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

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## **Propositions**

accompanying the thesis

### **Introduction of a Wapishana-English Bilingual Education Programme: An Evaluation of the early stages**

by

**Adrian S. Gomes**

1. The most effective means of teaching culturally diverse children in a formal setting is the use of the first language literacy-first approach.[Chapter 4]
2. The very words in the learners' heritage are at risk of being forgotten if emphasis is placed on the learning of the second (dominant) second language.[Chapter 2]
3. The major factor for a mother tongue-based bilingual education programme to be sustainable is to have the mother tongue meaningfully integrated rather than peripherally added to the mainstream curriculum. [Chapter 3]
4. A mother tongue bilingual education also has to be intercultural education because the teaching of language needs to have cultural contents.[Chapter 2]
5. Vowel reduction in Wapishana is most easily teachable once the learners' attention is drawn to the phonological conditions of vowel deletion and vowel devoicing.[Chapter 3]
6. Heritage studies are better connected to the present and future when they are being taught through digital means.
7. The teacher should balance the types of task demands and support in the classroom to facilitate the right level of cognitive challenge to move them forward in language and content.
8. Teachers should present rhythmic, repetitive and rhyming patterns of language to young learners since they will more likely enjoy, recall, and learn these types of patterns.
9. The principles of free, prior and informed consent are both a right and a necessary process by which Indigenous Peoples and other parties can reach a mutual agreement on projects or activities that may affect lives.
10. Sports are not just a matter of competitions or entertainment but a means to foster closer interrelationships between peoples.

