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Pedagogical complexity and sociolinguistic resilience in Mesoamerican language learning:
the *CPEW matrix* (reloaded)

Abstract

In this poster, we'll apply some basic assumptions of *Complexity Theory* to the underlying pedagogical patterns of **co-participative educational workshops** (hence, **CPEW**) hold in Mexico, from 2010 to date, on Mesoamerican languages (especially Oto-Manguean and Yuto-Nahua languages).[1] Best known for the *Fractal Geometry of Nature* (Maldelbrot 1983),[2] the *complexity* approach may bring a series of intellectual tools which can prove strikingly useful in resolving bilingual educational problems faced by minoritized languages and linguistic communities endowed with a high dialectal complexity. The *complexity approach* brings out *multidimensional structures*, instead of disaggregated units or elements of classical descriptions approach (Léonard (2016). We'll focus on literacy workshops in Mazatec, showing how education can take into account complex polynomy of a dialect network. We'll handle the CPEW workshops not as isolated cases, regionally circumscribed, but rather as a complex systems of pedagogical patterns. Here, we'll see how communities of practice join their efforts to reverse the pervasive trend to transitional bilingualism (in fact, subtractive bilingualism), leading to monolingualism and language shift, if not compensated by additive strategies (cf. Heinsalu *et al.* 2016). Here, the counteraction goes bottom-up, instead of top-down, as this emerging complexity of resources and pedagogical frames and techniques out of CPEW sessions stem from emerging networks of practice.

These intricate patterns of *corpus elaboration* and *cultural revival* and *legitimation* through CPEW are linked, at least, by the following interconnected features: a) **Vicariance** and **iterative learning**, as a result of experience, particularly watching, listening, writing and reading participant's mother tongues, which is often unexpected on non-literary languages communities ; b) **Flexibility**, instead of deterministic rules of education linearly imposed ; c) **Self-organisation**, which implies the negotiation of educational contents in interaction, out of a simplex canvas (see Léonard *& al.* 2013). Participants to the CPEW build together a particular and unique *participation framework* (Goffman 1981), making visible their language and culture, but also developing a critical as well as an emancipatory pedagogy put into practice, *hic et nunc*.

Therefore, the CPEW methodology promotes a *pedagogy of freedom* (Freire 1998). Even

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1   Voir : http://axe7.labex-efl.org/taxonomy/term/12
2   https://books.google.co.uk/books?id=0R2LkE3N7-oC&hl=fr

more, these workshops tend to *infinity*, as fractals and fractal models, because they can be applied to a non finite set of sociolinguistic contexts and ecological situations, being neither *universal* nor *static,* but rather *reflexive* and *self-organizing*, as they work as a *dynamic process* and a resilient creative system, resorting to both *learning systems* and *decision systems*.

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