



Benemérita Universidad Autónoma de Puebla

FACULTAD DE LENGUAS

**English Teaching and Learning in Tele-secondary: The case of a
Nahuatl Community**

FOR THE DEGREE OF

LICENCIADA EN LA ENSEÑANZA DEL INGLÉS

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Spring, 2022

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April, 2022

ACKNOWLEDGEMENTS

Firstly, I would like to express my sincere gratitude to God for all the blessings that he has given me and his immense love for me. Thanks Father.

Then, I would like to say thanks to my father Efrain Norberto Olivares-Bonilla and my mother Lilia Toral-Bonilla, who were next to me in each one of my growth phases, they believe in me and they have dreamt, the dreams that I have dreamt. Thank you for all the support. I do not have words to express all the feelings that they make me feel, the only thing that I know is they make me strong. To my loved sisters Carmen and Nazareth, who are always with me, love you sisters. Finally, to my sweet nephew, Gerzain, who is my little sweetheart. Thanks to my Family Lucas: uncle Regulo and his wife Sofia, aunt Gaby and her husband uncle Miguel.

To all my love and gratitude to my beloved auntie Araceli and my uncle Ricardo who were with me in the most important stages of my life as a university student.

To my dear Katy Parra who was like a mother during my years in Puebla. I want to say thanks because I am profoundly grateful to her because she gave me her love like a mother and a beautiful friendship. All the pieces of advice she gave me are in my heart. Thanks

I am also thankful to my supervisor MA. Leticia Estudillo León who helped me all this time that I was authoring this research. She knows that this thesis was a dream which started four or five years ago, and she was the professor who supported my ideas and believed that this project had a good contribution for indigenous communities and Mexican education. I want to say thanks to my readers MA. Sara Merino Munive, and MA. Rocio Barbosa Trujillo who agreed to contribute to improve this research.

I want to say thank you to all the teachers from the university who were part of my professional education and who taught me to be the teacher I am now. Teacher Julio Alejandro, teacher Rene, teacher Santos, teacher Gareth L. Syner, teacher Vero Morales, teacher Amelia Grande, teacher Melina, Dr Celso, Maestro. Fernando, and all the teachers that gave me their support during my glorious university days, thank you so much. To my lovely Faculty of languages BUAP thanks because within your walls I lived the most beautiful moments that I will have in my heart forever. Thanks to MA. Mariela Mora who supported me all the time and I did not matter the distance. I will always be grateful to her because she believed in me.

Thanks to my first English teacher Amparo Lemus, she showed me that the world is on me and I am not in the world. To all my friends that were with me in this story of my life I want to say thanks: to my friend Joel Ortuño who was with me since high school, we have a special and exceptional friendship, I do

not what I would do without you in my life, I love you, Joel (pp). To Isabel who was always with me, it never minded the distance between us, we were always supporting each other. I want to say thanks to Florentina, my friend who was my inspiration for this research.

To Mireya my first friend in the university and the girl who always supported me in my projects and the person who lived with me many things, Fabian my teacher of life, thanks to him because I learn many things from him and he also supported me at the university, Anita Toxqui who was with me in all the moments of my life and she had never doubt to give me a hand. And Thanks to Fernando Marquez, my heart friend, I have no words to express how grateful I am to be with him. I am thankful to Ivonne Noyola who is one of my best friends in this world, the person who has the same dreams I have, and I know that those dreams will become true. Thanks to Mauricio, the person who always gives me pieces of advice and shows me when I am wrong and helps me to be a better person. Ramiro Reyes who made me know that life is a joke, and I can get whatever that I want. Fanny Carmona, my friend who was my accomplice in all my adventures.

And thanks to all my friends Olguita, Rosy, Linda, MaryCruz, coach Magno, coach William, and my swimming team (Magno's team). Finally, I want to say thanks to those five guys that taught me that the dreams come true. I do not forget where I belong

With Love Madai

DEDICATIONS

In dedication to all Indigenous communities in Mexico and the people who defend them

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Abstract

In Mexico most students from indigenous schools must study and learn two languages in addition to their L1. This can be any of the several indigenous languages spoken in our country, and the additional languages to be learned are Spanish and English, these as obligatory in the curricula of the school they attend to. According to Valadés (2014) Spanish is the Mexican official language that students have to learn and use. Regarding English, it has been the official foreign language included for several years in the curricula of basic education, thus students must study and learn it as a requirement. Much has been studied about education and the culture of Indigenous communities (Guia Docente, UNESCO, 2016); however, there is still a lack of knowledge of how indigenous students perceive learning English as part of their education. The aim of this study was to identify Nahuatl tele-secondary students and teacher's perceptions of learning and teaching English there. This is a descriptive study that followed a quantitative approach by using a questionnaire for the students to identify the distribution of numbers regarding students' ethnicity, ages, the languages they spoke, and the number of students in each one of the following categories: the importance, the benefits, the reasons and availability of learning English. An interview was utilized to identify and illustrate the teacher's perceptions on teaching English in an indigenous community. A qualitative approach was used to identify, analyze and interpret the students' and the teacher's perceptions on learning and teaching English. The findings suggest implications for pedagogy and curricular adaptations according to the students' identity and culture respecting their Nahuatl indigenous context and significantly by considering the global community we live in.

Keywords: Indigenous communities, Learning-Teaching English Language, Perceptions, Nahuatl, tele-secondary, Mexican Education.

CHAPTER I: INTRODUCTION

1.0 Introduction

According to UNESCO (2016) students have the right to receive a quality education because they should be adapted to the new globalized world. In Mexico, English Language Teaching (ELT) is a mandatory subject for basic education, specifically in secondary schools. In Mexico, there are three modalities of secondary education: the federal secondary schools, technical secondary schools, and tele-secondary schools. The last one was created for some remote areas where access is very difficult for education, it is focused on indigenous communities. In the tele-secondary model, the process of teaching is through Television, and the teacher is in charge of all the subjects (De lectura y algo más, 2013).

Mexico has 364 linguistic variants that are spoken, they are grouped in 68 linguistic groups, and 11 linguistic families (Catálogo de las Lenguas Indígenas Nacionales: Variantes Lingüísticas de México con sus autodenominaciones y referencias geoestadísticas, 2008). Besides, Instituto Nacional de Lenguas Indígenas, INALI (2008) affirms that Mexico has the highest Linguistic diversity of the continent. People from indigenous communities become bilingual because they speak their mother tongue and Spanish as this is the official language in the country.

According to Ríos (2014), Spanish is the official language in Mexico because it is used in education, telecommunications, and business. For some indigenous communities Spanish is their second language as they speak an indigenous language, which is their first language, they learn and use it for communicating with their family and neighbors in their community. Thus,

in Mexico, the process of learning a foreign language such as English is part of their education because it may help students to find better opportunities in their lives.

1.1 Justification

This research investigates the perception of tele-secondary students from an Indigenous Nahuatl community learning English as a third language. The reasons that underlie this study emerged from the interest to understand why Indigenous students want or do not want to learn English. Besides, this research explores the kind of aspects that allow or do not allow students to learn English and how their English language teacher perceives the context of the process of teaching-learning English as a third language.

According to Caraiman & Neagu (2016) “The process of learning a second and third foreign language has become a major concern for many young people, in particular, for those who are interested in either furthering their studies abroad, hoping to find better job opportunities later on, or for those who are living with their families in another country” (p.914). Foreign language is usually a bridge between the individuals and better opportunities inside their country and abroad to improve their economic, social and education conditions.

1.2 Significance of the Topic

This descriptive study intends to identify the perceptions of Nahuatl tele-secondary students about learning English in their context and describe the aspects that determine their perceptions as well as define and illustrate the perceptions of the teacher when teaching English there.

1.3 Objectives

The main objectives of this research are the following:

- Identify the perceptions of Nahuatl tele-secondary students about learning English in their context.
- Describe the aspects that determine the students' perceptions.
- Identify the perceptions of the teacher when teaching English in an Indigenous community.
- Explain the teacher's perceptions about teaching-learning English in an Indigenous community.

1.4 Research Questions

The research questions that guided this study were the following:

RQ 1. What are Nahuatl 3rd-grade students' perceptions of learning English?

RQ 2. What are the aspects that determine the students' perceptions about learning English as a third language?

RQ 3. How does the teacher perceive teaching and learning English there?

CHAPTER II: LITERATURE REVIEW

2.0 Introduction

The literature review that frames this study is related to English language teaching-learning in tele-secondary schools in Mexico, Language as a code, Language and culture, Language acquisition, First Language, or Mother tongue, foreign language acquisition, Learning English as a Third Language, Teaching language, Indigenous language (Nahuatl), Indigenous Communities in Mexico, Multilingualism, and Perceptions.

2.1 English Language Teaching-Learning in Tele-secondary Schools in Mexico

According to SEP (2017a) English has been part of the secondary curriculum education for many decades. Hernandez (2019) clarifies that “Secondary education in Mexico can be completed through various modalities, which include General, Technical, tele-secondary, Community, and Open education for adults. All these options follow the same national curriculum in terms of content as established by the National Ministry of Education (SEP, p. 98).

The Instituto Nacional para la Evaluación de la Educación (2005) states that the tele-secondary model uses the television technology with the purpose of giving classes in the secondary level. It is generally presented in areas where the population is less than 25000 people, in outcast or inaccessible regions where the number of graduated students at primary school is not enough for a conventional secondary school.

In addition, De Lectura y Algo Mas (2013) affirms that tele-secondary is an educational Mexican model created in 1968. The objective was giving secondary education through television in very rural areas or areas where access is impossible and to combat the illiteracy in Mexico. Similarly, Dirección General de Materiales (2018) states that tele-secondary school is an educational service which is basic public and schooled. It is a modality that comes from general secondary education. This type of education is addressed to young people from rural areas or indigenous communities. As stated by Jimenez, Martinez & Garcia (2010) who mention that:

tele-secondary level has come to solve the demand of the young students who want to study the secondary level. Tele-secondary uses modern technology and Information Communication Technology as a resource, in particular the television and satellite system which allows students from rural and outcast areas to finish their basic education (p.6).

Regarding English language teaching in tele- secondaries, Hernadez (2019) says that the Mexican education system neglects ELT in tele-secondaries, as a result it is necessary to implement strategies to support pedagogical actions to improve the conditions of ELT. In other words:

there is a central difference for ELT between general/technical and tele-secondary modalities. General and technical schools have specialist teachers for each area of the curriculum. Thus, there, English is taught by specialists who are trained in ELT.

These teachers have developed pedagogical knowledge for language teaching and are also expected to have sufficient English linguistic competency to deliver the curriculum. ELT in tele-secondary education does not ascribe to the same condition (p.98).

Definitely, including the English language subject in the curriculum of the secondary level may help students to increase their cultural knowledge and increase their interculturality as a form of education within a frame of inclusion and equity. For these reasons reforms in the Mexican education should focus on the development of professional abilities in ELT within any modality of secondary education. Although, there is not too much attention to the real needs tele-secondaries have, it is necessary to focus on training and education in ELT not only for the most attended secondaries, but also for the ones in the remote areas such as tele- secondaries (Banks, 2017 as cited in Hernandez, 2019).

In conclusion, the tele-secondary educational modality has the main function to reach all those communities where the communication is inaccessible and the students do not have the chance to travel and afford a different type of secondary education. Thus, more attention is needed to tele-secondaries to better satisfy the pedagogical existent conditions there.

2.2 Language

Yule (2010) states that Language does serve as a type of communication system that can be observed in a variety of different situations. Therefore, Amberg and Vause (2009) state,

“Language is foremost a means of communication, and communication almost always takes place within some sort of social context. Therefore, effective communication requires an understanding and recognition of the connections between a language and the people who use it” (p. 2). On the other hand, Pinker (1994) asserts:

Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, it is qualitatively the same in every individual, and is distinct from more general abilities to process information or behave intelligently (p.18).

Also, Scollon (2004) emphasizes that, first language is not something that comes in nicely packaged units and that it certainly is:

"a multiple, complex, and kaleidoscopic phenomenon. Further, depending on how fussy it wanted to get in your response, you might also have included some mention of (1) the creativity of language, (2) the presumed primacy of speech overwriting, and (3) the universality of language among human beings” (p 272).

However, Sapir (1921) says that Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires using a system of voluntarily produced symbols” (p.5). Moreover, Scarino & Liddicoat (2009) emphasize that “language is something that people do in their daily lives and something they use to express, create, and interpret meanings and to establish and maintain social and interpersonal relationships” (p. 16).

Language is a learning mechanism where an individual acquires essential knowledge of its environment, culture, and even traditions. Therefore, learning a language is not only about words, it is also the appreciation of a group of cultural identities.

2.2.1 Language as a Code

Language as a code is defined by Scarino & Liddicoat (2009), they state that:

Traditionally, language is viewed as a code. In this view, language is made up of words and a series of rules that connect words. If language is only viewed in this way, language learning just involves learning vocabulary and the rules for constructing sentences (p.16).

However, Gregory (1982) said that: “Language is viewed as an activity, as a form of meaningful human behavior that is simultaneously a behavior and a complex code activated by the behavior. Furthermore, Rojo (1986) says “a code is a set, more or less broad depending on the cases of symbols or signs plus the rules for its correct combination” (p.12-13). Besides, Ugalde (1989) said that:

Language is a system of signs used by human beings to communicate with others or to reflect on themselves. This system of signs can be expressed through the sound (articulated signs) or by graphic means (writing). These two possibilities for linguistic signs correspond to the two uses of the language, we will call them oral code and written code. The oral code historically

precedes writing. The written code originated in social and political developments; oral, under conditions the written code is subsequently language acquisition (p.17).

Language viewed as a code is the system of symbols that represent culture, identity, and history of a group of people in a specific context. Those symbols allow individuals to acquire the language.

2.2.2 Language and Culture

The terms language and culture sometimes are presented with different definitions. Liddicoat et al. (2003) suggest that language and culture include:

Understanding the nature of the relationship between language and culture as central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that convey meaning. It is language in its cultural context that creates meaning: creating and interpreting the meaning is done within a cultural framework. In language learning classrooms, learners need to engage with how context affects what is communicated and how. Both the learner's culture and the culture in which meaning is created or communicated influence how possible meanings are understood. This context is not a single culture as both the target language and culture and the learner's language and culture are simultaneously present and can

be simultaneously engaged. Learning to communicate in an additional language involves developing an awareness of how culture interrelated with language whenever it is used (p. 9).

Additionally, Young et al. (2009) point out that “language is a component of culture, it acts as a transmitter of culture and as the main tool for the internationalization of the culture by the individual”. (p. 150). Furthermore, Hiraev (2004) has defined culture as a set of symbolic systems, including knowledge, norms, values, beliefs, language, art, customs, habits, and skills learned by members of a given society. Whereas Kramsch (1996) presents two perspectives of culture:

There are two different ways of understanding culture. The first one is derived from the study of the humanities. From this perspective, culture is the way a social group represents itself and others through material productions, such as art, literature, mechanisms of preservation, and reproduction through history. The second way of understanding culture sees the phenomenon as derived from the contributions of social sciences and involves attitudes, beliefs, ways of thinking, behaving, and remembering shared by members of a community (p.2).

The concept of language is also defined by Soubhi (2016), stating that language is a tool for individuals to transfer their emotions, ideas, desires, and experiences to others and interpret the external world. Additionally, Pritchard (2013) states that language is the vehicle upon which knowledge is built. In contrast, Sapir (1921) says that language involves culture as stated next

“language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives” (p. 100).

Thus, from the authors mentioned before, it is evident that language is the cultural expression of society by means of the use of human beings. Therefore, when someone learns a language, they necessarily need to internalize the cultural context of that language that may be English, or any other target language.

2.3 Language Acquisition

Language acquisition has many definitions from different points of view by different authors, who define it from a diversity of contexts. For example, Crain and Lillo-Martin (1999) pose the following:

Language Acquisition explains the human acquisition of the syntactic structure of language; it encodes the major principles of a language and its grammatical structures into the child's brain and enables the children to analyze language and extract the basic rules of universal grammar or generative grammar because it is a system of rules that generate or produce sentences of the language (p.3).

Also, Clark (2009) affirms, “Language is not an autonomous system for communication. It is embedded in and supplemented by the gesture, gaze, stance, facial expression, voice quality in the full array of options people can use for communicating” (p. 1). Additionally, Saffran, et al. (2001) state:

During the period between birth and linguistic maturity, children discover the raw materials in the sounds (or gestures) of their language, learn how they are assembled into longer strings, and map these combinations onto meaning. These processes unfold simultaneously, requiring children to integrate their capacities as they learn to crack the code of communication that surrounds them (p.2).

However, Fenner, et. al. (1995) state that language is not only a process of natural maturity on cognitive abilities, it is seen as a social process that enables human beings to acquire cultural knowledge, skills and even pragmatics of the context where they develop. In the author words:

The new perspective of language acquisition is less concerned with the learning process as individual development, and more concerned with the learning process as a socializing one where the learner gains cultural competence which enables him or her to participate in society (p. 134).

In contrast, Kramina, (2000, p.27) maintains that “Language acquisition is opposed to learning and is a subconscious process similar to that by which children acquire their first language”. Additionally, according to Halliday, et al. (1970) the acquisition of language is the process whereby children achieve fluent control of their native language. The term acquisition is used rather than ‘learning’, because ‘learning’ tends to be employed by psychologists in a more specific sense than is perhaps appropriate. As reported by as Chomsky (1968) the speed

with which children can infer the grammatical rules underlying the speech they hear, and then use these rules for the construction of utterances they have never heard before, that suggests that children are born with a knowledge of the (allegedly universal) formal principles which determine the grammatical structure of the language. On the other hand, according to Crystal (2008), language acquisition is the study of the growth of language in children, this term is referring to the process or result of learning (acquiring) a particular aspect of a language, and ultimately the language.

Language acquisition is the particular proceeding where humans acquiring a language in order to communicate themselves. In the acquisition of the language children do not learn to determine the language as a set of grammatical rules.

2.3.1 First Language

Skutnabb-Kangas, et al. (1989) define mother tongue as the language that an individual learns first and it can be the language mostly used or known well. According to Mizza (2014) mother tongue is the term first language (L1) this term indicates that the language the child possesses is native or is the first acquired language. Besides, Pavlenko & Blackledge (2004) asserted that a mother tongue can therefore tentatively be defined as a language that is learned before any other language. Finally, Klein, (1986) affirms that first language or mother tongue is the process the learner or the child goes through without a language and then acquires one.

First language is considering as a mother tongue because is the first language that children acquiring in their family. Basically, the first language is the instrument that make the connection between the children and their culture and identity

2.4 Second Language Acquisition

Norris & Ortega (2013) claim that the acquisition of second language is the “scholarly field of inquiry that investigates the human capacity to learn languages other than the first one, during late childhood, adolescence, or adulthood, and once the first language or languages have been acquired” (pp.1- 2). Besides, Mitchell and Myles (2004) point out that "the learning of any language, at any level, provided only that the learning of the second language takes place sometime later than the acquisition of the first language" (p. 5).

Additionally, second language acquisition typically takes place in a setting in which the language to be learned is the language spoken in the local community to communicate with others, thus the individuals speak a first language only at home (De Bot, Lowie & Verspoor, 2005) meanwhile, Mizza (2014) mentions that the second language is the language other than one's mother tongue being learned or studied in its environment, for example, the country or the region where the language is mainly spoken.

2.5 Foreign Language Learning

Moeller & Catalno (2015) maintain that a language is considered foreign if it is learned largely in the classroom and is not spoken in the community and society where the teaching occurs. Moreover, Varečková & Pavelková (2018) assert that foreign languages and their usage is a part of common labor market requirements when applying for a job after studying at the university. Additionally, Bot, Lowie, and Verspoor, (2006) sustain that foreign language acquisition takes place in a setting in which the language to be learned is not the language spoken in the local community.

In conclusion, a foreign language is used by people only for academic purposes or as a language learned due to a curricular demand; in consequence, the native language is used for communication in the community.

2.6 English as a Third Language (TLA)

According to Cenoz (2003) Third language acquisition is the process of acquiring a language by people who have learned a language. The acquisition of two first languages could be simultaneous (p. 73); meanwhile, De Angelis (2007) considers that language is not a suitable one as it places emphasis on the third language, and it seems to exclude other languages also present in the mind of the multilingual speaker. She proposes the term ‘third or additional language acquisition’, which refers to all languages beyond the second (L2), although the author herself admits that it is long and impractical (p. 11). Moreover, Cenoz (2013) says:

Many people learn and use a third language. This is particularly true in multilingual settings, where several languages are part of everyday life. Asia and Africa are the most multilingual continents, but third language acquisition (TLA) is common in many other parts of the world as well. TLA is more common among the immigrant population and speakers of minority languages but second, third and additional languages can also be learned in monolingual contexts (p.71).

Additionally, the acquisition of a language which is non-native it is considered qualitatively different from the acquisition of the first language. Also, the second language

acquisition is different to the following non-native languages. However, if the student has acquired a second language, this knowledge plays a relevant role in the acquisition of a foreign language (Hufeisen, 1998; Cenoz and Jessner, 2000; Cenoz, 2001; 2003).

Otherwise, third language acquisition is the process of acquiring another language before the second language, thus the acquisition of that language could be referred to as a third, fourth, fifth language (Jordà, 2005).

At the same time, the process of learning a third language makes a difference from learning a second language because the learners develop new skills such as language management skills, and language maintenance skills (Herdina and Jessner, 2000).

2.7 Language Teaching

Language teaching short-form LT. In principle, instruction in any language, under any conditions, formal or informal; in practice, as the term is commonly used among language teachers and applied linguists, instruction in a second or foreign language within a system of education (Concise Oxford Companion to the English Language, 2019).

Also, Brown (2000) says that teaching languages is showing or helping someone to learn how to do something, giving instructions, guiding in the study of something, providing with knowledge, causing to know or understand (p. 7) Finally, Stæhr, (2008) divides language teaching into two definitions, one for language and another for teaching: Language may be the agent of any civilization or culture while Teaching is about creating possibilities for students to work on their understanding, to interact with latest information but both terms are related.

All in all, language teaching is the processes where students learn, practice, and acquire the skills that involve a language. Language teaching is part of all the educational school levels. It does not matter if it is a foreign language, an official language or an indigenous language.

2.8 Language Learning

Dakowska (2013) affirms that Language learning is treated as a unitary concept rather than a sum of two components: language and learning, ‘unitary’ for having an underlying unit. The elementary notion in this unitary view underlying numerous facets of language is information, which takes increasingly compounded forms, associations, and hierarchies in human cognition.

Otherwise, language learning comprises the actions performed by persons who as individuals and as social agents develop a range of competencies, both general and communicative language competencies. They draw on the competences at their disposal in various contexts under various conditions and under various constraints to engage in language activities involving language processes to produce and/or receive texts about themes in specific domains, activating those strategies, which seem most appropriate for carrying out the tasks to be accomplished. The monitoring of these actions by the participants leads to the reinforcement or modification of their competencies. (Alderson, 2002). Besides, Muntzel (1995) affirms:

Language learning consists of conscious knowledge of its rules and associates with formal language. It requires the effort of the learner and focuses on the form, although it does not necessarily lead to fluency in speech production. In the process, there is an

express search for the linguistic forms to be used and, when these forms have been acquired, "search" allows access to the resources of the communication (p.29)

According to the authors Language Learning is the ability to speak, write, listen, and read in a mother tongue, foreign language or an indigenous language. Also, that abilities can be use them by children to access to the information with different purposes.

2.9 Indigenous Languages

Foro Permanente para las Cuestiones Indígenas, (2019) states that “The indigenous languages are just not communicative methods, they are a large and complex system of knowledge, they have been developed through the time. Indigenous languages are essential for the identity of the indigenous peoples in their perceptions, cultures, ideas, and the right of free speech” (p.1). Additionally, indigenous language refers to the language spoken uniquely by an indigenous community and/or with origins in each community or country (Spolsky, 2002).

Moreover, indigenous languages are not just a symbol of identity and group membership, but they are also the vehicles of ethical values. Indigenous languages establish the plot of a system of knowledge, which the indigenous peoples through which they are part of the whole earth, and it is essential for their young generations. (Degawan, 2019). Finally, indigenous peoples are culturally distinct societies and communities. The land on which they live and the natural resources on which they depend are inextricably linked to their identities, cultures, livelihoods, as well as their physical and spiritual well-being (The World Bank, 2019).

As the authors mentioned Indigenous language is a system that involves culture, history, traditions, and religion of a group of people in a specific context or zone.

2.10 Indigenous Communities Learning

According to *Estrategias didácticas: Guía para Docentes de Educación Indígena* (2016) indigenous students learn through their context, competence, and values. *Estrategias didácticas: Guía para Docentes de Educación Indígena* (2016) also ensures that indigenous students learn through their context, thus all the subjects in the schools' curriculum must be taught with the purpose to preserve and share the indigenous culture. Also, Navarrete-Linares (2010) refers that "Indigenous women and men belong to a community where they live and collaborate with their neighbors, speak the same language, celebrate the same festivities and maintain similar ideas and customs" (p.14).

Mexican Indigenous peoples are different communities and ethnic groups that assume a cultural identity, and traditions based on the ancient indigenous peoples of the region, one of the most densely populated of pre-Columbian times (Maxima-Uriarte, 2019).

Considering all the previous definitions, the English language must be taught to support the indigenous communities that are at risk of losing their culture; therefore, the English language must be useful for defending and sharing their culture in this globalized world.

2.11 Multilingualism

In this segment Multilingualism is defined by authors that explain their positions from different contexts. Cenoz & Genesee (1998) define Multilingualism as a widespread

phenomenon in modern societies. A considerable number of people speak more than two languages in their everyday life due to historical, social, or economic reasons. Besides, Bloomfield (1933) says that a multilingual is considered an individual who has a native-like control of multiple languages. Skutnabb-Kangas & Phillipson (1989) say:

Those individuals whose mother tongues do not happen to be official languages in the countries where they live, have to become bilingual (or multilingual). If they want to be able to speak to their parents, know about their history and culture, know who they are, they must know their mother tongue. If they want to get a good education (which is usually not available in their language, at least not to the same extent as in the official language) and if they want to participate in the social, economic, and political life of their country, they have to know the official language (p.38).

According to Cenoz (2013), Multilingualism is at the same time an individual and a social phenomenon. It can be considered as an ability of an individual, or it can refer to the use of languages in society. Individual and societal multilingualism are not completely separated. Besides, Aronin & Hufeisen (2009) define that multilingualism is the usage of two or more languages in the same population with different purposes. Multilingualism is the use of several languages on account of many different social, cultural, and economic reasons. Multilingualism occurs in multilingual communities and the proficiency of each language of those communities is likely to differ and may fluctuate over time. Besides, Li (2008) defined a multilingual

individual as “anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading” (p.4).

Also, the definition of multilingualism as given by Li (2008) affirms that it is “the ability of societies, institutions, groups, and individuals to engage, regularly, with more than one language in their day-to-day lives” (p. 6).

Another definition of multilingualism refers to the capacity of humans to communicate in different languages, either individually or collectively. Depending on one’s linguistic biography, one can be competent in more than one language (Soler-Carbonell, 2014). Besides, Multilingualism is the presence of several languages in one country or community or city, it can be the use of three or more languages, and it is the ability to speak several languages. In this last sense, multilingualism is widely regarded as a natural state of humankind (Flynn, 2016).

Finally, Cenoz (2013) says that multilingualism is at the same time an individual and a social phenomenon. It can be considered as an ability of an individual, or it can refer to the use of languages in society. Individual and societal multilingualism are not completely separated. It is more likely that the individuals who live in a multilingual community speak more than one language than individuals who live in a monolingual society.

According to Maher (2017) “Multilingualism is a social situation involving groups or communities who communicate, with varying proficiency, in more than one language in addition to a national or standard language” (p.3). In this line, the authors mentioned in this section concur that multilingualism is the process of using different languages by an individual with a specific purpose. As the previous authors mentioned, multilingualism is the capacity of an individual to speak more than two languages in the same context with different purposes.

2.12 Perceptions

According to Norman and Linsey (1977) perception is a process by which organisms interpret and organize sensations to produce meaningful experiences of the world. Moreover, James (2008), “affirms that Perception is the consciousness of things presented to the senses. Our senses are described as the gateways of knowledge or windows of the mind or soul” (p.279).

Ellis (1975) says that “perception is the interpretation of sensory stimuli and interpretation is the process of associating the stimulus with past experiences that makes it meaningful” (p.164). Besides, Rao and Narayan (1998) define that perception is the most relevant cognitive factor of human behavior or called the psychological mechanism that helps to understand the environment. Thus, perception is the process where people select, organize, and interpret sensory stimulation in meaningful information about their work environment.

The authors mentioned before defining perceptions as the process and interpretation of an experience and give a significant meaning to those. Thus, these definitions are key concepts of the literature review of this research, which seeks to identify the perceptions of Nahuatl students and their English teacher.

CHAPTER III: METHODOLOGY

3.0 Introduction

This chapter describes the theoretical justification that sustains the methodology that this research follows. The sections are divided into the methodology, participants and context, instruments, data collection, and data analysis.

3.1 Research Methodology

The present study was carried out by using a descriptive methodology that seeks to provide an explanation of the fact present in a context. Accordingly, in this type of research surveys are an adequate method to know the reasons that underlie a phenomenon (Mishra & Alok, 2017). Additionally, a qualitative approach was used to interpret the collected data to answer the research questions that guide this study. Creswell (2017) defines qualitative approach as a kind of enquiry for “exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (p.32). This study intended to explore the participants perceptions more than to extend the results; however, a quantitative approach was used just to describe the distribution of the quantities of students into the topics related to ethnicity, indigenous languages spoken, and the perceptions the students had regarding learning English; as stated by Creswell (2017) in a qualitative approach the intention is to describe the numeric description of tendencies, attitudes, or views. Thus, the intention of using a qualitative and quantitative approach is not to have a mixed method approach as the variables emerged in the statistics of this study were not used to explain or to extend the results.

3.2 Participants and their Context

The participants of this study were a tele-secondary group of students and a North American teacher. The study takes place in a specific area named San Miguel Tzinacapan, Cuetzalan, Puebla. The students and their teacher are described in detail in the sections below.

3.2.1 Students and their Context

The participants of the present study were students between fourteen and sixteen years old, the class was mixed; there were twenty-six students, fourteen of them were girls, and twelve were boys. Most of them were Nahuas coming from an indigenous community and spoke Nahuatl as their mother tongue; the rest of them were not indigenous, they were in third grade of tele-secondary in a public Nahuatl indigenous school when this study was done. These students had been learning English for the first time every Monday, Wednesday, Thursday, and Friday from 9 am to 10 am. However, they had never taken English classes as a part of the curriculum in primary school.

The tele-secondary is named Tetsijtsilin middle school in San Miguel Tzinacapan, Cuetzalan, Puebla, Mexico. This community is in the north of Puebla in the middle of the sierra, this is a place where globalization is not covering all the zones because not all people have internet access.

The school is made of concrete, and it has a roof made of tile, each classroom has chairs, a blackboard, a screen, and a desk. Moreover, this school is sustainable and cultural because it has ecology programs and other ones about the preservation of the indigenous languages. Some of these programs come from the Mexican government and some others from abroad.

In this community, all the population speaks Nahuatl as their mother tongue and Spanish as a second language. They learn both languages simultaneously, Nahuatl and Spanish. These languages are learned in a different way, Nahuatl is taught by parents and old people while Spanish is taught at school. However, Spanish is a language that they learn as the official language as in Cuetzalan most of the population are Spanish native speakers and this is the standard language used at school, in business, and in official procedures.

3.2.2 Teacher

The English teacher participating in this study was twenty-three years old and native speaker of English from the United States. She studied English language teaching at Augustana University in Washington DC. She volunteered and came to Tetsijtsilin middle school in San Miguel Tzinacapan, Cuetzalan, Puebla, Mexico as part of the interchange program called the Y (YMCA) Global services. Once, she was in the community, she was assigned to teach four hours per week to the students participating in this study.

3.3 Data Collection, Instruments, and Procedure

For this research two instruments were used: a questionnaire for the students and an interview for the teacher, described in the following sections.

3.3.1 Questionnaire

Questionnaires offer an objective means of collecting information about people's knowledge, beliefs, attitudes, and behavior. Questionnaires can be used as the sole research instrument or within clinical trials or epidemiological studies (Boynton & Greenhalgh, 2004). Additionally, Creswell (2012) states that a questionnaire is a form applied in a survey design.

Then the participants answer and return it to the researcher to find the information that answers the phenomenon that is studied.

To accomplish the purpose of the present study, the questionnaire was created in Spanish for a better comprehension by the students. It was designed to identify the background information of the participants and their perceptions of learning English. Therefore, this questionnaire contained a set of fourteen questions with multiple choice answers divided into three sections.

In the first section, the questions were to identify the languages that students spoke and who taught them. In the second and third sections, the questions focused on finding the perceptions and identifying the factors that influenced their opinions of Learning English as a third language. The questionnaire was piloted with a group of students the same age as the actual participants, once it was revised and adjusted, it was applied to the target students. The questionnaire can be seen in appendix A.

3.3.2 Interview

Interviews provide in-depth information about participants' experiences and viewpoints of a particular topic. Often, interviews are coupled with other forms of data collection to provide the researcher with a well-rounded collection of information for analysis (Turner, 2010).

To collect the information from the teacher an interview was designed; it was in English as it was the mother tongue of the teacher. It had thirteen questions, the three first questions were to know the background of the teacher such as name, origin, major, and experience. The next was to have information on their perceptions of teaching and learning English in an indigenous community; the most relevant aspects to identify were the English language teaching

methodology, skills that students should develop, and the differences that could be found when teaching English in this indigenous zone.

3.3.3 Data Collection

This section presents the process of the application of the instruments to collect the data to answer the research questions of this research.

3.3.4 Questionnaire for the Students

First, permission to apply the questionnaire was asked to the authorities of the tele-secondary school employing a letter of request from the faculty of languages of Benemerita Universidad Autonoma de Puebla. The letter of request can be seen in Appendix B.

The questionnaire was applied on June 14, 2018, at 9 o'clock in the Tele-secondary. First, the questionnaire was given to students by the researcher. Then, they answered the questions section by section. The students answered the questionnaire in 30 minutes, and it was returned to the researcher.

3.3.5 Interview for the English Teacher

The interview with the English teacher was done on June 14, 2018, at noon. Ethics about research information was done by using a letter of consent informing the participant teacher about the use of her information whose name is not mentioned to protect her identity. She agreed on the conditions and signed it. Appendix C has the teacher interview, and the transcript of it is in appendix D.

3.4 Data Analysis Procedure for the Questionnaire and the Interview

This section describes the analysis of the data obtained from the students' questionnaire and the teacher's interview. The students' questionnaire results were analyzed by using graphs, meanwhile the data of the teacher's interview was analyzed and categorized according to the topics related to Language teaching and the perceptions of the teacher.

3.4.1 Analysis Procedure for the Students' Questionnaire

After the application of the questionnaire, the data obtained from the participants was analyzed and translated from Spanish to English. The analysis was done by using graphs in which the information was classified according to the following categories: age, gender, place of origin, mother tongue, and the answers that the students provided about learning English. The details of the analysis are presented in the next sections.

3.4.2 Analysis Procedure for the Teacher's Interview

The teacher's interview was audio-recorded and then transcribed. Extracts from the interview were analyzed and taken into a chart in three specific topics: 1) Contextualizing ELT 2) Concerns: Defense of Languages and 3) English opens doors: better opportunities. These were the categories that emerged and were of relevance for the teacher during the interview.

CHAPTER IV: RESULTS

4.0 Introduction

This chapter presents the results to answer the research questions that guide this study. For a clear understanding of this section, the results are in the following order. Firstly, 4.1 Results of the students' questionnaire; Secondly, section 4.2 the Teacher's perceptions related to teaching English in the Nahuatl community, and thirdly, Section 4.3 Answers to the research questions.

4.1 Results of the Students' Questionnaire

The application of the first instrument, the questionnaire was to have a wider perspective about students' ethnicity and the languages they spoke; moreover, the questionnaire was used to identify the perceptions of the students when learning English. The results considered more than one answer by the students in the questionnaire to find their perceptions.

4.1.1 The Languages Students Speak

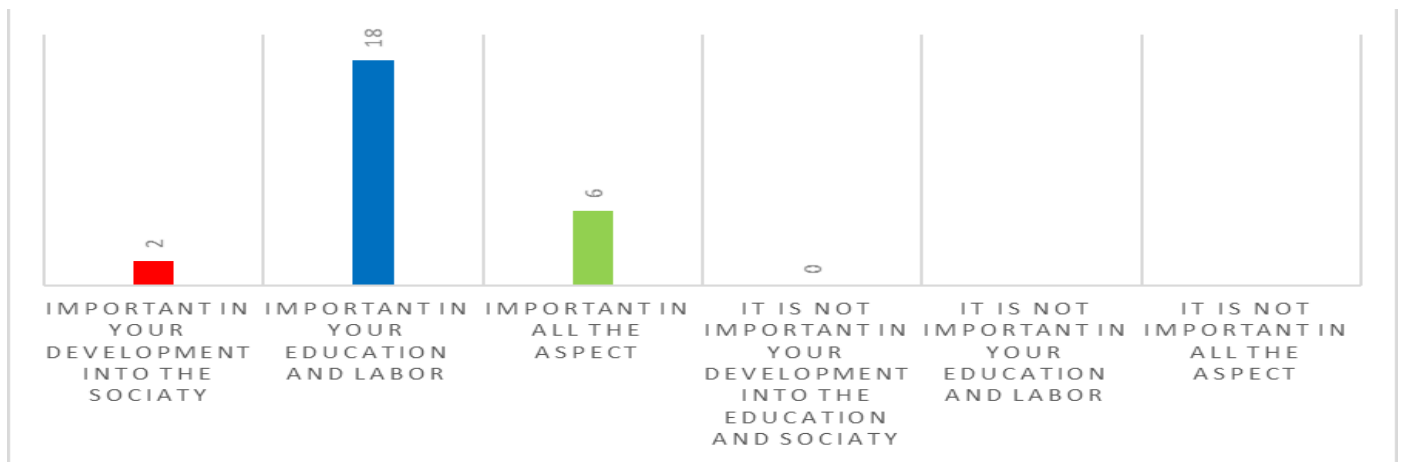
According to the answers to the questionnaire, the 26 students who participated in this study identified themselves as speakers of Nahuatl or Spanish distributed in the following numbers: Twenty-one of them spoke Nahuatl as a mother tongue and Spanish as a second language; thus, this implies that they were bilingual. Five of them only spoke Spanish; therefore, considered monolingual speakers. Graphic 4.1 below presents the number of students in each of the two former categories.



Graphic 4.1 Number of students who are monolingual and bilingual

4.1.2 The importance of Learning English

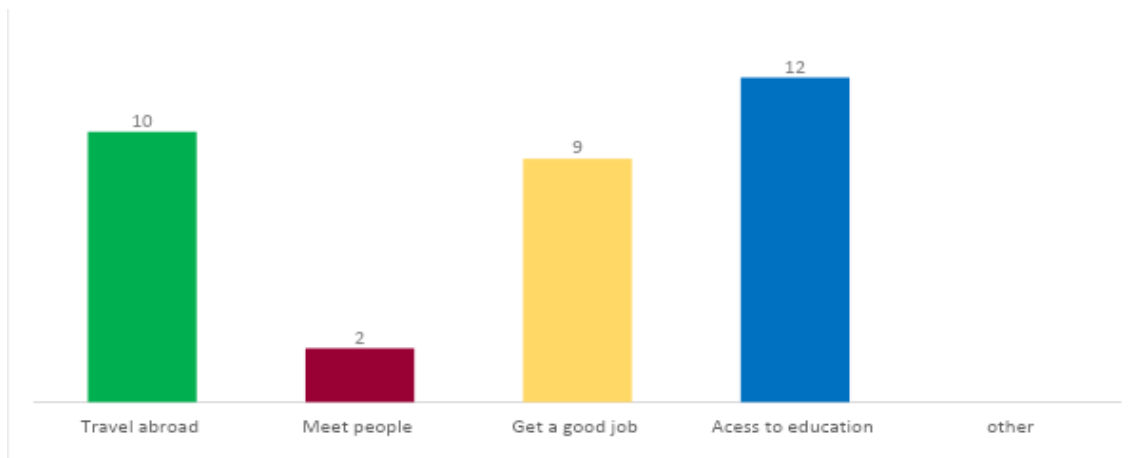
The results about the importance of learning English for the 26 students were that two students affirmed that learning English was important to them in their development in society; for eighteen of them English was relevant in their education and labor. Finally, six of those students perceived that learning English was essential to all the aspects of their lives. The former description of the categories and numbers can be seen in graphic 4.2.



Graphic 4.2 The Importance of Learning English According to Students

4.1.3 The Benefits of Learning English

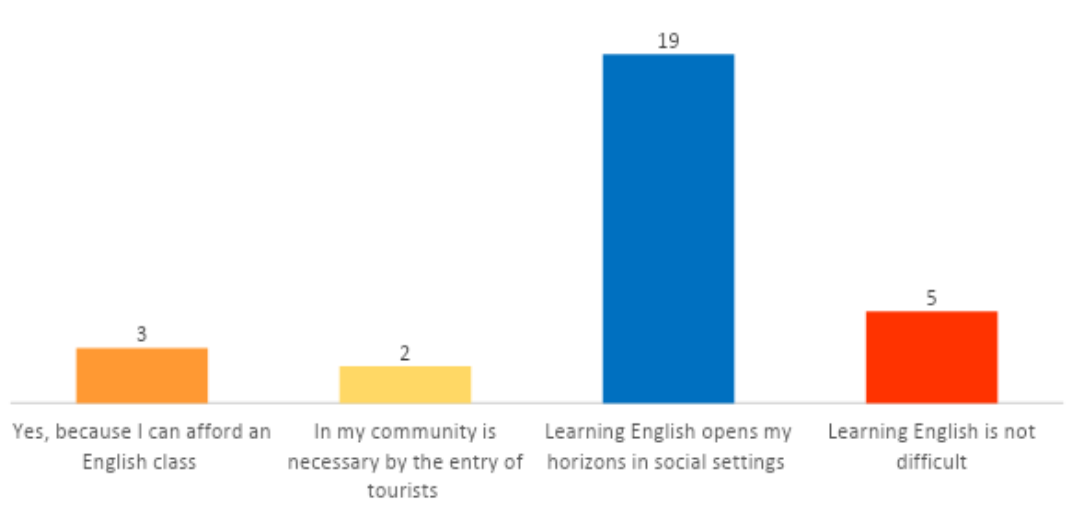
The following results present the perceptions of the 26 students about the benefits of learning English. Ten of them perceive traveling as a relevant benefit that they can get. Two students perceive that if they learn English, they can meet people. Nine students indicate that they can get a better job, and finally, twelve students can access better education. The numbers of the results that were mentioned are presented in graphic 4.3.



Graphic 4.3 Students' Perceptions on the Benefits of Learning English

4.1.4 Students' Reasons about Learning English

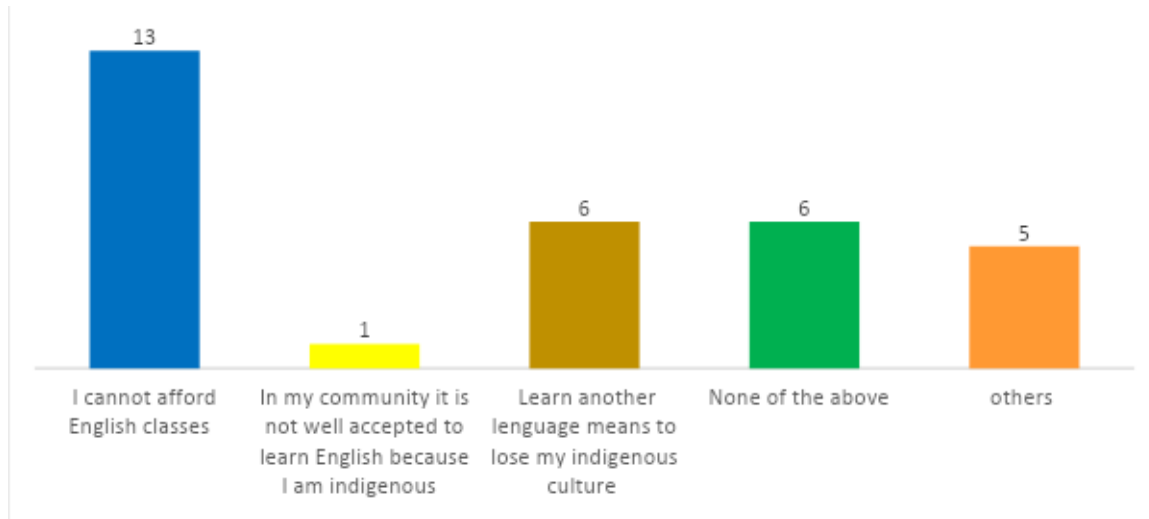
In the category of reasons that students had for learning English, the following results were obtained, three students out of the 26 said that they can learn English because they can afford English classes while two students affirm that in their community it is necessary because of the arrival of tourists, nineteen students perceive that learning English opens their horizons in social settings. Finally, five students said learning English is not difficult. The number of students and their reasons for learning English is given in graphic 4.4.



Graphic 4.4 Reasons for Learning English

4.1.5 The Willing to Learn English in an Indigenous Community

In the category of willingness to learn English the results indicated that thirteen out of the 26 students affirmed they cannot afford English classes; in contrast, one student opined that in his community it is not well accepted to learn English because he is indigenous. Six students out of the 26 perceived that learning another language means losing their indigenous culture. Finally, six students did not express anything. Finally, five students have other perceptions about the acquisition of the pronunciation and writing of English because the English language is different to their indigenous language. Graphic 4.5 presents the number of results previously mentioned.



Graphic 4.5 Availability to Learn English in my Community

4.2 Teacher's Perceptions Related to Teaching English in the Nahuatl

Community

In this section, the perceptions of the English teacher are analyzed. The teacher's perceptions that emerged from the analysis were 3 categories: 4.2.1) Contextualizing ELT, 4.2.2) Concerns: Defense of Languages, and 4.2.3) English opens doors: better opportunities.

4.2.1 Contextualizing ELT

The first topic that emerged from the teacher's interview was contextualizing ELT. The teacher said that she investigated the students' context by making questions related to students' ways of living and their customs in their communities. Moreover, the teacher perceived that students were excited about learning a new language, but it was difficult for them. Additionally, the teacher thought that the process of learning depends on the students; she noticed that students did not know how to speak but they learned vocabulary and recognized some English words. Therefore, the topics raised by the teacher are illustrated in table 4.1 below.

Topic	Extracts from the Interview
<p>1) Contextualizing ELT</p>	<p><i>I try to ask questions about sports, food and talk about their context because they are not in a big city...</i></p> <p><i>They are excited, they really want to learn, but sometimes it is difficult for them because it is a different language, and they get nervous...</i></p> <p><i>They learn, but it depends on the students how much they learn. Well, they do not learn how to speak or communicate but they learn vocabulary or how to say some stuff, but they recognize something on a piece of paper...</i></p>

Table 4.1 Contextualizing English Language Teaching

4.2.2 Concerns: Defense of Indigenous Languages

The topic of Concerns: Defense of Languages was raised by the teacher in most of her comments about her feelings related to teaching English to Nahuatl students. The teacher had some opinions about the indigenous' situation related to the risk that Nahuatl Language has in a globalized Mexican country. She added that Nahuatl is more important than English. However, she felt tormented to teach English in an indigenous community because students were at risk of losing their mother tongue because of the discrimination and the lack of appreciation of indigenous languages in Mexico, which are predominant in some regions. In addition, she learned Nahuatl too so she would not feel guilty at all for teaching a global language, English.

Topic	Extracts from the Interview
2) Concerns: Defense of Languages	<p data-bbox="537 1339 1459 1520"><i>I feel a little tormented about coming here and teaching English in a place where they are in danger of losing their mother tongue, which is why I am learning Nahuatl too...</i></p> <p data-bbox="537 1591 1459 1696"><i>English never replaces Nahuatl, English is important, but Nahuatl is more important...</i></p>

Table 4.2 Concerns of the Teacher

4.2.3 English Opens Doors: Better Opportunities

The third topic that emerged during the interview with the teacher is related to English as a means of getting better opportunities. The teacher affirmed that if students learn English, they will have opportunities in different areas such as education and professional development. She said if students learn English and Spanish, they will defend their community. In addition, she believed students might get a scholarship. Finally, the students agreed with what the teacher said because they also saw English as a gateway to better opportunities. The teacher comments are presented in table 4.

Topic	Extracts from the Interview
3) English opens doors: better opportunities.	<p><i>Maybe it is necessary in their professional development. If one of these kids speaks Nahuatl, English and Spanish, they will be able to defend their community in the bigger world, and they can get a job because they speak other languages. The students will be able to obtain a scholarship...</i></p> <p><i>Learning English opens some doors. Maybe they will have more opportunities if they learn English. Maybe 50% of them perceive it that way. They should try to learn because they see it as an opportunity...</i></p>

Table 4.3 English Opens Doors: Better Opportunities

4.3 Answers to the Research Questions

This section presents the answers to the research questions.

4.3.1 RQ1. Nahuatl Students' Perceptions of English Learning

The questions that are used in the instrument to collect the students' perceptions present the following predominant perceptions about the importance of learning English. The students affirmed that English in their education and labor is important, so that indicates that if the Indigenous Nahuatl students had access to learning English, they could acquire a better and more general knowledge of their context and the globalized world context around them, i.e. as claimed by Cenoz (2013) “Many people learn and use a third language. This is particularly true in multilingual settings, where several languages are part of everyday life” (p71).

In addition, there are three predominant perceptions that students consider relevant about the benefits of learning English. Students said that learning English gives them the benefit of traveling abroad. Meanwhile, students also considered that they could get a good job. Finally, students perceived that the main benefit is the access to a better education. As mentioned before in the previous paragraph, they saw the English language as an opportunity to change their quality of life and they clearly said that English is an opportunity for quality in their education. Students did not see English language as a hazard for their indigenous culture as indicated by Young et al. (2009) language can be used as a tool to spread and internationalize the individuals' culture, this implies that if students are already multilingual, they will be able to use each language for a different purpose. Additionally, Aronin & Hufeisen (2009) stated that

multilingualism is the use of several languages on account of many different social, cultural, and economic reasons.

The results on reasons for learning English indicate that learning English opens student's horizons in social settings. Thus, they did not see English only as a tool for getting a better education, they saw English as an improvement, favoring them in their daily aspects of life such as labor, interaction with the tourists in their community, and travel abroad. Generally, the results advocate that if students learn English, they will have the opportunity to interact with modern society and change their lives as claimed by Varečková & Pavelková (2018), foreign languages and their usage is a part of common labor market requirements when applying for a job after studying at the university.

Finally, talking about the section about availability to learn English. Some students perceived they cannot afford English classes. This point of view is relevant because most of the indigenous communities in the country have financial solvency problems. A surprising opinion by students is that learning English means losing their indigenous culture. Accordingly, *Estrategias didácticas: Guía para Docentes de Educación Indígena* (2016) stated that indigenous students learn through their context, thus all the subjects in the schools' curriculum must be taught with the purpose to preserve and share their indigenous culture.

Thus, teaching and learning English in indigenous communities should be done by observing principles of respect for the context of students by using pedagogy and didactics focused on the preservation of their culture and the identity of the target population.

4.3.2 RQ2 Aspects in the Nahuatl Students' Perceptions

According to the perceptions that were found in the results, there were two factors that influenced the students' perceptions. The first one was education. Students see English language learning as a set of opportunities to have a better education or have the chance to get a scholarship abroad. If students are multilingual, they have high probabilities to get better opportunities in education. As asserted by Aronin & Hufeisen (2009) multilingualism is the usage of two or more languages in the same population with different purposes. Multilingualism is the use of several languages on account of many different social, cultural, and economic reasons. Multilingualism occurs in multilingual communities and the proficiency of each language of those communities is likely to differ and may fluctuate over time.

In consequence, indigenous students may benefit from becoming multilingual as their opportunities for continuing with their education are likely to increase. Regarding the students' perceptions about the economic aspect, English is being perceived by the indigenous students as a plus for getting a good job and earning money. As most of them expressed, English would increase their possibilities to change their quality of life. As asserted by Community inspiration voluntary, Helen Vodrážková for an interview with Radio Prague International:

We work in indigenous communities where people need English to develop eco-tourism projects or we also work in communities that are close to tourist places, so the inhabitants need English because it is easier for them to find a job (Fajkusová, 2009, para. 3).

4.3.3 RQ3 Teacher's Perceptions

According to the results, the teacher's perceptions that emerged are related to how English Language is taught in an indigenous community and how the foreign language is perceived by students. Students must learn English in their context because their community is not huge, and the contextualization of the language is essential for those indigenous communities as asserted by *Estrategias didácticas: Guía para Docentes de Educación Indígena* (2016) indigenous students learn through their context, competence, and values.

On the other hand, the teacher felt afraid that students would lose their cultural identity and their indigenous language to be shifted by a global language. However, students believe that if they learn the English language, they will have a better education.

In addition, the teacher perceived that if the students learn English which is simultaneously a global language, they could share and defend their indigenous and cultural identities as indicated by Degawan (2019) indigenous languages are just not a symbol of identity and group membership, but also, they are the vehicles of ethical values. Indigenous languages establish the plot of a system of knowledge, which the indigenous peoples through which they are part of the whole earth, and it is essential for their young generations. Finally, the teacher opined that English opens doors to get better opportunities in educational and labor points. The teacher as well as the students considered learning English language as a synonym of a change of their quality of life in the indigenous students as claimed by Canadian Heritage (2016, as cited in Covacevich & Vargas, 2021):

Foreign languages are a tool that opens doors to better job
opportunities and brings economic benefits to individuals and to

countries and economies. Proficient foreign language speakers are more likely to find better career opportunities, become more mobile geographically and have greater chances of being promoted to higher-level jobs (p.8).

CHAPTER V: CONCLUSIONS

5.0 Introduction

The purpose of this mixed-method study was to identify the indigenous students' perceptions of English learning and the teacher's perceptions on teaching and learning in an indigenous community. This chapter includes the findings and implications, limitations of the study, and finally suggestions for further research.

5.1 Findings and Implications

English was seen by students participating in this study as an opportunity called "English opens doors". From the perception of these students, learning English means to get a better education, the chance to travel abroad, get a good job which is to earn money as Varečková1 & Pavelková (2018) assert that foreign languages and their usage is a part of common labor market requirements when applying for jobs after university study. Thus, English teaching in indigenous communities must be adapted to the context of the communities to supply student's needs for preserving their culture and identity. (*Estrategias didácticas: Guía para Docentes de Educación Indígena*, 2016).

The teacher considered that indigenous students must learn English through their culture because the English language culture differs from indigenous students' context. The perceptions of the teacher are in line with what Liddicoat, Papademetre, Scarino, & Kohler, (2003) say:

Understanding the nature of the relationship between language and culture is central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that convey meaning. It is language in its cultural context that creates meaning: creating and interpreting the meaning is done within a cultural framework. In language learning classrooms, learners need to engage with how context affects what is communicated and how. Both the learner's culture and the culture in which meaning is created or communicated influence how possible meanings are understood. This context is not a single culture as both the target language and culture and the learner's language and culture are simultaneously present and can be simultaneously engaged. Learning to communicate in an additional language involves developing an awareness of how culture interrelated with language whenever it is used.

The teachers of these types of communities must know Nahuatl and English to teach the target language using this indigenous context and it is important to verify if the new educational reform considers the indigenous communities and specify that those communities have special needs for the process of English teaching. According to the above, there must also be some changes at the tele-secondary level, that is, to find a way for students to have a teacher exclusively for the subject of English, material, and books where students learn English through their context.

5.4 Limitations of the Study

The limitations of this study were the following: first, the distance between the location of the school to carry out the research and the university, that was one of the disadvantages, the researcher could travel to San Miguel once in the year because of the distance. Approximately, between Puebla and San Miguel the distance is 3 hours. It was difficult to get an appointment with the director of the school because the school changed the director six months before the application of the research instrument.

5.5 Suggestions for further Research

It is recommended to apply this study in different indigenous communities and make a comparison between some schools and see if the participants have similar or different perceptions about learning English when they have already acquired the other two languages, their mother tongue and the official language they must use. It should be considered to study if the students are losing their indigenous identity when they are learning a global language.

Another aspect to be included in a further study has to do with the teachers; how the teachers give the classes and the material that students have for the learning English processes, meaning the pedagogy and didactics of ELT, it should be investigated over there to evaluate the impact of these aspects. Furthermore, there is another suggestion on how the nationality of the teacher might influence the perceptions of students as in the specific case of this study the participant teacher was a native speaker of English, who was invited to teach there. Thus, a further study on the official teacher's perceptions of the school is worth doing.

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Appendix A Blank Questionnaire for students



Benemérita Universidad Autónoma de Puebla.
Licenciatura en la Enseñanza del Inglés.
Facultad de Lenguas.



El siguiente cuestionario tiene fines educativos y de investigación para la realización de una tesis en la enseñanza del inglés de la Facultad de Lenguas BUAP. Agradecería tu participación al responder la siguiente serie de preguntas.

Edad: ____ Genero: ____ grado de estudios _____

- I. Contesta las siguientes preguntas en cerrando con un círculo las respuestas que creas convenientes.

1. Lugar de procedencia _____
2. ¿Qué lenguas hablas?
 - a) Español
 - b) Náhuatl
 - c) Inglés
 - d) español y náhuatl
 - e) náhuatl e inglés
 - f) inglés y español
3. ¿Dónde aprendiste hablar esas lenguas?
 - a) Casa
 - b) escuela
 - c) escuela y casa.
 - d) Otro _____
4. ¿Quién te enseñó a hablar esas lenguas?
 - a) Padres
 - b) Abuelos
 - c) Maestros
 - d) Padres y abuelos
 - e) Maestros y padres
 - f) Abuelos y maestros.
5. ¿puedes hablar y escribir Náhuatl?
 - a) Sí, lo escribo y lo hablo
 - b) solo lo hablo
 - c) solo lo escribo
 - d) no lo escribo ni lo hablo

6. ¿Puedes hablar y escribir español?
- a) Si lo escribo y lo hablo
 - b) solo lo hablo
 - c) solo lo escribo
 - d) solo lo escribo
 - e) no lo escribo ni lo hablo

II. En las siguientes tablas marca con una x las respuestas que consideres aplican para ti

7. Aprender inglés es:

	MUY IMPORTANTE	IMPORTANTE	NO IMPORTANTE	NADA IMPORTANTE
a) Para tu desarrollo en la sociedad				
b) para tu desarrollo educativo y laboral				
c) En todos los aspectos				
d) En tu desarrollo en la sociedad				
e) Tu desarrollo educativo y laboral				
f) En ningún aspecto.				

8. Estudias inglés en esta escuela y piensas que

	Te será útil	No te será útil
a) Para conseguir una beca en el extranjero		
b) Para migrar a otro país y tener un buen trabajo		
c) Para conocer gente de otro país		
d) No te sirve para nada		

9. ¿Crees que el inglés te brinde mejores oportunidades educativas y laborales?

	Si	No
a) para conseguir un lugar en la universidad		
b) lograr trabajar en el extranjero		

c) es necesario para mi vida cotidiana		
--	--	--

II. Elige máximo dos opciones.

10. Es necesario aprender inglés para

- a. Ganar dinero
- b. Hacer amigos
- c. Platicar por Facebook
- d. Entender información en internet
- e. Pasar la materia en la escuela

11. Menciona los beneficios que consideres que podrías obtener al aprender inglés.

- a. Viajar al extranjero
- b. Conocer gente
- c. Tener un buen trabajo
- d. Tener una buena educación
- e. otros: ¿Cuáles? _____

12. Por ser hablante de náhuatl y español, ¿crees que te es fácil aprender inglés?

- a) Si, ¿por qué?
- b) En algunas ocasiones
- c) No, me resulta difícil aprender.
- d) Nunca

13. No podrías aprender inglés debido a...

- a) No podría pagar clases de inglés
- b) En mi comunidad no es bien visto aprender inglés.
- c) Aprender otra lengua es perder mi cultura.
- d) Ninguna de las anteriores.
- otras _____

14. Podrías aprender inglés...

- a) Si, por que puedo pagar una clase de inglés
- b) En mi comunidad es necesario por la entrada de turistas.
- c) Aprender inglés abre mis horizontes en ámbitos sociales
- d) Aprender inglés no es difícil

Appendix B Permission letter for applying the questionnaire and the interview



DRA. MARIA DEL CORAL MORALES ESPINOSA
DIRECTORA DE LA ESCUELA TELESECUNDARIA TETSITSILIN
P R E S E N T E.

Por este conducto le saludo cordialmente, al mismo tiempo me permito solicitarle de la manera más atenta otorgue las facilidades necesarias para que la alumna de la Licenciatura en la Enseñanza del Inglés OLIVARES TORAL MADAI YAMILET, con número de matrícula 201411002, pueda aplicar un instrumento en la institución que Usted dignamente dirige, como parte de su investigación para la elaboración de su Proyecto de Tesis, mismo que realiza bajo la Dirección de la Mtra. Leticia Estudillo León.

Agradeciendo de antemano su atención y apoyo, me despido de Usted, reiterándole mi más distinguida consideración.

ATENTAMENTE
"Pensar Bien, Para Vivir Mejor"
H. Puebla de Z. a 23 de Febrero de 2018

Dr. Eliphelet Rivera Cuayahuitl
Secretario Académico de la Facultad de Lenguas



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Appendix C Teacher's interview and permission to use her information



Benemérita universidad autónoma de puebla
Facultad de lenguas

The information you share with me will be used anonymously and with your authorization in the format attached.

Name: _____ Age: 23

Nationality: UNITED STATES CITIZEN

Years teaching English: 1.5 school years

Places you have been teaching: Washington State, Tetsjtsilin

Do you belong to any English educational program? Augustana University English Education Department

What kind of program? College

Time you have been here graduated May 2010, started September 2012

1. How did you decide to come here to teach English?
2. Why are you here teaching English, in this community?
3. When you started giving English classes here, what did you think about the students?
4. What did you consider when you started teaching here?
5. How did you decide on what and how to teach the students here?
6. Now that you have been here for some time, what do you think about your students?
7. What do you think is the pertinent way to teach the students here?
Why?
8. What aspects do you consider for teaching here?
9. How do the students behave when they are learning English with you?
10. Have the students learned English? If so, how do you know that?
11. Do you think teaching English to indigenous students has been significant? Why?
12. Do you think learning English is a tool for students' education? Why?
13. Do you believe that learning English for indigenous students is or will be important in their professional development? Why?

Appendix D Transcript of the teacher's interview

Name: [REDACTED]

Nationality: **United States citizen**

Years teaching English: **1.5 School years**

Places you have been teaching: **Washington state and Tetsijsilin**

Do you belong to any English educational program? **Augustans University education department.**

What kind of program? **College**

Time you have been here **graduated May 2016, started September 2012.**

1. How did you decide to come here to teach English? **I am part of a volunteer program from United States It is called YAGM they send me here. The true is my mean job is on the library from Ayotzinapan. I have tried finish my classes here in the morning, I go there, I open the library, I supervise the children, coordinate activities. I get one English workshop. Just working in the school it is kind of an extra thing.**
2. Why are you here teaching English, in this community? **My supervisor Roberto he is a teacher here in the school and he ask me.**

3. When you started giving English classes here, what did you think about the students?

In September 2017, they are amazing Why are they amazing? **There are different ways that you can be intelligent, you can be school intelligent you can be like emotionality intelligent from all different categories they work hard they learn, they are really smart.**

4. **What did you consider when you started teaching here?**
5. **How did you decide on what and how to teach the students here?**
6. **Now that you have been here for some time, what do you think about your students?**

7. What do you think is the pertinent way to teach the students here?

Why? I still figure out but I try to ask questions talk about sports, food and talk about their context

I can't talk about direction if they are not in a big city I have to talk about their context.

8. What aspects do you consider for teaching here? **I consider what it is important for them and they are from a community which speak Nahuatl. And I feel a little tormented to coming and teaching English in a place would losing their mother tongue language, that's why I am learning Nahuatl too.**

9. How do the students behave when they are learning English with you? **There are a lot of responses. They are really excited they really want to learn, they are heisted a lot of students are embraced or nervous because is a different language.**

10. Have the students learned English? If so, how do you know that? **They learn, depending on the students how much they learn.**

Well, they do not learn how to speak, to communicate but they learn vocabulary or how say some stuff. But they recognize something in a paper.

11. Do you think teaching English to indigenous students has been significant? Why? **It is important, I think some of them see it in that way. Learning English open some doors maybe they will have if they learn English.**
Maybe the 50% they perceive in that way. They should try to learn because they see it like an opportunity.
12. Do you think teaching English is a tool for students' education?
Why? **Yeah I do. The same way like for me learn Spanish is a tool it is pertinent for them because USA and Mexico are neighbor countries but English never replaces Nahuatl, English is important bur more important is Nahuatl.**
The students will ask for a scholarship or something.
13. Do you believe that learning English for indigenous students is or will be important in their professional development? Why? **Maybe it is necessary in their professional development, if one of these kinds speak Nahuatl and English and Spanish they will be able to defend the community in the bigger world, they can get a job because they speak other languages.**