

STUDENT STANDARDS
FOR LEARNING ESPERANTO K-16
IN THE UNITED STATES

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Introduction¹

Esperanto is a fascinating phenomenon (see, e.g., Auld, 1988; Foster, 1982; Janton, 1993). Not only is it an artificially constructed, planned language, but it is the only such language to have achieved much more than a modicum of success. Its speakers have also been the focus of persecutions in both Nazi German and the Soviet Union under Stalin (see Lins, 1980; Piron, 1989; Sadler & Lins, 1972). Esperanto commonly evokes snickers and even outright laughter among the general public – in one television situation comedy, after a character utters an especially puzzling comment, another member of the cast asks, “What was *that*, Esperanto?” If not quite as amusing as Klingon,² Esperanto still makes for a good punch line. Second/foreign language educators, however, have often tended to see Esperanto not merely as amusing, but also as something of a challenge and even an affront. This reaction is due to a number of factors, not the least of which are the ‘artificialness’ of the language and its supposed ease of acquisition (see Foster, 1987). More than these, though, foreign language educators have been puzzled about why one would choose to learn Esperanto instead of devoting the same time and energy to learning a natural language. In this ‘Introduction,’ I want to provide a broad overview of the origins, nature, structure and purposes of Esperanto, and then examine the claims that have been made for Esperanto in light of the currently available research evidence. Although the Esperanto movement is indeed somewhat quixotic in nature, there are a number of significant issues surrounding the teaching and learning of Esperanto with which second/foreign language educators ought to be familiar, and from which, perhaps, our own pedagogical practice might benefit (see Fisher, 1921; Frank, 1976; Goodman, 1978).

Esperanto is a product of post-Enlightenment thought in a variety of ways. From the seventeenth century, there had been numerous efforts to construct artificial languages – initially, for primarily philosophical rather than linguistic purposes (advocated by no less a figure than René Descartes), and later, as attempts to resolve the social and political barriers created by linguistic diversity (see Eco, 1995; Guerard, 1922; Janton, 1993, pp. 1-22; Knowlson, 1975; Stillman, 1995). By the nineteenth century, this second sort of undertaking had become the norm, and by far the most successful of the artificial language projects had been Volapük. Volapük, in spite of its initial successes, failed to survive both its own complexity and the efforts to control its development by its creator, Fr. Johann Martin Schleyer (see Golden, 1997; Guerard, 1922, pp. 96-106). Esperanto was created in the wake of the failure of Volapük by a young Polish Jewish ophthalmologist, Lazar Ludwik Zamenhof, in 1887 – marked by the publication in Warsaw of a Russian-language pamphlet entitled *La lingvo internacia de Doktoro Esperanto* (‘The International Language of Dr. Hopeful’). Zamenhof had grown up in the town of Bialystok, in Russian-occupied Poland. His childhood experiences in this multilingual, multicultural, multinational, multireligious, and deeply divided city led to his concern for the need to unify humanity (see Boulton, 1960). As Zamenhof himself wrote,

The place where I was born and spent my childhood gave the direction to all my future endeavors. In Bialystok, the population consisted of four diverse elements: Russians, Poles, Germans, and Jews; each spoke a different language and was hostile to the other elements. In this town, more than anywhere else, an

impressionable nature feels the heavy burden of linguistic differences and is convinced, at every step, that the diversity of languages is the only, or at least the main cause, that separates the human family and divides it into conflicting groups. I was brought up as an idealist; I was taught that all men were brothers, and meanwhile, in the street, in the square, everything at every step made me feel that men did not exist, only Russians, Poles, Germans, Jews and so on. This was always a great torment to my infant mind, although many people may smile at such an ‘anguish for the world’ in a child. Since, at that time, it seemed to me that the grown-ups were omnipotent, I kept telling myself that, when I was grown up, I would certainly destroy this evil. (Quoted in Janton, 1993, p. 24)

For Zamenhof, a successful common language for all humanity would have to meet three necessary conditions (see Nuessel, 2000, pp. 31-32). Such a language would have to be very easy to learn, it would have to have a logical, simple and regular structure, and there had to be rewards for individuals to learn the language (see Janton, 1993, p. 26). The language that he created, originally called simply the *internacia lingvo* (‘international language’), was intended to meet all of these conditions. It is important to note here that Esperanto was never intended to replace any natural language; rather, the goal was for the language to function as a common second, or auxiliary, language for all people. Thus, bilingualism (in one’s mother tongue and in Esperanto) would ensure that every human being would both maintain his or her own language and be able to communicate directly with every other human being. Additionally, because virtually everyone would use Esperanto as a second language, a kind of level playing field would be established, since no one would have the advantage in multilingual settings of using their own native language. The language that Ludwik Zamenhof created, although by no means succeeding in its broad objective of becoming a shared universal language, nevertheless survived and even, to some extent, thrived over the course of the twentieth century – in spite of becoming a target for suspicion and even oppression in many societies. Although estimates vary considerably (from tens of millions to the more common figure of 1,000,000) (see Richardson, 1988, p. 18), and are exceptionally difficult to evaluate critically, at the start of the twenty-first century, there are very conservatively at least 120,000 fluent speakers of Esperanto in the world, and hundreds of thousands of others who have at least a passing knowledge of the language (see Nuessel, 2000, p. 24). In any event, what is clear is that Esperanto, compared to all other efforts to create artificial or planned languages, has been remarkably successful. As Pierre Janton has noted,

“All theoretical argument is beside the point: Esperanto already works,” affirmed the well-known linguist Antoine Meillet in 1928. Hundreds of thousands of Esperantists have proved him right. Anonymous students in night classes or scholars of work repute, together they have vitalized the movement through their dedication and idealism.. Over the past century, the idea and project of a single idealistic individual, Lazer Ludwik Zamenhof, has extended across the continents as a multifaceted, pluralistic, but united diaspora, a harbinger of that world order of which Zamenhof dreamed. Unlike other planned languages, Esperanto emerged from its intellectual and social birthplace and established itself among the modest but hardworking and thoughtful elements of society that have

defended it obstinately and generously over the years. (Janton, 1993, p. 129)

Although it is indeed difficult, if not impossible, to estimate the number of speakers of Esperanto, it is considerably easier to observe its status and use in the contemporary world. As Richardson notes,

Taken worldwide, the Esperanto movement these days is a far-flung but close-knit network of mostly independent bodies. Local, national, and international organizations, as well as specialized societies, book and magazine publishers, and even a few special-interest groups work side-by-side to further the language and its usefulness. Among these disparate bodies there is considerable cooperation, but little hegemony: rarely does one group have any real authority over another. (1988, p. 45)

The Esperanto movement is united in part by the Universala Esperanto-Asocio ('Universal Esperanto Association'), as well as by various local and national organizations. There are a wide array of publications (books, journals, magazines, and newspapers) available in Esperanto, including both translated materials and original publications written in Esperanto. There are annual World Esperanto Congresses, as well as a voluntary travel service, the Delegita Servo (actually, more of a system of local representatives), and specialty organizations representing religious groups, sports groups, cultural groups, and so on. In short, there is a well-established and effectively functioning international Esperanto speech community (although perhaps it may be more accurate to call it a 'speech network').³ Esperanto has also been the focus of a good deal of linguistic research (see Tonkin & Fettes, 1996; Wood, 1982), especially in the area of interlinguistics (see Duličenko, 1988, 1989; Fettes, 2001, 2003a, 2003b; Tonkin, 1997).

In order to understand many of the claims made about the teaching and learning of Esperanto, it is necessary to have at least a passing acquaintance with the structure of the language (see Moore, 1980). Although it is obviously neither appropriate nor possible to provide a complete linguistic analysis of Esperanto here, it may be helpful to provide a broad overview of its structure.

The core of Esperanto grammar is provided in Zamenhof's 'Sixteen Rules', which provide a basic scaffolding for the language. Although the 'Sixteen Rules' are certainly basic to the language, they provide an incomplete description of the grammar of the language (Nuessel, 2000, p. 24), as Janton has explained:

Fundamental though they may be, these rules alone cannot describe the language adequately. Esperanto cannot be reduced to such a skeletal structure: like all living languages, it has its own complex autonomy. Accordingly, we must apply to it the same methods of investigation as we would use for any living language. (1993, p. 44)

We therefore turn now to a brief linguistic overview of Esperanto, focusing on the phonological and morphological characteristics of the language.

Phonologically, Esperanto is clearly based on the Indo-European languages with which Zamenhof was personally familiar. Both phonologically and lexically, the languages from which Esperanto draws its norms include Yiddish, Hebrew, Polish, Russian, French, English, German, Lithuanian, Latin and Greek. The phonology of Esperanto is fairly straight-forward, as one would expect from a language designed to be both simple and regular (see Kalocsay & Waringhien, 1985, pp. 39-49). There is, however, a certain degree of diversity in the pronunciation of Esperanto, in part due to interference from the native language of the individual speaker (Janton, 1993, p. 47; Wells, 1989, pp. 17-26), and in part caused by changes within the Esperanto speech community itself (see Gledhill, 2000, p. 17; Kuznetsov, 1988; Lo Jacomo, 1981).

Orthographically, Esperanto “constitutes an almost perfect phonological representation of the system of phonemes because each grapheme represents a single phoneme” (Janton, 1993, p. 46).

The lexicon of Esperanto is perhaps the most ‘mixed’ aspect of the language, although this is to some extent an understatement, as Christopher Gledhill has explained:

Esperanto’s vocabulary is usually described as a mix of words from Latin, French and other European languages. The picture is much more complicated than this, however. Zamenhof also equipped the language with a stock of grammatical words which resembled no one language in particular. More importantly, despite originating from one or another language, the majority of words in Esperanto were modified and accommodated into a more neutral form . . . In addition, the basic morphological rules of Esperanto inevitably led to word forms that were unique to the language . . . (2000, p. 20)

The Esperanto lexicon includes words derived from Romance languages (especially French and Latin), Germanic languages (primarily German, Yiddish and English), Balto-Slavic languages (especially Russian, Serbo-Croatian, and Polish, as well as Lithuanian), Greek, from shared Indo-European roots, and finally, small numbers of lexical items from Hebrew, Arabic, Japanese, Chinese and other languages (see Gledhill, 2000, pp. 20-26; Janton, 1993, pp. 51-55). Estimates of the distribution of the lexicon by source language vary somewhat, but it is likely that between 70% and 75% of the lexical items in Esperanto are Romance in origin, and 10% to 20% are Germanic in origin. Kolker (1988) has suggested a much more significant impact of Russian on the Esperanto lexicon, while Gold (1980, 1982) has examined the influence of both Hebrew and Yiddish on Esperanto (see also Piron, 1984).

In addition, there are a number of common affixes used with nouns (and in some cases with adjectives and adverbs) in Esperanto to change lexical meaning. For example, the prefix *bo-* indicates an in-law relationship; thus, *frato* (‘brother’) becomes *bofrato* (‘brother-in-law’). The prefix *ge-* is used to indicate the inclusion of both genders, so *fratoj* (‘brothers’) gives us *gefratoj* (‘siblings’). The affix *-ej-* is used to indicate a place, as in *lernejo* (‘school’, from *lerni* ‘to learn’) and *preĝejo* (‘church’, from *preĝi* ‘to pray’). Similarly, the affix *-ul-* is used to indicate

a person who is characterized by the root word, as in *altulo* ('a tall person') from *alta* ('tall') (see Jordan, 1992, pp. 101-131; Conroy, 1994, pp. 341-342).

Finally, one of the more interesting aspects of Esperanto morphology is the system of correlatives. Basically, the correlatives are relative pronouns and quantifiers, which "serve an adjectival or an adverbial function, as well as a nominal and pronominal function" (Nuessel, 2000, p. 50). The correlative system is an extremely efficient way of conveying an immense amount of both grammatical and semantic information. Basically, the system involves nine series of five morphemes, which indicate different correlative functions. As Janton explains, "the first morpheme in each series is simple and indefinite, and the other four are derived from it with the aid of a particular initial consonant" (1993, p. 59).

Taken as a whole, the morphology of Esperanto is thus impressively regular and predictable, and allows the learner to master a great deal of morphological, lexical and syntactic information relatively quickly and easily, which of course has been one of the more common arguments used by advocates of Esperanto in promoting the language.

Advocates and proponents of Esperanto, inspired by their enthusiasm for both the language and the movement with which it is affiliated, have over the years made numerous claims about the educational, social and political advantages of Esperanto (see, for example, *Esperanto Handbook*, 1988; Fantini & Reagan, 1992; Fettes, 1997, 2000; Glossop, 1988, 1991; Leon-Smith, 1987; Markarian, 1964; Maxwell, 1988; Nuessel, 2000, pp. 59-66; Sherwood, 1982a, 1982b, 1983; Symoens, 1989). These claims have been supported by a combination of common sense, logic, anecdotal evidence, and a limited but growing number of empirical studies. Typical in this regard is Richardson's assertion that:

Then again, Esperanto's potential value to education could prove decisive. We have seen how teaching Esperanto in elementary and high-school classes results in better understanding of how languages work, promotes language skills generally, and can lead to more (and more effective) foreign-language study besides. Schools that cannot afford full-blown foreign language programs can afford to teach Esperanto, and with superior results in the long run. (1988, p. 62)

The empirical evidence that constitutes the core of the research base with respect to the teaching and learning of Esperanto has been summarized in several places (see Fantini & Reagan, 1992; Markarian, 1964; Maxwell, 1988; Symoens, 1989; Tonkin, 1977; Wood, 1975), and while all of these summaries are now somewhat dated, the picture that they present remains fairly accurate. For our purposes here, four major research undertakings will be discussed. Specifically, we will examine the findings of the studies conducted by the Institute of Educational Research at Teachers College, Columbia University (1924 to 1935), the studies conducted at Denton Grammar School in Britain, the two 'five country' experiments conducted under the supervision of Istvan Szerdahelyi (from 1971 to 1974 in the first region and from 1971 to 1977 in the second region), and the on-going research conducted by the Instituto pri Kibernetika Pedagogio at the University of Paderborn, Germany.

The Teachers College Study actually consisted of three related experimental studies, which took place in 1924, 1928 to 1931 and 1934-1935, respectively (see Division of Psychology, 1933). Directed and supervised by the well-known educational psychologist Edward L. Thorndike, the Teachers College Study at Columbia University focused on such issues as the learnability of auxiliary languages in general (and Esperanto in particular), as well as on the propaedeutic effects of Esperanto study on future language learning. Involving subjects ranging in age from 8 to 65, in a variety of different types of classroom settings, the Teachers College Study results indicated that, given the same amount of exposure, students will learn more Esperanto than they would of a national/ethnic language. In fact, the 1933 report included the claim that, “An average college senior or graduate in twenty hours of study will be able to understand printed and spoken Esperanto better than he understands French or German or Italian or Spanish after a hundred hours of study” (Division of Psychology, 1933, pp. 6-7). This assertion appears to be the basis for the common assertion that Esperanto is roughly five times easier to learn than a national/ethnic language. The report, in fact, actually made an even stronger claim, noting that “On the whole, with expenditures of from ten to a hundred hours, the achievement in the synthetic language will probably be from five to fifteen times that in a natural language, according to the difficulty of the latter” (Division of Psychology, 1933, p. 7). As the 1933 report notes, “Two facts are certain. Any one of the reputable ‘synthetic’ languages is very much easier to learn than any natural language; but its learning is none the less a very substantial task” (Division of Psychology, 1933, p. 6).

As for the propaedeutic effects of Esperanto study, the Teachers College did suggest that there were positive outcomes associated with the study of Esperanto for both English and French learning. The report summarizes the results as follows:

So at the end of two years the English scores are more or less the same, though slightly higher for the Esperanto group; the French scores show 9.7 points more progress for the Esperanto group, which had studied French during one of the two years, than was made by the non-Esperanto group, which had studied French during the two years . . . (Division of Psychology, 1933, p. 30)

The Denton Grammar School was the site of a twenty-five year study of the propaedeutic effects of Esperanto study, conducted by the school’s headmaster, Norman Williams. In the midst of this twenty-five year period, from 1947 through 1951, a more limited four-year study was conducted by a specialist from Sheffield University (Halloran, 1952). The results of both Williams (1965) and Halloran (1952) were, on the whole, supportive of the claim that Esperanto study has a positive effect on further language study, though Halloran did find that more academically gifted students tested slightly better in French if they had four years of French instruction rather than a year of Esperanto followed by three years of French. Williams (1965) argued, however, that Halloran’s approach was actually biased against the Esperanto group, and that no students were disadvantaged by taking Esperanto first. Halloran and Williams both found that academically less able students benefited from initial Esperanto instruction.

The first of the two ‘five-country’ experiments, which took place between 1971 and

1974, was conducted in central and eastern Europe (the five countries involved were Hungary, Bulgaria, Italy and Serbia and Slovenia in Yugoslavia) under the supervision of Istvan Szerdahelyi, Professor of Esperanto and Interlinguistics at the Eötvös Loránd University in Budapest. The primary objective of this study was to determine the relative effectiveness and ease of teaching Esperanto. A total of nearly 1000 students in some thirty-two schools were taught Esperanto as their first foreign language, utilizing a common textbook, over a three year period. Testing was conducted at the end of the first and second years of the experiment to compare the success of the Esperanto groups with comparable groups studying English, Russian, German and Italian, and the results, which Szerdahelyi evaluated in terms of what he called 'success coefficients', were generally favorable to the Esperanto group (Szerdahelyi, 1975). In other words, in a comparable classroom setting students are likely to learn more Esperanto than they would a national/ethnic language. No testing was conducted at the end of the third year, but, as Wood notes,

[Students'] competence in the language was thereafter subjected to a practical test when 85 of the participants, *not* selected for their academic success . . . attended a vacation school program in the most centrally located and politically neutral participating country, Yugoslavia, at the resort of Primosten, where the organized Esperanto movement holds regular cultural and recreational events. At Primosten the students of diverse language backgrounds continued to be taught, jointly, in [Esperanto], which is the vehicle for all communication at the vacation camp. They studied and played together in it. An international pedagogical Board of Visitors, numbering seven, observed the experiment, noting the use of [Esperanto] in the classroom and play settings, and conversing in Esperanto with the children. (Wood, 1975, p. 64)

The second of the 'five-country' experiments took place between 1975 and 1977, and involved students in France, Belgium, West Germany, Greece, and the Netherlands (see Sonnabend, 1979). The results of the tests conducted during this study were strongly supportive of claims about the ease and speed of learning Esperanto. The evidence is quite powerful, as Maxwell notes in his critique of the study:

Children learning Esperanto were able to learn more in two years than other children learning English in three or four years . . . the Esperanto groups would require a total of 2.5 years to obtain 100% mastery of the material presented in this test, whereas the English groups would require 5.3 years to achieve a corresponding result. (Maxwell, 1988, p. 58)

This is especially impressive when one takes into account the fact that the Esperanto group were three to four years younger than the English group -- thus, the Esperanto students learned more, faster, and at an earlier age.

The Instituto pri Kibernetika Pedagogio (Institute for Cybernetic Pedagogy) at the University of Paderborn, under the leadership of Professor Helmar Frank, has been one of the more productive centers for research on the teaching and learning of Esperanto. Much of the

work of the Instituto pri Kibernetika Pedagogio has focused on the relative ease of learning Esperanto in contrast with national/ethnic languages, as well as on the role of Esperanto in promoting language awareness and the propaedeutic effects of Esperanto on the study of national/ethnic languages (see Frank, 1978, 1987a, 1987b; Frank & Barandovska, 1991; Geisler, 1979; Meder, 1978; Meinhardt, 1978). The results obtained by the researchers at the Instituto pri Kibernetika Pedagogio are of quite high quality, and generally appear to support both claims about the ease of learnability of Esperanto and claims about its propaedeutic benefits. Perhaps most interesting publications of the Instituto pri Kibernetika Pedagogio have been Professor Frank's work on the development of a cybernetic-pedagogical representation of the relative propaedeutic benefits of Esperanto (see Frank, 1987a; 1987b).

Based on the research that has been conducted thus far on the teaching and learning of Esperanto, a number of conclusions can be drawn with reasonable certainty. The empirical evidence, though far from incontrovertible, is generally in accord with anecdotal evidence with respect to claims about the ease of learnability of Esperanto, its propaedeutic effects on learning additional languages, its use in teaching students about the nature of language in general, and its positive affective benefits for students.

Esperanto, as was noted at the beginning of this 'Introduction', is indeed a fascinating phenomenon. On one hand, it is clear that it has not lived up to Zamenhof's hopes as a widely used, international auxiliary language. At the same time, one might argue that while *as a language*, Esperanto functions quite effectively, *as a movement* it has not yet proven its case. Further, there are a large number of cases in the twentieth century that provide ample evidence that while language can sometimes be a barrier to communication, and can create problems of understanding between groups, all too often the problems and tensions between groups are largely extralinguistic in nature – as the case of the breakup of Yugoslavia, where the different ethnic groups arguably speak different varieties of what could be – and in fact, was – considered a common language, makes only too clear. To be fair, though, Zamenhof did not believe that language was the only problem in relations among groups; merely an important one, and in that he was certainly correct. Of perhaps greater concern for language educators is the potential value of Esperanto as a means of facilitating language study – not only in terms of its propaedeutic effects, but also as a way of introducing students to language and language study in a context in which success is fairly easily and rapid, at least when compared with the study of other languages (see Richardson, 1988, pp. 21-22). Finally, Esperanto provides language educators with an important case study of language, language attitudes, and the symbolic value of language (see Nuessel, 1996).

-- Timothy Reagan

Notes

1. The preparation of this 'Introduction', which was drawn in part from an earlier work (Reagan, 2005, pp. 77-102), was made possible in part by a grant from the Esperantic Studies Foundation. I am particularly grateful for the comments and suggestions offered by Christine Brown, Alvino E. Fantini, Frank Nuessel, Humphrey Tonkin, and Jonathan Pool.

2. 'Klingon' is a supposedly alien (i.e., non-human) language created for the *Star Trek* television series. There is currently a dictionary and grammar for Klingon (see Okrand, 1992), as well as a 'Klingon Language Institute', a correspondence course for learning Klingon, a summer language camp, and numerous translation projects.
3. I am grateful to Pádraig Ó Riagáin, of the Institiúid Teangeolaíochta Éireann (The Linguistics Institute of Ireland), for pointing out, in the case of Irish, the valuable distinction between a 'speech community' and a 'speech network'.
4. There is an ambiguity in English possible here. The meaning of the term here is 'to be being drunk', as in '*La akvo trinkiĝas*' 'The water is being drunk' or '*La akvo trinkiĝis*' 'The water was being drunk'. Thus, *trinkiĝadi* means 'to keep being drunk (i.e., consumed by drinking)'. This has nothing whatsoever to do with 'drunk' as in 'inebriated', which would be expressed in Esperanto using the word '*ebria*'.
5. It should be noted that some pedagogical texts present the two tables as a single 'Table of Correlatives' (see, e.g., Cresswell & Hartley, 1992, pp. 188-189; Nuessel, 2000, p. 51; Richardson, 1988, p. 127).

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DRAFT

Student Standards for Learning Esperanto K-16 in the United States

I. Statement of philosophy

Language and communication are at the heart of the human experience. However, in a world in which over 6000 separate languages have been identified, only a minority of students in the United States are exposed in a meaningful way to any language other than English before high school. Students typically neither acquire a second language to the point of active proficiency nor are they prepared or motivated to do so, which is especially puzzling given the growing linguistic diversity in the United States. They are consequently poorly equipped to understand their global partners and engage in communication on an equal footing with them.

The Task Force on Standards for the Learning of Esperanto K-16 aims to develop standards for instruction that will enable teachers and administrators in grades K through 16 to give their students an effective working knowledge of Esperanto both as a language in its own right and as a tool for cross-cultural communication. This includes its historical development and culture, and its role and current use as a bridge in reaching across national and ethnic boundaries to enable students to establish an understanding of people who represent the diversity of cultures and languages in the world today.

Designed as a tool to facilitate transnational intercultural communication among speakers of different ethnic backgrounds and languages since its initial publication in 1887, Esperanto has been developed by its speakers into a fully-functioning language. It has a global network of speakers, strong community support to develop literacy in the language, and an extensive body of published reading materials, in printed, digital and web-based forms, including both original and translated works of literature. It continues to enable significant interchanges in speech and writing on an egalitarian basis, so that no speakers have the advantage of communicating in their own language with someone for whom that language is not native. In addition, since the Esperanto community consists mostly of people who are themselves non-native speakers and are therefore improving their knowledge of the language in addition to using it for various purposes, the community itself is particularly open and accessible for students of the language.

A principal goal of Esperanto is the preservation of ethnic languages and cultures while providing a common linguistic currency for cross-national communication. It also serves as a bridge to other cultures and a natural way to focus less on what separates peoples, and more on the promotion of an understanding of shared cultural universals.

The study of Esperanto gives clarity into grammatical structure since each function or part of speech is marked by a specific identifier or morpheme. Because of its regularity, insight into patterns of word-building and syntactic structures are more readily understood. Since learning for all students is therefore more efficient, less time needs to be given to forms and more can be focused on content. Creating with language becomes possible at a much earlier stage in learning.

Esperanto speakers choose what they consider valuable in their own cultures, so as cultural insiders and native speakers of their own languages, they can convey nuances of expression in an authentic and accurate way. Since after a first successful experience with a non-native language students are more ready and more motivated to move on to learning other languages, Esperanto is especially suited to this supportive role. For example, Esperanto can provide a foundation for later study of French, German and Spanish because of the large number of roots it shares with these languages. Its structural regularity enables learning that is less frustrating and more independent, owing to the predictability of its patterns of pronunciation, vocabulary building and sentence structure.

Our student content standards are aligned with those identified in the *Standards for Foreign Language Learning in the 21st Century*. Our philosophy is based on the fact that the language's regularity and resources enable all students to develop competency and active proficiency in Esperanto. Instruction in the language can and must be interactive, learner-centered, reflective of current best practices, and acknowledging every student's capacity to learn. We have relied on these premises to guide us in the creation of goals and standards for the teaching of Esperanto. These standards will help students develop levels of proficiency that will enable them to communicate in a culturally appropriate manner with speakers of Esperanto from various language backgrounds.

Competence in Esperanto enables people to:

- communicate with other people from almost all world cultures in a variety of settings and on a basis of equality, with neither speaker being forced to use the other's native language
- look beyond their customary borders, and beyond the limitations of only one or two additional cultures
- develop insight into their own language and culture
- act with greater awareness of self, of other cultures, and of their own relationship to those cultures
- participate more fully in the global community and marketplace
- gain insight into the linguistic, cultural, social and political issues that affect global communication in today's world
- enrich the language learning experience through making intellectual and pedagogical connections between the study of Esperanto and other academic subject areas.

All students can be successful language and culture learners, and they:

- must have access to language and culture study that is integrated into the entire school experience by providing ready access to information related to any area of study or personal interest, including through interaction with peers in countries and cultures outside the United States
- benefit from the development and maintenance of proficiency in a language that serves as a model and basis for continuing language learning and acquisition owing to its structural regularity and consequent high level of retention, enabling it to be reactivated readily after periods without active use
- learn in a variety of ways and settings
- become motivated language learners as a result of their ability to communicate early on topics of mutual interest with other learners from a range of diverse cultures
- acquire the skills and motivation to enable them to learn additional languages
- acquire proficiency at various rates but far more quickly and with greater options for collaborative learning and support than in languages with less predictable and more irregular features of vocabulary building and morphemic and syntactic structures.

Language and culture education is part of the core curriculum, and it:

- is tied to program models that incorporate effective strategies, assessment procedures, and instructional technologies, including emerging technologies
- reflects evolving standards at the national, state, and local levels,
- develops and enhances basic communications skills and higher order thinking skills.

II. Summary of Standards

Communication—Goal One

Communicate in Esperanto

- Standard 1.1 Students engage in conversations and correspondence in Esperanto to provide and obtain information, express feelings and emotions, and exchange opinions.
- Standard 1.2 Students understand and interpret written and spoken Esperanto on a variety of topics.
- Standard 1.3 Students present information, concepts, and ideas in Esperanto on a variety of topics to an audience of listeners or readers.

Cultures—Goal Two

Gain Knowledge and Understanding of the Cultures of the World

- Standard 2.1 Students demonstrate an understanding of the relationship between the practices and perspectives of the culture of Esperanto speakers, and through Esperanto those of the cultures of the world.
- Standard 2.2 Students demonstrate an understanding of the relationship between the products and perspectives of Esperanto culture and the diverse cultures of the world.

Connections—Goal Three

Connect with Other Disciplines and Acquire Information

- Standard 3.1 Students reinforce and further their knowledge of other disciplines through Esperanto.
- Standard 3.2 Students acquire information and recognize the viewpoints that are available through the Esperanto language and culture.

Comparisons—Goal Four

Develop Insight into the Nature of Language and Culture

- Standard 4.1 Students demonstrate understanding of the nature of language through comparisons among Esperanto, their own and other languages.
- Standard 4.2 Students demonstrate understanding of the concept of culture through comparisons between the culture of the voluntary, non-territorial community of Esperanto users and their own, as well as with the distinct cultures of the world to which they gain access through Esperanto.

Communities—Goal Five

Participate in Multilingual Communities at Home and in the World

- Standard 5.1 Students use Esperanto both within and beyond the school setting.
- Standard 5.2 Students show evidence of becoming lifelong learners by using Esperanto and other subsequently learned languages for personal enjoyment and enrichment.

III. Description of Standards

Communication—Goal One Communicate in Esperanto

Standard 1.1 INTERPERSONAL COMMUNICATION

Students engage in conversations and correspondence in Esperanto to provide and obtain information, express feelings and emotions, and exchange opinions.

This standard focuses on oral and written interpersonal communication. In Esperanto, even more readily than in most modern languages, students can quickly learn a number of phrases that permit them to interact with each other. In the course of their study, they grow in their ability to converse and write in a culturally appropriate manner. The ultimate goal of the Esperanto language program is to develop speakers who are able to communicate effectively and appropriately with other speakers from any of the world's cultures in a variety of formal and informal contexts.

Standard 1.2 INTERPRETIVE COMMUNICATION

Students understand and interpret written and spoken Esperanto on a variety of topics.

This standard focuses on the understanding and interpretation of written and spoken Esperanto, that is, listening and reading comprehension. In the area of listening, students have a variety of opportunities to develop their comprehension ability, including following classroom instructions, listening to audio and video recordings, listening to radio broadcasts via short wave or over the internet, watching movies in Esperanto, listening to a broad range of Esperanto music on CD or from internet web sites, and hearing guest speakers and lecturers in person or through audio teleconference via internet telephony. Students of Esperanto have access to a wealth of authentic reading materials both in print form and from thousands of web sites, including comics, magazine and newspaper articles, poetry and prose with both original and translated literary works, travel sites, and a full range of electronic documents from the internet.

Standard 1.3 PRESENTATIONAL COMMUNICATION

Students present information, concepts, and ideas in Esperanto on a variety of topics to an audience of listeners or readers.

This standard focuses on the presentation of information, concepts, and ideas in spoken and written Esperanto. This standard includes oral presentations, whether live or on video, and the writing of a variety of texts, ranging from captions, slogans, letters and poems to longer stories and skits, articles and essays. Advanced learners develop the ability to write about and give presentations on topics of personal and professional interest in domains such as art, history, economics, politics, contemporary culture, and social issues.

Cultures—Goal Two

Gain knowledge and understanding of the cultures of the world

Standard 2.1 PRACTICES OF CULTURE

Students demonstrate an understanding of the relationship between the practices and perspectives of the culture of Esperanto speakers, and through Esperanto those of the cultures of the world.

This standard emphasizes social interactions. Students interpret cultural patterns demonstrated by social interactions of speakers of Esperanto to identify cultural attitudes and values. Students will use this knowledge to develop the ability to interact with Esperanto speakers in a culturally appropriate manner. They will also utilize Esperanto to gain access to other cultures of the world.

Standard 2.2 PRODUCTS OF CULTURE

Students demonstrate an understanding of the relationship between the products and perspectives of Esperanto culture and the diverse cultures of the world.

The second standard focuses on cultural appreciation. Students learn to interpret and analyze the many cultural products of the Esperanto community, such as music, film, and literature, in terms of underlying cultural values and attitudes. This standard focuses on the cultural products of Esperanto and how they relate to the traditions, beliefs, and structures of humanity as reflected in the cultures of the world.

Connections—Goal Three

Use Esperanto to connect with other disciplines and acquire information

Standard 3.1 MAKING CONNECTIONS

Students reinforce and further their knowledge of other disciplines through Esperanto.

This standard stresses the interdisciplinary nature of learning and the use of Esperanto to broaden and deepen all of a student's learning experiences. Students relate the information studied in other subjects to their learning of the Esperanto language and cultures, expanding and deepening their understanding of other areas of knowledge as they refine their communication abilities and broaden their cultural understanding. The information and concepts presented in content classes form the basis for continued learning in the Esperanto language classroom. Advanced learners are able to use Esperanto to learn and communicate with others about domain-specific content areas such as art, history, economics, and politics.

Standard 3.2 ACQUIRING INFORMATION

Students acquire information and recognize the viewpoints that are available through the Esperanto language and culture.

This standard emphasizes the unique nature of the perspective that students gain when they study Esperanto. As a result of learning Esperanto and gaining access to its unique means of communication and world view, students acquire new information and perspectives. As learners of Esperanto, they broaden the sources of information available to them. They have a different and more global outlook. In the very early stages of language learning, they begin to examine a variety of sources intended for those already proficient in the language and extract specific information. As they become more proficient users of the international language, they seek out materials of interest to them, analyze the content, compare it to information available in their own language, and assess the linguistic and cultural differences.

Comparisons—Goal Four

Develop insight into language and culture

Standard 4.1 LANGUAGE COMPARISONS

Students demonstrate understanding of the nature of language through comparisons between Esperanto and their own language.

This standard focuses on the impact that learning the linguistic elements of Esperanto has on students' ability to examine their own language, and to develop hypotheses about the structure and use of languages in general. From the beginning of their Esperanto language learning experience, students can compare and contrast it with their first language as different elements are presented. Activities that will assist students in understanding how languages work can be systematically integrated into the instruction. Students can learn a great deal about grammar through the comparisons they can make between the pronunciation, vocabulary, structures and syntax of the two languages. This is especially effective since any example presented in Esperanto will conform without exception to the rule or generalization they have already learned or discovered. Additionally, this goal focuses on helping students to understand how to learn and how to use the Esperanto language for communication purposes.

Standard 4.2 CULTURAL COMPARISONS

Students demonstrate understanding of the concept of culture through comparisons between the cultures of the Esperanto world and their own.

This standard stresses development of a broad understanding of culture through examination and comparison of specific examples. As students expand their knowledge of cultures through language learning, they continually discover perspectives, practices, and products that are similar to and different from those in their own culture and develop the ability to hypothesize about cultural systems in general. This standard helps focus this reflective process for all students by encouraging its integration into instruction from the earliest levels of learning.

Communities—Goal Five

Participate in multilingual communities at home and in the world

Standard 5.1 SCHOOL AND COMMUNITY

Students use Esperanto both within and beyond the school setting.

This standard focuses on Esperanto as a life-enriching tool for communication with other Esperanto speakers in schools, in travel abroad, and in gatherings or communities of Esperanto speakers. Applying what has been learned in the Esperanto language program, students come to recognize the advantages inherent in being able to communicate in more than one language and develop an understanding of the power of language. As students have opportunities to use Esperanto in response to real-world needs, they seek out situations beyond the school in which they can apply their competencies. Advanced learners of Esperanto are able to use Esperanto as a life-long tool for communication in their professional as well as in their personal lives.

Standard 5.2 LIFELONG LEARNING

Students show evidence of becoming lifelong learners by using Esperanto and other subsequently learned languages for personal enjoyment and enrichment.

This standard focuses on improving language arts development and performance in English and other languages, as well as developing metalinguistic understanding of human language in general. Esperanto serves as a foundation for learners to understand and improve their knowledge of their native language, and as a powerful springboard for learning other languages. Because of the regularity of its language structure, Esperanto makes possible a more transparent understanding of linguistic forms. Since it has a virtually 100% correlation between sound and symbol, it brings a significant support for literacy training as its study promotes a phonemic awareness which is valuable for developing reading skills and strategies. Since parts of speech and all grammatical categories and usages are specifically marked and follow systematic patterns, the study of Esperanto promotes morphemic and semantic awareness through study of its resources for grammatical precision as well as vocabulary building and development. Since there are no irregular forms, it lends itself to the creative use of language once the possibilities for flexibility within the basic structural framework are understood.

This standard also stresses the ways in which students may use Esperanto as an avenue to information and interpersonal relations. When students develop a level of comfort with Esperanto, they can gain access to information sources and opportunities available to proficient speakers of the language. If they have the opportunity to travel to countries where Esperanto is used extensively, they can then further develop their language skills and understanding of different cultures. Advanced learners can use Esperanto through networking to expand and enhance knowledge in their professions as well as for personal enjoyment and enrichment.

Many of the progress indicators for standard 5.2 are repeated at the different grade levels to emphasize that the activities may be similar. However, the sophistication and ease with which the activities are performed depend greatly on the student's age and proficiency.

IV. Sample Progress Indicators for Grades 4, 8, 12, 16

Communication—Goal One Communicate in Esperanto

Standard 1.1 Students engage in conversations and correspondence in Esperanto to provide and obtain information, express feelings and emotions, and exchange opinions.

Sample Progress Indicators, Grade 4:

- Students give and follow simple instructions in Esperanto in order to participate in age-appropriate classroom and/or cultural activities.
Examples: playing games, making international food or drink
- Students ask and answer questions in person or in writing about topics such as family and friends, personal and school events, memorable experiences, and school subjects with classmates or peers who are learning Esperanto and/or members of the Esperanto community.
Examples: exchanging simple personal information, narrating various celebration events
- Students share likes and dislikes with each other regarding various common objects, topics, hobbies, sports, people, and events in their everyday lives and their own culture.
Example: interviewing classmates about their favorite things and activities.
- Students exchange descriptions with peers about memorable events and future plans, people, places and products of Esperanto and world cultures, such as toys, clothing, foods, monuments, and types of dwellings.
Example: exchanging information on family members or family activities
- Students role-play everyday situations, such as shopping or eating at a restaurant with their parents, accepting or refusing informal invitations.
- Students participate in basic exchanges such as greetings, leave takings, and common classroom interactions, using culturally appropriate gestures and oral expressions.
Example: greeting teachers and classmates
- Students explore Esperanto websites and age-appropriate publications such as *Juna Amiko*. They send and receive e-mail and correspondence in Esperanto about age-appropriate interests.

Sample Progress Indicators, Grade 8:

- Students follow and give directions for participating in age-appropriate cultural activities. They ask and respond to questions for clarification.
Example: Using directional words to ask for and clarify directions to a location
- Students use Esperanto to acquire goods, services, or information through developmentally appropriate oral communication, writing, or technology.
Examples: Practicing frequently asked questions for a field trip, planning a trip to specific locations in other countries where information is available on an Esperanto web site
- Students work as a class or in small groups to propose, discuss, and develop school or community-related activities.
Examples: discussing a plan for a “whole world festival” with cultural displays, singing songs in Esperanto from various cultures at different celebrations
- Students explore Esperanto websites and send and receive e-mail in Esperanto.
- Students use expressions appropriately for managing conversation in a variety of real-life situations that take into consideration the speakers and their relationships to each other and to other aspects of the situation.
Examples: making introductions, expressing gratitude and regret, stating complaints, apologizing, communicating preferences

Sample Progress Indicators, Grade 12:

- Students discuss their personal feelings, orally or in writing, concerning current or past events that are of significance in today’s world or that are being studied in another subject.
Examples: exchanging personal feelings on education, stating opinions on social or political developments in countries from various parts of the world
- Students work in groups to propose, develop, and defend solutions to issues and problems that are of concern to members of their own cultures as well as from the viewpoints of other cultures with which they have come into contact.
Example: discussing school and education problems, family and employment issues
- Students gather and obtain information through a variety of sources on topics of interest and exchange opinions in a culturally appropriate manner.
Examples: conducting surveys and interviews; creating charts, videos, and reports

- Students prepare and share personal information in ways appropriate to professional contexts.
Example: preparing résumés and biographical information related to education and work experience
- Students share their reactions to and analyses of literary texts (poems, plays, short stories, novels) and other topics of interest, such as lifestyles, sports, films, and popular music.
Examples: talking about their favorite character in a story; explaining why they dislike a film
- Students discuss their understanding of the practices and perspectives of other peoples on areas such as family life, free time, school, and jobs, or their opinions of products from other countries such as clothes, food, and technology.
Example: discussing the balance between free time and school work
- Students work in groups to develop and propose solutions to social issues and problems (housing, street violence) related to the school or community.
Example: developing plans for reducing overcrowding in the immediate community, proposing solutions to keep teenagers safe

Sample Progress Indicators, Grade 16:

- Students exchange and support their opinions and individual perspectives with peers and other Esperanto speakers on a variety of contemporary and historical issues.
Example: debating the relative qualifications of two candidates for political office or two systems of government
- Students use the internet, library resources, and technology in Esperanto to build support for and present their opinions.
Example: building PowerPoint presentations in Esperanto to support perspectives on a topic
- Students script and act out simulations of situations where communication is hindered or rendered impossible through serious cultural misunderstandings, based on their own research and follow-up with sources in different cultures outside the U.S.

Standard 1.2 Students understand and interpret written and spoken Esperanto on a variety of topics.

Sample Progress Indicators, Grade 4:

- Students understand and follow oral and written directions related to daily life, including future activity planning.
- Students comprehend main ideas in developmentally appropriate oral and written narratives such as personal anecdotes, shared anecdotes with same-age peers, well-known fairy tales, and other narratives based on familiar themes.
Example: re-telling the main points of a fairy tale
- Students understand familiar age-appropriate songs, poems, and multi-media (e.g., DVDs).
Example: asking and answering questions about these, guessing games
- Students identify people and objects in their cultural surroundings, based on oral and written descriptions in Esperanto.
Example: pointing out objects in the classroom as the teacher reads descriptions of them
- Students comprehend written messages and personal notes on familiar topics such as family, school events, and celebrations.
Example: understanding the content of a letter, post card, greeting card or e-mail greeting from a peer in another country
- Students identify the principal messages contained in posters, advertisements, and other illustrated texts.
Example: understanding the content of an ad for an Esperanto-speaking camp experience
- Students interpret gestures, intonation, and other visual or auditory cues in Esperanto media such as videos, films, and TV programs. Students will learn not to rely on visual clues to convey the same meaning in other cultures as they do in English, and that communication across cultures needs to be primarily verbal. Students will also begin to understand the significance of gestures in other languages and inter-cultural variability.
Example: using simple descriptions such as “happy,” “sad,” “angry” to describe characters in a video, observing level and types of gestures made by people from different cultures when varied emotions are being expressed

Sample Progress Indicators, Grade 8:

- Based on oral and/or written descriptions in Esperanto, students identify concepts and objects from other school subjects, such as historical and contemporary figures.
Example: stating three or four important points about Abraham Lincoln, Mahatma Gandhi
- Students comprehend information, announcements, and messages in Esperanto related to daily activities and other school subjects.
Examples: understanding daily bulletins in Esperanto; recognizing non-English names and phrases in science, geography, or mathematics
- Students understand the main ideas or themes from visual Esperanto media or live Esperanto presentations on topics of personal interest.
Examples: understanding media programs about hobbies; understanding web-based radio and television programs
- Students understand the main ideas or themes from written Esperanto materials on familiar topics.
Example: understanding original or adapted newspapers, magazines, or other printed sources used by speakers of Esperanto
- Students identify the principal characters and comprehend the main ideas and themes in age-appropriate Esperanto literary texts, original and translated, such as folk tales and poems.
Example: translated and original fables
- Students use knowledge acquired in other settings and from other subject areas to comprehend spoken and written messages in Esperanto.
Example: using knowledge of different areas of the world gained in social studies class to help interpret an article in Esperanto on relations among countries of the European Union, or the expansion of the influence of China on world markets and world politics

Sample Progress Indicators, Grade 12:

- Students demonstrate an understanding of the main ideas and most details of live or recorded Esperanto discussions concerning current events, world cultures, or subjects being studied in other classes.
Example: understanding the general issues and specific examples given in a presentation on cultural stereotypes
- Students demonstrate an understanding of the principal elements of non-fiction articles in Esperanto print sources on topics of current and historical importance to members of the culture.
Example: understanding the main points expressed in a printed or online opinion piece on voting rights for women in Africa and Asia

- Students analyze the main plot, subplot, characters, descriptions, and roles in authentic Esperanto literary texts.
Example: analyzing *Anni kaj Montmartre* by Raymond Schwartz
- Students demonstrate the ability to recognize levels of formality/informality in written and spoken Esperanto and to understand their significance.
Example: comparing the speaking styles of two television personalities and understanding how the informality of their language corresponds to topic or attitude
- Students demonstrate an increasing understanding of linguistic and cultural nuances of meaning in written and spoken language as expressed by speakers of Esperanto in informal settings.
Example: understanding the ways in which young people communicate in Esperanto by studying e-mail messages, web logs, and recordings of international gatherings of young people who speak Esperanto
- Students demonstrate an increasing understanding of cultural nuances of meaning in expressive products of the culture, including literary works and film.
Examples: understanding the elements referring to specific aspects of Esperanto culture in the J. Mahé's original Esperanto film *Angoroj*; understanding how Giorgio Silfer uses informal Esperanto cultural referents in a selected play or other contemporary work

Sample Progress Indicators, Grade 16:

- Students demonstrate an understanding of the main ideas and significant details of live or recorded Esperanto discussions concerning current events or interesting topics pertinent to world culture or subjects being studied in other classes.
Example: understanding the main ideas and significant details of a discussion on the conflict between Valencian and Castilian language and culture in Spain, or on language and political issues arising from the ever-increasing membership in the European Union
- Students analyze, discuss, and debate the main plot, subplots, and roles and significance of characters in authentic Esperanto literary texts.
Example: understanding the perspectives on World War II shown in Raymond Schwartz's *Kiel Akvo de l' Rivero* and John Francis's *La Granda Kaldrono*
- Students analyze debates, scholarly writing, internet postings and satire among advocates of competing ideas regarding the nature and goals of the Esperanto community.
Example: presenting a debate between advocates of differing ideologies within the ranks of Esperanto speakers (An advocacy group? A network? A community? A citizenry?)

- Students demonstrate the ability to recognize levels of formality/informality in written and spoken Esperanto and to understand whether these have significance.
Example: comparing the writing styles found in two diverse Esperanto magazines, and understanding how the classical or contemporary nature of their language corresponds to age of writer, topic, attitude, printed versus internet presentation, etc.
- Students understand and analyze linguistic and cultural nuances of meaning in written and spoken language as expressed by speakers of Esperanto in informal and more formal settings.
Example: comparing the ways in which Ivo Lapenna uses formal Esperanto in his speeches and books with the ways in which other writers address their audience more informally
- Students read and understand selected translated materials in Esperanto, drawn from the extensive translated literature available in the language, both to gain access to materials that might otherwise not be available to them and to study comparative approaches to translation.
Example: comparing particular pieces of literature translated from several languages.
- Students understand and analyze cultural nuances of meaning in expressive products of the culture, including selections from various literary genres and music in Esperanto.
Examples: understanding the ways in which Karolo Pic goes beyond traditional Esperanto literary forms in his writings; understanding the different approaches to inter-cultural communication with targeted Esperanto-speaking audiences of the folk music group *Kajto* and the rock group *Desperanto*.

Standard 1.3 Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics.

Sample Progress Indicators, Grade 4:

- Students prepare illustrated stories in Esperanto about activities or events in their environment and present them to the class.
Examples: creating big books, posters, and dioramas about daily activities with families or classmates
- Students dramatize familiar Esperanto songs, stories, translated folktales, or poems for members of another elementary class.
Example: singing and acting out role-plays or performing skits.
- Students perform plays and other theatrical undertakings in the classroom.
- Students illustrate or act out proverbs in Esperanto.
- Students present messages orally and/or in writing about people and things in their school environment, and exchange the information with other Esperanto classes in different parts of the world by using multi-media via technology and when possible in person.
Example: sharing field trip experiences with students in another class
- Students tell or retell stories in Esperanto orally or in writing.
- Students write birthday cards, party invitations, postcards – share age-appropriate products from their culture such as games, books, magazines, music.
- Students use Esperanto to write or tell peers in or out of school about their own cultures, cultural products, and practices.
Examples: sharing about holiday celebrations, family events, and food
- Students use traditional methods or technology to create greeting cards and messages in Esperanto to present to pen pals or others such as classmates or family members.
Examples: writing an invitation for a birthday party, designing an ad for a product
- Students present plays and skits, recite selected poems and anecdotes, and perform songs in Esperanto for a school-related event such as a board of education or parent-teacher meeting.
- Students present reports on historical figures related to Esperanto (Zamenhof and his family, etc.)
- Students prepare tape, video, or digitally recorded messages in Esperanto to share with school peers and/or members of the Esperanto community on topics of personal interest.

- Students prepare brief written reports about personal experiences or events or other school subjects in Esperanto to share with classmates and/or peers learning Esperanto in other schools (by using networks such as the *Interkulturo* project and web site).

Sample Progress Indicators, Grade 8:

- Students present short plays and skits, recite selected poems and anecdotes, and perform songs in Esperanto for a school-related event such as a board of education or parent-teacher meeting.
- Students prepare tape, video, or digitally recorded messages in Esperanto to share with school peers and/or members of the Esperanto community on topics of personal interest.
- Students prepare brief written reports about personal experiences or events or other school subjects in Esperanto to share with classmates and/or members of the Esperanto community.
- Students express opinions, preferences, and feelings about information they have gathered regarding events, experiences, everyday activities and other school subjects.
Example: exchanging lists of favorite music groups and comparing them with those of peers
- Students prepare oral and written reports in Esperanto about the plot and characters in selected pieces of age-appropriate literature.
- Students use Esperanto to present description, basic analysis, and opinion in various genres of writing, such as letters, e-mail, essays, and news articles.
Example: writing an article for an Esperanto magazine for young people (e.g., *Juna amiko*)

Sample Progress Indicators, Grade 12:

- Students write descriptions in Esperanto of the people and objects present in their everyday environment and in school.
Examples: describing your best friend, writing about your favorite television show
- Students use Esperanto to present description, extended analysis, and supported opinion in various genres of writing, such as letters, e-mail, essays, and news articles.
Example: writing a letter to the editor of an Esperanto newspaper
- Students present “demonstration” speeches in Esperanto on how to perform a task.
Examples: describing how to set a table, how to make s’mores, or how to play a game
- Students use Esperanto to perform scenes and/or recite poems or excerpts from short stories connected to a topic from another discipline such as world history, geography, or art.
Examples: impersonating a famous author or personality; acting out a historic scene

- Students use Esperanto to perform scenes from plays and /or recite poems or excerpts from short stories commonly read by speakers of the Esperanto language.
- Students create stories and poems, short plays, or skits in Esperanto based on personal experience and exposure to themes, ideas and perspectives from their own and other cultures.
- Students use Esperanto to express their opinions about stories, plays, poems, radio/TV programs, songs, films, or visual arts.
- Students prepare research-based reports in Esperanto of current events from the perspectives of both U.S. and other cultures.
- Students prepare themselves to participate in speech contests (*Oratoraj Konkursoj*) by researching, writing, rehearsing and memorizing a speech on a specific topic of choice.

Sample Progress Indicators, Grade 16:

- Students select and analyze expressive products of Esperanto culture presented in various literary genres and music.
- Students summarize in writing on a computer the content of an article or documentary intended for fluent speakers of Esperanto in order to discuss the topics electronically with other users or speakers of Esperanto.
- Students give presentations in Esperanto on research-based analyses of current events from the perspectives of both U.S. and Esperanto cultures.
- Students prepare themselves for debates in Esperanto on topics of current interest, first On pre-determined topics, then from a list of possible topics, later impromptu when given the topic and the view to represent immediately prior to the debate
- Students present works of Esperanto literature to a group, for instance explaining the context and the author of a poem and then reciting it with phonetic accuracy and significant expression.
- Students present their own writing in Esperanto in any genre, explaining the motivation for the writing, what they were intending to achieve, and the meaningfulness of the writing experience to them.

Cultures—Goal Two

Gain knowledge and understanding of the cultures of the world

Standard 2.1 **Students demonstrate an understanding of the relationship between the practices and perspectives of the culture of Esperanto speakers, and through Esperanto those of the cultures of the world.**

Sample Progress Indicators, Grade 4

- Students demonstrate familiarity with appropriate body language and gestures across several cultures, and expressions for greetings, leave taking, and common classroom interactions.
- Students demonstrate familiarity with social customs and practices of the Esperanto community and across several cultures that are of interest to children. Topics may include appropriate interactions with family members, different traditional foods, and various national and international holidays.
- Students learn about and participate in age-appropriate cultural activities of the Esperanto community, such as games, songs, dances, celebrations, story telling, drama, computer games, and children's programs.
- Students identify the similarities and differences between school and family life in their own region and in other parts of the world.
- Students discuss and analyze Esperanto proverbs and expressions, and identify the cultural and social patterns implied in these expressions. They identify similarities to common English proverbs and expressions.
- Students demonstrate familiarity with various Esperanto camps and similar opportunities, both in their own region and in other parts of the world.
- Students learn about and participate in activities enjoyed by young people in the Esperanto community such as games, sports, music, dance, drama, and celebrations.
- Students identify the similarities and differences between school and family life in their own region and in other parts of the world.

Sample Progress Indicators, Grade 8

- Students observe, analyze, and discuss patterns of behavior of Esperanto students from around the world (e.g., school life and after school activities)

- Students learn about and participate in games, sports, music, and dance enjoyed by same age Esperanto students from around the world.
- Students compare and contrast the celebration and traditional and folkloric festivals, dances, and special events typical of various Esperanto communities around the world (both Esperanto and ethnic).

Sample Progress Indicators, Grade 12

- Students learn about and/or participate in cultural practices enjoyed by Esperantists, such as games, sports, and entertainment.
- Students identify, examine, and discuss connections between the cultural perspectives and socially approved behavioral patterns of the indigenous Esperanto community and the intercultural influences that Esperantists of diverse ethnicities may contribute (e.g., interculturally appropriate ways of signaling the beginning of a meal, *Bonan apetiton!*, or drink, *Je via sano!*)

Sample Progress Indicators, Grade 16

- Students interact in a culturally appropriate manner with people of various esperantophone backgrounds in a variety of contexts, such as interacting with exchange students, hosting guest speakers or participating in work and study abroad programs.
- Students learn about and participate in cultural practices characteristic of various regions of the esperantophone world, such as preparing typical foods, attending musical and theatrical performances, and participating in sports events and esperantophone gatherings.
- Students examine and discuss connections between cultural perspectives and behavioral patterns typical of various cultures as seen in esperantophone films, videos, DVDs, etc.

Standard 2.2 Students demonstrate an understanding of the relationship between the products and perspectives of the Esperanto culture and the diverse cultures of the world.

Sample Progress Indicators, Grade 4

- Students examine tangible products of Esperanto and other world cultures, such as food, clothing, types of dwellings, modes of transportation, anthem) flag, famous monuments, Esperanto cultural centers, etc.
Example: Students study and compare different housing designs, urban and rural
- Students become familiar with Esperanto children's literature original and other cultures, video games, and television programs, and learn children's songs and games in Esperanto.
- Students study the geographic locations and different environments in which Esperanto speakers live, and examine the impact of these environments on the lifestyles of various communities.
- Students are inspired to create artwork and share it with the international community, through Esperanto (e.g., *Oratora Konkurso*).
- Students become familiar with, learn, and play Esperanto computer educational and recreational games
- Students are informed about basic history of Esperanto and its creator.
- Students learn both original Esperanto songs and songs from other countries translated into Esperanto

Sample Progress Indicators, Grade 8

- Students identify and research products reflecting the lifestyle of people in various esperantophone communities, such as household items, clothing, and foods (e.g., prevalence of vegetarianism).
- Students read, listen to, and perform Esperanto stories, poetry, music, and folkloric dance from indigenous Esperanto or diverse ethnic traditions.
- Students research the history and creation of Esperanto, the life of Zamenhof and other early Esperantists, and the emergence of the esperantophone community.
- Students identify and discuss major contributions by Esperantists to world culture and civilization (e.g., famous Esperantists).

Sample Progress Indicators, Grade 12

- Students identify and explore the function of everyday products from around the esperantophone world, such as food, clothing, household items, tools, sports equipment, and musical instruments.
- Students identify the general themes and representative cultural products of Esperanto and ethnic music, films, and television programs that are popular among teenagers in various parts of the esperantophone world and recognize performers.
- Students expand their knowledge of private and public life of Esperantists as they read and interpret authentic texts, i.e., written by and for the Esperanto community as opposed to specially prepared pedagogical materials (e.g., magazines, newspapers, comic books, menus, travel brochures, internet).
- Students research and give multimedia presentations of a famous Esperantist and his/her contribution to the esperantophone community.
- Students explore social, economic, political, scientific, and religious institutions of esperantophones and learn how they reflect the perspectives of the peoples.
- Students identify, analyze, and evaluate an author, a genre, and/or a literary period through readings in Esperanto or world literature.
- Students expand their knowledge about the history, creation, spread, and persecution of Esperanto, as well as for other planned languages, from a linguistic and sociological perspective.

Sample Progress Indicators, Grade 16

- Students discuss and analyze concrete products that reflect daily life in various regions of the esperantophone world, such foods, dwellings, transportation, and leisure activities.
- Students listen to music and view films from the esperantophone world and identify cultural values and perspectives (e.g., *la interna ideo*).
- Students access current Esperanto-language media, such as news and/or feature stories and analyze the types of topics that are emphasized and the cultural perspectives they reveal.
- Students identify, discuss, and analyze the contributions of the esperantophone world in the domains of literature, the arts, technology, and science, and the role of Esperanto in the international diffusion of various ethnic contributions to these domains.

- Students discuss and analyze the social, political, religious, and educational institutions throughout the esperantophone world.
- Students identify, analyze, evaluate, and compare themes, ideas, and perspectives related to the products of esperantophone cultures in light of the student's own culture, leisure time, after school or work activities, and family and personal responsibilities

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Connections – Goal Three

Use Esperanto to connect with other disciplines and acquire information

Standard 3.1 **Students reinforce and further their knowledge of other disciplines through Esperanto.**

Sample Progress Indicators, Grade 4

- Students use Esperanto vocabulary to refer to items and concepts learned in other subject areas. Students use Esperanto (books, internet) to reinforce learning in the classroom in various subject areas including math, social studies, science, history.

For example:

- *Mathematics:* Students use numbers, recognize quantities, and use measurements, including learning the metric system, furthering their understanding of the concept of numeracy through the regularity of number formation in Esperanto.
- *Social Studies:* Students identify families in other types of communities at home and abroad.
- *Literacy:* Students use Esperanto to understand sound-letter correspondence and to increase their phonemic awareness, as well as to learn grammatical concepts due to the transparency of Esperanto's morphology.
- *Science:* Students utilize scientific terminology in selected topics, such as weather, the solar system, the life cycle.
- Students elaborate on their learning of world geography by studying the countries, cities, and major geographical features of the world.
Examples: topography, climates, urban and rural areas
- Students comprehend through illustrated story books and short videos topics that have been studied in other classes.
- Students use Esperanto to discuss family and personal issues of concern to them, and identify family members, family relationships, and broader family social relationships in the larger community.

Sample Progress Indicators, Grade 8

- Students use Esperanto (books and internet) to reinforce and further their knowledge in the other core subject areas.

For example:

- *Language Arts:* Students recognize and use more advanced syntactic structures in Esperanto, increase their academic vocabulary in English through Esperanto, and apply this knowledge to their use of spoken and written academic English. Students recognize differences in register (formality/informality) and apply this appropriately in both oral presentations and written production. Students discuss issues of language and identity and language and power.
- *Social Studies:* Students discuss and explore world geography and historical facts and highlights in Esperanto.
- *Math:* Students discuss and explore math facts and measurements, such as conversions to and from the metric system, in Esperanto.
- *Science:* Students discuss and explore weather and other scientific phenomena in Esperanto.
- Students understand age-appropriate articles or video/DVD segments in Esperanto on topics from the other core and non-core areas, such as language arts, social studies, math, science, fine arts, music, and dance.
- Students present reports in Esperanto either orally and/or in writing on topics being covered in other classes, while incorporating the appropriate technology.
- Students begin the accelerated study of another language.

Sample Progress Indicators, Grade 12

- Students use Esperanto (books and internet) to expand and deepen their knowledge in the other core subject areas.

For example:

- *Language Arts:* Students recognize and use more advanced syntactic structures in Esperanto, continue to increase their academic vocabulary and apply this knowledge to their use of spoken and written academic English. They apply an understanding of rhetoric and style to their writing in both Esperanto and English. Students expand their understanding of differences in register (formality vs. informality) and apply this appropriately in both oral presentations and written production. Students deepen their

understanding issues of language and identity and language and power, especially with regard minority languages in the United States and abroad as well as the role of English as an international language.

- *Social Studies*: Students discuss and research in Esperanto historical and social concepts and concerns from diverse global perspectives.
- *Math*: Students discuss and research information in Esperanto on logical symbolic systems and their relationship to natural and computer languages.
- *Science*: Students discuss and research in Esperanto scientific phenomena including world health issues (AIDS) and environmental concerns.
- Students present reports in Esperanto either orally and/or in writing on topics being covered in other classes, while incorporating the appropriate technology.

Sample Progress Indicators, Grade 16

- Students synthesize and evaluate in Esperanto topics from other college courses such as world literature, history, political science, sociology, psychology, comparative religions, philosophy, art, music, and linguistics.
- Students, as part of their Esperanto coursework, synthesize and evaluate their understanding of the communities and cultures of the esperantophone world

Standard 3.2 **Students acquire information and recognize viewpoints that are available through the Esperanto language and culture.**

Sample Progress Indicators, Grade 4

- Students are able to listen to folktales, stories, and poems in Esperanto that describe various historical figures, both in the Esperanto movement and in world history in general. Examples: listening to stories about Zamenhof and his family, etc.
- Students broaden their understanding of literature through learning Esperanto songs and poetry. Examples: learning birthday songs, Mother's Day's songs, etc.
- Students broaden their understanding of history and culture through exposure to pictures of famous historical monuments around the world, and especially those of relevance to the Esperanto community.
- Students broaden their understanding of world cultures through exposure to authentic Esperanto materials.
- Students acquire information about school and daily life in other countries through Esperanto.

Sample Progress Indicators, Grade 8

- Students use sources (catalogs, keypals, websites, magazines, books) intended for same-age speakers of Esperanto to prepare reports on topics of personal interest (gathering information on favorite sports, hobbies, environmental issues, health; creating an advertisement for *Juna Amiko*).

Sample Progress Indicators, Grade 12

- Students use a variety of sources intended for same-age speakers of Esperanto to prepare reports on topics of personal interest, or those with which they have limited previous experience, and compare these to information obtained on the same topics written in English (e.g., personal announcements from publications of several different nationalities—easily obtained through the internet).
- Students use Esperanto to access viewpoints on issues not readily available through English print and non-print media and compare them to print and non-print media coverage of the same topics written in the United States for an English-speaking audience (e.g., newspaper accounts or other media treatment of a European Union election or the effects of global warming in Africa vs. the United States).

Sample Progress Indicators, Grade 16

- Students synthesize and evaluate a variety of sources intended for educated, adult speakers of Esperanto to prepare reports on topics of personal and professional interest (geological formations in various parts of the world, engines from various cars, past and present architectural styles), or on topics with which they have had limited previous experience.
- Students develop and support a point of view (pros and cons of a particular product, the European Union, and the role of the U.S.) based on the synthesis and evaluation of information acquired from a variety of sources in Esperanto and other languages.

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Comparisons—Goal Four

Develop insight into language and culture

Standard 4.1 Students demonstrate understanding of the nature of language through comparisons among Esperanto, their own and other languages.

Sample Progress Indicators, Grade 4

- Students demonstrate an awareness of grammatical terminology both in Esperanto and in English.
- Students are aware of synonyms and antonyms in both Esperanto and English.
- Students cite and use examples of word use in Esperanto, and can articulate similarities and differences between Esperanto and English.
- Students are aware of the existence of idiomatic expressions in English, and talk about how idiomatic expressions work in general and the degree to which they help or hinder communication across cultures.
- Students demonstrate an awareness of formal and informal forms of language in greetings and leave-takings in Esperanto and compare these to English.
- Students demonstrate an awareness of the differences and similarities between the sound and writing systems of English and Esperanto, as well as of the regularity of Esperanto .
- Students recognize grammaticality in singular and plural forms in both Esperanto and English.

Sample Progress Indicators, Grade 8

- Students hypothesize about the ways Esperanto and English create and/or add new vocabulary.
- Students create words in Esperanto and translate them into English.
- Students recognize differences and similarities in word order between Esperanto and English.

Sample Progress Indicators, Grade 12

- Students translate literary passages from Esperanto to English and from English to Esperanto,

while being aware that many phrases and idioms do not translate directly from one language to another.

- Students compare English literary works to their published Esperanto translations.
- Students compare and analyze nuances of meanings of words and expressions, idioms, and intonation in Esperanto and English.
- Students hypothesize about the relationship between cultural perspectives and expressive products by analyzing selected products from the Esperanto community, other cultures, and U.S. culture.

Sample Progress Indicators, Grade 16

- Students translate English (or other language) short stories, poems, and/or other texts into Esperanto.
- Students translate original Esperanto texts, short stories, and/or poems into English or other languages.

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Standard 4.2 Students demonstrate understanding of the concept of culture through comparisons between the culture of the voluntary, non-territorial community of Esperanto users and their own, as well as with the distinct cultures of the world to which they gain access through Esperanto.

Sample Progress Indicators, Grade 4

- Students compare simple patterns of behavior and verbal interaction in various cultural settings.
Examples: Comparing proper greetings and leave-takings; comparing traditions and expectations about hand shaking
- Students demonstrate awareness that gestures are an important part of communication and that gestures may differ among languages and cultures.
- Students compare and contrast tangible products of various cultures.
Examples: Comparing toys, clothing, food
- Students compare and contrast intangible products of various cultures.
Examples: Comparing rhymes, songs, and folk tales
- Students recognize the interests and practices that they have in common with their peers in various other cultures.
Examples: Video games, sports, fast food, and clothing

Sample Progress Indicators, Grade 8

- Students compare and contrast verbal and nonverbal behavior observed during particular activities (in person or through video) in several other cultures and in the U.S.
- Students demonstrate awareness that they, too, have a culture by comparing sample daily activities in other world cultures and their own,
- Students hypothesize about the relationship between cultural perspectives and practices (such as holidays, celebrations, work habits, play) by analyzing selected practices from several world cultures and U.S. culture.
- Students hypothesize about the relationship between cultural perspectives and expressive products by analyzing selected products from several other world cultures and their own. (Using literature from other cultures translated into Esperanto can be one way of accomplishing this.)
- Students are aware of Esperanto community activities for young people and how they compare to U.S. activities.

Sample Progress Indicators, Grade 12

- Students hypothesize about the relationship between cultural perspectives and practices by analyzing selected conventions from several other world cultures, the Esperanto community, and their own expressive products, and by analyzing selected products from several other world cultures, the Esperanto community, and U.S. culture.
- Students hypothesize about the origins of proverbs as reflections of culture, citing examples from Esperanto and English
- Students analyze the relationship between perspectives and products in the Esperanto community and several world cultures and compare these with those evident in U.S. culture.
- Students identify and analyze different perspectives as reflected in literature by Esperanto authors from different cultures.

Sample progress indicators, Grade 16

- Students study and analyze works from English and American literature in both English and Esperanto. They may also study works from other languages they know in the original and in Esperanto.
- Students are aware of differences between their own culture and a number of other world cultures in everyday situations, so that they are able to live harmoniously in an Esperanto community or with Esperanto speakers from different cultures.

Communities—Goal Five

Participate in Multilingual Communities at Home and in the World

Standard 5.1 Students use Esperanto both within and beyond the school setting.

Sample Progress Indicators, Grade 4

- Students participate in conversations with other Esperanto speakers about everyday matters and daily experiences.
- Students communicate orally with and write simple messages to Esperanto speakers in the community and abroad concerning everyday matters and daily experiences.
- Students recognize the importance of holidays and community celebrations, both in terms of the Esperanto community and those of other world cultures.
- Students use Esperanto to write illustrated stories and reports to present to others.
- Students participate in special performances that demonstrate an understanding of various world cultures.
Examples: Dance, song, music, drama, drumming
- Students invite community members to participate in Esperanto language or culture-related school events.
- Students participate in before and after school activities related to Esperanto language and cultures.
- Students present information about the Esperanto language and cultures through school or community assemblies and exhibits.

Sample Progress Indicators, Grade 8

- Students use Esperanto to talk or write to peers and other members of the local or international Esperanto-speaking community about daily life, various experiences, and special events.
- Students use Esperanto to write illustrated stories and reports to present to others.
- Students interact with Esperanto-speaking members of the community to learn about community relations and possible future career options.
- Students present information about the Esperanto language and cultures through school or community assemblies and exhibits.

- Students participate in special performances that demonstrate an understanding of Esperanto cultures. Examples: song, music, drama, poetry, scenes from MAZI material (Muzzy in Esperanto).
- Students use Esperanto to plan activities that benefit the school or community.
- Students invite community members to participate in Esperanto language or culture related school events.
Examples: career exploration, speakers, demonstrations, tutoring, clubs
- Students participate in before-and-after school activities related to the Esperanto language and culture.
- Students participate in communication activities and projects with Esperanto-speaking peers outside of school.
- Students participate through networking in the international project INTERKULTURO and share information through Esperanto about their every day life, school programs, culture.
- Students accept visitors from the Esperanto community interview them, present their school in Esperanto. Examples: guest from local Esperanto club, visitors from abroad traveling by using the *Pasporta Servo*
- Students contact the staff of an Esperanto Radio station and write letters to present themselves and the activities they do by means of Esperanto.

Sample Progress Indicators, Grade 12

- Students use Esperanto to communicate orally or in writing with members of the local or international community about personal interests or community and world events.
- Students participate in school-to-work projects or career exploration activities in areas that require proficiency in the Esperanto language. Example: the international project INTERKULTURO
- Students use Esperanto to present oral, written and visual information on the importance of Esperanto culture and language.
- Students communicate in Esperanto with community members and visitors from abroad about specific issues related to the local community.
- Students participate in special school or community performances that demonstrate an understanding of Esperanto cultures.
Examples song, music, drama, poetry, scenes from *Pasporto al la tuta mondo*, skits by Esperanto authors (e.g., Stefan MacGill), or skits written by the students

- Students participate in study-abroad programs and share their experiences with others. Examples: International Youth Meeting/Convention, exchanges through Interkulturo
- Students participate in internships in Esperanto-speaking countries or with local companies and organizations in positions that require Esperanto language skills.
- Community members participate in Esperanto language or culture related school events such as career exploration, speakers, demonstrations, tutoring, clubs.
- Students job-shadow members of the Esperanto-speaking community to learn occupation-specific vocabulary, expressions and protocol.
- Students use Esperanto language resources to research topics of vocational interest.

Sample Progress Indicators, Grade 16:

- Students job-shadow members of the Esperanto-speaking community to learn occupation-specific vocabulary, expressions and protocol. Examples: Bona espero, UEA
- Students participate in mentorship or apprentice activities with Esperanto-speaking companies and organizations.
- Students actively participate in community activities such as tutoring, helping acclimate newcomers to the community, or acting as role-models for younger members of the Esperanto-speaking community.
- Students use Esperanto language resources in the community or local universities to research topics of vocational interest, and topics related to the study of interlinguistics, Esperanto culture and the Esperanto movement and community.
- Students provide Esperanto language services to the community such as translating for social agencies or schools.
- Students participate in internships in Esperanto-speaking countries or with local companies and organizations in positions that require Esperanto language skills.

Standard 5.2 **Students show evidence of becoming lifelong learners by using Esperanto and other subsequently learned languages for personal enjoyment and enrichment.**

Sample Progress Indicators, Grade 4

- Students access various media in Esperanto for personal enjoyment.
Examples: Books, audio, visual
- Students participate in recreational activities that reflect world cultures.
- Students attend cultural events or social activities that reflect the Esperanto community and world cultures.
Examples: puppet shows, storytellers
- Students listen to music, sing songs, play instruments or perform dances that reflect world cultures learned through Esperanto.

Sample Progress Indicators, Grade 8

- Students access various media in Esperanto for personal enjoyment.
Examples: books, audio, visual, electronic, newspapers, magazines
- Students participate in recreational activities that reflect Esperanto culture.
- Students attend cultural events or social activities that reflect Esperanto culture.
Examples: puppet shows, storytellers, plays, concerts
- Students listen to Esperanto music, sing songs, play instruments or perform dances that reflect Esperanto culture and the culture of different countries accessible through Esperanto.
- Students plan real or imaginary trips abroad, using Esperanto and the *Pasporta Servo*.
- Students gather information on personal interests related to Esperanto language and culture topics, such as celebrities and personalities, athletics.
- Students create a community of Esperanto learners at their grade level in school.

Sample Progress Indicators, Grade 12

- Students access various media in Esperanto for personal enjoyment.
Examples: books, audio, visual, electronic, newspapers, magazines

- Students access various media in Esperanto for information concerning current events, contemporary issues and politics.
Examples: books, audio, visual, the internet, newspapers, magazines
- Students participate in recreational activities that reflect Esperanto cultures and other cultures through Esperanto.
- Students attend cultural events or social activities that reflect Esperanto culture.
Examples: puppet shows, storytelling, plays, concerts, museums
- Students listen to Esperanto music, sing songs, play instruments or perform dances that reflect Esperanto culture and the cultures of different countries through Esperanto.
- Students plan real or imaginary trips abroad, using Esperanto and the *Pasporta Servo*.
- Students gather information on personal interests related to Esperanto language and culture topics.
- Students explore institutions of higher learning that offer extended coursework in the Esperanto language.
Examples NASK courses in the U.S., different courses in Europe
- Students act as volunteers or mentors to younger Esperanto language learners.
Example: through the Internet , <lernu.net>
- Students create a community of Esperanto learners at their grade level in school.

Sample Progress Indicators, Grade 16

- Students continue to develop their worldview through participating in Esperanto cultural conferences at local colleges and international universities or attending Esperanto institutes.
- Students research, plan and travel abroad using Esperanto for personal enjoyment and study opportunities.
- Students read Esperanto-language magazines, listen to Esperanto radio programs to further maintain Esperanto language skills.