

Department of Bilingual Education Student Handbook

**MASTERS OF EDUCATION IN BILINGUAL EDUCATION
& MASTERS OF EDUCATION IN ENGLISH AS A
SECOND**

TABLE OF CONTENTS

Department Philosophy.....	3
Program Learning Outcomes	4
Admissions	5
Graduate College Admission Requirements	
College of Education Admission Requirements	
Department of Bilingual Education Program Requirements	
Degree Requirements.....	6
Masters of Education in Bilingual Education	
Masters of Education in English as a Second Language	
Bilingual Education & English as a Second Language Endorsement	
Writing Program Guidelines	11
Holistic Score Guide	
Important Student Resources.....	12
Boise State University Financial Aid for Graduate Students	
Department of Bilingual Education Graduate Scholarships & Graduate Assistantships	
Important deadlines & weblinks	
Department Code of Ethics	19
Graduate Protocol	
Despacio, tengo prisa	20
Learning how to speak human	23
Changes and Challenges in teaching the Word and the World for the benefit of all humanity	27
Reference List	34

DEPARTMENT PHILOSOPHY

The Bilingual Education Department at Boise State University is designed to serve educators for the global community. The program is nested within the Vision of BSU, and embodies its main philosophical strands, which aim to educate citizens for a culturally pluralistic, technological, global society of the twenty-first century. In this program, we prepare educators as leaders in both classroom instruction and advocacy for programs that serves the linguistically and culturally diverse children of this region and the world. The program promotes pedagogical innovations to benefit the academic development of all learners, regardless of race, class, gender, age or special needs.

Generally, culturally diverse and low-income students are underserved in educational settings in the US. Models of excellent education for such student populations provide schools with pedagogical considerations to serve students more effectively. For example, Gloria Ladson-Billings (1994) has documented what effective teachers of African American students do; her work has very clear implications for teachers of African American students as well as teachers of ethnic minority students in general. Advocates of multicultural and bilingual education have pointed out since the early 1970s that what is needed is a complete restructuring of teaching in which all aspects of the education enterprise are constructed pluralistically. Mainstream approaches to literacy, for example, while very important, also incorporate biases that work against the education of African American (Delpit, 1988) and Latino bilingual (Reyes, 1992) students. Literacy instruction informed by both mainstream and multicultural/bilingual literacy theorists provide the strongest basis for improving literacy instruction in culturally diverse settings.¹

In this program, educators will examine multiple points of view, multiple theories, and practical applications that are grounded in a plurality of concerns, in order to create excellent classroom and other learning environments to educate a widely diverse student population. While teachers will be exposed to current theory, research, and practice, they will also spend a large proportion of their time constructing knowledge for themselves, with faculty guidance, through applied learning projects. The courses are all structured in terms of learning outcomes, and students will be assisted in achieving those outcomes through active, performance-based pedagogical strategies. In addition, they will participate in a capstone course, which is the culminating activity required to be taken after all course work has been completed. Ultimately, we wish to help them become reflective leaders who are familiar with multiple ways of framing issues and concerns related to teaching, skilled in using research to inform and improve their own practice, and strong in communicating with a wide variety of constituencies, including those that speak a language other than English. At the completion of the degree students should demonstrate mastery of most of the program's core learning outcomes. The following five learning outcomes will be used to evaluate student achievement

PROGRAM LEARNING OUTCOMES

■ LEARNING IS A CONSTRUCTIVE/DEVELOPMENT PROCESS

- Understand that learning is an active process where new ideas and concepts are constructed (Bruner, 1986, 1990, 1996)
- Explore and acknowledge what the learner know
- Explore and acknowledge learner's home experiences
- Understand the importance of engaging in active dialogue
- Understand that curriculum should be organized in a spiral manner

■ THE ACQUISITION THROUGH APPLICATION OF CONTENT KNOWLEDGE IS ESSENTIAL

- Understand how pedagogical spaces are created to maximize learning
- Understand power dynamics in schools and how to navigate successfully
- Recognize the difference between silencing and a pedagogy of invitation
- Understand epistemological processes and scholarship
- Understand the importance of social interaction in the learning process
- Understand the dynamics of critical literacy and cooperative learning
- Distinguish between educational and schooling practices

■ TEACHING IS A COLLEGIAL ACT AND REQUIRES COLLABORATION

- Exemplify collegiality and respect
- Receptive to multiple perspectives, flexible and resilient
- Understand that "ignorance is not, not knowing the answer to the question, it is not knowing there is a question" (Smith, 1985)
- Pose critical pedagogical questions to promote higher order thinking
- Learn to question schooling practices that have been normalized
- Conduct oneself with integrity as an advocate for learners
- Display a praxis of life-long learning and scholarly dispositions
- Recognize the distinctions between authority and authoritarian practice
- Comprehend and promote effective learner dispositions (Rubin, 1982; Crohn, 1983)
- Read, evaluate, and use articles that report both quantitative and qualitative research
- Read and analyze critically, and engage in dialectical processes
- Value and respect the language and culture of the "other"
- Appreciate and utilize funds of knowledge from communities
- Work to humanize and democratize educational settings

■ EDUCATION IS ESSENTIALLY AND DEMOCRATIC, ERGO POLITICAL ACT

- Assume an active role in the reconstruction of the education system and society
- Prepare educators to participate as equal citizens in building a just and democratic society
- Prepare educators to engage in social justice issues, including the construction of an equitable education system

- Recognize, understand, and transform individual and institutionalized racism, classism, sexism, heterosexism, and language biases

■ **SPANISH LANGUAGE COMPETENCE FOR M.ED. BILINGUAL STUDENTS**

BY

- Demonstrating context-embedded, cognitively undemanding (interpersonal) proficiency at the beginning of the program
- Demonstrating context-reduced, cognitively demanding (academic) writing proficiency towards the end of the program

PLEASE NOTE: An electronic written assessment will be provided to new students in the M.Ed. in Bilingual Education during the first weeks of classes. Students will have twenty minutes to complete the essay. A final electronic written assessment will be made available during the first weeks of classes to all students completing the M.Ed. in Bilingual Education.

ADMISSIONS

■ **GRADUATE COLLEGE ADMISSION REQUIREMENTS**

MINIMUM ADMISSION REQUIREMENTS OF THE GRADUATE COLLEGE: All applicants must hold at least a baccalaureate degree from a regionally accredited U.S. college or university or a degree from a non-U.S. institution of higher education that is judged equivalent to a U.S. baccalaureate degree by the Registrar. If an applicant is applying as a graduate degree-seeking student, his or her undergraduate academic record must be of high enough quality to satisfy at least one of the following grade point average (GPA) requirements referred to a 4-point maximum scale:

- A GPA of 3.0 computed for all undergraduate credits;
- A GPA of 3.0 computed for the last half of the undergraduate credits

Finally, if the applicant is applying as a graduate degree-seeking student and was a graduate degree-seeking student elsewhere but did not complete the program, the applicant must demonstrate that he or she departed that program in good academic standing.

ADMISSION REQUIREMENTS FOR A GRADUATE CERTIFICATE OR DEGREE PROGRAM:

Achievement of the minimum admission requirements of the Graduate College does not guarantee admission to a graduate program. Furthermore, a student who is admitted to a graduate program is not guaranteed admission to any other graduate program at any time in the future. Admission to a graduate program is competitive and qualified applicants may be denied admission depending on a wide variety of programmatic variables. To ensure the best possible opportunity for admission, each applicant is strongly encouraged to review the specific admission requirements and application procedures given in this catalog for the program of interest (Boise State University Graduate Catalog). Applicants are cautioned that review of an application cannot begin until all application materials are received, including those that are specific to a particular program.

■ **COLLEGE OF EDUCATION ADMISSION REQUIREMENTS**

APPLICATION AND ADMISSION REQUIREMENTS: Prospective students may apply for admission at any time. However, in order to qualify for degree seeking status the following application materials must

be received by the Graduate Admissions Office by July 13 for fall semester, or December 1 for the spring semester:

- Application for admission. <http://www.boisestate.edu/gradcoll>
- \$55.00 application fee
- Official transcripts of all undergraduate and graduate course work sent directly to Graduate Admission and Degree Services at Boise State University. Minimum GPA of 3.00 (on a 4.0 scale) for the last two years of undergraduate study, or an overall GPA of 3.00

■ DEPARTMENT OF BILINGUAL EDUCATION PROGRAM REQUIREMENTS

PROGRAM REQUIREMENTS: Courses are offered at the West Campus and Twin Falls on weekends (Friday-Saturday). Treasure Valley and Magic Valley students may have to travel to Boise to complete some elements of the program. The program also requires attendance at an intensive practicum, which consists of workshops and orientation sessions with the bilingual/ESL staff, followed by a week of visits to local educational centers, observing, working with and co-teaching with an outstanding bilingual/ESL teacher in the host district.

DEGREE REQUIREMENTS

■ MASTER OF EDUCATION IN BILINGUAL EDUCATION

■ TEACHER EDUCATION GRADUATE CORE (REQUIRED)

ED-CIFS 506: Graduate Core- Issues in Education

• BILINGUAL EDUCATION REQUIREMENTS

ED-BLES 500: The Bilingual/ESL Curriculum: Creating, Planning, Implementation

ED-BLES 501: Culturally Diverse Learners

ED-BLES 502: Methods of Teaching ESL: Maximizing Innovative Pedagogical Approaches to Teaching ESL

ED-BLES 503: Applied Theoretical Foundations of Bilingual Education/ESL and Multiculturalism

ED-BLES 506: Multicultural Literature: Promoting Social Justice

ED-BLES 507: Parental Involvement: Building a Community of Bilingual/ESL Learners

ED-BLES 508: Advanced Theories of Second Language Acquisition OR

ED-LTCY 548 : Psycholinguistics and Literacy

ED-BLES 511: Contemporary Issues in Bilingual Education

ED-BLES 600: Capstone Course

• BILINGUAL EDUCATION PROGRAM **ONLY** REQUIREMENT

ED-BLES 504: Literacies for Bilingual and English Language Learners

ED-BLES 509: Field Experience in Bilingual Classrooms

■ MASTER OF EDUCATION IN ENGLISH AS A SECOND LANGUAGE

• TEACHER EDUCATION GRADUATE CORE (REQUIRED)

ED-CIFS 506: Graduate Core- Issues in Education

• BILINGUAL EDUCATION REQUIREMENTS

ED-BLES 500: The Bilingual/ESL Curriculum: Creating, Planning, Implementation

ED-BLES 501: Culturally Diverse Learners

ED-BLES� 502:	Methods of Teaching ESL: Maximizing Innovative Pedagogical Approaches to Teaching ESL
ED-BLES� 503:	Applied Theoretical Foundations of Bilingual Education/ESL and Multiculturalism
ED-BLES� 506:	Multicultural Literature: Promoting Social Justice
ED-BLES� 507:	Parental Involvement: Building a Community of Bilingual/ESL Learners
ED-BLES� 508:	Advanced Theories of Second Language Acquisition OR
ED-LTCY 548 :	Psycholinguistics and Literacy
ED-BLES� 511:	Contemporary Issues in Bilingual Education
ED-BLES� 600:	Capstone Course
•	ENGLISH AS A SECOND LANGUAGE PROGRAM <u>ONLY</u> REQUIREMENT
ED-BLES� 505:	Applied Linguistics: Nurturing Communicative Competence
ED-BLES� 510:	Field Experience in Bilingual Classrooms

PLEASE NOTE: ALL COURSE WORK **MUST** BE COMPLETED BEFORE ED-BLES� 600 MAY BE TAKEN. Scholarship and non-scholarship students are welcome to enroll in any of the sessions offered for ED-CIFS. Please note that weekend credit fees are different from non-weekend program. For Future course offerings visit <http://education.boisestate.edu/bilingual-esl/graduate.htm>

BILINGUAL EDUCATION & ENGLISH AS A SECOND LANGUAGE ENDORSEMENT

When you complete this degree, you can have your Idaho Certificate endorsed for bilingual education and/or ESL for K-12. The Idaho legislature passed a bill recently approving rigorous new standards for bilingual education and ESL endorsements. The program meets these standards. ESL participants will need to have at least 4 credit hours of a foreign language. This program does not provide foreign language classes.

STATE OF IDAHO REQUIREMENTS FOR AN ENDORSEMENT IN BILINGUAL EDUCATION: K-12	Semester Credit Hours (Quarter Credit Hours)
Modern Languages (Advanced Level Only)	6 (9)
Multicultural Requirements	3-6 (4.5-9)
<ul style="list-style-type: none"> • Must be in the area of the target language and/or cross-cultural or multicultural courses 	
English as a Second Language	7-10 (10.5-15)
<ul style="list-style-type: none"> • Must include a minimum of 3 semester hours of methodology in a non-workshop format • Must include a minimum of 1 semester hour of bilingual practicum or field experience • Additional credits may include classes in foundations, applied linguistics, testing, bilingual education, etc. 	
Electives in Bilingual Education	3 (4.5)
<ul style="list-style-type: none"> • Must be from areas related to bilingual education such as additional credits in the above areas. Recommended: Linguistics 	

■ BILINGUAL EDUCATION: K-12

STATE OF IDAHO REQUIREMENTS FOR AN ENDORSEMENT IN BILINGUAL EDUCATION: K-12 CONTINUED	
Total Credit Hours Required	
Restrictions: Not more than 3 semester hours of workshop credits will be accepted for this endorsement.	
BSU BILINGUAL PROGRAM COURSES THAT FULFILL THE STATE BILINGUAL ENDORSEMENT REQUIREMENTS	Semester Credit Hours (Quarter Credit Hours)
Modern Languages (Advanced Level Only) SPAN 303-304 OR 313 for Native Spanish Speakers (F/S) (Undergraduate Course)	
Multicultural Requirements *ANTH 102 Cultural Anthropology (F/S) *ED-BLESL 200 Diversity in School (F/S) *ED-BLESL 202 Mexican American Tradition and Culture (S) *ED-BLESL 501 The Culturally Diverse Learner (F/S) (REQUIRED Graduate Course) *SOC 230 Introduction to Multi-ethnic Studies (F/S)	
English as a Second Language *ED-BLESL 201 Foundations of Bilingual Education/ESL (F) *ED-BLESL 301 Identification and Diagnosis of LEP Students (F) *ED-BLESL 302 Teaching Reading Bilingually (F/S) *ED-BLESL 303 Teaching Content in the Bilingual/ESL Classroom (S) *ED-BLESL 304 Methods of Teaching ESL (S) *ED-BLESL 502 Methods of Teaching: Maximizing Innovative Pedagogical Approaches to Teaching ESL *ED-BLESL 503 Applied Theoretical Foundation of Bilingual; Education/ESL and Multiculturalism *ED-BLESL 504 Literacies for Bilingual and English Language Learners (SU) *ED-BLESL 509 Field Experiences in Bilingual Classroom (F/S) (REQUIRED Graduate Course)	
Electives in Bilingual Education *ED-BLESL 505 Applied Linguistics: Nurturing Communicative Competence (SU) *LING 305 Introduction to Language Study (S) *Additional classes form those above	
Total Credit Hours Required	
PLEASE NOTE: Bilingual Education Endorsements are required to have six (6) credit hours of Spanish as A foreign language. All courses listed here as "ED-BLESL" courses are under the B.A. or M.Ed. in Bilingual Education (Spanish-English), or M.Ed. in English as a Second Language. Upon completion of endorsement coursework students are required to pass the Praxis II test (20360): English speakers of another language. You need NOT BE in the M.Ed. to earn your ESL endorsement—any credentialed teacher is welcome to take these courses.	

■ ENGLISH AS A SECOND LANGUAGE ENDORSEMENT

STATE OF IDAHO REQUIREMENTS FOR AN ENDORSEMENT IN ENGLISH AS A SECOND LANGUAGE: K-12	Semester Credit Hours (Quarter Credit Hours)
Modern Languages (Advanced Level Only)	6 (9)
Multicultural Requirements <ul style="list-style-type: none"> Must be in the area of the target language and/or cross-cultural or multicultural courses 	3-6 (4.5-9)
English as a Second Language <ul style="list-style-type: none"> Must include a minimum of 3 semester hours of methodology in a non-workshop format Must include a minimum of 1 semester hour of bilingual practicum or field experience Additional credits may include classes in foundations, applied linguistics, testing, bilingual education, etc. 	
Electives in Bilingual Education <ul style="list-style-type: none"> Must be from areas related to bilingual education such as additional credits in the above areas. Recommended: Linguistics 	
Total Credit Hours Required	
Restrictions: Not more than 3 semester hours of workshop credits will be accepted for this endorsement.	

BSU BILINGUAL PROGRAM COURSES THAT FULFILL THE STATE BILINGUAL ENDORSEMENT REQUIREMENTS	Semester Credit Hours (Quarter Credit Hours)
Modern Languages (Advanced Level Only) SPAN 101/102/201/202/303/304 or also SPAN 203 and 313 for Native Spanish Speakers (F/S)	
Multicultural Requirements *ANTH 102 Cultural Anthropology (F/S) *ED-BLES 200 Diversity in School (F/S/SM) *ED-BLES 202 Mexican American Tradition and Culture (S) *ED-BLES 501 The Culturally Diverse Learner (F/S) *SOC 230 Introduction to Multi-ethnic Studies (F/S) *SPAN 385 Mexican American Civilization & Culture (F)	
English as a Second Language *ED-BLES 201 Foundations of Bilingual Education/ESL (F) *ED-BLES 301 Identification and Diagnosis of LEP Students (F) *ED-BLES 303 Teaching Content in the Bilingual/ESL Classroom (S) *ED-BLES 304 Methods of Teaching ESL (S) *ED-BLES 503 Applied Theoretical Foundation of Bilingual Education/ESL and Multiculturalism (F/S) *ED-BLES 510 Field Experience in ESL Classroom (F/S) (REQUIRED Graduate Course) *ED-BLES 510 Field Experience in ESL Classroom (F/S) (REQUIRED) Graduate Course)	
Electives in Bilingual Education *ED-BLES 505 Applied Linguistics: Nurturing Communicative Competence (SU) *LING 305 Introduction to Language Study (S) *Additional classes from those above	
TOTAL CREDIT HOURS REQUIRED Please Note: All courses listed here as "ED-BLES" courses are under the B>A> or M. Ed in Bilingual Education (Spanish-English), or M. ED in English as a Second Language upon completions of Endorsement coursework students are required to pass the praxis II TEST (20360): English speakers of another language.	

ED BLESL 600 ASSESSMENT

Our program is predicated upon authentic assessment as an ongoing evaluation process during each class, which includes critique provided by the professor, critical discussions and evaluations from students to students, project presentations and dialectical interactions with texts and group discussions. We do not use formal “objective tests” at any point in our program for pedagogical reasons. We promote a community of learners, which includes the professors, an incremental evaluation with ever increasing expectations as students emerge into new pedagogical understandings over the course of the program, and a final capstone experience that encourages students to develop a position paper to be refined and eventually submitted for publication.

This process is more aligned with our program philosophy of nurturing our students into scholarly dispositions toward lifelong learning. While we are confident that our students become stronger teachers in their classroom settings, we have specific designs to prepare those who graduate from our program to be successful in moving to the next level of scholarship toward a Ph.D. The 600 capstone course is taught by carefully selected scholars among the entire faculty of the College of Education based upon their own proven track records as strong pedagogues with research agendas and a clear understanding of the level of performance that would be expected of those graduates from our program who choose to enter into a quality Ph.D. program at a major research institution.

WRITING PROGRAM GUIDELINES

The criteria, documentation, and standards for learning outcomes assessment will be the same in courses as it is for independent assessment.

■ HOLISTIC SCORING GUIDE

Papers will show some or all of the following characteristics.

UPPER-HALF PAPERS make clear a definite purpose, pursued with varying degree of effectiveness. They also have a structure that shows evidence of some deliberate planning. The writer's control of the conventions of Standard Written English (spelling, punctuation, grammar, word choice, and sentence structure) ranges from fairly reliable at 4 to confident and accomplished at 6.

- The **6 PAPER** offers sophisticated ideas within a organizational framework that is clear and appropriate for the topic, The supporting statement are particularly effective because of their substance, specificity, or illustrative quality. The writing is vivid and precise, although it may contain an occasional flaw in the conventions of Standard English
- The **5 PAPER** is clearly organized with effective supports for each of the writer's major points. While the writing offers substance ideas, it lacks the fluency in the 6 paper. Although there are some errors, the conventions of Standard English are consistently under control
- The **4 PAPER** shows evidence of the writer's organizational plan. Support, though adequate, tends to be less extensive or effective than that found in the 5 paper. The writer generally observes the conventions of Standard English. The errors that are present are not severe enough to interfere significantly with the writer's main purpose

LOWER-HALF PAPERS writer fail to convey a purpose sufficiently or lack one entirely. Consequently, their structure ranges from rudimentary at 3, to random at 2, to absent at 1. Control of the conventions of Standard Written English tends to follow this same gradient.

- The **3 PAPER** usually shows some evidence of planning, although the development may be insufficient. The supporting statements may be limited to a listing or a repetition of ideas, The 3 paper often demonstrates repeated weakness in the conventions of Standard English
- The **2 PAPER** is characterized by a marked lack of organization or inadequate support for ideas. The development may be superficial or unfocused. Errors in the conventions of Standard English may seriously interfere with the overall effectiveness of this paper
- The **1 PAPER** lacks purpose or development. The dominant feature is the absence of control of structure or the conventions of Standard English. The deficiencies are so severe that the writer's ideas are difficult or impossible to understand

An **ASTERISK CODE** is reserved for papers that are blank, illegible, or written on a topic other than the one assigned. Because these papers cannot be scored, a Writing Skills Test composite score cannot be supported.

IMPORTANT STUDENT RESOURCES

BOISE STATE UNIVERSITY FINANCIAL AID FOR GRADUATE STUDENTS

GRADUATE ASSISTANTSHIPS: Graduate students at Boise State may apply for a wide variety of financial aid, drawn from an equally wide variety of sources. You should investigate any financial aid that seems appropriate to your circumstances, beginning with financial aid available from your department or your graduate-degree program.

Most departments award teaching or research assistantships that include a stipend and a waiver of fees. In addition, nonresident tuition is waived for any non-resident student who receives an assistantship award. You may obtain an application for an assistantship on the Internet at <http://www.boisestate.edu/gradcoll/0004.html>, from the department in which you are applying, or from the Graduate College, MG-140.

Teaching and research assistants are expected to provide 15 to 20 hours of service per week to the university, while scholarship or fellowship recipients have no service requirements.

If you are awarded a Boise State assistantship, you are required to enroll for 9 or more credits in a graduate-degree program, maintain at least a 3.0 grade point average, and make satisfactory progress toward your degree. If you are enrolled for 5-8 credits in a graduate degree program, you may be eligible for a partial assistantship. Hours of service required would be assigned on a prorated basis as determined by the department. In order to be eligible for reappointment, a graduate or research assistant must receive a satisfactory performance review each semester.

When you accept a graduate teaching assistantship, research assistantship, scholarship, or fellowship, you enter into an agreement with the Graduate College, one that both parties are expected to honor throughout the next year. If you accept an award before April 15, but change your mind about accepting, you may resign your appointment at any time through April 15. Your resignation must be in writing to the chair of the department. After April 15, your acceptance of the award commits you to that appointment.

PLEASE NOTE: Students who receive an assistantship will be required to pay special course fees for any elective courses taken that are not included in their degree program. Students who withdraw from the university, or who are dismissed from their degree program, forfeit their appointment or award and may be required to repay some or all of the money received from the assistantship to the department.

DEADLINE FOR DEPARTMENTAL AID: You should apply for these awards when you apply for admission to the Graduate College—no later than March 1.

PLEASE NOTE: Financial aid is available only to students who are admitted to Boise State University in a degree or certificate program, which has been approved for financial aid by the Department of Education. In addition, you must have an admissions status that meets financial aid eligibility requirements. For example, if you have applied to a graduate degree program but have Pending Department Review admission status, you are not eligible for federal financial aid until your status is changed to either Regular or Provisional.

The information contained in this publication reflects current procedures and rules affecting the delivery of financial aid. The University reserves the right to change, at any time, schedules, rules and regulations. Appropriate notice of such changes is given, whenever possible, before they become effective.

FEDERAL, STATE, AND INSTITUTIONAL AID: Graduate students can apply for loans and work-study through the federal aid programs. Complete the following steps in order to apply for federal aid:

- Obtain a PIN from the U.S. Department of Education. If you applied for aid last year, your PIN should have been sent to you. If you do not have a PIN, or if you have forgotten your PIN, you may request that one be sent to you by going to the PIN web site: www.pin.ed.gov. A PIN will allow you to electronically sign your federal aid application
- Complete the Free Application for Federal Student Aid (FAFSA). You must submit the FAFSA if you are applying for federal loans or work-study. The FAFSA is available beginning in January prior to the academic year in which you will be enrolling. Listed below are the options available for submitting the FAFSA
 - FAFSA on the Web (www.fafsa.ed.gov): This is the preferred method of submitting the FAFSA, and may save you weeks in processing time over the paper application. Please note that unless you have a PIN, you are required to send a signature page within 14 days of transmitting your FAFSA on the Web
 - Students who applied for financial aid in the prior year may find some of their information rolled over to the following year after logging onto www.fafsa.ed.gov. Use your PIN number to renew and update that information
 - Paper FAFSA: The paper FAFSA is available from the Financial Aid Office for students who prefer to apply by mail
- After completing your FAFSA, if you provided an e-mail address, you will receive an e-mail with a link to your Student Aid Report (SAR). If you did not provide an e-mail address, you will receive a paper SAR or a paper SAR Acknowledgment Form. Review whatever you are sent and make any necessary corrections. Please note that marital status cannot be updated if it changes after filing the FAFSA
- Certain applicants are requested to provide documents to verify information reported on the FAFSA. If you are selected for verification, the Financial Aid Office will list those items on BroncoWeb as financial aid TO DO's. Examples of requested documents include:
 - Verification Form (provided to you by Boise State)
 - Tax forms. Submit a signed copy of your federal income tax return. Submit a signed copy of your spouse's federal income tax return if you are married and your spouse filed a separate return. If you do not have a copy of these forms, you may request a transcript of your tax return from the Internal Revenue Service (IRS) by completing Form 4506
 - W-2 forms. Submit a copy of all W-2 forms corresponding to the requested tax returns. Duplicate copies of W-2 forms may be requested from your employer(s)
- Be aware of the following deadlines. March 15 — Deadline for graduate students to submit the FAFSA. Students who submit the FAFSA by this date are given priority status and are among the first to be considered for Perkins Loans and work-study. June 1 — All documents and other information requested by the Financial Aid Office must be submitted by this date in order to retain priority status. Students who miss these deadlines may still apply for federal aid. However, processing of applications may not be completed in time for aid to be disbursed prior to the fall fee payment deadline

In considering applications for financial aid, the Financial Aid Office makes every effort to ensure that resources available through the university are distributed fairly. To determine need, the Financial Aid Office uses a formula mandated by the federal government.

ELIGIBILITY REQUIREMENTS: The following is a summary of the most common criteria affecting student eligibility for financial aid.

- Complete the Free Application for Federal Student Aid (FAFSA) and receive an official Expected Family Contribution (EFC)

- Be admitted to Boise State University in a degree or certificate program which has been approved for financial aid by the Department of Education. In addition, you must have an admissions status that meets financial aid eligibility requirements. For example, if you have applied to a graduate degree program but have Pending Department Review admission status, you are not eligible for federal financial aid until your status is changed to either Regular or Provisional
- Enroll for the minimum number of credit hours required by the aid program. For example, to receive a Direct Loan, a graduate student must be enrolled in at least 5-credit hours/ semester that apply directly towards a graduate degree. Maintain Satisfactory Academic Progress standards (see detail on following pages)
- Be a U.S. Citizen, permanent resident, or eligible non-citizen. Federal financial aid is not available to international students attending Boise State on a student visa. (International students who encounter financial difficulties are encouraged to seek assistance from the International Programs Office.)
- If you are male, you must be registered with Selective Service
- You must not owe a repayment of any federal aid to Boise State, to any other school previously attended, or to the U.S. Department of Education
- You must not be in default on a federal student loan
- Submit all materials requested by the Financial Aid Office as soon as possible, but no later than the specified deadlines
- You must meet all other eligibility requirements. Please contact the Financial Aid Office if you have any questions

The following section describes a sampling of financial aid programs for which Boise State students may be eligible. Since different types of aid carry different obligations, we recommend that you discuss your options with a customer

FEDERAL PERKINS LOAN: Perkins Loans are long-term, low-interest loans awarded to both undergraduate and graduate students who show exceptional financial need. You must repay these loans according to a schedule established by federal law. Typically, you begin repaying your loan nine months after graduation or after your enrollment drops below five credits.

WILLIAM D. FORD FEDERAL DIRECT LOANS: Direct Loans are long-term loans available to undergraduate and graduate students. The interest rate on these loans is currently fixed at 6.8 percent, but is subject to changes made in Congress. To apply, complete the FAFSA, available at www.fafsa.ed.gov.

Boise State processes Direct Loan applications throughout the year. If you are awarded a Direct Loan, you will need to sign a master promissory note (MPN) if you do not already have an MPN on file. If you have not previously received a Direct Loan, you must complete a debt management session (<http://financialaid.boisestate.edu/loancounseling.htm>) before you can receive the funds. Also, the Direct Loan commits you to participating in an exit interview when you graduate or withdraw from the university.

There are two types of Direct Loans: subsidized and unsubsidized. Borrowers of unsubsidized loans are responsible for the interest while attending school. The Financial Aid Office will determine which loan you will receive, based on your financial need. You are expected to begin repaying the loan six months after graduation or six months after you have dropped below five credit hours. There are terms and conditions under which students receiving this assistance may obtain deferral of the repayment of the principal and interest of the loan for service under the Peace Corps Act (22 U.S.C.2501); service under the Domestic Volunteer Service Act of 1973 (42 U.S.C.4951); or comparable service as a volunteer for a tax-exempt organization of demonstrated effectiveness in the field of

community service. Please see the exit counseling information link on the following web site for more information: <http://financialaid.boisestate.edu/loancounseling.htm>.

FEDERAL PLUS LOANS: Beginning July 1, 2006, Federal PLUS Loans became available to graduate students. These loans are available to graduate students who still have an unmet cost of attendance after borrowing \$20,500 through the Federal Direct (Stafford) Loan program plus any other sources of aid. Other differences between the Federal PLUS Loan for Graduate Students and other federal loan programs include:

- Applicants for the Federal PLUS Loan must not have an adverse credit history, as reported by a national credit-reporting agency. Applicants with an adverse credit history may still qualify with an eligible co-signer
- Repayment begins within 60 days of the last disbursement of the award year. There is no six-month grace period. Borrowers may request a deferment while enrolled at least half time.
- The interest rate is fixed at 7.9 percent
- Annual loan limits are determined by subtracting all other sources of aid from the estimated cost of attendance figure
- A separate PLUS Master Promissory Note must be completed and signed

In addition to the requirements reported above, a student must meet all other eligibility requirements. For more information on the Federal PLUS Loan for Graduate Students, please visit <http://financialaid.boisestate.edu/>.

FEDERAL WORK-STUDY PROGRAM (FWS): This program gives undergraduate and graduate students the opportunity to earn money to pay for a portion of their educational expenses. FWS aid is awarded to selected undergraduate and graduate students who show financial need. Students receive payment based on hours worked. Payment is typically through direct deposit by the payroll office.

ATWELL J. PARRY IDAHO WORK-STUDY PROGRAM: This work-study program operates much like the Federal Work- Study Program, giving undergraduate and graduate students the opportunity to earn money to pay for a portion of their educational expenses. Only Idaho residents are eligible.

STUDENT EMPLOYMENT: All student employment opportunities are listed on the Internet on BroncoJobs at <http://career.boisestate.edu>. Passwords are available from the Career Center located in the Alumni Center at 1173 University Drive (corner of Grant and University Drive), by calling 426-1747, or by e-mailing career@boisestate.edu.

SCHOLARSHIPS: Information about scholarships for graduate students can be found on the web at <http://financialaid.boisestate.edu/scholarships/> or www.boisestate.edu/gradcoll/grsp_notice.pdf.

FINANCIAL AID FOR INTERNATIONAL STUDENTS: As part of the admissions process, international students must demonstrate that they have sufficient funding to attend Boise State University for one academic year. International students are eligible for all scholarships and tuition waivers outlined in this Financial Aid section (Boise State University Graduate Catalog pps. 44-48), except for financial aid provided by the U.S. government or State of Idaho. As international students apply for graduate admission to Boise State University, the application packet they receive from International Admissions contains a brochure explaining the various financial resources that are available.

DEPARTMENT OF BILINGUAL EDUCATION GRADUATE SCHOLARSHIP & GRADUATE ASSISTANTSHIP

GRADUATE ASSISTANTSHIP:

Graduate assistantship application procedure:

- A student will submit an Application for Graduate Assistantship and any other material that may be required
- The department will evaluate all the applications, assign awards and notify all applicants of their appointment or non-appointment as soon as possible after decisions have been made

Graduate assistantship conditions and requirements:

- Graduate Assistantship appointments require service in an amount not to exceed 20 hours per week for full time appointment or 10 hours per week for half-time appointment
- Appointment is made for a period not to exceed one (1) academic year. Appointments may be renewable at the discretion of the department
- The university requires that Graduate Assistants enroll for a minimum of nine (9) credit hours, but no more than twelve (12) credit hours each semester. The Graduate Dean may approve an adjustment to these credit hour requirements upon receipt of a written request with justification from a department of graduate program coordinator
- An assistantship award may be revoked at any time by the department for just cause such as unsatisfactory performance of assigned duties, dereliction of duties, insubordination, unsatisfactory academic performance, unsatisfactory progress toward the degree, a felony conviction, or for any other cause of similar magnitude as determined by the department and the Graduate Dean

Graduate assistantship stipends and benefits:

- The graduate assistant receives a full waiver of course fees plus a stipend paid by biweekly installments
- The stipend for Graduate Assistants is set annually by the chair of the department offering the Assistantship, in consultation with the Graduate Dean and with the Provost
- Graduate Assistants in Education programs will receive a fee waiver for the summer session in which they enroll for the sequence of required "core" courses
- No other benefits are granted or implied by the terms of an Assistantship except those specifically identified in this policy
- Graduate Assistants are not allowed to pursue other gainful employment on campus during the term of their appointment

Graduate assistantship duties

- Getting acquainted with both undergraduate and graduate courses and deadline dates
- Getting acquainted with GYO and Graduate Scholarships
- Research and literature searches
- Editing documents
- Maintaining the web site updated
- Assisting professors with Blackboard

- Assisting faculty staff
- Other assigned duties

GRADUATE SCHOLARSHIP: Graduate scholarships are available for students desiring to earn a Master of Education in Bilingual Education (Spanish-English) or Master of Education in English as a Second Language (ESL) degree. There are 22 bilingual/ESL scholarships available. Bilingual/ESL masters classes will be held in the Twin Falls area for Magic Valley and neighboring area students, and in the Boise/Nampa area for Treasure Valley and neighboring area students. Classes are held Friday evenings 4-10 p.m. and Saturdays 8 a.m.-5 p.m., meeting three weekends during each 8-week session. A break is scheduled between the first and second courses of each semester.

- Class fees for Idaho residents and non-residents are \$840 per 3-credit-hour class.
- The scholarship pays \$1,000 per semester toward your tuition
- \$150 per semester for books and
- \$475 for summer session and \$100 for summer books.

It may pay most of your expenses for the required practicum including airfare and hotel accommodations (double occupancy). It may also provide funds to cover the cost of a substitute teacher while you are gone. You will be expected to pay for your own meals.

The graduate scholarship also includes funds for several bilingual strand participants to study one summer session in Morelia, Mexico for a culturally and educationally enriching experience that will prove beneficial as professionals working with Latino populations.

For more information about the experience search the hyperlink listed as "*Programa Español*" at the partnering institution *Centro Universitario de Michoacan* <http://www.cudem.edu.mx>.

GRADUATE SCHOLARSHIP APPLICATION REQUIREMENTS & PROCEDURES:

Introduction paragraph into requirements

- Be a certified elementary or secondary teacher with a minimum of one year's teaching experience
- Certify that you work with, or are preparing to work with, English Language Learners (ELL) in your district at the elementary or secondary level
- Have a GPA of 3.0 or higher for your last 2 years of college for entry into the program and maintain a 3.25 GPA or higher for each semester you are in the program
- For the bilingual strand, you must have native or near-native fluency in Spanish as determined by an examination or oral review (Spanish is not necessary for the ESL strand)
- Sign a commitment statement to complete the degree in a reasonable amount of time
- Have a signed statement from your Superintendent or his/her designee agreeing to grant you leave from your duties for a period of approximately 8 working days to attend a required out-of-state practicum (the superintendent's approval form is available on a link at the bottom of this page)

Introduction paragraph into procedures

- Apply for admission to the Graduate College at BSU. You may not be awarded a bilingual scholarship until you have been admitted into the Graduate College. To apply, please visit their web site at <http://www.boisestate.edu/gradcoll/>. You may apply online

- Fill out a Graduate Scholarship Application form and the Superintendent's Approval Form. Both are PDF files to download, print and mail
- Acquire additional documents as stated on the scholarship application form
- Submit completed packets to Dr. Claudia Peralta Nash at Boise State University. The address is at the bottom of the application form. Incomplete packets will not be considered

The deadline for document submission is the first week in April. However, you are welcome to apply at any time.

For more information, contact the program assistant, Wilma Kamphaus, at wmorgan@boisestate.edu.

IMPORTANT ACADEMIC DEADLINE & WEB LINKS

ACADEMIC DEADLINES: For a complete academic calendar, including deadlines for sessions other than the Regular session go to <http://registrar.boisestate.edu/Calendars.htm>.

WEB LINKS TO REMEMBER

- Boise State University Bilingual Department Web Link
<http://education.boisestate.edu/bilingual-esl/>
- Boise State University Bilingual Department Scholarship Web Link
<http://education.boisestate.edu/bilingual-esl/scholarships.htm>
- Boise State University Financial Aid
<http://financialaid.boisestate.edu/>
- Boise State University Graduate College
<http://www.boisestate.edu/gradcoll/>.

DEPARTMENT CODE OF ETHICS

Graduate Protocol

Appointments

- Make an appointment by arranging it with your advisor during the first class meeting. The appointment lasts approximately 15 minutes
- Be on time for your appointment
- If have a conflict with your schedule, remember to cancel the appointment beforehand, or call if possible
- When you arrive, don't forget to be pleasant, smile, introduce yourself again (include your name or class)
- Focus on the specific questions you've identified
- Have your question(s) or topic (s) of discussion written out so that the advisor can provide you with feedback
- Thank your instructor and ask to come back if necessary

E-Mail

- Check your BSU e-mailbox regularly
- Don't email your advisor with questions that can be easily found in the syllabus or on the Web page
- Don't add your advisor to any email lists you have, without permission. No random jokes, political messages, friends and family phone deals, and so on

Politeness

Remember that the faculty and staff at the Bilingual Education Department are here to help you out with your degree progress and concerns. Graduate students are expected to behave in a respectful and courteous manner.

¡Despacio, tengo prisa! Caminos de concientización al alcance de educadores.

Roberto Bahruth, Ph.D. Boise State University June 2007 UANL, Monterrey, Mexico

En esta conferencia magistral quiero exponer sobre el problema de la vida tecnológica acelerada y algunas respuestas pedagógicas para enfrentar a este mundo, cada vez menos humano y más deshumanizante.

Un lobo no da a luz a una oveja dicho iraní ¿NOSOTROS?

El respeto al derecho ajeno es la paz. Benito Juárez NUESTRA META

Creo que Benito Juárez estaría muy decepcionado con la situación en la ciudad fronteriza que lleva su nombre. La historia es trágica, sin embargo hay esperanza, pero antes de todo es necesario enfrentar el proceso que producen las culturas que desprecian a la mujer y que la hacen ciudadana de segunda clase.

Los seres deshumanizados que andan esquizofrénicamente honrando a sus madres y a la Virgen de Guadalupe y a la vez violando y matando mujeres indefensas, son producto de un sistema de socialización destructivo a la civilización. Eduardo Galeano (1986) nos describe el concepto de pensamiento de funcionario y nos da el ejemplo de un señor que torturaba gente toda la noche y regresaba a su casa para jugar con sus nietos, como si fuera un hombre gentil y cariñoso y no el monstruo que era. Parecía como que tuviera un botón en la mente que le permitía trabajar en dos maneras contrarias sin que una forma interfiriera con la otra.

Las respuestas a los problemas han venido en una serie de avances tecnológicos que realmente funcionan como distracciones a la raíz del problema, que es fundamentalmente humano. La revolución industrial nos dio un sin número de productos innecesarios, causando la necesidad de propaganda para venderlos a los que no los necesitaban. La chispa de la vida, antes de dicha revolución, era más lenta y ofrecía más tiempo para contemplar nuestras vidas y acciones ante el mundo. Siempre hubo personas antihumanas, pero las cantidades de transgresiones eran menos y había respuestas definitivas, y que pareciera que la sociedad no puede ofrecer hoy en día al crimen desbordado.

Otra respuesta después, fue la de la revolución de información, pero también fue más una distracción que una solución. Por ejemplo, ya sabemos mucho del racismo, el clasismo y el sexismo, pero permanecen entre nosotros, a pesar de la información.

La respuesta está en la formación de los seres humanos y hay un sin número de excusas vagas y respuestas desenfocadas al exterior de nosotr@s [mism@s](#).

La meta educativa debe ser la de ayudar al alumn@ a desarrollar un alfabetismo crítico para poder defenderse del bombardeo de propaganda que recibe a diario desde todas las fuentes de los medios de información que desinforman. Si [l@s](#) [mism@s](#) [maestr@s](#) son víctim@s/consumidor@s de dicha propaganda, ¿cómo pueden ayudar a [l@s](#) alumn@s a desarrollar destrezas críticas que ell@s [mism@s](#) no tienen? Eduardo Galeano nos destaca el sistema así:

El sistema/1

Los funcionarios no funcionan.

Los políticos hablan pero no dicen.

Los votantes votan pero no eligen.

Los medios de información desinforman.

Los centros de enseñanza enseñan a ignorar.

Los jueces condenan a las víctimas.

Los militares están en guerra con sus compatriotas.

Los policías no combaten los crímenes, porque están ocupados en cometerlos.

Los bancarrotas se socializan, las ganancias se privatizan.

Es más libre el dinero que la gente.

La gente está al servicio de las cosas. (2000:117).

Si prestamos atención a la sabiduría folklórica hay mucho para guiarnos hacia un camino sano. Arbol que crece torcido, jamás endereza sus ramas, ¿o sí? En el momento que el currículum ignora las influencias de la cultura popular corremos el peligro de descuidar nuestra responsabilidad como educador@s. Ocupamos el tiempo con destrezas gramaticales o de matemáticas fuera de contexto, mientras l@s alumn@s prestan más atención a la música popular, la televisión, los juegos electrónicos violentos. En las escuelas muchas veces el currículum sirve como distracción y mecanismo de represión de l@s maestr@s. El problema no es con lo que se incluye, mas bien es en lo que se excluye.

Hay dos retos importantes en la educación: primero es proteger y preparar niñ@s alfabetizad@s para enfrentar el bombardeo y dejar de ser blancos del consumism@-consímism@ de la globalización, así los árboles no se tuercen tanto en el principio. Segundo, enderezar a los árboles en cualquier momento. El trabajo es difícil y mucho más sofisticado. **El proceso comienza cuestionando si la tecnología está bajo nuestro control o nos está controlando.**

Al atender al primer reto, la escuela es un lugar ideal para ayudar a l@s niñ@s a desarrollar un alfabetismo crítico ante la propaganda (Postman 1985). Por ejemplo, en una clase de matemáticas l@s alumn@s pueden hacer un análisis del promedio de cuántas propagandas hay en un programa de media hora. Pueden calcular el radio de distribución de tiempo entre propaganda y programa. Hace 20 años la propaganda duraba un minuto cada interrupción y había apenas tres interrupciones por programa de media hora. Hoy hay interrupciones que duran hasta tres minutos cada vez y hay cuatro o cinco en una media hora de programa.

También el contenido de las propagandas puede ser analizado críticamente y destacado por categorías. Por ejemplo, ¿cuántas propagandas hay para drogas prometiéndonos soluciones fáciles a toda clase de malestares? Es interesante que una propaganda nos ofrece un teléfono celular que nos permite agitar la vida y después, ¡otra propaganda nos ofrece una pastilla para el estrés que el teléfono provocó! Hay propagandas para comer y comer y comer, seguidas por otras que nos prometen perder peso con un producto nuevo. Es el colmo cuando nos detenemos a pensar a fondo del bombardeo. Como éstos, hay miles de ejemplos más.

Un alfabetismo crítico representa una serie de destrezas que nos ayudan a ver patrones de influencias que no nos convienen. A la vez, este alfabetismo provoca temas de conversación anclados en la vida cotidiana. Nos permite explorar el uso del idioma para educar y el abuso del mismo para engañar. El dicho en antropología es; **“no confundas el mapa con el territorio.”**

Ofrezco un ejemplo divertido para contextualizar el concepto. Entrás a cualquier lugar de comida chatarra y observas las fotos de las hamburguesas. Son elegantes y parecen deliciosas, desbordándose de tomates y lechuga fresca. Cuando abres el producto real, no se parece nada a la foto pero, no nos damos cuenta en una forma crítica. Pareciera una locura si alguien reclama que el pan está aguado, la lechuga no es crujiente, el tomate es invisible y la hamburguesa minúscula. Comemos el producto en la mano con la imagen de la foto de fantasía en la mente. **Lo absurdo no es exigir lo que hay en la foto, lo absurdo es que no lo exijamos.**

En cambio, la persona vendiendo elotes en la noche en cualquier esquina tiene el producto a plena vista, es comida sana, rápida y fresca, compuesta de los sabores al gusto de cada quién y a un precio al alcance de todos. En una taquería del mundo de antes, que está siendo desplazado por los lugares de comida chatarra, podemos decir ‘lo que ves es lo que hay. Al contrario en el mundo macdonaldizado el dicho debería ser ‘lo que ves no es lo que hay’. La propaganda nos engaña a la condición social de ‘no ver.’ Nos convence a colaborar en nuestro propio engaño. En un mundo capitalista el acto más político es dónde ponemos nuestro dinero. Para mí es un acto político comer en

una taquería y rehusar comer en un lugar de comida chatarra. ¿Cuántas propagandas hay para comida chatarra? Su mensaje es el producto. ¿Noten que no hay propagandas para las taquerías? Su producto es el mensaje. Dense cuenta también de la forma lingüística directa que el pueblo ha escogido para representar la comida como “chatarra.” ¡Descarados en nombrar pero consumidores de la misma estafa que nombraron! El acto de nombrar puede hacernos ver o no ver. Pero a veces, aunque algo está nombrado por el pueblo, el mensaje no es suficientemente fuerte para resistir los esfuerzos de la propaganda con imágenes, música, caras lindas que sonríen mientras comen el producto, con el fin de convencernos a no ver.

Otro ejemplo es cómo las propagandas están afinadas al público de cada programa. Cuando miro un partido de béisbol para descansar un rato, ¡me levanto después con terribles ganas de comprar cerveza y un camión de doble tracción! Afortunadamente me controlo y sólo compro las cervezas.

Debemos comprender unos hechos muy dramáticos de los ejemplos que demuestra la fragmentación de la vida moderna y el descuido que viene a consecuencia de una falta de conscientización. Las señales que deben preocuparnos son muchas. En Japón, niños que dibujaron a un pollo lo representaron con cuatro patas. (Por lo menos no dibujaron los medallones de pollo de MacDonalds cómo hicieron unos niños en otro estudio en los EEUU). En la historia de la humanidad, la vida moderna nos lleva a la distancia más grande, entre la fuente de la comida y la mesa, que en cualquier otra época. Antes la distancia entre la comida y el consumidor era unos pasitos de la hortaliza hasta la casa. En un programa del BBC hicieron creer a la gente que los espaguetis crecían en árboles en Italia.

En Shanghai y en Beijing, China, los niños de primaria, a la pregunta, ¿de qué color es el cielo? contestaron “gris”. Han de saber, que debido a la rotación de la tierra, esta contaminación tarda cinco a siete días en alcanzar a Norte América [Tod@s](#) pagamos un precio muy alto por vivir bajo la ilusión que estamos separados de la naturaleza y por los descuidos ajenos. No podemos separarnos de la naturaleza y ahora nos estamos dando cuenta de las consecuencias de nuestras acciones a nivel global. Lo que hemos hecho, en vez de separarnos de la naturaleza, es perder nuestras conexiones en la memoria colectiva. No nos toca reconectarnos entonces, sino recordarnos de las conexiones que siempre han habido. Las culturas modernas andan perdidas y en el folklor y la sabiduría de un mundo más lento y sano encontraremos la brújula, que nos guíe al camino hacia la humanización.

Noten que los dichos, las fábulas, la tradición oral, reflejan una sabiduría basada en imágenes del campo. “A caballo regalado no se ve el diente.” “Tal palo, tal estilla.” “Más vale un pájaro en mano que cien volando.”

Recomendaciones finales pedagógicas:

Hannah Arendt (1958) nos advirtió que en el mundo moderno, hay ciencia sin sabiduría. No es suficiente educar a científicos para ser expertos en su campo, sino que sean bien educados en las formas en que realizan sus obras. Yo enseñé idiomas y siempre lo he dicho así:

Si enseñas a un malvado un segundo idioma, ahora él puede fregar a dos poblaciones en vez de una. Si enseñas a un malvado a leer, ahora él es más peligroso que antes. Si enseñas a un malvado a usar una computadora, ahora él puede fregar más rápidamente y con mayor influencia por la red internacional. Un pedagogo crítico enseña, utilizando materiales que despiertan la conciencia social a la vez que desarrollan destrezas (2005:56).

Unos aquí tal vez pensarán que estoy exagerando las cosas pero les contesto así: No me digas burro blanco, cuando veo burro negro. Especialmente cuando tengo los pelos en la mano. Para cerrar con broche de oro les comparto la conclusión de Monasta, en su discurso sobre Antonio Gramsci:

La educación como instrumento de conformismo y hegemonía puede perturbar a la mayoría de los

docentes, y en particular a los que tratan de ayudar a sus alumnos a alcanzar un mayor grado de libertad e independencia personal. No obstante, la toma de conciencia por parte del maestro con respecto a la hegemonía política como proceso educativo, bueno o malo, podría ser el punto de partida de una nueva concepción de su profesión (2005:53).

Camarón que se duerme... entonces... ¡aguas!

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Learning How to Speak Human

Robert Bahruth

Boise State University, Idaho

Now Ling Tan took such heart as he was still pondering what his son had heard, that it seemed to him that he could go on forever against anything. He went out into the autumn night and looked at the sky and felt the earth under his feet and for the first time in his life he thought, 'This valley is not the world but only a part of the world, and there are others like me whose faces I have never seen.' It was deepest comfort to him. He was no longer alone. Elsewhere there were men such as he who loved peace and longed for good. 'If I could know them', he thought. 'If I could see them!' Then it came to him that their tongue would not be his, and how could they speak together? 'But we would not need speech,' he thought, 'if what we wish is the same, there would be understanding between us'. (Pearl S. Buck)

Pearl S. Buck suggested so many years ago, through her character Ling Tan, the possibility of mutual understanding between people who could not speak each other's language. This is the essence of speaking human. Spoken through actions louder than words, ways of being that represent kindness, gentleness, peacefulness, a smile, eye contact, all deeply human gestures toward the other, they convey meanings that need not be translated.

Learning a second language holds the potential to step outside of our world and into the world of the other to discover the one world we share together across languages, across cultures and continents. Yet Ling Tan, a humble farmer with no formal schooling, who spoke only his mother's tongue, had reached the deepest of human understandings. We can leave it to chance that consciousness will dawn upon people through the course of their lives, or, as teachers, we can take responsibility to promote the very ways of being that make peace a common goal for civilized, educated lives. The shift from print to a digitalized, televised reality has displaced the curriculum of the schools and rendered it irrelevant thus robbing entire generations of young people of any opportunity to learn lessons so essential that authors across the ages committed their lives to writing them down thoughtfully to be handed down to

succeeding generations. The mindset these literary and artistic thinkers developed from a slower-paced world of

printed words and quiet evenings immersed in books and thought, has been replaced by the instant messaging, image bombardment and a barrage of media that make it all but impossible for the clarity of thought necessary to solve the problems the modernized world has created.

Ling Tan could not read books, but the pace of his life was guided by the natural rhythms of the seasons and the weather, the rising and setting of the sun, and the star-cast skies of night. His literacy allowed him to read soil, crops, animals, clouds, and people. The microchip has accelerated our lives to a hyper-reality that distracts us constantly away from the ability to speak human. Friends can come and go as quickly as messages as we jump from one stimulus to another. Movie stars can rise to fame and vanish into oblivion overnight (remember Michael Jackson?). Nothing seems permanent as thoughts and images atomize before they can crystallize in our minds.

Teachers can do important cultural work through the printed words of wisdom from across the ages, but it seems there is no time for this as even the pace of schooling based on passing tests has stripped us of our ability to teach thoughtfully. What will become of a world where people are raised on Disney rather than Tolstoy? As teachers we need to set an example for those humans placed in our care. If we understand what is at stake we know that children need to develop a literate skill set to defend themselves

from the hectic, disjointed barrage of daily living. Books can be vital tools in slowing down the pace. Literate encounters with texts as well as critical discussions of the confusing messages we all receive from electronic over-stimulation, can help to develop meaningful ways to be in the world. Good books and discussion of the human conditions and wrestlings found in them can provide a source of clarity and stability in an increasingly unstable world. Popular culture should not be ignored in schools either. Children are consumers of popular music, television programming, movies, and other media. Notice how quickly students learn the words to the latest song- even though this was never a school assignment- yet they struggle to memorize the assigned curriculum that represents just one more distraction from meaningful engagements they might have had. Teachers can guide critically literate discussions about the popular culture children consume.

As teachers, when has the importance of speaking human ever been a part of our learning? How much of our education has been dehumanizing, mechanical, or irrelevant to our interests? How many of our teachers do we remember with fondness and a deep sense of their humanity? How do you want to be remembered? A person can score well on a test and still do great harm in the world. In fact, most of the harm in the world comes from the actions of powerful people who are supposedly highly educated. I would assert that something fundamental was missing from their education.

Perhaps something was also missing from the education of their teachers as well? Teachers can set an example by recognizing their potential to shape the world through their students. This project of transformation begins with transforming ourselves. We need to make room in our lives for thoughtful deliberation of the problems of our day, for contemplation of the classics, for deconstruction of the daily living that robs us of our essence to be human. We can look for comfort, calm and wisdom in the pages of books, communing with great minds across time and space. In so doing we will become clearer about what it means to be human, and above all, what it means to teach. Through literature we can find the gems to teach the next generation how to live more peaceful and meaningful lives. We have seen in the past the dangerous potential of books to threaten those in power who work against humanity. On such occasions, books are set to flame, burned and banned. In contrast, televisions, computers, MP3 players, cell phones and other microchip products are promoted aggressively even in the most repressive societies. Could it be that they serve as a distraction away from books? Who benefits when teachers have no time to read? Who benefits if schools abdicate responsibility to popular culture for teaching our young? Who benefits if our society is filled with people who cannot see the difference between what people say and what they do – between what kind of humans they say they are and the actions that contradict

their claims? I wish to offer here some metaphors to capture even more deeply the complexity of language and literacy. The ocean shares an interface with the atmosphere to produce weather, an extremely complex and not so predictable exchange of energies that takes on a life of its own. Hydrogen combines with oxygen to produce water: two gases produce a liquid, a totally new substance that doesn't just sit around stagnant, but also flows, evaporates, condenses and flows again. Language and culture work in much the same ways, and ultimately, language and thought, language and mind, word and world magically intermingle in serendipitous ways. The poverty of traditional, reductionist approaches to "teaching" language and literacy reflects the bankrupt nature of the banking game (duckling stuffing) itself. How anyone in education takes this game seriously demonstrates how far we have strayed from intellectual educators to a form of technicism that dehumanizes teachers, students, and learning itself. This can only spell (pun intended) disaster for a society in decay, passively sitting by and allowing this to happen to their own children without even knowing something is wrong. If teachers are not prepared in ways to see the grave implications of negligence and ignorance, then who on earth is ever going to take responsibility for undoing the damage caused by greedy powerbrokers who represent the bottom feeders of humanity?

Critical pedagogical approaches that center on humanization offer a last chance to those of us who want more from our lives than an iron rice bowl of job security. We need to work to ensure security for future generations, a safer, less violent, less polluted world in harmony with nature. I have witnessed grace among the humblest people in the world. Cultures not yet absorbed by globalization still reflect a slower pace of life anchored in nature. People of these cultures have never forgotten how to speak human.

In Guatemala, the Quiche indigenous people greet their neighbors by asking, 'How are you inside of your heart today?' If the neighbor responds with 'big', they move on, but if the response is 'small', they stop to listen to their neighbor's worries or troubles. In Chinese, the verb to 'listen' is written through the combination of the radicals for the eyes, the ears, and the heart. Here ancient wisdom is embedded in a codification that would make perfect sense to the Quiche people. The Aztec people had a concept of a twisted heart to describe people who were antisocial, unkind, or selfish. They had the word 'yolmelagua' to describe a process of straightening a person's heart. It involved a series of sessions with the teachers of the community who were given the responsibility of teaching them to become healthy members of their society once again.

In my travels I have had encounters with Palestinian elders who have implored me, with tears in their eyes, to tell my friends, students and family that they love the American people, but that they hate our government. These humble people know the difference between the people and the oppressive policies our government supports. The American society may also be the most digitalized and MacDonaldised country in the world. Who benefits when the good people of America are poorly represented

by the actions of their supposed leaders? Far too many places in the world are no longer safe to visit as an American. I personally regret this loss of freedom. Americans are the only population of people forbidden to visit Cuba. I have had the opportunity to visit this wonderful island nation three times through academic licenses, and have discovered a proud people who live simple lives. They suffer from an economic blockade imposed by the United States government that has caused great harm to innocent people. When I comment on how much I enjoy being in Cuba, the Cubans tell me, "In the United States you have 'well-having' because of all the material wealth of your country, but here we have 'well-being' because we all try to get along, to help, and respect one another."

My multicultural encounters have served to humanize me in ways I never learned from textbooks in school. I've never seen a test that bothers to measure what kind of person you are, only what kind of information do you have. Most of what is measured is useless information. To such trivia in Brooklyn they used to say, 'That and fifty cents will get you a coffee' (fifty cents was the price of a coffee at the time, implying that the information was worthless). Today, I have had to modernize the saying: 'That and \$3.50 will get you a latté!' They have even convinced some people to pay \$3.50 for a fifty-cent cup of coffee with some steamed milk. Not me!

In conclusion, I wish to state that speaking human is not just about how we relate to one another, but how we relate with all life on the planet we inhabit. How we are with animals, insects, plants and trees also reflects our humanity. We are not above nature. We are part of nature. When we lose our connections to the natural world, we fail to value it and protect it. This has led to a few greedy people taking excess profit by not calculating the real costs of production including pollution of air, sea and land, as well as cancer and other human illnesses provoked by pollution. How much is a river worth? A forest? A species of animal, plant or insect? How much is a population of people worth? What wisdom is lost when people from subsistence cultures like the Quiche are globalized out of their ancient ways of living in balance with nature and into the digitalized madness? Globalization is making us all the same, eating the same hamburgers, running around with cell phones, iPods, and pagers, even if we speak different languages. Rather than admiring the greedy, dishonest people among us, they should feel our scorn. Speaking human means we understand what is at stake and we recognize the value of diversity in nature and humanity. Speaking human means we have compassion for others. I wish to end with an anecdote that prompted the title of this talk to reflect how literacy serves as a tool for my own wrestlings as I straddle the borders of two worlds, ancient and modern:

This time in Guatemala I listened more to the wind in the trees; watched the hummingbirds; smelled the wonderful flowers; listened to running water in streams; watched the clouds caress the tops of the volcanoes; and one afternoon I just laid on the grass at the school in Chimaltenango and felt the warm sun and watched the clouds drifting by in the wind. I looked more closely at the people too. One afternoon I was walking home behind a small Indian woman. She was smaller than my 12 year old daughter! At first I thought she was a little girl. She was barefoot, wearing her traditional Indian dress, and carrying a basket on her head. As I got closer I could see how gray her long braided hair was and how wrinkled her arms were. As I was passing her I said "buenas tardes" which is something one does to disarm and to humanize. When she looked at me I saw time deeply wrinkled into her face and small tears in the corners of her eyes. She was at least 85 years old! In Guate the other person usually just says buenas tardes in return, but she looked at me and said, "no tan buenas tardes, don." (not such a good afternoon, sir). I asked her why not and she began crying as she told me about how far she had walked from her home to the market with her heavy basket filled with green peaches. She told me she sat there all day and didn't sell a single one. She still had not eaten and she was exhausted. I took 15 quetzales from my pocket (2 dollars to me, but a lot of money to her.) I handed it to her and said I hoped it would help her some. I wish that I had stopped longer to talk with her, helped her to put down her basket and rest a while, but it was getting dark. I wish now that I had asked her for a hug and that I had told her that I loved her! I must have vanished like a ghost to her much as she did for me as she walked off into the evening. Oh well. Perhaps she did feel my love as we looked into each other's eyes. I know I felt her pain.

Forgotten Language by Shel Silverstein
 Once I spoke the language of the flowers,
 Once I understood each word the caterpillar said,
 Once I smiled in secret at the gossip of the starlings,
 And shared a conversation with a housefly
 in my bed.
 Once I heard and answered all the questions
 of the crickets,
 And joined the crying of each falling, dying
 flake of snow,
 Once I spoke the language of the flowers.
 How did it go?
 How did it go?
 And speaking of ancient wisdom:
 San yo san bao.

Changes and Challenges in Teaching the Word and the World for the Benefit of All of Humanity

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In this paper, I will address critical changes and challenges which all educators around the world will have to address if we are to develop a global village in which all humans are respected, allowed to live with dignity and without persecution. Teachers and teacher educators will need to consider the vital importance of helping learners in their moral development as they become competent communicators. Prepackaged, superimposed curricula which do not allow room for teachers and learners to negotiate their words and their worlds simultaneously will eventually come to be seen as counterproductive to the best interests of the societies of the twenty first century. In fact, the basic skills we most need to be teaching, those which help students to develop ontologically while preserving their epistemological curiosity about the world, are conspicuously absent from commercial materials, standardized tests, and courses of teacher preparation. Rather than teachers as technicians who cover a fragmented, decontextualized curriculum, skill by skill, teachers must intellectualize their efforts to design thought provoking activities which require negotiation for meaning and higher order thinking. They will have to learn to read their students' evolving, developmental proficiencies, as teachers pose critical questions which promote student engagement with issues of language, literacy, culture, ecology, democracy, and humanity.

"I can't respect the teacher who doesn't dream of a certain kind of society that he would like to live in, and would like the new generation to live in; a dream of a society less ugly than those we have today; a society that is more open and less marred by prejudice."

Paulo Freire, 1996 (1)

Historical Context:

In the 1950's, Noam Chomsky offered new insights into the field of linguistics, which were so different from the status quo that he found it impossible to publish his ideas in the United States. What Chomsky suggested was that -- contrary to the notion that behaviorists were asserting about language being a habituated behavior which is conditioned into speakers -- natural language acquisition involves active, cognitive processing on the part of learners of their native languages or any subsequent language they wish to learn. Whereas pre-Chomskian definitions of language proficiency focused almost entirely on prescriptive grammars, Chomsky understood the importance of generative grammars; approximations based on meaning which are learner-generated and evolve from deep to surface structures over time. What I choose to refer to as the "me want cookie" stages of communication.

Communion, communication, community - in simple Anglo-Saxon meaning: to eat together, to talk together, and to live together, respectively.

In the early 1960's, Del Hymes and William Labov added the science of anthropology to the equation and a total revolution in language theory exploded onto the scene. Hymes suggested a new definition of language proficiency which included linguistic competence, but also much more: Communicative Competence. To be communicatively competent people must be able to get done what they intended to get done using whatever language they have available. The less language a learner has available, the more strategic competence is important. Native speaker accuracy is neither a

reasonable or desirable expectation in early stages of language learning, because learners must go through developmental stages of communicative competence as they acquire an intuitive grammar in the target language. Therefore, language teaching should be concentrated on creating communicative pedagogical spaces where learners can negotiate for meaning with other learners. The process of negotiating for meaning, --which we all do in our second language, and often in our first language, in authentic language settings, for example when we are lost in a foreign country and ask for directions-- helps learners to develop strategies to communicate more effectively as they acquire the target language. These skills transfer from language classrooms to real world communicative settings and are much more helpful to language learners than memorization of dialogues, verb conjugations, and other artificial, prepackaged "language" activities based upon behaviorist notions of language learning anchored in grammatical syllabi.

In addition to strategic competence, Labov's work added an entire dimension which has led to the consideration of sociolinguistic competencies as part of the definition of language proficiency. It is a well-documented fact that those who do well on examinations of linguistic competence are not necessarily able to communicate effectively with speakers of that language. It has also been demonstrated that learners who acquire language naturally can communicate effectively and perform with reasonable success on grammar tests despite the lack of emphasis on grammar in their learning. It is clear that new approaches to language teaching (TPR, natural approach, silent way, cooperative learning, etc.) are gradually making their way into classrooms, but these approaches are often less successful than theory predicts because of our failure to abandon pre-Chomskian notions about language learning which persist alongside more communicative approaches. I wish to address some of the reasons below, and I wish to add one further dimension, a sociopolitical and cultural one, for our professional consideration as we embark upon the next century.

While this revolution continues, it is interesting to note how few professionals associated with language teaching, how few professors who prepare these professionals, how few testing "experts," and how few publishing companies seem to have noticed. The majority of these "professionals" continue to base their pedagogies upon pre-Chomskian, behavioristic theories which exclusively prescribe surface structure grammatical accuracy, even when the prescriptive grammar is not the way native speakers actually speak. A simple example should suffice here: one of the most over taught verbs in the English language is "will," a modal verb in the present tense which indicates the future. While I am not suggesting that we never teach this verb, it amazes me how we neglect to teach the American verb "gonna" which represents the spoken language English as a Second Language learners are "gonna" hear when they watch Hollywood movies, listen to popular culture music, or speak with Americans of almost every social class, ethnic group, and geographical region of the United States and elsewhere in the English speaking world as well. This is but one of an infinite number of examples where language in use stands in stark contrast to language as taught. Let us reflect for a moment on what we know about our mother tongue and the world in which we grew up. I would like to offer just a few examples of things we know that no one made an effort to teach us, we made no effort to learn, and no one has ever attempted to measure whether we know them or not. Despite all this, we know these things and we all know them.

For instance, when I burn my hand on a hot pot, I say OUCH! I don't say "Hot" or "I burned my hand" or "Wow!" I say Ouch. My mother says ouch. My father said ouch, my sisters say ouch. My neighbors and friends who grew up in the United States say ouch. People I don't know in California say ouch too. Why? Was it an item, skill number 252, in a standardized curriculum which is nationwide? No. We all learned it because it is a natural expression of the language and culture in which we grew up. If I had grown up in Mexico I would not say ouch because in Spanish, in the same situation everyone says ¡Ay! These are things we all learn, yet no one tries to teach them to us or test us.

How do you say OUCH in Chinese? Does anyone disagree?

Why do we abandon successful ways of knowing when we teach? How can we say teaching is based on science when we ignore such basic information about successful learning environments?

Perhaps no one has ever asked these questions. I think there are many great scholars who have been asking these questions for a long time, but apparently few have been listening. So, I think it is time to ask them once more.

What else did we all learn without someone intentionally trying to teach it to us? We learned how close we should stand to a person we are talking with. We learned when to hug rather than shaking hands and vice versa. We learned the music of the language we speak, the melodic. We learned how to behave on elevators. Understand that most of this learning is invisible to us, yet there are clear cultural rules. The next time you get on an elevator, try facing the back of the elevator, singing opera, or hugging everyone. You will discover the rules quickly, and so will everyone else.

Mothers help children to develop linguistically, socially, physically and emotionally and are really the first teachers of children. Mothers are highly successful, yet they accomplish tremendous amounts of learning on the part of their children without lesson plans, tests, quizzes, scope and sequence charts, and without behavioral objectives -- "Today I will teach my child to speak in the past tense." or "Today I will teach my child how to walk." -- and yet they are successful in learning how to speak in the past tense and learning how to walk! What is it that we can learn from this success? How might these reflections lead to insights which will change our views of teaching and learning in significant ways? In 1973, Herb Kohl stated:

There is no reading problem. There are problem teachers and problem schools. Most people who fail to learn how to read in our society are victims of a fiercely competitive system of training that requires failure. If talking and walking were taught in most schools we might end up with as many mutes and cripples as we now have non-readers (1973:xi).

What prompted Kohl to make such a statement? Why is this statement still so true in many schools today? This leads me to a concept I'd like to introduce to all of you which I call "The Language Paradox" and I state it this way: "The best way to ensure that people will not learn a language is to intentionally try to teach it to them" (Bahruith 1997). Mothers do not deliberately try to teach language to their children and yet their children learn the language and so much more. This is because language acquisition is socially motivated, and not the result of the memorization of an arbitrary collection of rules about how a language works. When will we admit to the embarrassing connections between not learning and not teaching? Only then can we begin to create conditions in our classrooms which foster natural language acquisition and healthy human development. I now wish to turn to an even more critical concern for professional educators: humanization.

A Vision:

The sociopolitical and cultural dimension of communicative competence that I wish to offer here is vital if we are to be successful in communing, communicating and building communities which foster world-wide, peaceful co-existence. Teachers of language, and all teachers really, who ignore this dimension do a great disservice to the world and the learners they presume to teach. Let us suppose that we have a mean, greedy, dishonest person and it is our job to teach him or her a second language. To help a student to become communicatively competent in a second language without addressing ontological issues (for example, honesty, integrity, the importance of respecting others and our environment, sharing, passion and compassion), then what we end up with is a mean, greedy, dishonest person who can speak two languages. And now that person is even more dangerous!

One critical look at the traditional materials, tests, and activities used in most schools would reveal the moral bankruptcy of the curriculum. As teachers, we can begin to select materials which foster healthy humanization of our classrooms as we help our students to learn new languages and cultures. A tremendous amount of wonderful children's books have become available which lend themselves to discussions of critical human issues. While many would say this would be a political act, I would insist that failing to do so is also quite political. Who is benefiting from our failure to address the

critical issues facing humanity? Who would have the most to lose if somehow greed were no longer fashionable? What do we have to gain from addressing these issues? What do we have to lose if we do not? We need to begin to see the connections between greed and poverty, and how our failure to address these issues reproduces increasingly cruel and antihumane societies.

It seems that teachers are being asked to teach a curriculum which is more and more focused on building the basic skills of language, science and math; a curriculum prepackaged by publishing companies which are in many ways at great distances from the classrooms of learners who are to learn from them. Prepackaged, superimposed curricula which do not allow room for teachers and learners to negotiate their words and their worlds simultaneously will eventually come to be seen as counterproductive to the best interests of the societies of the twenty first century. Research has clearly demonstrated that basic skills are not learned and then utilized for higher order, learner-centered, interesting activities. It is now clear that basic communication skills are learned in the context of exploring such activities in contexts which reflect a democratization of the classroom and the nurturing of interactive communities of learners who are actively engaged in problem solving activities and conversations. In fact, the basic skills we most need to be teaching, those which help students to develop ontologically while invigorating their epistemological curiosity about the world, are conspicuously absent from commercial materials, standardized tests, and courses of teacher preparation.

Not only must we ensure the linguistic and literacy development of students who are to be our future decision making citizens, but we must also ensure their development as wholesome human beings who will choose humanity and ecology over greed. Current trends in globalization reflect antihumane tendencies whereby the bottom line of maximizing profit precludes any careful consideration of humans exploited or ecology trampled in the process.

Paulo Freire (1991) once said that "critical pedagogy is much more a pedagogy of question than a pedagogy of answer." I wish to leave you with a few critical questions to explore and discuss with your colleagues, with your students, with your families and friends. Understand that I believe in correct usage of language, but I am unaware of any booming success in language teaching which turns on a grammatical syllabus, habit formation, or the defensive learning posture which is caused by testing, and creates a rift between teachers and students. "The "normal" curve represents statistically the impossibility of linear and chronological approaches to learning which pretend to educate all learners in cookie cutter fashion. Where children fall on the "normal" curve seems to have more to do with goodness of fit in a one-size-fits-all educational system, than it has to do with the innate ability of a student to learn. By the same token, "ready to learn" linguistically accommodates an inflexible school system and might be more accurately stated as ready to fit" (Bahruth, 2000). How can we say that we have been well prepared, if we perceive the bell curve to be normal at all, rather than seeing it as a statistical documentation of the failure of traditional education.

The faulty logic of traditional rationalizations for failure would appear ridiculous in any other context. A simple story serves to illustrate my point. Two gardeners were given identical seeds and one spent long hours preparing the soil, carefully planting the seed, watering it and caring for it daily in developmentally appropriate ways. Her seed developed into a beautiful, healthy plant. The other tossed his seed on the ground and did nothing for it. When his lack of effort and care resulted in failure, he dismissed any critical reflection and simply said, "Bad seed." Which kind of gardener do you wish to be?

I wish to confess, here and now, that I too used to be a factory worker in the assembly line called school. The red pen once felt comfortable in my hand. The failing student had personal problems unrelated to my professionalism. After all, I went to a school of education and learned to be a technician. It has been through continuous scholarship that I have transformed my pedagogy, and I have discovered that my students are starving for more meaningful educational experiences. I have rediscovered the joy of teaching and learning. I recognize the potential of all seeds and the failure of irresponsible gardeners.

Teachers should be human beings first, and the more humane we are with our students, the more effective we will be in helping them to come to know what we feel is important. This, of course, includes grammatical accuracy, but it should not be at the expense of the continuous ontological development of learners and their teachers. We must teach to the heart as well as to the head.

What questions are we willing to put to our pedagogy so that we might become more effective in teaching language in ways which will benefit all of humanity? Are we willing to ask what the vital components of education should be? Are we willing to discuss basic skills in terms of character development rather than distracting ourselves with less significant "basic skills" of punctuation, grammar, and spelling? What makes punctuation, grammar, and spelling so important that they take up so much of our energy and attention that we become less attentive to the moral development of our students? Why do we continue to value skill building materials based upon structuralism and behavioristic approaches to learning, while never critically examining the ontological emptiness of the content? Are teachers simply responsible for making students more articulate, or should we also concern our pedagogy with the ideas they articulate? Should we be promoting language learning only for the purpose of material gain and high paying jobs, or should we promote language learning to seek deeper understandings of the human condition? When will we rise to the challenges of our professionalism by asking ourselves the difficult questions which will transform teaching from the technicism of social reproduction to the intellectualism of cultural transformation? Will we continue to stand by and grade papers with our red pens, or will we recognize the futility and meaninglessness of these mechanical practices and begin to join our students in meaningful conversations whereby language is genuinely acquired through its designed purpose which is to make meaning of the world we live in as we explore the ways in which the words we choose can help to shape the future in more human ways?

I am calling for a paradigm shift away from a grammatical syllabus towards classrooms which promote communicative competence through meaningful social and academic interaction. This implies a shift from teacher-centered, meaning-getting direct instruction towards a learner-centered, meaning-making, collaborative learning environment. Rather than teachers as technicians who cover a fragmented, decontextualized curriculum, skill by skill, teachers are encouraged to intellectualize their efforts to design thought-provoking activities which require negotiation for meaning and higher order thinking. Teachers will have to learn to read their students' evolving, developmental proficiencies, their generative grammars, as they pose critical questions which promote student engagement with issues of language, literacy, culture, ecology, democracy, and humanity. As David Purpel has stated:

To put matters bluntly, the vocation of educators is not about improving instruction, or developing an integrated curriculum, or even providing for a smooth and orderly school organization, but rather it is to participate in the struggle for a just and loving community. Educators are moral leaders who work in educational institutions, not pedagogues who occasionally have to deal with ethical problems. The major question that we need to ask educators is not "What is your philosophy of education?" but "What is your philosophy of life and what are its ramifications for education? (1999:77).

Teaching as a profession needs to become more intellectually charged, not in the study of the structure of languages alone, but also in a growing awareness of the political nature of education which is blatantly "ontologically lite" (Bahru, 1996). We must discover that, as children grow up, not only do they learn the language of their speech community, but simultaneously, they often become fluent in a language of impossibility. Teachers are often well-versed in a language of deficit which blames learners when learning does not take place. Unfortunately, they learn this language while in school and the tragedy is that colleges of education often fail to challenge this language -- I might be so bold to say teachers become more fluent in this language during their "teacher preparation" programs. This prompted Kinneman (1995) to say "The greatest impediment to school renewal is probably the fact that we all went to school." Teachers need to become fluent in the "language of possibility" if we are to truly teach in ways which shape the future to produce as Paulo Freire stated: "a society that is more open and less marred by prejudice."

In the holy scriptures of India the human body is used as a metaphor for society. The legs represent the laboring class, the humble people who work hard from sunrise to sunset each day with their entire physical beings. The arms represent the merchant class, folks who make their living by buying the peasants' goods at minimal cost and selling them to the rest of society, often making much

more profit than the laborers. Finally, the head represents the teaching class. That means us. To make meaning from this metaphor we can extend it a bit. If the body loses a leg, it can still hobble around with a crutch. If the body loses an arm, it still has an arm to compensate for the loss to some extent. However, if the head is chopped off, the body dies. When education represents the interests of globalization and greed, rather than the wellbeing of the planet and humanity, it is a frightening sign that society has lost its head.

Loren Eiseley once wrote: "The teacher is genuinely the creator of humanity, the molder of its most precious possession, the mind. There should be no greater honor given by society than permission to teach, just as there can be no greater disaster than to fail at the task" (1959).

The changes which represent our greatest challenges as teachers will require us to face the moral dilemma of the societies in which we live. Will we accept the challenges and become living agents of history, or will we allow ourselves to be swept away by globalization which turns on greed and exploitation of the planet and the humblest of its inhabitants?

I want to end with a poem from one of the sages of our time. Shel Silverstein's poetry for children confronts the language of impossibility and offers children the language of possibility through his life's work. It is a language of hope.

Listen to the Mustn'ts
by Shel Silverstein

Listen to the MUSTN'TS, child,
Listen to the DON'TS,
Listen to the SHOULDN'TS
The IMPOSSIBLES, the WON'TS
Listen to the NEVER HAVES
Then listen close to me-
Anything can happen, child,
ANYTHING can be.

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"Ontologically lite" is a combination of a philosophical term related to the meaning or purpose of human existence and the term "lite" which is a reflection of American popular culture used in advertising for numerous products from beer which is "less filling" so you can drink more, to dairy products which are less fattening. What I intend here is to denounce the moral bankruptcy of the traditional curriculum. David Purpel (1999:122) uses the term "Ontological sterility" to express a similar notion. (See reference below).

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