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TOWARDS A PEDAGOGY OF ENDOGENOUS MEDIATION IN WEST AFRICAN ORAL LITERATURE

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ABSTRACT

The persistent difficulties facing formal schooling in West Africa can be examined in relation to the discontinuity between learners' sociocultural environments and educational institutions shaped by colonial models. This article proposes a framework for integrating locally rooted oral literature, including tales, epics, and proverbs, into teaching. It combines the analysis of reported speech with perspectives on situated and distributed cognition. Through a qualitative textual analysis of Amadou Hampâté Bâ's trickster tale Petit Bodiel, the study explores how narrative polyphony, direct and indirect speech, and strategic intelligence (metis) may support cognitive scaffolding, critical inquiry, and learners' sociolinguistic agency. It then translates this interpretative framework into a pedagogical planning matrix and two proposed lesson plans. These applications are theoretical proposals whose effects on learning remain to be assessed through classroom research.

Keywords: Oral literature, Reported speech, Petit Bodiel, Convergent pedagogy, Rolyphony, West Africa.

1 INTRODUCTION

The relationship between schooling and learners' cultural environments raises a central pedagogical question: how can formal education recognize locally transmitted knowledge while enabling learners to examine it critically? In West African settings, this question concerns both the languages through which knowledge is expressed and the criteria by which an interpretation becomes legitimate in the classroom. Oral narratives, epics, and proverbs organize ways of remembering, arguing, evaluating conduct, and negotiating social relations. Where these resources remain peripheral to teaching, learners may be required to move between forms of knowledge whose connections are left unexplained. This article approaches that discontinuity as a problem of mediation, without treating it as a sufficient explanation for the wider difficulties of African education systems.

The scholarship mobilized here provides complementary entry points into this problem. Issoufou (2022) examines the educational possibilities of West African epic discourse, while Saibou Adamou (2022) addresses proverbs as resources for language and culture learning. Akkari and Locatelli (2022) situate educational questions within intercultural and citizenship perspectives. Building on these contributions, the present article focuses on a more specific connection: how the organization of voices and knowledge within a narrative can inform the design of classroom tasks. The issue is therefore not simply whether oral heritage should enter school, but what teachers and learners can do with its discursive mechanisms.

Amadou Hampâté Bâ's Petit Bodiel offers a productive case because its trickster figure makes intelligence ethically ambiguous. Bodiel's success invites admiration for the resourcefulness of the weak, yet his manipulation of others also calls that admiration into question. The tale thus resists a straightforward reading as a model of desirable behaviour. Moreover, the object analysed is a written literary rendering of an oral tradition, rather than a recording of an oral performance. Its educational use requires attention to the transformations introduced by writing, translation, excerpt selection, and classroom recontextualization.

Endogenous mediation is understood here as a process in which culturally situated narrative resources become shared objects of interpretation, linguistic reformulation, and critical discussion. The term endogenous refers to their grounding in particular histories and practices; it does not imply a homogeneous West African culture or an unchanging tradition. Three connected operations define the proposed framework: identifying how a narrative organizes voices and access to knowledge; examining the strategic and ethical consequences of that organization; and translating these observations into learning tasks with explicit objectives. Cultural familiarity may facilitate participation, but familiarity cannot be assumed for every learner or substituted for evidence of understanding.

The central research question is therefore: how can the representation of speech and strategic action in Petit Bodiel inform a pedagogy that connects culturally situated knowledge with linguistic analysis and critical judgement? This question is examined through three subsidiary questions. How do narrative voices distribute authority and responsibility? How do Bodiel's strategies depend on unequal access to information and on material supports? Under what instructional conditions can these mechanisms become resources for learning rather than examples that merely reward deception?

Three propositions guide this theoretical study. First, connecting locally rooted oral practices, including tales, proverbs, and epics, with the formal curriculum may strengthen learners' sense of belonging and confidence in their linguistic repertoires. Second, reported speech and the interaction of narrative voices may provide scaffolding for perspective-taking and metalinguistic reflection. Third, the strategic cunning (*metis*) and situated intelligence represented in Petit Bodiel may offer resources for discussing complex problem-solving. These propositions guide interpretation and pedagogical design; they are not hypotheses tested through classroom data.

The overall objective is to develop an interdisciplinary framework for endogenous mediation that connects discourse analysis, situated and distributed approaches to cognition, and pedagogical design. Its contribution consists in specifying the interpretative steps between a literary episode and a proposed classroom activity, while keeping textual findings distinct from claims about learning outcomes.

The specific objectives are:

- To analyse the forms of speech representation, narrative polyphony, and initiation structure in Amadou Hampâté Bâ's *Petit Bodiel*.
- To examine how reported speech and situated cognition may contribute to the development of learners' thinking.
- To develop a pedagogical planning matrix and proposed lesson plans for primary and lower secondary education.

2 CONCEPTUAL THEORETICAL AND METHODOLOGICAL FRAMEWORK

2.1 Conceptual Framework

Table 1: Conceptual framework linking discourse analysis, cognition, and learning

Discourse analysis	Cognition and learning
Reported speech: DS, IS, and FIS	Situated and distributed cognition
Enunciative heterogeneity and polyphony	Strategic intelligence (metis)
Bakhtin and Authier-Revuz	Sociocultural mediation and Vygotsky

Source: Designed by the authors with AI assistance.

2.1.1 Reported Speech and Enunciative Heterogeneity

The analysis draws on approaches to discourse, narrative, and the representation of other voices associated with Bakhtin (1984), Genette (1972), and Authier-Revuz (1995). The following distinctions guide the reading:

Direct speech (DS) presents an utterance as if reproducing the speaker's words, creating an effect of immediacy and dramatization. An illustrative example is: *"Mother," said Petit Bodiel, "I want to go to Heaven."* Indirect speech (IS) incorporates another speaker's words into a reporting clause, typically through syntactic subordination. Free indirect speech (FIS), by contrast, combines features of narratorial discourse and a character's perspective without necessarily using an introductory reporting clause. These forms should therefore be distinguished rather than treated as equivalent modes of subordination.

In Authier-Revuz's framework, enunciative heterogeneity concerns the presence of other voices within discourse. In oral literature, quotations, prophecies, proverbs, and riddles can make this otherness explicit, connecting a storyteller's individual voice with collective memory and ancestral authority.

2.1.2 Situated Cognition, Distributed Cognition, and Ecology of the Mind

Situated and distributed approaches to cognition emphasize the relationship between thinking, social interaction, cultural resources, and material environments. The framework brings Hutchins's account of distributed cognition (1995) and Paveau's work on discourse and affordances (2012) into dialogue with Vygotsky's account of sociocultural mediation (1985). These perspectives are related but are not interchangeable.

Distributed cognition and discursive affordances. Cognitive activity can be organized across people, language, artefacts, and environmental resources. In the present interpretation, narrative objects such as the talisman, vine, and bag of tricks can be examined as symbolic supports for action and reasoning. Their pedagogical role is proposed by analogy rather than demonstrated empirically.

Reported speech as a resource for metacognitive reflection. By representing dialogue, negotiation, and deception, a tale invites listeners to infer characters' intentions and beliefs. Classroom discussion of these representations may support perspective-taking and reflection on reasoning, although such learning effects require empirical investigation.

2.1.3 Convergent Pedagogy and the Decolonization of Education

Drawing on Akkari and Locatelli (2022), Issoufou (2022), and Saibou Adamou (2022), this study uses the term convergent pedagogy to describe connections between learners' first languages, local cultural environments, and the language of instruction. Locally rooted oral knowledge is thus approached as a resource for interpretation and learning.

2.2 Methodological Framework

2.2.1 Research Corpus

- **Primary literary corpus:** Amadou Hampâté Bâ's Petit Bodiel (NEI/EDICEF, 1993, 96 pp., according to the edition identified in the manuscript).
- **Supporting scholarly corpus:** selected contributions to the volume edited by Akkari, Gandolfi, and Sagayar (2022), particularly Issoufou's discussion of epic discourse and Saibou Adamou's work on teaching through proverbs.

2.2.2 Tripartite Analysis Grid

The study is a qualitative, interpretative textual analysis organized around three complementary dimensions. It does not report interviews, classroom observations, or an intervention study. The pedagogical activities are derived from the textual interpretation and should be treated as proposals for subsequent implementation and evaluation.

The discourse-analytic dimension identifies reporting verbs (*verba dicendi*), forms of speech representation, and interactions among narrative voices. Direct, indirect, and free indirect speech are distinguished where the textual evidence permits.

The cognitive dimension interprets representations of intention, action patterns, and problem-solving strategies, with particular attention to strat*egic* cunning (metis).

The pedagogical dimension translates selected narrative mechanisms into proposed subject-specific and cross-curricular learning activities.

The episode is the main unit of interpretation. Within each episode, the reading attends to the speaker, the addressee, the reporting frame, the knowledge attributed to each participant, and the consequences of the exchange. The cognitive interpretation then asks what resources make a strategy possible and what information remains unavailable to a character. Pedagogical transposition is justified only where an identifiable textual mechanism can be linked to an observable learner activity, such as attributing a statement, comparing viewpoints, or explaining a character's inference. This sequence makes the reasoning behind the proposed applications explicit without claiming the reproducibility of a coded empirical dataset.

The analysis distinguishes three evidential levels: features represented in the literary narrative, interpretations developed through the conceptual framework, and educational possibilities proposed for testing. The supporting literature provides conceptual comparisons rather than a second literary corpus analysed in equivalent depth. This single-case design permits close interpretation but cannot establish the representativeness of Petit Bodiel across West African oral genres. The English passages reproduced below are those supplied in the working manuscript; their wording, translation status, and page references require verification against the cited edition before publication. Fine-grained conclusions about the original wording remain provisional pending that verification.

3 HERMENEUTIC AND DISCURSIVE ANALYSIS OF *PETIT BODIEL*

3.1 Narrative Mapping and Initiatory Structure

Petit Bodiel is a Fulani trickster tale that follows a hare's initiation into the use of cunning. The reading developed here examines the tensions between individual advancement, social expectations, and the ethical limits of strategic intelligence.

3.1.1 Initial State: Ethical Deviance and Family Rupture

At the beginning of the narrative, Petit Bodiel is presented as lazy and disrespectful of social expectations. The manuscript attributes the following characterization to the narrator:

"Petit Bodiel was the laziest, greediest, and most insolent hare in all of Fulani creation. While the others worked, he thought of nothing but sleeping, eating, and looking at young girls." (Bâ, 1993, p. 12).

This opening characterization establishes an evaluative frame before Bodiel is allowed to justify himself. Laziness and insolence are intelligible through expectations about work, reciprocity, and family responsibility. The narrator's authority therefore does more than describe a personality: it establishes the social criteria against which subsequent actions will be judged. A critical reading must nevertheless distinguish the community's represented expectations from the reader's endorsement of them. The educational interest lies in asking which obligations the narrative treats as legitimate, whose judgement defines deviance, and whether later resourcefulness resolves the initial ethical problem.

3.1.2 Maternal Injunction and Direct Speech as Ethical Summons

Bodiel's mother is presented as responding to family hardship and dishonour with an ultimatum in direct speech:

"Your father was a hare of honor, a tireless worker. You are the shame of our lineage! If you do not go seek knowledge and the means to provide for our needs, you may leave this compound!" (Bâ, 1993, p. 18).

Here, direct speech gives particular force to the mother's demand. Her intervention confronts Bodiel with an external ethical judgement and can be read as prompting reflection on his conduct.

The mother's intervention links domestic authority to the obligation to acquire knowledge and contribute to collective subsistence. Direct speech brings this demand into the foreground as an act addressed to Bodiel, making the conflict available for interpretation as a relationship between speakers. Yet the presence of an authoritative voice is not equivalent to the character's internal acceptance of its values. His departure can signal compliance, an attempt to escape constraint, or a search for a more advantageous position. This unresolved motivation is analytically useful: learners can distinguish an explicit instruction, an inferred intention, and the evidence needed to support an interpretation.

3.2 The Aardvark Yendou and Cognitive Scaffolding

Seeking a response to his predicament, Bodiel consults Yendou, the aardvark, who is presented as a wise figure and geomancer.

Table 2: Narrative mediators and their interpretative functions in Petit Bodiel

Narrative mediator	Interpretative function
Yendou, the aardvark and geomancer	Provides advice and symbolic resources
Talisman	Material support interpreted in relation to thought and action
Injunctive speech and prayer	Verbal mediation and the orientation of action
Celestial journey	Narrative setting for Bodiel's initiation

Source: Designed by the authors with AI assistance.

3.2.1 Advice and the Redefinition of Power in Direct Speech

"The Aardvark said to him: 'Bodiel, you lack physical strength, but Guéno the Eternal has endowed the weak with an invisible weapon. That weapon is cunning. But beware: cunning without wisdom is but a trap for the one who carries it.'" (Bâ, 1993, p. 28).

3.2.2 Analysis of Cognitive Scaffolding

The aardvark's intervention can be interpreted as a form of scaffolding: Bodiel is given symbolic resources that still require interpretation and action. The talisman may be read as a material mediator rather than a self-sufficient solution. In a cognitive-discursive reading informed by Paveau (2012), it provides an occasion to examine how objects acquire meaning through situated practices. This is an interpretative analogy, not evidence that a fictional object produces measurable cognitive effects.

The scaffolding analogy becomes more precise when the mentor's contribution is separated from Bodiel's own activity. Advice changes the way the problem can be understood: physical weakness no longer determines all possible outcomes. However, identifying an alternative resource does not establish that the learner can use it responsibly or independently. The mentor episode therefore supports a distinction between access to a strategy, its situated use, and reflection on its consequences. In classroom terms, these correspond to different tasks and should not be treated as a single acquired competence.

The narrative also invites scrutiny of the authority attached to specialist knowledge. Consulting a wise figure can orient action, but the pedagogical adaptation need not require learners to accept every represented belief as factual explanation. A teacher can discuss how a talisman acquires significance within the tale while distinguishing narrative efficacy from an empirically demonstrated causal effect. Such a distinction permits respectful engagement with cultural meanings and sustained attention to standards of explanation. Endogenous mediation depends on this interpretative distance as well as on cultural recognition.

3.3 Celestial Ascent and the Acquisition of Cunning *dôbal*

3.3.1 Cosmic Journey

Bodiel's ascent is represented as a journey involving the vulture Kîkala Doutal, smoke, and a ray of light, culminating in an encounter with Allawalam. The manuscript presents his request in direct speech as follows:

"I ask you neither for herds, nor the elephant's strength, nor the lion's royalty. I ask you to fill my bag with the finest cunning, male cunning (dôbal), that which allows the small to master the great!" (Bâ, 1993, p. 45).

3.3.2 Cunning as a Complex Cognitive Operation

Bodiel's cunning (*dôbal*) can be interpreted as a form of situated strategic intelligence involving environmental analysis, anticipation, discursive manipulation, and economy of effort.

In this reading, he identifies the elephant's and the hippopotamus's perceived vulnerabilities, anticipates their reactions, and manipulates what each believes about the other. Reported speech becomes a means of constructing a misleading account of the situation. The episode can therefore be used to discuss the relationship between effective strategy, deception, and ethical responsibility.

The ascent can be read as a displacement of the terms of power. Bodiel seeks a capacity that promises to compensate for weakness, and the journey gives that capacity a source of authority beyond ordinary social relations. Yet authorization within the story does not settle the ethical status of its later use. The crucial analytical question is how a granted resource is appropriated: does it enable participation, reciprocal obligation, or domination? This reading keeps initiation open as a problematic transformation rather than assuming that the acquisition of cunning completes a moral education.

Strategic intelligence is represented through a sequence of operations: selecting a vulnerability, anticipating a response, constructing a persuasive situation, and coordinating action. These operations should be distinguished from metacognition. A character may successfully anticipate another's behaviour without explicitly reflecting on the adequacy or morality of his own reasoning. The metacognitive opportunity belongs chiefly to the proposed classroom task, where learners reconstruct the strategy, consider alternatives, and evaluate its consequences. It cannot be inferred as a demonstrated learning effect from the character's success.

3.4 Outwitting the Giants through Polyphony and Discursive Manipulation

3.4.1 The Tug-of-War Episode

On his return to earth, Bodiel challenges the elephant and the hippopotamus separately to a contest of strength. He positions them at opposite ends of a vine so that neither sees the other.

The manuscript illustrates his use of direct speech and attributed voices through the following passages:

Bodiel addresses the elephant: "O mighty Master of the forests, they claim you are the strongest. I, small as I am, wager I can pull you to the river! Take this vine and pull with all your strength when I shout!" (Bâ, 1993, p. 62).

Bodiel then speaks to the hippopotamus: "O King of the waters, the Elephant claims you are nothing but a bag of soft water. Take this end of the vine and show him if you can pull him out of his forest!" (Bâ, 1993, p. 64).

3.4.2 Sociolinguistic and Critical Analysis

The episode can be read as an instance of manipulation through attributed speech. Bodiel tells the hippopotamus that the elephant *has disparag*ed him, thereby exploiting an utterance whose source the listener does not verify. The two powerful animals are drawn into a confrontation through pride and incomplete information. As a proposed classroom resource, the scene lends itself to discussion of source attribution, the reliability of reported claims, and the ethics of persuasion.

The decisive resource in the tug-of-war episode is an unequal distribution of information. Bodiel can coordinate the whole arrangement, whereas each powerful animal acts within a restricted understanding of it. The vine links their actions materially while their separation prevents a shared interpretation. Read through Hutchins's (1995) framework, the episode offers an analogy for examining how an outcome depends on the relation between agents, artefacts, and information. The analogy has a limit: the scene depicts strategically maintained misunderstanding, not a cooperative cognitive system whose participants share a task representation.

The representation of another's words is central to this asymmetry. A statement attributed to an absent speaker can function as provocation even when the addressee has no independent access to its source. Bodiel occupies both the position of messenger and that of interested organizer, so the act of reporting is itself part of the action. This supports a distinction between grammatical identification and critical interpretation: identifying reported speech explains how a claim is presented, while examining its source, context, and intended effect explains why it becomes persuasive. The second task requires more than converting a direct quotation into an indirect clause.

Polyphony must also be distinguished from an equitable dialogue. Several voices may appear in a narrative even though one agent controls their circulation and prevents interlocutors from checking one another's accounts. Bodiel's apparent

weakness coexists with temporary control over what others believe. The tale therefore complicates any simple opposition between powerless and powerful characters: physical strength, discursive authority, and informational advantage need not belong to the same actor. Classroom discussion can use this distinction to examine when speech creates opportunities for agency and when it restricts another person's capacity to judge.

An ethical interpretation cannot stop at the effectiveness of the trick. Bodiel's resourcefulness may challenge hierarchies grounded in force, while his deception also instrumentalizes those he defeats. These readings remain in tension. Asking learners to defend one interpretation with textual evidence, then respond to a competing interpretation, preserves that tension as a resource for judgement. The activity becomes educationally substantive when learners explain what makes a strategy acceptable, to whom, and with what consequences, rather than merely identifying the winner.

4 PEDAGOGICAL IMPLICATIONS AND CLASSROOM APPLICATIONS

4.1 Linking Narrative Episodes Cognitive Processes and Classroom Activities

Table 3: Pedagogical links between narrative episodes, learning focuses, and classroom activities

Narrative episode	Speech and narrative features	Proposed learning focus	Suggested activity
Maternal injunction	Direct speech and the expression of obligation	Language registers and expressions of obligation	Role-play and conversion from direct to indirect speech
Consultation with Yendou	Advice and the representation of guidance	Reasoning and interpretation of intentions	Discussion of a social dilemma through strategy and negotiation
Tug-of-war	Manipulation through attributed speech	Critical reading and source checking	Analysis of rumours and misleading claims

Source: Designed by the authors with AI assistance.

The passage from analysis to teaching follows a conditional sequence. A narrative mechanism first becomes an object of explicit attention; learners then manipulate or compare it; finally, they explain what their activity reveals. For example, the unequal circulation of information can lead to a task in which pupils reconstruct what each character knows before the contest. Comparing these reconstructions makes the deception discussable. Rewriting the exchange with explicit source attribution then links grammatical work to the reliability of claims. The proposed learning mechanism is thus the guided examination of evidence and perspective, rather than exposure to the tale alone.

Language choice is part of this mediation. An initial account in a familiar language may help some learners formulate an interpretation, while a supported reformulation in the language of instruction makes that interpretation available for wider classroom discussion. Such movement should preserve the intellectual content of a contribution rather than reduce the first language to a preliminary aid. Teachers also need to accommodate pupils who do not share the selected language or tradition. Comparing alternative formulations, explaining culturally specific references, and allowing disagreement can prevent cultural recognition from becoming a new source of exclusion.

4.2 Proposed Lesson Plans

4.2.1 Lesson plan 1 Reported speech and critical reflection

- **Title:** From Direct to Indirect Speech through an Analysis of Manipulation in Petit Bodiel. Target group: lower secondary learners, approximately Grades 8–9, subject to local curriculum requirements.
- **Teaching material: an excerpt from t**he confrontation involving Bodiel, the elephant, and the hippopotamus. Th*e relevant passage and page numbers must be checked against the edition used in cl*ass.

4.2.2 Objectives

Language objective: practise converting direct into indirect speech, with attention to tense backshift where appropriate, pronoun reference, deictic expressions, and reporting *verbs. Apply the conventi*ons of the language being taught.

Critical-thinking objective: distinguish an original utterance from an attributed claim and identify how reported speech can mislead listeners.

4.2.3 Lesson sequence (50 minutes)

- **Phase 1 — Dramatic reading (10 minutes):** assign the roles of Bodiel, the elephant, the hippopotamus, and the narrator to four learners. Identify markers of direct speech, including quotation marks, reporting clauses, turn-taking, and intonation.
- **Phase 2 — Language analysis (15 minutes):** examine the claim Bodiel attributes to the *elephant. Compare reporting* verbs such as say, *claim*, *insinuate*, *and assert*, and discuss how each frames the reported statement.
- **Phase 3 — Rewriting (15 minutes):** ask learners to rewrite the exchange as a report using indirect speech, *while making the source of each claim explicit. For example: "Bodiel told the hippopotamus that the elephant had described him as weak." This sentence is a classroom reformulation rather than a quotation from the literary work.*
- **Phase 4 — Reflective** discussion (10 minutes): discuss why the attributed claim is persuasive and how information attributed to a third party can be checked.

4.2.4 Lesson plan 2 Citizenship education and convergent pedagogy

- **Title:** Peaceful Conflict Resolution through Strategic Thinking. Target group: upper primary learners, approximately Grade 5, subject to local curriculum require*ments*.
- **Teaching material:** the consultation with Yendou, using a passage checked against the edition available to the teacher.

4.2.5 Objectives

develop oral expression in a locally relevant language and French; explore negotiation and strategic reflection as alternatives to physical force; distinguish constructive problem-solving from deception.

4.2.6 Lesson sequence (50 minutes)

- **Phase 1 — Presenting a problem (10 minutes):** introduce a playground scenario in which older pupils prevent younger pupils from using a shared play area.
- **Phase 2 — Discussing the narrative (15 minutes):** read the selected passage and discuss how Bodiel responds to his physical disadvantage and what ethical questions his strategies raise.
- **Phase 3 — Bilingual oral workshop (15 minutes):** invite pupils to propose a negotiated solution in a language relevant to their community, such as Baoulé, Dioula, or Wolof, and then reformulate it in French with appropriate support. Discuss compromise, cooperation, and humour as possible resources.
- **Phase 4 — Consolidation (10 minutes):** jointly formulate classroom principles for resolving disagreements through dialogue and reasoning.

Assessment should distinguish linguistic accuracy, interpretation, and ethical reasoning. For the first lesson, evidence may include whether a learner identifies the actual source of an attributed statement, maintains clear pronoun reference, and explains why the addressee accepts it. For the second, evidence may include whether a proposed solution recognizes the interests of all parties and can be justified without relying on intimidation or deception. These are proposed assessment criteria, not results obtained in the present study. They make it possible to judge the quality of learners' explanations rather than equating participation or enthusiasm with understanding.

Implementation also requires a controlled selection of material. Teachers should verify excerpts and translations, introduce unfamiliar cultural references, and adapt tasks to local language policies and curriculum objectives. The narrative's treatment of authority and cunning should remain open to discussion. A subsequent classroom study could document the feasibility of the sequence, collect learners' initial and final explanations, and examine how teacher prompts influence interpretation. Claims of transfer beyond the taught episode would require additional tasks using unfamiliar narratives or situations; success on the original passage alone would not demonstrate a general critical-thinking competence.

5 CONCLUSION

This study has developed a framework for endogenous mediation through a qualitative interpretation of Petit Bodiel. Its central argument is that the pedagogical value of oral literature can be specified through the relationship between narrative form, the organization of knowledge, and guided classroom activity. In the episodes examined, represented speech distributes authority, advice reframes the possibilities available to a weaker character, and the tug-of-war arrangement makes strategic success depend on unequal access to information. These mechanisms offer a basis for connecting linguistic analysis with questions about evidence, responsibility, and power.

The contribution is therefore an explicit account of pedagogical transposition. Endogenous mediation involves recognizing a culturally situated resource, making its discursive mechanisms available for inquiry, and designing tasks

through which learners can justify and revise interpretations. It requires teachers to preserve the ethical ambiguity of the trickster rather than turn narrative success into an unquestioned norm. It also requires a distinction between the plurality of represented voices and the conditions of a dialogue in which participants can verify claims and contest interpretations.

The scope of these conclusions remains limited. The study concerns one written rendering of an oral tale and does not capture the full range of performance, audience response, or linguistic variation associated with oral transmission. The reproduced English passages and their page references require verification against the source edition. Moreover, no classroom data establish that the proposed activities improve learning, inclusion, or critical thinking. Their relevance depends on curriculum alignment, teachers' preparation, accessible language support, and learners' opportunities to engage with unfamiliar cultural references.

Further research should test both feasibility and the proposed learning mechanisms in clearly described educational settings. Analyses of classroom interaction and learners' successive productions could examine whether explicit source attribution improves interpretation, whether bilingual reformulation preserves argumentative content, and whether learners distinguish effective strategy from ethically defensible action. Comparison with unfamiliar texts would help assess transfer. On this basis, Petit Bodiel can be approached as a carefully delimited resource for language education and critical inquiry, while broader educational claims await evidence from practice.

STATEMENTS ON COMPLIANCE WITH ETHICAL STANDARDS

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The authors declare no conflicts of interest regarding this manuscript

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