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## **Literacy and second language intervention for adult Hebrew Second Language (HSL) Learners**

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*Language proficiency is a crucial factor for immigrants to integrate successfully in the new society in all aspects of life, especially in the labor market. As a result, there is great importance in acquiring the new language as quickly and effectively as possible. Several factors affect second language acquisition, including motivation, age, cognitive abilities, and cultural differences. Thus, it is important that the curriculum for second language acquisition be adapted according to different backgrounds of the learning groups. Israel, an immigrants' absorbing country, has instituted the Ulpan, a school for intensive courses in Hebrew as a second language. Yet the program did not adapt itself to people with different backgrounds, such as those of immigrants from Ethiopia, most of who are non-literate. Although Ethiopian immigrants went through this program, they are still dealing with the difficulties of the Hebrew language. This article suggests an alternative model which adjusts the curriculum, based on the target group's needs.*

*Key words: Literacy, non-literate, second language acquisition, program, curriculum, immigrants, immigration, intervention, Ethiopian, Israel, Ulpan*

### **Introduction**

Literacy is an essential tool for functioning in a modern society, but as of 2005 UNESCO classified almost 800 million people around the world as non-literate; that is, they were never exposed to a formal educational framework (Maxwell & Macaulay, 2006). Moreover, the NCES study (2005) found that about 11 million adult Americans are not literate in English, despite the presence of 3,100 adult education programs in the United States (Tamassia, Lennon, Yamamoto, & Kirsch, 2007). The International Organization for Migration (IOM) (2011) estimates that over 200 million people around the world are immigrants; most of them emigrate from developing to developed societies. These significant numbers of non-literate people, particularly those who are immigrants learning a second language, need support to become literate so they can function in today's demanding and technology-driven society. One such group is Ethiopian immigrants to Israel, who are still struggling to adjust to modern life in a technological culture and to acquire the Hebrew language.

Israel, as a country welcoming many immigrants, instituted the Ulpan, a school offering intensive courses in Hebrew as a second language for adult immigrants (Ministry of Immigrant Absorption, 2011). The Ulpan curriculum is based on Israeli history and military culture. This curriculum did not succeed with Ethiopian immigrants. Most immigrants to Israel are literate in their mother tongue (Fanta, 2005). Usually they come after they are able to read and they know about Israeli culture, at least on paper. But the immigrants from Ethiopia to Israel are different: approximately 80% come from villages, are non-literate in their mother language, and come without knowledge of the modern technology-based culture and lifestyle. While other immigrants learn Hebrew and continue to manage their daily life as they knew it in their culture of origin, Ethiopian immigrants must face two significant changes. First, they must learn how to function in a daily life that is completely unfamiliar to them. Second, for the first time in their lives, they must learn how to learn in a second language (Fanta, 2005). Therefore, the Ulpan material, with its focus on Israel and its military culture, was not engaging for them. Their priority was to learn how to function in daily life. This mismatch may be one obstacle explaining why they could not acquire the language: they were engaged in survival activities, and the teachers were busy instilling the values of the Israeli culture.

In response to this mismatch, this paper proposes an alternative model for teaching Hebrew as a second language to this population, a model that meets their basic needs, the material most important for them to learn. The learning materials, the class hours, and the location of the course were all developed with them. The materials include topics related to their culture of origin that were translated into their mother tongue. The model can be adjusted and transferred to different groups and other cultures.

### **Background**

Since most of the students for whom this program was designed were either non-literate or semi-literate, it is important to clarify the continuum between orality and literacy, along with the role that the first language plays in second language acquisition. It is also important to understand why the Ulpan institute that was established to teach Hebrew as a second language did not succeed with non-literate and semi-literate students.

### **Orality and literacy**

Literacy is a basic skill, an intrinsic part of Western society, and, in this rapidly changing world, a prerequisite for acquiring other life skills through both written and oral language (Ezer, 2007; Maxwell & Macaulay, 2006; Perez, 2000; Wohel & Shalave, 1998; Worgan, 2007).

There are many definitions of literacy; here I consider only a few of them. Orality and literacy are interrelated and interdependent, and they range along a continuum from early literate to high literate (Ong, 1982); both reflect an ongoing dynamic tension between involvements and content in communication (Tannen, 1982).

Both oral language and written language are included in definitions of literacy, although researchers do not agree on one definition. The narrow definition of literacy is the ability to read and write; over time, the definition of literacy has expanded (Snow & Guberman, 2008). Some researchers focus only on written language, defining literacy as the ability to read and write (Worgan, 2007), while others see the concept of literacy as including both oral and written language (Wohel & Shalave, 1998). Currently, UNESCO focuses on “functional literacy,” which extends beyond a basic knowledge of written language, to the concept of function: its definition also includes the ability to use that knowledge to function in society. The Centre for Literacy of Quebec (2008) defines literacy in relation to the social and cultural context in which people function in various cultural situations by utilizing that knowledge. Statistics Canada and OECD (2005) define literacy as an individual’s ability to understand and employ written texts, to develop one’s knowledge and potential.

Researchers have found that language proficiency is an essential factor for immigrants to integrate successfully in the new society, especially in the labor market (Centre for Canadian Language Benchmarks, 2009). Leshem and Litwin (2008) surveyed Israeli immigrants from the former Soviet Union; 44% of them said that language created the most significant barrier to adapting to Israel, while 28% ranked it second or third. Thus, about 70% said that their absorption into Israel was related to their ability to acquire Hebrew. In addition, the overall success or failure of immigrants’ integration process affected their chances of acquiring Hebrew (Ezer, 2007; Robstein, 2008), which in turn affected their ability to communicate and enter the labor market.

In predominantly English-speaking countries, an academic infrastructure has been developed for teaching English as a second language (ESL), based on the understanding that students require specific kinds of training, which are multi-disciplinary and extensive (Sever, 2004). The teachers use specific strategies to facilitate English language acquisition and receive certification in teaching ESL (August & Hakuta, 2000; Centre for Literacy, 2008; Condelli & Wrigley, 2004). Still, some say the ESL certificate is not sufficient because it does not include specific training to do this kind of job (Ontario Literacy Coalition, 2007).

Several factors affect second language acquisition, including motivation, age, cognitive abilities, and cultural differences (Tranza & Sunderland, 2009). Feuerstein (1994) found that Ethiopian immigrants are highly capable of learning a second language, but that they encounter cultural differences that interfere with their achievement. He points out two ways to change this situation: take a different approach to evaluating their skills, and build a learning environment that is appropriate for them. Friedman (1986) also found that Ethiopian immigrants have great potential

to learn, and are highly motivated to study, but teaching approaches must be found that meet their needs. Rubenstein (2008), supporting this point, says that the secret to success in teaching and learning depends on the pedagogical approach. Indeed, Fanta (2000) studied Ethiopian children who were considered incapable of learning about science and technology; she found that when teachers believed in their ability and gave them a chance to participate in class, they had higher self-esteem, succeeded in their studies, and were very ambitious to succeed in the future. If all these findings are accurate, why is it that a high percentage of Ethiopian immigrants in Israel have not yet acquired fluency in Hebrew?

### **Ulpan: A Hebrew language teaching institution for adult immigrants**

Israel is a country of immigrants; when it was established in 1948 the government created an institution called Ulpan, an intensive course for those learning Hebrew as a second language. Ulpan courses run throughout the year and new courses begin when sufficient numbers of immigrants are interested in learning Hebrew at the same time in a given area. Classes run for 5 hours, 5 days a week, for 6 to 12 months, depending on the program; the total time spent in study is about 500 hours. The foundations of the curriculum are Israel's history, culture, military, and geography (Ministry of Immigrant Absorption, 2011). While it seems that this institute has succeeded for other immigrant groups, nearly 80% of Ethiopian immigrants in Israel are still struggling to function in Hebrew, even though they are motivated and willing to learn.

I believe the main reason that the Ulpans did not succeed for Ethiopian immigrants is a mismatch between the teaching and their needs. Most immigrants to Israel have basic education, and many have higher education. Having been to school in their countries of origin, they come to Israel with skills for learning and also with knowledge of language structure, both of which enable them to acquire a new language more quickly. Another important factor is that most immigrants to Israel come with knowledge of modern life and ability to use technology in everyday life. Ethiopian immigrants, however, are largely (about 80%) non-literate, from villages detached from modern life (Fanta, 2005). They acquired their bank of knowledge through informal frameworks (Fanta, 2008). Studies show that the greater the cultural difference between the country of origin and the host country, the more difficult it is for an individual to adjust to the new culture (Simonshtein & Shefi-Zenkel, 2005). Ethiopian immigrants to Israel encountered a large cultural difference when they arrived in Israel. For the first time, they met an environment that was different in multiple ways: in terms of geography, society, economics, and technology (Benita & Noam, 1997; Levin-Rozalis, 2000). In addition to the great culture shock, for the first time in their life they had to learn how to learn in a classroom, and do so in a second language.

These Ethiopian immigrants were trying to survive and learn to function in daily life: how to buy products at a supermarket, and how to use other social services like banks, transportation, and the health systems, to name just a few of the challenges they faced. Meanwhile, the teachers of Ulpan courses were focused on transmitting Israeli history and culture to the learners. Of course it is important for newcomers to learn about their new country and its culture, but the course materials did not include the material they needed to function in daily life.

### **The role of the first language**

The first language plays a crucial role in various language-learning contexts; it can have a significant impact on learning, and students can use it as leverage in acquiring the new language (Busch, 2007; Cummins, 2005; Tranza & Sunderland, 2009). The two languages reinforce each

other, making it easier to acquire the target language (Centre for Literacy of Quebec [CLQ], 2008). This happens because students have already conceptualized how to learn skills and develop them in the first language. Then, in what Cummins (2005) calls the Transfer of Skills, they can transfer that understanding to the process of learning the second language, instead of having to learn new skills in the new language (Perton, Moore, & Young, 2010; Tranza & Sunderland, 2009).

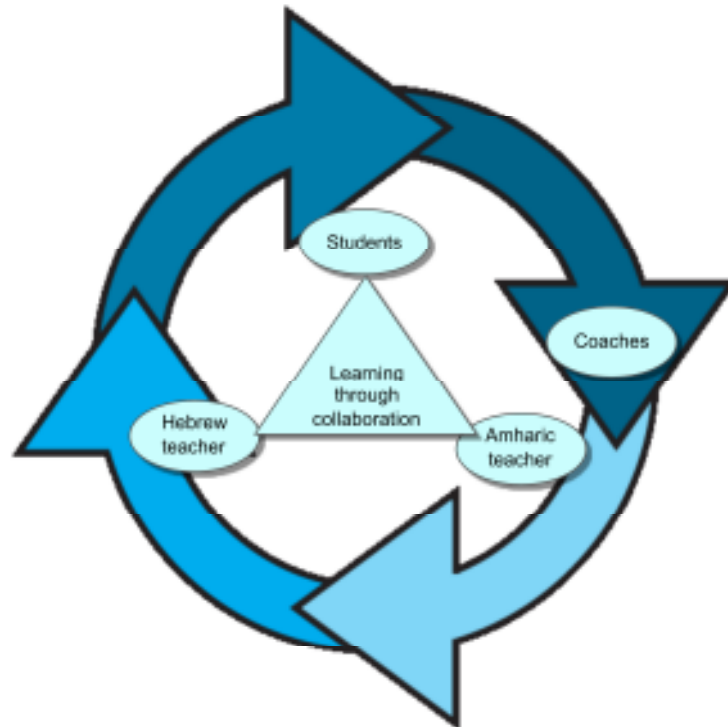
Researchers found that students who were literate in their first language acquired more of the second language than did a group with poorer literacy skills in their first language (Tranza & Sunderland, 2009); moreover, using the first language during second-language instruction improves students' reading comprehension and oral communication skills in the target language (CLQ, 2008; Condelli & Wrigley, 2004; Perton, Moore, & Young, 2010). Moreover, using the first language enhances learners' sense of competence and self worth and helps them to move on in other areas of life (Perton, Moore, & Young, 2010; Shohami, 1995). In Israel, however, until recently, the philosophy on second language teaching relied more on a model of assimilation, which encourages people to abandon their first language; it even perceives it as "interference," or a "threat" and as an obstacle to learning Hebrew (Sever, 2001; Shohami, 1995).

## **Methods**

### **Course design**

As part of the effort to recognize and use the learners' knowledge and the teachers' unique expertise, the program design began by mapping and defining the learners' needs. This increased the students' feelings of self-esteem, and they became interested in cooperating with the teacher and motivated to succeed in the course. The model can be envisioned as an equilateral triangle: a teacher of Amharic (the primary language spoken in Ethiopia), a teacher of Hebrew, and the learners, accompanied by two cross-cultural coaches, as shown in Figure 1. The people in each corner of the triangle bring knowledge and experience to the interaction. Each party shares and recognizes the knowledge and experience that each of the others brings, and each provides input. The interaction is mutually productive and fruitful. Moreover, the learners are equal partners in the equation as they participate in designing and building the curriculum (see Figure 1 on p. 84).

Figure 1  
*The learning model as an equilateral triangle*



Five people were involved in designing the model: Efrat Mass, Rita Sever, Tzvia Walden, Yael Gur, and me.

### Teaching Methods

The model was based on principles similar to those of Condelli and Wrigley (2004). They found that when teachers made connections to real-world tasks that were interesting and important to the learners, the students acquired more basic reading skills compared to those in other classes. They describe three specific instructional strategies to improve literacy and language development: connect topics to the outside world, use the student's native language, and vary the practice and interaction. Our model, based on their findings, followed several principles to ensure that the learners would succeed.

- **The topics were based on real-life material** that recognizes and respects the learners' existing knowledge. The materials selected were familiar and relevant topics in the learners' daily lives. The topics included elements of their culture of origin, which also have some connection with Israel's religious and cultural symbols. Also, the materials included reading and writing in both Amharic and Hebrew. The Amharic version was taught during the Amharic lesson and the Hebrew version during the Hebrew lesson. This was done to emphasize self-expression in both languages, and did not necessarily focus on knowledge acquisition.
- **The first language was used as leverage** for acquiring the target language. Because the learners were either non-literate or semi-literate in their first language, we engaged in

parallel teaching. This allowed them, for the first time in their lives, to acquire reading and writing skills in both languages: their first language of Amharic, and Hebrew.

- **The learners were involved in designing** the course structure and content. Thus they helped to select the topics, the time and day for the lessons, and the length and number of sessions. This allowed them to choose timing that suited them, based on their needs.
- **The teaching was done by four cross-cultural team members**, two teachers and two coaches, one for each language. The two teachers worked at the same time; one taught Hebrew and one Amharic. In this model, the Amharic teacher is not a translator but is in fact a professional teacher who communicates the content in parallel with the Hebrew teacher. This creates the recognition that each of the teachers has unique knowledge, and their cooperation creates mutual support and productive work. It also creates the opportunity to maintain a symmetrical dialogue between two teachers, and it maximizes the use of the two languages as supporting each other. Two coaches were also involved, one native speaker of Amharic and one of Hebrew. The coaches were a pillar of the program as they facilitated dialogues and created collaborations among the three parties: the learners, the Amharic teacher, and the Hebrew teacher. They observed the class, and at the end of each lesson they met with the teachers and the students to hear their feedback and clarify issues that arose during the teaching. They identified factors that interrupted or improved the interaction and mutual cooperation between the three parties, and encouraged the teachers to nourish each another, by sharing the relative strengths that each had to offer and to work effectively together.

At the beginning of the course, the Hebrew teacher, who had taught for many years, objected to being trained or coached and expressed her discontent that the Amharic teacher was being seen as an equal colleague. She felt that given her many years of experience, in which she provided prepared lectures to passive learners, she did not need to be trained or told what to do. Therefore, as we offered her training, our focus was on the blocks or prejudices that might interfere with the students' learning. At the end of the course she said, "I'm so glad I'm in this project. I have learned to see things and teach differently."

### **Sample design**

We began designing the project by collecting a list of 60 participants; we welcomed anyone who was interested. Then we conducted personal interviews that focused on their needs, their motivation to learn Hebrew, and their educational history. We evaluated their knowledge in both languages, and asked what they would most like to improve. Many said they wanted to become stronger in both the writing and speaking that they would need in the world of work, to be able to communicate with authorities such as schools and banks, and to be better oriented within their environment. Specifically they wanted to learn how to deal with everyday situations in several areas:

- Write letters and speak with their children's school staff (teachers, principals)
- Write notes to their children (leave written messages when they are not at home)
- Read and understand letters they receive regularly
- Read and understand bank statements
- Communicate verbally with local authorities and educators
- Communicate at work, both orally and in writing
- Develop a geographical orientation: read maps, signs, and names of streets

- Understand the daily news

Most of the participants were working during the daytime; consulting with them and the teachers, we decided to hold the classes after work, at 6 p.m. The learners also suggested that they hold the classes without a break so they would not waste time repeating what they had learned earlier.

Thirty adult learners participated. Most were aged 40 to 50. They were divided into two groups; while one group was learning Amharic, the second group was learning Hebrew. The lessons were held twice a week, for three hours each time: 90 minutes each in Amharic and Hebrew. They continued for eight months, for a total of 59 sessions.

### **Outcomes**

#### **Measurements**

We used several instruments to measure the students' progress: pre- and post-tests, attendance rates, and the students' own comments about the experiences the course gave them.

The pre- and post-tests measured the students' language skills to read, to write an essay without a model, and to write freely. During the course we tracked progress from lesson to lesson, as shown in the passage below, a sample from the records kept on Student Y.

At the first lesson, Student Y received a sheet with 10 sentences to read. She looked at the sheet for a few minutes and did not ask for help. The teacher asked if she would like to read, and when she did not answer, she kept asking her if she wanted another sheet; she said yes. She received a sheet with several letters but she did not recognize them. The teacher sat with her to show her the letters.

- At Lesson 6, she knew all the letters and started to write words.
- At Lesson 10, she could read and understand all the words she had been exposed to in the class.
- At Lesson 14, she could read independently from the instruction sheet and tried to answer the questions.
- At five months, she answered questions more easily, providing both oral and written answers. Slightly after the middle of the course, Y said: "Now I can read street signs, stores and banks, I understand when people talk to me, and I want to learn more."

The pre- and post-tests consisted of requests to write and read relevant materials, at both the beginning and end of the course. The writing tests were at three levels of difficulty:

- Write a note, message, or invitation for any event they consider important.
- Write a short essay of a quarter page to a half page.
- Write freely on any subject they want, up to one page.
- At both the beginning and the end of the course, they first wrote these samples using a model we gave them, and then wrote freely without a model.

The reading tasks, which students undertook at both beginning and end of the course, were as follows:

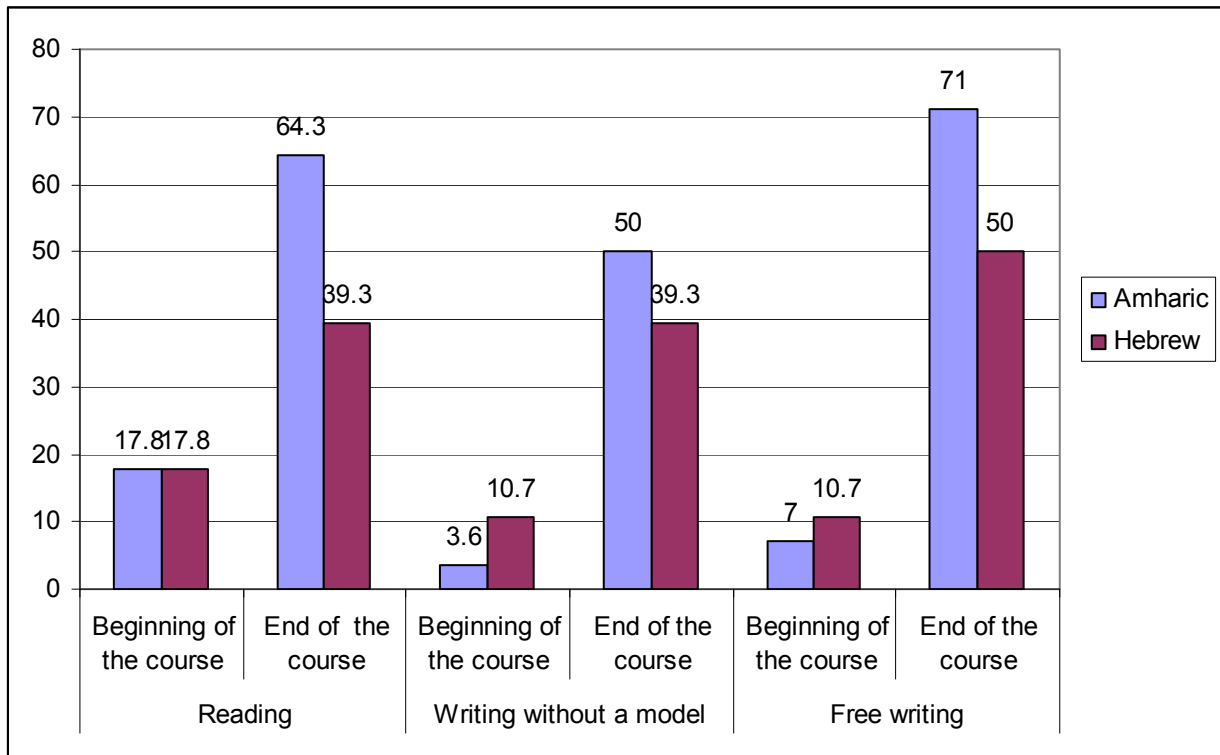
- Simply read a piece of text.



- Read instructions and perform tasks according to those instructions.
- Read a series of words in sequence.
- Read sentences in sequence.
- Read a piece of text and draw conclusions from it.

Figure 2 shows examples of their progress: the percentages of students who could complete these tasks satisfactorily before and after the course.

Figure 2: *Progress from beginning to end of the course*



As the figure shows, learners made significant progress in both languages, and in both reading and writing. They also made greater progress in Amharic than in Hebrew. The reason for this is simple: in Amharic, they did not have to think about what words meant, but could simply focus on how to read and write those words. On the other hand, when they were using Hebrew, they had to try to understand the language and also acquire literacy: both reading and writing. Still, despite the enormous difficulty they faced in acquiring these skills, they made great progress as shown on the results of the pre- and post-tests. On average, in reading comprehension, they moved from scores of 17.8% to 39.3% in Hebrew and from 17.8% to 63% in Amharic. In free writing they moved from 10.7% to 50% and from 7% to 71% in Amharic. So, for example, at the beginning, 17.8% could complete a specific task in Hebrew when they began the course; by the end, 39.3% could do so.

### **Attendance**

It was important to analyze the issue of attendance because the Israeli educational system sees Ethiopian immigrants as unwilling to attend school regularly and as not persevering in their studies. But this intervention and other studies show this perception to be inaccurate (Fanta, 2005). They were responsible for attending class sessions and did attend as much as possible, except when understandable life situations kept them away. By the middle of the course more than the target number was showing up for each class. In fact, some people stood in the doorway to listen after hearing about the course.

Until the middle of the course 93% of students attended each class, on average. After that point, the attendance levels declined; by the end of the course, 63% were attending each class. Our in-depth interviews with those who dropped out revealed quite different reasons from those the Israeli educational system suggested. There was no association between their progress in school and their satisfaction or ability to learn, and their tendency to be absent or drop out. They all expressed satisfaction with the course and with the progress they made. In addition, they gave two general sets of reasons for being absent or dropping out of the course.

First, some left to pursue more advanced courses. After four months in this literacy course, they felt they could move on to vocational training. This was a goal of the course: to enable them to express themselves, and thus help them to move on, giving them mobility and a chance to enter the job market. Seven students who were unemployed dropped out in order to take a course in truck driving. Three of them then completed a more advanced course offered by the Ministry of Education. Thus, these highly motivated learners did not stop at truck driving, but continued on to more advanced studies. Second, some dropped out in response to family commitments: illness or loss of a family member, or the need to attend to adolescent children with problems. Others struggled to find stable and consistent care for their young children. Some of them had tried to attend by having relatives and friends care for their children; these arrangements did not always work out, but the students continued to attend when they could.

### **Students' voices**

In order to better understand what the students learned from the course, how they felt about it, and what they hope to do in the future, we conducted open-ended interviews with them. The students' comments, excerpted below, show how meaningful the course was to them.

Many stated that it gave them hope and the motivation to continue in more advanced study:

- “Now that I have a foundation in Hebrew, I want to move forward and learn a good profession, like computers.”
- “We never went to school. Now that we have succeeded we want to continue studying. I always tried to learn but I never could, I thought I was too old.”
- “For the first time we can read and write in Hebrew, but it's not enough, we need to learn more.”

These statements reflect their great sense of capability and confidence and belief that they can succeed. They also have ambition and hope that they can succeed:

- “I want to go to an advanced course that includes professionals.”
- “I want to learn English and mathematics.”
- “I want to complete my high school diploma and matriculate.”

- “I want to continue studying and become a kindergarten teacher or assistant teacher.”

The experience of succeeding as students led them to aspire to keep moving forward, and not just work on acquiring Hebrew. Their comments also indicate that they gained three valuable assets in addition to the literacy itself.

First, the experience allowed them to engage in dialogues with their children and develop a sense that they can help their children and understand their needs. This course has created a positive opportunity for communication and dialogue between parents and children:

- “My kids see that I'm learning, like they do.”
- “The children come and see my notebook, and ask what I'm studying. They see I'm studying Amharic, so they also want to learn Amharic.”

The experience of being learners created dialogues between parents and children around what the parents learned. Now, some of these children want to learn Amharic themselves. This is important because observers see a lack of connection between parents and children within the Ethiopian community in Israel. Second, they better understand their children's educational needs, as the quotes below illustrate.

- “Now I can help my children.”
- “I need the power to learn, so now I can understand what is happening to my kids so they can learn. They need to eat properly; to sleep well...”
- “Now I understand the effort needed to invest in education, not just to sit and listen.”
- “Now I know that if I want to concentrate on schoolwork, I need to eat well.”
- “When I am doing my homework I have to have a desk.... now I understand my children's school needs.”

Third, using their native language gives them pride in their culture and motivation to continue studying.

- “You honored us. You taught us our language, so we were able to learn Hebrew well.”
- “You respect me, so I'm learning and progressing.”
- “My daughter is happy and encourages me to continue studying.”
- “My child said, ‘You can't read even in your language... Now he doesn't say that, because I have both [Amharic and Hebrew].’”

Through their own experience, they learned that to function well as students, they must meet certain basic needs: eat and sleep well in order to concentrate, and have a good study environment, including a table, reference books, and a dictionary. For people in developed countries it seems obvious that to function as a student, one must meet these basic conditions, but these students had not been exposed to these ideas.

### **Conclusions and Recommendations**

Teaching literacy in the mother tongue in parallel to the Hebrew as a second language provided these students with a range of experiences beyond acquiring the language. It was clear that using

their first language in the course generated motivation and cultural pride. They testified to their pride that they could now read and write in their own language, and that motivated them to keep learning.

When people become immigrants in a modern country, they need tools to help themselves; they also want to understand, and help with, their children's needs (Fanta, 2005). The statements above, provided by the students, show their satisfaction in acquiring the language; the experience also increased their motivation to succeed and move on to more advanced education, and their sense of competence, confidence, and value in the eyes of their children. The students also developed conversational skills and the ability to help their children.

This result is what Krashen's theory (1981) of second language acquisition would predict, but in a different direction. Krashen says that when students have high motivation, high self-esteem, and an environment without anxiety, they can understand and acquire language. In the current model, as they successfully acquired language, that increased their self-confidence; then, as their motivation increased, their level of anxiety dropped.

The course also had a significant effect on the students' perceptions of and understanding about their children's needs for education. The state of Israel invests great resources to absorb Ethiopian immigrants, but because that investment has not been made effectively, both the country and the immigrants have missed out on opportunities. It is vital to build programs that meet the community's needs, so they can move forward in their own lives and contribute to the larger society. Therefore, I close with several recommendations for designing second-language curricula for immigrant populations:

- For non-literate immigrants, provide parallel teaching in the first language and the target language.
- Set common goals with learners and ensure that both the learners and the teachers take responsibility for achieving those goals.
- Provide child care for mothers so that they can participate fully.
- Adjust or build programs and curricula according to the learners' areas of interest. For example, those who are seeking work need training about concepts related to their potential work area, as well as appropriate vocabulary, so they can prepare well for job interviews. This process can be valuable if learners' needs are evaluated in depth so the program can be tailored to those needs; for example, job seekers need vocabulary related to their potential work. For any course, this evaluation is crucial: What do the students want to learn? Why are they coming to the training?
- Offer flexible hours of instruction to meet the needs of learners with different life situations: day or evening or full concentrated days. Evening classes may be appropriate for workers or unemployed people who are looking for work during the day. Daytime classes may suit mothers whose children are in school or daycare, or older adults who find it hard to concentrate in the evening or to get to the learning center in the dark. Concentrated day programs may be more appropriate for people who can take time off work, or can arrange childcare for a specific time, or who cannot regularly attend twice a week.

In conclusion, it seems that for immigrants who have had many failures in the past, it is crucial that any course focused on second language acquisition will map their needs, and listen to what they want to learn. Courses that do so can help them make positive changes in their personal, family, and educational experiences. From the personal perspective, their sense of self-worth increases; this allows them to become more independent and contributes to their own growth, and then contribute to the larger society. From the family perspective, their esteem in the eyes of their children increased, and they recognized the educational needs of their children through their own experiences. From the educational perspective, they have become motivated and now desire more advanced education. Overall, then, this program achieved goals beyond the specific purpose of acquiring language. Finally, no matter how successful such a program may be, it must be continually modified so that it matches the target group's needs.

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