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Introduction of a Wapishana-English bilingual education programme: an evaluation of the early stages

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Appendix A

Wapichan Wadauniino Ati'o (The Wapishana Literacy Association)

As the missionaries assisted with Wapishana literacy in schools, they also encouraged literacy in Wapishana by teaching courses to adults in different villages. After a group of us adults attended such a course in Maruranau in 1996, we were challenged to form a reading club. Instead, we formed the Wapichan Wadaunninau Ati'o (WWA: The Wapishana Literacy Association) on 7 October 1997, with the aim of facilitating the spreading of Wapishana literacy to other Wapishanas. In what follows, I highlight the growth of the WWA in terms of its activities.

The *Wapichan Wadauniinao Ati'o* 'the Wapishana Literacy Association' played a pivotal role in advocacy efforts regarding bilingual education. Some lessons learned from the activities of this organization, especially in terms of advocacy, are summarized for consideration as a major bilingual education effort unfolds.

Some activities since the inception of the WWA

Initial activities included monthly meetings, fundraising activities, Wapishana writing practice, and the production of a monthly one-page newsletter in Wapishana. As the news of our activities spread to neighbouring villages, the District Toshias Council (DTC) of South Rupununi invited me, as the WWA's chairperson/coordinator, to their quarterly meetings so as to sensitize them about our activities. Thus, our objectives became the following:

1. To train Wapishana adults to conduct biliteracy classes in all Wapishana villages;
2. To preserve existing Wapishana stories and generate a new body of Wapishana literature; and
3. To use the programme to explore new ways of revitalising Wapishana culture and knowledge amongst upcoming generations. (See also the Wapishana Language Project 2000: 5.)

Subsequently, the DTC leaders signed a statement supporting a WWA proposal for a two-year Wapishana Adult Literacy Programme in six villages. With the WWA gaining the related funding from SIL International,

through the missionaries, each leader or Toshao selected two of their villagers for training. After a three-week training in 2000, the trained adults returned to teach Wapishana reading and writing classes in their respective villages. The trained adults were referred to as “WWA tutors” to distinguish them from the government-paid schoolteachers working in the villages. Just as SIL International provided the WWA with financial support for these initial projects, so did the UNICEF Amazon Programme, which provided limited funding for Wapishana literacy trials in the schools. When the funding ended in 2002, the Wapishana Adult Literacy Programme became dormant. The WWA tutors, having received stipends for each course taught, were not keen on offering classes voluntarily. However, a total of 356 adults became literate in their own language during this time. In response to our encouragement that villages form organized groups to apply their newly acquired literacy skills, Maruranau, Aishalton, Karaudarnau, and Shea formed their own WWA groups.

Concurrently, the WWA engaged in the discussion concerning spelling issues with additional missionary team members, Richard and Charlene Hicks. This resulted in an updated Wapishana dictionary, which was published in 2000. Several years later, in 2005, this couple were tragically murdered at their home base in San Jose. However, other WWA activities continued. Spearheaded by Nigel Marco of the WWA unit in Maruranau, the villagers constructed a thatched-roofed building, as a self-help project, for the centre of the WWA in Maruranau. The building was sadly destroyed by fire in August 2009, but has been reconstructed by the villagers of Maruranau with assistance of friends from the district.

Nevertheless, at the DTC quarterly meetings, which were now held jointly between the Toshaos of South Rupununi and the South Central Rupununi, I shared the common request we received from individuals and some village leaders, that is, a restart of Wapishana literacy classes. The leaders supported this idea to include all Wapishana villages, thus providing new impetus for the WWA.

The spread of Wapishana literacy to other communities

Inspired by support of the leaders coupled with the post-graduate training I received in applied linguistics, specifically in community-based literacy, in 2009, I saw potential for both the language and culture to thrive. So, having been head teacher of the Aishalton Secondary School for eleven years, I resigned from my teaching job on 30 September 2010 in order to take the lead for the next four to five years towards the revitalizing and strengthening of the Wapishana language.

In order to up keep the momentum, I approached several key individuals attached to non-governmental organizations, since they had shown a keen interest in our Wapishana literacy programme. First, I collaborated with Beverly Dawson and Kaye Froehlich, who were attached to SIL International, and with Nico Doelman, the director of the SIL, Caribbean Area. Next, I approached Sarah Broscombe, who was at the time in Aishalton, doing voluntary work with the Jesuits Missions of Guyana. The results of the collaboration were favourable in that the WWA received partial funding from each of the organizations to resuscitate the project for four years. Additional funding was secured from the British High Commission to train some people in short-story writing via a writers' workshop. In February 2011, the first activity of the resuscitated Wapishana Adult Literacy Programme commenced.

The more we advanced with the project, the more we were encouraged to formally register the WWA. In this way, we were advised that donor agencies might be more willing to fund projects we proposed. After seeking the assistance of my colleague, Mr David James, an attorney at law, we eventually followed the process of registering the WWA. Registering the WWA as a Specially Authorized Society under the Friendly Societies Act, Chapter 36:04, was completed on 8 August 2011. Having completed formal registration, the WWA was able to relate and negotiate with stakeholders at different levels as depicted in Figure 35 below.

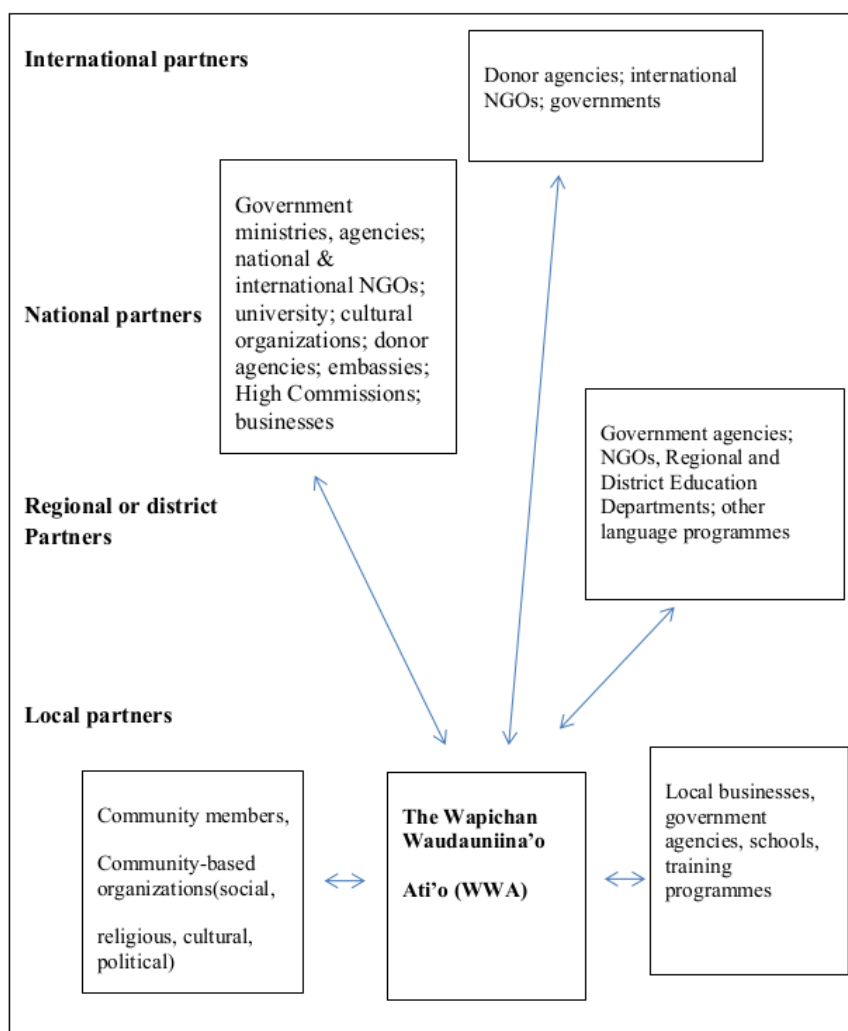


Figure 35. Relationship between the WWA and stakeholders (adapted from Malone 2004: 5).

Through its various activities, the WWA developed linkages with stakeholders, ranging from the community (internal) to international levels (external). Activities included meeting with villagers, partaking in Indigenous Heritage Celebrations at the District/Regional level, procuring national funding to print copies of a booklet of Wapishana stories, and procuring international-donor funding for other activities. As it related to the submission of proposals to the government, a representative of the Ministry

of Indigenous Peoples Affairs advised that any WWA proposal to the Ministry should be submitted through the village council of Maruranau for their endorsement. One such proposal has been submitted. Otherwise, the WWA has had the privilege to apply for funding directly to NGOs, nationally, and internationally. Pursuing funding through these avenues has been more favourable, thus far. I now discuss the highlights of main activities of the Wapishana Adult Literacy Programme.

The main activities

Training Seminars and Literacy Courses

The training seminars for the WWA tutors began after the village councils were given prior notice to select their participants. There were four components central to the training: (a) reading and writing in Wapishana; (b) using the tutors' manual to teach Wapishana reading and writing; (c) practising teaching in small groups; and (d) discussing the logistics of running a class/course in their villages. Altogether, there were three tutor training seminars. The first, with the largest intake of twenty-three participants, occurred in February 2011. The second, with an intake of eleven, was held in March 2012, to have tutors in villages that were not represented or not adequately represented in the first seminar. The third, with an intake of seven, occurred in December 2012 to replace those tutors who ceased to function or had difficulty in carrying on their courses.

The main facilitator of the training seminars was Beverly Dawson. In the first training seminar, she was assisted by Nigel Marco (Maruranau) and Ian Paul (Aishalton), who had been trained before as Wapishana reading and writing tutors in 2000; hence, it was a refresher training seminar for them. In the third training seminar, Berlinda Alfred, who was also a previously trained tutor of Awarewaunau, shared the facilitating. By being so engaged, these WWA tutors became the potential local trainers to train others, independent of guidance by the missionaries. For the logistics aspects of conducting the classes/courses in the villages, I led the discussions.

Back in their villages, the WWA tutors recruited interested individuals to enrol in the course. Next, they met as a group to decide on the dates and times for the course, considering the main activities for the individuals and the village. It was decided that the span of one entire Wapishana course of forty-two lessons be seven to eight weeks, with three sessions per week, with each session lasting for about one and a half hours. Considering this time span, each tutor was advised to teach a maximum of three courses per year. It was also decided that at least seven adults, but no more than ten, comprise

a class. As part of their contribution to the course, each participant was asked to bring an exercise book and a pencil. Towards the end of the course, each participant was challenged to produce a short original Wapishana story with an accompanying drawing, which was submitted to the WWA's office for future reference. Upon successful completion of the course, each participant received a certificate of achievement at a simple graduation exercise organized by the group. Most participants bought at least three Wapishana booklets to own a WWA book bag, in addition to becoming a WWA member for a nominal fee. This fee was part of the conditions the WWA had to abide by to be registered as a Specially Authorized Society as mentioned in in Section 3.2.2.

Guided by the course schedules of the village tutors, I travelled by motorcycle periodically to observe WWA classes and give encouragement and advice where necessary. I also attended a number of graduation exercises. According to the records kept at the WWA's office, the following statistics are related to the Wapishana Adult Literacy Programme (2011 to 2014):

Number of persons who completed classes: 528 adults and 370 children, totalling 898 individuals.

Number of locally trained adults as tutors of the language: 34.

Number of short stories generated through the literacy classes: 450.

Villages reached in terms of tutor training: 17.

Although the programme was intended for adults, some classes comprised school children who expressed interest in attending. Thus, in some villages, the tutors handled more than ten students. In other villages where tutors struggled to recruit a full class of adults, schoolchildren were favourably considered because the course was offered outside of regular school hours.

The funding provided a stipend for each course a tutor successfully completed. However, when funding came to an end in 2014, the Wapishana tutors stopped offering the course. As a possible means of procuring the financial resources for the continuity of the courses, I suggested to the Toshaos that they make financial provisions for the courses in their proposals for the annual Presidential Grant they received through the Ministry of Indigenous Peoples Affairs. In this way, if the programme were incorporated into their yearly village plans, it would demonstrate a sense of ownership on their part. I have yet to hear if my suggestion has been followed through by any village. While these literacy activities unfolded, the WWA was engaged in other important activities.

Other important activities

(a) Equipping the centre

Part of the funding was utilized to add some furniture and equipment to the existing infrastructure at the WWA centre. Equipment comprised two solar panels, two twelve-volt batteries, an inverter, a controller, six laptops, two printers, related wiring, stationery and a small, portable generator. The solar system still works, but each of the computers has undergone programme-updating. Two of the computers had their batteries replaced, while another, the keyboard. The servicing of the computers entailed taking them to the capital city, Georgetown. This hampered the activities of the typists such that most times the WWA building was closed.

(b) Basic computer training

In order to use the equipment, a series of workshops, conducted by the missionaries, provided training for eight young women from Maruranau and Shea in basic computer skills and desktop publishing. Subsequently, the WWA saw the need to equip the most active WWA units outside of Maruranau in order to assist in the typing of submitted short stories. As a result, Karaudarnau and Sawariwau WWA units were each equipped with a computer, a solar panel and one twelve-volt battery in 2013. Three of the women who were initially trained in basic computer skills, in turn, trained two other women from these two villages in basic use of the computers.

(c) Staffing of the WWA's centre

To have activities ongoing, the WWA installed staff to run the office in Maruranau. The staff consisted of a coordinator and two typists to run the office. The coordinator supervised all activities and made field trips to villages. The two typists typed submitted written stories from the villages and dealt with written correspondence as the need arose. They also scanned related drawings of stories and kept these on file until they were ready for formatting and publishing. Added to this, they held type lessons for interested villagers. The staff members were paid stipends, but these ended in 2015, after which voluntary work was done. When I left for Leiden University in 2016, the executive of the WWA in Maruranau agreed that one of the typists be in charge of the office. However, the building has not been opened as regularly as it should, as the typists sought other avenues of income to provide for their families.

(d) Writers' workshop

A writers' workshop was held in 2012. Wapishana-literate adults, who were interested in developing their writing skills, were invited to attend so as to become local authors who would continue writing short stories to generate new Wapishana literature. Eleven people from a cross-section of the villages participated. Most of them submitted written stories which were published in the bimonthly Wapishana newsletter. The newsletters provided an outlet for their work to be appreciated, but the newsletter, too, came to an end as the voluntary workers came less often to the office.

(e) Reprinting of books for distribution and sales

The WWA undertook the task of reprinting Wapishana primers for those villages that needed them. We dispatched stacks of Wapishana booklets of short stories to villages at the request of tutors because people were requesting them. Older booklets were distributed, while newer ones were each sold for a nominal fee. In these ways, we disseminated mostly stories, making them accessible to many Wapishanas. The proceeds from the sales were sent back to the WWA's office to purchase ink for the printers. Some of the challenges faced were slow sales of books in the villages, partly because people preferred to see the latest publications in Wapishana. We were unable to keep up at least a yearly supply of new publications mainly because of funding. With the temporary closure of the WWA programme, the primers are not needed for now, but the pursuit of printing more booklets of short stories will be followed.

(f) Recording of oral stories

As the person who usually made field trips, I recorded fifty-three oral stories from senior Wapishana adults. These stories were transcribed and archived at the WWA's office by the typists. These stories, it is hoped, will contribute to the production of more Wapishana literature, categorized into genres such as legends, Wapishana customs and values, Wapishana village histories, and personal experiences.

(g) Tutor conference

Based on the successes and constraints tutors experienced in teaching the courses, we convened a conference in March 2013 for the participants to share their experiences. At the conclusion of a three-day conference, they recommended that the programme continue. Nevertheless, such a

recommendation was dependent on more funding, which in turn was dependent on submission of a related proposal that had to be considered favourably by potential donor agencies. Additionally, owing to the dwindling numbers of villager-participants in the latter part of the four-year programme, we felt that seeking funding, particularly for literacy courses, might not be advisable at the time. As such, we decided to inform the villages that we would attempt to restart the programme once we received information from the leaders that a considerable number of their villagers had again requested it.

(h) Going beyond literacy classes

While the WWA has led successful efforts towards preserving the language by providing Wapishana literacy training and enabling hundreds of Wapishanas to read and write their native language, little work had been done in the academic field. The WWA depended on researchers such as anthropologists and linguists from outside the communities to do research during which they produced materials through their universities and institutions. When these academic articles, particularly regarding the language, are written by non-Wapishana linguists, however, even Wapishana scholars are not able to understand them fully because of a lack of formal training in linguistics. For example, I have been asked to comment on past academic articles on the Wapishana language, but felt inadequately equipped because I lacked the relevant background. We felt that if some Wapishana scholars had such relevant training at a sufficient level, not only would they be able to partake in discourse on the structure of their own language, but also understand how it relates to other languages of the world. With sufficient training, the WWA as a grass-roots institution would then have the potential to produce its own research and produce its own articles, extending its capacity beyond merely the teaching of Wapishana literacy. As a lead in this direction, I was able to advance the work of the WWA in the academic field by pursuing training in Applied Linguistics in Community-based Literacy in 2009 and by taking some foundational linguistics courses at the University of North Dakota (UND) in 2014. I had intended to pursue more linguistic courses such as phonology, ethnographic methods, and field methods, leading to an MA thesis in linguistics, but did not secure the funding to continue. Nevertheless, with the some background in linguistics, I am able to understand some of the basic structure of the Wapishana language so as to better relate to publications on the language. It is my hope that emerging Wapishana scholars will be inspired by my efforts to further their studies in similar fields.

(i) Wapishana reading and writing competitions

The WWA recognized that except for reading the New Testament in Wapishana, the bimonthly newsletter, and other WWA booklets, there was no other means of encouraging people to apply their Wapishana literacy skills after they had attained competency. In order to practise their skills, the WWA took part in Wapishana reading and writing competitions at the inter-village, district, and regional levels during the years 2012 to 2014. By participating in Wapishana reading and writing competitions at the district and regional levels of the yearly Indigenous Heritage celebrations, we promoted the language in fun ways. It would be an added boost to the local languages if such activities of literacy could continue to be part of the yearly highlights.

(j) Outreach of the WWA

Besides coordinating Wapishana literacy activities in villages, we collaborated with several other parties. The first is that at least two Makushi leaders, upon hearing of our literacy activities, expressed their interest in having the assistance of the WWA in beginning their own local language literacy programmes by sharing our methods and experiences. This line of interest was not followed through due to lack of funding, although a related proposal was submitted. Other collaboration included the following: (1) exploring the possibilities of a short course for teaching Wapishana language through the Amerindian Research Unit at University of Guyana; (2) writing a joint proposal with representatives of SIL, International for documentation of the Wapishana language; and (3) writing proposals to potential donors such as the Canadian Organisation for Development through Education (CODE), the British High Commission in Guyana, and the Ministry of Indigenous Peoples Affairs. The proposals concerned expanding the Wapishana dictionary, printing booklets, and stipends for the two typists at the WWA centre. In response, one of the potential donors—The Ministry of Indigenous Peoples Affairs—advised in 2016 that our proposal would be considered in the following year’s national budget. To date, however, nothing further on this has been communicated to us. Meanwhile, in engaging the Wapishana groups and individuals, particularly the head teacher of the Maruranau Primary School, we became aware of the dismal performances of the children, particularly at the National Grade Two Assessments over a period of years. This led to the advocacy for mother tongue-based education in the school.

Main achievements of the WWA

The Wapishana Adult Literacy Programme, together with its associated activities, has promoted and strengthened the Wapishana language in communities throughout South and South Central Rupununi districts by increasing literacy at grass-roots level. That the Wapishana people value this new knowledge and skills is evident as many individuals are applying them to reading printed Wapishana texts from the New Testament, as well as writing their own stories and even personal letters among themselves. As the programme progressed, other essential elements to success became apparent: the development of a centre to organize language-based activities, the empowerment of the people to produce their own reading materials, the means to archive language data at the WWA centre, capacity-building of local WWA tutors to train their own people, the promotion of the language through reading and spelling competitions, collaboration between other partners who have similar interests, recognition of the WWA as the local authority in the approval of translation needs, and the achievement of consensus for starting bilingual education. With regard to the particular role played by the WWA in advocacy of the mother-based approach, I now turn to the principal successes of the advocacy meetings organized by the WWA.

Some lessons learned

In this section, I discussed the reasons for the stagnation of the WWA literacy courses and advocacy efforts for the bilingual education programme.

Participation in the WWA literacy courses dwindled towards the end of the four-year programme as some tutors reported struggling to recruit a full class. Part of the struggles was that most of those who were initially interested in Wapishana reading and writing had already taken the classes; hence, a considerable number of people were not motivated enough to participate. In the wake of such limited participation, further literacy courses in the villages were ceased temporarily. It was agreed that the WWA would consider restarting Wapishana literacy classes when there was reignited interest on the part of villagers, to be indicated through individual village councils. Based on the estimated number of Wapishana-speaking individuals, there are over two thousand Wapishana-speakers who may wish to become Wapishana-literate. In response to this situation, the WWA realizes that more internal advocacy efforts in the different villages should be exercised in order to achieve a positive change in people's attitudes towards the local language programmes. Part of the strategy will be the special training of a number of WWA mother-tongue facilitators who will

meet people in the different villages to raise awareness and win grass-roots support for the WWA activities.

Another challenge is that the WWA has not been able to meet the demands of current Wapishana-literate individuals who wish to have new material to read. This demand for new reading material in Wapishana points to the need for the WWA to urgently address the provision of an adequate body of literature in Wapishana, but this is largely dependent on external funding.

In relation to the large number of children participating, despite the literacy courses being intended for adults, the WWA will consider offering Wapishana literacy courses for the older children so that they become Wapishana-literate before they leave the primary schools.

In taking a realistic view of WWA capabilities, there is a lack of adequately trained technical personnel as it relates to the managing of the programme and related activities. On the one hand, the WWA is a community-based organization based in a Wapishana village; on the other, it is a national entity linked to the network of the Friendly Societies in Guyana. From this perspective, it behoves our WWA staff workers to not only be Wapishana-literate but also be “Western-trained” in skills such as programme planning and management, proposal writing, and reporting. At the same time, there is a need to seek new leadership to spearhead the work of the WWA. Once this is achieved, the WWA will have an increased capacity to seek continual funding to achieve its objectives and so strengthen its efficacy.

Appendix B

Results-Based Management (RBM) framework

RESULTS-BASED MANAGEMENT FRAMEWORK				
TITLE: Wapishana Bilingual- Education Project		LOCATION: In and around Maruranau, South Rupununi, Region 9, Guyana		Date:
				DURATION: 5years
<p>SITUATION, GOAL, PURPOSE: Most Wapishana-speaking children of South Rupununi, Region 9, Guyana, enter the formal school setting using their mother tongue and culture. Usually, they do not know the English language or culture. Forcing children into an English only classroom to begin learning has not been beneficial to them. From being the confident and interactive children, they become shy, scared or reticent learners. The negative effects on children are attributed to the majoritarian teaching approaches teachers employ in an unintelligible language of instruction. Further, the lack of space for Wapishana culture in their learning materials coupled with unrealistic curricular expectations at early grades, have contributed to their struggles to achieve the literacy and numeracy benchmarks set by the Ministry of Education (MOE).</p> <p>This project will enhance the learning levels of indigenous Wapishana children, use relevant pedagogy and child friendly teaching practices. This project will increase participation, build self-esteem and confidence among Wapishana children by promoting respect for indigenous language, culture and life style. The desired impact of this project is that the Wapishana children will improve their learning through the initial use of their language in oral and written forms, and thereby achieve a successful biliteracy with English.</p>				BUDGET:
HOW		WHAT WE WANT		WHY
INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES	IMPACT
<p>People</p> <ul style="list-style-type: none"> -Local Wapishana leaders including a coordinator -Two typists. -Head teachers and teachers of the schools. -Education Officers. -Curriculum Specialist(s) from the Ministry of Education. -Two international literacy specialist/trainers 	<p>WAP.1.0.1.1 Develop a working partnership with non-governmental and governmental and community organizations.</p> <p>WAP.1.0.1.2 One or more meetings of MOE with CBLC to understand roles and responsibilities.</p> <p>WAP.1.0.3 Monthly meetings of 'core' team to monitor progress and communicate with regional officials.</p>	<p>WAP.1.0.1 Local, non-governmental and governmental organizations are working together.</p> <p>WAP.1.0.2 Community-based Literacy Committees are established and running effectively.</p> <p>WAP.1.0.3 Reports and documents are being submitted and feedback is given by Government and NGOs.</p>	<p>WAP.1.0 An active Guidance Committee with ties to local, regional, national and international partners to develop, monitor, and evaluate local education.</p>	<p>WAP.1 The education in Wapishana communities results in children who are bilingual, biliterate and bicultural, and are able to meet the national education benchmarks.</p>

<p>-One international consultant (educationalist) in Bilingual Education from India)</p> <p>-One International consultant (Senior literacy consultant from the USA.)</p> <p><u>Systems</u></p> <ul style="list-style-type: none"> -The Wapishana Literacy Association -The Ministry of Education -The Jesuits of Guyana -Fe y Alegria of Bolivia -The Summer Institute of Linguistics, International -UNICEF, Guyana <p><u>Adequate facilities</u></p> <p>The WWA office</p> <p>The most, 3 nursery schools and 3 primary schools</p> <p><u>Equipment</u></p> <ul style="list-style-type: none"> 3 computers 2 printers 2 12-volt batteries for solar system. <p><u>Supplies</u></p> <ul style="list-style-type: none"> -office supplies -Fuel for generator -Fuel for motor cycle -motor cycle for 	<p>WAP.1.1.1. Curriculum for 4 years of BE is developed with 'core' team and specialists.</p> <p>WAP.1.1.1.2. Workshops to prepare instructional and training materials.</p> <p>WAP.1.1.1.3. Testing of the materials with focus group.</p> <p>WAP.1.1.2.1. Workshops every vacation period to train teachers to employ new materials.</p> <p>WAP.1.1.2.2. 'Core' team is involved in each workshop developing internal monitors and evaluators.</p> <p>WAP.1.1.2.3. Informal assessment/supervision of teacher performance monthly.</p> <p>WAP.1.1.3.1. Develop a working relationship with parents and friends.</p> <p>WAP.1.1.3.2. Have events where leaders from other communities can see benefits of BE.</p> <p>WAP.1.1.3.3. Report on or document activities and experiences and share with MOE and NGOs.</p> <p>WAP.1.2.1.1. Teachers receive training in writers workshops and classroom</p>	<p>WAP.1.1.1. Project materials in L1 and L2 beginning with nursery school, and each year thereafter adding the materials for the next grade (e.g. at the end of five years); thus, grades from the nursery school to grade 4 will be developed, tested and revised.</p> <p>WAP.1.1.2. In schools where the bilingual education is being used, there are at least two teachers trained for each grade.</p> <p>WAP.1.1.3. Parents, family members and friends will participate in and help design activities to promote biliteracy.</p> <p>WAP.1.2.1. Wapishana teachers encourage Wapishana values and facilitate ongoing intergenerational communication and language development.</p>	<p>WAP.1.1. A significant percentage of Wapishana children are able to read and write in L1 and L2, and are capable of achieving grade level outcomes.</p> <p>WAP.1.2. Wapishana children are valuing their language and culture more.</p>	
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<p>Coordinator</p> <ul style="list-style-type: none"> -honoraria/fees for curriculum designers, material developers, trainers, consultants. -stipends for coordinator and typists - incentives for headteachers and teachers. <p><u>Transport:</u></p> <ul style="list-style-type: none"> - Team to meet to design curriculum - Team to work on materials. - Teachers and trainers to workshops. - Consultants to meetings/visits. - Room and board of participants for these meetings. - Materials to venues and schools 	<p>publication.</p> <p>WAP.1.2.1.2. Encourage the reading and writing of more Wapishana stories, poems and songs through exhibitions.</p> <hr/> <p>WAP.1.2.2.1 Competitions for good reading.</p> <p>WAP.1.2.2.2. Certificates for good, great and professional level reading.</p> <p>WAP.1.2.2.3 Writing competitions/ fairs where the stories, songs and games are written and then in exhibition.</p> <hr/> <p>WAP.1.3.1.1. Informally assess the student-teacher interactions.</p> <p>WAP.1.3.1.2. Stage skits, games, quizzes, games and impromptu speeches.</p>	<hr/> <p>Wap. 1.2.2 More Wapishana children are reading and writing Wapishana traditional stories, histories and new materials.</p> <hr/> <p>WAP.1.3.1 Increased participation in curricular and co-curricular activities..</p>	<hr/> <p>WAP.1.3.Wapishana children are building their self-esteem and increasing their self-confidence.</p>	
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<p>INDICATORS</p>	<p>WAP.1.0.1. Number of organizations working together. WAP.1.0.2. Frequency of the Community-Based Literacy Committee meetings. WAP.1.0.3. Presence of reports and documents. WAP.1.1.1 Number of materials distributed and in place in the schools. WAP.1.1.2 .Number of teachers trained. WAP.1.1.3 Frequency of parents, family members and friends meeting. WAP.1.2.1 Observation of teachers encouraging children to upkeep their Wapishana values. WAP.1.2.2 Number of Wapishana children reading and writing Wapishana materials. WAP.1.3.1. Frequency of participation by children in co-curricular activities.</p>	<p>WAP. .1.0 Frequency of meetings of the Guidance Committee. WAP.1.1 Percent of overall pass rate of children in each class assessment. WAP. 1.2 Number of booklets of stories, poems and songs produced locally. WAP.1.3 A positive attitude about participating in curricular and co-curricular activities.</p>	
<p>REACH (PEOPLE GROUPS/ COMMUNITIES/SECTORS INVOLVED)</p>	<p>Wapishana children, teachers and families.</p>	<p>Wapishana villages.</p>	<p>Whole Wapishana community. Education System.</p>
<p>ASSUMPTIONS AND RISKS</p>	<p>The assumption is that the Wapishana community will have the desire to see change in the teaching approaches and practices in the schools that would result in the improvement in their children's performances. It is assumed that the schools will have adequate facilities, and representatives from the partner organizations will step into leadership roles to implement the program. Funding for the program and the materials will likely be provided by both government and non-governmental agencies. A core team of experts will cooperate with positive input and guidance for materials and feedback throughout the program.</p> <p>There are several risks to consider. Some education officials, head teachers and teachers may not be motivated to participate in the program that would entail changes in the approaches to which they are accustomed. There may be hesitancy among some teachers in supporting and encouraging one another because of the perceived added burden it may bring. Some parents may oppose the program because they feel that the previous system worked fine with them.</p>		

Appendix C

Suggested introductory activities involving TPR

These activities adapt parts of the Growing Participant Approach (GPA) by Greg and Angela Thompson (2004: 22). Due to limited time, the activities would cover the first 20 fifteen-minute sessions of selected main activities of the “Here-and-Now” Phase of the GPA. The activities really offer an introduction to the oral aspects of the English language.

Time	Topic	Objectives	Content	Learning Activities	Learning Materials	Evaluation
Week 1	Here-and-now descriptions	General	2. Names as mentioned in the first session.	2. Teacher begins by asking questions, “Where is the man?”	2. Six toy animals, pictures.	2. Point out people (toys, pictures, or real individuals in group).
Day 2		To reinforce activities of the previous sessions.				
Session 2		Specific		Where are you?		
15 min		2. To strengthen the five names of humans, the two pronouns and the word “and”.		Where are the boy and the baby?” The questions are asked randomly. Participants indicate by pointing as a group and then individually.		

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Week 1	Here-and-now	General	3. Basic action words (stand, sit, walk, lie, run, jump, stop).	3. Teacher follows the steps of the previous activity, demonstrating each activity and tells participant to do likewise.	3. Space in room.	3. Perform actions as told.
Day 3	descriptions	To describe ongoing activities and states that are visible to the growing participators.			Set of toys.	
Session 3						
15 min		Specific 3. To perform at least seven basic actions.		Teacher combines people (including “I”, “we”, “you”) and actions using toys. Participants will move about in the room doing the actions.		
Week 1	Here-and-now	4. To express greeting, leave taking, and gratitude.	4. Useful phrases: greeting, leave-taking, gratitude.	4. Teacher demonstrates the setting and the phrases using toys.	4. Toys and useful phrase pictures depicting simple greeting, leave-taking, and gratitude.	4. Perform actions as told.
Day 4	descriptions					
Session 4				Teacher lays down a picture representing a phrase, and the second is added.		
15 min				Teacher asks randomly, “Who is saying...?”		

Week 1	Here-and-now	General	5. Pre-recorded basic action words as mentioned above.	5. Participants listen to words and see corresponding words and pictures.	5. Toys and pictures.	5. Listen to spoken words and see corresponding words and pictures.
Day 5	descriptions	To review English words.				
Session 5		Specific				
15 min		5. To listen to at least seven words and see the corresponding words and pictures.				
Week 2	Here-and-now	General	6. Words and phrases as mentioned in previous sessions.	6. Teacher begins by asking participants to perform basic actions.	6. Toys and picture strips	6. Perform actions as told.
Day 6	descriptions	To reinforce activities of the previous sessions.				
Session 6						
15 min		Specific				
		6. To strengthen seven action words and three phrases expressing greeting, leave-taking, and gratitude.		Participants respond in group and then individually. Teacher says the expressions for greeting and participants act this out in a group and then individually. The same is done for the other expressions which are said randomly.		6. Toys and picture strips depicting greeting, leave-taking, and gratitude.

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Week 2	Here-and-now	General	7. Animal names	7. Teacher introduces “animals” and appropriate pronouns using the activity 1 on Day 1.	7. Toys of six animals. Pictures.	7. Point out animals and pictures.
Day 7	descriptions	To describe on-going activities and states that are visible to the growing participators.	(horse, cow, dog, cat, frog, pig). Pronouns (I, 2e, you) from previous sessions.	Teacher then randomly adds in already familiar people and names by asking questions, such as “Where is the baby? Where are the frog and the dog?”		
Session 7						
15 min		Specific	7. To be able to recognize the names of at least six animals.			
Week 2	Here-and-now	General	8. Pre-recorded names of six animals as mentioned above.	8. Participants listen to words and see corresponding words and pictures.	8. English words	8. Listen to spoken words and see corresponding words and pictures.
Day 8	descriptions	To listen to and review English words.				
Session 8						
15 min		Specific	8. To listen to at least six names of animals and see the corresponding words and pictures.			

Week 2	Here-and-now	General	9. Animal names,	9. Teacher makes statements such as, "The dog is running. The horse is lying down, The baby is standing. Yes, it is standing."	9. Toys of animals	9. Acting out statements
Day 9	descriptions	To reinforce activities of the previous sessions.	pronouns and actions.			
Session 9						
15 min		Specific				
		9. To strengthen all of the names, pronouns, and actions with statements.		Participants act out statements using toys as before.		
Week 2	Here-and-now	General	10. Common objects in the room (table, chair, light, window, door, floor, wall, pillow, clock, picture).	10. Teacher introduces words for new objects and places found in the room using the first activity in Day 1.	10. Room to move about freely. Toys.	10. Point out objects.
Day 10	descriptions	To describe on-going activities and states that is visible to the growing participators.				
Session 10						
15 min		Specific				
		10. To be able to recognize the names of at least ten objects in the room.		Participants listen and point, as before.		
Week 3	Here-and-now	11. To act out actions in relation to places in the room.	11. Same as above.	11. Teacher does actions in relation to places in the room and states what she is doing, e.g. "I am sitting on the floor", etc.	11. Same as above.	11. Act out statements.
Day 11	descriptions					
Session 11						
15min				Teacher tells participants to do likewise as she/he makes statements.		

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Week 3 Day 12 Session 12 15 min	Here-and-now descriptions of individuals.	12. To be able to learn names of individuals.	12. Names of individuals in the group.	12. Teacher gives names in new language to two participants and asks “Who is...? Who is...?” All point together and individually.	12. Picture strips illustrating someone’s name and the response.	12. Participants point to the phrase picture when teacher uses a particular phrase.
Week 3 Day 13 Session 13 15 min	Here-and-now descriptions	13. To learn useful phrases.	13. Phrases: “What is this? Who is this? I don’t know”	13. Teacher introduces the phrases as above. All point together and then individually.	13. Picture strips illustrating the phrases.	13. Participants point to the phrase picture when teacher uses a phrase.
Week 3 Day 14 Session 14 15 min	Here-and-now descriptions	General 14. To listen to and review English words. Specific 14. To listen to at least ten names of objects and see the corresponding words and pictures.	14. Pre-recorded names of ten objects, as mentioned above.	14. Participants listen to words and see corresponding words and pictures.	14. English words.	14. Listen to spoken words and see corresponding words and pictures.

Week 3	Here-and-now	General	15. Names of objects in the room and location markers.	15. Teacher demonstrates placing objects in the room, saying, "beside the horse, on the table, etc."	15. Toys. Objects in the room.	15. Participants place objects or themselves at places the nurturer describes.
Day 15	descriptions	To reinforce activities of the previous sessions.		Participants take turns with objects.		
Session		Specific				
15		15. To strengthen all of the names of objects and location markers and useful phrases.				
15 min						
Week 4	Here-and-now	General	16. More location markers (in, behind, in front, between).	16. Teacher introduces new words as in Activity 1, Day 1.	16. Objects, toys, pictures	16. Participants take turns in moving objects to the correct position.
Day 16	descriptions	To describe ongoing activities and states that is visible to the growing participants.		Teacher describes where an object is using all location markers.		
Session		Specific				
16		16. To be able to recognize four more location markers.		Teacher also describes where an object is to be put in relation to the other objects on the table, e.g. "The pillow is between the bed and the clock."		
15 min				Participants take turns moving objects to the right position.		

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Week 4	Here-and-now	17. To be able to perform three actions.	17. Action words (give, take, put).	17. Teacher uses toys and pillows to demonstrate the simple commands, “Take a pillow. Give a pillow. Take the horse. Give the cat and the boy to John.”	17. Toys, objects, people.	17. Performing actions.
Day 17	descriptions					
Session 17						
15 min				Participants respond.		
Week 4	Here-and-now	General	18. Pre-recorded location markers and three action words as mentioned above.	18. Participants listen to words and see corresponding words and pictures.	18. English words.	18. Listen to spoken words and see corresponding words and pictures.
Day 18	descriptions	To listen to and review English words.				
Session 18		Specific				
15 min		18. To listen to at least four location markers and three action words, and see the corresponding words and pictures.				

Week 4	Here-and-now	General	19. Location markers	19. Teacher tells	19. Toys, objects, pictures.	19. Participants
Day 19	descriptions	To reinforce activities of the previous sessions.	from previous sessions.	Participants to put objects in locations or put them down.		manipulate objects in relation to the location markers.
Session 19		Specific	Pronouns from previous sessions.	Teacher reinforces with pronoun form, e.g. "Yes, you are putting it in the corner; yes, you are giving the bird to John; yes, you are taking the cat."		
15 min		19. To strengthen all of location markers with pronoun form.				

Appendix D

Interview 1

Questions

1.
 - a. What were the positive ways by which the government representatives contributed?
 - b. What were the areas that needed improvement?
2.
 - a. What were the positive ways by which the non-governmental organization(s) contributed?
 - b. What were the areas that needed improvement?
3.
 - a. What were the positive ways by which the facilitators/coordinators contributed?
 - b. What were the areas that needed improvement?
4.
 - a. What were strengths of the programme?
 - b. What were the areas that needed improvement?
5.
 - a. What were the positive ways by which the parents/community members contributed?
 - b. What were the areas that needed more attention?
6.
 - a. What were the positive ways by which the children were involved?
 - b. What were the areas that needed more attention?

Responses/Comments Stakeholder A

Government-related

General information

The ministry of education put forward twelve recommendations after they perused the reports and planned curriculum of the Nursery Year 1 programme of the pilot project.

There was an informal meeting on 15 October 2017. One of the recommendations is that the timetable needs to correspond to the learning guide.

There is supposed to be a monitoring and evaluating phase. This still has to be worked out. In the second year there supposed to be workshops to develop the second-year nursery programme.

Strengths

They are generally supportive verbally, but nothing yet official.

There is an agenda that they are following which is based on “one size fits all”, where all children are included (no one is left behind).

Areas for improvement

Information in terms of feedback was delayed, leaving the core team clueless sometimes.

They seem not to have the specialists or the technical personnel who can confidently lead the programme.

NGO-related

Strengths

The NGO representatives can procure and alternate specialists.

They can get funding.

They have many links, in terms of resources.

One of their foci is education; some of them can teach.

Areas for improvement

They lack the technical personnel in Rupununi.

Sometimes, they delay in decision-making.

Teacher-related

Strengths

They are interested.

They focus on pedagogy rather than administration.

Areas for improvement

There is much work to do as teachers.

Some of them are not trained professionally.

Some of them are not literate in Wapishana, although they may know to speak it.

They need training in teaching English as a second language.

Facilitators/coordinators-related

Strengths

Facilitator is world-class.

Gets results from the workshops.

Makes one think, bringing out one's thoughts and opinions.

Completed the programme of work set out.

Knows the tempo of the programme and writes them up.

Areas for improvement

Impatient worker.

Very strict and stiff.

Does not know the culture of the Wapishana People.

Parent/community-related

Strengths

When community members decide on something, it is for a good reason.

They still do self-help activities.

Area for improvement

They tend to forget things, so they need to be reminded of things repeatedly.

Children-related

Strength

Reports are glowing.

Stakeholders B and C

Government-related

Strengths

The Ministry representatives are responding.

The workshops were more like classroom presentations.

Every teacher had to work with a villager.

They suggested that control schools be included.

They had specialists in literacy and early childhood education.

Areas for improvement

They preferred to see the programme in both Wapishana and English instead of in Wapishana first because they saw it as a bilingual programme.

One of the Toshaos from a Makushi village, at one meeting, talked negatively about the programme because she had never had experience with it.

The emphasis was that Wapishana must go hand in hand with English, which is difficult to do.

The expected MOU delayed the process; the consultant was hustling the process, that is, the year one curriculum should be ready for September 2017.

Although the representatives of the Ministry approved of the inclusion of “Easter” and “Christmas” celebrations in the curriculum, they recommended that the Muslim and Hindu celebrations be included as well.

As for the exemption of the children from the National Grade 2 Assessment, they said that only the Chief Education Officer could give such an approval.

The representatives of the Ministry questioned how many children are Wapishana speaking? English-speaking only? Both Wapishana- and English-speaking? They suggested that a survey be done in this regard.

They also put forward the following questions: (1) What happens to the English-speaking child in this programme?; (2) What happens when a child who is in this bilingual programme, is transferred to another school that is not a pilot school?

They note that that only top-down approach was emphasized in the proposed curriculum, but what about the bottom-up approach (the phonics approach)?

The representatives of the Ministry wanted a monitoring framework every four weeks.

The representatives of the Ministry wanted a total of 39 big books for the children.

NGO-related

Strength

The NGO provided all the transportation, accommodation, and meals for the workshops.

Areas for improvement

No compensation for time expended (a week in some cases) by the participants. Some made big sacrifices to attend. As a result, a number of people from the resource team withdrew.

Artists and typists were not compensated. Because of this, the people were reluctant to go back to attend the workshops.

The food did not have a variety of ingredients.

One community had not yet hosted a workshop due to a lack of accommodation. Only the other two villages had the opportunity to host.

First, the organizers said that if one is absent, one cannot attend the rest of the sessions. Now, they are accepting any interested people because some people have withdrawn their participation.

The NGO should be open to other consultants from other NGOs (e.g. The Summer Institute of Linguistics) that indicate an interest to assist in the programme.

Teacher-related

Strengths

They know the Wapishana language (speaking).

Trained teachers contributed.

Areas for improvement

However, others still don't fully understand the methodologies.

Young teachers do not understand the methodologies because some now come on the job. This was a big setback—one teacher was one only month on the job; another, one term on the job.

Even primary teachers were a little discouraged.

Facilitators/coordinators-related

Strengths

There are two young people who it seemed were recruited by the NGO. Although they have different backgrounds in training other than educating children, they have demonstrated interest in being part of the resource team.

Areas for improvement

The younger people are not grounded in early childhood education. It seemed that they do not know a lot about early childhood education and are still attempting to lead the discussions at times. When they first started, they were heavily dependent on experienced teachers.

One of their researchers found that the children may experience academic difficulties as a result of being “stunted”. The teachers had asked about a copy of the report; it was promised that it would be given to them later.

The facilitator did not have a very good working relationship with people; argued with one participant who asked questions.

Sessions were too late into the night with short periods of recess.

The representatives of the Ministry did not wholly accept the first draft of the curriculum.

Programme-related

Strength

Involved mostly Wapishana culture as the basis.

Areas for improvement

First assignment was hard, e.g. we had to find five idioms, five stories, five songs, five riddles. Sometimes it is hard to rhyme in Wapishana.

Some work by the participants was rejected.

When some stories were tested, children did not understand. If the artist does not illustrate correctly, then the whole concept can be lost.

Theories of teaching: everyone had to read. This was difficult for parent-participants.

Parent/community-related

Strengths

The core team updated parents on what's going on.

They talked about the Wapishana programme. When parents were asked about the programme, they answered “*Oo Wa'aiap*” ‘Yes, we want it’.

Children-related

Strength

They enjoyed stories.

Area for improvement

Some pictures were not accurate.

Overall

I don't see the programme starting this September based the amount of work to be done.

The National Toshias Council talked about it at their forum but NCERD said we have to review it before we implement it.

Stakeholder D

Government-related

Strengths

They are there working together with us.

They want to see the programme happen.

They have plans to train the teachers to teach ESL.

So far when invited, they are attending.

One official suggested that they use the period “Modern Education” to teach Wapishana (30 minutes) for twice a week. This slot is in the standard time table.

NGO-related

Strengths

They want our children to be literate in Wapishana.

Funding provided for transportation, accommodation.

Area for improvement

They should get someone to teach this programme in the absence of the facilitator.

Teacher-related

Strength

Some of the concepts covered were learnt while on training.

Areas for improvement

Some teachers can speak Wapishana but cannot read and write it. I had the WWA course and so can read and write Wapishana course, but I need a refresher course.

Facilitators/coordinators-related

Strength

The consultant had everybody involved, participating in a lively way.

Area for improvement

Sometimes one cannot understand his pronunciation of some English words.

Impatient.

Speaks down to people. This happened many times, and some participants ended up crying.

The coordinators can speak both English and Wapishana.

They are interested.

Most times, in the absence of the facilitator, the coordinator(s) depended on one of the senior teachers when it came to discussing topics such as methodology.

Saying “This is the teacher’s thing, it is not my thing.”

Or “I don’t expect to hear that.”

Programme- related

Strengths

The resource team made the big books.

The use of the big books in Wapishana during the trialing.

Areas for improvement

Children were not familiar with some characters (animals), such as *korau* ‘mongoose’.

You really have to be a good storyteller to have children enjoy it.

Some parents who were asked to tell the story did not do the story telling well (it could be because the modelling of the story was not done beforehand.)

Parent/community-related

Strength

The majority of parents said “Let’s have the programme.”

Areas for improvement

One or two parents are negative about it.

Concerning the papers given to read on teaching methodologies, parents read the papers, going through to read and understand it. I tried to explain bits of it in simple English the way I understood the reading to assist them.

Child-related

Strengths

Children are familiar with some of the stories.

The child who never spoke up spoke up dominated the discussion.

Area for improvement

Some characters were unfamiliar to them. For example, *kasom* 'eel' could be more suitable for grade 2 children.

Overall

In discussing the use of the two languages as the grade progresses, NCERD personnel had some questions:

1. What about the English-speaking child?
2. Why not teach both Wapishana and English? Develop questions both in English and Wapishana?

We had no idea how to do it. It seems that we, teachers, are just feeling our way through.

Stakeholder E

Government-related

Strengths

Supports the programme verbally.

They wanted the programme to start in October 2017.

Areas for improvement

Although they wanted it to be a pilot, they want it to be aligned with the national curriculum.

They said that there is an educational policy on such a programme, but when they checked nothing is clear.

They didn't agree with the curriculum; we had to change it to fit their the national nursery programme themes.

They said that themes and topics differ.

Therefore, this is more work on us.

Email response from NCERD takes very long; delay in responding to our letters, etc.

NGO-related

Strengths

They are funding the workshops.

They provide transportation.

They provide food.

They pay for the expenses on the books.

They paid tickets for NCERD representatives.

They also provided them with accommodation.

Areas for improvement

The NGO could have found somebody who knew more about the programme.

The coordinators should be grounded in early childhood education topics such as curriculum development, etc.

At the last workshop 10 February 2018, they left us on our own; there should have been a consultant rather than coordinators to deal with subject matter of the curriculum.

Teacher-related

Strengths

I learnt a lot of things; benefited from handouts; new things were learnt.

Tried to put it into practice; found it helpful.

Areas for improvement

Most of us were not trained; those who were new on the job were at a loss.

Afterwards they kept dropping off, even community members; this was mainly because of the way the consultant started treating them.

Facilitators/coordinators-related

Strengths

He had an experience with children from India.

The curriculum: he wanted to develop a similar one as the one he worked on in India.

At first, he started good.

The coordinators were more open.

The coordinator knows Wapishana and can relate to us in both Wapishana and English.

Areas for improvement

Later, he started shouting at us, treating us like little children.

At the beginning part, he generally asked us to collect stories and songs. Some stories were inappropriate for children, while others were appropriate.

Afterwards, he rejected some stories as “boring”, “no story line”.

He made one of our senior participants cry.

They all said they preferred another facilitator.

He seemed not to know much about early childhood; maybe eleven-year old or more.

Our children are different from those in India.

The coordinators mostly depended on the trained teachers when it came to discussing aspects of teaching.

Programme-related

Strengths

Started with topics related to the child’s experiences and how to deal with the child.

Curriculum—how to deal with it.

Then we created a timetable and learning sessions.

Most work was completed for Year 1.

Areas for improvement

The work seemed too much for us.

There seemed no curriculum specialist; we needed help.

We were put in groups, especially parents.

At times he would say “you are wrong”, “rejected”. He would shut them down.

Community members were “frightened” and so withdrew.

Parents were dependent on teacher, so each teacher had to head a group.

The next time some did not want to come to the workshop anymore.

Parent/community-related

Strengths

They were interested when they came because they would like to see how it worked.

Those parents whose children were here were interested in the programme. During The August holiday, parents willingly came for one week, for one hour a day, to try out the materials.

Also during the term: one hour for trialing—20 minutes a session.

Areas for improvement

Some parents felt that some stories seemed inappropriate for children.

Some parents were just not interested. For example, from a total of 18 parents sometimes only 3 or 6 of them came to meetings. Only the same set kept coming.

Others felt that the programme was for those parents whose their children were part of the programme.

The uncertainty of the starting of the programme caused some parents to stay away from meetings.

Children-related

Strengths

The trial of the big books—they were interested.

They understood the stories because it was in their language.

Most responded to questions.

Most enjoyed the stories.

They related the stories to their experiences.

They enjoyed the songs.

Areas for improvement

Some children were unable to recognize some animal characters, such as the eel. This was probably because the pictures were not coloured; some pictures could not be identified because they were in black and white.

The fonts for the stories cause some problems like the “a” and the “g”.

Some spellings of words were long.

Overall

One nursery teacher did not partake because she is on teacher-training.

Right now I am not sure how the programme will become.

Even if it is our programme, we need someone (a specialist) to guide us through.

Training is needed for us to teach English as second language.

Stakeholder F

Government-related

Strengths

The Minister said that he fully supports it.

The advisor to the MOE said he also supports it.

Areas for improvement

NCERD said they liked it but they want the written curriculum fixed; wants it to be done all over.

NGO-related

Strengths

They greatly support it.

They substantiate their support by the following:

1. Transportation for the participants
2. Food for the participants
3. Accommodation
4. Funding for the meeting
5. A representative almost attends every meeting.

Teacher-related

Strengths

Attend workshops.

All teachers talk Wapishana.

Areas for improvement

One Nursery teacher cannot speak Wapishana but can speak a Makushi.

One teacher at Sawariwau is reportedly not supportive of the Bilingual Education Programme.

Facilitators/coordinators-related

Strengths

Facilitator started well; finished all workshops.

Coordinator did well, is always present, informing everyone before the workshops.

The other coordinator writes well and can talk both Wapishana and English.

Weaknesses

A little impatient.

Speaks harshly to participants.

Made some participants cry.

Coordinator sometimes wants people to do things quickly; gets hasty sometimes.

Programme-related

Strength

Some topics were easy.

Areas for improvement

Some topics were hard because hard words were used; makes it hard to understand.

Parent/community-related

Strength

Parents attended the workshops.

Areas for improvement

Afterwards, some parents did not attend.

Parents got no money to compensate for their time (e.g. one husband came back from workshop with nothing like monetary compensation).

Children-related

Strengths

Testing of big books was good.

Children know some pictures.

Areas for improvement

Some animals in the pictures were not recognized. They need to be coloured.

Old people made the stories about *Kasom dorotapan padaiaoro nii* ‘The eel who sought a wife’.

This story could be used for higher grades.

General comments

Turu'u ushaapatakao 'It can be done'

As NCERD representatives said, there are aspects of the curriculum that needed to be modified.

After September, the group will work on the Year 2 curriculum. So, they cannot call for the consultant as yet, as the Year 1 curriculum has to be modified.

Stakeholder G

Government-related

Strengths

Spoken words of support.

The Minister of Indigenous Peoples Affairs likes the programme.

NCERD said that the programme would begin by September 2018.

NCERD said they liked it, but little things still need to be fixed.

They want to see results (of the children). This would be partly determined by control schools like Awarewaunau, Shea, Potarinau, and Katoonarib.

Areas for improvement

No written document of support.

NCERD said that the programme should not be in Wapishana language alone; there should also be English language used.

They would like to see Wapishana and English together.

NGO-related

Strengths

They like the programme.

They are assisting in lobbying for the programme.

They would like to see it started.

Areas for improvement

Since it is they who are sponsoring these workshops, they do not cater to the compensation of participants (local) for the days they attend.

This could be the reason some participants drop out.

Facilitators/Coordinators-related

Strengths

Recommended that most instruction be in Wapishana and little English.

Started off good.

Learnt a lot from him.

The coordinator was good, conducted the sessions respectfully.

Areas for improvement

After he got accustomed to the group, he started losing his patience and became and quarrelsome.

All participants complained about his attitude.

One of the coordinators tends to be dominant in the discussions.

One of the coordinators disregarded some of the designated Wapishana editors' corrections of Wapishana words, partly causing them to leave the programme.

Parent/community-related

Strengths

We go to the meetings/workshops steadily.

Most teachers from Maruranau and Karaudarnau attend regularly.

Here at Maruranau, some are interested.

Areas for improvement

Sometimes the head teacher from Maruranau does not attend due to her other work as Nursery Field officer.

The other head teacher from Maruranau was absent sometimes.

Most Sawariwau teachers do not attend because of the facilitator's treatment (being openly critical) of them.

It was said that the HM of Sawariwau is not interested in the programme.

Other parents are not interested. Even class meetings, they do not attend.

They often give the excuse that they have a lot of work to do.

Children-related

Strengths

They like the pictures and stories of the locally made books.

They can relate to the pictures.

Areas for improvement

Some elements in the picture are not recognized; coloured pictures could have helped children recognize them.

General comments

The programme should start this September, 2018.

The Memorandum of Understanding between the communities and the Ministry of Education is still to be signed.

Appendix E

Interview 2

Questions, responses and comments

A. Programme plan

1. How well are the community's problems and needs incorporated in the programme plan?

Not very well. Most community members were not there to help. In the Resource Team, there are a few, not enough. Those who were chosen did not really know what was supposed to be in the programme plan. They did not have much input into it. (LJ); Yes, developed some materials (EJ); Yes (DT); Yes. We did not know anything about it. They talked to the Toshao. (CE); Not too sure (EA); I do not know (HD); I do not know (JD); It would help with more materials (MD); Small children learn quicker based on her experience (ND); Know nothing about program plan (RC & VC).

2. How clear were the planned outcomes and outputs?

More big books to lend out to parents to borrow. Parents need to be more proactive to find out more how their children are doing (MA); Not sure (LJ); Not sure (EJ); Not sure (CE); They were clear but to put it to work, ... too much for you (EA).

3. Are the objectives SMART? (specific, measurable, achievable, realistic, and time-bound)

I never attended the workshop. The teachers were on contract (CE); Not sure (EA); Some objectives... we have a long way to go. Lack of materials. Workshop held at end of the term. Children are not academically oriented. Should be more of play. MOE said do not take away play. Need to have a balance (MA).

4. How can we improve the programme plan?

Need more people (consultants) who know about the bilingual programme. For the first, it was only one person. Now, another person (lady) is leading.

She has switched around some aspects. Therefore, the consultancy should have more than one person. They should try to bring their views together, work as a team (LJ); They always have the workshops in Aishalton; they should have workshops in other villages; Teachers should have a classroom structure, teaching aids (EJ); We teachers need more training in teaching Wapishana. Ms. Elaine did not go to the WWA Wapishana literacy class that was being run by the WWA before (DT); Maybe by giving more activities, e.g. like a little book work; giving little activities to occupy them. Before it was just playing (CE); I think when we go to the workshop, they are not demonstrating to us (EA); No, I do not know (HD); I do not know (JD); Not sure (MD); I never saw the plan (ND). Some stories not familiar to children. For maths concepts, more practice should to be done. Better to master concepts before rushing on to others. e.g. the numeral 3. Some children tend to confuse numerals with letters. A lot of absences by children (MA).

B. Curriculum/Teaching method

5. Is the curriculum clear?

Last term's curriculum was not clear. For this term, they changed some parts (LJ); One—one, not all (EJ); Not sure. Ms. Elaine joined late. She found some aspects difficult (DT). Yes, it is written clearly (CE); Not too sure (EA); Clear (MD).

6. Is it appropriate to the culture?

Last term—yes. This term—yes (houses, cutting leaves, farming) (LJ); Yes (EJ); Yes (DT); Yes, I think so. Only parents are not cooperating with materials to help the teacher, e.g. *minau* (CE); Yes, appropriate (EA); Yes, culture comes out (JD); Comes out well on Friday sessions (ND); Not all is culture (SR); Yes, culture present (RC); Yes (VC); Most of it but there are gaps. Not spiral. Not much connectivity. Teacher needs to conclude before going to the next concept (MA).

7. Do the teachers feel comfortable using it?

Last term—not really. Certain things in the curriculum, the children are not exposed to them, e.g. parents do not usually take their children into the deep forest. *Maradapan*—parents do not usually take their children to the lake; they bring fish to them. (LJ); Yes (EJ); Yes; not really because the *namachi* is not found in our community and the *minau* is never seen in our

community (DT); Yes. But the class of 24 is too large; it should be 15 children to one teacher (CE); Yes, but for some activities the class is too large; two groups are enough to work with (EA); It is good (JD); They explain to our children (MD); Good (ND); The teacher reads comfortably, but some children do not pay attention (SR); Do not know (RC); Do not know (VC); Many questions among themselves on how to teach a concept. Children's language is different to adults. Sometimes blend in with English, e.g. gravy (MA)

8. Do the teachers find the teaching materials useful?

Some materials are not very useful. Children also cannot match sentence strips with words. On teaching letters from last term, they know it as how it is written by hand and not as the printed "a". In some big books, some children cannot connect the topic with their experiences (LJ); Yes. Just that the Big Books are without colouring; we have to put our own colouring (EJ); Yes, children understand some of it (DT); Yes. I think the children love the materials. In one book, they could not identify the iguana (looks like a frog) (CE); Some are useful (EA); Yes (JD); useful (MD); Not sure (ND); Yes (SR); They used the local language well (VC); Not sure (RC); Most of the materials are useful...creative, help to brighten the classroom (MA).

9. Do the curriculum and instructional materials help the learners to achieve their instructional goals?

Helped a little. Not all the children could grasp the concept (LJ); Yes, it does (EJ); Yes (DT); Yes. It is helping them (CE); Yes, but not everybody (EA); It helps (JD); My grand-daughter is learning (MD); Materials do help (ND); Not sure (RC); Not sure (VC); Yes, helping (MA).

10. How can we improve the curriculum?

Stories were mostly from adults with an adult audience. One problem is that some of the stories do not fit with the theme. When people were asked to collect/gather stories, the instructions were not clear about the stories being appropriate for children. For this reason, some stories collected were long. So, the team tried to break down and shorten the stories (LJ); Not sure (EJ); Storybooks need more colouring (DT); Maybe having more shell books for colouring and painting (CE); More demonstrations. They expect us to give more than we know (EA); We need to come out more to give the teachers support (JD); Not sure (RC); Not sure (VC); Should be improved from the first term. Look over everything—evaluate and listen to each other's

comments. We made stories but field trials were not done for all. All stories should be field-tested (MA).

C. Personnel

11. Are the teachers effective?

Not really. Still striving to use the materials effectively. Certain words in Wapishana to write, I could not spell because I did not go through the adult Wapishana literacy course (LJ); Not really. There are times, I find it difficult reading certain words in Wapishana in the big books (EJ); Yes, Ms Elaine is trying (DT); She always tries with her material, but the timetable is confusing; sometimes she uses the national time table. She cannot have the cooks waiting (CE); Yes, teachers are effective (EA); Yes, child explains what she did (JD); They use the materials well (ND); The current teacher does not know Wapishana well (RC); Same as above (VC); The materials improves the teacher's teaching a lot. The teacher has confidence because she can speak both languages (MA).

12. Are the supervisors and teachers doing their jobs well?

The supervisor is trying. The coordinators do not tell us what to do because they have no experience in teaching; therefore, they cannot help us in teaching. The supervisor comes around to help when she is around. My head teacher helps in the teaching (LJ); Yes (EJ); The supervisor is helping; the others are helping, trying to get all the materials (DT); Only the supervisor helps out. The others stay outside. They have some nice videos, but they did not give us, just showed us. If we had copies, we would adapt (CE). Last term, it was different. Now they switch some activities (take off some to add others), and this is confusing. I do not have a clear idea of what they expect. I try other ways, the way I understand the activities. For the language focusing on the storybook, this time they added "inquires, provocation" (EA); Do not know (HD); Yes, they do (JD); They come happily. She likes children (MD); Not sure (ND); Good (VC); Good. The supervisor is an experienced nursery teacher, but needs to know the language to keep the attention of the class. Just few words they can pick out when she speaks in English (RC).

D. Training

13. Does the training help teachers understand the teaching method?

No. We were just given guidelines. The first consultant gave us steps, but the steps were too long. We had to break it down, omitting some steps to suit the duration/slot allocated in the time table (LJ); Yes but I did not attend all the workshops. Attended three so far (EJ); Not really. Just lectures, no demonstrations (DT); One time all of us attended. Also helped them. The other teacher who left, she was doing well (CE); It was not clear to me; probably, I understood it differently (EA); Do not know (JD); Not sure (ND); From the last training, they were reluctant to speak. Not sure about the training. The number in one class is 24. This is too many children for one teacher. Now the MOE says the ratio is one teacher to 15 children. The expectations are too high. A child asked high-order thinking questions (e.g. Child: What happened to the baby animal? What did you do with it?) (MA).

14. Does the training produce effective teachers?

Not sure (LJ); Not too sure (EJ); Not sure (DT); Yes, the action songs (CE). We do not have CD players to assist us; Not sure (EA); Not sure (JD); Yes. The training helps us to be more resourceful (MA).

15. How can we improve training?

Facilitators should demonstrate or model how the steps are done. The supervisor tried in English. The children responded well in some parts, but the questioning was done in English, not in Wapishana (LJ); Not sure (EJ); Demonstrations by the facilitator would help. From this term I did not go. I was waiting on a letter of release from the Department of Education. At the same time, the leaders of the programme did not instruct teachers from the classroom to attend the training sessions. Volunteers go instead. At the moment, they are working more on editing stories. Volunteer-parents help out on Wednesdays (DT). Not sure, because I never attend (CE); More demonstrations by facilitator would help (EA); Do not know (JD); Exchange visits to schools by staff. There should also be exchange of venues for the workshops. This would open up more avenues for thinking. We need more audios/videos that are relevant; that would bring real experiences from the field into the classroom, e.g. *maradapan* scene (MA).

E. Materials

16. Do people like the reading materials?

Some parents. Other parents said that their children are not familiar with the materials because they do not take their children to the forest (LJ); Yes (EJ); Yes (DT). Yes, only thing is that they cannot read the Wapishana. Maybe, they can attend the Wapishana class. They can only help to explain the picture (CE); Not sure (EA); I do not know (HD); Yes (JD); They like the materials (ND); The supervisor likes the materials; I like the materials. (FB); Never seen materials (RC); Never seen materials (VC); Not sure, but there is a parent's corner in our school (MA).

17. Is our system of producing materials as efficient as it needs be?

In the first term, materials were brought on time. In second term, materials were brought after the term began. Teachers already started to teach. Some big books are coloured. We colour the big books before we use them (LJ); Yes, we have enough (EJ); Yes, they were brought on time (DT); I think for this term, they did not give any materials, such as cardboards. (CE); Yes, materials are being produced adequately (EA); Good. Numeral cards were sent but did not arrive (ND).

18. Is the distribution system effective and reliable?

Not sure. Some were not distributed on time. Some came on time (LJ); Big Books were distributed on time. Only work books—numeracy and literacy workbooks came in late. For this term, the materials were not on time. Had to do additional changes which delayed the handbook (EA); Not sure (ND); Not sure (JD); Not sure (RC); Not sure (VC); For this term, the materials came in a bit late. Timely delivery would result in better planning (MA).

19. What parts or components could be improved?

Colouring. Some pictures are not in proportion (LJ); Some of the pictures gave the children some problems in recognizing the characters. For example, the artist drew a porcupine but the children say it is a “pig” (EJ); Colouring-volunteers are to do the colouring (DT); Drawings need to look real (CE); Stories, drawings, songs (EA); I do not know (HD); Not sure (JD); Colouring (ND); Not sure (RC); Not sure (VC); The written expression need to be developed. Mostly adult language used in stories; e.g. rhyming words are lacking (MA).

F. Learners' (children's) progress

20. Is the programme helping them to do better in school?

Not sure. Just orally in Wapishana. Responding but not much (LJ); Children are not familiar with some characters. For example, some children never see a *powis* and for *minau*, we do not have the fruit in our community. Right now, we don't have armadillos with boots, etc. Yes, the programme is helping. Especially in English, children's understanding is difficult. When they hear Wapishana, they are more confident. They have the answers but to put it in English, they are not able; they do it better in Wapishana (EJ); Not sure (DT); Yes, but they need correct colouring (CE); Not sure (EA); Yes, the programme helps (MD); More learning takes place (ND); Do not know (RC); Do not know (VC); Yes. The children are responsive; they talk a lot. They talk more freely and openly. With the games, they are more relaxed, but they can't do the activities in English. They rely more on Wapishana (MA).

21. How can we improve the teaching/learning situation?

Not sure (LJ); Not sure (EJ); Not sure, because all of us are untrained (DT); Not sure (CE); Not sure (EA); Not sure (ND); The teacher-pupil ratio should be followed. More teaching aids (MA).

G. Programme's growth

22. Is the programme growing as we said it would?

Not really. Seems to be the same (LJ); Yes, it is (EJ); Yes, but slowly because of the large class (CE); Yes (EA); Yes, it is going on well (JD); Yes (MD); It is going slow but good (ND); Good (FB); Not sure (RC); Not sure (VC); For now, it is going according to how it was planned, but a lot of reteaching to be done (MA).

23. Are the people responsible for the programme satisfied with the way it is growing?

Not sure (LJ); Not too sure (EJ); They thought Elaine was a trained teacher because her kids were responding to her well. Only in December she started (DT); The second facilitator observed that the class was too large for the teacher (JD); Yes, they said the programme was going good (MD); Never

hear their comments on it (ND); I do not know (FB); Good (SR); Not sure (RC); Not sure (VC); From the experiences of last term, the children were settling in with the programme (MA).

24. Is the community satisfied?

Never hear comments by the people, but for a few of them of them, their children would tell them what they learnt (LJ); Not sure (EJ); Not sure (DT); Some younger parents do not have interest in the Bilingual Programme (CE); Not sure (EA); JD Heard that the people said that it is good (JD); They said the programme is good (MD); I do not know (JD); Good (FB); Do not know (RC); Do not know (VC); Not sure, only members of the resource team visit (MA).

H. Training, attitude, and ability of teachers and other staff

25. Have the teachers done a good job in communicating new information?

They are trying. They have been respectful and supportive of the learners (LJ); Yes (EJ); Yes (DT); Emily is doing good job (CE); Yes, because the children grasped some concepts (EA); Yes, the teachers are doing a good (MD); Yes (ND); Good (FB); Lourina is doing her best (RC); The teacher is doing her best (VC); Yes (MA).

I. Quality of materials

26. Do people in the community like the materials?

They like the materials but they are also good for adults (LJ); Yes (EJ); Yes (DT); Yes. Those parents who always come out (CE); Not sure (EA); Sometimes they speak to the children harshly when they are being disobedient; Some of the stories that are about “blowing” [not appropriate]; Same (VC); Just few parents visited. So, some parents would say they did not know we were teaching this topic (MA).

27. Do they think the materials represent the local culture appropriately?

Not really (stories) (LJ); Yes (EJ); Yes (DT); Yes (CE); Yes (EA); Yes (JD); Yes (MD); Yes (JD); Good (RC); Good (VC); Yes (MA).

28. Do they provide information that is interesting and relevant to the learners?

Some of them not relevant (e.g. *korau* is not relevant) (LJ); Yes (CE); The books are interesting but not relevant to the level of the children (EA); Yes (JD); Interesting (MD); Some stories they know; others they do not know (e.g. about the cranes at the lake) (ND); Interesting (FB); Not sure (RC); Not sure (VC).

J. Strategies and activities

29. Do people in the community think that the different aspects of the program are helpful?

Not sure. (LJ); Not too sure (EJ); Before, parents used to come (DT); Yes (CE); Not sure (EA).

30. Do you think the teachers and the writers do a good job?

Teachers are doing their jobs to the best of their abilities. Same with me but I have challenges (LJ); Yes (EJ); Yes, writers did a good job (DT); Yes, they did a good job. A man can't bite the porcupine (CE); Yes, the writers did a good job (EA); Yes (JD).

31. What classroom activities do you think are good/appropriate?

Although we invite the parents, they do not come, although they said they would come. The big book approach is good. Drama is not done as one would expect them to. The teacher tried to show them (LJ); They mostly enjoy numeracy time in groups (EJ); Stories are good (DT); Not sure (CE); big books, numeracy workbooks—they need more pictures to colour (EA); They like the storybooks (MD); Literacy activities (FB); The Friday culture session (SR); Colouring and pasting (RC); Same (RC); They like miming. They like the music/singing. The children like realia (concrete objects) that parents brought to the classroom (MA).

32. What activities do you think are not good/inappropriate?

Most of the sentence strips to match with words seem to be too complex. Maybe it is because the children are not yet settled. They wanted to cry when asked to do the activities (LJ); Writing. Some children find writing challenging (EJ); Not sure (DT); We can have concrete materials according to what are found in their village (CE); Not sure. They do not know how to count and recognize materials (EA); Not sure (JD); Not sure (MD); Stories with which they are not familiar they do not want to act (children tend to be shy to do role play. Probably the activities are too new (FB); Maths activities (RC) and (VC); Giving them activities that relate to books. Pencil grip not at that level yet (MA).

Appendix F

Analysis of responses and comments (Interview 1)

1 Government-related

Strengths

Most common response

- Government was generally supportive, offering verbal encouragement and attending specially convened meetings.

Common responses

- They offered recommendations for the Year 1 curriculum.
- They talked about the importance of monitoring and evaluation.

Varied responses

- They said that workshops should continue to develop the Year 2 curriculum.
- NCERD suggested a total of 39 big books for the first year.

Areas for improvement

Most common responses

- They perceived the first draft of curriculum not to be totally aligned with the national curriculum.
- They wanted to see both Wapishana and English languages used as languages of instruction. They saw the programme as “bilingual” which some teachers feel is difficult to do.
- The expected memorandum of understanding delayed the start of the programme that should have started in September 2017.

Common response

- They seem to lack the technical personnel (specialists) in bilingual education.

Varied responses

- For the children's exemption from the National Grade Two Assessment, they said that only the Chief Education Officer could give the approval.
- They put two questions for consideration.
- They noted that in the first draft of the curriculum only the top-down approach was emphasized and not the bottom-up approach (phonics teaching).
- Literacy specialists in early childhood education will look at the draft of the curriculum.
- There need to be letters of release for teachers in order to have them feeling confident in attending the training sessions.

2 NGO-related

Strengths

Most common response

- The Jesuit Missions obtained funding for transportation, accommodation, and food for participants at the training workshops.

Common response

- The Jesuit Missions have links to resources.

Varied response

- The Jesuits would like to see Wapishana children literate both in Wapishana and English.

Areas for improvement

Most common response

- They did not compensate artists, typists, and editors, partly resulting in some people dropping out of the training sessions.

Varied responses

- They planned the workshops during the weekends, but some participants disagree with this as this is the time they spend with their families.
- There was no bibliography on a baseline study on the situation of the Wapishana children.
- They seemed to limit the selection of technical personnel (consultant) to their network, not considering other potential partner organizations.
- They lack the technical personnel in the Rupununi.
- They had not had one of the pilot villages (Karaudarnau) host any of the training sessions to date.
- Sometimes the food offered could be better.

3. Facilitators/coordinators-related

Strengths

Most common responses

- The facilitator is an expert in pedagogy; got all interested; got all involved; completed the programme of work that was set out and wrote all reports.
- Two Wapishana joined the resource team as coordinators.

Varied response

- The facilitator recommended that most instruction be in Wapishana and little in English.

Areas for improvement

Most common response

- The facilitator was impatient and had little working relationship with people.

Common response

- The coordinators are not grounded/trained in the education of young learners.

Varied responses

- The facilitator has the resource team working late into the night.
- There were short recesses.
- One coordinator edited Wapishana texts, superseding the experienced editors.

4. Teacher-related

Strengths

Most common response

- Almost all speak Wapishana.

Varied responses

- The teachers seem interested in the programme.
- They learnt a lot from the workshops; handouts were given.
- Workshops focused on pedagogy.
- The trained teachers contributed more to the discussions.

Areas for improvement

Most common responses

- Not all the teachers are trained. They do not know much about methodology.
- Teachers need more training especially in the demonstration or modelling of the steps of the story presentation. This training should be done prior to actually teaching in the classroom.

Common response

- All teachers are not familiar with the writing system of the Wapishana language.

Varied responses

- One teacher said that with this programme, there is much work to do.
- Not all teachers participated in the training.
- One teacher who is a Makushi does not speak Wapishana.

5. Programme-related

Strengths

Varied responses

- The programme was rooted in Wapishana culture.
- The curriculum started with topics related to children's experiences.
- The big book stories were written by members of the resource team.
- Some topics were easy to understand.
- The programme can be done.

Areas for improvement

Most common response

- When some stories were tested, some children did not understand or recognize the illustrated characters of animals.

Common response

- Some work during the workshops (e.g. finding idioms, stories, songs, riddles) was rejected by the facilitator.

Varied responses

- The curriculum seemed too much work to cover.
- There seemed to be no specialist in bilingual education when the facilitator was absent.
- Some stories seemed to be inappropriate.
- Needed a specialist to guide the teachers in using the curriculum.

6. Parent/community-related

Strengths

Most common response

- Most parents were supportive.

Common response

- Parents generally agreed to the programme.

Varied responses

Members of the core team updated parents on progress of preparation.

- Most parents attended meetings regularly.
- Other parents are not interested; not attending meetings.

Areas for improvement

Varied responses

- Other parents tend to forget.
- One Toshao (village leader from a Makushi village) never heard of the programme and seemed to be negative about it.

7. Children-related

Strengths

Most common response

- During the testing of the stories, the children enjoyed the stories.

Varied response

- The child who never spoke up dominated the discussion of the stories.

Appendix G

Analysis of responses and comments (Interview 2)

A. Programme Plan

1. How well were the community needs incorporated into the programme?

Most common responses

- Not sure.
- We were informed about it.
- Leaders of the programme talked to the village leaders (Toshaos).

Common responses

- Some needs were incorporated.
- They were well incorporated.

Varied responses

- Some materials were developed.
- The children learned faster.
- I was part of it.
- I did not know anything about it.

2. How clear were the planned outcomes (for teachers)?

Most common response.

- Not sure.

Common response

- They were well written.
- Are the objectives of the programme SMART (specific, measurable, achievable, realistic, time-bound)? (For teachers.)

Most common response

- Not sure

Common response

- They are SMART.

4. How can we improve the programme?

Varied responses

- Need more consultants (facilitators) who know about bilingual education; they should work as a team.
- Alternate the venues of the workshops.
- Need training in the teaching and reading of Wapishana.
- More activities other than play.
- Workshop facilitators should demonstrate or model how to engage children in the activities.
- In numeracy activities, more practice activities should be done before moving on to new concepts.

B. Curriculum/Teaching method

5. Is the curriculum written clearly? (For Teachers)

Varied responses

- Last term's curriculum was not clear; some aspects had to be modified.
- Bits of it; not all.
- Not sure; the teacher joined late (after the programme began) and found some aspects difficult to understand.
- Yes, it is clearly written.
- Not too sure.

6. Is the curriculum appropriate to the culture of the children?

Most Common response

- Yes, it is appropriate.

Common responses

- Not all; parts of it.

- Some aspects of the culture are included.

Varied responses

- Not sure.

7. Do the teachers feel comfortable using it?

Most common response

- Yes, the programme before this one was not like that.

Common responses

- Not all topics. Some topics are unfamiliar to the children because they have not yet been exposed to the experiences at this stage (e.g. some parents do not go with their children to the river, creeks, ponds, or the jungle). They bring fish or meat home. Also some fruits and birds are not found in some villages.
- Yes, but the class is too large (24 pupils) for one teacher to manage. One teacher to fifteen pupils would be manageable.
- Not sure.

Varied response

- Not sure.

C. Materials

8. Do the teachers find the teaching materials useful?

Most common response

- The materials are most useful and creative, and they brighten the classrooms.

Most common responses

- Yes, but more colouring to the illustrations is needed; the children love the materials.
- Not sure.

Varied response

- Some materials are not useful because they do not relate to the children's experiences.

9. Do curriculum and materials help learners to achieve their learning goals?

Most common response

- Yes, the curriculum and materials helped the children.

Varied responses

- Helped a little. Not all children grasped the concepts.
- Not sure.

10. How can we improve the curriculum?

Varied responses

- Stories seemed mostly for an adult audience.
- Not sure.
- Storybooks need colouring.
- More demonstrations of strategies by facilitators (they expect us to give more than we know).
- Parents need to come out to give teachers support.
- All stories should be field-tested and evaluated (we should listen to each other's comments).

D. Personnel

11. Are the teachers effective?

Most common response

- Yes, they seem to be more effective teaching through the use of Wapishana.

Common responses

- Not sure.

- More improvement in speaking Wapishana.
- More improvement in use of more materials.

Varied responses

- Not effective in spelling and writing of Wapishana words because some lack familiarity with the writing system.
- At times the teacher finds it difficult in reading certain words in Wapishana.
- The teacher has confidence because she speaks both languages and use of materials makes her effective.

11. Are the facilitators/coordinators doing their jobs well?

Most common response

- Yes.

Common response

- The facilitator helps when she visits.

Varied responses

- Yes, the facilitators help. The others help in obtaining printed materials.
- Not sure.

E. Training

13. Does the training help the teachers understand the teaching methods?

Common response

- Not fully. We are given lectures but more demonstrations on the steps are needed.

Varied responses

- Yes, but I did not understand the workshops from the beginning because I joined the teaching staff after the programme started.
- The training helped a little. I attended only one workshop.
- Not clear. Maybe I understood the methods differently.

- Not sure about the training. Perhaps, the facilitators’ expectation of the teachers’ performance was too high.

14. Does the training produce effective teachers?

Common response

- Not sure.

Varied responses

- Yes, the inclusion of action songs helps teachers become more effective.
- Training helps us to be more resourceful.

15. How can we improve the training?

Common response

- Facilitators should demonstrate and model how the steps in some strategies are done.

Varied responses

- Not sure.
- Exchange visits by teachers to other schools would help and video/audio recordings of some processes of traditional practices to show to the children would also help.

F. Materials

16. Do people like the materials?

Common responses

- Yes.
- Not sure.

Varied responses

- Some like the materials.
- They like the materials but the stories seemed more for an adult audience.
- Some stories about “blowing” should not be used.

17. Is the system producing materials as efficiently as possible?

Common responses

- In the first term materials were produced efficiently but for the second term materials were a bit delayed.
- Yes.

Is the distribution system effective and reliable?

Common response

- In the first term, the materials were distributed on time but in the second term they were distributed a bit late.

19. What part of the materials should be improved?

Common responses

- Some pictures are not easily recognizable by the children.
- Prior colouring of the big books before they are used.

Varied responses

- Some pictures/illustrations need to be in proportion.
- The big books carry mostly adult language, with hardly any repetition of phrases or rhyming words.

F. Learners' progress

20. Is the programme helping the children to do better in school?

Most common response

- Yes, children are responding more in oral Wapishana as compared through the use of English.

Varied responses

- Not sure.
- Children need more help.

21. How can we improve the teaching/learning situation?

Common response

- Not sure. Most of the teachers are untrained.

Varied responses

- Facilitators should model or demonstrate the steps to teach the activities.
- The teacher–pupil ratio should be 1:15 for teachers to give pupils more individual attention.
- In one school volunteers help teachers on Wednesdays.
- Exchange visits of staff to the pilot schools.
- Bring real life experiences through video/audio recordings of cultural activities of people in the community.
- Unsure because I do not attend the training sessions.

G. Programme’s growth

22. Is the programme growing as we said it would?

Most common response

- Yes, it is steadily growing.

Common response

- Not sure.

Varied response

- Seems to be the same like before.

23. Are the people responsible for the programme satisfied with the way it is growing?

Common response

- Yes, some untrained teachers are doing well.
- Not sure.

Varied response

- The class may be too large for the teacher.

24. Is the community satisfied?

Common responses

- Not too sure.
- Heard people say the programme is good.

Varied responses

- Some parents said that their children eagerly reported to them what went on at school and what they learnt. This was not so before.
- Some younger parents do not have interest in the bilingual programme.
- We had meetings before we started it. The whole village seemed to welcome it.
- Only the members of the resource team seemed satisfied.

H. Training, ability of teachers and other staff

25. Have teachers done a good job in communicating new information?

Common response

- Yes, children are grasping the concepts.

Varied response

- Not sure.

I. Quality of materials

26. Do people like the materials?

Common responses

- Yes, they like the beautiful pictures.

Varied responses

- Some parents.
- Not sure.

27. Do you think the materials represent the Wapishana culture appropriately?

Most common response

- Yes, especially the stories.

Varied response

- Not all pictures.
- Do they present information that is interesting and relevant to the learners?

Common response

- Yes.

Varied responses

- Some of the information is unfamiliar to the children (e.g. *korau* ‘mangoose’),
- The stories are interesting but not relevant to the level of the children
- Not sure.

J. Strategies and activities

29. Do the people in the community think that the different aspects of the programme are helpful?

Common response

- Not sure.

Varied response

- Before parents used to come to meetings.

30. Do you think the teachers and the writers are doing a good job?

Common response

- Yes.

Varied response

- Teachers are doing their jobs to the best of their abilities; the same with me, but I have challenges.

31. What classroom activities do you think are good/appropriate?

Common responses

- The big book strategy with stories.
- Colouring and pasting.
- Children mostly enjoying activities in groups.
- The Friday culture session.
- Working with real objects.
- Most are helpful.

Varied responses

- Not sure.
- Literacy activities
- Singing is easy and catchy.

32. What activities do you think are not good/inappropriate?

Common responses

- Pre-writing activities.
- Not sure.
- Counting seems too challenging.

Varied responses

- Sentence strips to match words seem too challenging.
- Some stories are unfamiliar to the children.
- Inappropriate stories.
- Calling out words in some books.
- Some activities of the big book seems difficult for the children.

Appendix H

Classroom observations

Literacy activities

A. The Big Book presentation

Teacher A's class

The class

The class was the Year 1 class in School A. The class was seated in a semi-circle on mats under a small open hut in the school compound. Previous to this lesson was the introduction of a big book, *Wurada Maridan Baudokoru* 'The turtle fools the jaguar'. The main activity was the retelling of the story.

There were some introductory activities before the lesson proper began. Firstly, there was the singing of an action song in English, followed by answering the teacher's questions about the name of the day. The answers led them to say *Aizii Tuesday* 'Today is Tuesday'. The teacher and pupils together sang a song: *Aizii Tuesday* in Wapishana and then the version in English. More answering of questions about the weather, followed by having them say *Kamoo wichan* 'The day is hot'. The teacher and pupils sang a Wapishana song, *Kamoo wichan*.

The lesson proper began with the teacher questioning pupils about the cover picture of the big book for a review of the story to prepare them for a demonstration of the story. For example, the teacher asked in English, "Is it a small book or a big book?" An English-speaking pupil answered, "It is a big book." The teacher also asked in Wapishana, "*Kanom da'a'a diora'azu'u kotuainao?*" 'What is this story about?' Another pupil answered, "*Wurad*" 'Turtle'. As the teacher took them through a 'picture walk', that is, further questioning about the pictures, more questions were asked in Wapishana. For example, the teacher asked, "*Wurad sha'apanom da'a'a?*" 'What happened to the turtle here?' A pupil replied, "*Ukidopan*" 'He got away.' The teacher sometimes translated the questions for the English-speaking child, who would give short answers in English.

Afterwards, the teacher read the storylines and asked the class to repeat, sometimes calling on individuals who were inattentive to repeat after

her. The follow-up activity was the demonstration of parts of the story with two volunteer pupils who moved cut-out models of the two animals as the teacher read the sentences.

The follow-up activity was supported by the use of the big book and then cut-out models of the turtle and the jaguar, as well as a football-sized rock, placed on top of the small desk in front of the class. The teacher asked, in Wapishana what ‘rock’ was called in Wapishana. A pupil answered in Wapishana, *Kuba* ‘rock’. The teacher then asked about the cut-out models (e.g. *Kanom wuru’u?* ‘What is this?’). A child answered, *Wurada* ‘Turtle’. As the teacher explained parts of the story, two children were guided as to where to place the cut-out models. The teacher used English to instruct the English-speaking child to move the cut-out models. At the end, the class was asked if they liked the story. Most replied in the affirmative.

The teacher

The teacher used both Wapishana and English throughout the lesson. Such use included questioning of pupils, acknowledgement of responses, instructions for new activities, and instructions for paying attention. At times, the teacher accommodated the English-speaking child when she asked questions or commented on the pictures or what the teacher said. The teacher read the sentences and asked pupils to repeat after her. Sometimes a sentence was additionally repeated to have inattentive pupils repeat after her. For the follow-up activity, the teacher told the class that they were going to demonstrate the story with the participation of two volunteer-pupils. The teacher first demonstrated how to move the cut-out models as she explained parts of the story before asking the two volunteer-pupils to do likewise. The teacher admitted afterwards that she sensed that the children were losing attention, resulting in her switching from the “reading” part of the lesson to proceed with the demonstration of the story.

The pupils

Teacher A’s class spoke mostly in Wapishana in their interaction with the teacher. Whenever, the teacher asked questions in English, the pupils responded likewise in one-word or two-word answers. Several times the English-speaking child stood to point at the pictures as she reacted to the story. One pupil in reaction to the story said, “*Odadin zamatanii wurad wanyukunuunii*” ‘My daddy caught a turtle for our food.’ The children also asked questions in Wapishana such as, “*Na’iam wurad?*” ‘Where is the turtle?’ The English-speaking child also asked a similar question in English.

Such interactions revealed that the pupils were engaged the story despite the distraction of a few pupils. Most times, the children had to hear a sentence repeatedly before they were able to repeat it after the teacher. For the follow-up activity, most pupils paid close attention. For example, when the teacher asked of the jaguar, “*Na’apam ukian?*” ‘What did he say?’ A pupil answered, “*Ōnikan nii pugaru!*” ‘I will eat you!’

Teachers B’s class

The class

Teacher B’s class was a year 1 class in School B. The teacher reviewed the story in the big book that was already presented in previous lessons.

She started by displaying the picture on the book cover and asking pupils to name the characters in Wapishana. After correct answers, she challenged pupils to recall the title by asking them to “read” the print above the picture. More questions in Wapishana were asked about the picture such as, “*Kanom ĩsha’apaapan wur’ru?*” ‘What are they doing?’ A pupil answered, “*Ītowa’akapan*” ‘They are pulling against one each other.’ The teacher repeated the correct responses aloud for the pupils.

The teacher continued asking similar questions for the subsequent picture. When it was time to “read” the sentence, the teacher asked the pupils to attempt to “read” before she read them the correct sentence. Often they could not “read” the sentence. Instead, they repeated the sentence after her. More questions were also asked about the information given in the sentence.

Similar activities were followed for each picture. When the last picture was arrived at and dealt with in like manner, the teacher concluded the activity by praising them and asking them to clap for themselves.

The teacher

The teacher used mostly Wapishana throughout the lesson. Each time a pupil responded correctly, she repeated their answers and praised them in English with either “Very good!” or “Good job!” When some pupils answered in English, she also repeated their answers and sought to have them give the Wapishana versions. On three occasions, the teacher had to turn the big book to herself to make sure she could read the sentence before reading it aloud or just skipping it to go on to the next picture. It seemed that she was unable to “sound out” some words, suggesting that the teacher was not familiar with

the written system of the Wapishana language although she knew to speak it well. Afterwards, in the interview she said that she never had the opportunity to attend any Adult Wapishana literacy classes. These classes had stopped in 2014. It seemed that because the class was a small one and the fact that the pupils were seated in a semi-circle, the teacher managed class control very well.

The pupils

Pupils seemed to enjoy the lesson, which involved whole-class activities of answering questions about the pictures and the information contained in the sentences. They also repeated the sentences after they were read by the teacher. When some pupils answered in English, they were led to give the Wapishana versions of their answers. Except for one or two cases, children were unable to recall or “read” the sentences when the teacher asked them.

Teacher C’s Class

The class

The teacher had children seated on a mat on the floor while she sat in front on a chair to retell the big book story of *Baudokru nai iki ziwaru*, ‘The jaguar and the porcupine’. From the beginning, the atmosphere in the school was noisy because of the other activities of the Year 2 class nearby. This caused some of the words spoken by the teacher and the pupils to be inaudible at times. The activities were also constantly interrupted by the teacher having to instruct pupils to be attentive, causing her at times to leave her seat to go directly to individual pupils to have them take their seats.

The series of activities began with questions on parts of the book, such as “What do we call this part again?” The pupils answered, “Front cover.” Each time the children answered correctly, the teacher followed up with by repeating the answers of the pupils.

The next activity focused on the pictures from the beginning to the end, asking more questions about them. In one instance, the teacher asked a prediction question: “I wonder what will happen to them.” After going from one picture to the next, it seemed that children were inattentive, causing the teacher to interrupt the activity to direct the pupils to sing a short action song, “Rolly Polly”, which ended with everyone folding their arms. About

half of the time included the naming of parts of the book and discussing the pictures by asking questions such as, “What do you see here?”

Despite the continuing noisy atmosphere in the remainder of the lesson, the teacher returned to the first page of the book and rallied through with the “reading” of the sentences. She took care to have students repeat after her before asking them for information about the sentences read. After the last picture, the teacher closed the book and ended the story.

The teacher

The teacher used mostly English for about half of the lesson in discussing parts of the book and the pictures. When she came to the “reading” part of the activities, she spoke mainly in Wapishana, but also asked pupils to give the English versions of the animals involved in the story. The teacher was very mindful of the inattention of several children, prompting her to change the activity to an action song, which at the end demonstrated how they should fold their arms. She urged them to stay in that position so as to pay attention. She also continually used English whenever she instructed pupils to pay attention. For example, she said “Pay attention here!”, “Please sit down.”

The pupils

The pupils responded well to the first part of the activities, that is, naming parts of the book. When it came to the picture walk, most times, their answers were inaudible because of the noise of the nearby class and the talking and playing of some children within the class. When it was the “reading” part of the sentences, most children could not recall the sentences. So, they had to rely on hearing the sentences read by the teacher more than once before being able to repeat them. They also had to answer questions in Wapishana about the information in the sentences. Most times they gave the correct answers, which the teacher repeated aloud as an acknowledgement of their responses.

Teacher A's class

The class

The class was seated on small chairs in a semi-circle. This was another activity on the big book *Baudokoru nai'iki Ziwaru* 'The jaguar and the porcupine'.

Firstly, the teacher got children focused by asking them about their well-being, before telling them that they were going to again read the big book. The teacher proceeded with the discussion of the pictures by taking them through a "picture walk", asking them questions about the pictures. Some questions went beyond just naming or describing. For example, the teacher asked, "Why do you think the jaguar hugged his friend?" One child answered, "Because he loves him."

After discussing the pictures, the teacher told the class that they were going to read the sentences together, after which they were going to write their own sentences based on the pictures of the book.

The teacher

Using mostly Wapishana and sometimes English, the teacher first got the children's attention by asking them about their well-being and naming the day (e.g. the teacher: "*Sha'apam unao aizii? Kaiman upokodan?*" "How are you today? Did you wake up all right?" The children responded: "*Āhā!*" "Okay!") The teacher then took them on a "picture walk", after which she had them repeat the sentences after she read them. Several times, the teacher repeated one word at a time, for the children to correctly repeat after her. Children's correct responses were reinforced by the teacher repeating them. At times, the children were praised for their correct answers. At one time the pacing of her lesson was interrupted by two children who were not being attentive. In the last part of the activity, the teacher first asked the children to come up with a title for the story. They then composed their own sentences based on the other two pictures. While the teacher was writing, she took the opportunity to have children recall letters such as "B" and "z". The teacher also asked the children to repeat the sentence written in Wapishana. Due to time constraints, the teacher wrote only two sentences before bringing the activity to a close.

The pupils

The pupils were engaged throughout the lesson, though at times, some seemed inattentive. A few children extended the discussion by relating the animals to their own experiences. They also learnt the English name “porcupine”, which was remembered by the English-speaking child. When it came to repeating the sentences after the teacher, the teacher had to repeat one word at a time to get them to repeat the sentence correctly. A few of the children were able to compose their own sentences based on some of the same words used in the story. These were written on the cardboard sheet that was prominently displayed in front of the class.

B. Pre-writing activities*Teacher A’s class*

Teacher A displayed a large card with <Dd> and asked what the letter was. Children could not guess. The teacher said that they would come back to the letter and displayed another letter <Nn>. A child said <Z> but the teacher said that <Z> is incorrect. Another child said the right letter. The teacher instructed the child to repeat it for the rest of the class. Teacher A then wrote the letter <N> on the large white sheet. Teacher A asked a child to trace the letter on the large white sheet. The teacher emphasized big <N> and little <n>. Another child was asked to trace the little <n>. Next, the teacher pointed to letter <Bb>. A child answered correctly. Teacher A demonstrated how the letter B is formed by tracing with her finger over the letter. Teacher A guided the child to do likewise. The same was done for letters <Ff>, <Aa>, and <Uu>. Afterwards, the teacher displayed the letter <Dd>. Children again guessed, until a child, Rafael, said the correct answer. She asked children to repeat what Rafael said. Everyone clapped for Rafael.

Comment: Although they knew most of the letters, children still could not remember the letter <Dd>. Maybe more practice on this is needed.

Teacher A focusing on the letter <Bb>

This was a whole class activity. The teacher had a large chart on which a big and a small were written.

The teacher used her finger to trace the big and in doing so said that it was the big . The small was treated in like manner. Teacher said that the letter started the Wapishana word *baudokoru* ‘jaguar’.

She then brought their attention to the bell by ringing it and asked them to say the English word <bell>. The teacher pointed out that the word started with a .

(While she taught, she asked a boy to come in front because he was playing and not paying attention.)

Teacher A then asked a parent who was present to bring the balloons, saying that she would each give the children one, once they paid attention. The teacher pointed out that the letter also started the word <balloon>.

Next, the teacher demonstrated the sound of . She explained that some air could be felt coming out from one's lip when the letter was sounded. Teacher A asked each child to sound out the letter . One child did not do the activity, so the teacher said she would come back to her. However, most of the children were able to sound the letter as the teacher.

Next, the teacher pointed to two name labels on the wall. One was <Berlinda> and the other was <Ben>. She pointed out that each name started with the letter . One child, Jazlyn, went for her name label as well, but the teacher said that she was only looking at the names that started with . As a last activity, the teacher sang a rhyme "B for Berlinda" and then repeated it with "B for Ben".

Comment: This seemed an engaging activity although the sounding of the letter by focusing on the lips might be hard for a few. Also, it was observed that both English and Wapishana words were dealt with in the activity. It seemed that this was so done, following the Ministry of Education's suggestion.

Teacher B focusing on the letter <Uu>

The teacher began by asking children to sing "Twinkle, twinkle little star" in English and then "Mishi, Mishi" in Wapishana.

The teacher then asked children, "What words begin with U?" The teacher asked the question in Wapishana, "Kanom words sakadina'o 'u' di'iki?"

"What is the name of the letter?"

(Most gave the sound of the letter)

The teacher wanted the name of the letter.

The teacher then told them that the name of the letter is <u>.

She then gave them the sound of the letter.

Teacher: “Give some words that begin with <U>.”

“Pugaa di’itinapa” ‘Think’.

1st child: “Umbrella”

2nd child: “Bread”

3rd child: “Table”

The teacher got them to say “Under” after prompting them with “Under the table”.

Teacher: “Where is my hand going?” “Up”

“What about Wapichan?” “Aonaa word nii sakadinao nii Wapichan di’iki?”

“Isn’t there a word that starts the same way in Wapichan?”

“So, what is the sound of this letter? What is the name?”

Teacher C focusing on the letter <Uu>

The teacher wrote <Uu> on the chalkboard. The teacher used the terms “upper case U” and “lower case u”. The teacher asked the question, “What word begins with U?” The children could not say a word that began with <Uu>. The teacher sang “Up, up, go umbrella when it starts to rain.” The teacher told them, “U is the letter, u is the sound.”

C. Maths activities

Teacher A—reinforcement of shapes

The teacher called on all children to stand together around her. Several children had cut-out cardboard shapes of a circle, triangle, square, and rectangle.

The teacher pulled out a shape from the bag and asked a child what shape it was. They were asked to repeat the correct answer. This was repeated several times. She then invited those with shapes in their hands to throw the shapes in the air. She invited the children to pick them up and put them back in the bag.

Comment: This seemed an enjoyable activity for the whole class. This was a good reinforcement activity.

Teacher B—reinforcement of numerals

Numeral grid

The teacher demonstrated to the group how to match the number of seeds/beads to given numerals on a grid. The teacher demonstrated up to 3 and then challenged children to do over and complete the grid from 1 to 5. One child jumped to 11. Some children had difficulty in using the grid (1 to 5).

Reinforcement of numeral 5, 3, and 1

Teacher B placed five objects on the small table in front of the class. Teacher B guided a child to touch the objects as she counted the objects 1 to 5 in English. Teacher then showed a cardboard with the numeral 5. Teacher asked children to count in Wapishana from 1 to 5. Children counted in Wapishana together with the teacher. Children then counted in English.

Next the teacher showed a sheet of cardboard with the numeral 3. [A child who was not paying attention was brought to sit on his chair in front of the class, facing the teacher]. The teacher called on a male child, Rafael, to count the three objects and place them on the table. Rafael counted in English. The teacher then showed another card with the drawing of three fruits with the numeral 3 printed besides the drawing. Children were asked to count in Wapishana. Teacher B then told the class that they had one more numeral to do. She told a riddle in Wapishana. The children answered, “one”. Teacher B placed an object on the table and asked a volunteer to come in front to count “one” as he touched the object. Teacher B asked the children to say the numeral in Wapishana. Teacher B then showed a cardboard drawing of the *etai* fruit and asked them what it was.

Comment: Here the teacher reinforced three numerals. Each numeral was dealt with in both Wapishana and English. Most of the children did the activity easily and appeared to know the numerals.

Teacher C teaching numerals 1 to 5

Children sat in a semi-circle arrangement. Teacher C sat in front and displayed a large card with drawings of two cashews and the numeral 2. She asked them in Wapishana and then in English what the numeral was. The children gave the correct answer. They said the numeral in both English and Wapishana.

Teacher C did the same for three, four, and five. When the children could not remember the numeral five in Wapishana, Teacher C told them, and they repeated the correct answer.

Teacher C then invited them to count from 1 to 5 in English using the cards. She did the same in Wapishana. Some children first said the names, and the teacher repeated the correct answer for the rest of the class to say again. She praised them for answering correctly.

Comment: This was clearly an activity to reinforce the numerals 1 to 5. Some children still need to learn all the numerals in Wapishana.

Teacher C—reinforcement of shapes

Teacher C is sat in front of the class. Teacher C displayed a small flip chart with shapes of the triangle, rectangle, moon, and heart. As she flipped the pages, she asked pupils to name them in English.

Comment: Again, this seemed to be a lesson that reinforced shapes. Pupils answered correctly most times. They seemed to know the colours well.

D. Other activities

Teacher A on medicinal plants

Teacher A began by saying that they would talk about medicinal plants. She asked them to stand, and they all sang “Rolly Polly”. Next, she asked them to sit and pay attention.

She began by asking them in Wapishana what the name was of the grass she displayed and passed it around for them to smell. They were introduced to this part of the plant before. Afterwards, the children gave the correct answer. As they said the correct name, the teacher explained what it was used for and how it was used. The same was done for the “leaf of life”, orange leaf, aloe leaf, lemon fruit, guava leaves, and jamoon bark.

At the end of the activity, teacher shared some prepared lemon grass tea with individual children. Afterwards, the teacher asked if they liked tea, and they all replied in that they did.

Comment: This was an interesting demonstration. The class was mostly attentive throughout.

Teacher B on “The farmer”

Teacher: “What is your topic for this week?”

“New topic is ‘Community *kanom*?’” “Community what?”

Child: “Community helper”

Teacher: “Farmer.”

Teacher: “Na’ii dii farmer kaudinan?” ‘Where does the farmer work?’ The teacher asked more question about the farmer. Children named some plants found in the farm such as corn, *kawiam* ‘pumpkin’, *pa’achiiaa* ‘watermelon’, *didad* ‘pepper’.

The teacher displayed a picture and then asked questions about it in Wapishana (e.g. *Kainaa uzakapun?* ‘Do they have a farm?’), as well as in English (e.g. What are they doing?).

Teacher: Name me some tools used by the farmer.

(In Wapishana.)

Children: Samp, Sooparu, rake, Fios, baro

Teacher: What about in English?

Teacher: *Na’ap dii sooparu dakotakao English ida’an?* ‘What is *sooparu* called in English?’

(They do not know the word in English.)

Teacher: Fork (pointing to the tools in the picture).

Teacher: It is a hoe. It is a spade. Who uses these?

Child: Daddy

Teacher: It is used by the farmer.

Any question from you?

Child: *Ogaru makonkan zakapa it.* ‘I went to the farm?’

Teacher: I went to the farm. Name me what the farmer plants.

Child: Watermelon

The teacher gave the children activities. (Teacher B used the child’s drawing or her own prepared drawing of mixed tools such as spoon, fork,

spade, cutlass, hoe in the child's book). The teacher asked one group to colour only the tools used by the farmer (instruction was also in Wapishana). The teacher asked another group to draw tools used by the farmer.

In another session, two parents as resource personnel gave oral presentations and demonstrated how to use traditional implements of hunting and fishing. Some of these traditional implements were given to the school and added to the display of an array of attractive Wapishana artefacts. Each school had its own corner of Wapishana artefacts. It is noteworthy that the teaching of cultural aspects of the Wapishana coincided with the day of the week children are given the option to wear traditional attire. Every Friday, children can wear traditional attire, but it was observed that not all children did so.

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Curriculum Vitae

Adrian Gomes was born in Maruranau, South Rupununi, Guyana in 1963. He hails from the Wapishana Indigenous community. After becoming a trained schoolteacher, he taught in the primary school in his village for ten years and later at the only secondary school in his district for another ten years. He obtained a Bachelor of Education in primary education from the University of Guyana in 1994 and a Master of Arts in Teaching English to Speakers of Other Languages from the University of Leeds in 2003.

He resigned from teaching in 2010 to spearhead a community-based organization, *Wapichan Wadauniina'o Ati'o* (WWA: lit. 'Wapishana for Our Descendants'), which promoted the reading and writing of Wapishana language in the Wapishana villages. He pursued postgraduate training in Community-based Literacy for Adults in 2009 and took foundational courses in linguistics in 2014, both at the University of North Dakota. He also worked with linguistic students during Institute for Field Linguistics and Language Documentation in 2010 at the University of Oregon. These experiences and networks led him to pursue a Doctor of Philosophy in Bilingual Education at the Centre for Indigenous America Studies, at Leiden University.

