Welcome back ... and Moving Forward!

by Lynne Rosen, Director, LCE

The new year brings the opportunity to continue and build on the fine work we have all been doing on behalf of APS students. This year, Language and Cultural Equity will continue to enhance and extend our resources and services to our partnership schools in support of the three district goals: Excellence in Academic Achievement, Safe Learning Environment, and Effective and Efficient Systems. In addition to our in-depth work with those schools, we are also aligning with broader district initiatives to support classroom teachers, schools, and communities. We are working hard to make more resources and learning opportunities available to everyone in the APS community.

While continuing our partnerships, LCE will also provide the following district-wide services: multiple forums for best practice in instruction for minority and language minority students; technical assistance for ALS program design and implementation; services in translation and interpretation; support for English and Spanish language proficiency assessment; leadership and collaboration in multicultural education; and assistance and resources for Navajo language and culture instruction.

There are several new additions to our services this year:

✓ LCE has provided Hampton-Brown Avenues materials to district elementary schools for use with their ESL students. To follow the initial overview and training in August, LCE staff will provide support in the classroom as well as professional development and networking opportunities through multiple formats.

✓ To help teachers plan and implement instruction for students developing English language and literacy, LCE and TLS have designed illustrations and strategies for the PED elementary ELD standards. These will be available through APS TLS and lcequity.com.

✓ Project GLAD sheltering techniques will be more widely available as LCE resource teachers continue their training and share this knowledge with classroom teachers. Through collaboration between LCE and Dual Language Education of New Mexico, there will be three certified trainers in Albuquerque this year.

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“You know, I really like the epipelagic zone. It’s completely dark there. The fish have cool adaptations. Like photoluminescence. The gulper fish carries his own light on a long feeler and fools other fish into coming close so he can eat them. That’s just so cool.”

Such comments became the norm in Shanna Snider’s third grade classroom at Manzano Mesa Elementary School last spring as students became deeply engaged in studying the ocean ecosystem through Guided Language Acquisition Design (GLAD—www.projectglad.com) methods. The children didn’t realize that they were learning high-level academic vocabulary and acquiring scientific knowledge about this ecosystem—they were just fascinated by what they were learning.

As an LCE resource teacher, I had been recently trained in the GLAD system, and I wanted to practice the methods myself. Shanna agreed to work with me on teaching a unit to her third graders. Many of the students were English language learners, and I was anxious to find out if GLAD would make a difference for them.

From the GLAD website, we chose several possible units that aligned with our standards, and her class voted to study the ocean. For approximately five weeks, we immersed ourselves in the ocean ecosystem for 45 minutes each day.

From the first day, when the class toured the room to write comments about four observational charts (teacher-made posters of magazine and Internet pictures of aspects of ocean life and exploration) in small groups, they were with me. They liked making hypotheses about what they were seeing. We shared these comments as a group. Next, I chose “oceanography” as our word for the day, and they took turns telling me what they thought it meant. We put it on a big chart and recorded their ideas about its meaning. All day, they listened for the word. We thought of a gesture to go with the word, and it and the spoken word became our signal for transitions. On the second day we were able to compose a dictionary-like definition. (Each day, the class defined a new word in this manner.)

Next, I read them a teacher-created big book, The Important Thing about the Ocean. For our final activity, we began learning the chant “Marine Cadence”, a version of the marching chant, “Sound Off, 1-2-3-4.”

Shanna Snider and her third graders at Manzano Mesa E. S. practice an oceanography chant as part of their unit study.

On the second day, the students defined “oceanography” and chose their next word of the day, “adaptation.” They worked in small groups to record the final definition of “oceanography” and also to do an exploration report. For this activity, each group chose a piece of realia (a seashell, a seagull feather, a piece of coral, a plastic jelly fish, etc.) and first drew their object and then wrote a description of what they thought it was and any adaptations it might have. As groups finished, they took out their individual folders, recorded the definition of oceanography in their individual dictionaries, and illustrated it to help them remember the word. They also illustrated a copy of the chant. For homework, they were asked to work with a parent to list all the kinds of fish and seafood they eat.

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As we continued studying the ocean, the walls of Ms. Snider’s classroom were filled with charts—chants, dictionary pages, the zones of the ocean (drawn in front of the class), and pictorial input charts showing detailed drawings of ocean creatures with adaptations. Team folders were filled with replications of these charts, with each student’s work in a different color so that we knew everyone was participating. Individual folders, containing chants, charts, individual inquiry reports, dictionary pages, etc. were in various stages of completion. And conversations about the ocean zones could be heard everywhere.

By the end of the unit, when we played “Ocean Jeopardy,” Ms. Snider and I were amazed by the breadth and depth of her students’ knowledge about the ocean. The leader of the winning team was an ESL student, and his pride in all that he’d learned was wonderful to see.

But what is it about GLAD that makes this kind of learning possible? After reflection, I think that it is the repetition of key ideas through many lessons. The chants, charts, assignments, definitions, etc., spiral around key “big ideas,” and children have many opportunities to learn them in engaging ways. These remain on the walls as reference points, and the students have access to them at all times. The use of group and individual reinforcement for every lesson gives students several opportunities to interact with the material and learn at their own pace. Every lesson is presented to the class, then practiced with a small group, and finally repeated individually by each student. The English language learners in the class have multiple opportunities to discuss what they are learning as part of the whole group and in their teams. Using the controlled vocabulary of the unit helps them to express ideas more easily. Small groups discuss, reflect, and learn together. Children are responsible for their own learning.

While the GLAD strategies can be used successfully in isolation and are powerful individually, I think that it is the cumulative nature of these strategies that gives them their impact, especially for English language learners.

Passion for equal opportunity is not a new concept. It is in fact the history of human beings and a continuous universal struggle. For educators, it is a daily challenge to create an equitable environment of teaching and learning. Attending the *Race Matters Conference* on May 16, 2006, was an inspiration at one of the busiest times of the high school year. Celebration of diversity was apparent among the many community participants contributing to workshops, gathering ideas, and promoting opportunity for all.

Everyone would agree that students should always do their best in their educational endeavors, but the *Race Matters Conference* focused on the elimination of the often subtle institutional racism which denies equitable resources and opportunity in social services as well as education. The conference promoted effective action strategies which result in the positive outcomes of economically disadvantaged groups.

Conference sponsor *New Mexico Voices for Children* is a not-for-profit, non-partisan, statewide organization, dedicated to advancing the health and well-being of children, youth, families, and communities. Founded in 1987, *NM Voices for Children* focuses on effective policies at both grassroots and governmental levels. The challenges in New Mexico are many, since 28% of our children under the age of six live in poverty; 55,000 are eligible for low-income health care but remain uninsured; and 1,900 children are in state custody because of abuse or neglect, an increase of 9.8% since 2002. *Race Matters* utilized the help of the Annie E. Casey Foundation’s *Kids Count Project* which is a national and state-by-state effort to track the status of children using “well-being” benchmarks at regular intervals.

Lawmakers, teachers, and parents all affirm equal access to education, but the data show racial disparity in academic achievement and graduation rates. Disparity compares one group’s experience to that of another group. Disproportionality exists when a group’s proportion of those in an event is different than that same group’s proportion of the total population. For example, when research is controlled for the single variable of ability, there is no difference between the math performance of Native American girls and Anglo boys. Unfortunately, other environmental factors such as lack of expectations and/or opportunities account for the reality that few Native American girls are seen in advanced math courses unless special support is in place. Our difficulty in recognizing this need is a type of subtle institutional racism which works against student achievement.

The concepts of disparity and disproportionality are clear in the minds of those professionals who seek to develop programs to improve opportunities for children to develop their true potential, given the fact that historically traditional education has resulted in advantages for some and disadvantages for others. Many participants from *Race Matters*, people who are culturally and linguistically diverse from those of the mainstream group, know well what doesn’t work and choose to put their energies toward designing success for all.

As an English as a second language teacher, I coordinate learning communities for immigrant students from all over the world and non-immigrant, linguistically diverse students from multicultural New Mexico. My goal is to help my students to be able to demonstrate their intelligence and talents and to achieve academically while acquiring a new language. My efforts to provide fairness for my students allow me to identify shortcomings in the present system in order to help administrators modify or restructure services to meet the unique needs of many culturally and linguistically diverse students.

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Fortunately, I teach at Cibola High School, one of the nine New Mexico high schools participating in the national *High Schools That Work* project. The project results in every aspect of CHS being under the umbrella of a dynamic inclusive push to make the school productive for all students.

*High Schools That Work* asks four essential questions of schools:

- What do we want students to know?
- How will we know that they know?
- What happens to students who don’t know?
- What happens to students who already know?

This program challenges teachers to change their paradigm from "we are here to teach" to "we are here to help students learn." These concepts are vital links to confronting equity concerns and bringing about systematic changes that will address the needs of all students.

In traditional educational settings, school works for many students, usually those from families who experience social and economic advantages. Without those advantages, some students can fall through the cracks, get into trouble, and even drop out of school; from their perspective, education hurts. Too often, frustrated teachers “push” at-risk or at-need students out of the system by labeling them lazy and irresponsible. However, many instances of acting out or withdrawing may be the result of students’ difficulties in negotiating the systems of traditional school.

When the educational system can identify and address barriers to learning in the realm of basic student needs and social services, students have a better chance of succeeding and everyone benefits. For example, despite some misperceptions that American schools are failing, the facts are that students in U.S. public schools have improved SAT and ACT scores since the Civil Rights and War on Poverty efforts.

Cibola High School has systems in place that track behavior and attendance, and it implements policies of traditional consequences for tardiness, unexcused absences, and behavioral referrals. These procedures, while providing a clear picture of the extent of the problems, do nothing to solve them. This implies that students are able to do what we expect but choose not to. My research shows that some students do indeed try to and very much want to do what is expected, but circumstances get in the way. The barriers may not be laziness or unwillingness but something beyond the students’ control. Perhaps the bus missed the morning pick-up, causing students to arrive late since no one at home was able to drive them or had the English language skills to report the problem to the school. Without an assertive advocate, a student may be punished and, unable to explain himself/herself, becomes demoralized. The problem is not solved.

CHS has implemented a student advisory system whereby each staff member advises and advocates for about 20 students whom they will follow through graduation. By looking closely at every student with regard to his or her success, CHS will be able to identify and address even subtle barriers to success. This cohesive approach demonstrates that it indeed does take a village to raise a child. Cibola, like most Westside schools, is bursting at the seams, but with the vision from *Race Matters* and the positive energies from the *High Schools That Work* framework, every student can have a greater chance of success through equitable opportunity, positive learning relationships, and the support of the school community.
Language is best acquired through meaningful social interactions. Through play, children develop cognitive and social skills—meaningful interactions which foster language acquisition. “Play gives children a chance to practice what they are learning ... They have to play with what they know to be true in order to find out more, and then they can use what they learn in new forms of play.” (Fred Rogers of "Mister Rogers' Neighborhood") In play, children use prior knowledge/experience and problem solving skills to practice and extend the skills necessary for effective language development.

Vygotsky believed that play creates a Zone of Proximal Development—ZPD—in which the “child always behaves beyond his average age, above his daily behavior; in play it is as though he were a head taller than himself.” Play involves many activities and varies among groups, ages, and social context. Through physical movement, chants, music, poetry, storytelling, role playing, drama, problem-solving, and games, children enrich their language development in meaningful experiences.

Basic characteristics of play in child development can be broadly categorized into stages which correspond to first language acquisition. Second language acquisition can also be linked to developmental stages of play, independent of the age of the student. Although never absolute, the characteristics of play and stages of language development can be observed in children at play. (See table, p.7)

The affective filter is an important component of play and language usage during play. In solitary play, the affective filter is very low. The child uses private language, uninhibited by interactions with others, and plays at or within his/her ZPD. Motivation for using language is intrinsic and at its best.

During parallel and associative play, the affective filter is usually within the child’s comfort zone, allowing the child to practice and learn new skills in non-threatening environments. Parallel and associative play involve some interaction with others, but both are voluntary and therefore not usually stressful. Attitudes toward self and others become more pertinent, and levels of anxiety may rise depending on the situation.

Cooperative play begins to exert more influence on the affective filter. During cooperative play, children are interacting purposefully in social situations which will affect and be affected by attitudes and anxiety. Motivation becomes more extrinsic; play is affected by the actions and interactions of others, as well as the child's prior experiences. These interactions become dependent on the ability to use and comprehend non-verbal language. Children spend more time in the stage of cooperative play, in that it begins in early childhood and lasts throughout adulthood.

Vygotsky found that children at play were playing at culture. When children internalize “scripts” or use prior experience, they are learning how cultures do things. These “scripts” can be identified in pretend and imaginary play that is based on real life. Children build forts, play dress-up, or play at different occupations, using their interpretations of how things are done in various cultures. For second language learners, this cultural play is crucial in practicing, using, and building language.

In a comprehensive review of numerous studies on play, researchers found evidence that play contributes to advances in verbalization, vocabulary, language comprehension, attention span, imagination, concentration, impulse control, curiosity, problem-solving strategies, cooperation, empathy, and group participation. The higher the level of play, the more developed the language requirement—leading to mastery of higher and higher levels of language skills.

The implications of play and language acquisition in our schools are relevant in how we teach and what opportunities we
give children to practice–PLAY–with their language. We can look at classroom methods and strategies as ways to integrate play into curricula in order to foster rich language acquisition. In other words, PLAY is crucial to learning environments and should be an integral component in daily instruction. Additionally, unstructured play (self-selection, recess) should be given more consideration and time in school.

In cooperative play and cooperative learning experiences, children learning a new language may or may not be at a fluent stage in their language development. Here, children can store more experiences in their brains which facilitate and promote learning and academic and social development. Often, L2 learners will remain silent or have little verbal input in cooperative situations until they have adequate experience and confidence to use oral language to communicate. Expressive language skills may not be as strong as receptive language skills; however, receptive skills form the foundation for oral language. As more experiences and opportunities are offered, children will use language more often and build knowledge/experience more readily.

The ultimate goal of oral language is to communicate effectively, solve problems, and apply creative thinking. Language skills are essential to comprehension—the most important component of academic achievement. With the increased focus on testing and performance, it is imperative that we view cooperative learning and play as vital to student development. Play and active involvement in learning are key components in our classrooms today.

**REFERENCES**

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**Characteristics of Play**

<table>
<thead>
<tr>
<th>First Language Traits</th>
<th>Second Language Trait/Stages</th>
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<tr>
<td>Watching, touching, tasting, experimenting with self and objects.</td>
<td>Cooing, babbling, silence, listening</td>
</tr>
<tr>
<td>Gross motor increase, continuation of watching, touching, tasting and experimenting with self and objects; actions become intentional.</td>
<td>One word – holophrastic stage</td>
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<tr>
<td>Solitary play; child generally plays alone, continuation of experimenting with objects for cause and effect.</td>
<td>Two word stage – no syntax or grammar, physical context is usually needed to understand meaning.</td>
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<td>Parallel play and associative play; children may play in close proximity or with the same objects – talking to each other but not working together to create something. They begin to become aware of turn-taking and develop a sense of humor.</td>
<td>Telegraphic speech – child puts strings of words together to convey meaning in short phrases.</td>
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<tr>
<td>Cooperative play; children begin to play together to create something; interest in imaginary characters/beings such as superheroes or the tooth fairy; begin to pretend or model from their experiences – dramatic play.</td>
<td>Language is developed to the point where the child can express needs and communicate effectively. Grammar and syntax continue to develop. Children often ask questions, i.e., “Why?”</td>
</tr>
<tr>
<td>Gross motor and movement become more appealing and exciting; continuation of cooperative play; begin to apply rules and make up their own games.</td>
<td>Language is well developed; child enjoys applying learning to new situations and begins the process of applying spoken language to written language.</td>
</tr>
<tr>
<td>Play is geared at team or individual sports or interaction; motor skills increase; more instances of disagreement with peers; children form groups/cliques/best friends.</td>
<td>Language becomes intentional for the purpose at hand; social interactions and situations determine language usage.</td>
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Lisa Heimer (2006)
Diné Language and Culture Curriculum Model
by Vincent Werito

Since time immemorial, the Diné have observed and lived by their unique relationship with the natural environment within their homelands. *T’áá Shá Bik’ehgo Na’nit’in* teachings are literally interpreted as Sun Wise path teachings. Metaphorically, these teachings are based on the relation between humans and their interactions with and their understanding of the natural environment. The significance of *T’áá Shá Bik’ehgo Na’nit’in* is related to Diné beliefs that the sun travels in a clockwise direction starting in the east and ending in its resting place in the west. With this in mind, the Diné believe that humans grow and develop, the four seasons revolve around a center place, and the natural world lives according to the order of the sun’s journey through the day, year, and into time indefinite (Aronilth, 1999).

By living in accordance to the Diné philosophy of education based on *T’áá Shá Bik’ehgo*, Diné people have and continue to negotiate meaning and identity in relation to and extending from their unique worldview, language, and cultural traditions. Also, by incorporating new ideas to current realities, and yet remaining steadfast to the ideals of the past through rooted identities, the Diné have passed on and continue to pass on their language and oral traditions for many generations to come. The Diné philosophy of education or living and learning can be used as model or a process by which everyone, regardless of ethnicity, race, class, creed, or religious background, can understand who they are and determine who they want to be in future life. Hence, this indigenous model of education for living and learning could easily be embraced and used by all five-fingered, earth-surface people.

Mrs. Johnson sings a Navajo song with her students at La Mesa Elementary School.

**Diné Curriculum**

Some key aspects of this curriculum are the descriptions of the philosophy, a curriculum framework, time frame, thematic units based on *T’áá Shá Bik’ehgo Na’nit’in* that draw upon contemporary and traditional Diné cultural life-ways, and teaching strategies and methods that acknowledge the importance of multiple learning styles and cultural heritages.

In looking at this curriculum model, one sees that this model is based on the Diné philosophy of education. More so, it is specifically aligned to the cardinal directions, aspects of human creative thought processes, and relevant topics about the natural world. What is truly unique about this model’s design is that although the process of orientation for learning begins at the top with critical thinking (or with the east direction which is associated with the spring season), the curriculum framework, i.e., the lesson planning and thematic units, is aligned and oriented to fit easily into a traditional school calendar. In other words, this indigenous model of education is an on-going, cyclical model that can be adapted to both learning processes and content areas. Since most school calendars traditionally begin in the fall and end in the summer, this curriculum outline also fits naturally with the seasons according to the Diné calendar.

**The Cycle of Seasons and Content**

The beginning of a new year in a Diné calendar is in October. So as the Diné calendar starts in the fall with the dividing of the summer and winter seasons, students are introduced to concepts about the individual and his/her relation with others and the natural environment. The curriculum content flows from self-identity.
and family relations to community affiliations, which are key aspects of social development or k’é. As the seasons continue, students are introduced to origin stories and stories about animals, the cosmos, and the natural world. For example, as the curriculum framework moves to the winter season, emergence stories and clan stories, which also encompass tribal sovereignty and nationhood, could be taught through history, geography, and language arts. Also, many of the Diné arts and cultural traditions could be presented using multicultural education. Although this curriculum framework is specific to Diné or Navajo language teaching, it is inclusive and cognizant of many cultures in the classroom.

In the long run, these concepts fall naturally in line with the Diné traditional calendar in terms of time appropriateness and relevance to topics and themes. Finally, as one moves around the circular model to the spring and summer seasons, other aspects of Diné language and culture could be introduced using multicultural education as a theoretical framework to address content areas like math, social studies, and science. By relating these aspects to the teaching of Diné, it is important to note that as the curriculum content moves away from the individual to the world (global) level and increases in difficulty, more time and energy might be required in teaching about different cultures and their understandings of the world, using the Diné language.

**THE PROCESS OF LEARNING**

In drawing on the curriculum framework as a guide, teachers, along with their students, can select a topic of interest from a list of thematic units to study and learn about. Once a topic is selected, teachers can easily direct themselves (in terms of learning orientations and learning behaviors) using the 4 Mat design (Morris...

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_Diné Language and Culture Curriculum Model_
& McCarthy, 1995) to develop appropriate culturally relevant lessons. In this way, this particular curriculum model of education adheres to the indigenous paradigms of education which highlight the notion that education is a life-long process and endeavor. By following this cyclic process of learning orientation, teachers and students are actively engaged in a daily process of new learning, setting goals, developing social skills, and active reflexivity which can ultimately set the stage for social transformation and critical consciousness as discussed by the Brazilian educator, Paulo Friere in Pedagogy of the Oppressed (1972). That is, as students understand the on-going cycle and creative nature of knowledge and learning, they will continue to grow and learn.

All people and all children have artistic tendencies and innate creative abilities to express themselves through language, communication, and ideas/thoughts which are reflected in their everyday actions and interactions within the process of learning and living. Therefore, students are best engaged in the classroom by recognizing their personal strengths and tapping into their funds of knowledge. Some other examples of this process include: getting students to decide what they want to learn, engaging students in the process of creating and learning so they feel like they own their own knowledge, and validating various cultural backgrounds and interests through class projects and assignments. Also, since one of the main goals of teaching Native languages is oral language development, it is important to continue interacting with students in Diné all the time. As such, much time and energy will be dedicated to create the space and environment for the students to hear and begin to comprehend the language. Thus, for Navajo teachers, it is important that directions be given in Navajo, everyday phrases and expressions be used in the classroom, and special time be allotted for students to share their ideas.

In the end, the model is a representation of how the Diné philosophy of education is not only unique, but transformative in its application and use. The model of Diné education can be adapted to work in a modern, contemporary context, and yet it retains its core elements and aspects of respect and awareness for the natural world. By working together with other teachers and culturally knowledgeable individuals, I believe that all teachers can create exciting, innovative, and culturally appropriate thematic lesson plans for their classrooms by embracing multicultural education as a path to transformative education. Finally, I believe that it is important that all educators come to fully understand and embrace the multiple forms of knowledge of all cultural groups.

**REFERENCES**


For more information, please contact Vincent Werito at werito@aps.edu.
### NMELPA Performance Levels and Alternative Language Services

Last spring, schools administered the new state-mandated language proficiency assessment, *New Mexico English Language Proficiency Assessment*, for the first time. Below are the NMELPA proficiency levels, along with descriptions and required service models. These levels are congruent with those in the PED’s English Language Development Performance Standards. Students at the Beginning to Early Advanced levels are designated English language learners. The Advanced students (formerly FEP M and FEP E) no longer require special alternative language services, but they are monitored for two years to support their on-going language, literacy, and content learning.

<table>
<thead>
<tr>
<th>NMELPA Category</th>
<th>Student Descriptions</th>
<th>Service Models</th>
<th>Staffing</th>
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<tr>
<td><strong>Beginning</strong></td>
<td>An English language learner who demonstrates beginning level abilities in the areas of listening, speaking, reading, writing and comprehension. Social and academic language is in initial stages of acquisition.</td>
<td><em>ESL/Sheltered Content</em>&lt;br&gt;<em>Dual Language, Maintenance, Heritage Language, or Transitional Bilingual Education</em></td>
<td>ESL Endorsed Teachers&lt;br&gt;ESL &amp; Bilingual Endorsed Teachers&lt;br&gt;Native Language and Culture Licensure</td>
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<tr>
<td><strong>Early Intermediate</strong></td>
<td>An English language learner who demonstrates limited abilities in the areas of listening, speaking, reading, writing and comprehension. Social and academic language is beginning to develop, yet remains in its early stages of acquisition.</td>
<td><em>ESL/Sheltered Content</em>&lt;br&gt;<em>Dual Language, Maintenance, Heritage Language, or Transitional Bilingual Education</em></td>
<td>ESL Endorsed Teachers&lt;br&gt;ESL &amp; Bilingual Endorsed Teachers&lt;br&gt;Native Language and Culture Licensure</td>
</tr>
<tr>
<td><strong>Intermediate</strong></td>
<td>An English language learner who demonstrates social language skills sufficient for routine interactions. However, academic skills in the areas of speaking, listening, reading, writing and comprehension are at a limited level as compared to native English speakers.</td>
<td><em>ESL/Sheltered Content</em>&lt;br&gt;<em>Dual Language, Maintenance, Heritage Language, or Transitional Bilingual Education</em></td>
<td>ESL Endorsed Teachers&lt;br&gt;ESL &amp; Bilingual Endorsed Teachers&lt;br&gt;Native Language and Culture Licensure</td>
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<tr>
<td><strong>Early Advanced</strong></td>
<td>An English language learner who demonstrates near grade-level proficiency in the areas of listening, speaking, reading, writing, and comprehension. These students have generally mastered social interactions in English, yet have not reached grade-level academic English proficiency as compared to native English speakers.</td>
<td><em>ESL/ELD/Sheltered Content</em>&lt;br&gt;<em>Dual Language, Maintenance, Heritage Language, or Transitional Bilingual Education</em></td>
<td>ESL Endorsed or District Certificate in the Teaching of LEP Students&lt;br&gt;ESL &amp; Bilingual Endorsed Teachers&lt;br&gt;Native Language and Culture Licensure</td>
</tr>
<tr>
<td><strong>Advanced (FEP M, FEP E)</strong></td>
<td>A “fully” English proficient student who demonstrates grade-level social and academic language proficiency in the areas of listening, speaking, reading, writing, and comprehension.</td>
<td>Monitoring&lt;br&gt;<em>Dual Language or Enrichment Bilingual Education</em></td>
<td>District LEP Certificate&lt;br&gt;Bilingual Endorsed Teachers</td>
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Making more connections!

Coming Events

❖ The New Mexico Organization of Language Educators (NM OLE)—Lift-Up XVII, New Beginnings, New Strategies: September 23, 8:30-3:00, at Rio Rancho High School. The conference will offer ideas and resources for your language classrooms; the keynote address will be "Language Skills: Examining What is Needed in a Global Society." Visit the NM OLE web page at www.nmole.org for more information.

❖ Camino Real Council of the IRA—15th Annual Literacy Mini-Conference: September 30, 7:30-12:15, Sandia High School, Albuquerque. For more information, please go to wwwира.org/CRCwebsite/CRChome.html.


Looking for information on sheltered instruction, bilingual education program models, upcoming professional development opportunities? Visit the LCE website at lcequity.com and find all this and more... check out the changes!

Cross Cultural Resource Library

Monday through Friday 8:00-3:00 through September
Closed daily for lunch: 12:00-12:30
Library Specialist: Jo Ann Gonzales
Please call 880.8249, ext. 154, before making the trip to be sure the library is open.

FYI...

TESOL Endorsement and Survival Spanish Courses for APS Teachers—Fall 2006

LCE is making available courses at Sandia High School for the TESOL Endorsement and in Survival Spanish for Teachers. These courses are open to APS teachers, who will be reimbursed for tuition costs. The TESOL courses satisfy all NM PED requirements for the endorsement. Survival Spanish course participants will learn to communicate better with monolingual Spanish-speaking children and their families. The Survival Spanish courses satisfy the foreign language requirement for the TESOL Endorsement. Tuition for each course is $375, to be paid on the first day of class and reimbursed when the course has been passed. Contact: Prof. Henry Shonerd at 855.7271.

APS/PED content standards in a parent-friendly version... are now available on the RDA website www.rda.aps.edu/sbpr (log on) in both English and Spanish!

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