Master of Arts--Education Capstone:

Critical Analysis of Cognitive and Pedagogical ESL/ELL/ELD Strategies

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Outline

Thesis: The search for and incorporation of English as a Second Language (ESL) strategies can be an indispensable aid for the beginning and veteran teacher. Technology and time have provided access to many of these unique and refined ESL strategies. Focusing on ESL strategies for a secondary English classroom will help to narrow the focus and highlight specific strategies for higher English proficiency.

X. Key Terms.

■   Bilingual Education--Educating by using focusing on competency in a first language that represents a majority of in-class instruction to eventually lead to second language mastery.

■   ESL--Refers to English as a Second Language learners or present terms as ELD (English Language Development) or ELL (English Language Learner).

■   Literacy--Ability to read and write at a level corresponding to the subject's grade and age.

■   Phonemic Awareness--The awareness that the spoken speech can be broken into smaller segments.

Abstract

The search for and incorporation of English as a Second Language (ESL) strategies can be an indispensable aid for the beginning and veteran teacher. Technology and time have provided access to many of these unique and refined ESL strategies. Focusing on a secondary English classroom in Los Angeles, California, this paper is directed to review the literature on the best ESL strategies available and the criteria for proper application. The structure of this paper consists of three main sections: (a) introduction, (b) review of literature and interviews on different ESL strategies, (c) and summary of each section's findings.

Literature Review of ESL Strategies for Secondary English

Educational proverbs as "to be literate is to be liberated" and "if you think education is expensive, try ignorance" and, even, "any job that can be done by an illiterate can be done by a machine" expose the main importance and objective of this thesis (Eigan & Siegel, 1993, pp. 146, 315). This aim to empower America's people through the fluency of language has proven to be a very complex and arduous necessity. As America continues to grow in population and diversity, the challenge to educate and eliminate illiteracy increases. As a result, the panic to find this educational panacea results in cultural tension and the usurping of the old with new statewide and, eventually, nationwide literacy philosophies. However, no matter what one's personal opinions on the debate of topics such as whole-language versus phonics, bilingual education versus immersion, or any other presently subjective scapegoat, the fact is that America, especially areas like Southern California, faces the challenge of educating a highly multicultural and multilingual population. So, until an educated and effective program is mandated that satisfies the concerns of all sides, the search, development, and use of highly effective English as a Second Language (ESL) strategies is crucial for the ESL students in waiting.

ESL strategies are not only needed for the waiting students, but can also be an indispensable aid for the beginning and veteran teacher. Through technology development and trial and error, many of these unique and refined ESL strategies are now accessible for widespread implementation. Due to the objective of the paper and practicality of an ESL literature review, a focus on ESL strategies, determined by the writer, will remain the paper's main focus--rather than a debate on the previously stated language acquisition philosophies.

However, as a result of the many variables of whole-language versus phonics and bilingual education versus immersion, this paper, inevitably, will review literature on techniques that originate, complement, and, often, overlap both sides of the arguments. As a result, focusing on a secondary English classroom in Los Angeles, California, this paper is directed to review the literature on the best ESL strategies available and the criteria for proper application. The structure of this paper consists of three main sections: (a) introduction, (b) review of literature and interviews on different ESL strategies, (c) and summary of each section's findings.

Philosophical Foundations

Phonics versus Whole Language:

A brief discussion of initial and establishing strategies invariably and unavoidably deals with language philosophies. To consider the sources and philosophies that are often connected at the base of language comprehension, a quick look at these differing schools of thought is appropriate. Andrew Nikiforuk and Deborrah Howes' (1995) article, "Why schools can't teach (phonetics replaced by whole language)," suggests one main cause of poor language comprehension in the schools. In 1982, Nikiforuk and Howes state that whole language superceded phonics-based instruction as the primary approach to teaching literacy in Canadian schools. This highly anti-whole language article suggests that all was fine until the uneducated political sway finally overthrew the well-established phonics curriculum. Nikiforuk and Howes state:

> Although the systematic teaching of phonics has repeatedly fallen in and out, ... it wasn't until the 1980's . . . . when educational consultants, publishers, academics, and government bureaucrats linked hands and decided to put their money on one (untested)

reading philosophy; . . . . With no consistent methodology, whole language often consists of reading a story so often to a group of children that they are able to memorize it and then pretend to read it back" (1995, p.22).

Also, Thomas Toch's (1997) article, "The reading wars continue," expounds on the phonics versus whole-language debate that is fueled by Diane McGuinness' book, "Why our children can't read." McGuinness' book is written in light of Rudolph Flesch's 1955 book, "Why Johnny can't read," that attacked "whole-word reading" and pushed for a nationwide phonics adoption (Toch, p. 77). However, McGuinness addresses this "long-standing philosophical split over . . . nurtur[ing] natural abilities or to build mental discipline" by attacking both sides and then suggesting a third component that is crucial for reading success and high comprehension (Toch, 1997, p.77).

McGuinness believes that on one hand, phonics teaches rules in too broad of terms that do not prepare the student for many "rule-breaking words" and, on the other hand, whole language "is a disaster" since it does not address word components (as cited in Toch, 1997, p. 77). The problem, McGuiness says, is that both leave out the most important ingredient: grapheme-phonic awareness--relating sounds to corresponding letters.

Toch agrees that both camps have not focused properly on teaching the components and structure of words, but, Toch says, "This is hardly the 'secret' McGuinness says it is; research showing . . . teaching kids the sound structure of language dates back to the 1960's and some phonics programs now reflect this" (as cited in Toch, 1997, p. 78). Toch cites other studies that point out that 50 percent of all students learn to read despite the type of instruction given, and the

rest learn from a combination of all three components affecting semantics, syntax, and grapho-phonics: phonics, whole-language, and grapheme-phonic awareness. However, thesecontroversial philosophies cannot be self-contained and therefore affect educational techniques in more visual curriculums.

Whole Language, Phonemic Awareness, and Phonics:

Throughout my graduate education at Biola University and while living in Southern California, if there is one topic that emerged over and over in class discussions and newspaper articles it is that of bilingual education versus immersion education. A very emotionally and politically heightened issue, bilingual education and its legitimacy is not to be settled in this review. Nevertheless, for further understanding about the debate and this topic's relationship to ESL strategies, we will examine this issue from three authors: (a) Betsy Streisand, writer for U.S. News & World Report; (b) Donald Macedo, associate professor of linguistics; and (c) Diane Ravitch, history of education professor--all with different views and strategies for approaching the English language learner.

Betsy Streisand's (1997) article, "Is it hasta la vista for bilingual ed?," discusses the rationale behind the lobbying to overthrow California's bilingual education. As presently defeated in California, Streisand believes that bilingual education has been done away with mainly because of the successful campaigns of influential critics in the community (1997, p. 36).

For example, Mr. Unz, software developer and politician, first showed interest in checking into the legitimacy of bilingual education after 70 parents boycotted the return of their children to the Ninth Street Elementary School for two weeks, because their children showed little improvement in learning English (Streisand, 1997, p. 36). Unz has focused on gaining the support

of the Hispanic community and key figures in education. For example, Alice Callahan, supervisor

of the Las Familias del Pueblo, used a homework assignment to make the point from a sixth grader

that has been in bilingual education since first grade: "I my parens per mi in dis shool en I so I feol

essayrin too old in the shool my border o reri can grier das mony putni gore and I sisarin aliro

sceer" (as cited in Streisand, p. 36). Callahan, at one time a bilingual education supporter states, "

I don't care if bilingual education works in theory, ... It doesn't work in practice" (as cited in

Streisand, p. 36). Streisand writes, "The so-called Unz Initiative calls for a one-year English

immersion program" (1997, p. 36). Unz states that the only reason he supported this initiative is

because "the only way to improve bilingual education is to dump it. And I want quick results" (as

cited in Streisand, p. 36).

Donald Macedo's (1991) article, "English Only: The Tongue-Tying of America," begins his

article with establishing his extreme advocacy of bilingual education by attacking his opponents.

For example, Macedo begins his article by stating:

> During the past decade conservative educators such as ex-secretary of education William
>
> Bennett and Diane Ravitch have mounted an unrelenting attack on bilingual and
>
> multicultural education. These conservative educators tend to recycle old assumptions
>
> about the "melting pot theory" and our "common culture," assumptions designed primarily
>
> to maintain the status quo (as cited in Noll, 1991, p. 241).

Macedo considers this conservative attack and their status quo to be extremely detrimental to any

non-mainstream cultures.

Macedo believes that bilingual education, in itself, serves "the multilingual and

multicultural nature of U.S. society" (as cited in Noll, 1991, p. 241). Also, Macedo states that, if

bilingual education has failed in any way, the blame is not to be placed on bilingual education but, rather, on a stifling "monolingualism and Anglocentrism" culture in which bilingual education struggles to perform (as cited in Noll, p. 241). Macedo suggests, as Henry Giroux has stated, that "educators need to develop . . . 'a politics and pedagogy around a new language capable of acknowledging the multiple contradictory, and complex subject positions people occupy within different social, cultural, and economic locations'" (as cited in Noll, p. 241). The result, as Macedo desires, would be cultural revolution that will have to face "the Berlin Wall of racism, classism, and economic deprivation" that represents the present social and educational reality of minority groups in America (as cited in Noll, p. 241).

Diane Ravitch's (1985) article, "Politicization and the Schools: The Case of Bilingual Education," provides a short history lesson of the tendency for educational institutions to fall prey to the political agendas not so directly related to education. Within this lesson of conspiracy theories, Ravitch includes bilingual education as yet another educational program manipulated for "noneducational ends" (as cited in Noll, 1997, p.235).

Ravitch's article is enlightening in that she supports her belief that the present bilingual program was entered into without legitimate proof of its efficacy. In fact, Ravitch states the United States Office of Education's four-year study in bilingual education yielded no proof that students benefit from the program. Ravitch's side is simply that there needs to be ample and positive evidence before implementing any mandate. Ravitch states:

> [That legitimate research has proven that] bilingual programs are neither better nor worse
> than other instructional purposes . . . . If there were indeed conclusive evidence, . . . then
> bilingual-bicultural education should be imposed . . . . The bilingual method is not

necessarily inferior to other methods; its use should not be barred. There simply is no

conclusive evidence . . . . This being the case, there are no valid reasons . . . . to impose

this method . . .” (as cited in Noll, 1997, pp.238-239).

Nevertheless, whatever side of each argument one happens to be partial to, the focus needs to be in

considering each student's unique needs, especially second language learners, so that their

assimilation into professional life in a new culture is an easy and profitable one.

Assessments

After laying the foundation to the many initial and underlying variables that go into

language acquisition, specific strategies will be the remainder of the focus. In approaching the

development and implementation of ESL strategies, a system in itself is needed to select a

program that is custom-made with strategies that are individually applicable and highly efficient

for the desired target(s). Consequently, it seems most appropriate to first review strategies that

deal with assessment. Since every child and situation is unique, proper assessment tools are the

foundation for customizing a program and its strategies that might follow.

Alternative Identification Strategies:

R.S. Oropesa's and Nancy S. Landale's (1997) article, "In search of the new second

generation: alternative strategies for identifying second generation children and understanding

their acquisition of English," identifies the often very complex job of properly assessing the

special needs of the student(s). With an elaborate introduction that fits the complicated and

comprehensive content of the entire article, Oropesa and Landale offer a quick look into the

ambiguity and convolution that comes with properly assessing the second language learner.

These variables must be addressed to properly confront the academic, cultural, and personal history of the student that closely relates to the development of the best ESL strategies for that particular student.

      Within the 20th century, the United States has seen three defining periods of heavy immigration: the Great Depression, WWII, and present day refuge for a better life (Oropesa & Landale, 1997, p. 1). Interestingly enough, the source of immigrants has also changed from primarily European to the "'new' immigration" in Asia and Latin America (Oropesa & Landale, p. 1). As a result, as cited in Oropesa and Landale, the topics of "economic and cultural implications of immigration have resurfaced as topics of national concern (p. 1). The overarching goal for these new participants in American society is to provide a program and proper assessment that provides the best acculturation to becoming successful and outstanding citizens in their new home. Oropesa and Landale focus on the semantics that often exist when identifying and assessing the second language learner.

      Terms as generation, second generation, and ethnicity, as well as, problems of family migration, intermarriage, and language use, according to Oropesa and Landale, give "considerable confusion" when applied to assessment strategies (1997, p. 2). Since understanding the complete history of the student is crucial for properly assessing their present academic, as well as, economic, and cultural positions, ambiguities in classification and their variables must be explored. For example, the term second generation is confusing because of the many different uses the term is used in the field of sociology (Oropesa & Landale, p. 2). Since

generation can be referred to as "kinship, descent, cohorts, age groups, or historical periods,"

studies have been conducted to define what is meant by the term generation as it applies to

specific groups (as cited in Oropesa & Landale, p. 2). This is seen when generation is confined

to historical periods. The adjectives "old" and "new" (p. 2) help to clarify that different periods

of immigration have unique characteristics and, therefore must be designated

apart from the totality of immigration. "Old" is referred to immigrants who came to the United

States prior to 1880-1890, while "new" refers to those immigrating after this time (as cited in

Oropesa & Landale, p. 2).

However, inconsistency with these labels have led to attributing the "old" immigrants

with the origin of "Northwestern Europe to South, Central, and Eastern Europe" and the "new"

immigrants with the origin of "Asia and Latin America" from the 1960's until now (as cited in

Oropesa & Landale, 1997, p. 2). This further ambiguity has waged a semantic war over what the

term "old" and "new" will be confined to representing. Oropesa and Landale point out that the

"new second generation" is becoming the dominant term for "the offspring of the most recent

wave of immigrants" (p. 3).

Other problems of semantics are in the terms generation and ethnicity. Generation is

confused because two major divisions are accepted for classification that do not coincide.

Ethnicity is confused because the specific race can be further classified by complex situations as

an interracial marriage, earlier migration, or politically correct hyphenated race origins (Oropesa

& Landale, 1997, p. 5). Considering the two main divisions in generation, the first specifically

applies to the "nativity of the parent" which is further classified either as "father-centric" or

"mother-centric" depending on which parent is foreign born (Oropesa & Landale, p. 5). The

second accepted division by which classification can shift to is the "nativity of the child" in

question (Oropesa & Landale, p. 5). Consequently, both generation strategies are pending on

available records of the child and parents. Difficulties can arise if the children are "living in

single-parent families" due to divorce, abandonment, or death, if the children are living in "group

quarters," or if they are "foreign-born children of native-born parents" (Oropesa & Landale).

Ethnicity can be confused, for example, by the racial designation the child recorded on

the initial census. A child, for instance within the Asian classifications can choose from

"Chinese, Filipino, Vietnamese, Indian, and Korean Americans" where as the "Latino groups are

Mexican, Salvadoran, Colombian, Dominican, and Cuban Americans" (Oropesa & Landale, p.

5). It even gets more difficult when the person being classified is from both an Asian and a

Latino heritage. Furthermore, it is even more complex if the person feels obligated, for example

in the Latino grouping, to be identified by other terms as Spanish/Hispanic, "Mexican,

Mexican-American, or Chicano" (Oropesa & Landale, p. 5).

Lastly, problems of family migration, intermarriage, and language use further complicate

proper assessment. Family migration is confusing because the immigrated parents are

considered to be the first generation and their children as the second generation, but, in actuality,

if the children are foreign-born, they should be considered first generation, also. This is because

to classify them as second generation is generalizing that their experiences as children will be the

same as those of their parents (Oropesa & Landale, 1997, p. 3). Others offer alternatives such as

the term "de facto second generation" for the foreign-born child caught between an adult

immigrant and "native-born children of immigrants," and strategies such as assigning decimalized numbers to identify a child's age of immigration. For example, "the 1.25 generation" are those who immigrated as teenagers, "the 1.5 generation" are those who immigrated at the "preteen school-age," and "the 1.75 generation" are those who immigrated at the preschool age (Oropesa & Landale, p. 3).

For intermarriage difficulties, which means in this case "marriages between persons with different nativity statuses--that is, 'mixed marriages' between the native and the foreign born," three different strategies are used to lessen the ambiguity (Oropesa & Landale, 1997, p. 3). The first and most common is to consider the second generation as those with a minimum of one "foreign born parent" (as cited in Oropesa & Landale, p. 3). The second is to focus on the "nativity status of the mother," while the third is to consider the "the father's nativity status" in situations, "especially in studies of social mobility" (as cited in Orpesa & Landale, p. 3).

The last problem and strategy is to identify language proficiency. When the subject is assessed through classroom procedures or a federal issued census, several questions refer to the level of proficiency in certain languages for the subject and those persons in the same household. A census might be addressed with a "yes" response for those who "sometimes or always speak a language other than English," a "no" response for those who speak limited "nonEnglish," and for those who speak another language in and outside home, the census goes further (Oropesa & Landale, 1997, p. 6). If applicable, the subject will be asked the following question: "How well does this person speak English?," with a response of "very well," "well," "not well," and "not at all" (Oropesa & Landale, p. 6). The result from a census such as this allows the student to be properly assessed in and what language is spoken predominately and to what degree of

proficiency it is spoken. All of this, of course, is done in order to provide the greatest chance of language mastery.

Pronunciation and Listening Strategies:

Satoru Shimamune's and Stacey L. Smith's (1995) article, "The relationship between pronunciation and listening discrimination when Japanese natives are learning English," addresses the need for initial assessment and customizing a program as a result of the many cultural and individually unique variables possible. Shimamune and Smith elaborate on a research study that focuses on the natural order of pronunciation and listening discrimination when Japanese students pronounce or repeat "words that contain the phonemes /r/ and /l/ and /v/ and /b/" (as cited in Shimamune & Smith, 1995, p. 577).

The method consisted of two Japanese students in the U.S. for approximately three months. One student, three to five times a week, was given cards with one word on each and then was asked to say the word on the card. This was done without any feedback, initially, and then, through a training period, was corrected with a simple "good" or "no" (as cited in Shimamune & Smith, 1995, p. 578). The other subject was presented two cards with similar words. The administrator showed the two cards to the subject and then asked the student to say one of the words out loud. The administrator then asked the student to identify the word which was spoken by physically pointing to the card with the word. The rest followed by the same training technique as the first student.

Subject one's pronunciation "improved immediately," while subject two's listening "showed gradual improvement" (as cited in Shimamune & Smith, 1995, p. 578). Shimamune

and Smith point out that for subject one, after the initial pronunciation training with /r/-/l/ and /v//b/, had limited "collateral improvement in listening discrimination." Shimamune and Smith indicate that the results coincide with other research that shows that "pronunciation preceded listening discrimination, ... [and] the possibility that listening discrimination is influenced by pronunciation training" (p. 578). For subject two, the results seem to show that "pronunciation might be influenced by the listening discrimination training" (Shimamune & Smith, p. 578). In summary, Shimamune and Smith point out that the final outcomes in discriminated pronunciation and listening, relating to unique phonemic combinations for ESL Japanese students, is influential and "may interact during acquisition" (p. 578).

What is gleaned from strategy assessments such as these listed above (concerning Oropesa's and Landale's article) is the complete history of the students background, identification of strengths and weaknesses, and the consideration of special cultural, economic, and academic needs. Also, concerning Shimamune's and Smith's article, the ordering of training (as it relates to the next section) coupled with the knowledge that each culture has unique obstacles in language learning, provides the most exhaustive and professional assessment. Oropesa and Landale point out the many variables that arise when assessing the second language learner. It is crucial to define and implement strategies for defining the appropriate terms such as generation, second generation, and ethnicity so that there is semantic harmony across the educational and sociological arenas. Also, to identify problems and strategies for terms as family migration, intermarriages, and language, is an absolute necessity for proper assessment. Understanding the student's complete immigration, family, and language history or to identify the student as "English monolingual, bilingual, [and] . . . Spanish monolingual" is highly useful

for assessment procedures (Oropesa & Landale, 1997, p. 6). And, most definitely, as

Shimamune and Smith point out, it is helpful to know that certain techniques influence positively

or negatively depending on the order of instruction. Lastly, it is invaluable to be made aware of

the cultural differences that influence language acquisition: "Japanese has only one liquid

phoneme, [as a result] . . . students have to learn to pronounce an entirely new phoneme /r/ and to

discriminate between /r/ and /l/" (Shimamune & Smith, 1995, p. 577).

Content Prioritizing/Organization

One major variable in what the above language acquisition philosophies argue and what

is addressed in Shamamune and Smith is the organization, teaching, and structuring of the

content to be learned. As a result, content organization and language philosophy is thought to be

a vital strategy in teaching initial reading and second language acquisition.

Pedagogical Organization:

To begin, as it relates to the ordering and the methods of teaching language,

understanding the present problems in language proficiency from a holistic historical view, can

heighten awareness and understanding of successful and unsuccessful past pedagogical

philosophies. Heather Mac Donald's (1995) article, "Why Johnny can't write," addresses the

crisis of "graduate's job-readiness" as it relates to the ability of writing on a professional level (p.

1). Mac Donald begins her article with what she believes has led to an educational system that is

increasingly considered by "American employers" to be irrelevant to actual competence in the

work place, especially in writing (p. 1). Mac Donald writes:

> Predictably, the corruption of writing pedagogy began in the sixties. In 1966, the
>
> Carnegie Endowment funded a conference of American and British writing teachers at
>
> Dartmouth College . . . . The Dartmouth Conference was the Woodstock of the

composition professions. It liberated teachers from the dull routine of teaching grammar and logic" (p. 1).

The Dartmouth Conference set aside the traditional "transmission model" and accepted a philosophy called the "growth model" (Mac Donald, 1995, p. 1). As opposed to the transmission model in which teachers keep to strict guidelines while teaching widely accepted "composition skills and literary knowledge," the growth model concentrates on the students' subjective "experience of language in all its forms--including ungrammatical ones" (as cited in Mac Donald, p. 1). As a result, the teacher steps down from being a teacher to being "a supportive nurturing friend" (Mac Donald, p. 1). The rationale is based on the belief that students do not have to be drilled in conventional grammar and other literary conventions to learn how to write and think creatively. Rather, Mac Donald states that such writing "would flower incidentally as students experiment with personal and expressive forms of talk and writing" (p. 1). Mac Donald responds by saying, "[It] reflected the political culture of the time. It was anti-authoritarian and liberationist; it celebrated inarticulateness and error as proof of authenticity (p.1).

Though not directly adopted by all arenas, the growth model influenced the teaching of writing on every level. Mac Donald hints that Dartmouth Conference's hidden agenda stretched into "the nation's first academic affirmative-action program," as well as, the physical manifestation of Marxism in which a major tenant is that "the demand for literacy oppresses the masses" (1995, p. 2). What resulted from this scholastic experiment is a nationwide language crisis. With teachers guiding their students to "let their deepest selves loose on the page and not worry about syntax, logic, or form" (Mac Donald, p. 3), nonsensical writing habits are praised as self-expression. For example, a student's typical response to a question such as, "Do you think

the personal life of a political candidate . . . should be considered a factor in determining his or

her ability to do the job?," would be as follows:

> We are living in a world that's getting worse everyday. And what we are doing nothing,
>
> just complaining about the other person life. We should stop because if we don't stop by
>
> looking on every candidate lifestyle and focus more on how, we could make it better. We
>
> all gonna die of, hungry, because we wouldn't have nothing to eat and no place to life.
>
> People tends to make mistake in life. We all are humans. That's why we should never
>
> judge a person for the cover of a book. People change in life, most of them tends to learn
>
> from their mistake. We live in a world that we should learn to forgive and forget
>
> everyone mistake and move forward (Mac Donald, p. 3)..

Mac Donald separates the problem that allows for subjective growth but only after a

well-established and objective writing education. Mac Donald points out that the growth model

is a great tool for developing creativity and self-expression for the proficient and established

writer. However, for the less experienced or "remedial" writer, Mac Donald states:

> It is an egregious case of the blind leading the blind. It ignores the reason students are in
>
> remedial classes in the first place and violates the time-honored principle that one learns
>
> to write by reading good, not awful, writing (1995, p. 3).

Mac Donald continues her attack by citing specific examples. Apart from the attempt of

usurping the traditional teacher to student "hierarchy," Mac Donald points to other problems

(1995, p. 3). For example, Effie Cochran, an ESL professor at Baruch College writes, "Here I

am--teacher-confessor. All these (gay) people are coming out to me through autobiographical

reports who wouldn't come out to a priest" (Mac Donald, p. 3). Also, other problems of the

growth model strategy, according to Mac Donald, are that it ill prepares the students to assimilate

into other non-practicing growth model environments and it uproots long established

philosophies for a quick fix which in turn makes educational guinea pigs out of the experimental

student group (p. 4). The latter problem relates to the growth model going "well beyond college

campuses" (Mac Donald, p. 4). For example, at Washington Irving Elementary School in

Chicago, they "tossed out their red pencils, . . . workbooks, . . ., rote learning, and grades" and

replaced them with a free and explorative writing environment (Mac Donald, p. 4). The result

was a quick lived "euphoria" followed by little to no progress in mechanics, a teacher breakdown

of reestablishing grades, more incomplete homework, and little to no cooperation from the

parents involved (Mac Donald, p. 4). Mac Donald points out the lesson learned: "Once out of the

bottle, the process genie is hard to get back in" (p. 4).

Heather Mac Donald's (1995) article, "Why Johnny can't write," also explores other

historically influencing pedagogical strategies. While the "orgy of self-expression" was being

practiced, in other departments, the new fad in the early 1980's turned to deconstructionism (Mac

Donald, 1995, p. 4). Ironically, this "parrot[ing] the impenetrable prose of Jacques Derrida, Paul

de Man, and Michel Foucalt" came direct contention with the growth model in which

deconstructionism "declared the self dead" and considered the growth model's "favorite genre,

the personal essay, . . . anathema" (Mac Donald, p. 4). The coexistence of these two seemingly

diametrically opposed language strategies has resulted in "pedagogical chaos" (Mac Donald, p.

4). Some teachers have "grafted deconstructive rhetoric onto a process of methodology," but the

result has little to do with the teaching of writing and more to do with making "the professor feel

that he is at the cutting-edge" (Mac Donald, p. 4).

Also, within this same article, Mac Donald completes the historical journey by identifying the present and reigning philosophical literary influence. The new way to structure the most fluent writing class is to focus on multicultural writing. Mac Donald states, "Multiculturalism is both the direct offspring of deconstructionism and its nemesis" (1995, p. 5). Mac Donald considers the present fixation on common social problems such as race, sexual orientation, and culture peculiarities is the direct result of the "linguistic difference" fascination of deconstructionism.

Mac Donald comments on this fad that principally is described as the identification of race, sex, and ethnicity (1995, p. 5). Mac Donald states emphatically that the true colors of this multicultural self is nothing more than a "workshop on racial and sexual oppression (p. 5). The point being, Mac Donald states, is that instead of learning the mechanics of the language, they learn that language quiets the voices of minorities. In 1990, the University of Texas at Austin had to deal with a controversial attempt by Paula Rothenberg, proponent to "inject race and gender" into all academic disciplines, to develop a class that uses the text to explore the reader's role as "oppressors or victims" (Mac Donald, p. 5). Mac Donald says, "In a rare victory for common sense, the course was canceled after a bitter fight" (p. 5). With each literary theory's justification of why not to teach grammar and style, with every class that uses valuable time for role-playing scenes of racial and sexual discrimination, and with the sole focus on developing and unleashing one's suppressed inner feelings through the personal essay, as Mac Donald states, "Whether these performances improve student's writing skills is anyone's skills" (p. 5).

Curriculum Mandates:

Also, as it concerns the organization and prioritizing of content to be taught,

understanding the etymology of bilingual education and the present demands on the school

district is beneficial. Douglas Lasken's (1997) article, "Speaking in Tongues," highlights the

highs and lows of the educational battles over state-wide mandates.

Lasken, chapter chair for United Teachers of Los Angeles at Ramona Elementary School

in Hollywood, writes of his opinion of the "new [250 page] Master Plan for English Learners"

destined to usurp the initial plan created in 1988 (1997, p. 1). As far as the old plan is concerned,

it is required that "some native Spanish speakers" be instructed mostly in Spanish until they

become proficient enough to be replaced or "redesignated"into an English-only class (Lasken, p.

1). With this old method, ESL teaching was mandated for "only 30 minutes a day" (Lasken, p.

1). However, because of public criticism that "L.A.'s bilingual program does not actually teach

much English," the revised plan now makes it a point to identify that the main

objective of bilingual education "is to teach kids fluency in English" (Lasken, p. 1). Also,

according to the revision, ESL students should be referred to a more neutral and exact term of

"English learners" over the old "limited English proficient" (Lasken, p. 1). The new program, on

top of the 30 minutes mandated, teachers are allowed to use English for up to 90 minutes;

however, during this one and a half hour of English, teachers have to avoid teaching "phonics,

spelling, formal English reading or any academic material in English" (Lasken, p. 1).

"What's left, then, for teachers to teach during that period," asks Lasken (p. 1). Included in the 250 page document, a "Language Strategies and Skills Matrix" section describes a list of "acceptable activities" that are allowed during the one and a half hours designated for English instruction (Lasken, 1997, p. 1). Lasken states that, according to the "matrix," phonics, spelling, and formal or "academic material in English" will be replaced with "pointing, touching, standing, sitting, clapping, finding, . . . giving, role playing, dramatizing, and group discussions" (p. 1). Lasken simplifies the document according to his opinion: "The Orwellian purpose seems clear: You can teach English, but only if you don't actually teach English" (p. 2).

Another part of the new Master Plan for English Learners is a section called "Mainstream English Acquisition for Speakers of Non-mainstream Languages," which, in effect, addresses specifically those who speak Ebonics, "or Black English" (Lasken, 1997, p. 2). Lasken believes the new master plan blames teachers' "adverse attitudes" for the problems that arise with this group (p. 2). To rectify this problem, "instructional intervention" is to be implemented to "bring the teachers around" (Lasken, p. 2). Lasken predicts that the response on this issue from many parents and teachers will mimic the fact that the issue of Ebonics being taught in schools was thought to be "still undecided" (p. 2). However, according to the new plan, "Ebonics is already part of the program" (Lasken, p. 2).

Lasken's final thoughts about this five hour meeting was that these new "innovations" in fact are nothing more than a "few substantive changes or improvements" (1997, p. 2). Ultimately, it calls for English Learners to be in the program for five years, unless they "make no progress" in which an additional two years will be assigned "before being released" (Lasken, p. 2). Lasken's report was that some of the teachers, administrators, and parents that attended the

meeting "were impressed"; however, the overwhelming response of the new plan was that it "barely deserved a passing grade" (p. 2). Lasken says, "Maybe it was just our adverse attitudes" (p. 2).

Content Arrangement:

Apart from the structure produced from the teacher's literary philosophy and structuring of content to be learned, Emily Prager's (1996) article, "Spreading the word," explains briefly about Robin Hubbard's ReadNet Foundation program and how prioritizing the content can play a significant role. In collaboration with the reading method of Marion Blank, Ph.D (a developmental psychology and linguist), Robin Hubbard (an architectural designer) has designed an effective reading program based on Willie's (Hubbard's son) success in overcoming dyslexia.

When Willie was diagnosed with dyslexia, he was in first grade, possessed a vocabulary of a twelve-year-old, but could not read. After using Blank's method, Willie is now a sixth grader reading at college level. Hubbard says, "She changed his life. It was that fundamental" (as cited in Prager, 1996, p. 334). Simply put, the ReadNet method teaches English to beginning readers the same way adult's learn a second language: by emphasizing "vocabulary, comprehension, and idioms more than on strict rules of grammar" (Prager, p. 334). The ReadNet program has three main components: (a) the separate teaching of content words (nouns, verbs, adjectives, adverbs); (b) noncontent words (pronouns, prepositions, articles, conjunctions; and (c) never assigning reading material "that will elicit more than a 15 percent failure rate" (Prager, p. 334). This last tenant is "the most important" aspect of the method, because it builds "self-esteem" and confidence that plays an invaluable role in success (Prager, p. 334).

Classroom Accommodations:

Rena Frohman, English teacher at the English Language Center at the University of Tasmania, posts her (1998) article on the web called "Getting out of the house: Community ESL classes bring many benefits" in which content organization is related to the specific needs of the class (Frohman, 1998, p. 1).

A class full of students from Chile, Greece, and Italy responded to a survey handed out by the Royal Melbourne Institute of Technology in which they expressed interest in learning how to better read and write in English. This multicultral group ranged in age from 45 years and older, and half had been residing in Australia from anywhere between seven to 30 years. Most of the longer residing students knew conversational English but wanted to improve academically in their reading and writing. This is where Frohman got the idea for her article "Getting out of the house." Frohman means that the development of language proficiency for this student-body would create social communications through reading, writing, and building friendships in the community, thus, "getting out of the house" as a result of their new language confidence. Frohman states:

> Social isolation was a major factor . . . Many students who were no longer part of the workforce felt that they no longer participated in the wider community and were either completely isolated or confined to their particular ethnic community . . . (1998, p. 2).

The other half of Frohman's class had only been in Australia for seven to ten years. This group was not as fluent in conversational English and therefore lacked even greater social participation. Along with a minimal vocabulary, they also lacked understanding in writing mechanics and categories. This group wanted to "focus on all skills and demanded more error

correction and opportunities to practice daily conversations" (Frohman, 1998, p. 2). The two

classes' common concerns focused around wanting to be able to write in a clear and expressive

manner.

Frohman identified very quickly that their differences became their strengths (1998, p. 2).

For example, areas of "oral expression, vocabulary, and clarification of classroom instructions"

along with "spelling, grammar, and the conventions of writing" were supplemented by group

members strong in those areas (Frohman, p. 2). Just within the class, there was seen

communication building with the encouragement of peer teaching.

Frohman found that everyone was comfortable with sharing private information as topics

of discussion or writing. Frohman also made a point to instruct her students "to compare or

explain" cultural situations they have faced as immigrants (1998, p. 3). Many topics from

weddings to recipes were shared for class discussions.

Frohman used the following activities to accommodate the variance in class needs.

Frohman's first step is "discussion and storytelling--What happened over the weekend?" in

where the students talk about past or weekend events (1998, p. 3). Frohman's second step is

"group writing" in where the students move from talking to writing "sentences on the

whiteboard" drawn from step one's conversations (p. 3). The third step is "group reading" in

where the class reads through the literature and then critically comments by correcting

superfluous, missing, or incorrect information (Frohman, p. 3). The fourth step is "copying"

the text or stories covered into their own words, and the fifth is "reading the printed story" where

they typed the above stories and then read them in the following classes to identify variance

"between speaking and writing genres" (Frohman, p. 4).

Frohman's program has seen much accomplishment. Frohman says, "The most important result was that many of the students no longer felt isolated . . . . 'It doesn't matter, we just try' became the . . . motto. The chance they took on learning gave them access to the wider community" (1998, p. 4). Frohman's program provides opportunity to learn amongst their peers while all along building personal and language confidence no matter how old they might be. Frohman says, "Students have realized that they are not too old to learn English . . . and [to] help one another" (p. 4).

Strategy Prioritizing:

Lastly, Beverly Birnie-Selwyn's and Bernard Guerin's (1997) article, "Teaching children to spell: decreasing consonant cluster errors by eliminating selective stimulus control," explains, in great detail, past research and its strategic outcomes for ordering and identifying common reasons for specific spelling deficiencies. Birnie-Selwyn and Guerin highlight a less common behavior analysis approach instead of the more common cognitive psychology performed by educational researchers. They focus mainly on spelling techniques enhanced by computer technology, "interventions," and "variables" influencing testing outcomes (Birnie-Selwyn & Guerin, 1997, p. 1). All of the following research stems from Lee and associates (Lee & Pregler, 1982; Lee & Sanderson, 1987) who have created a method for spelling problems which stems from reading. This method's premise suggests that researchers should focus on how the "stimulus control involved" affects certain spelling situations (Birnie-Selwyn and Guerin, p. 1).

Birnie-Selwyn and Guerin discuss Dube's, McDonald's, McIlvane's, and Mackay's (1991) research on testing two cognitively disabled male students to spell by using a computer. With a brief orientation on using computers, the two students randomly matched pictures with their corresponding words which acted as the "visual stimuli" (Birnie-Selwyn & Guerin, 1997, p. 1). From this stimuli, the participants selected individual letters to spell the entire word corresponding to the picture. Birnie-Selwyn and Guerin state that "Dube et al. found that the use of this method decreased the number of spelling errors made" (p. 1). Other researchers (Stromer & Mackay, 1992a, 1992b; Stromer, Mackay, & Stoddard, 1992) conducting related studies conclude "that novel constructed-response spellings emerged after matching-to-sample techniques had established equivalence classes among pictures, printed words, and spoken words" (Birnie-Selwyn & Guerin, p. 1). Stromer et al. found that this performance was seen when the instruction allowed the subjects to carry out a "delayed matching-to-sample task" that removed the printed words so that the student had to create the words "in the absence of the stimuli" (Birnie-Selwyn & Guerin, p. 1).

It has been researched when consonant clusters occur, as cited in Birnie-Selwyn and Guerin, there is a high occurrence of spelling errors (1997, pp. 1-2). This occurrence is seen when words have "CCs" with two or more consecutive consonants (e.g., suCH or THat) (Birnie-Selwyn & Guerin, p. 2). Birnie-Selwyn and Guerin point out that the omission of either the first consonant cluster at the end of the word or the second consonant cluster at the beginning of the word is when the errors most commonly occurred (p. 2).

Allen and Fugua (1985), Reynolds, Newsom, and Lovaas (1974), Schover and Newsom (1976), and Schreibman, Koegel, and Craig (1977) all researched to the concurrence of Dube et al. (1991) "that procedures that are designed to overcome stimulus selectivity could be used to decrease CC errors" (Birnie-Selwyn & Guerin, 1997, p. 2). For example, subjects are to respond to "multicomponent stimuli" and then tested on that same stimuli isolated into individual components (Birnie-Selwyn & Guerin, p. 2). Results occur in the selective stimulus when the multicomponent stimuli does not receive a full response. For CC interpretation, the pronunciation of the word SHOW limits the visually stimulated letters S, O, and W. Specifically, "the SH sound controls only the printed letter S" (Birnie-Selwyn & Guerin, p. 2).

More accurately, Allen and Fuqua (1985) suggest three conditions in "discrimination training task" to lessen the chosen stimulus over stimulus that incorporates compound geometric shapes (Birnie-Selwyn & Guerin, 1997, p. 2). The first condition, "multiple-difference," has the "negative discriminative stimulus (S-) differed from the original positive discriminative stimulus (S+) in multiple ways (shape, orientation, number of elements, etc.)" (Birnie-Selwyn & Guerin, p. 2). The second condition, "minimal-difference," the S- varied from the S+ only in that the majority of the errors occurred by the participants in the majority-difference over both the minimal-difference and the following "critical-difference" (Birnie-Selwyn & Guerin, p. 2). The third condition, critical-difference, did not require as many attempts to reach a "90% correct criterion" (Birnie-Selwyn & Guerin, p. 2). The interpretation, according to Birnie-Selwyn and Guerin, suggest that the critical-difference criterion provides the most efficient way to decrease "selective stimulus control" (p. 2).

For validity and practicality purposes, this research was directed to minimize the

occurrences of beginning CC mistakes by, eventually, focusing on "nondisabled children"

(Birnie-Selwyn & Guerin, 1997, p. 3). With instruction in "word discrimination" and using

multiple and critical-difference criterion, results in transferring constructed words from their

initial individual letters provided more practical application (Birnie-Selwyn & Guerin, p. 3) The

reason for this focus on the nondisabled, despite the need for generalization, is that "selective

stimulus control . . . is not usually found in nondisabled children" (as cited in Birnie-Selwyn &

Guerin, p. 2). However, as stated in Birnie-Selwyn and Guerin, it is thought that nondisabled

children might show results with the control of selective stimulus at higher levels of complexity.

Consequently, by testing the nondisabled group, the critical-difference guided the identification of

both components of the CC, while on the other hand, the multiple-difference guided the subjects

to distinguish the first letter of the word, only. Also, Birnie-Selwyn and Guerin state, that the

matching-to-sample instruction guided the participants to speak the given stimuli over Dube et

al.'s pictures.

Birnie-Selwyn and Guerin summarize the reason for the research by saying, "The question

was whether the critical difference and multiple-difference matching-to-sample discrimination

training procedures would produce differences in performance on a constructed-response transfer

test" (1997, p. 3). Ultimately, the focus of the study resulted from the hypothesis that CC

mistakes result from selective stimulus control by comparing the outcome of two

matching-to-sample discrimination, critical-difference and multiple difference training, in which a

reduction of the spelling errors are examined from a "constructed-response transfer test"

(Birnie-Selwyn & Guerin, p. 7). Birnie-Selwyn and Guerin write that the end-result is that the

constructed-response test showed that the critical-difference variable is the most efficient

condition when being compared to the multiple-difference condition for minimizing CC mistakes.

Considering the highly negative and whimsically sarcastic article of Mac Donald, the

skeptical and enlightening look of Lasken, the brief testimonial of Prager's article, the language

accommodating article of Frohman, and the highly technical article on spelling variables of

Birnie-Selwyn and Guerin, strategies for increasing language and spelling proficiency can be

implemented for complete evaluation and ultimate language success. The initial pedagogical

influence of the teachers and curriculum, as well as, the specific organization of the content are,

also, legitimate suggestions to consider and identify when using strategies with inevitable

long-lasting ramifications. Many teachers don't identify why and how their teaching methods are

and can be more effective. Also, many teachers don't identify what they are actually teaching.

As stated above, depending on the prioritizing of content and methods, as well as, understanding

the origin and tenants of the philosophy or strategies used daily, can affect dramatically the

students' ultimate language proficiency. It is important to consider these variables, because

without the understanding of how the students naturally learn best and what political or

philosophical mandate we bring into the classroom by our strategies, the product that is produced

most likely will not be the product that is desired.

Cultural Relevance

It is suggested that the most effective and stimulating strategy in second language

acquisition is found in establishing cultural relevance. This area of incorporating cultural

identification into language acquisition is highly effective but, also, highly controversial. Because

the students can identify with culturally based material, they find themselves intellectually and

emotionally involved. However, critics, as seen above in growth and multicultural language models, are often skeptical how non-celebrated material, especially literature and bilingual strategies, can be better than the well established classics. Critics believe there are unneeded sacrifices being taken to be able to reach the second language and remedial learners through cultural empathy. One such controversial topic, as discussed in Lasken (1997), is the use of Ebonics to help students understand and better identify with the content being taught. Warren Olney's (1997) article, "Hooked on Ebonics," explores the rationale of using this cultural relevant strategy for better classroom success.

Language Identification:

Warren Olney states that a form of Ebonics was being taught in the Los Angeles Unified School District (LAUSD) well before all the controversy with the Oakland school board arose (1997, p. 1). Since 1990, LAUSD has used a Language Development Program that "targets black students who have difficulty with Standard English" (Olney, p. 1). This program presently comprises of 20,000 of the 93,000 black students in L.A. Unified (Olney, p. 1). Furthermore, advocates want to see the acceptance of Ebonics in schools as a "different language"despite statistical proof that the program is academically beneficial (Olney, p. 1).

Some teachers, writes Olney, "[are] not waiting for the school boards and Congress to settle the question" (1997, p. 1). For example, Anthony Jackson "encourages his second-graders at 99th Street Elementary School in Watts to be fluent in both Ebonics and what he calls National-American English" (Olney, p. 1). In an interview discussion, Olney proposes the question whether or not Ebonics is a legitmate language or, at best, a dialect. Jackson's response

is based on the fact that, in all the students passing through his classroom over the years, "80 to 85 percent--maybe 95 percent" use Ebonics as a primary language to communicate (as cited in Olney, p. 2). From this rationale alone, Jackson believes that it is his responsibility to "let them know that it's valued as legitimate as Standard English" (as cited in Olney, p. 2). Jackson's desire is that his students learn each for both realities they will face. However, Olney poses the question of the possiblity of Ebonics encouraging "separatism and the idea that it's good to be different" (p. 2). Jackson responds, "It is good to be different . . . . America is Mosaic. It is the differences that make America great. It's an integrated nation, and to act like it is not is ridiculous" (as cited in Olney, p. 2).

Ultimately, Jackson's view is directed from the ever present dilemma of what exactly is American culture. He acknowledges his American qualities as important as his ancestral African attributes. Jackson exploration of his ancestral traits allows for the development and protection of an established "identity apart from a homogenized, generic America" (as cited in Olney, 1997, p. 3). With Jackson's edification of a diverse America as a better America, along with his need for ancestral identification, Jackson inevitably is a proponent of multicultural education. Jackson summarizes by saying:

Multiculturalism is here to stay in public education because it's what America is . . . . Mastering Standard English will increase . . . opportunities . . . . but we should also maintain a sense of identity with our primary languages. That is crucial, and it actually makes America better" (as cited in Olney, p. 3).

Multicultural Literature:

Rodney D. Smith's (1995) article, "All brown all around," writes about an actual experiment he had by using cultural significance to heighten students' interest in a ninth-grade English class. He tells the positive experience he had with Consuella Lopez, a gangbanger and virtually an absentee in mind and body.

Smith explains the situation:

I'm an Anglo, born in Wisconsin, teaching in a California school where Asians, African-Americans, Pacific Islanders, and Latinos together make up the majority of the students. Consuella's life, like those of so many of my students, differs radically from my own" (1995, p. 1).

Until this year, Smith says he has taught a specific literature curriculum including <u>The Great Gatsby</u>, <u>Huckleberry Finn</u>, <u>Death of a Salesman</u>, and <u>To Kill a Mockinbird</u>; however, this year Smith broke his routine by incorporating Sandra Cisneros's <u>The House on Mango Street</u> (1995, p. 1). The use of this multicultural story about a "twelve-year-old Latina girl coming of age in Chicago," received much contention (Smith, p. 1). Smith and cooperative colleagues were accused of folding to the fad of using multiculural literature "regardless of literary merit" and sacrificing appropriate study of great literature to yield to yet another "affirmative-action program" (p. 1).

Smith, changing professions from teacher to salesman, convinced his critics that Cisneros's book "rises above such arguments" (1995, p. 1). Smith states, "The book's use of voice, theme, and symbolism, as well as the honesty and clarity of the writing, rivals the best novels I have ever taught" (p. 1). Smith found <u>The House on Mango Street</u> to be highly

appropriate for his specific environment. With descriptions of Catholic school, the use of Spanish

terms, and cultural differences in theme interpretation, Cisneros's book allowed Smith to illicit

discussion and clarification from his empathetic students. Immediately Smith noticed Consuella's

attendance increased along with her class participation. Smith noticed this change after reading

and discussing a chapter called "Those Who Don't" (p. 2). The central theme of this chapter is

stated:

> Those who don't know any better come into our neighborhood scared . . . But we aren't
>
> afraid . . . All brown all around, we are safe. But watch us drive into a neighborhood of
>
> another color and our knees go shakety-shake . . . . Yeah. That is how it goes and goes"
>
> (as cited in Smith, p. 2).

Interestingly enough, when Smith usually had to bribe his class to finish the story, this

time Consuella begged, "Don't stop. Let's keep on reading" (as cited in Smith, p. 2). Smith

summarizes this positive culturally relevant experience with an entry from Consuella's journal:

> " . . . . Sometimes I think back when we read this book and picture me being the main
>
> character . . . . It is like, here is this Latina girl writing a book that I really like. I never
>
> have gotten into a book like I do now. And that is the truth" (as cite in Smith, p. 2).

Another literature success story is found in Carol Baum's (1995) article, "Teacher and

student," in where she recounts her success in challenging her Advanced English As a Second

Language class' reading comprehension by using Toni Morrison's Nobel Prize winning Sula.

After a few weeks into the book, Baum asked her students how they liked the book. They

responded, "Its too hard! Why are we reading this?" (Baum, 1995, p. 46). After another week of

serious decline in enthusiasm, Baum redirected her approach by using events in the story to correlate with actual life events of her students. For example, Baum connected the story of Shadrack, who comes back from WWI "emotionally destroyed" with her student Kalsavoeun that escaped his homeland Cambodia from war (p. 46).

This strategy sparked a discussion with her unique and diverse class members. Baum remembers, "Solomon [breaking] in with stories of famine and war in Ethiopia; the Russians, with accounts of their flight form anti-Semitism. A lively discussion ensued, and it made me smile. My students were no longer bored" (Baum, 1995, p. 47).

Cultural Influence on Knowledge and Attitudes:

Salim Abu-Rabia's (1996) article, "Factors affecting the learning of English as a second language in Israel," is a highly interesting look on how culture and attitude play an important part in learning a second language. Abu-Rabia states, "One component of reading comprehension is [the] readers' general knowledge of the world and the extent to which this knowledge is activated during reading" (1996, p. 589). The other component, according to Abu-Rabia, which was studied and concluded to influence the comprehension of language is that the ESL student's attitudes toward speakers of the target language influences the whole language experience (p. 589). Two different attitudes were considered: (a) instrumental--for the learner's social and professional benefit and (b) integrative--for the knowledge and understanding of the "target-language" and culture (Abu-Rabia, p. 590).

Abu-Rabia's findings suggest that prior experience or culturally familiar content are an invaluable necessity to heighten language acquisition. Also, instrumental motivation outweighed integrative motivation for higher comprehension of a foreign language, "because aspirations that

relate to integrative motivation might obscure their Jewish identity" (Abu-Rabia, p. 593).

Abu-Rabia suggests in light of these results that language competency is enhanced "when they

relate to students' personal lives and cultural backgrounds" (p. 593).

Alternative Environments and Motives:

Susan Zitzer's (1995) article, "Teacher draws on vast experience to reach students,"

reports of Stuart Arno's unique ESL program that shifts from the typical classroom experience to

the state prison education experience. This article points out the special needs of the targeted

environment with a success rate depending on the teacher's understanding of different cultures

and learning environments. Stuart Arno developed this unique ESL program in 1991 soon after

the Wasco State Prison went into operation. Through the vehicle of teaching English, Arno

reaches this high risk group with the objective of language proficiency and "how to function in

American society" (Zitzer, 1995, p. 1).

Arno, one of the 1,000 teachers in California's state prisons, has a long history teaching

English in many unique environments. Arno, born and raised in Brooklyn, N.Y., earned a

Bachelors in psychology and a Masters in education from Queens College in New York.

Subsequently, Arno joined the Peace Corps volunteer in 1968 and taught ESL for two years in the

American Trust Territory of the Pacific Islands to the Micronesians. He later returned to New

York to pursue a doctorate in sociology and education at Columbia University. Here he worked

for the New York City Department of Corrections. Almost two years later, he returned to the

Pacific to teach community college and high school from 1975-1977, and to later become the

coordinator of the first program development program in the Office of Education of the Federal

State of Micronesia until 1988. This long and diverse history of language teaching led Arno

finally to California in 1990. He taught in the public schools for six months and then accepted a

teaching position at Wasco State Prison.

Arno focuses on a complete language system that improves "reading, writing, and speaking

skills" with an integrated concern to "improve their attitudes and life skills as well" (Zitzer, 1995, p. 1).

With an optimistic future, Arno and participants are pursuing "to develop a volunteer-taught program at

the prison in which reading, writing, and listening would all be related to literacy development" (Zitzer,

p. 2). Arno completes his overall strategy which focuses on both the academic and personal

development of the students by saying, "I need to keep on striving and keep improving" (Zitzer, p. 2).

Multicultural Experiences in Creative Writing:

Lastly, as Michael McColly's (1996) article, "Immigrant muses: teaching poetry as a

second language," points out, allowing the exploration of representative cultures not only

changes the students' attitudes towards class work, but it can also change the way both teacher

and student see and understand the world they live in.

Michael McColly, a teacher at Northeastern Illinois University, remembers the hand of

fate guiding him to teach ESL students. McColly states, "When I first began teaching writing to

students whose first language is not English, I'd hoped that it would be only a temporary step . .

." (1996, p. 1). Instead of exploring the genius of Franz Kafka or Wallace Stevens, McColly

found himself a reluctant teacher of remedial writing. However, as McColly states:

> At first I wanted to believe that the worlds and lives that I'd been asked into were ones
>
> far different from my own. But if I've learned anything from teaching, it has been not to
>
> give in to the differences that separate you from your students . . . (p. 1).

McColly found himself "confused and nervous" teaching basic grammar and literature terms to a struggling audience, so he decided to transform his class into his first desire as a teacher: "I decided to teach the class as if it were a creative writing class. Why not? I thought" (1996, p. 2). McColly first had his students to write about a "place from their past" (p. 2). In this segment, McColly taught the class how our human senses can be brought to our memory and then transferred to paper creating vivid imagery for highly realistic writing. McColly writes, "Two weeks later, I got detailed descriptions of villages in Guatemala, refugee camps in Thailand, romantic visits to the Taj Mahal, grandparents' houses in Baghdad, and Soviet army stations in Siberia" (p. 2).

Next, McColly had his students write about specific people of their past. The results were incredibly vivid and sobering. For example, one paper told of the time when their father in Cambodia went out to work and never returned again. Another was about a grandmother in Poland who escaped Nazi tyranny by fleeing with her children on a wintery night. And another about a boy in Zaire with a shriveled arm who saved his friend from drowning by swimming out into the midst of an African river (McColly, p. 2).

Next McColly asked them to write about their experiences when they first came to America. His students wrote about Chicago O'Hare airport, Lake Michigan, skyscrapers, small apartments, hard jobs, and an incident of wandering lost all night in the city because they couldn't pronounce the street's name where their tiny apartment was located (McColly, 1996, p. 2). Interestingly enough, McColly writes how his students would use phrases and words "that were so wrong they were right . . . but sometimes the result . . . was so apt and descriptive that I didn't dare try to correct them but would want to write their words down in my own journal instead" (p. 2).

This unique and enlightening experience culminates with McColly and colleagues encouraging 15 of his students from nine countries to share their poetry with poets and "would-be poets," teachers, family members, and friends at the local Hot House on Milwaukee Avenue (1996, p. 2). The audience listened to a nervous poet tell of how he came to America with only ten dollars and then worked for two years to earn the passage of his wife and children. They listened to a Romanian women tell of reading the Bible in secrecy to her dying grandmother. Stories were told of an Eritean man crossing the desert in the night to gain safety in Sudan from the oppressive Ethiopian army, and about the difficulties of a single mother coming to America from her homeland, Puerto Rico. The night ended with one of the McColly's students that read saying, "Did this really happen tonight? Did we all just read in front of all those people? Do you know that somebody, somebody I didn't even know, came up to me and thanked me? Can you believe it?" (McColly, 1996, 3).

Such manifestation of success by way of cultural significance and planned public opportunities encourages and inspires appreciation and confidence on all levels. McColly ends his article by demonstrating the true gift of teaching by saying, "As I listened to them read on stage, I couldn't believe that they were my students. How could it be . . . that I'd been hearing and reading their stories for three years and not realized that I had been teaching poets all along . . .?" (p. 3).

Directing teaching methods and class work towards the students' cultural identity, can be a positive influence in motivation and overall understanding of the content. One might find significance in Olney's language identification or Smith's and Baum's culturally targeted literature choices. Or it might be in Abu-Rabia's research of attitudinal barriers, Zitzer's account of purpose and motivation, or even McColly's enlightenment while reading his students' written cultural experiences. Nevertheless, it is quite supported by testimony and reason that cultural

identification can make or break a student's language experience and, thus, can either limit or open up a lifetime of opportunities.

Highlights of Miscellaneous Strategies

In this last main section of literature review, a brief look at other helpful articles might serve the purpose of exploring and understanding effective ESL strategies. Since the amount of material is quite numerous in this field, it requires a tight scheme when choosing amongst the vastness of ESL literature. For those articles that found a purpose in this review's scheme, the report is hopefully exhaustive and purposeful; however, for those articles outside this review's design, because of the quality of their input, this section is reserved to briefly highlight miscellaneous strategies.

Refocusing the Purpose:

However, before we begin, let us be reminded of this review's main objective. Edward J. Mattimoe's (1997) article, "The gift of language," helps us to refocus why ESL strategies are so imminently crucial. Mattimoe points that polls suggest that Hispanic families "are falling behind and becoming the poorest of the poor" (1997, p. 1). Along with a decline in the average income, this "fastest growing ethnic or racial group" is also seeing low numbers in education (Mattimoe, p. 1). In New York City, Mattimoe writes that the Hispanic population represent the highest drop-out rate in high school with about 78 percent actually graduating versus the 84 percent of blacks and the 91 percent of whites completing high school. Furthermore, a low 9 percent finish college versus the non-Hispanic at 24 percent. Mattimoe asks the question, "What is the single most important obstacle to upward mobility for Hispanics?" The answer, according to Wayne

Cornelius, director of the Center for U.S. Mexican Studies at the University of California at San

Diego is "limited English proficiency" (p. 2). Mattimoe states that the most effective way to

"help Hispanic immigrants to move into the American mainstream . . . is to provide as much

English study as possible for the young and for adults" (p. 2).

However, it is not as easy as one may think to convince these ESL populations that

language is "their key to freedom" (Mattimoe, 1997, p. 2). Mattimoe, for example, asked some

of his students at a voluntary English class to take 10 minutes over the next week to write about

anything. Mattimoe said they came back with nothing but the excuse that "they had no time" (p.

2). Mattimoe responds, "Clearly, something else is being said when someone can't find 10

minutes to practice writing the language he or she has come to the literacy center to learn" (p. 2).

With the availability of bilingual religious services, bilingual "English-Spanish subway

signs," bilingual television and radio programs, and bilingual newspapers and magazines, these

larger cities that are called home to the ESL population create a community in which they "can

often continue to exist in a non-English milieu" (Mattimoe, 1997, p. 2). Mattimoe responds:

> Exist, however, may be a key word . . . . If one wants to do more than just exist, one has
>
> to be able to reel off 'Would you like ranch, honey mustard, vinaigrette, blue cheese,
>
> Thousand Island, Italian, Roguefort, or oil and vinegar? Otherwise, one remains a
>
> busboy no matter what one's age . . . (p. 2).

Remember the words of Ignatius Loyola: "All shall learn the language of the country where they

reside"--Mattimoe adds, "Who would not?" (as cited in Mattimoe, p. 2).

Individual Miscellaneous Article Reviews:

The first article to be briefly reviewed to provide a more comprehensive list of ESL

literature is M.O. Bassey's (1996) article, "Teachers for a changing society: Helping neglected children cope with schooling," found in the Educational Forum, 61, pp. 58-62 (as cited in COE, 1998, p. 1). Bassey's article provides strategies that support children in schoolwork that are neglected. Since second language learners may not be only hindered by language, it is important to be aware of other complications involved with the students.   According to Bassey, there are four groups of neglected children: "(a) children of poverty, (b) homeless children, (c) children with parental drug exposure, and (d) children dealing with teenage pregnancy" (as cited in Coe, p. 1). Basey states that it is crucial to "create a supportive climate" where the children can develop confidence with new friendships (as cited in Coe, p. 1). Next Bassey, states that the teachers need to focus on developing an understanding of the importance of education with this group. Bassey says teachers can do this by providing "self-initiated and discovery learning activities" (as cited in Coe, p. 1). Because of the many obstacles faced with this group (e.g., incomplete homework and exhaustion), Bassey believes the most crucial thing for the teachers to do is "to be patient and sensitive" (as cited in Coe, p. 1).

For those with parents involved in drugs, Bassey states that the students must be diagnosed and have early intervention. Bassey says, "Because language development is a big problem for students with prenatal drug exposure, they must engage in conversations and verbal interactions with teachers and peers throughout the day" (as cited in COE, 1998, p. 1). And for those dealing with teenage pregnancy and problems related (e.g., welfare, poverty, despair, illness, parental disputes), Bassey recommends the following programs: sex education, character building, confidence building, and ethics education (as cited in COE, p. 1). Bassey warns that if

teachers are not the ones intervening for these students on this level of necessity, "these students

will continue to fall behind academically" (as cited in COE, p. 1).

N. Clair's (1995) article, "Mainstream classroom teachers and ESL students," found in

TESOL Quarterly, 39, pp. 189-95, addresses that most teachers' methods for their ESL students

are "often a quick-fix rather than long lasting" strategies (as cited in COE, 1998, p. 1). Clair says

that her interviews with ESL teachers often result in over confidence of their teaching abilities.

One teacher interviewed said, "I build up their culture, boost their self esteem. I think that all the

things that apply to any good teacher apply to ESL" (as cited in COE, p. 1). However, Clair sees

these strategies as a beginning that only scratches the surface of real academic dilemmas. Clair

suggests some flexible and enlightening approaches. For example, teachers should replace

outlined curriculums with teacher involved study groups, and the teachers should construct their

own ESL materials tailored for their unique classes (as cited in COE, p. 1).

J. Echevarria's and R. McDonough's (1995) article, "An alternative reading approach:

Instructional conversations in a bilingual special education setting," found in Learning

Disabilities Research & Practice, 10, pp 108-19, addresses "interactive instructional approaches

in reading" (as cited in COE, 1998, p. 2). Because students with learning disabilities are

considered "inactive" learners, are easily distracted, and remain "off-task" longer than

non-disabled students, "instructional settings" would help improve "active learning" (as cited in

COE, p. 2). This article offers suggestions in the following areas: (a) behavior management, (b)

themes, (c) response levels (d), and "connectives" that provide full class participation (as cited in

COE, p. 2).

G. Ernst's and K. Richard's (1994) article, "Reading and writing pathways to

conversation in the ESL classroom, "found in The Reading Teacher, 48, pp. 320-326, comments on strategies of how to properly use "literacy" as a key component in the ESL classroom. Ernst and Richard suggest two considerations on how their literacy is influencing the development of conversational skills: (a) consider the "physical setting" of the ESL learning environment and how "printed matter" elicits conversation and (b) consider a "typical day" in an ESL program and identify activities that seem the most effective (as cited in COE, 1998, p. 2).

Jill Fitzgerald's (1994) article, "English as a second language learner's cognitive reading process: A review of research in the Unites States," found in Review of Educational Research, 65, pp. 320-326, considers prevalent "reading theories and its views" as it relates to the ESL learner (as cited in COE, 1998, p. 2). Fitzgerald cites a number of essays followed by her subjective comments. Fitzgerald focuses her article on the "multifaceted, complex, interactive process" of many language "sub skills" and language acquisition strategies for the ESL learner (as cited in COE, p. 2).

J. Fitzgerald's (1994) article, "Crossing boundaries: what do second language learning theories say to reading and writing teachers of English-as-a-second-language learners," found in Reading Horizons, 34, pp. 339-354, discusses the differing theories concerning ESL learners (as cited in COE, 1998, p. 3). The article's main premise addresses the debate over how ESL students actually acquire their second language. Fitzgerald explains that in the first theory, The Common Underlying Proficiency Model (CUP), the content and the way one learns the first language is essentially learned the same way in the second language. The second theory, The Monitor Model, the most practiced theory among ESL teachers, teaches that the well-founded

rules and teacher response are the key factors of learning a second language. Lastly, the third

theory, The Cognitive Theory, addresses that mastery of "subskills" which focus on specific

language "conventions" are necessary for language acquisition (as cited in COE, p. 3).

Fitzgerald points out that no matter what theory one is partial to, the implementation of any of

these theories will have "its strengths and weaknesses" (as cited in COE, p. 3).

   L. Harklau's (1994) article, "ESL versus mainstream classes: Contrasting L2 learning

environments," found in TESOL Quarterly, 28, pp. 241-271, studies the variances between ESL

and mainstream classrooms. This study was conducted within one high school with four Chinese

immigrated students for approximately three and a half years. Harklau identifies the differences

between the two differing environments. With ESL, the administration allowed for mainstream

teachers to integrate but did not support the situation with much "leadership" (as cited in COE,

1998, p. 3). The mainstream classes were accused of not adjusting properly to the student

population at hand. For example, the ESL students often mistook and became "frustrated" with

the teachers meanings when the teacher used sarcastic comments or puns to liven up situations or

when teachers spoke or moved at rates hard to follow (as cited in COE, p. 3). Also, the ESL

students were put by default into "low-track classes," because "it was assumed" that they would

understand the material better and enjoy the "individual work" often found in these classes (as

cited in COE, p. 3). Harklau, however, states that ESL students actually need "student-led group

work" often found in higher-track classes (as cited in COE, p. 3).

   Furthermore, Harklau reports, mainstream teachers typically avoided signaling out their

ESL students because of fear of embarrassing them. But in their ESL classes, the teachers

involved them quite frequently which is considered a very effective strategy for vocabulary

development. Also, in areas of reading and writing, the mainstream classes reported lacked such

practice. Harklau points out that the textbooks are used primarily in the low-track classes

which can be read with little proof of understanding. And the writing assignments, according to

Harklau, "were often a matter of ESL students rearranging the text or bluffing their way through

the assigned exercises with little comprehension (as cited in COE, 1998, p. 3). However, within

the ESL classes Harklau accounts, reading assignments were supplemented with newspapers and

short fiction while all along the teachers made every effort to check for reading and writing

comprehension. Lastly, reports Harklau, "feedback" was minimal in the mainstream class both

in writing and reading correction concerning grammar and pronunciation where, on the other

hand, the ESL classes gave pin-pointed criticism (as cited in COE, p. 3). Harklau suggests that

overall content improvement can be reached through providing "coordination" between the two

class types.

      Jennifer J. Jesseph's (1994) article, "Native American novels in the ESL classroom:

Literature in context," found in Journal of Reading, 37, pp. 419-20, addresses how specific

cultural literature (e.g., Native American literature) can provide "an indirect approach" and teach

survival skills (as cited in COE, 1998, p. 4). Jesseph finds literature that is considered enjoyable

by the students has a higher chance of influencing ethical choices outside the classroom. Apart

from the ethical influence from raising the students' interest level, academic skills in reading and

writing will also increase through high-interest content.

      L.F. Kasper's (1996) article, "Writing to read: Enhancing ESL students' reading

proficiency through written response to text," found in Teaching English in the Two Year

College, pp. 25-33, focuses on the use of English texts for teaching ESL students to speak and

understand English (as cited in COE, 1998, p. 4). Kasper's research states that writing

curriculum that leans more on autobiographical writing than on objective responses to pre-

formatted questions proves to be more effective in language acquisition. Kapser states that when

"the students made the information relevant to their own lives, they learned the language more

effectively" (as cited in COE, p. 4).

A.J. Mohr's (1994) article, "Making a place for foreign students in class," found in

Education Digest, 59, pp. 44-48, categorizes into five sections ways "how to help foreign

students" in language acquisition (as cited in COE, 1998, p. 4). The first category deals with

"procedures and course organization" in which the course content is clearly described in a

written syllabus and course calendar" (as cited in COE, p. 4). This category is important because

there is a specific layout of teacher and course requirements. The second category deals with

"language acquisition and development" in which overheads can be a supplement to the verbal

instruction (as cited in COE, p. 4). This allows the students to have solidification with the

teacher's verbal instructions. The third category deals with "adjustment to the culture and

education system" in which the teacher should accommodate further explanation for things such

as grading systems that might be different from what they grew up with (as cited in COE, p. 4).

The fourth category deals with "communication and interaction needs" in which meetings should

be held with the students for complete understanding of their class status (as cited in COE, p. 4).

Lastly, the fifth category deals with "evaluation and assessment policies" in which typical

American class assessments should be communicated to the ESL students so that there is greater

confidence and understanding of the evaluation process (as cited in COE, p. 4).

L. Moll's and N. Gonzalez's (1994) article, "Lessons from research with language

minority children," found in Journal of Reading Behavior, 26, pp. 439-54, highlights three

specific tools for ESL learners to be effective (COE, 1998, p. 5). Moll and Gonzalez state that

providing the opportunity for ESL students to learn their first language, for teachers to use

community resources to learn about the representative cultures, and the use of classroom aides

all can be extremely powerful tools for language acquisition.

Binnie Pasquier's (1994) article, "ESL field trips: Bringing the world to the world,"

found in The Clearing House, 67, p. 192, is a short article that explains that field trips can be an

invaluable strategy for ESL students (as cited in COE, 1998, p. 5). This article records some

positive experiences he had as an ESL teacher in New York state. Through providing a different

learning environment such as museums, farms, and historical settings, kids learn the content

desired outside the normal learning environment without actually identifying it as school-time

(as cited in COE, p. 5). Field trips are rare and expensive, but if this strategy effectively teaches

students about their country's culture and history, this uniquely tangible way to learn must find

avenues of funding.

D. Porter's (1990) article, "Precise writing in the ESL classroom, found in Journal of

Reading, 33, p. 381, focuses on how exact writing can improve ESL students' writing, reading

and thinking (as cited in COE, 1998, p. 5). According to Porter, through three stages of precise

writing, ESL students will become better readers, thinkers, and writers. Porter's first stage has

the students read and summarize short stories. After completion, the students compare their

work with a model paper. Porter's second stage has the students write as a group a precise

assignment in which the groups' participants constructively criticize the works of their group

members. Porter's last stage has the students use this group work as models as the class moves

on to more lengthy texts.

     C. Severino's (1994) article, "Inadvertently and intentionally poetic ESL writing," found in

Journal of Basic Writing, 13, pp. 18-31, aims to point out how, specifically, Asian ESL writing

can be used to develop creative and innovative poetry (as cited in COE, 1998, p. 5). Severino

points out that ESL students "inadvertently and intentionally" create refreshingly and highly

artistic ways to say "worn-out cliches" and "stock phrases" found in English (as cited in COE, p.

5). Severino encourages the development of such non-mainstream structuring and hopes that

teachers might see such writing as more artistic than only incorrect. Through the use of poetry,

Severino accomplishes the edification to what usually is considered improper by saying:

> Poetry's tolerance for what would be considered error or deviant in conventional
>
> discourse makes the genre ideal for ESL students' reading and writing . . . Second
>
> language speakers, if they are not inhibited and apprehensive about error, are excellent
>
> sources of inventive language use" (as cited in COE, p. 5).

Severino lists some examples of this writing that fall into specified categories. The first,

invented words, a Vietnamese student writes, "I can stay in the pool for many hours until my

fingers all shrinkle," and the second, different constructions with two-word verbs, a Chinese

student writes, "To develop a good working relationship with your fellow employees . . . Don't

try to show up too much" (as cited in COE, 1998, pp. 5-6). Also, the third, unique metaphor or

simile, a Chinese students writes, "I write and it seems that in the process of writing I have

written out the question marks in my mind" (as cited in COE, p. 5). The goal, as Severino states,

is to use these instances as opportunities to praise the students for their uniqueness, but, also, to

teach them the conventional way.

M. Werdin's (1994) article, "A summer exercise in wholeness: ESL teaching as

cooperative cultural exchange," found in The Writing Lab Newsletter, pp. 10-11, focuses on how

tutorial aides in writing programs can give extra input for ESL writing improvement (as cited in

COE, 1998, p. 6). Whether teacher or tutor, Werdin's article offers the following suggestions for

improving the students' writing. Werdin suggests that teachers should use teaching methods that

allow both teachers and students to teach instead of the old lecturing method. Also, he suggests

to show interest in attempting to learn their language. For example, Werdin states, "When they

see me struggling with their languages and could laugh at me, they knew it would be all right if

they sometimes struggled with English" (as cited in COE, p. 6). Werdin, also, states that teachers

need to prove understanding of why English is important to learn. Lastly, Werdin recommends

that teachers should use cooperative learning so that their ESL students "see that they are trusted,

respected, and valued in the classroom" (as cited in COE, p. 6).

D. Williams's (1983) article, "Developing criteria for textbook evaluation," found in ELT

Journal, 37, pp. 251-55, offers a method that teachers can use to critically evaluate the course's

ESL texts (as cited in COE, 1998, p. 6). William lists four areas of critiquing (a) "up to-date

methodology," (b) guidance for non-native speakers of English, (c) needs of second language

learners, and (d) relevance to the socio-cultural environment" (as cited in COE, p. 6). These

areas can be further adapted to many types of text in light of the following "seven principles": (a)

"general-introductory guidance, (b) speech-aids for teaching pronunciation, (c)

grammar-meaningful situations and a variety of techniques, (d) vocabulary-different purposes

and skills, (e) reading-guidance on the initial presentation of passages, (f) writing devices for

controlling content area expression, and (g) technical-appropriate pictures, diagrams, and tables"

(as cited in COE, p. 6). Williams states that teachers need to know how to use their texts properly

and how effective these texts really are.

Furthermore, as part of the above COE Utah State University web page, two web sites are

mentioned that offer a multitude of ESL lesson plans. The first offers 13 lessons with

worksheets that can be adapted to many age groups and levels of language ability (as cited in

COE, 1998, p. 6, [available: http://www.digicity.com/lesson/l_esl.htm]). The second webpage

focuses on the school's diverse cultural populations. These following 16 lessons offer culture

lessons about diversity (as cited in COE, p. 7, [available: http://www.digicity.com/lesson/

l_cult.htm]).

Lastly, Joseph Clay Schroyer's (1997) article, "Vocabulary Strategies/ESL learners,"

offers five distinct strategies that "could help ESL students become independent learners of the

enormous . . . vocabulary they encounter in their academic courses" (Schroyer, 1887, p. 2). The

five steps listed by Schroyer are the following: (a) "peer teaching" is where all students

individually select, learn, and share the word and its meaning, (b) "crucial term identification" is

where the teacher has the students mark any unacquainted words in a text being used in class, (c)

"personal word lists" is where the students find the meaning of unfamiliar words in their context,

(d) "semantic mapping" is where a map is constructed that shows connections between the

unfamiliar words to other words they are comfortable with in their language, (e) and "imagery"

is where an "associative link" is made between the unfamiliar word and a familiar word, term, or

conception (p. 2). Schroyer believes that the "word lists, semantic mapping, and imagery" work

the best; however, these strategies are to deter the tendency to delve "into a dictionary" when we

are not sure of a word's meaning (p. 3).

Schroyer says, "It is impractical and breaks up the natural flow of reading. The

dictionary should be the second or third course of action--not the first" (p. 3).

Though the coverage of these articles in this section are brief, one gets enough of the

articles' content to choose whether or not to make further review. Thanks to Mattimoe's refocus

of the realistic need for language competency, articles like Bassey's strategies to reach neglected

children, Clair's strategies for long influence, Echevarria's and McDonough's strategies for the

learning disabled students, Ernst's and Richard's literacy strategies, Jill Fitzgerald's summary of

cognitive theories, J. Fitzgerald's discussion of language acquisition, and Harklau's discussion of

ESL and mainstream classes all provide a heightened awareness to barriers not often addressed

in ESL language acquisition. Also, Jesseph's multicultural literature usage, Kapser's proper text

use, Mohr's categories for helping to ESL students, Moll's and Gonzalez's strategies for

language and culture exploration, Pasquier's field trip strategy, Porter's exact writing, Severino's

poetry device, Werdin's tutorial supplements, Williams's text critiquing, webpages of culturally

rich lesson plans, and Schroyer's vocabulary strategies are also all very enlightening in areas

where ESL program assessment and development might overlook.

Review of Interviews

Professional Educator:

To complete this literature review of ESL strategies, it is appropriate to probe a little deeper into this subject by interviewing individuals that have dealt with ESL situations in different professional fields. The first interview addressed Jason Song who is a Korean-American educational professional that grew up and was educated through doctoral studies in American schools, and now is the CEO and founder of an educational center in Los Angeles' Korea-Town. After a quick introduction, Song was asked, "Do you find any significance (difficulties in conversation and other types of communication skills) in the person that is born in Korea and in one or two years has immigrated to America compared to the kid actually born here?" Song said that he doesn't know if their exists any "substantial significance," but is most positive that there are language barriers that we see but do not identify so directly. Song does not know what age of immigration is the most crucial, but is somewhat certain that origin of birth and those first couple of years plays an integral part in language acquisition. Song does say that if there is any manifestation of this, it would probably be seen in "their written work." This topic led into an important issue that addresses the desire of the parents to maintain their native tongue. Song states:

> People who have been raised here, at least in the Korean community, have some
>
> problems in terms of resolving this issue. They want their children to learn English . . .
>
> but they . . . also want their children to be competent in their native tongue. That is, don't

forget about your heritage, don't forget about your language . . . . So they are forced to

learn both languages . . . . So by the time they enter the sixth or seventh grade, they are

juggling three languages.

According to Song there are two major factors that come into early language learning. The first

is the desires of the parents for their children to hold onto their Korean language and heritage but

also to know English to be prosperous in America. The second is that because of their parents

speaking mainly Korean and broken English, by the time they come into junior high and take a

foreign language, they know only conversational Korean, "Konglish" which is Korean for pigeon

English, and little to no language proficiency to help them in their foreign language classes.

Next, Song was asked, "Considering whether it may be through immersion or bilingual

education, being confident in their first language and then as a means to an end, being confident

in English for citizen purposes . . . do you find that cultural relevance is a strong influence or a

determent in learning English?" Song replies:

Absolutely! If you think about it, Los Angeles is such a city where people . . . can speak

their own tongue and they can live . . . without much trouble. They have their own

newspapers, t.v. [programs], radio [programs], shops, shopping malls, they basically have

all of their necessities . . . . [but] as much as the Koreans living in this country want their

children to excel . . . . the parents . . . are engaged in business activities that are really

confined to the ethnic community, and they don't really get out. So they expect their

children to get out. But what we're finding over the long run is most of their college

grads are coming back to . . . resume the parents' business or to do a business that

provides some sort of ancillary professional service that caters to the need of the

community.

Song says that, initially, the parents want their children to integrate into the mainstream,

but they themselves have little incentive to make the effort, because all their needs are being met

in their local ethnic community. Also, Song points out that many Korean-American graduates

are returning to these communities for professional reasons.

Song points out that religion is another cultural influence that affects the integration of

language and life. Specifically, about a quarter of the Korean population is Protestant. Song

says that these Korean-American churches provide "the social-service niche for the recent

immigrants." This works with the pastors "initially functioning as a liaison between the U.S.

system and the immigrants." According to Song, this is done for two reasons: (a) "to be a good

brother" and (b) "maybe there is some financial incentive." Apart from the religious influence

that teaches and admonishes children through adulthood mostly in Korean and in Korean culture,

these churches provide opportunity for volunteers to learn Korean in "their own language

schools--Saturday Korean language schools." As a result, there are good and bad outcomes of

such heavy influences. The church is a great medium for the family or individual in cultural

transition, and it serves as an avenue to maintain cultural relevance and language through Korean

speaking services and volunteer language classes. However, this can be seen as a crutch in

providing another reason not to assimilate into the mainstream, and, furthermore, providing

language classes that are often taught by non-professional volunteers that could be a detriment in

actually learning the language well.

Song, also, addresses that cultural relevance plays an important part later in professional life. For example, in the past, many Korean-American kids have "stayed away from [the] Korean language." But, lately, many of these students have had a renewed interest in their heritage, because they are now mature enough to see that knowing two languages and cultures is beneficial. Song states:

> [Before] . . . it was just get into the American culture, get into the mainstream, learn the language, live life just like a normal American . . . [but now] your heritage is something that is considered valuable and profitable in the long run. People are trying to learn the language. So, the cultural thing is really really coming to a point where I believe it is really being bicultural.

The next question posed to Song was, "Have you found . . . specific strategies that have helped in correcting . . . common problems found in the Korean-language--for example, the misplaced r and l or the addition or subtraction of articles? Do you find any reasons for these mistakes? And, have you found any strategies that help correct these mistakes?" Song states, "The best way to learn is the immersion technique. You have to be immersed in a culture and you just have to learn by trial and error." With this literature-rich and correction-rich environment, the students can learn the language by hearing their mistakes and working hard to correct them. Song says:

> I don't think myself too far removed from the people who are considered educated in just a mainstream context. Yet, I do occasionally find myself talking very funny and that is something that is hard to discriminate . . . . We don't have the articles in the Korean language, you have to learn that . . . When your initially learning the language, you're

not learning the language at its face value, your constantly translating . . . So when you

are making the transition, there are some things that don't fit . . . . They just simply have

to learn by the books. How do you learn? Well, you've got to read, you have to have

people point out your mistakes. Your going to have to be trained to use the articles in a

conversation. There is just no other way to do it.

Though the use of articles and correct Anglo pronunciation does not represent fluency in

language, the main goal, according to Song is that "in order to succeed in this country, ... you

are going to have to speak the language," and this includes articles and correct pronunciation. To

speak Konglish only in Los Angeles might be alright for survival, but, as Song pointed out, "there

is no guarantee that your going to be living in Los Angeles all of your life." He says, "You get . .

. dropped somewhere in Wisconsin," it might be a social detriment not to know the language well.

Obviously, the ultimate desire is to be provide proficiency in the language so that academically

and socially they have all the resources to succeed.

Not to be overlooked is the fact that Los Angeles and its amazingly diverse population

does not represent America in its entirety, and, at least, should not represent the norm to

accommodate future agendas. Concerning this reality of multiculturalism in one country and

possible strategies that could be used to identify how this impedes or helps language learning

Song offers his opinion. Song replies, "It probably would be an anomaly rather than a norm . . . I

think one of the problems that we have is [finding out] who is really pressing for the multilingual

education system." Song believes that the kids are bystanders while the parents and school

boards make up their mind. However, Song doesn't believe that the majority of the Korean

parents he is in contact with support the recent bilingual education system. In fact, he says,

"Most of the Korean parents that I speak with are not for bilingual programs. They are really

ticked off at it because they consider [it] as an Hispanic program." According to Song, most

Korean parents don't believe that it "benefits Asians," because most of them realize that there is

no quick cure or easy way to learn the language other than hard work. Song says, "They know

the only way to [learn the language is] to work hard. You've got to have . . . serious work

ethics--you work hard, you learn the language."

        Song was asked, "To what extent do the Korean parents' views toward bilingual

education touch the boundaries of racism?" Song says:

> It is a racial issue. I think we don't talk about it, because we want to be politically correct . .
>
> . . I think if the Korean parents had a choice of sending their kids to a bilingual school
>
> versus . . . an English-only school, they would send their kids to the English-only school . . .
>
> . You might find a number of parents who are going to go into the bilingual program, but I
>
> think they are misinformed . . . . I have kids having a hard time learning just one language,
>
> let alone two or three . . . . I have learned the language the hard way.

Song remembers his time at Rosewood Elementary in Los Angeles and how this "one black lady"

taught him English. He says that she made him sit right up front and said that "you are going to

learn this whether you like it or not." She drilled him each and everyday because she knew this was

a key to future success. Song remembers her not allowing him to leave until he "pronounced the

words correctly to her liking." Song states:

> Now I look back and I am grateful for [what] she has done. She really showed it to me in
>
> her actions and her desire to teach the foreign students that it is necessary for you to learn

the language properly like everyone else, or you are going to be mistreated. Song's enthusiasm in telling this story proves the amazing influential strategies that come through caring actions and an obvious display of desire for the students well-being.

Yet, it is sometimes a magic trick to prove to diverse populations that the school is not here to usurp one's heritage, but to teach the content that allows them to succeed. The most ideal situation is to use their heritage to teach them their academic needs. But, this form of cultural relevance strategy must hurdle racial barriers.

Concerning that there is somewhat of a fear that there is a hidden-agenda that is trying to edify . . . English-only . . . over minority cultures, Song replies that this topic is not often discussed because it irritates any racial tension. Song points out once again that the present jobs of teachers are to provide the tools that are needed to succeed in this country. Song does not address the fears of cultural usurpation because it ultimately is not about that. It is about the kids and what is best for that. He says that Korean parents know that schools are not going to teach them about Korean culture or Korean language. As a result, the pervading attitude of the Korean community is that they will teach and maintain their ancestral heritage and language in their homes, churches, and after-school learning. But Song believes that the school's job is to teach skills for social mobility. He says, "Unless you are able to communicate with your boss, unless you are able to communicate with the people who speak the language of this country, you're not going to be able to knock on the door."

In further comment on this topic, Song continues to address the main point of learning the language. He says, "The bottom line is when we talk about success, [it is] not in terms of . . . stardom, we are talking [about] success financially, socially, [and] politically." Song proposes the

following test. He says to send three students to Korea for good: a Caucasian, a Hispanic, and a

Black student. He asks, "What is the first thing they are going to do? Learn the . . . language!" He

points out that just because Korea lacks a loud enough minority in these three races, it is not right

and it is not smart to make the majority accommodate the minority when it comes to success. Song

says, "You better learn it. If you are in Rome, act like a Roman, if you are in China, act like a

Chinese."

Song returns to the idea that Los Angeles is a unique situation and points out that if it were

true that one would stay here for the rest of their lives, that would be different. Song says:

If we could somehow put . . . walls around Los Angeles and confine it as a special case, I

don't know what to say about that; [however], we don't always stay in one area . . . . You

can't use this as your whole world.

Song remembers the time that he and another Korean-American friend went to Lansing

Michigan. He points out that many people rarely come in contact with the cultural diversity that

is seen everyday in Los Angeles. He says that he ordered a movie ticket at the window and

recalls the girl behind the counter having a perplexing look about her. Song explains, "I don't

think she knew that I could speak the language. 'I need two tickets please,' and there was this

click in her eyes like, 'Oh my goodness, this guy can speak the language.'" Song and his friend

went into this almost packed theater. Almost packed meaning that every seat was taken but the

four or five empty seats that surrounded them. Song says, "There is a barrier, but when you start

to speak with them in terms of the same language, at least they understand that I am not just

some guy that just came right off the boat."

Song believes that one reason for such actions is that there is a "fear of knowing the

unknown, the unknown culture." But, Song says that the ultimate strategy to fight such social fears is the power of communication. He says, "As soon as you start to communicate, that is when you really really iron out misunderstandings." Song relates the power of communication with how it has affected his father. Song mentions that his father has never learned the language and this misunderstanding has resulted in racial prejudice. Song says, on the one hand, "I look at my father, . . . he probably has more racial hatred against . . . the other races, because he doesn't understand them." On the other hand, Song's brother that works with his father in the family business who has learned the language, Song says, "He gets along with the other guys much better. He understands them; he can communicate."

Song sums up his thoughts on the importance of language fluency and education that enlightens on cultural differences by describing a situation he had with a Korean-American man running for Congress. Song says that this man's English at best was limited English and according to Song, "When I say limited English, I am being honorific toward him." Because of the position this man was running for and because Song could barely understand him when he spoke English, Song addressed him by saying, "But you are limited in English . . . . You have to worry about that because as a representative you have to represent your people, not just Koreans, but you have to represent your district." Song says that his reply was very defensive and excused it as something not of legitimate concern. Song's thoughts were, "Why would I vote for congressman who does not even understand my language."

Song points out that the reason that the private learning centers are currently thriving is because "there is that much need." Song says that the Korean population understands that education and, of course, language in education is the key to success. They understand the

gradual climb of success. They know that one must succeed steadily all along the way before one is going to have the opportunity to reach for final goals. In many ways, the Korean population's attitude toward schooling and language represents the key factors in language and professional success. Song points out that it takes a lot of hard work for many years to succeed, and it takes a communities support to instill such important priorities. Song says, "In this region, . . . [it is] do better, do better, do better, do better because you need this. That's why . . . private learning centers . . . are popping up like mushrooms . . . . Trying to meet the need."

Senior Pastor/Professor:

Reverend Ronald B. Hill is the subject of the second interview. A pastor and teacher for over 35 years, Hill has had many long lasting and influential ministries with many culturally diverse populations. Hill has been in the Tacoma, Washington area for the last 18 years where he founded his church Southside Baptist. Here he has had his most direct ministry with different cultures in both his church ministries and his affiliation with a local seminary called Northwest Baptist Seminary. Hill responded to the first question, "What specific cultures are represented in your ministry?" Hill says, "We have both cross-culture and intermarriages among people like the Koreans and the Chinese . . . . We have the Laotians [and Cambodians], . . . the blacks, . . . [and] the Hispanic."

Responding to the topic of whether it is a strength or a weakness in both the secular and religious communities to have many culturally separated churches remain separated as part of their focus, Hill says between the Korean Baptist, Presbyterian, and Seventh-Day Adventist, and the Samoan church down the block that "there are strengths and weaknesses." Hill says one

strength is that these church communities provide support for new immigrants and provides a

place for limited English speakers can fellowship and worship. He says that it also provides

"social opportunities . . . that they might have a very long time and a hard time establishing."

However, Hill points out that weaknesses are seen in that it creates a "community [of] churches

where there is almost entirely only one culture and one language identified. Hill says it is a

weakness in that it fails to [allow them to] reach out themselves to the community they live in."

Hill says that this kind of ministry "retards progress of incorporating other cultures in the

American community." Hill believes that his church provides access for all cultures to integrate.

Hill responds:

> We are a multicultural church and that is what I feel America is all about. People that
>
> come to America because of the advantages of the country, because of their desire for this
>
> country and its government, it seems to me that it would be desired also to become apart
>
> of its culture. And we provide that in our church.

Hill says that these cultural churches allow new immigrants to assimilate the first couple

of years, but one must consider if this is a crutch as far as full assimilation and efficiency of

language is concerned. Hill says:

> It is a bridge to be sure. I think that the public school system comes closer to . . .
>
> incorporating these people into our society and also relative to language. The weakness
>
> of the church only ministering in the language of their culture is that many adults never
>
> incorporate into our society.

However, Hill says the problem is only with the parents, not with the children. He

believes the schools offer opportunities to become apart of the widespread culture. Hill points

out the problem is mostly with the first generation, because they are not offered the social

opportunities that afford such social integration. One way that Hill says they can integrate is

through business. He says, "If they establish businesses, . . . they're forced to communicate with

our society." But it takes financial resources to furnish these opportunities. Hill remarks that the

lack of the first generation integrating is "especially true of the Laotian [and] Cambodian

immigrants." Hill says:

> After 18 years of ministering with these groups, the children have grown up, gone out,
>
> and have made their own way. The parents are still in their communities and many of
>
> them do not come to church because they cannot speak the language, the English
>
> language, and they will not venture out to try.

> Hill is also affiliated with a local seminary called Northwest Baptist Seminary located in

Tacoma. This small but extremely diverse student population consists of presently, Caucasian,

Koreans, Burmese, and Indian. Hill points out that the seminary is especially considerate of the

social, physical, and spiritual well-being of these students. To ease integration into this country

and their studies, often the seminary provides monetary gifts to help ease these practical barriers.

Hill explains:

> We have also provided and given free tuition and room so that this could be made
>
> possible, [to come and acquire a theological degree to one day return to their homeland
>
> to minister], to these types of people, especially from India where we have an extension
>
> seminary . . . . We have provided English as second language for those who have difficult

time in the classroom so that [it] would . . . help them be able to get their studies and . . . that

they would not hinder the rest of the class' progress as well.

Hill differentiates between the student that has come for a short academic stay with the intention of returning to their homeland and the student that has come for a longer stay. This is where the ESL classes would not be the best overall situation for the students planning on making America their home. Furthermore, funding has continued with specific students even beyond school. Hill tells of a young man named Sagi Thomas who came over with his family from India to get seminary training specifically funded by Hill's church and seminary affiliates. Thomas worked hard to integrate himself and his family into the local church ministry and showed vast improvement in cultural understanding, socialization, and language proficiency. As a result, Thomas and his family made many friends and found it very emotional when it was time to return home to India. However, in this case, Hill's church continues financial aid for the Thomas family so that they will have the resources back home to complete their ministry.

The seminary ministry also offers occasions to speak in chapel, to give testimonies, that allows them, as Hill says, "to have opportunities to not just sit in the class mute but to participate." They also provide support and encouragement for these foreign students to get involved in local churches to "become apart of a church and serve in that church and acquire opportunities to utilize their abilities." Hill says these churches can give these students special occasions that "stretches them and gives them opportunity to learn and utilize the English language even though it is very difficult for them to do so."

Hill has also developed and utilized many other ESL strategies over the years. The main ESL strategy deals specifically with encouragement. Hill encourages his congregation to "reach out and become friends to these people." This includes inviting them over for parties and other functions, and virtually becoming part of the family. Also, attending functions the

foreign family might be having to introduce their culture.

Since many of these families initially settle in areas infested with gangs and gang activity,
this is also a social pressure Hill must face when trying to minister to these families. Hill deals
with this aspect of the new language learner by providing bus and van transportation for church
events. With this transportation and, hopefully, a long trusting friendship, Hill says:

> [We] endeavor through the years from being small children and as they grow to being
>
> teenagers where they get into these gangs . . . to provide for them many many ministries .
>
> . . that establish strengths of character [through] . . . memorization of scriptures, and
>
> participation [with] . . . the families in the church.

One of these ministries Hill's church offers is a weekly program from preschool through junior
level called Awana. Through this ministry, Hill says, "We give opportunities to these kids to . . .
mingle with many different types of people, to play games . . , and then to have devotions."
Hill's program also uses extrinsic rewards for scripture memorization to encourage them to get
involved. Along with Awana, every Sunday a special class is held according to grade level for
about a half an hour to an hour that reinforces church teaching and memorization of Scripture.
These main objective of these programs is, in Hill's words:

> [It is] a constant reminder all the time, every week for these children relative to Bible
>
> training and to what God intends for them to be as they grow up and [as we] try to instill
>
> within them character qualities . . . . We are trying to latch hold of these young people.

Hill uses these fun events to draw these kids away from the streets where they get in trouble with

gangs into a safe environment that instills a logical and spiritual conscience that helps in

choosing right decisions. Here they play games, learn Bible stories, learn Bible scriptures, meet

other kids, build friendships, develop social skills, and language skills by situations that call for

growth and understanding.

As stated, many of these kids get in trouble with neighborhood gangs. Hill says, "We've

had some success with [keeping them from gangs], but I must admit that it is a very difficult

ministry because . . . if you betray them . . . then your in danger. In Hill's church alone, there

have been three instances where children of certain families have been sentenced to life in

prison. Hill says that certain people in his church have taken it upon themselves to befriend

these certain families. One member of Hill's church, Tom Grevey, stands out as an influential

benefactor. Grevey has been completely unselfish with his resources by using his own van,

motor home, and car to transport these kids to church functions. This has extended to the

weekends for non-church related events that Grevey has funded himself. He takes them fishing,

to the lake, and provides food and gifts during Thanksgiving, Christmas, and other holidays. Hill

says:

> He has given a lot of money, he's given a lot of time; more time than money which is
>
> certainly more valuable to these dear people . . . Tom is more than just a person, he's a
>
> father to these kids and a friend to them along with his family . . . He has bought houses
>
> and . . . then allowed these other people to live in his old houses [as low renters] I
>
> mean he is an incredible, benevolent individual; he's a great person.

Korean-American Student:

Linda Cho offers a different perspective from the eyes of a student. Cho, a Korean born Korean-American, began her formal education at the age of five after immigrating to America. Her family first settled in Los Angeles where Cho attended a multicultural kindergarten class. Six months later, she moved with her family to Orange County around the Cerritos area. Here Cho remained until the fourth grade. During this time Cho says that English "came easily because your young and you learn it by watching t.v. or whatever." Her English, according to Cho, was "descent" and this allowed her to do "ok" in school. After the fourth grade, she and her family moved to Diamond Bar, California where Cho remained until high school graduation. Diamond Bar, noted as a "big Asian community," according to Cho, "There was a lot of everything else there also. So I got to experience everything." In junior high she found herself hanging out with everyone despite that junior high is infamous for having "a lot more cliques." These cliques usually were separated according to racial descent; however, high school came around and Cho says that these cliques began not to be so racially focused. Cho describes:

> In high school I hung out with everyone, I really didn't care. You know, that is when you open up your mind a lot more. [You} kind of appreciate people more for . . . how they think.

After high school, Cho attended Vidal Sassoon academy where she says:

> At Sassoon it was junior high again. I noticed when I went there, I guess that it was more like the real world . . . like how people really hang onto what they are familiar with. I was kind of like that but I was . . . kind of in and out.

> When asked if she remembers learning the language, Cho responded one instant that she

identifies as learning English was having her first teacher who spoke English. At the time Cho could not speak the language, but in Cho's words, "Somehow we all communicated." Cho thinks

that because there was no Korean translator, she as well as her classmates learned out of the

desire and need to communicate. Cho says, "I remember picking it up quickly and you would go

home and watch cartoons or whatever and you just pick it up . . . I don't know how I learned

exactly." Apart from this, the only other explanation besides natural aptitude is that

when Cho first came to America, she "was put into a classroom [after school where they tried to

teach you little words to help you communicate] once a week for about two months, that was it."

When asked if she ever remembers the teachers using the exploration of other cultures to

heighten language interest, Cho says that one such situation was in Economics in high school.

Here her teacher asked her to use her relationship to Korean culture to explore the economic

evolution of Korea's economy before, during, and after the Korean War. Cho says this was a

positive experience because she felt like she was, if any, the expert on Korea in her classroom,

because she was actually born there.

When asked if she has experienced any racial situations and how she deals with them,

Cho says:

> I think people are the way they are because they just don't understand where they came
>
> from or why they're the way they are. Usually people don't say it in my face and I
>
> usually, if people say something that pertains to my race, . . . calling me this or that, . . . I
>
> try to understand where they are coming from and, if I can't, I just mostly deal with it in
>
> more of an angry way, . . . whatever the race, I just think of them as ignorant."

Cho understands that racism occurs everyday in all different environments and at all

different degrees. The over arching reason for such actions or thoughts, according to Cho, is that

igorance hinders them from understanding the reasons and the ways that people do what they do.

For them to translate stupid actions into being racially bound is ignorant thinking. Unfortunately, Cho admits that when extreme cases arise, her temper is ever ready to protect herself and that which she comes from. Cho thinks that educating people on cultural differences, especially as an avenue for language development, would solve more than just nonsensical acts of discrimination.

In Cho's words:

I think . . . to make it easier for people like me, would be to educate people about every culture . . . I mean really get into it. [For example, teach] Geronimo as a real human being, as a person with feelings, a person for . . . being so passionate about his land . . . Teaching . . . About Korea or Vietnam, why they are the way they are.

Cho sees her generation much different on their take towards life than her parents and, especially, her grandparents. This relaxing attitude towards life that typifies more of an American lifestyle than an Asian one, proves that there is progress of an all encompassing American culture where language and lifestyle maybe better understood in the future. Cho says:

I think that my generation is much . . . different than a generation like my parents, because they have seen actually their grandmothers and grandfathers being so cold and maybe that wore off on them. But my parents, being more open, them being in America, just them being more cool in nature, rubbed off on me, so maybe I'm different. I think the reason why people in Asia are like that because it has been kind of bred down--the coldness, the hard times they have had in the past.

And yet if we see little unification in lifestyle or a raising up of a new American culture that includes a diverse membership, just knowing why people and cultures are the way they are will provide greater understanding and appreciation for their differences.

As a result of the last discussion, Cho commented on the topic of the overall pervading attitude towards not forgetting your heritage and language, and willingly submitting to the culture to one has immigrated. Cho says that her parents want her to "be whatever" she is. Cho says that they are well aware they live now in America and, as a result, expect themselves and their children to "live by an American standard." Nevertheless, Korea is important. Cho says that Korea is important to her family but not as much as it is to other Korean families. Cho says:

> There are a lot of families that are still very like that. Korean, Korean, learn this, learn that. Marry a Korean . . . there is a lot of that going on . . . I think the majority come to be a part of everyone else, because I think a lot of people come here with a dream to be an American. But being from a totally different background, I think the first generation or whatever wants you to still keep your culture there . . . But they still want you to live like an American so that you fit in with everyone else.

Cho says, in regard to culture and language integration, that her parents differ because of their daily activities. For example, Cho's dad speaks "pretty well" and her mom is "kind of so so." Cho thinks this is because her mom's daily business deals primarily with a Korean population, but her dad, though working in a Korean company, converses with clients and other companies that are not Korean.

> Cho considers her home life typically American. Cho says:

> We pretty much live like a regular American family. Like we go on weekend vacations. My food is everything. My parents love every kind of food. My mom cooks Korean food, Japanese, American . . . she ain't great at it . . . We still keep up with . . . traditional [Korean] holidays, [but] . . . . we still have American holidays as well . . . .

It is things like discussing culturally different holidays and their unique aspects that Cho is talking about when addressing using culture within education. Either through writing or verbally sharing these differences can create a greater understanding of the world as a whole. Cho explains a few Korean holidays to prove this point:

> Korean Thanksgiving is when you get together with all your family and chow down.
>
> Korean New Years is when you get together with all of your family, once again, you cook soup with little rice dumplings and each bowl represents how prosperous you're going to be for the year, and you bow down in front of your elders and they give you money . . . .

Ultimately, Cho thinks that there will be a greater assimilation of Koreans into the widespread American culture, but when asked if the Korean will die out, Cho says, "I don't think it will die out, it will just be different . . . . it will be a whole different, new culture." In fact, Cho thinks that the Korean heritage is finding a renewed interest and a proper place in her generation. This is seen in college Korean language classes that are being filled up with kids that at one time just wanted to be just American. Cho says:

> By the time they actually come to the realization that they want to learn about their culture, it is a little bit too late. They come into the real world and they realize that it is a benefit to know both languages and be familiar with two cultures, especially in business.

> Lastly, Cho addressed some problems found in language acquisition. When it came to the consonant discrimination and pronunciation problems, Cho says:

> It is still hard because you still have the first language in your head . . . . Even though you are trying to learn English . . . you are translating because the words are put differently . . . I think if you are raised in a different culture and you come here and try to learn the language, no matter how hard you try, it is always going to be difficult.

Cho says that she feels lucky to have had an early interest in both languages and cultures and to

have had the parental guidance and circumstances that properly placed and engaged these skills

when appropriate.

Cho says:

I can write, I can read, I can understand, because I came here when I was five, . . . [and]

my grandparents were living with us until they died . . . I still had to communicate in

Korean. I was sent to Korean school in junior high and I was pretty motivated to really

learn . . . Korean is very easy to write, so, yeah, I am pretty good at it . . . [It was a

necessity to communicate] and also I wanted to learn.

A recurring motif of strategies kept rising up in all three of these professionally unrelated

interviews. To work hard, provide opportunities, and encourage through meeting emotional and

physical needs became this encyclical theme. Song offers an inside look with the progress of

language and other academics by discussing in detail what has worked for himself and the

students that he has taught over the years. By providing an environment conducive to learning,

Song mandates his student progress by keeping them to a regimented program. It is hard work

and support that allows for significant growth in these areas. Yes, he uses many instructional

aides, board games, workbooks, and computer games, but, ultimately, it is hard work combined

with constructive instruction that proves to be the most fruitful. Song would say that there are no

short cuts.

Hill offers benevolent motivations that might impede opportunities to learn. Hill through

both church and seminary provides the physical, spiritual, and emotional support that encourage

the whole educational experience. Through tuition grants, transportation, and genuine concern,

Hill has seen amazing progress with at risk youth and struggling foreign graduate students. The key is to provide opportunities for growth. If they are getting into trouble on the streets, take them off and provide an atmosphere where they are making friends and learning social, character, and academic skills in the name of fun. If they are hindered by financial resources or limited by proficiency with the language, Hill provides avenues that cater to the necessities and allows for opportunities that "stretch" for personal and spiritual growth.

Lastly, Cho explains that it is availability to the language and hard work that gave her success in both languages and cultures. It is also evident that it takes family teaching and support to instill a balanced identity when initially split between two differing cultures. For Cho, it is to work hard and to have a genuine interest to succeed and learn for the sake of bettering one self that, ultimately, has allowed her to be successful in this area. To open your mind through education so that you understand the world you live in is incredibly crucial to overall happiness. Her integration was successful because of the involvement she was placed in as a young child. She was provided schools and entertainment that encouraged both cultures, and before Cho knew it, she was a mature adult with the ability to understand others, the ability to balance her heritage with her citizenship, and the ability to be apart in language and mind of both her cultures.

Conclusion of Literature Review and Interviews

Philosophical Foundation Articles:

I have reserved this section for brief subjective comments on the reviewed articles to highlight parts of these articles that I found extremely helpful. Concerning the initial language philosophies, Toch's mediated approach between phonics and whole-language is the most

appropriate. With the incorporation of phonemic awareness, Toch has a balanced approach

which does not eliminate totally any of the philosophies, but allows the best of all three theories.

I feel that the literature-rich environment of whole language, the visual and audible phonemic to

corresponding grapheme identification of both phonics and grapho-phonic awareness, and the

identification of segmented speech of phonemic awareness, all have strategies too important to

discard.

Concerning the bilingual versus immersion argument, on a personal note, I have read

many articles concerning bilingual education since the beginning of my graduate education. It

definitely is a tough issue. I can't say that I stand firm on one side. I would like to see research

that only comes from situations truly representative of each philosophy: pure and functional

bilingual or immersion environments. From there we need to identify all the variables and figure

out the hidden weaknesses that cause the malfunctioning. We might find out that both

approaches are extremely effective for different types of learners, and the variables that cause the

malfunctioning are not philosophically based but socio-economically based. However, I get

frustrated to think our public servants would support anything without that thing being proven.

Let us take the skepticism of Ravitch and the optimism of Macedo.

The next thing is to understand the purpose of bilingual education. If it is the best way for

a speaker of another language to learn his first and second language, then and only then is it to be

a mandate. However, I see the great probability for this program to backfire. It's highly probable

to lessen the need for students to learn English. This could be devastating for both country and

citizen. I don't care to discuss the ramifications of this; however, whether one believes that

America is and should be primarily English, English is needed to be successful in any country. It is the international business language. For me it is not a patriotic or cultural debate, but, rather, it is about what is best for the students.

The issue must be developed in light of any human's tendencies. If we provide a lazy environment, we will be lazy. If we provide a desperate situation, we will most likely rise to the occasion. If we provide an immigrant's culture within a culture, do we really think the majority will be inspired to change? Let us make sure that bilingual education is a means to an end, not an end in itself. It is not about the superiority of any language or culture. We could be easily speaking French right now. America's diversity is beautiful. But a country without an identity is undesirable and in danger of being called a country. Why can't there be an established American culture that provides a measure and guide for all its inhabitants? For many there is and has been such a culture. Whether this is logically and politically correct, who knows? The fact is that the ramifications of such programs are threatening to the misinformed; they create insecurity and they breed a country that misunderstands each other. Segregation must not only be fought on the bus, in the neighborhoods, or in the classroom, but, also, in our hearts.

Assessment Articles:

To become a great reader, if not led down the right paths initially, is a long, arduous, but satisfying journey. Many strategies for language acquisition are out there, but none of them offer an easy conversion without a commitment to consistent practice. As stated, strategies that begin early in the language process that determine later efficiency include such philosophies as whole-language, phonics, and phonemic awareness (Nikiforuk & Howes, 1995; Toch, 1997).

However, to develop a proper program, assessing the specific status of the student is the first step. Oropesa's and Landale's elaborate article on the ambiguity of classification is very enlightening for the fact that it proves the importance of knowing the students' background for proper assessment and the importance of knowing how to read and understand the in's and out's of the assessment portfolio. With a brief historical account of what has led up to the present immigration predicament, Oropesa and Landale direct their article appropriately by addressing semantic problems in terms extremely important to assessment. Oropesa and Landale bring attention to this crucial assessment stage and, also, bring to light many helpful explanations to available strategies presently used to record correct assessment.

Shimamune's and Smith's article was also helpful in that it brought to light some of the initial impediments that might be culturally bound. It is truly helpful to know that there are proven strategies that help identify hurdles in language acquisition as well as help to keep those involved in assessment professionally honest in knowing all about available strategies.

Content Prioritizing/Organization

Next, content prioritizing and organization is needed before ESL strategies are customized for the specific ESL students. I find Mac Donald's article very beneficial because she uncovers the present pedagogical influences by tracing them back every step of the way to where the initial thoughts and agendas of the philosophy come to the surface. This is very helpful in prioritizing and organizing your content, because without an encompassing understanding of where we have come from and where we are going, professionally and even ethically we will not properly and whole-heartedly be giving the students what they need. In fact, we might be surprised to find out that our present way of thinking and teaching are, initially, corrupted with little bits of an educational or religious world-view amazingly contrary to our

own. It is the responsibility of the teacher to know the how's and why's of what is being taught

in their classroom.

Prager's article is also helpful to know that there are physiological implications that

influence the way we learn. If we know these implications, then we would better organize our

day so that our students have the greatest chance to succeed. With a combination of grouping

content according to specific classifications for more efficient natural learning with strategies

that develop the students'confidence, like Willie, strategies like these can change their lives.

Birnie-Selwyn's and Guerin's article helps to shed light on the more technical aspects of

language acquisition. However, if perused through patiently, the many spelling techniques are

very helpful for the laymen's understanding of common spelling problems and their cures. With

a wide range of generalization, Birnie-Selwyn's and Guerin's article is incredibly useful. With

the research stemming from a focus on students with learning disabilities to the latter focus of

non-disabled students, Birnie-Selwyn and Guerin lay out highly needed spelling strategies with

the appropriate length and terminology that is purposeful for the novice practitioner.

Cultural Relevance:

Also, cultural relevance has proven to engage and reach the students on multiple levels.

Therefore, because of its high effectiveness, this review explored cultural relevance as the most

prominent and most exhaustive ESL strategy. Olney's Ebonics article addressed the concerns

and agendas of the school community abroad. There are those that believe strongly in this type

of cultural relevance and those that think it is absolutely ludicrous. Furthermore, to know that

strategies like this are actually being taught in school districts, despite public approval, makes

practicing teachers aware of the differences between what the district requires to be taught and

other techniques that are not yet decided by a vote. Since this topic is so heavily debated, the

address of such strategies as this acts as a reality check for the teachers on either side. You have to ask yourself if you agree or disagree and if you are going to be able to teach this way with a clear conscious. Olney's article makes you look and think twice about the legitimacy of strategies so controversial.

Smith's and Baum's articles talk about the need for literature to relate and represent a diverse America. Both of these articles did not try to prove substantially why the multicultural books they chose are as good as those traditionally taught, but, rather, spoke about the need to identify class content to their diverse classroom that needs desperately to find significance in learning English. Most of these kids have social, economic, and academic deficiencies that all but help to see the need to work hard in school. Through multicultural literature that has proven to pass the grade, a simple revision of the old curriculum can help students find a crucial personal and cultural significance in and outside the classroom.

Abu-Rabia's article highlights factors of attitudinal barriers that exist in learning a second language. This article allows for understanding of inadvertent reasons why students cannot and will not identify with their school work. Through a greater understanding of the students' attitudes towards the overall benefit of education and their socially built-in prejudices, teachers and students can redirect their focus by exploring these hindrances that are not easily understood or identified.

Also, Zitzer's account of Arno's prison-teaching environment, reaffirms the need to find a purpose in teaching and a revamping of content so that it is directly applicable to the special and unique environment represented. What is personally unique about this article is that Arno's multiple and diverse working environments over the years allows him to be incredibly

empathetic and, presumably, effective. It is people with Arno's resumé that are needed on school

boards, in the political arenas, and to be the writers of education books and articles.

Miscellaneous Strategies:

Furthermore, miscellaneous strategies that might or might not be classified into an

umbrella classification are offered for an overall acquaintance of available ESL strategies.

Some articles especially helpful are, first, Mattimoe's article. Mattimoe's article acts as a pep

speech for this reviews last leg. Though signaling out one ethnic group, Mattimoe's focus is to

point out the importance of learning the language of where one lives. His desire is to create lives

that just don't merely exist, but that contribute as outstanding citizens to their country of

residence and, on a larger scale, the world as a whole.

Second, Bassey's article addresses the need, once again, to understand and be aware of

the students' backgrounds. To realize that a student sleeps in class and is falling behind in school

because he or she is homeless, have parents high on drugs, is too hungry to think, or is

preoccupied with a pregnancy is quite sobering yet incredibly helpful to assess given situations.

However, Bassey suggests that through a consistent and caring attitude toward the students, they

will eventually come to trust their teachers as friends that can become part of the solution instead

of adding to the problem.

Third, Pasquier's article offers field trips as a great way to engage students in normal

conversation. This language technique is easy to see how the students can get excited about

learning. By going to another place that isn't necessarily associated with school, the students end

up learning without actually realizing it. If money and time can be redirected so that these tools

can be more frequent, students might come to school excited for a change.

Fourth, Porter's article points out that if students can learn how to read, write, and speak

from good sources, the product will be improved. If this skill is mastered by the students, as they

go on in their academic and professional life, they will only be profited academically and

socially. With the skill of identifying good reading, writing, and speaking, the students will find

themselves novice listeners turned expert criticizers.

Lastly, Severino's article offers the suggestion of redirecting ESL writing mistakes into

highly original poetry. Since poetry can be shaped and explored much easier than the strict rules

of prose, it acts as a perfect median to use profitably the typically wrong but often creative

phrases constructed by ESL students. This idea as a win-win situation. The students learn

poetry by creating their own tangible writing assignments in which constructive criticism is

reserved until after their work is praised for all that is correct in a poetic light.

Interviews:

The interviews administered for this review also provides invaluable input for further

understanding and implementation of ESL strategies. Jason Song' expertise in professional

education provides awareness of the present factors that are influencing education. He highlights

the struggle of the Korean-American identity and how this affects the kids that are educated and

grow up to be working professionals under a split identity. He also identifies reasons why the

Korean community has succeeded in education and other reasons why he thinks it has failed.

This discussion provided the last main part of the interview by addressing educational reform

and why many Korean parents are investing in after-school studies to make up for the

bureaucratic battles that distract the public school's endeavors.

Reverend Ronald B. Hill provides another aspect of multicultural education that is found both in graduate school and also in church ministries. A pastor and teacher for over 35 years, Ronald Hill gives highly appropriate strategies that he and his ministries have used to reach their diverse congregations. Mr. Hill focuses on two related educational environments in this interview. The first addresses his ministry and useful strategies that help diverse cultures participating in his church to be profitable in and outside the church. They provide a fellowship that consists of monetary funding and genuine friendships that create opportunities and support for cultural and language proficiency.

Lastly, Linda Cho provides a brief look of multicultural education on the other side of the desk. As a Korean-American student, Cho describes her experiences with early language acquisition and her entire educational career. She traces the steps to when and how she learned English, to years of cognitive development. She gave a testimonial on her experiences with racial issues, and, lastly, a retrospective look back on strategies she and educators used in her educational experience and how her family has failed and succeeded in cultural and language integration.

In summary, it is pure determination coupled with well-designed strategies that can develop efficient language acquisition. There are many educational aides that can be used today. It maybe finding professional articles and resources on the do's and don't's of ESL strategies or using new technology like educational software that integrates multimedia games for higher interest and understanding; however, ultimately, to become efficient in language takes a lot of hard work by all parties and a lot of genuine encouragement by administrators. The overarching fact that we, as educators, must remember is that fluency in language is the beginning of

opportunity and success. Therefore, let this motto be written on our chalkboards: "Reading

maketh a full man, conference a ready man, and writing an exact man" (Bartlett, 1992, p. 160).

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Appendix:

Transcripts from Interview #1

Interviewer: What I am doing is my capstone or thesis project for my Masters in Education. My thesis focuses on a literature review of ESL strategies. The reason I chose this topic is because of the imminent need of effective ESL strategies here in Southern California. As a part of my literature review, I am to interview educational professionals that deal or have dealt with, specifically, English as a second language situations with the interviews focusing on strategies that have been found to be very helpful or not that effective. So go ahead and give me your name and your background that has led up to this specific educational profession.

Interviewee: Ok, my name is Jason Song. I have been the owner and the main instructor of a learning center by the name of Educational One for the past nine years. We work primarily with Korean American kids who are bicultural and bilingual. Lately we see that 30-40% of our students are born in the States. We still see a majority of our kids that are born in Korea. However, the age of these kids are getting younger and younger. Say ten years ago, the typical age group that a kid would come to the United States is about seven to ten years old. Now we are talking two or three if not being born here. So they are practically born in this country, but since their home language is Korean, lots of problems in terms of communication skills which are very critical. We have taught kids ranging from first grade up to college age. I have found that kids in college have had a really tough time because they themselves have never really mastered their writing skills. In college they are forced to perform at a level that is passable, and they are just not doing well. So we have problems like that. But overall, yeah, that is the background. I myself am not a trained teacher per say, but a teacher by experience. I have a BA degree in political science from Occidental College. I have an MA in political science from UCLA. I have completed my P.h.d coursework and half way done with my dissertation, but just didn't want to do it. So, experience and I think a certain degree of quality education, puts me where I am.

Interviewer: Do you find any significance (difficulties in conversation and other types of communication skills) in the person that is born in Korea and in one or two years has immigrated to America compared to the kid actually born here?

Interviewee: I don't know that there is a substantial significance, but I am sure there is a difference that we see. It is almost invisible, but it would be mostly visible on paper . . . their written work. The reason is that for the parents . . . for the kids who are born in the States, it is safe to assume that the parents have been in the States for at least a few years prior to the birth of their child. So they themselves are somewhat young and we know that younger people . . . I mean by younger by the age of twenties to thirties as compared to sixties and seventies in age. They can understand and learn the English language quicker if not just learn versus not learning--that is the older age group. So, people who are young, usually people coming to this country from Korea are rather mobile upward bound individuals. If you don't have the money and the connection of people/relatives, you just can't get out of the country and you have to have a certain financial standard to come. So I would say middle and above kind of class. So, they themselves have, the majority of them have a college education--four year school. So they come with minimal verbal skills. At least minimal understanding in terms of comprehension and language. So they themselves have been living in this country. So they are kind of use to this culture. They start to understand in their Korean mass media newspaper that talks about the education system. So they know a little bit about this country versus people who have come to this country with their kids who were born in Korea. So I think they have some disadvantage, but I think the common thing is that they both speak the native tongue back at home. But the percentage in terms of racial in speaking their native tongue versus English, we call it Konglish right . . . when the kids are making sentences they talk pigeon, they speak a mingled language that is only understood by people who are bicultural. But I think its that background that puts one family against another in terms of preference for language. People who have been raised here, at least in the Korean community, have some problems in terms of resolving this issue. They want their children to learn English and be really really good at it, to be very competent in their language skills. But they themselves also want their children to be competent in their native tongue. That is don't forget about your heritage, don't forget about your language. So you have all of these churches offering Saturday school programs for the Korean language. So they are forced to learn both languages. So that puts them in a difficult place. English is easier for them to speak, it is easier for them to write, but they are still learning another form of language which is their native tongue. So by the time they enter the sixth or seventh grade, they are juggling three languages. So they don't have either one of them down in terms of English or Korean and they got another ball to juggle. So that's the problem.

Interviewer: Considering, whether it may be through immersion or bilingual education, being confident in their first language and then as a means to an end being confident in English for citizen purposes, being a valuable citizen

within America, do you find that cultural relevance is a strong influence or a determent in learning English?

Interviewee: Absolutely! If you think about it, Los Angeles is such a city where people who speak their own native tongue, and I'm speaking mainly of Asians and Hispanics, they can speak their own tongues and they can live in this country, they can live in this metropolitan area without much trouble. They have their own newspapers, T.V [programs], radio [programs], shops, shopping malls, they basically have all of their necessities. Their daily living can be met in their own language, in their own ethnic cultures, in their own ethnic cities, and in their own ethnic towns. So I think it is a major problem that we're facing right now. Because as much as the Koreans living in this country want their children to excel, in the existing American education system, to fulfill the so-called quote unquote American dream. The parents themselves are engaged in business activities that are really confined to the ethnic community, and they don't really get out. So they expect their children to get out, but what we're finding over the long run is most of their college grads are coming back to either one, resume the parents' business or to do a business that provides some sort of ancillary professional service that caters to the need of the community that they grew up in because that is their advantage, that is their comparative advantage--knowing about their own culture, knowing about some thing that they could provide, some service they could provide for the community they grew up in. Now when you talk of culture, at least for the Koreans, there is one thing that you just can not ignore that is the religion. Twenty-five percent of the Koreans population is so called Protestant, versus some thirty percent Buddhist and there is native indigenous religion there. But your talking about a whole population of the Koreans in the U.S. mainly in the Los Angeles and New York area of 70 percent of them being Protestants. It is either by the work of God or we're seeing at least the community itself around here is a Judeo-Christian setting. Now Korean churches really came here and pioneered the social-service niche for the recent immigrants. That is the pastors initially functioning as a liaison between the U.S. system and the immigrants. One, partially to lure them to their congregation and, second, simply to be a good brother, and, third, maybe there is some financial incentive. So church is a huge huge factor and there are some 1,000 some plus churches just in Los Angeles of Korean-American churches. A handful of large churches have congregations of 10,000. At least ten churches have a congregation of over 4,000. There is a host of churches with congregations between 500-800. There is lots and lots of small churches with less than 200 people. And most of these larger churches have their own language schools--Saturday Korean language schools. Churches offer the curriculum, teachers are volunteers, but native speakers who have been educated back in Korea but who have not been officially trained as a language instructor out here . . . but who are capable of teaching their own native language in these volunteer settings. Parents pay a very minimal fee because it is a voluntary work program on the part of the teachers. And the church is trying to instill and pass down their own cultural heritage--one, through religion, one, through socialization, and the other through the language. The church really plays a function and a role in passing down the language. But economically speaking, it is an advantage in the long run for bilinguals because they have more opportunity in terms of . . . selling themselves on the job market. It became apparent that it is a necessity. The other thing that we see is that a lot of kids who have kind of stayed away from Korean language, when they get into college, they want to find out more about their culture, and they start to want to learn about the culture by learning the language. For example, UCLA's Korean language class, you are going to see three quarters of the people sitting in there are Korean kids and you wonder what the heck are they doing here. Well, these are the kind of kids who never really really understood the language and culture when they were growing up, because the Korean language school is really a phenomenon of the past five to six years. It really hasn't been around. Because prior to that it was just like get into the American culture, get into the mainstream, learn the language, live life just like a normal American. Where it has become evident over the years that the ethnic diversity is something that's been stressed around everywhere and maintaining your heritage is something that is considered valuable and profitable in the long run. People are trying to learn the language. So, the cultural thing is really really coming to a point where I believe it is really being bicultural.

Interviewer: It is true. Within my thesis the main significant strategy that I propose is that of cultural relevance. And of course, in Los Angeles, this brings up a fine-line between bilingualism and identifying with the original established culture where they maybe have come from and where they are now living. Also, the identification of developmental type cultures that have been created or constructed in small segregated communities. For example, the black community proposes the exercise the communication of a culturally represented language called Ebonics--which is very controversial. Yet what ever might or might be politically correct, my desire is for the students to be successful. And whatever that might mean as far as continuing their own cultural relevance, my ultimate goal is to make them very competent in Standard American English which will get them into the schools like Harvard and Yale, etc.. That is the main focus.

Have you found anything as far as specific strategies that have helped in correcting some common problems found in the Korean language--for example, the misplaced r and l or the addition or the subtraction of articles? Do you find any reasons for these mistakes? And have you found any strategies that help correct these mistakes?

Interviewee: The best way of learning the language is an immersion technique. You have to be immersed in a culture and you just have to learn by trial and error. One of the things we find with our students here, one, I have to make a presupposition that some kids are inclined to learn the language quicker and easier than others. That's just the bottom line. Some are quicker learners and some are not. I don't have the answers to that. I think that some kids are better in math, some kids are better in English. Who knows why? We are just wired differently. I myself consider as a person who has learned the language to a point where I don't really feel that whether it is in a written form of communication or a verbal form, I don't think of I myself too far removed from the people who are considered educated in just a mainstream context. Yet I do occasionally find myself talking very funny and that is something that is hard to discriminate. The funny thing, this morning I was thinking about one of the kids my wife and I were talking about as we were going to counsel her parent about her language skills. We have to admit the fact, although she is a very quick learner although she has only been in the States for a few years, her language skills are just really really up there for an immigrant student, but there are little subtleties that she is going to have to struggle with. We don't have the articles in the Korean language, you have to learn that. But the sad thing is when your initially learning the language, your not learning the language at its face value, your constantly translating the word, the phrase, the sentence, and even the paragraph in your mind. So when your making that transition, there are some things that don't fit. For example, if there is an apple in the Korean language, if there is an apple in the English language, he or she could translate that. But there is no the or there is no a, how do you translate that, where do you place that, that is a problem, but they have to learn by experience. They just simply have to learn by the books. How do you learn, well, you've got to read, you have to have people point out your mistakes. Your going to have to be trained to use the articles in a conversation. There is just no other way to do it. I myself have found writing skill perfection to be something that is accomplished later in high school, if not in college. You don't perfect you writing skills in high school, because the American education system just does not place that much emphasis in writing. Unless, you are in a very high quality prep school or something. One of the strategies that I find working with these kids, you really have to communicate with the parents the importance of learning the language. You know the funny thing is a lot of parents who consider themselves as a competent English speaker, they're speaking vocabulary but they really are not speaking sentences. So they themselves leave out articles left and right. So they are what we call speaking in broken English. And the kids learn this broken English from home. So there are different level of the problem. If you have a Korean parent who doesn't really speak any English, I think we have a better chance of teaching English to a younger kid.

But a Korean parent that somehow happens to speak broken English and speak Korean at the same time, kids learn both of them and they speak that way, they communicate that way. If they have parents that are well educated in this country who are just fluently speaking English, . . . then the kids don't really have much problem. So my personal feeling is that, I can't necessarily say these Saturday language schools whether it is good or bad, but I have serious serious problems about bilingual programs in typical public schools. They categorize the kids by what they speak at home, and they are putting them into classes where they don't belong. For example, the elementary school that is very very close by, I was speaking with the principal and she said that we have to place this kid in a bilingual class. Why? Well the kid speaks Korean at home. Well, but he was born in the States and English is the language that he should be taught in. Well, but he is bilingual because by definition he speaks the Korean language at home. Well, what do you tell the Korean parents about that. You know the Korean parents get fumed, their like, live the Korean out of this. Let them learn English. Well take care of Korean whether it is down the line or in Saturday language schools at the church, we will take care of that. But the school system somehow when they cater to the bilingual program, the more number of students they have, they get more support financially. There is a problem, there's a problem here, so I think If I were to propose a strategy it would be to simply focus and concentrate on foreign language. Because as far as conversing in Korean is concerned, kids learn that at home, they learn that at home. And with these Saturday language schools and with the occasional trips that they make to Korea, which happens a lot for the kids who grow up here. You ask most of the kids that are learning here in our center you ask them if they have been to Korea. At least 70 percent have actually visited Korea and have stayed there for a long period of time, whether it be two months, three months, or over the summer. So they've learned that and also when they go to college they can take these courses on their own volition and because they have their heritage, that they have desired to learn about their heritage, they have, I think, a more voracious attitude for learning the language. I think that could come about later, but right now, as you mentioned, in

order to succeed in this country, because there is no guarantee that your going to be living in Los Angeles all of your life. You get your butt dropped somewhere in Wisconsin, you are going to have to speak the language.

Interviewer: It is important that you bring that up, because the reality is that a lot of people focus and also try to falsely represent as American culture their neighborhood, because the only culture they can identify is where the grew up. For example, Los Angeles which is amazingly diverse, does not represent America as a whole.

Interviewee: It probably would be an anomaly rather than a norm.

Interviewer: You better believe it is. And that is frustrating for me coming from Seattle down here with the ideas of biculturalism, multiculturalism, multilingual situation, the representation of all of this for the purpose of American culture and those of course fanatically against English only, the identification of English as the American language and American culture . . . Well, the American culture is based on the normality of things and the normality of things does not represent Los Angeles. It is good for me to hear you identify that though you've been living in Los Angeles for a long time. What problems have you seen that rise from this situation of multiculturalism in one country and what are some strategies that we can use to identify how this impedes language learning or how it can help language learning?

Interviewee: I think one of the problems that we have is that who is really pressing for the multilingual education system. I think that it is not the kid. I don't think the kids are crying for a multilingual education system. I think it is the parents and I would say a mainstream, I shouldn't say mainstream because now we can be talking about gender versus age versus race . . . but I think even within the Korean culture there are people who would staunchly insist on transmitting to the next generation the Korean culture, I think they would focus on the bilingual system. Now from what I understand, lots of the Korean, most of the Korean parents that I speak with are not for bilingual programs. They are really ticked off at it because they consider that as an Hispanic program. They don't consider it as a program that benefits Asians, because, look, they want their kids to learn English and they want them to excel in America. They know that the only way to get themselves ahead they really really be . . . you just got to work hard. You've got to have you know serious work ethics, you work hard, you learn the language . . . you know.

Interviewer: So even though they are getting bilingual education in the schools, they are also getting an immersion program at home because of the family's infrastructure or willingness to work their kids hard in language. To what extent do the Korean parents' views toward bilingual education touch the boundaries of racism.

Interviewee: It is a racial issue. I think we don't talk about it, because we want to be politically correct. But I think within the confines of closed doors, people start to talk about their minds. And I would say this outright, basically, it is a political issue, it is a racial issue. I think if the Korean parents had a choice of sending their kids to a bilingual school versus sending their kids to an English-only school, they would send their kids to the English-only school. If there were ever to be a Lithmas test for preference for a school like this, they should set up right in the heart of Korea town two schools--one, English-only, one, bilingual and you see who signs up for this program and you'll know who the proponents are. Of course, we'll never ever see that happen, but that will be the test that will differentiate to as who was for and against this program. And I may say, that you might find a number of parents who are gonna go into the bilingual program, but I think they're miss informed, I really think they're miss informed. I think, I'm sure there are two different schools of thought of how kids learn the language. I hear this one story from a parent who came from Argentina, a Korean parent, who moved to Argentina from Korea. Had a maid who was Argentinian who spoke only Spanish, their language. So, what this parent was saying that my daughter learned Spanish perfectly from the maid and she also learned Korean from home. Now she's bilingual and she comes here. Well, I think that is an extreme case, that is a rare case. I think that we give so much credit to the kids saying that wow, they can absorb so much material, two, three languages at the same time. I don't know if that is proven or not. Based on my experience, I have kids having a hard time learning just one language, let alone two or three. So we really have to make this as an issue. And someone has to boldly speak out that the proponents of the bilingual education program as in Los Angeles are really really those people who see the benefit of bilingual education for their children, whereas we don't. I don't see it. You know, I have learned the language the hard way. I came, I went to a local school called Rosewood Elementary school. There are some teachers that I have learned from that are still there. And I had this black lady that taught me English. She made me sit in front of her and said that you are going to learn this whether you like it or not. If you don't learn this now, you are not going to succeed. Those words just ring in my mind. I really didn't understand what she was talking about and at the same time, she would not let me go until I pronounced the words correctly to her liking. Now I look back and I am so grateful for which she has done. She really showed it to me in her actions and her desire to teach the foreign students that it is necessary for you to learn the language properly like everyone else, or you are

going to be mistreated.

　　Interviewer: There is a fear of what culture is going to be proposed as better. It is hard to teach kids that on one hand, I do respect your culture but the reason why we are not going to speak your language here, so that you might succeed in the country that you live. But still up-hold both cultures as equally important. I think that is the racial issue with the Spanish speaking population that there is somewhat of a fear that we are trying to edify that English-only programs represent the typical American culture over their situation, their reality everyday in the neighborhoods. Do you think that this is a legitimate concern?

　　Interviewee: If you start to talk about it you now talk about a very fine line of racism. You get into trouble for mentioning that. For example, someone, in terms of performance, maybe thinking about, wait a minute, but there is a reason why the Los Angeles Unified school kids are not doing well on the Stanford Nine Exam. Because half of the kids are LEP program kids. What is LEP, Limited English Proficiency students. Ok, half of the kids are Limited English Proficient and I give you that. So what are we gonna do, develop the whole program to suit them . . .? If we are ever going to have a program, it should be an ESL program and bringing them back into the regular classrooms rather than creating a whole new curriculum based on the bilingualism or the Spanish students. There is a problem. If you start to mention that and performance, people get heated up you know? Well, what about the performance you know? If your Hispanic you'll be saying, "Well my kids not performing because my kid has never had the right opportunity . . . She is a bilingual kid so she needs a bilingual example." Well look, you go to a, unless you are hired by an international firm where you need to speak both languages, which is quite a few of them out there, but still, unless you are able to communicate with your boss, unless you are able to communicate with the people who speak the language of this country, you're not going to be able to knock on the door. If you use Ebonics as a case, . . . who would really want to hire a person who is speaking Ebonics in a professional setting.

　　Interviewer: You don't really need to teach Ebonics because the kids already know it.

　　Interviewee: Well, even some funny thing is that some Korean kids want to talk Ebonics because they idolize these black athletes as their heroes--to dress like them and to talk like them. But the bottom line is when we talk about success not in terms of sports or popularity, in terms of stardom, we're talking success financially, socially, politically, moving up the ladder as we conventionally think of it, you really have to know the language. Sometimes I think of the Lithmas test in a difference sense. Send a Caucasian, Hispanic, and a black kid back to Korea, and they're there for good, okay. What is the first thing the are going to do? Learn the freeking language! Don't just think about here as the norm. This is something that we in social science learn in grad school--if you want to really have a comparative test, find a testing ground that you could really test the differences and see if you could do the grids. Take three kids here and send them to Korea to see how they are going to have to live there. O come on, just because they don't have a large enough African American population, just because they don't have a large enough Caucasion population, just because they don't have a large enough Hispanic population, regardless if there is a lot or a few, the bottom line is you are going to have to know the language. If you are only there as a Spanish speaker, unless your a teacher of Spanish, and just somehow trying to make ends meat, but if you really want to succeed in the Korean culture, you got to be able to speak the language. You better learn it. If you are in Rome, act like a Roman, if you are in China, act like a Chinese. You are right in pointing out that Los Angeles is really an anomaly and if we could somehow put the walls around Los Angeles and confine it as a special case, I don't know what to say about that. We don't always stay in one area. Many people move from one place to another. They change their residence, they go to different schools. You can't use this as your whole world. This is not your pool of respondents on your holding exercise. There are millions and millions of people living in this country that have never seen an Asian or even a Hispanic, you know. I mean, you live around here and you don't get the people looking at you. You go to certain other parts of town, let's see. I've been to Lansing, Michigan, ooh yeah. You know I went to Lansing Michigan and I went right up to the theater and purchased a ticket and the girl just stared at me. I don't think she knew that I could speak the language. "I need two tickets please," and there was this click in her eyes like,"Oh my goodness this guy can speak the language." I go into the theater and I was with another Korean gentlemen and the theater was packed, but there were four or five seats around us that were not taken. There is a barrier, but when you start to speak with them in terms of the same language, at least they understand that I am not just some guy that just came right off the boat. Language, as much as the racism is there, as much as fear knowing the other culture is there, often I don't want to use racism, because racism is often usually between blacks and whites, it really is not between the other cultures. I know that I am gonna get attacked on that issue, but intensity in terms of racism is different. But there is a fear of knowing the unknown, the unknown culture. But as soon as you start to communicate, that is when you can really really iron out misunderstandings. I don't know much about black culture,

other than a lot of my friends in college were black, and I learned something of how they talk, how they live, how they think, but if I didn't speak English, how would I have ever known about that. I look at my father who doesn't speak the language, he is probably more racist, he probably has more racial hatred against anybody else, even among his own kind, but more towards the other races, because he really doesn't understand them. What he has seen and learned of them is from basic financial transaction . . . But I look at my brother who has learned the language and was helping my dad at the store, he gets along with the other guys much much better. He understands them; he can communicate. It could be a corporate word, in could be a political world, you are going to have to communicate. We had this one guy, Jay Kim, from Diamond bar who was running for the

        House of Representatives in Korea Town. He spoke descent English. There are other people who are other Korean Americans who are running for political positions and I personally sat in one of there little speech things. I personally have stood up and said, "But you are limited in English." When I say limited English, I am being honorific toward him. He basically, what ever he says in English, I have a hard time understanding him. And I said, "You have to worry about that because as a representative you have to represent your people, not just the Koreans, but you have to represent your district. Most of it is on the floor with the other congressman, communicating, making, you know wheeling and dealing. How are you gonna do that?" Well he says that that is no problem and don't you ever get on my case about me not speaking the language. And other people said "Go for it, come on you don't have to speak the language." Well something in my heart said that you guys are wrong and this guy is never ever gonna make it. Why would I vote for a congressman who does not even understand my language or the language that every body should speak. So there are some problems that are associated with language. And I think, probably veering off the point, but perhaps sometimes, lack of understanding of the educational system in the U.S., places most of these Korean-American parents in a place where they simply have to find other roots. Why do you think the private learning centers are thriving? Because there is that much need. They feel that the only way to really succeed in this country is to really really have some sort of basic college education. And in order to attain that, you better graduate high school, in order to graduate high school, you better graduate junior high school, and in order to graduate from junior high school, you better graduate from elementary school. But the bottom line is with good grades so that you can go to college and then do whatever you want to do. I think . . . within the confines of the school system, they want their children to do better than other kids and excel. But they know that L.A. is a special area and whatever the public school system could offer them, be it magnet programs, be it English, fine-arts, specialized magnet programs, or even gifted programs, it is really really not good as they want it to be, or it is really really not good for let's say Callabasas, Palos Verdes, down in Anaheim, etc. . . . where there is still a good percentage of the students are Caucasian or speaking English. So they are forcing there children to learn more, excel here, excel here, wherever you are. In this region, in this region, in this grade, wherever you may be, do better, do better, do better, do better because you need this. That's why we have private businesses, private learning centers that are popping up like mushrooms left and right. Trying to meet that need as well as trying to meet the needs of working parents who can't pick up their kids and stuff like that. But academics is a big reason.

Transcripts from Interview #2

        Interviewer: Specifically, I am writing my thesis project for the Master's in Education degree on ESL strategies, English as Second Language strategies, because where I will be teaching in California, it is a very pertinent issue. A highly multicultural, multilingual classroom setting and what are the best ways to pursue better acquisition of the English language. So go ahead and tell me your name, background, and experience working with ESL situations.

        Interviewee: Well, I'm Reverend Ronald B. Hill, from Puyallup, WA, near Seattle. I have been in that area for the last 33 years and I am a pastor, a pastor of a local church called Southside Baptist Church. I have been apart of that church for the last 18 years as founder, pastor and that church is located in Tacoma, WA. I graduated from the south, I grew up in the south so I know a lot about the feelings of people relative to the multicultural type of arrangements and living conditions, and schooling, and so forth. Our church is located in an area of Tacoma where there are many many different cultures and we have a number of cultures represented in our church and have always had in that area. In fact, we have had direct ministries with specific cultures so that we could definitely minister to them. We have bus and van ministries that bring in people from different areas of Tacoma and Puyallup area and have provided many opportunities of learning and worship and fellowship within the group with these different people . . .

        Interviewer: What specific cultures are represented in your ministry?

        Interviewee: We have both cross-culture and intermarriages among people like the Koreans and the Chinese. We have a Chinese lady married to a Caucasian man. They have reared their children almost entirely in our midst.

Their children are all under twenty. We have the Laotians from a more centralized area of Tacoma that have been a big part of our ministry. We have the blacks in involved ministries with those. We have Hispanic families in our church as well.

Interviewer: I am aware that there are segregated, let's say separated churches, cultural churches right in your area. Do you think that is a strength to the community or a weakness to the community as a secular community and also a religious community?

Interviewee: Well we just have probably a half a mile from our church, in fact, I am thinking of this one large ministry that is a Baptist church, that is in Korean, almost entirely Korean. It ministers in the Korean language and all. We have just a block from us, actually just a half a block from us a Samoan church that ministers almost entirely to the Samoan community. We have another Korean Presbyterian church that is just a few blocks from our church and there are a number of others that are further out. Also there is a Seventh-Day Adventist church right across the street from the Korean Presbyterian church. There are strengths and weaknesses in both considerations. One, there strengths are in that they provide a community for especially newcomers in the community and in our nation that immediately gives a place where for instance a Korean person who comes from Korea and they do not speak the language well, it gives them an opportunity immediately to be incorporated into a community and in a fellowship and in a worship setting. And it gives even social opportunities immediate that they might have a very long time and a hard time establishing. I think there is a weakness in creating these community churches where there is almost entirely of one culture and one language situation, in that it fails to reach out themselves to the community they live in. They're only wanting to reach their kind where I feel that also retards progress of incorporating other cultures in the American community. Our church, on the other hand, has provided both an immediate opportunity for people of other cultures to come in and find a social setting and at the same time reaches out to many cultures, not just one. We are a multicultural church and that is what I feel America is all about. It brings people that come to America because of the advantages of the this country, because of their desire for this country and its government, it seems to me that it would be desired also to become apart of its culture. And we provide that in our church.

Interviewer: Do you think that it is good, as far as the Korean churches are concerned, witnessing and creating a community within a community, a specific community that reaches and allows them to assimilate the first couple of years, do you think that this is crutch as far as a full assimilation, meaning a means to an end or an end in itself . . . do you think this well allow them to become full developed citizens of widespread America? Also, do you think it is proficient, not necessarily being a citizen, but the whole situation, being efficient for language?

Interviewee: It is a bridge to be sure. I think that the public school system comes closer to providing what you're talking about bringing and fully incorporating these people into our society and also relative to language. The weakness of the church only ministering in the language of their culture is that many adults never incorporate into our society. The children do. The children come in, they learn the language very quickly in the neighborhood because, unlike the parents, the kids go out and mingle in the neighborhood because of the other children. They do it in the school system and other opportunities. So it is not the problem with the children. So really your looking at second generation of incorporation. The first generation many of them never ever incorporate into the society fully and ever will. Their fear of mingling or whatever it might be. Many of them of course do. The adults come in and they try, especially if they establish businesses. If they establish businesses, well they have to or they're forced to communicate with our society . . . but many families do not. I find that especially true of the Laotian/Cambodian immigrants where we have ministered specifically. Where I have had the opportunity to observe this that we still after 18 years of ministering with these groups, the children have grown up, gone out, and have made their own way. The parents are still in their communities and many of them do not come to church because they cannot speak the language, the English language, and they will not venture out to try.

Interviewer: That is exactly one main reason why I chose this ESL thesis, to identify strategies that work for first and second generation. The second generation are immersed into the culture and learn it naturally, where as the first generation shouldn't be discarded because of the greater difficulty that exists. The question is how can we assimilate them into our culture so that they can be apart of both their cultures. They are definitely, now, American citizens, they need to act and participate as American citizens. Those are good strategies, almost negative strategies if you identify what things do not work and why and then correct those strategies to the point that they are rid of the components that make them fail. You are also the Chairman of a seminary that is very multicultural. Can you explain?

Interviewee: Yes, I am affiliated as a board member of the Northwest Baptist Seminary which is located in the northwest part of Tacoma. A very beautiful area, a very beautiful campus. It's a small seminary but invariably we have

ministered to, a good portion of our constituencies have been multicultural. We have provided a ministry there that can minister to Koreans, that we have in our seminary presently, to Burmese men that have come from Burma to acquire a theological degree to go back to their country and minister. We have also provided and given free tuition and room so that this could be made possible to these type of people, especially from India where we have an extension seminary in Bangalor, India and have for many years. We have had a number of both men and women come from these areas to be schooled. We have also provided English as a second language for those who have a very difficult time in the classroom so that it would not, for two reasons of course, one is for there benefit to help them be able to get their studies and secondly, so that they would not hinder the rest of the class' progress as well. So we have provided that; that is how we minister to these people and those who come from other countries and are only gonna be here for two to three years, we personally in our church have accepted these young men and offered ministries for them and financial aid for them. In fact, presently we have sent back to his country a young man by the name of Sagi Thomas to Bangalor India to minister in their seminary there. And we have provided funding for that, both to get his schooling here and also to continue his ministry while he is affiliated with that seminary in India.

       Interviewer: That is great that the ESL class that you provide is not necessarily for a bridge, a language bridge to develop in English, it is a survival method so that these guys can get their seminary degrees specifically, not to stay in the country, but to go back to their homeland. Are there any other things that you can think of as far as what the seminary has done to help these students learn the language and to be profitable in their studies?

       Interviewee: They have provided opportunities in their chapel ministries to speak, give testimonies, to have opportunities to not just sit in the class mute but to participate. They've done that. And also they have encouraged these students that normally might feel shy about extending themselves on the weekends to the local churches to get out and become apart of a church and serve in that church and acquire opportunities to utilize their abilities. One young man in our church we gave opportunities to give testimonies, even though he is very difficult to understand, we gave him opportunities to minister and to give dialogues and so forth in front of a congregation of about 250 people. That is a little bit difficult for them but it stretches them and gives them opportunity to learn and utilize the English language even though it is very difficult for them to do so.

       Interviewer: You specifically, not necessarily with the seminary, but you being a pastor and teacher of a church, do you or have you developed any ESL strategies yourself over the years to accommodate this specific population?

       Interviewee: Well, we have encouraged our own people to reach out and become friends to these people. And they have done that. This young couple that just recently went back to India, we are very saddened, disheartened by the fact that they had to leave and go back because they were leaving friends now. People that reached out to them, that had been apart of their family. A number of people have invited them over for birthday parties and in turn had been invited to birthday parties for this couple's children and other family birthdays in their home. We along with other families have been invited into this young man's families home to enjoy a meal together--it was a meal prepared from their cultural standpoint. And we do the same thing with them. We've had them in our home, so there had been an interchange of fellowship where we have encouraged our people ot reach out to them, to bring them into their home, get them into their home and make them a part of not just a culture for the time being that they are here, but also of a fellowship of the people. And they have done that very well. We have encouraged that.

       Interviewer: That is great. Those are great ESL strategies for cultural relevance--for them to identify that you consider their culture important and that gives them confidence and gives them a sense of placement in your society that is not necessarily their society. I know that you have dealt with families that come from areas that are gang ridden. Just recently you were telling me about a gang problem. Could you maybe expand or highlight some instances in which you've dealt with these gangs and what do you think is a cure to help these kids with this situation? Because I know that they come directly from Laos or Cambodia to these low income areas and are almost trapped. And within a couple of years, they are in gangs. What are some strategies to help get them out of these gangs and to get them into regular society?

       Interviewee: Well, like I said at the beginning of our interview that we have provided bus ministries, van ministries that well provide transportation for those on the outskirts of our city or on the outskirts of our ministry to bring them into our church and then endeavor through the years from being small children and as they grow to being teenagers where they get into these gangs . . . to provide for them many many ministries in our church that establish strengths of character and memorization of scriptures, and participation of the families in the church. We have what we call an Awana program which is a nationally organized children ministry all the way from preschool through actually

high school--though we have only utilized it through the junior level, the sixth grade level, because we then have a teenage program from the junior high level to the senior high level that takes it from there that is not connected with the Awana. But that is a weekly program. Every week we give opportunities to these kids to come in and mingle with many different types of people, to play games with them, and then to have devotions and scripture memorization times to get awards and incentives, great incentives for these kids to get involved. Along with that of course is our Sunday school ministry on Sunday morning that is generally somewhere about in hour, hour and a half ministry that is a constant reminder all the time, every week for these children relative to Bible training and to what God intends for them to be as they grow up and try to instill within them character qualities. That extends to the senior and junior high program, Sunday school mid-week, through the week, Sunday nights, all the time. We are trying to latch hold of these young people and many of these are connected with gangs. But they somehow still want to come to these activities because they are fun and because they are meeting other kids there, young people, so that they become a part of it. We have probably seen more success in these ministries, trying to keep these kids either away from the gangs initially or to take them and influence them from the gangs once they are in them. We've had some success with that, but I must admit that it is a very difficult ministry because of the threat of the gangs, the gang members, that if you betray them or censure your self from them or quit them, then your in danger and there have been a number of instances that have proven that to be true. So that is a very difficult thing to do. But we provide what we can and try to get them away from the gangs or keep them away from them from the beginning.

Interviewer: Could you tell me specifically the incident that just happened so that this could be an example of the types of gang situations that you deal with?

Interviewee: We have in Tacoma what they call the Asian gangs along with the Crips and Bloods, I think originating out of the California area that have settled in our area--very strong and very active gangs. One gang member had a dispute with another person evidently affiliate with another gang or whatever. It ended up in an altercation with this one gang member going back and rounding up his gang of three or four cars and going over to the Eastside of the town where there is a restaurant, the side where these other gangs come from and, by the way, both of these are Asian gangs. They entered the restaurant there and opened fire and wounded a number of people, trying to actually execute the man that there was an altercation with. That did not happen. He was wounded but there were several other people that were killed and the one young man that was driving one of the cars and had been involved with gangs from early age is one of the children of our families that attend our church. He is now being held in relation to that matter and probable will go to trial and probably will receive a life sentence because of it. The two major leaders of the gang were able to escape but they committed suicide just a few days afterwards because their names and pictures were spread all over the television and it became a national scene. For that reason they felt no hope and took their own lives. The family involved that we know have two other younger children, a brother and a sister, and we are doing all we can to minister to this family to try to help them to deal with it--their older son which is only 18 years of age who was involved and is now being held in the Pierce County facilities there in Tacoma.

Interviewer: I understand that this is not the only terrible incident, imprisonment, maybe life imprisonment that you've faced directly in your church.

Interviewee: There have been two other major events in a similar fashion. One is serving a life sentence presently and one is involved many years in prison, held in prison. Yes, we have had some very heart rendering accounts that we definitely knew their names and have been affiliated with our ministry.

Interviewer: Do you ever think of yourself or your position somewhat whimsical of where you've been placed by God, not necessarily wanting to focus your ministry with inter-city gangs yet God had placed you kind of on the outside of the gang area yet having a direct ministry with them.

Interviewee: There are people in our church with those kind of burdens that really wanted to minister to people of that nature and they reached out to them. Our church is situated promptly on the outskirts of where these gangs are located in the inner-city. Yet we have provided opportunities for other people in our church to be a part of reaching them, ministering to them. Providing vehicles and also providing benevolent funds to take care of some of the needs of these poor families.

Interviewer: Specifically, I know of Mr. Grevey, of Mr. Tom Grevey. Can you sure a little bit of what he has done, because he has definitely used some amazingly benevolent ESL strategies yet not necessarily maybe the best?
Interviewee: Well, he is a man that came into our ministry about ten years ago and is a very tender hearted man. Because of a lady in our church by the name of Joanne who had a tremendous burden to be a missionary that never was able to do so. Here daughter did grow up to go to Puerto Rico as a missionary which was an extension of her own life

and work, but the Lord did give to her an opportunity of ministry with the Laotians, especially, and Cambodians. Every Sunday she has a class filled with these people and it was the families of these people that gave Tom Grevey an opportunity to be a part of that. He then took his own car, his own van, and his own motor home and provided transportation on Sunday and on Wednesday night for Awana ministries to get boys and girls to the church. That it extended itself to young people and to weekend retreats. He has spent many thousands of dollars giving these young people an opportunity to have fun. On the weekends and even during the week, he would take them fishing, would take them out to the lake, he would provide during Thanksgiving and Christmas many gifts. He's touched other people. A lady that gives him 500 dollars every Christmas just for gifts to give to these poor Laotian and Cambodian boys and girls that normally would not get very much for Christmas. He has given a lot of money, he's given a lot of time; more time than money which is certainly more valuable to these dear people. He continues to do that till this day.

        Interviewer: They love him don't they?

        Interviewee: Oh yes! Tom is more than just a person, he's a father to these kids and a friend to them along with his family. His entire family has been involved with these people . . . He has bought houses and lived in them and then bought other houses and then allowed these other people to live in his old house. Right now there is a family that has got very involved in our church, a Laotian family that has around six or seven children and they live as low renters in one of his nice homes. He provided a family that came over from India that became affluent, more affluent in our society to purchase one of . . . [his] homes so that they might be able to get a start in this country. And of course, he gives things away . . . I mean he is an incredible, benevolent individual, he's a great person.

Transcripts for Interview #3

        Interviewer: I am writing my thesis on ESL strategies, English as a second language strategies, and a apart of the requirement is to conduct some interviews of people that have professionally been in contact with ESL situations or, in your case, an actual student that grew up as the beneficiary of ESL strategies. I asked you as a Korean-American student because, in my interviews, I wanted to have a variance of the types of experiences of the people I interview. The first one was done with a professional educator, the second with a pastor and professor, and, you, the student that can tell us what is thought and felt on the other side of the desk. Go ahead your explain a brief account of your childhood and education.

        Interviewee: [My name is Linda Cho.] I was born in South Korea in Seoul in a place called Myung Dong which is more like a fashion district now. I came here when I was five years old and about to start kindergarten. We came here and started living in Los Angeles and from there I went to Elementary school . . . and I learned English . . . like I was put in a class with everyone . . . like so there would be like Hispanic, like Korean, whatever, like German, whatever. But it came easily because your young and you learn it by watching t.v. or whatever. From there I only lived in L.A. for about six months . . . From there I moved to like Orange County, Cerritos area. And I went to Elementary there until I was like in third, fourth grade and by then I was pretty accustom to everything. I spoke English descent . . . like I understood everything, did ok in school. From there we moved onto Diamond Bar. And I was there from about fourth to I graduated. There was a big Asian community there but there was a lot of everything else there also. So I got to experience everything. I junior high I hung out with everyone, I guess. But I noticed since junior high that there was a lot more cliques. You know what I mean? More racially . . . there would be like Chinese here, Koreans here or whatever. . . But in high school I hung out with everyone, I really didn't care. You know, that is when you open up your mind a lot more. Kind of appreciate people more for like how they think . . . I graduated from out of high school two years ago and from there I went to [Vidal] Sassoon. And at Sassoon it was junior high again . . . I noticed when I went there, I guess that it was more like the real world . . . like how people really hang onto what they are familiar with. I was kind of like that but I was . . . kind of in and out, whatever. After Sassoon I went to work and everyone at work is different so I hang out with everyone, everyone is great . . . but I am realizing what I don't like about certain cultures and what I do.

        Interviewer: Though you came here at five years of age, do you remember learning the language?

        Interviewee: What I remember the most is that I had a teacher who spoke English. But somehow we all communicated somehow because there was no Korean translator. I remember picking it up really quickly and you would go home and watch cartoons or whatever and you just pick it up, you know what I mean? I don't know how I learned exactly.

        Interviewer: So there wasn't really an identification as it would be now for you to pick up German . . . Do you remember any ESL strategies that your teachers used all the way from Kindergarten to high school, even at Sassoon, or even at Fekkai . . . any ESL strategies that might have allowed you to feel more comfortable, to identify with things

easier?

       Interviewee: The only thing that I remember is when I first came I was put into a classroom [after school where they tried to teach you little words to help you communicate] once a week, but only for about two months, that was it.

       Interviewer: Did you ever experience your teachers exploring cultural relevance in like writing classes and other types of classes, meaning write about Seoul, Korea, write about your type of cultural experience, because your cultural experience is unique and beneficial for all of us to learn from? Did they ever use that avenue to make a very culturally rich environment.

       Interviewee: Yes. One time in Econ. they asked me to do a project . . . [on] Korea . . . how they struggled from the war to how prosperous it has become now.

       Interviewer: Have you experienced any racial situations and why do you think those situations have occurred and how have you dealt with those?

       Interviewee: Of course . . . I think people are the way they are because they just don't understand where they came from or why they are the way they are Usually people don't say it in my face and I usually, if people say something that pertains to my race, you know, calling me this or that, saying something about my race, I try to understand where they are coming from and if I can't, I just mostly deal with it in more of an angry way . . . I just think whatever the race, I just think of them as ignorant.

       Interviewer: You being a grown adult now and looking back and let's maybe consider that you have a kid here, being Korean but growing up here in America . . . What strategies do you think that you would incorporate into a classroom that you might think would be very beneficial . . . might it be for the whole class to watch Korean cartoons . . . or anything like that? As you look back can you say, "I wish that this would've happened, I wish they would have explored this, I wish they would have allowed us to get involved in these areas, because, ultimately, the goal is to be full-blown integrated American citizens. The reality is that Diamond Bar is considered completely Korean, Westminster, Vietnamese, how do you think, apart from the first of all the Academic strategies and then also strategies to integrate? How can we teach and develop a situation in where American is more integrated?

       Interviewee: I think the first thing they should do, you guys are probably like that becuase you guys are probably cool and everything because you guys are educated. I think being brought up in a poor classroom, meaning . . . when the teachers . . . don't care . . . that makes things very hard. I think . . . to make it easier for people like me, would be to educate people about every culture . . . I mean really get into it. Not only . . . say the pilgrims came here . . . but to go deep into it. And kind of educate people in a way that they think of . . . Geronimo as a real human being, as a person with feelings, a person for reacting being so passionate about his land or whatever that he was like this . . . Teaching . . . about Korea or Vietnam, why they are the way they are. Like showing documentaries, like when you watch something like National Geographic, even though it's like facts, it is pretty straight to the point, it's interesting because it shows you different areas about the country. Not only about Seoul, but the south where the beaches are . . . You see the whole . . . and how they are different in each country. We are not all the same people . . .

       Interviewer: What are some ways to help us understand other cultures. For example, the Japanese are known for being very stern in their facial gestures which gives the impression that they never laugh or have fun, always serious, all the do is study . . .?

       Interviewee: I think learning more about their history, about Korea or China or Japan . . . learning from an ancestor, or a friend . . . I think that my generation is much more different than a generation like my parents, because the have seen actually their grandmothers and grandfathers being so cold and maybe that wore off on them. But my parents, being more open, them being in America, just them being more cool in nature, rubbed off on me, so maybe I'm different. I think the reason why people in Asia are like that because it has been kind of bred down, the coldness, the hard times they have had in the past . . .

       Interviewer: What is the pervading feeling towards not forgetting your heritage, your language, stay Korean or is it, "Ok, Korea is nice, we have family over there, but I am an American . . . what is the feeling there?

       Interviewee: My parents just want me to be whatever I am. They know we are in the U.S.A., we are all American citizens so they kind of expect me to live by an American standard . . . Of course, Korea is important. My parents still hold on to it, but they don't really, it's not really a big deal . . . There are a lot of families that are still very like that. Korean, Korean, learn this, learn that. Mary a Korean . . . there is a lot of that going on . . . I think the majority come to be a part of everyone else, because I think a lot of people come here with a dream, to be an American. But being from a totally different background, I think the first generation or whatever wants you to still keep your

culture there . . . But they still want you to live like an American so that you fit in with everyone else.

Interviewer: Have your mom and dad integrated into American society? Do they speak the language?

Interviewee: They speak it. My dad speaks pretty well, my mom is kind of so so just because she works with Korean people all day long . . . [my dad] works, even though he works in a Korean company, he still associates himself with everyone else from the other companies, they have to speak English--there is American companies, Russian companies, whatever. I think that my parents, I don't know about everyone else, but we pretty much live like a regular American family. Like we go on weekend vacations. My food is everything. My parents love every kind of food. My mom cooks Korean food, Japanese, American . . . she ain't great at it . . . We still keep up with like the traditional holidays--there is like Korean Thanksgiving, Korean New Years. Korean Thanksgiving is when you get together with all of your family and chow down. Korean New Years is when you get together with all of your family, once again, you cook soup with little rice dumplings and each bowl represents how prosperous you're going to be for the year, and you bow down in front of your elders and they give you money . . . we still have American holidays as well . . .

Interviewer: Do you think the Korean will die out as generations pass?

Interviewee: . . . I don't think it will die out, it will just be different. Just being that we are aware of the American society but we still have that background behind us, being Korean. I don't think it will die, it will be a whole different, new culture.

Interviewer: Do you find any reasons for typical difficulties that Asians have in learning English . . . like learning articles or pronunciation of the l and r?

Interviewee: I think for people like Yoshi [First-generation Japanese co-worker] it is harder for him to learn English, even though he has lived with his wife for how may years andhe has been in America for how many years . . . it is still hard because you still have that first language in your head. Because the language is different, it is totally put differently, even though you are trying to learn English, . . . you are translating because the words are put differently . . . like Spanish you describe before you say the object, or whatever. I think if you are raised in a different culture and you come here and try to learn the language, no matter how hard you try, it is always going to be difficult.

Interviewer: How well do you know Korean?

Interviewee: I can write, I can read, I can understand, because I came here when I was five, . . . [and] my grandparents were living with us until they died, I still had to communicate in Korean. I was sent to Korean school in junior high and I was pretty motivated to really learn and Korean is very easy to write, so, yeah, I am pretty good at it . . . [It was a necessity to communicate] and also I wanted to learn.

Interviewer: One person told me that many Korean college students are filling the seats in Korean language classes at college because they have a renewed interest in their culture. Do you think that this is true?

Interviewee: Yes I do. Because, I think, by the time they actually come to the realization that they want to learn about their culture, it is a little bit to late. They come into the real world and they realize that it is a benefit to know both languages and be familiar with two cultures, especially in business, international business or whatever.

Webpages and Resources:

Dave Sperling's ESL Cafe Bookstore: http://www.eslcafe.com/bookstore/writing.html

At the Point of Need : Teaching Basic and Esl Writers; Marie Wilson Nelson, Marie Ponsot Nelson; Paperback
Teaching Esl Writing; Joy M. Reid; Paperback
Understanding Esl Writers: A Guide for Teachers; Ilona Leki; Paperback
How do non-ESL writing teachers handle the writing of their ESL students when there is a language barrier to hurdle? How do teacher trainees prepare for the growing number of ESL students in U.S. schools? Full of practical advice and applications, intended for both practicing teachers and teacher trainees, Understanding ESL Writers: A Guide for Teachers is a must-read for any educator seeking to establish a mutually communicative relationship with an ESL student. Ilona Leki has spent years training ESL teachers and teaching writing to both ESL and first language students, in language institutes and at the university level. Here, she introduces writing teachers to the latest thinking of ESL professionals with regard to ESL writing. And teacher trainees just beginning their work with ESL students will find a wealth of information orienting them to this important aspect of their new profession. Leki examines ESL writing from every angle: educational and linguistic contexts from which ESL writers emerge; the forms ESL writing instruction has taken in the U.S. and abroad; principles of second language acquisition; writing behaviors of ESL students; types of

writing assignments that may put ESL students at a disadvantage; and errors typical of ESL learners. She also discusses ways teachers may most effectively respond to the writing of ESL students at both syntactic and rhetorical levels, in writing or during conferences. Years of personal and professional encounters with ESL students inform her section on the students themselves--their anxieties and expectations about U.S. life, education, classrooms, and teachers come to life through stories and conversations.

Write in the Middle : A Guide to Writing for the Esl Student; Connie Shoemaker; Paperback
Write Soon! : A Beginning Text for Esl Writers; Eileen Prince; Paperback
Writing a Research Paper American Style: An Esl/Efl Handbook; Sydney L. Langosch; Paperback
ABC's of ESL Business Letter Writing; L. Rita Lampkin; Paperback
Changes : Reading for Esl Writers; Jean Withrow, et al; Paperback
Choices: Writing Projects for Students of Esl; Carole Turkenik; Paperback
Critical Reading and Writing for Advanced Esl Students; Scull; Paperback
Effective Written Expression Writing for Esl Students; Jean Coffman; Paperback
English As a Second Language Professional Development Modules: Teaching Writing Skills in Esl Vol 6; Jill Bell; Hardcover
Exploring Through Writing : A Process Approach to Esl Composition; Ann Raimes; Paperback
From Process to Product : Beginning-Intermediate Writing Skills for Students of Esl; Natalie Lefkowitz; Paperback
A Guide to Grammar and Writing on the Computer for the Esl Student/Book and 2 Disk; Paperback
A Guide to Grammar and Writing on the Computer for the Esl Student/Book and 2 Disk; Gerard M. Dalgish; Paperback
Putting It Together : A Basic Writing/Esl Handbook and Workbook With Readings; Michael T. Meyer, Don Meyer; Paperback
Random House Writing Course for Esl Students; Amy Tucker, Jacqueline Costello; Paperback
Random House Writing Course for Esl Students; Paperback
Reading, Writing, & Learning in Esl : A Resource Book for K-12 Teachers; Suzanne F. Peregoy, Owen F. Boyle; Paperback
Reading, Writing, & Learning in Esl : A Resource Book for K-8 Teachers; Suzanne F. Peregoy, Owen F. Boyle; Paperback
A Rhetorical Reader for Esl Writers; Paperback
Write English : Functional Writing Skills for Esl Students, Book One; Paperback
Write English : Functional Writing Skills for Esl Students/Book 2; Sherry Royce, Jane Boag Herschberger; Paperback
This page is maintained by the one and only Dave Sperling. Send comments to sperling@pacificnet.net

Selected ESL Web Sites: http://www.lang.uiuc.edu/r-li5/esl/eslsites.html

The EFL playhouse
Teachers For Christ International
Webster's Dictionary.
Questions asked by ESL students
English Programs around the World
Vocabulary Puzzles
Bilingual Dictionaries
Teaching English at Secondary School around the World
TEFL Professional Network
Instructional Systems' Free Resources
Phrasal Verbs
Language Teacher Online
Language Learning & Technology -- A journal for FL educators
TESOL.com
Computer-Mediated Communication in FL Education: An Annotated Bibliography

Language Testing
EFL
Resources of English for Science and Technology
ESL Teacher Connection
English for Internet
Self-study Quizzes for ESL Students
TOEFL Preparation
Interactive English Language Exercise
Teaching English in Italy
The ESL/EFL Page of Andreas Lund.
Internet Projects for Learners and Teachers of English
Monthly Moo sessions for Neteach-L subscribers
Dave's ESL Cafe on the Web
Selected ESL Sites for Teachers
Selected ESL Sites
Volterre-Fr For learners
OPPtical Illusion, Online Creatively
eflweb
The Virtual English Language Center (Comenius Group)
Bilingual Education and ESL Resources (wsu)
Ohio CALL Lab
ESL Gopher Menu
Yamada Web Guide to English as a Second Language

Games, quizzes language exercises and interesting pages: http://www.school-search.demon co.uk/links5.html

Dave's ESL Cafe on the Web: excellent site for students and teachers.
Linguistic Funland TESL Page
Frizzy University Network (FUN): for students and teachers.

Internet TESL Journal: magazine with lots of ESL/EFL links.
EX-Change - An ESL Magazine
A Word a Day: from Wordsmith
The Weekly Idiom: from the Comenius Group
Interactive EFL Exercises requires Netscape 2.0 or higher
The HUT E-Mail Writing Project: from Helsinki, Finland
The ESL Quiz Center: from Dave's EFL Cafe
Self-Study Quizzes for ESL Students: from the Internet TESL Journal
Conversations for ESL students: from UIUC
CNN Newsroom for ESL: from Brigham Young Univ
Focusing on Words (advanced level): from Wordfocus
Impact! Online Home Page: from UIUC
Purdue On-Line Writing Lab
The Virtual English Language Center: from Comenius
The Word Ladder: from the Univ. of Michigan
The Word Detective
WordNet 1.5 on the Web: from Princeton University
Introduction to English Literature: from Univ. of Victoria, Canada
On-Line English **Grammar**
Grammar and Style Notes
Notes on Usage
Keith Ivey's English Usage Page

An Elementary Grammar
Online ESL Student
EducETH - The English Page: An educational server for EFL students and teachers
Grammar Resources for English Language Learners: Excellent list of good grammar resources on the web. From Ohio University
SL-Lists: range of mailing lists for students and teachers of ESL/EFL. From Latrobe University, Australia

Multilingual Books and Tapes: http://www.esl.net/mbt/speak.html

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A.Word.A.Day
It's tough, but so are you!
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Read the work of other International students of English
IMPACT! Online
News reader for intermediate to advanced learners of English
Writing
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University of Missouri's Writing Lab Get help faster! Grammar, Punctuation, and Capitalization
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Speaking and Listening
From the ESL Home Page.
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NetNoose
A fun version of hangman!
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Send a friend a postcard. Really!
Treasure Hunt
Leslie Opp-Beckman, Outreach for English and Educational Resources. About 15 links of REALLY COOL treasure hunt-type stuff!
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Dave Sperling's Site... It's Great!
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Language Demo Home Page
See what an English school in Japan is doing.
Library Materials
The Internet Public Library
Check it out!
Webster's English Dictionary
Don't know a word? Can't find you dictionary?
Dictionaries
More dictionary help.

The UW ESL Center Pedagogical Resource Page: http://weber.u.washington.edu/~ eslinfo/Lists/student.html

The UW ESL Center Pedagogical Resource Page Presents: Resources for Students
SEARCH TOOLS_Newbury-Heinle Learner's Dictionary Yahoo, a web directory _Merriam-Webster Dictionary and Thesaurus__Infoseek, a search engine Concise Encarta, an encyclopedia by Microsoft_Hotbot, a search engine_Encyclopedia Britannica__The Scout Report, a database of more "serious" websites
WRITING English for Academic Purposes By Tim Johns, University of Birmingham, UK_UVic Writer's Guide_From University of Victoria, BCPurdue University On-Line Writing Lab (OWL)Highly recommended.University of Michigan On-Line Writing Lab.Writing Argumentative Essays Clear; has good examples.Rensselaer Polytechnic Writing Center.Technical Writing Textbook By David McMurrey of Austin (TX) Community College Find an e-pal: a pen pal that you can communicate with via e-mail Courtesy of the British Council/Hong Kong.
GRAMMAR Grammar Overviews Presents grammar structures such as verb tenses, gerunds and infinitives, reported speech, the passive voice, the subjunctive, the verb wish, tell vs. say. By Mary Nell Sorensen of UW ESL.Guide to Grammar and Writing By Charles Darling at Capitol Technical-Community College in Hartford, CT English Structure for Academic Purposes_Verb tenses, modals, adjective clauses, adverb clauses, gerunds and infinitives, passives, articles, noun clauses, conditionals, logical connectors._ By Ann Salzman, U of Illinois at Urbana-Champaign. Hyper Grammar From the University of Ottawa's Writing Centre
VOCABULARY The Weekly Idiom From the Comenius Group.Weekly Word Watch Probably best for advanced students._ From Cobuild, UK. Practice your computer vocabulary By Jim Schweizer in Japan._
READING Pathfinder People, TIME, Fortune, Money, Entertainment Weekly, and lots more.The Seattle Times Local daily The Seattle Weekly.The Washington Post Times From Washington, D.C.CRAYON Create Your Own Newspaper. See an example.Bangkok Post Newspaper from Thailand. Guide to Logical Fallacies Types and examples of errors in logic.
ACTIVITIES Quizzes on pronunciation, idioms, slang, conversation, grammar, TOEFL, and college prep. From The Super Tutor Co. at www.homeworkhelp.com.Homonym Quizzes - and quizzes on other topics From Internet TESL Journal in Japan. Interactive English Language Exercises From International House, UK.
MISCELLANEOUS See web pages created by our students From our spring 1998 Computer Studies course. College Search for International Students Links to help you find a college, choose a major, research a U.S. city or state, and read about TOEFL, immigration, health, time management, and lots more._Conversa's American University and ESL Information Service Page_About American university admissions and programs. Dave's ESL Cafe Many activities, for example learning slang and idioms, finding an e-pal, and taking quizzes. Dear Christy Advice on social and cultural issues at American universities, for foreign students._ Go here and ask a question! English Programs Around the WorldESL program websites
Jim's TESOL-Call links1: http://www.obe.edu.on.ca/contweb/resourceweb/links/ GeneralESL.html

General Starting Points/ Hotlinks
ESL Home Page
This site at the University of Illinois at Urbana-Champaign has many links for students and a teacher's corner.
SNE Web Links - English as a Second Language
This site is part of the Special Needs Education section of Canada's Schoolnet. It identifies many ESL sites, including links to Canadian ESL sites.

Many TESL/TEFLTESOL/ESL/EFL/ESOL Links
This site has many good links for teachers and learners.
ESL on the Internet
This Washington University site has an extensive list of ESL-related links. It also has on-line exercises for students using a browser with the Shockwave plug-in and direct links to Webster's Dictionary and Roget's Thesaurus.
Linguistic Funland TESL Page
This site has something for everyone - students, teachers, job seekers, idea seekers, etc. It's very well-organized and has a wealth of information.
Englishtown
A "Web town" for the ESL community.
Language Learning Links
This University of Indiana site lists hotlinks for many foreign languages, including English.
Frizzy University Network (FUN) Home Page
This site has links for students and learners. It also has information about on-line classes for ESL/EFL students who want to improve their writing.
LinguaCentre Home Page
Yet another site with something for everyone, including on-line activities for learners. This web site has information/links for novice Internet users, as well as more advanced users.
Concordia University TESL Students' Association
A home page with numerous links of interest to teachers.
The ESL Virtual Catalog (or try http://205.198.248.7/esl.htm)
This "well-connected" web site is a complete guide to resources available on the Web - both for students and teachers.
The Virtual English Language Centre
This site is a virtual school with links for students and teachers.
Cool Destinations for ESL Surfers
General ESl links from an Australian perspective.
Literacy Links International
This Australian site has a wealth of information for ESL/EFL teachers, including links for newsgroups.
Infoseek: ESL links
Infoseek's ESL links. (Infoseek is a search engine.)
TESL/TEFL/TESOL/ESL/EFL/ESOL Links: http://www.aitech.ac.jp/%7Eiteslj/ESL3.html
For Students:
·Daily Study (5) - Pages which change every day. ·Dictionaries and Reference Materials (34) ·Free Lessons (6) ·Games (101) - Also puzzles and other fun activities ·Grammar and English Usage (62) ·Help (3) ·Idioms and Slang (14) - Also phrasal verbs. ·Internet (6) ·Listening (20) ·Online Textbooks (1) ·Penpals and Communicating with Others (26) - Also chats and web-based message boards. ·Pronunciation (43) ·Quizzes (1146) ·Reading (29) - Things to Read, Literature, ... ·Schools (203) ·Speaking (9) ·Student Projects (24) ·Tests (13) - TOEFL, TOEIC, etc. ·Vocabulary (23) ·Writing (42) ·z Unsorted (15)
Activities for ESL Students (The Internet TESL Journal)
Self-Study Quizzes, Interactive JavaScript Quizzes, Crossword Puzzles, Treasure Hunts and more.
Dave's ESL Cafe
ESL Cafe News, Address Book, Bookstore, Chat Central, Discussion Center, Frequently Asked Questions, Graffiti Wall and more.
DEIL/IEI LinguaCenter
Grammar Safari, Holidays, Read, Interactive Listening, Ex*Change, Web Basics, Test Preparation, Links, Interesting Things for ESL Students (Charles Kelly and Lawrence Kelly)
Free online textbook and fun study site. Slang, proverbs, anagrams, quizzes, activities and more.
Indispensable Listening Skills: http://ericir.syr.edu/Virtual/Lessons/Lang_arts/
Listening/LST0001.html
Mystery Pictures)Following Oral Directions): http://ericir.syr.edu/Virtual/Lessons/Lang_
arts/Listening/LST0003.html

For Teachers:
·Articles (245) ·Associations (48) ·Bilingual Education (4) ·Book Reviews (5) ·Business English (1) ·CALL (27) - Computer Assisted Language Learning ·Commercial Sites (164) - Sites which are trying to sell you something. ·Conference Presentations (21) ·Conferences (5) ·Discussion (46) - Mailing lists, Usenet, Chats, Bulletin Boards, Message Boards, ... ·ESP (3) - English for Special Purposes ·Education in General (7) ·English in General (1) - About English, Reference Materials, etc. ·Handouts for Classroom Use (8) ·Humor (4) ·Internet (179) - Teaching with the Web, Making Pages, ... ·Jobs (87) ·Journals on Paper (17) ·Journals on the Web (15) ·Lessons (186) - Lesson Plans, Activities for the Classroom, ... ·Linguistics (10) ·Literacy (3) ·Personal Pages of ESL Teachers (109) ·Poetry (1) - Poems, ... ·Pronunciation (7) - Phonics, ... ·Raw Materials for Lessons (2) ·Schools Offering TESL Training (20) - Schools, distance education, ... ·Teaching Techniques (38) ·Teaching Tips and Ideas (11) ·Testing (1) ·Various (12) ·Vocabulary (3) ·Web Links (347) -

Indispensable Listening Skills: http://ericir.syr.edu/Virtual/Lessons/Lang_arts/_Listening/LST0001.html
Lesson Plan #: AELP-LST0001
Indispensable Listening Skills
An AskERIC Lesson Plan
AUTHOR: Ann Douglas, Pauls Valley, OK
GRADE LEVEL/SUBJECT: 9-12, listening skills
OVERVIEW:
Many students sit in classrooms and hear by are not listening to what is being said around them. This is a skill that needs to be taught and addressed at all levels of education.
PURPOSE:
The purpose of this activity is to increase the students' ability to listen and to understand what is being read and/or told to them.
OBJECTIVES:
1.After listening to the story, students will be able to orally explain the conclusion of the story. 2.Students will be able to list three ways that the tigers in the story relate to themselves. 3.Students will be able to clarify why they would rather someone read to them or why they would rather read the material themselves.
This activity can be used as a guidance activity. The emphasis is for students to think about what they are hearing and to be able to respond to the story. This activity can be used for several grade levels but it seems to work best with freshmen and sophomores.
RESOURCES/MATERIALS:
"The Indispensable Tiger" was taken from the American Management Association
ACTIVITIES AND PROCEDURES:
1. Read the story, "The Indispensable Tiger."
A powerful old tiger, the leader of the pack, was preparing to go on a hunt. Gathering the other tigers about him, he said, "We must go out in the plains and hunt, for the winter is coming. You young fellows come with me; perhaps you will learn a thing or two."
The young tigers were pleased to hear this, for the old fellow had hitherto shown no interest in tiger development. He usually left them behind when he went hunting and they were tired of doing nothing but keeping order among the cubs and performing other routine tasks.
The first day out, the old tiger spotted a herd of elephants. "Here's your chance, Bernard," he said to one of the younger tigers. "Look at it as a challenge." But Bernard had no idea how to go about hunting. With a roar he rushed at the elephants who just ran off in all directions. "It looks as though I'll have to do the job myself," said the leader philosophically. And so he did.
The next day, the tigers came upon a herd of water buffalo. "Suppose you take over now, Jerome," said the old tiger. Jerome, reluctant to ask silly questions but determined to do his best, crept up on the grazing buffalo. He leaped straight at the largest of them, but the big buffalo tossed him to the ground and Jerome was lucky to escape in one piece. Mortified, he crept back to the group. "No, no, no, NO!" said the old tiger. "What's happening around here? Where is the performance I'm looking for?" "But you never taught us how to do it!" cried one of the young tigers. The old tiger was in no mood to listen. "The rest of you stay where you are," he growled, "and I will do the job myself." And so he did. "I can see," said the old tiger as the others gathered admiringly about him, "that none of you is yet ready to take

my place." He sighed, "much as I hate to say it, I seem to be indispensable."

Time brought little change. The old tiger sometimes took the younger ones along with him on hunts, and occasionally he let one of them try to make a kill. But having received no instruction, they were unequal to the task. And the old tiger still made no effort to teach the others his tricks! He had forgotten that he himself was a product of tiger-to- tiger coaching. One day, when he had grown quite old, the tiger met a friend, a wise lion he had known for years. Before long, the tiger was launched on his favorite topic of conversation: the lack of initiative in the younger generation. "Would you believe it?" he asked the lion. "Here I am getting a bit long in the tooth, and I still have to do all the hunting for my pack. There seems to be no one of my stripe around." "That's odd," said the lion. "I find the younger lions in my pride take well to instruction. Some of them are carrying a good bit of responsibility. In fact," he continued, "I'm thinking about retiring completely next year and letting the younger fellows take over."   "I envy you," said the tiger. "I'd take things easier and relax myself, if only I had a little leadership material around me!" The old tiger sighed and shook his head. "You can't imagine," he said, "what a burden it is to be indispensable!!"

2. Discussion questions:

a. What does indispensable mean?

b. What did the tiger mean when he said, "What a burden it is to be indispensable."

c. List the tigers in the story. How does each tiger relate to you as a person.

d. What did the lion tell the tiger?

e. Why did the lion seem to be the wiser of the two?

f. How does the whole story relate to people?

g. Listening is important. Would you rather have something read to you or read it yourself?

Why? Why does it make a difference?

TYING IT ALL TOGETHER:

After talking about the story, discuss how important it is not to just listen with our ears, but also to watch the person talking and how their eyes, hands and even their bodies talk to us. To understand involves more than just hearing.

May 1994: These lesson plans are the result of the work of the teachers who have attended the Columbia Education Center's Summer Workshop. CEC is a consortium of teacher from 14 western states dedicated to improving the quality of education in the rural, western, United States, and particularly the quality of math and science Education. CEC uses Big Sky Telegraph as the hub of their telecommunications network that allows the participating teachers to stay in contact with their trainers and peers that they have met at the Workshops.

**Mystery Pictures (Following Oral Directions): http://ericir.syr.edu/Virtual/Lessons/Lang **
_arts/Listening/LST0003.html

Lesson Plan #: AELP-LST0003

Mystery Pictures (Following Oral Directions)

An AskERIC Lesson Plan

AUTHOR: Miriam Furst, Kelland Elementary; Tuscon, AZ

GRADE LEVEL/SUBJECT:

OVERVIEW: Many children have difficulty accurately giving or following verbal instructions. To encourage students to focus on the importance of clear, oral communication.

PURPOSE:

To encourage students to focus on the importance of clear, oral communication.

OBJECTIVES:

1.Students will distinguish between words/phrases that help clarify communication and those that impede it. 2.Students will practice giving clear oral directions and will see the results produced by students who follow their instructions.

RESOURCES/MATERIALS:

1.Chalkboard / chalk 2.blank paper - 6-7 per child - use 8" x 11" paper cut in quarters 3.dark markers - 1 per child

Answer Card -

Draw the number 5 on a sheet of paper, following the instructions list in #5.

"Mystery Picture" Cards -

5-10 cards with a simple geometric design or a capital letter drawn on each card- make sure cards are thick enough so the drawings can't be seen from the other side.

ACTIVITIES AND PROCEDURES:

Give 1 dark colored marker and 2 blank papers to each child._ Read the instructions below, aloud, pausing after each one._ Ask students to draw the "secret picture" on their paper, following the instructions as carefully as possible.
THEY MAY NOT ASK ANY QUESTIONS._ NO TEACHER HAND GESTURES
ALLOWED._ KIDS MUST SIMPLY DRAW THEIR INTERPRETATION OF THE
INSTRUCTIONS. Instructions
_____ a. Draw a short line.
_____ b. Draw another line touching the first line you drew.
_____ c. Put your pencil at the other end of the second line and draw half a circle.
After children are finished, post pictures on one half
of the chalkboard._ Discuss the differences among the
drawings on display._ Ask, "What questions did you want to
ask, as we were doing this activity?"_ (e.g. How long should
the line be?_ Should the line be horizontal, vertical or
diagonal?_ Should the lines be straight?)
DO NOT SHOW THE "REAL" PICTURE OR GIVE ANY HINTS.
Ask, "What words or phrases could I have used to help
you draw the picture more accurately?"_ Write suggestions on
board. (e.g. straight, 1" long, horizontal, right end,
middle, etc.)
DO NOT, SHOW THE "REAL" PICTURE OR GIVE ANY HINTS ABOUT IT.
Thank students for their help in clarifying your
language._ Ask them to try again._ Promise them that, you
will use class time, you will use clearer language.
Have students follow your instructions again._ This time
read the following:
_____ Instructions
_____ 1. Starting in the middle of your paper, draw a horizontal line about 1 inch long.
_____ 2. Place the point of your pencil on the place where the horizontal line begins, on the left.
_____ From that point, draw a vertical line, The vertical line should be about 1 inch long.
_____ 3. Starting where the second line ends, draw a backwards "C," going down. The tips of the backwards C should be about 1 inch apart.
Have students display their second pictures on the other half of the board._ Show them your picture of the number 5. (Most pictures should be similar.)_ Discuss why the second set of pictures are more alike than the first._ (It's easier to get your message across if you use clear, specific, language.)
Make lists of "muddy" and "clear" words/phrases on the board. (e.g. Muddy-long line, short, line, shape, thing; Clear-left, right, middle, 1/2 inch, vertical, horizontal) Pass out 4-5 more sheets of paper, per child._ Have children take turns picking a "Mystery Picture" from the
stack._ Being careful not to show the picture to the class, the child should give verbal directions for drawing the picture._ The student reading instructions MAY NOT say letter names or geometric shapes._ Class follows directions, without asking questions._ Place pictures on board and compare with "real" picture._ Discuss the direction giver's use of clear language._ (Keep the discussion positive.)_ Refer to and add to the "Muddy" and "Clear" charts on the board.
Variation: Have the direction giver give directions 2 separate times - first time:no questions allowed;_ second time: questions from class allowed._ Compare results.
TYING IT ALL TOGETHER:
Discuss and list situations in which clear communication is vital. Discuss the possible results of unclear communication. Students could write skits in which the same event is shown twice - once with "muddy" language and once with "clear" language.
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Big Sky Telegraph as the hub of their telecommunications network that allows the participating teachers to stay in contact with their trainers and peers that they have met at the Workshops.