Humanities (DH) within and beyond the margins of our present disciplines and to do so by providing clear case-examples and activities, as its novelty presents organizational and technical issues of varied kind.

The lines that follow are conceived as a build-your-own bookshelf, in order for the reader to adjust to different levels of dialectal and/or technological skill. In line with that philosophy, I will use the following pages to describe and also to define the different features of California Spanish, both historical and contemporary. After that, I will present the materials used for this specific case. All in all, this is just an attempt to develop minority language resources that departs from the particular –the case of California (Valdés, 2006, p. 257)- and tries to delineate a inductive replicability by showing its mechanisms.

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2 DIALECTAL VARIATION AND TECHNOLOGY

2.1 Curriculum Guidelines for the HL Classroom

As Zentella points out, "merely changing the language of the classroom does not transform an educational system" (p. 282). There is also a sore need to transform the materials and to convince many instructors of the importance of the vernacular varieties of Spanish in the US. The curriculum Guidelines for Heritage Language Classrooms at the University of California declare[i], on its section about "Teacher Preparation" that to better serve HL teachers should have knowledge –linguistic, sociolinguistic, pragmatic, cultural—beyond the traditional realm of language. To that extent, the Guideline creates a five-point recommendation

(1) HLL differ fundamentally from foreign language students.

(2) Instructor of HL students should be knowledgeable about the nature of language proficiency assessment.

(3) Heritage language instructors need a background in the sociolinguistic, cultural and pedagogical issues relevant to HL student.

(4) Instructors need to learn how to balance the requirements of teaching HL and FL students in mixed classrooms.

(5) Teacher training for heritage language programs at the University of California should be developed collaboratively across campuses.

These five points show the importance of collaboration, but also the necessity of creating a base of knowledge among those that teach Spanish (Potowski, 2002). Semi-structured focus groups and individual interviews reflect consistently on the negative pressure over the vernacular varieties of Spanish from Southern California. Consequently, this foundation is important to those teaching elementary or advanced classes to foreign language learners, but crucial to those that teach HL classes. What we mean by "culture" might be different, facilitating the folclorization of Latino History in California. Real documents like the one I present, show an unbiased side of that History: one that was written by the actual protagonist of the aforementioned History.

2.2 The Dialect

The social, educational and economic implications of the academic legitimization of vernacular varieties of Spanish in Southern California would be extremely important for the Latino population of California, and even to the Latino population of the US. Not only their academic self-esteem, but also their sense of the continuity of their community, would be greatly increased. In mere scholarly terms, it will open up a new dimension to those dealing with Spanish language in the US: from the study of the different applications of DH to HL education, to a new way of understanding the dialectal reality of Spanish in California. But in order for that to happen, instructors need to be aware of the features of the dialect, and then foster its normalization thru different activities such as the ones I propose.

2.2.1 Los Angeles Vernacular Spanish

Los Angeles Vernacular Spanish, or LAVS, refers to the vernacular dialect acquired by those individuals raised in Spanish speaking communities in Southern California, and more specifically in the Greater Los Angeles area. Considering that

Los Angeles is a highway megalopolis, the administrative frontiers do not match the linguistic or dialectal frontiers. From the studies of Parodi (2004, 2009a, 2009b, 2009c), Belén Villarreal (2013) has systematized the features of Los Angeles Vernacular Spanish to the following

(1) Ending in -s 2nd person plural preterite: *hicistes, dijistes*

(2) Ending in -nos vs. –mos 1st person plural: *imperfect cantábanos*

(3) Diphthongization of hiatus [can be heard in very colloquial standard Mexican]: /ljon/ <león>, /pjor/ <peor>, /twaya/ <toalla>, /kwete/ <cohete>

(4) Apheresis: pa' <para>, tá, <está> , ira <mira>, amá <mamá>

(5) Metathesis: /swidad/ <ciudad>

(6) Alternations in 2nd person plural present subjunctive: *Téngamos/téngamos,hágamos/háganos, véngamos/vénganos*

(7) Contraction of article before vowel: *l'avena, l'alfalfa, l'espada*

(8) Simplification of consonantal groups: /dotor/ <doctor>, /eklise/ <eclipse>, /sétimo/ <séptimo>, /elétriko/ <eléctrico>

(9) /f/ pronounced as [x] before diphthong [ue], [ui]

(10) Archaic lexical items: *mesmo, haiga, ansina, trujo, mesmo, dende, andenantes, agora, haiga*

(11) There are also some contact phenomena that need to be considered

    a.   Weakening of /y/ to [j]

    b.   Neutralization of single and multiple /r/ into only 2 taps

    c.   Addition of [v] allophone for /b/

    d.   Code switching

    e.   Lexical contact phenomena, such as semantic extensions: *groserías, carpeta, librería*, and borrowings: *troca, norsa, bil, vacunar*

2.2.2 Californio Spanish

I have defined Californio Spanish, or Historical California Spanish, as the dialect in use –we might assume that the dialect spoken—by Spanish speakers in California during the short XVIII and the long XIX centuries of Hispanic occupation of California, after and before the annexation to the US. It had been object of scarce but sound interest, beginning with Aurelio M. Espinosa (1909; 1940, p. 1944) and Blanco (1971). Their studies point to the direction of the Spanish language in California as a dialect with close ties with those of the Southwest, but some different features. Mission Spanish in Santa Barbara has captured the interest of Moreno de Alba and Perisinotto (1992, 1997, 1998); although their perspective differs from the one I have, their studies cover the documents of the Santa Barbara area with profound detail. More contemporary studies (Moyna, Decker & Martín, 2005; Perissinotto, 2005) show that the direction of the field gravitates toward the recognition of the dialect, albeit without describing the whole sociolinguistic system behind it.

My research to this point demonstrates that Historical California Spanish is in the roots of Contemporary Spanish in Southern California (Lamar Prieto, 2014a). This means that the

most salient features of Contemporary Southern California Spanish, such as code-switching and inter-linguistic transferences, were already present in Historical Californio Spanish. We can see it in this example taken from my corpus: "Ve que los taxes de Pudenciana estén pagados" [See to it that Pudenciana´s taxes are paid]. A native bilingual wrote this on a personal letter, dated in 1868 and sent from Long Beach, CA. His use of "taxes" is exactly the same that we can hear in Contemporary Spanish in California. This use is traditionally condemned as inappropriate and as the result of an incomplete acquisition of the Spanish language. I argue, using this occurrence and many others, that this example is the historical root of the dialect, and not a corruption.

To the extent of this paper, and in order to avoid transforming it into a historical sociolinguistics one, the elements that are clearly in common between Californio Spanish and Los Angeles Vernacular Spanish arelisted here. All the examples are taken from my personal corpus:

(1) Alternation of "g" and "j", without any presence of "x" for /x/ y /g/: "siempre las/ recibiré lo megor que yo/ pueda" (*Carta de Amelia Hartnell*, 7-9)

(2) Alternation of "b" and "v": "quedó archibada enel/ libro de Consiliaciones, Mas abiendose/ pasado dho. termino (*Carta de fray José María Guzmán...*)

(3) Instability of "s", "c" and "z" for sibilants: "Forma tu juicio y veras/ que es el hombre mas mordaz" (*A California ha llegado*, 1840: vv. 6-7)

(4) Alternation of "ll" and "y", with a more frequent presence of "ll" in those texts from less educated writers. There is also presence of "y-": "[…] el Bote para lo bolbieran // atraer a mi lugar crellendo yo que// no abria tenido nobedad" (*Carta incompleta de Pío Pico*, s/d: 13-15)

(5) Code switching and code-mixing instances. It is present in authors raised after the annexation, but also in authors that were born before that: "como testigo ocular que he sido puedo asegurar que Nueva Helvetia fué objeto de un esquateo formidable" (Félix Buelna 1976: 19)

(6) Lexical arcaicisms and ruralisms (these two terms are used for pedagogical reasons, but the author understands that they imply a severe urbancentric perspectivism): "muy mala la experiencia de alcontrar una / Justicia en teoria que creo no servirá" (*Proclama al hijo de la nueva California* s/d, 2-3).

(7) Instability of consonant clusters of erudite origin: "Yo desde luego os ecsortaria, animado de los sentimientos de humanidad en que abunda mi corazón" (*El Coronel José Castro...*, 1836, p. 7-8)

(8) Lack of punctuation, exacerbated in personal, less educated documents

2.3 Siri and Digital Dialectology

What is going to happen to Dialectology when machine-human relationships are governed by crowd sourced samples? With the advent of Siri, and all the digital voice concierges to follow her, we are facing a new tsunami of peer-pressure. It is not actual people who tell you how to speak anymore, being that a communitas, an instructor, a friend or a family member. Siri's algorithm combines all of them into one –allegedly- and forces you to articulate your sounds, or your syntax, in a way that she

can validate. Only some features are validated, while some others are misunderstood or plainly ignored. One of the most interesting is the use of terms of address: How does Siri react to them? Does the results contrast with the dialectal origin of the speaker or with Siri's configuration?

Despite different attempts from native and non-native *voseantes* and *ustedeantes*[ii], there is not a token within the more than one hundred tokens acquired in which Siri was able to understand *vos* or *usted* when the setting is "US Spanish". For those not familiar with Siri, she transcribes the "conversation" that the user has with her, and shows it in a special black canvas dialogue screen. The following is a transcription of one of those interactions.

> Q2. "Mi nombre es (...), ¿cuál es su nombre?"
> A2. "No sé quién es "su nombre", pero puedo buscarlo en internet".
> Q3. "Siri, ¿respondés de vos?"
> A3. "No sé qué es "responder de voz", pero puedo buscarlo en internet".

She is, however, a master of evasion when the preset dialect is "Spanish from Spain"

> Q1. "Siri, ¿puedo tratarla de usted?"
> A1. "¿Sí?"

The previous one was just one of the case-studies that may foster a solid discussion: What does it imply for speakers of voseante dialects in the US? And for the linguistic identity of Central Americans in the US? Would Siri's Spanish be "the rule" one day?

We need a new term to describe these interactions, and also the results of them: Digital Dialectology. It does not refer to the uses of digital technology in order to help research in Dialectology, because it goes beyond that. I propose using the term Digital Dialectology to explore the different effects of a structured dialectal form overimposed to a number of speakers that cover the whole range of varieties of any given language.

For this particular project, eight different activities related to Siri were developed and used in a HL classroom. They were planned as a way for the participants to interact with her, to study how Siri interacted with others, and to observe and examine their dialectal features in comparison with those of Siri. In this paper, implementation and results from the use of one of those activities will be described.

3 METHODS

The link between the Hispanic presence in California –Alta California in historical terms- and its population of Hispanic/Latino origin is an asset that has not been sufficiently explored. Some work has been done on the historical presence of Spanish instruction (Train, 2012), or about schooling in Spanish (Lamar Prieto, 2014b). However, the fragments of texts used for this project take a very different stance on the topic. Their main aim is to locate the participants' and the Californios on the same field level, making them interact on a common ground: that of commonal linguistic features.

The materials were presented in digital format during focus group activities. One of the members of the team were in charge of reading for the others, although they were also given the opportunity of sharing the screen of the iPad and reading together. The two options were provided to balance the needs for

personal space while, at the same time, foster a feeling of group work.

3.1 Design

Among the many issues –social, political and also linguistic- that HLS must face within the context of any academic setting, that of forced accommodation to standard dialects might be one of the most salient. Which dialect should HLS learn, if any, in an academic setting? Where do forced accommodation and the needs for a textbook meet? Thus, the proposal in this paper is that there could be a sociohistorical approach to that sociolinguistic query: studying language thru history. To that extent, two different activities were created to foster in-class conversation about the history and presence of Hispanics and their dialects in the United States. These two activities were used by two different groups of individuals. To the purposes of this paper, these activities are circumscribed within the narrower margin of Spanish language in California. The two activities were tested in a college environment, and they are representative of two different moments in history: the annexation of California to the US on one side, and present times on the other side. That way, and by adding a temporal dimension, resistant behaviors diminish and the linguistic self-esteem of participants increases. Besides, participants' affective needs are better served in a context that values non-prestige variants of Spanish, such as Los Angeles Vernacular Spanish and Californio Spanish.

3.2 Participants

Two groups of participants (*n*=32 and *n*=34, total *n*=66), 11 males and 55 females between the ages of 19 and 34 (*m*=23) participated in this project. They were all college level students that expressed their willingness to join an ongoing study about Spanish language in California and DH. The participants were recruited in two different academic years, 2013-2014 and 2014-2015.

The majority of them (*n*=62) were raised, according their self-report, as native speakers of Spanish or simultaneous native bilingual speakers of Spanish and English. All of them were bilinguals by grade school. The rest (*n*=4) were native speakers of only English, but fluent speakers of Spanish. Almost all of them (*n*=65) claimed to be heritage speakers of a language: 62 were Heritage speakers of Spanish and 3 heritage speakers of other languages. Only one was raised monolingual. From the 62 that learnt Spanish at home, the biggest majority, come from Mexican-origin families (*n*=49), while others come from different Central American countries (*n*=9), from the Río de la Plata área (*n*=2), and Colombia (*n*=2).

According to Carreira (2012) pairing Heritage speakers, L2 learners and sequential bilinguals yields better results. An immediate consequence is the necessity of negotiating dialectal identity among the peer-group, which often results in reflections on dialectal uses, an increase on intercultural competence and very positive feelings of self-affirmation. "More agency was given to the student for locating and contributing relevant and authentic language content, extending the walls of the classroom and the reach of teaching materials to include learner-selected language data in oral, written, and other visual forms (e.g., gestural) that were meaningful and authentic to the learning context" (Lotherington & Jenson, 2011, pp. 234-235). Applying this rationale to the development of the experiment, the groups were organized to foster as much in-group dialectal variety as possible.

3.3 Background/Sociolinguistic interview

Following Lo Bianco's (2007, 2013) methodology, the most relevant element on the configuration of the study was the collection of linguistic biographies. These biographies were collected during individual personal interviews with the participants. It is not only useful to establish a personal relationship with the participant, but also to assemble group work in the most effective manner. Here is a fragment of the first section.

Nombre:
Lengua materna:

Si la lengua materna es diferente del inglés:

1. ¿Cuándo y dónde aprendió
a. inglés?
b. la(s) otra(s) lengua(s)

2. Si la aprendió de un familiar o en la casa
a. ¿De quién la aprendió?
b. ¿De dónde es esa persona o esas personas? P. ej: de Sinaloa
c. ¿Quiénes más lo hablan en la casa? (hermanos, primos, abuelos…)

Si la lengua materna es el inglés:
1. ¿Cuándo y dónde lo aprendió?
2. ¿Desde qué edad?
3. ¿De dónde eran sus profesores?
4. ¿Se hablan otras lenguas en la casa? ¿Quiénes las hablan?

The second and following sections are comprised by questions that are presented, intentionally, as open ended. The direct interaction with each participant often served as an icebreaker. A high majority of students felt curious about the questionnaire, and very happy to make their linguistic history available to the group, too. It greatly contributed to a better interaction, and also to a more responsible teaching in terms of culture. In that sense, it is certain that there is a need to develop culturally responsible teaching, to use the title of Geneva Gay (2010). The use of "tales of important happenings" (p. 3) referring to the culture of the HLL is crucial to nurture a link between the students, the subject, the language and the topic itself. In this particular study, the background questionnaire serves to the purpose of creating a more relaxed atmosphere and a validation of personal history as an element of each individual´s linguistic trajectory. A more detailed version of this background interview can be seen in Appendix 6.1.

3.4 Procedure

Students' interactions through the different activities were varied: big group interactions (as the ones described by Rieder & Rhöle, 2012, p. 68); participant-observation in medium-size groups –6 or 7 people per group-; semi-structured focus-groups –2 or 3 individuals each one-; individual interviews; participant self-reflection written and vlog commentaries and follow-up personal communications. The data collection corresponds to a 2.5-year study conducted on an academic setting in Inland Southern California. The interactions happened in an academic environment, but also in less open spaces, such as offices or meeting rooms. Thirty-two of the participants responded to a post-study survey (See Appendix 6.3), in which they were asked how they felt about the experience –the project, the digital

interaction, how this interaction affected their daily lives- a year after their participation had finished.

Students' groups were exposed to interactions with Siri using twelve iPads mini. The dynamics of Siri activities included twelve groups of two to three individuals that were paired to another group of the same size. While one group dialogued with Siri, the other one recorded and examined their conversation. The tasks included producing digital content using Siri, listening to other student's oral production, and systematizing in writing the data from these interactions.

The entire project was comprised of eight activities in total, all related to different aspects of the linguistic and social relationship between the participants and Siri. The themes for the different activities are as follows:

(1) Crowsourced questions: What do we want to know from Siri? What would you like to ask her?

(2) Getting to know Siri: ¿puedo tutearte?

(3) Does Siri like Spanglish?

(4) Phonology with and within Siri: consonants

(5) Accents, accentuation and Siri

(6) What is Siri's cultural background?

(7) Am I cool and fashionable enough, Siri?

(8) Is Siri part of the linguistic history of California?

This paper focuses on the last activity. Its implementation followed a digital procedure. Every group of three participants – average- had an iPad with wifi access. They shared a task with another group of three individuals so, while group one interacted with Siri, group two recorded that interaction using Voice Record Pro, a free app from Dayana Networks Ltd. The sound archives were named following a specific procedure (see Appendix 6.2). Each group had an individual who is responsible for the recording, another one who dealt with uploading and a third one that checked the archives once they are uploaded. At the end of the interaction with Siri, all archives from Voice Record Pro were uploaded to a cloud service.

3.5 Materials

Two different texts were used for the implementation of this activity, a contemporary document from The Pew Hispanic Center, and a historical document.

(1) Contemporary Document

The first of the documents is a fragment from The Pew Hispanic Center with data from the 2010 Census. The original is in English, and it has not been translated it into Spanish. Taking into consideration the difference between HL and learners with heritage motivation as defined by van Deusen-Scholl (2003), it was decided that the activity in English would be more inclusive to different skill levels (see text fragment in Appendix 6.4.1.).

(2) Historical Document

The link between the Hispanic presence in California –Alta California in historical terms- and its Hispanic origin population is an asset that has not been sufficiently explored. This paper presents a document, extracted from my research corpus, that reveals the dialectal relationship between Historical and Contemporary Spanish in California (see Appendix 6.4.2)

4 RESULTS

There are two immediate results to these activities: empowerment and erosion of *auctoritas*. As the interviews and the group sessions progressed, the interest of the participants increased as well. Suddenly their dialect was recognized, their way of saying was being imbricated within a history longer than the history of their own family. That, in turn, allowed a sense of *communitas* to permeate and, consequently, increased the interest of the participants about their own surroundings and the linguistic landscape around them. The vlogs became frequent, the photographic safaris in search of linguistically targeted advertisements became even more frequent. The general engagement of the participants changed, as they suddenly were referring to the Historical dialect and the contemporary dialect as a continuum. They were the result of something, one more piece in the evolution of Spanish, instead of a mislead, mistaken, convoluted mixture between Spanish and English. A participant reported a feeling of relieve, as s/he was not feeling culprit anymore.

Another consequence was the erosion of the *auctoritas* of the sources and the re-evaluation of the ways in which knowledge is produced. Students became aware, or more aware, of their environment and of their own *locus* on it. One student recalled about the project, when consulted in the post-study survey , "Me encantó estudiar a Siri porque aparte de aprender de mí también aprendí de ella, como hispanohablante tecnológico." [I really loved to study Siri because, besides learning about myself, I also learnt about her, and about myself as a technological Spanish-speaker]. A majority of those that responded recalled reflecting about the Siri project when confronted with technology, news or even in everyday events: from comments on social media to labels and packaging on food items, all of them were used as a reflection on the dialectal variety of the participants. "Ahora sé que no hablo mal, que hablo otro dialecto" [Now I know that I don't speak bad [Spanish], but a different dialect]. A real approach to the younger generations imply, necessarily, the incorporation of technology. That way, the message of empowerment and modernized ways of *auctoritas* actually reaches the other side of the classroom. As a final activity, participants were asked to create a vlog entry reflecting on their personal experiences with Siri. In a qualitative sense, all these vlogs reflect on the sense of empowerment that the participants acquired.

5 CONCLUSIONS AND PEDAGOGICAL IMPLICATIONS

A major concern of this study was the economic viability behind it. Not every student has access to a tablet or to a smartphone and, although this could have been possible with a laptop or a stand computer, there is an additional degree of comfort and intimacy in handing over the device as it were a piece of paper or a book. That said, and with smartphones becoming more accessible and widespread, soon enough would be possible to replicate this study using the participants' own devices.

In order for this precise study to be replicable, it is likely that one would need a geographical area similar to Southern California. The linguistic, social and ethnic configuration of the area, added to its history, transforms the task of an exact replica into a difficult one. Besides, and although it was not a research objective by itself, the dialectal uniformity of the group could have affected the results. It would be logical to assume that the

results would not be the same in areas with less Hispanic/Latino tradition. The same may happen with elder participants, as their digital skills are likely to be less refined. However, it could easily be replicable if those variations are used as contextual variation: it could be replicable for speakers of other dialects of any language, or for speakers of different ages or capacities.

Besides, the intimacy of the contemporary individual with such small devices as tablets and cellular phones, added to their size and handiness, created a different ambience, more prone to conversation, in the groups.

As educators, we are bombarded with the urgency of including digital methods in our classes. While I firmly believe that there is no return to the chalk and blackboard-only education, I am also certain about the need for a digital pedagogy for both students and educators. Handheld technology will very likely be the educator's way into augmented reality for the classroom or the research space. Students can be agents of their own learning if we seek for ways of introducing their everyday lives into our classes, but the faculty member needs to provide them with learning-rich digital environments. This paper tries to show one of those attempts.

On the previous pages I have exhibited the mechanism behind the Siri – history of California for HLL of Spanish activities. Their main aim is to level the ground between contemporary speakers of California Spanish –or those immersed in the vernacular- and historical speakers of Californio Spanish. By creating a sense of continuity that has been lost for the most of these individuals, we would be recovering the voices of a not so long ago past. Besides that, we would be providing HLL with a tangible, strong link to the linguistic history of Latinos in the US.

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NOTES

[i] The *Guidelines for Heritage Language Classrooms at the University of California* are online at:
http://nhlrc.ucla.edu/nhlrc/page/curriculumguidelines
[ii] *Tuteo, voseo* and *ustedeo* are different forms of address in Spanish. Their use and/or meaning is regulated entirely by dialectal uses, and it is an index of sociolinguistic register. *Voseantes* are those speakers who use the personal pronoun *vos* and its verbal forms instead of the more widespread form *tú* for informal "you". *Voseo* is common in the regional varieties of the Southern Cone and Central America. *Ustedeantes* refers to those speakers who use the personal pronoun *usted* (formal form of address for "you") and its verbal forms even in contexts where other speakers would use its informal counterpart *tú*.

APPENDIX

1.1 Background Questionnaire

I. First part of the questionnaire
Nombre:
Lengua materna:

Si la lengua materna es diferente del inglés:

(1) ¿Cuándo y dónde aprendió
    a. inglés?
    b. la(s) otra(s) lengua(s)

(2) Si la aprendió de un familiar o en la casa
    a. ¿De quién la aprendió?
    b. ¿De dónde es esa persona o esas personas? P. ej: de Sinaloa
    c. ¿Quiénes más lo hablan en la casa? (hermanos, primos, abuelos…)

Si la lengua materna es el inglés:

(1) ¿Cuándo y dónde lo aprendió?
(2) ¿Desde qué edad?
(3) ¿De dónde eran sus profesores?
(4) ¿Se hablan otras lenguas en la casa? ¿Quiénes las hablan?

Mi dialecto es:

If your first language is English:

(1) When and where did you learn it?
(2) From what age?
(3) Are there any other languages spoken in the home? By whom?

My dialect is:

II. Second section of the questionnaire.

(1) I recall being mocked because of the language that I speak (e.g. because I spoke Spanish and was not able to speak in English, or viceversa). Tell me about these experiences.
(2) When visiting Spanish-speaking countries, they made fun of me because I sound "weird" in Spanish. Tell me about these experiences.
(3) I have made fun of my siblings/cousins/friends because their English/Spanish is "weird". Tell me about these experiences

III. Third section of the questionnaire

Please, tell me the truth about what you think (yes/no)

(1) All Hispanics speak similarly
(2) You need to speak Spanish to call yourself "Hispanic"
(3) I don´t really like the term "Hispanic". I am…
(4) Some Hispanics speak good Spanish while others don´t
(5) I speak Spanish very good because (include a reason), or answer the next question
(6) I don´t speak good Spanish because (include a reason)
(7) I would like to speak Spanish more fluently
(8) Mi mother/father says my Spanish is bad

(9) My Spanish is different from that of my parents
(10) I speak Spanish with my friends, but I don´t like speaking Spanish with the Spanish Professor
(11) I can speak Spanish, but I cannot write it
(12) I am having a hard time responding to this questionnaire in Spanish

1.2 Siri-nstructions

Siri-nstrucciones básicas

Para empezar a conocer a Siri, es importante seguir los siguientes pasos

Para acceder a la pantalla principal, es necesario tocar una vez el botón redondo y después deslizar el botón de arranque (digital, en la pantalla).

Una vez en la pantalla, hay que abrir el programa Voice Record Pro. Tiene un dibujo de un micrófono antiguo. Para abrirlo, basta pulsar una vez sobre él.

Cuando se abre el programa, ya estamos listos para empezar a grabar. Cuando el segundo grupo esté listo, pulsaremos el botón "record" una sola vez.

El botón "record" abre una pantalla nueva. En "presets" escogeremos la tercera pestaña de "record quality", que es "high".

Tras esto, pulsaremos "start" para empezar a grabar

Al terminar la grabación, pulsaremos "stop"

Deslizaremos en menú que sale hacia abajo hasta encontrar "change title" y titularemos el archivo con el nombre que le corresponda (ver instrucciones adicionales al respecto más abajo)

A continuación, pulsaremos "Save to Cloud" y una vez pulsado sale un botoncito que dice "Save", que pulsaremos también.

La aplicación va a preguntar si queremos subir el archivo a la nube de "ABC". Queremos.

¡Listo!

Al terminar la clase, hay que apagar el dispositivo. Para ello, se presiona unos segundos el botón que está arriba, en el borde. Después, se desliza el botón digital rojo.

Siri-nstrucciones para poner nombre a los archivos

Todos los archivos (esto es importante) tienen que llevar en el título una serie de datos para que sean fácilmente identificables. Algo como esto:

W13-G1/1-D1-A1, donde

– W13 - Winter 13
– G1 - Grupo 1. Cada grupo va a tener su número, que no va a cambiar
– G1/1 - Grupo 1 hablante 1. Cada persona dentro de cada grupo va a tener un número. El número de la persona dentro de cada grupo tampoco va a cambiar, así que uno va a ser G5/2, otra G11/3, y así sucesivamente.
– D1 - El día en que se hace la actividad. No el día del calendario, sino el primer, segundo... o el día que sea de interacción con Siri.
– A1 - Actividad 1, o 2, o la que corresponda

Ejemplo. Todos los archivos que la persona 3 del grupo 4 suba empezarán llamándose W13-G4/3- y tras eso irán el día y la actividad.

1.3 "Un año después" Survey

Hace un año ya del estudio de Siri, ¡cómo pasa el tiempo! Ahora, pensando un poco en el pasado, querría pedirte que pensases en cómo tus interacciones con Siri afectan tu entendimiento del español, tu uso de la lengua o tu relación con la tecnología. Te pido que, por favor, tomes unos minutos de tu día para responder a estas preguntas. Cualquier idea o anécdota que quieras compartir es muy bienvenida. ¡Muchas gracias!

1.4 Documents Used

(1) Pew Hispanic Center – Census

This is a fragment from The Pew Hispanic Center with data from the 2010 Census. In their study about the coming of age of Hispanics in the US, Pew concludes:

> Two-thirds of Hispanics ages 16 to 25 are native-born Americans. That figure may surprise those who think of Latinos mainly as immigrants. But the four-decade-old Hispanic immigration wave is now mature enough to have spawned a big second generation of U.S.-born children who are on the cusp of adulthood. Back in 1995, nearly half of all Latinos ages 16 to 25 were immigrants. This year marks the first time that a plurality (37%) of Latinos in this age group are the U.S.-born children of immigrants. An additional 29% are of third-and-higher generations. Just 34% are immigrants themselves.

(2) *Proclama al hijo de la Nueva California*

Documento sin autor ni título perteneciente al archivo Campos

El hijo de la nueva California apreciando siempre la lebertad que les legaron sus antepasados estubieron siempre listos a defender su patria cada vez que fue amenasada por el extranjero y esto mismo probó cuando en la ultima güerra entre Mejico y los Estados Unidos del Norte concurrió p^a defender hervien^{te} su nacionalidas.

En vano fueron los esfuerzos del pueblo californio y era preciso que tan pequeña fraccion sucumbiera á las fuerzas cuatruplicadas de una nacion poderosa.

El Californio vió traspasado su corazon con el puñal de la ignominia cuando rotos los vinculos de un pacto social viera atacada su nacionalidas por un tratado que aunque injusto en parte era preciso sugetarse á sus condiciones.

El Californio tenia a la vista la historia de Tejas y no experaba otra garantia en su favor que la buena fé p^a el cumplim^{to} del tratado celebrado en Guadalupe Hidalgo. Temiendo el estado de guerra, el Californio creyó lealtad alguna alivió en la paz establecida y leyes de esta. Desde entonces comenzó á sufrir una serie de padecimientos vejaciones y robos de todo genero. El Californio tiene en la mira á Mejico su madre patria igualmente.