

Bilingual Curricula Promoting Peacemaking and Social Justice

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Summary

In this thesis I will be examining how bilingual curricula, and more specifically model dual language programs can and are being used to foster peace education and social justice around the world. I will begin by exploring the basic components of successful bilingual / dual language programs. These components include: language split (percentage of instruction time in each language), subject matter (language in which each subject is taught); educational aims; the use and promotion of minority languages; and teaching cultural heritages (especially minority languages). I will then explore how these programs are being used to foster social justice in different parts of the world, and finally the importance of effective professional development in helping bilingual teachers to form a strong sense of professional identity and to become effective agents of social justice.

In order to better understand the ways in which bilingual curricula are being used to promote peace education around the world I will be highlighting programs in four different countries: East Timor, Argentina, Israel, and the Southwest United States. In East Timor, I will look at bilingual/multilingual schools being developed with peacemaking components, citizenship and language education aims built into the curricula, as well as aims to provide UNESCO's Education For All—to girls in particular. In Israel, I will be looking at a group of bilingual Hebrew-Arabic schools using bilingual education to teach peacemaking aims and long-term conflict resolution. In Argentina I will look at schools/bilingual curricula developed to educate the indigenous Wichi people in the Chaco region of the country, which has helped to revive and honor the Wichi's native language and culture. In the Southwest United States I will

be looking at the important role that ethnic studies programs play in increasing graduation rates and boosting cultural pride among students from various ethnic groups, as well as recent efforts in Arizona to eliminate these programs and the resulting negative affects on the Mexican American students and communities they serve.

Within these settings, social justice aims vary but include: instilling and encouraging cultural pride; working to break cycles of poverty, conflict and violence; working against negative or detractive language related power dynamics; and teaching, encouraging and fostering cross-cultural understanding.

Rationale

The goal of this study will be to examine the role of bilingual education in promoting social justice for minority groups in different areas of the world—especially in areas of conflict or in post-conflict situations. Through the use of the examples mentioned above, the examination of the fundamental components of successful, model dual language programs and the inclusion of Peace Education / Social Justice aims in bilingual curricula, paired with the use of appropriate professional development for bilingual teachers, I will explore the ways in which these components can be successfully married in a variety of bilingual educational programs.

Basic Components of Successful Bilingual/Dual Language Programs

While I originally hoped to learn more about ideal model bilingual programs, I discovered through looking at various programs that there were many models that were effective, depending on the strength of the educational program and the quality of the curricula. The three language programs that I looked at were all additive, or “programs that aim to develop full bilingualism, biliteracy, and biculturalism by adding the second

language and maintaining and developing the first language” (Soltero, 2004, p. 5).

Generally the language split in these programs is either 50/50 from early elementary on - as in the Hand in Hand schools in Israel - or majority mother tongue during the early elementary years, during which the second language is introduced increasingly until the 50/50 split is reached in the later elementary years, such as in East Timor.

Subject matter is taught in various ways in the programs that I explored as well, ranging from each subject being taught in each language (as they are in Israel), to subjects being split between the two languages (as they are in Argentina). According to Monica Zidarich, the most important subjects to be taught in children’s native languages are Reading and Writing. In her book, *Dual Language: Teaching and Learning in Two Languages*, author Sonia White Soltero explains that:

...For majority language students who are still developing language and literacy competencies in their primary language, initial language instruction should be in [their native languages]. Unless the learners are balanced bilinguals (children who have high levels of competencies in both languages), simultaneous initial literacy development is not recommended. Dual language and bilingual education researchers and practitioners agree that second language literacy acquisition should be introduced in third or fourth grade (Lindholm-Leary, 2000; Martinez & Moore-O’Brien, 1993.) (p. 86)

While educational aims varied somewhat in the programs that I examined, the most common and prioritized in all of the programs included social justice/peacemaking aims, sharing cross-cultural exchange and understanding, language fluency aims and

bilingual subject matter proficiency. Finally, all of the programs included in this thesis work to promote the minority languages they teach by using them in the classroom, going to great lengths to make sure that minority and majority languages are represented equally (as in Israel), and encouraging children to use them not only in academic activities but also in social situations as well.

Bilingual Programs

East Timor

In East Timor UNICEF and other organizations are working in cooperation with the East Timorese government to develop bilingual schools/curricula that teach the country's 16 local languages along with Portuguese and English, incorporating educational aims such as peace education, gender equality, citizenship, politics and cultural diversity. These schools are being developed as part of an effort to rebuild the country after the bloody decade long war for independence that ended in February of 2000, which left the country's infrastructure weakened (<http://easttimorgovernment.com/history.htm>). It is estimated that "when the Indonesians left [the country] in 1999 the education system was left in ruins. About 80% of teachers left the country returning to Indonesia and many school and administration buildings were destroyed" (Unicef et al., 2008). This meant that school building and teacher training became a national priority during the years of reconstruction following the war.

Still today, according to the United Nation's 2006 Human Development Report on Timor-Leste, education and literacy standards across the country are low due to lack of enrollment and high dropout rates, often caused by poverty (United Nations Development Programme, 2006). In order to combat these shortcomings the post-

conflict government of Timor-Leste chose to prioritize curriculum reform as it worked to rebuild the nation. As Ritesh Shah explains in his 2010 article on curriculum reform in Timor-Leste, “for any fragile state, education reform is often tied to the state’s need to restore public trust and regain political legitimacy” (p. 3).

Because of the many languages represented in the country – 16 local along with the country’s two official languages, Tetum and Portuguese – choice of language of instruction was particularly important as the government worked to establish this public trust and redefine its national identity (Unicef et al., 2008). In a report summarizing the findings from the 2008 International Conference on Bilingual Education in Timor-Leste, the government’s choice to promote multilingual, mother-tongue education as it developed the revised national curriculum was based on research suggesting that the positive outcomes of this type of education included: “higher enrollment rates, lower drop out rates, lower repetition rates, higher rates of success for girls staying in education, higher rates of parental and community participation in children’s education, [improved] relationships between political leaders and a multilingual population, greater proficiency and fluency in official/national languages, and community involvement in education” (p. 16). The research went on to say that priorities also included promoting pride in children’s first languages and both language and culture preservation (Unicef et al., 2008).

Through my coursework at the University of Washington I met Dr. Maria Alfredo Moreira, Professor of Education at the University of Minho in Portugal. Dr. Moreira was part of a team of curriculum developers in East Timor, sponsored by the Ministry of Education – Timor Leste, UNICEF, representatives from various schools and

universities, and other non-governmental organizations (NGOs) that worked together to develop the national multilingual curriculum and initial and continued teacher education efforts (M. A. Moreira, 2012).

In an interview with Dr. Moreira I learned that she became involved in the UNICEF project through her university, which won an international bid for curriculum development through UNICEF (M. A. Moreira, personal communication, May 7, 2013). Because of her background in English language didactics Dr. Moreira was asked to participate in and coordinate the development of the English language syllabus. While working on the project she coordinated the team that developed an English syllabus, and also participated in the development of a Life and Work Skills syllabus. In addition to working with teams from the university representing various subject areas, other groups that contributed in Timor-Leste included schoolteachers who came from schools in the capital district of Dili, university teachers from the National University of Timor Lorosa'e (the only public university in the country), and NGOs such as The Friends of the Ermera, an Australian organization that was doing English language teacher education in the country.

Because of the fact that UNICEF was working in tandem with the government of Timor-Leste on this project, the curriculum that was developed was considered national, and both private and public schools for basic education across the country eventually adopted it. Dr. Moreira explained that the process for implementation of this curriculum in schools began with an experimentation/piloting phase, until the final version of the curriculum was handed out to the Ministry of Education of Timor-Leste. Afterwards, the Ministry had Dr. Moreira's university's cooperation in doing some teacher preparation in

order to implement the new curriculum. Teachers from across the 13 districts of the country travelled to Dili to be in a training program. Following their training there the teachers went back to their respective districts and trained other teachers so that (at least theoretically) all teachers across the country would eventually be prepared to teach the curriculum.

Mother-tongue based multilingual education is particularly important in East Timor because of the fact that “only 40% of children [in the country] know Tetum or Portuguese (the languages of instruction) when they enter school, and language is one of the main barriers to education, leading to low enrollments, high dropout and repetition rates, and poor learning achievement in school” (CARE International et al., 2008, p.2). When the goal of education in a country facing post-conflict reconstruction is the reunification of factions, bilingual/multilingual education offers students a model for building bridges between these divided factions.

Dr. Moreira explained that in public schools Portuguese and Tetum are used as official languages of instruction beginning at the elementary level. Eventually, in the 7th grade, English is introduced and continues through the end of children’s secondary educations. At the secondary level (in 10th grade) Bahasa or Indonesian is also introduced.

She went on to explain that in private schools there is some variation in this language instruction in that in International schools English can be used as a language of instruction beginning at the primary level. She added that there are pilot studies being developed on mother-tongue education in primary schools, however these are not yet being implemented across the country.

Beyond curriculum reform, teacher education is essential to the development of schools in the country because of the fact that much of the Indonesian teaching force left the country after the war, and because of the country's need to build a new corps of teachers capable of speaking the many languages of instruction represented in the new curriculum (UNICEF et al., 2008). In addition to these factors, the majority of East Timorese teachers have only completed the 12th grade or under, which makes the task of training much more complicated and involved (M. Moreira, 2012).

Despite these challenges, the East Timorese government's goals for its new teaching corps are lofty. According to a document created by the country's Ministry of Education and Culture in 2008 entitled the "Competency Framework for Teachers in Timor-Leste," goals include bilingualism in Portuguese and Tetum along with an understanding of the "heritage, values, customs and traditions of Timorese society and how these affect individual learners"; complete proficiency in his/her subject matter as well as in "theories of child development"; a working knowledge of how to tailor instruction to accommodate varied learning styles and special needs learners; and the ability to adhere to a high level of professionalism at all times (p. 3).

Israel

While conflict has existed in the Middle East for at least a century, the beginning of the Israeli-Palestinian conflict dates back to 1947, when "the UN set up a special committee which recommended splitting the territory into separate Jewish and Palestinian states. Palestinian representatives, known as the Arab Higher Committee, rejected the proposal; their counterparts in the Jewish Agency accepted it"(http://news.bbc.co.uk/2/shared/spl/hi/middle_east/03/v3_ip_timeline/html/1947.stm).

This conflict has been long lasting and highly violent, and has proven to be one of the world's most difficult to mediate.

Following the establishment of the Israeli state, “functional bilingualism” was adopted in state schools, meaning that “the mother tongue [was] learnt first for several years after which the second language [was] studied (English for Jews and Hebrew for Arabs) and this [was] followed by a third language, English for Arabs and Arabic or French for Jews” (M. Amara et al., p. 18). The curricula within Arab and Jewish schools [were] also different in that they reflect[ed] separate cultural and national messages” (M. Amara et al., p. 18).

Then in 1997 the Hand in Hand Center for Jewish-Arab Education in Israel was created “in order to challenge and attempt to change the conflict-ridden Israeli reality, characterized by segregation and hostility” (M. Amara, p. 18). A major aim of the Hand in Hand schools is to develop “‘cultural fluency,’ or the ability to step back and forth between cultures,” as well as teaching peace education as a means of breaking down long held prejudices and building bridges between Jewish and Palestinian communities (Bekerman, p. 217). The center has worked to develop five “integrated bilingual [Hebrew-Arabic] bicultural schools” in Israel whose aim is to foster “egalitarian Palestinian-Jewish cooperation in education, primarily through the development of bilingual and multicultural curricula” (Bekerman, p. 215).

Hand in Hand describes their curriculum as being “fully egalitarian, with classes team-taught by one Jewish and one Palestinian teacher. The curriculum is innovative, bilingual and bicultural, allowing students to strengthen their own identities while attaining a better understanding of their classmates” (<http://www.handinhand12.Org>).

The goal of the schools is to use an “additive bilingual approach,” which seeks to give equal weight and importance to both languages (M. Amara et al., 2011, p. 22). Some of the ways in which this happens include: teaching all subjects in both languages, staffing classrooms with Arab-Jewish team teachers so that both languages and cultures are equally represented, and encouraging children to practice both languages in academic and social activities (M. Amara et al., 2011).

In order to learn more about the schools and the impact that they are having on the families who attend them I spoke with Raz Speizer, professor of Philosophy at the University of Haifa, whose daughter is a student at the Hagar (Dgania) Bilingual School in Beer Sheva, Israel (R. Speizer, personal communication, May 11, 2013). He explained that after seeing an advertisement in the street for the school he and his wife decided to start their daughter there in first grade because the school’s ideology matched their own.

Dr. Speizer’s experience growing up and living in Israel has included exposure to the Jewish-Palestinian conflict in various ways – from experiencing everyday tensions between the two groups to witnessing the inequalities between the two and the fighting/bombing in Gaza - and he said that being a part of the school community was a way for his family to connect with Arab families and their culture, to develop hope for the future and humanity in the midst of violence. He also talked about how the school motivates families to become more involved in their children’s education and provides families with a means to cross cultural boundaries through friendship and communication. While Dr. Speizer has not yet seen evidence of the positive effects of the school on the surrounding community he suggested that it might begin to make a difference if and when more Hand-in-Hand schools are built.

Of all of the areas of the world included in this thesis, I found the greatest wealth of research done on Israel's bilingual programs. Included in this research was quite a bit of information about conflict resolution through bilingual education. In an article entitled "Mediating and Moderating Effects of Inter-Group Contact: Case Studies from Bilingual/Bi-National Schools in Israel," author Joanne Hughes explores ideas surrounding the contact hypothesis, "first proposed by Allport in 1954 . . . [which] asserts that, under certain conditions, inter-group contact can be effective in reducing hostility and prejudice and in promoting more positive attitudes between participating groups" (p. 421). Because one of the main premises of bilingual education is to build bridges between cultures, this theory fits well into peacemaking aims in areas of conflict because it suggests that, as Dr. Speizer experienced in the Hand-in-Hand school system, developing relationships with the "other side" humanizes the enemy and lays a foundation for direct dialogue.

In their article entitled "A New Bilingual Education in the Conflict-Ridden Israeli Reality: Language Practices," Muhammed Amara et al. suggest that because "the Jewish-Arab conflict within the state of Israel is not only a *material conflict*, but also an *identity conflict*," resolution must involve direct dialogue in order to be effective. Pulling from research done by Montville (1993), Amara et al. explain that:

...Conflict resolution in this type of situation entails *a process of forgiveness and reconciliation*. This process can be achieved, according to [Montville], through a *direct dialogue* between the two sides. Direct dialogue may bring about the delegitimation of existing prejudices and stereotypes. It is only this meeting of identities that can generate a new

interpretation of ‘other’ and ‘otherness.’ According to this approach, only direct contact can create empathy for the human suffering of the other side, pave the way to rapprochement and engender cognitive dissonance that will challenge negative stereotypes and create social change (Amara et al, 2011, p. 16).

As early childhood research on the effectiveness of combatting later stereotype formation through sensitivity training and early multicultural education suggests, young children are particularly open to ideas about making the ‘other’ non-threatening. In her article, “Celebrating Diversity in Early Care and Education Settings: Moving Beyond the Margins,” author Tina Durand (2010) explains that, “providing care and education in which all children can thrive requires moving diversity out of the margins of the curriculum and infusing principles of diversity equity and social justice into our teaching and interactions with children and families [at the early childhood level]” (p. 835).

Just as Dr. Speizer mentioned, forming friendships with children and families from the enemy’s culture takes away the automatically breaks down stereotypes and builds cultural understanding on both sides.

Amara et al. (2008) go on to say that:

Bilingual education is an approach to conflict resolution and the improvement of inter-group relations. Research has demonstrated that bilingual education results in socio-cultural outcomes that are not just linguistic (Crawford 1997; Paulson 1994; Ricento and Hornberger 1996; Valdes 1997). Mor-Sommerfeld, Azaia, and Hertz-Lazarowitz (2007) believe that bilingual education is a bridge for cooperation, sharing and

equality. Skutnabb-Kangas and Garcia (1995) summarize the major benefits of effective bilingual education as achieving a high level of multilingualism, improving equal opportunity for academic achievement and engendering a strong, positive, multilingual and multicultural identity including positive attitudes towards self and others. Bilingual education can also offer empowerment pedagogy through employing minority language and its culture in school environment, contributing to raise self-esteem in minority language students. The opposite happens when a child's home language is replaced by the majority language (Cummins 2000a; Garcia 1997; Giles and Weimann 1987).

This is applicable for all of the programs explored in this paper, as each of the bilingual programs here represents some form of social justice education or pathway to conflict resolution.

Argentina

In northern Argentina in the Chaco region of the country educator Monica Zidarich has worked with the indigenous Wichi people for the past 30 years to develop bilingual schools based on the Wichi's native language and culture, and to train bilingual educators. Because there are few resources documenting Monica's work I spoke with her, with the help of her sister Veronica Zidarich, over the phone in Argentina to learn more about her history and background (M. Zidarich, personal communication, March 12, 2013).

A native Argentinian, Monica was first introduced to the Wichi at 16 when she did missionary work with a Catholic group that did missions in rural areas in the country.

Her exposure to them was so meaningful that she decided to return with her husband after getting married, then again to work as a teacher in their schools after completing her degree in elementary education.

When she first began teaching the Wichi she quickly saw how difficult it was to educate them because of the fact that they often only spoke their native language (Wichi), while teachers were generally native Spanish speakers and spoke little if any Wichi. Because of this drop out rates were high and children were more motivated to stay in school by government funded food donations than by the actual learning process. The monolingual curriculum also made teaching reading difficult, as Spanish-speaking teachers were required to teach Wichi children to read in a language that they barely spoke.

Monica gradually began to build bilingual Spanish/Wichi schools with another teacher named Marta Tome. While the curriculum they developed was not tied to a university project they worked with academics from Peru, Ecuador and Mexico – countries actively developing mother-tongue education – to design the programs/schools that they would later implement with the Wichi.

An important part of this new curriculum was making a point of educating students bilingually by teaching them basic skills (reading in particular) in their first language. The main goal of the program was to eventually help students learn to read and write in their first languages, and to learn to accept and understand other cultures/languages. Monica also developed texts based on the Wichi's mythology, written in Wichi and featuring illustrations of Wichi people and traditions. Prior to these

texts the only books available in many areas were bibles written in English. More recently UNICEF has published Monica's texts and given materials to the schools.

In addition to developing bilingual programs/schools and teaching, Monica has spent years training future bilingual teachers to staff schools. When she first began teaching the Wichi she found that it was difficult to find Wichi speaking teachers since few members of the tribes had been educated past the early elementary level and not many could read, write or had mastered basic skills. When the teacher-training program was started in 1986 no one in the native communities had graduated from high school.

Now that her teacher training program has been developed Wichi speaking teachers are chosen by their communities (based in small towns), move to Monica's town from their outlying villages and train with Monica for about three years. Generally teachers in training move between learning as students to student teaching in three week intervals throughout their formation so that a balance could be kept between book learning and teaching.

Southwest United States

The importance of Ethnic Studies programs in the United States has been vigorously debated in recent years. As James Banks discusses in his article, "Ethnic Studies, Citizenship Education, and the Public Good," ethnic studies programs in schools help to reduce drop-out rates, build cultural pride amongst student groups based on ethnicity and validate the perspectives of minority groups by including the experiences of ethnic groups in American history curricula, perspectives often excluded from curricula taught in mainstream classrooms (Banks, 2012).

Banks (2012) goes on to explain that critics of ethnic studies programs argue that developing students' national identities rather than their ethnic identities, teaching a version of American history that does not highlight "the experiences and perspectives of ethnic groups (both white and people of color)," and downplaying the importance of identity groups are all important ways of helping students identify with a national rather than an ethnic group, alleviating what is seen as self-imposed marginalization and possible segregation based on ethnicity (p. 468).

The debate over the necessity for ethnic studies programs resulted in a controversial law being passed in Tucson, Arizona, where State Superintendent of Public Instruction, later State Attorney General Tom Horne championed HB2281 – a law banning ethnic studies programs and classes based on the premise that they promoted anti-government ideals and prioritized ethnic identity over individual or national identity (Bentley, 2013).

The passage of HB2281 in 2010 resulted in the termination of the Raza Studies ethnic studies program in Tucson, AZ at Tucson High School, which in turn resulted in a heated debate between school/government officials and the Mexican American community the program served, as well as a peaceful protest movement within the Mexican American community demanding that the program be reinstated (Calvo, 2012). The documentary *Precious Knowledge* (2011) chronicles the introduction and passage of HB2281 along with the progression of the debate and protest movement, and the effect that the loss of the program had on the students and communities it served.

In the documentary we are introduced to the players on both sides of the debate, and are invited into the Raza Studies Program classes where we hear the perspectives of

its students and teachers. Despite the fact that the program was highly valued within the Mexican-American community because of its ability to engage and motivate students, raise graduation rates (93% amongst students enrolled in TUSD Ethnic Studies electives before the programs were eliminated) and boost standardized test scores, help students learn more about and take pride in their cultural backgrounds, and serve as a model for “developing and ongoing programs throughout the nation,” it was deemed illegal by HB2281 and terminated by Horne several hours prior to his being sworn in as Attorney General of Arizona.

The impressive positive impact that the Raza program (and those like it) have on students are chronicled, highlighting the difficulties that Mexican American students and their families in particular often face: high drop-out rates, the threat of deportation, alienation from the mainstream system, poverty, gangs, violence, and drugs, amongst others. However, Horne claimed that ethnic studies programs produced negative results because they separated and treated students differently based on ethnicity, and that he wanted to see kids “treated as individuals” rather than grouped by ethnicity.

In the heated debate that surrounded the three bills (the first two similar to HB2281) introduced by Horne, many members from the mainstream community came out in favor of Horne’s perspective, fueled in large part by the underlying anti-immigrant sentiment so prevalent in Arizona. A surprising amount of suspicious, anti-Mexican rhetoric and prejudice, and a slew of hate-based threats against prominent members (including teachers and students) emerged on the pro-bill side during this time.

While TUSD’s Raza Program has not been reinstated, its closure created a peaceful protest movement in the surrounding Mexican-American community that

continues today. Because these programs continue to serve as models for many others in the country, their effective, positive affects live on in other school districts and ethnic studies programs.

This debate gradually spread and sparked a larger discussion about the relevancy of Ethnic Studies courses in schools across the country. In response to Governor Jan Brewer signing HB2281 into law Neal Conan hosted a debate between Dr. Banks from the Center for Multicultural Education at the University of Washington and Linda Chavez, chairman of the Center for Equal Opportunity – “the nation’s only [conservative] think tank devoted to issues of race and ethnicity” – on the NPR show *Talk of the Nation* (May 24, 2010) about the possible merits and downfalls of such programs (www.coeusa.org). While neither guest supported the Arizona law they disagreed about whether ethnic minority groups should have separate courses representing their perspectives on American History, or whether all students should be taught the same curriculum, etc. Interestingly, the discussion focused on which ethnicities should be given funding and priority, as well as concerns over how students from more mainstream backgrounds could be included in those Ethnic Studies courses offered. Also brought up was the fear that Ethnic Studies teachers tend to teach radical ideas about ethnic identity, pride and exclusion in the U. S.

These ideas seem to be echoed in many other articles and commentaries I found about the Raza Studies closure debate. The *Los Angeles Times* ran two editorials – one in February and another in March of 2012 – about the banning of Ethnic Studies in Arizona, both defending La Raza and questioning the motives of the Arizona legislature and majority for passing HB2281. In the March article the author pointed out that “U. S.

Circuit Court Judge Wallace Tashima concluded that the state has a legitimate interest in barring teaching that advocated the overthrow of the government, as well as in reducing racial or class animosities. Given that, Tashima ruled that the law was constitutional in most respects...” (p. 2). According to the documentary *Precious Knowledge*, this fear of radical ideas was precisely what fueled the reintroduction of similar bills until HB2281 finally passed.

In the *Los Angeles Times* February editorial author Gary Rodriguez suggested that Attorney General Tom Horne, “the fellow who pledged to ‘stop La Raza’ has succeeded in keeping a cadre of roughly 25 teachers in Tucson from suggesting that Anglos have been something other than always honorable in their treatment of minorities in U.S. history,” and went on to say that, “Put bluntly, Arizona banned ethnic studies to protect the reputation of the white majority” (p. 2).

While La Raza remains closed today and HB2281 is still in effect, the debate about the validity of Ethnic Studies programs continues across the United States. It is important to recognize that whether or not these programs are funded in the public schools, one of their main goals is to empower students to understand and be proud of their cultural backgrounds, and to become sensitive towards and accepting of others’ backgrounds as well.

Teacher Training and Professional Development

While teacher-training efforts vary from country to country, one of the constants that I found in mother tongue based bilingual programs was a focus on training future teachers to pass their training on to other teachers in rural areas where qualified applicants to teacher education programs are difficult to find. This is particularly true in

East Timor and Argentina, as evidenced in the interviews with both Dr. Moreira and Monica Zidarich, where some of the biggest challenges in staffing schools involve finding qualified teachers who are not only bilingual but educated enough themselves to teach students even basic skills in two languages.

As the report from the East-Timorese Bilingual Conference states:

For a mother tongue-based multilingual education program, as long as appropriate teacher training can be provided, it is preferable to hire local teachers rather than posting teachers from another area . . . because it takes much longer for someone to become highly proficient in a language (the mother tongue(s) in the local area), compared with the much shorter time period in which people can develop teaching skills. (p. 19)

Another strategy for developing a local, qualified, trained, bilingual teaching corps is asking communities to choose possible candidates for teacher education programs so that once trained, teachers will already be a part of the communities in which they work and will understand local languages, cultures and mores.

While teacher candidates from these rural areas may not have an education beyond the 12th grade, the fact that they must be bilingual and have full command of both of the languages in which they will teach may be a greater asset than a complete basic education.

As Muhammed Amara et al. (2011) explain:

Teachers in strong bilingual educational models . . . have native or native-like proficiency in both languages. Such teachers are able to use the two languages fluently in the classroom. Classroom-level research in bilingual

education has demonstrated that effective teachers use two languages throughout the school day for a variety of instructional and communicative purposes. Teachers demonstrate the value of being bilingual, and they provide the opportunities and motivation for students in the classrooms to become bilingual and develop positive attitudes towards the two languages (Escamilla 1992; Garcia 1988, 1992; Tikunoff 1985). (p. 30)

In more developed countries such as Israel, teachers are required to come into the classroom with appropriate teaching degrees, but very few are fully bilingual, so that “unlike . . . strong bilingual models, most of the Jewish teachers in Hand in Hand schools . . . have not experienced bilingual education and are not sufficiently familiar with the Arab culture” (M. Amara et al., 2011). In my interview with Dr. Speizer, he also mentioned that he was not aware that Hand-in-Hand classroom teachers are given any specialized training to teach in bilingual classrooms (outside of conflict resolution training), putting them at a disadvantage as they attempt to teach all subjects bilingually and to give equal importance to both languages in the classroom.

In the United States many methods are used in training teachers both to be sensitive to cultural differences and to develop their identities as bilingual teachers once their language training is complete. While cultural sensitivity training is valid for all teachers regardless of whether they are monolingual or bilingual, methods that have been developed specifically for bilingual teachers include providing strong mentoring programs, and providing teachers with on-line training resources as they may not have many opportunities to be a part of larger training sessions (especially in schools where they are considered the minorities) (Johnson, 2002; Varghese, 2010).

Conclusion

Throughout all of these programs, while structured differently, are woven the elements or aims of peacemaking and social justice. In each case, language instruction and fostering cultural exchange/pride are the vehicles through which these aims are taught. Language and culture, used as tools to create bridges between cultures and ethnicities, are powerful peacemaking tools.

In this thesis I explored how successful bilingual programs are structured and the common components the programs highlighted here share. In East Timor, Israel, Argentina and the Southwest United States, social justice aims are taught through cultural and linguistic exchange, and all aim to instill cultural pride in their students as a way to empower and motivate them to succeed.

In countries where many languages are represented, mother-tongue based education seeks to value multilingualism along with native languages and cultures, giving students much greater chances of success by educating them in their first languages before introducing a second or third (academically).

Finally, by giving bilingual teachers appropriate training and support - both in rural and more developed areas - bilingual programs have much higher success rates. By nurturing both teachers and students, these programs prove to be more solid and successful for all involved.

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