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RETURNEES STUDENTS' BELIEFS ABOUT LEARNING NAHUATL AS A THIRD

LANGUAGE

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Abstract

The objective of this project was to explore and identify the returnees' students' beliefs about learning Nahuatl as a third language. This research was carry out in a bilingual school called Escuela Bilingue Niños Heroes de Chapultepec in Nealtican Puebla Mexico. The participants were 15 returnees' students from this elementary school. Returnees' students come back with their parents from the USA to Nealtican. They have acquired Spanish and English before. When they start to live in Nealtican they face with the necessity of learning Nahuatl. For the project, case of study was applied, it means that narrative approach, qualitative and quantitative methods were considered in order to collect the data. The instruments applied were a questionnaire, diaries and interviews, the instruments asked for personal information, academic background, social integration and learning Nahuatl as a third language related to their feelings, challenges and teachers' methods. The diaries were applied to 15 returnees, the interviews were applied to 5 returnees and questionnaire to the 15 returnees' students.

Findings revealed that social adaptation was a hard challenge for returnees' students because of the lack of communicative competence in the Spanish language. In addition, they have aptitude to learn another language since they already have two languages. They find similarities, and they have positive attitude to learn it. The importance of Nahuatl is also relevant for them. They find this language as a heritage from ancestors that they want to share with foreign people.

Findings may help to further investigations related to this topic. Other researchers can explore deeper their students' predisposition taking into account their feelings towards language.

DEDICATION

Spanish

La presente tesis se la dedico a mi familia que gracias a su apoyo pude concluir satisfactoriamente esta carrera.

A mis padres y hermanos por su apoyo, consejos comprensión y ayuda en los momentos difíciles y por ayudarme con los recursos necesarios para estudiar y a si cumplir con mis objetivos como persona y estudiante. así como me han dado todo lo que soy como persona, mis valores, mis principios, mi carácter, mi empeño, mi perseverancia y mi coraje para conseguir mis metas.

Gracias también a mi novia que de alguna manera me ayudo a no rendirme, ser constante y más que nada alentándome a seguir en mi camino y cumplir satisfactoriamente este capítulo en mi vida

English

I was able to conclude this degree successfully because of my family, so, this thesis is dedicated to them

My parents and brothers supported me with their advice, sympathy, motivation as well as economic help during the major. My parents helped me with the needed resources to study and success my goals as a student.

On the other hand, I want to express them my gratitude because of the person I became since they have given everything; life, values, advices and they influenced on my courage to achieve my goals

Thanks also to my girlfriend who somehow helped me not to give up, to be constant, encouraging me to continue on my way and to fulfill this chapter in my life

Nahuatl

Nin tlasalol huipanalís pamitl kin ixpantía no chankahuan, in kin tlasojkamachitilia no tlapalehuil tahuan kampa on huilik on tlami nin no tlamachtíl tikiu.

No tahuan uan no iknihuan ika nin tlalnamik yolchikahualis yoltlajtól tlasimakalis, ajsikamatilis uan nin tlapalehuiloka kampa ohue no tlamachtíl tikipanolis onech

matlanke ika tomin uan ojko o huilik on momachti uan ojkon ohuilik on tlami no tlamachtil tikipanolis.

Ojkon keme onechmakake nochi no yek tenehuiloka keme tlakatl no toltekayo no tlasinpehualoya, no temacholis, no tlanilhua chikahualis kampa huili in kajsis no temik ajsi chihualis.

In tlasojkamachitilia no tlasojtsin ye nohiuki onechmatla ika yolchikahualis kampa amo man mosinkahua ma nochipa man mokuinana uan amo man mokahuili in tlatsiukayotl ika non ohuilik onajsik kampa omijkuilo no chihualis ipan no nimilis.

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Spanish

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English

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And finally, I thank to my university colleges and friends because their fidelity, friendship and moral support contributed to my desire to continue in my professional career.

Nahuatl

In tlasojkamachitilia ika nochi no yolo no tlayanka tikhua tlamachtiani ika no tlasalol huipanalís tlatemolis pamitl, in tlamachtiani sihuatsintli Rebeca Elena Tapia Carlin ika ni tlasoiknoitalis tlamachtíl, ixtopehual tlamachtílis, yolchikahualis, ika nin nochi ni chihualis in tlasojkamati nochin non tlanichikol okichiu ma huili in chihua nin tepak tlasalol tlamachtíl tikitl, kampa pehua mochihua ipehualo no tlamachtíl tiki nimilis. Simi mochihua kualtsin nin toltekayo tlanextílis uan in tlapalehuiloka uan nin kual yek yakanalis.

In tlasokamachitilia in tlayanka tlamachtijka tikhua in ome tlajtol kaltlamachtíloyan koneme tlapalehuani Chapultipek, alatepepan

Nealtican kampa onikchiu tlamachtíl tlatemolis in tlayanka temachtijkau Juan Alfredo Juárez Rodríguez in tlasojkamachitilia ni tlapalehuiloka ika yolpakílis ohuilik on tlami no tiki tlamachtíl tlatemolis.

Nochipa in kin tlasojkamachtílis in tlamachtíl koneme nik onechtlaokolijke nin tonal kampa ot motlasimakake ika in to tlaixmatílis uan nin yoltekayotsi no nahuak, ika simijkak no tlasokamachtílis in nahuaktsinko.

Ika nin tlamis, in kin tlasojkamachitilia no tlamachtíl iknihuan, no tlamachtíl huanpoyohua, kampa no kaltlamachtíloyan ika nin yolpalehuilís onech matlanke ika nin mohuistik tepak tlajtoltsi kampa onechilhuaya man mo chikahua ika no tiki tlamachtíl tikipanolis.

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CHAPTER I: INTRODUCTION

1.1 Introduction to the Problem

Indigenous bicultural education is an academic approach that attempts to build the children's ethnic identity as well as respect and upgrade their cultural and linguistic heritage. According to Secretaria de Educacion Publica (2017) to have an indigenous bicultural education, there were necessary events through history. First, the objective of Mexican education was to involve indigenous people to learn Spanish language mainly. However, in 1937 Lazaro Cardenas and Instituto Linguistico de Verano make a deal. It was about preserving indigenous languages with "alfabetizacion" (p.4) then, indigenous people could learn Spanish as a second language. This approach took into account the languages related to grammatical aspects. However, in 1976 Servicio Nacional de Promotores Culturales and Instituto Linguistico de Verano claim for a bicultural education. This approach replies to the aspects of an intercultural bilingual education; in addition, it permits children increase and improve their knowledge, values and attitudes.

Mexico is a diverse country because it is very ample in culture and languages. Bilingual education is more demanded to be implemented in rural schools because, there is a need to promote the Spanish language and an indigenous language. Sometimes an indigenous language is the children's mother tongue. Escuela Primaria Bilingüe Niños Heroes de Chapultepec in Nealtican, Puebla is implemented Nahuatl as a subject. In that place, there are speakers who keep Nahuatl as their mother tongue. In this way, this school tries to preserve the language as a linguistic heritage from the community.

During my social service I worked in this rural school as an English teacher. I noticed that children spoke Nahuatl and Spanish and I realized those children learned English as a third language. However, another case emerged during on this time. Due to economic and social situations, there are people from this community who immigrate to United States to get a better life. When they come back, their children face social integration. On the other hand, these returnees' children who have acquired English as a native language, have to learn Nahuatl as a third language. This research project aims to analyze children' perspectives about learning English or Nahuatl as a third language.

1.2 Purpose of the Study

The purpose of the study is to explore and identify the perspective that returnees' students have about learning Nahuatl as a third language.

1.3 General Objectives

- To determine the beliefs that returnees 'students hold about learning Nahuatl as a third language.
- To determine the challenges that these students face when they learn Nahuatl as a third language.

Specific Objectives:

- To analyze which challenges influence on their learning.
- To analyze if there is a predisposition to learn a third language being already a bilingual speaker.

1.4 Research Questions

RQ1. What are the returnees' students' beliefs about learning Nahuatl as a third language?

RQ1.1 What are the feelings that returnees' students' experience when they learn Nahuatl as a third language?

RQ1.2. What are the challenges that returnees' students face when they learn Nahuatl as a third language?

RQ1.3. Is there any predisposition for learning Nahuatl according to the returnees' perspectives?

1.5 Significance of the Study

The relevance of this research project is taking into account returnees' students who are learning an Indigenous language as a third language. Previous studies focus their attention on learning an indigenous language as a second language, or learning English language as a third language. However, returnees' children have caught attention in last years because they face situations when they came to Mexico, in education contexts mainly. Nowadays, there is a necessity of working with children who have acquired English and Spanish as mother tongues and who face with the situation of learning Nahuatl as part of their communities. With this work, teachers can have an idea about the challenges or factors that are around the children.

In addition, this research can help these returnees' students to get an effective and efficient development of learning the Nahuatl language. Findings can guide other

new generations with the same circumstance to develop the language as part of their heritage.

1.6 Participants

The participants are children who study in Escuela Primaria Niños Heroes de Chapultepec. They are returnees' children who came from United States. Due to socio-economic status of the community, local family go out from Nealtican to United States to improve their live style. When they decided to return, the returnees' children have interacted with American culture. Now, those children face the challenging of learning Nahuatl as a third language.

The participants have acquired the English and Spanish as native languages. On the one hand, children acquired English language by social contact with people from United States. On the other hand, they acquired Spanish language by communication with parents and relatives who speak Spanish. These returnees' students who came back to their community continue acquiring English and Spanish languages in the rural school. They also start to learn their heritage language from parents' community which is Nahuatl

For this research project, the participants were selected with specific criteria. First, it was necessary to find children who could speak or understand their native languages. Second, children were around eight to twelve years old because they had more experience in the USA, and they can express more their feelings than other youngest returnees' students

1.7 Research Setting

Nealtican is a community characterized for rich costumes and traditions. The most important aspect is the Nahuatl language spoken by indigenous people. Nonetheless, the lack of job opportunities and the low resources make that some population decided to migrate to another community, state or even country. The third one is the most demanding option because they commonly immigrate to the United States. These immigrants are in contact with another language and culture, their family, especially children develop a second language, English. However; if they decide to return to Nealtican, their children are able to speak English and Spanish.

This research setting takes place at Escuela Primaria Niños Heroes de Chapultepec, the elementary school is located in Nealtican Puebla Mexico. This school is characterized by being bilingual. According to SEP, this primary school is called “bilingual” because they acquire Spanish as a native tongue and they practice it all the time and they learn Nahuatl as a mother tongue keeping in contact with the language inside the classroom. The purpose of this bilingual school is to keep the cultural identity of the community since children use Nahuatl when they speak with their parents or grandparents. There are around 600 students. The majority are indigenous or returnees’ students who are learning English or Nahuatl as a third language.

1.8 Conclusion

This chapter give us a general view about the context that project is going to investigate. It was stablished the research questions as well as the setting and participants considered for the research project. The returnees' students are eight to twelve years old since they had more experience in The USA. The following chapter is the literature review that describes the mainly information used for research

1.9 Key Terms

Nahuatl: Language spoken in certain rural communities in México, the language is commonly spoken by indigenous people

Multilingualism: Ability of a person to speak and understand three or more languages.

Returnees' students: A person who left for a certain period his country and returns to his community or hometown

Nealtican: Community from Puebla where an indigenous language is spoken

Native Language: it is the Language of a certain community where a large number of people live.

CHAPTER II: LITERATURE REVIEW

This chapter presents the literature review related to this research project. It is explained the language term and first and second language acquisition process. It is also given a description of bilingualism and multilingualism term. It is important to take into account the language as a window to discover cultural aspect and historical events. For that reason, we explore the language as an identity. The third language learning is also described since it has a different process than language acquisition. In addition, Nahuatl has been considered an indigenous language, However, it is a heritage language since it is spoken by few people. In this chapter, it is described Nahuatl and its heritage.

To conclude, this chapter describes Latinos language and their identity related to immigrant situations. The concept of returnees' children is explained since immigrant situation influences on their identity as well as their Mexican contexts and their situation about learning Nahuatl.

2.1. Language

“when we study human language, we are approaching what some might call “the human essence”, the distinctive qualities of mind that are, so far as we know unique to man and that are inseparable of any critical phase of human existence, personal or social”

Noam Chomsky (p.88) (1968)

Language is very important because we can communicate ideas, express feelings, interact with everybody and expose beliefs. It doesn't matter the religion, the beliefs that we have, the idiom that we speak, we use a language. Language inside of a community define us from the rest of the world, speaking a language make us rational human beings. Fromkin, Rodman and Hyams (2014) state “the possession of language” gives “power” according to some people's beliefs. For example, “to some people of Africa, a newborn child is a thing, not yet a person it is only by the act of learning that the child becomes a human being”. (p.1)

In addition, Finegan (2012) states language is a group of components and a combination of patterns for linking the items into “patterned expressions” (p.9). This combination permits to achieve particular function in certain areas. It means that language is a collection of “patterns” that develops a communicative competence and give as a result, a model for communicating with different people in different places.

Other authors who support this idea are Amberg and Vause (2009), they claim “language is foremost a means of communication, almost always takes place within some sort of social context. This is why effective communication requires an understanding and recognition of the connections between a language and people who use it” (p. 2). For that reason, it is necessary native manage clearly and efficiently the language where she or he lives. For making this possible, there is a process of acquisition. The next part explains deeper this process.

2.1.1 Language Acquisition

When we are in mom’s womb growing up, our parents and relatives communicate with us like if they talk with someone. They expect we already have the ability to understand and speak the same language. We are predisposed in an unconscious way to get the language we are going to use, for communicating in a future social context.

Language acquisition is the predisposition human being has for getting the language used in his context. Moreover, he will practice the language through communication, building his own identity. According to Yule (2006), “the term acquisition refers to the gradual development of ability in a language by using it naturally in communicative situation with other who know the language” (p.163)

Language acquisition starts when we are infants, and it is a feature seen as relevant. some authors who support this statement are Crain and Lillo-Martin (1999), they establish that “one of the most remarkable characteristics of human beings is that virtually every single one acquires language at a very young age (p.4).

Moreover, Fromkin and Rodman and Hyams (2014) suggest that youngest get a language system without receiving lessons about grammar points. They do not employ repetition again and again for being efficiently in language communication. It means children are involved in a context where language is used all the time. They use the language and experience mistakes day by day. However, those mistakes are corrected by native speakers in an informal way. Ortega L. (2014) also adds “child language acquisition happens in a predictable pattern, broadly speaking”. (p.3) it means, youngest people especially children have aptitude to learn by speaking practice.

In childhood, Infants are unconscious that they are getting a language system. In their cognitive process, they observe the language used surround environment (especially parent’s communication). They try to interact at the same way as if they are able of expressing their needs and feelings correctly. As a result, they do not have to study very hard to get a communicative competence in the language. They

are not worried about syntax, semantic and phonology systems; they just experiment and practice it.

As we notice, language acquisition starts at a very young age. There are stages of the language acquisition since children do not acquire immediately the language. They follow a series of steps for being communicative competent. During the language acquisition process, children experience these stages of language. Yule (2006) establishes stages of language acquisition are “cooing, babbling, one word-stage, two word-stage”

Further; Yule (2006) states certain qualifications during this process. First of all, he establishes “maturation of the infant’s brain” (p.149) influences on how much time children start to acquire the language. It is important to remind that children do not acquire the language with the same speed; Consequently; we cannot claim that children have a special age to start with the acquisition process. However; the same author states, we can consider the existence of a process of language acquisition when child starts to understand varieties of the language. As a result; he/she starts to put it into practice.

Moreover; he asserts an infant are not able of getting the language; if he does not hear and apply it with other language speakers. Usually, those speakers mainly

parent adjust to a particular language to be able to communicate with young infants, this manner of communication is called “caregiver speech” (p.150). Parents and other people tend to use a certain speech with the objective that children start to acquire the language. For example; an adult does not use a speech related to business with a baby because he is not able to understand yet. Instead of that; adult uses expressions like: -hello baby!- drink your milk! Yupi! and so on.

Finally; another relevant aspect in the process is “cultural transmission” (1---). Once children linguistic has increased, they are able to comprehend much better significance of language context. It refers infant learn and comprehend idiomatical expression and cultural aspects from the community. Consequently, this transmission permits a child develops more his communicative competence. Moreover, the same author stablishes “we have also identified the importance of cultural transmission, meaning that the language a child learns is not genetically inherited, but is acquired in a particular language-using environment” (p.171). The ability of children to acquire languages is taken as an important part of people’s life. Language acquisition process is more evident in children who are acquiring their first language. This aspect catches more attention because first language becomes commonly the dominant language.

2.1.2 First Language Acquisition

First language acquisition is essential for children. Usually, their first language is generally their parents' mother tongue and the native language from their community. Moreover; children use first language to be part of a community exposing their ideas and emotions. According to Finegan (2012) "first language acquisition refers to the language one acquires in infancy" (p.517). He affirms that acquiring the first language in childhood implies a first interaction with a language system.

Moreover; Clark (2009) establishes that while infants acquire the early system of words; it is possible that they have innate predisposition to comprehend it efficiently. Consequently, they interact easily with that language system. However; interplay with other speakers and maturation of infants' brain can influence in the first language acquisition. She claims that "factors like these could also determine whether language-learners follow the same path, detect and use the same patterns, and make the same inference about meaning during acquisition" (p.2)

Finally, we realize first language acquisition is influenced by some factors like interaction and cognitive development. Nevertheless, in particular cases there are another second language acquisition. This is due of multiple situations.

2.1.3 Second Language Acquisition

The study of second language acquisition has caught attention for researchers. Acquiring two languages almost simultaneously implies a different process than acquiring one single language. Nowadays, people speak two languages. This situation happens because they lived a context which it was necessary to acquire them. We have an especial example; due to high Latino immigration (Mexico, Colombia, Puerto Rico, and so on) to United States of America, Latin children become bilingual. They have the necessity to understand parents' language but also language society. In that situation; English and Spanish languages are acquired almost together by youngest.

Gass and Selinker (2013) establish second language acquisition means acquiring a non-primary language used in the context where the person interacts. In the previous example above, Latin people in USA have Spanish as their first language, but they acquire English as the second one because it is the native language spoken in the context. Ellis (1994) also states that this non-primary language is used in the environment. It means it is the medium to communicate with other native speakers and non-native speakers who are in the same situation. Moreover; The same author (1994) states that second language acquisition "is the study of how learners learn an additional language after they have acquired their mother tongue" (p.5). He states

that second language acquisition has involved investigation about the way individuals get the “grammatical sub-systems” (p.5). We can postulate the study of second language acquisition can provide good sources of information. This can be information about the main process to achieve a communicative competence in two languages acquired almost simultaneously.

The fact of having first and second language acquisitions gives as a result bilingual people. Today bilingualism term is covered in many recent studies. For this project, it is important to make clear its importance to get a significant investigation.

2.1.4 Bilingualism

Defining bilingualism is a difficult task because this term could involve different approaches for researchers. From a general view, bilingualism is the result of the process of second language acquisition. People considers bilingual when they are able to understand and speak two languages. Bloomfield states (1933), bilingualism refers to “native-control of two languages” (p.56). This idea is commonly related to the action of speaking two languages efficiently. However, for some investigators specialists in field; bilingualism implies using two languages even if learners dominate them or not. Contrary the previous author; Edwards stablishes (2006) all people can be considered as “bilingual” (p.7) if they know some expressions of

another language system that it is not their mother tongue. He claims that bilingualism means to apply in life two languages, it does not matter if individuals are not competent in reading; writing; speaking or listening. For being considered as bilingual, is not necessary to have total control of two languages.

Bilingual people speak two languages due to social situations, as Yule (1996) claims “a member of a minority group grows up in one linguistic community, mainly speaking one language, but learns another language in order to take part in the larger dominant linguistic community” (p.244). Nonetheless; another situation could be parents ‘language. Children grow up in a context in which mother speaks Spanish language but father speaks French. As a result, children have to understand both and during language acquisition process emerge two process concurrently.

Once we describe bilingualism, we need to establish bilingual people use languages which have a complex system. In addition, each language involves cultural aspects from community where they interact. For that reason, it is relevant to highlight language system as a “mirror” of community identity.

2.1.5 Language and Identity (Language Community)

It is important to see language as a complex system because language is not only signs or words. It implies pragmatic competence, and sociolinguistic aspects. For example; when we want to communicate with other inside a society or show emotions or whatever what we think, we take into account the language system established in the context. Plotkin (2006) states that language is a “system” (p.7). For making it meaningful, we have to take it into account as a general system and not only as a personal system. This means for the existence of communication between people, language system must be equal inside the community. It does not make sense that each person establishes his/her own system if they will not understand among them, as a result, there would be no communication.

The same author describes three elements in the language system, “lexical, grammatical and phonic” (p.10). The first one consists of several morphemes and the objective is to indicate the events that happen in the environment. The second one, grammatical element consists of organizing those morphemes into groups like statements or phrases that show originated ideas from interaction. And the phonic element helps to communicate the result of the previous elements by a system of “sounds”.

In addition, Finegan (2012) states that every language system has an important function. It consists of connecting three aspects in language; “meaning” and “expression” to give phrases for expressing emotions and ways of thinking, and the most important “context” (p.5). Linking context permits to understand phrases or expressions that emerge in the process of communication. This author demonstrates that context influences in how the language is understood and developed. Context shows cultural and historical aspects from community. it means language holds a relation with identity.

As we described, language is used to communicate emotions and perspectives to others. We can interact with people with language. However, for achieving this purpose, we require to understand the language that is used in that social context.

Amberg and Vause (2009) claim, language also denotes “cultural beliefs and practices of the communities of which we are a part: our families, social groups, and other associations” (p.3). It means that language is seen as part of our identity and it denotes the community we belong.

In addition, the same authors establish that “language community” is a specific population of people who use a certain language to express their needs (p.4).

Language community is developed in base to their gains of social contexts. People

who belong to particular language community achieve to have a communicative competence because they link meaning, expression and context.

There are billions of people who belong in a certain language community. There are many language communities which are spread around this world. According to Amberg and Vause (2009) language communities are distributed by areas, and we can realize that they sometimes are influenced by social events that occurred or even happen nowadays in those areas such as: “history” and “politics”. They also assert that each language community denotes “unique identity of its population” (p.4). For example: Canada is a country which population speaks two languages, English and French. The reason are historical events that occurred in the past. Another example is here in Mexico. There were idioms used by inhabitants from past. One example of those languages is Nahuatl. Nahuatl was the main indigenous language spoken in Mexico. However, people from old continent (Europe) came to America. Spanish people established their own language. As a result, local people were obligated to learn Spanish for integrating to the new language community, forgetting their native language.

Historical and political circumstances influence on identity of a language community.

Those same aspects contribute usually to multilingualism concept.

2.2 Multilingualism

Multilingualism refers to the ability to speak more than two languages. At present, many people are multilinguals. This fact has increased considerably in the last time, either by the implementation of new educational models in institutions, political and historical aspects, or only by the pleasure of wanting to learn them. According to Edwards (1994) "multilingualism is a powerful fact of life around the world, a circumstance arising". He also establishes that these situations emerge "from the necessity to communicate across speech communities" (p.1)

In addition, Finegan (2012) suggests that multilingualism refers to the situation in which individuals use different languages to communicate in a plurilingual-environment where it is necessary to apply them. He adds that people tend to use the languages for different situations in this environment. For example, immigrant people speak German, when they arrive to a community (because of employment purposes) spoken languages are English and French. As a result, they have to use English in their jobs and French to communicate in the society.

On the other hand, the same author claims a possible consequence of multilingualism is the "nativization". It is a phenomenon "which takes place when a community, adopts a new language (in addition to its native language) and modifies

the structure of the new language, thus developing a characteristic dialect of the community” (p.450). From the previous statement, when we refer to the term “community”, it is not necessary to focus about a city or country. It could refer to certain groups of people which have primary language and they adjust the other languages. As a result, they have variations of both languages.

To sum up, multilingualism has increased day by day. Either if the languages are acquiring or learning, people start to speak more than two languages. When individuals pretend to have the third language in their life, this is usually more learned than acquired.

2.2.1 Third Language Learning

When people declare they speak a third language, it usually comes to mind that they have acquired it. Actually; a third language can be learned instead of acquired it. Therefore, it is important to spotlight that learning is a different concept from acquisition. For this research; learning a third language implies a conscious process on mind contrasting to acquisition which denotes unconscious procedures.

Language learning usually occurs inside a classroom because it is taught rather than gained. This is gotten by the development of skills (reading, writing, speaking, listening) and sub skills (grammar and vocabulary) by teacher. The language

learning is developed by implementation of strategies (memorization, repetition, imitation) in order to be competent in the language. The most important issue is individuals are learning the language but not acquired.

Based on the previous statement, we can establish third language learning is a language obtained by teaching procedures. Individuals learn grammatical rules formally; this language is not obtained by the same process of language acquisition. Moreover, we can also consider inside third language learning can exist “switching” from the two previous language, since third language is non-dominant language.

There are several reasons to know a third language. One of these could be the necessity to maintain the heritage language where they come from. Especially, an indigenous language which is in risk of being lost. This situation happens because people prefer to learn foreign languages instead of learning a heritage language to keep their cultural identity. Nahuatl is an example of these indigenous languages. It is also considered as a heritage. For that reason, this project takes it as an essential part of the investigation.

2.2.2 Nahuatl as a Heritage Language

Languages are developed, changed and even implemented day by day. Language suffers changes due to events that happened in the communities. For that reason, another important aspect to talk about is the language as a heritage. Some people had a native language very different from the language practiced in their communities nowadays. The reasons of this fact are the previous events that happened in that context. Indigenous languages are good examples. Due to historical events, those were replaced by another new language.

When we talk about heritage language can be understood as linguistic legacy that a minority of people from the community practices and lets as a treasure. It is a phenomenon that pretend to transmit the legacy from ancestors to new generations. One author who support this idea is Kelleher A. (2010) she claims, “Heritage language is used to identify languages other than the dominant language (or languages) in a given social context” (p.1) Some native languages are considered as heritage due to old people who acquired the previous one try to transmit to the youngest. However, the youngest prefer to get a “popular language” spoken outside communities. In addition, she adds that for defining a language as “heritage” it has to be employed by a group of individuals who communicate each other in a context where that language is not the principal. Those previous minority groups are called

for some authors as heritage language learners. Fromkin, Rodman and Hyams (2014) state that heritage language learners are individuals whose relatives have educated them with a considerable interaction between language and an enculturation.

According to the circumstances, there are different deeper terms to classify a heritage language. Fishman (2001) suggests three types of heritages languages in America. Those are “colonial, immigrant and indigenous” (p.82-86). Colonial heritage languages refer the languages that European societies brought during the colonization of the continent. Those languages are used nowadays. He gives some examples of those languages which are Spanish, French, Swedish and others. Immigrant heritage languages are languages spoken by people from other nationality who go to a different country. An example of this type are individuals who arrive from a distinct city to U.S.A and use their native language. This language is different from English. Finally, indigenous heritages languages are languages which individuals from the American continent use. However, these individuals are only a minority part. Many educative efforts have been done in order to keep the language, since old people use only to speak the language despite external factors.

We reach to the point that indigenous languages should be considered the heart of our identity. Indigenous languages are legacies which are in risk of being lost owing to use of Spanish as the dominant language in Mexico. One case is Nahuatl. For that reason, it is important to describe this indigenous language that only few people practice year by year.

2.2.2.1 Nahuatl

According to INALI (Instituto Nacional de Lenguas Indígenas) (2009), there are 68 indigenous languages, some of those have a variety of linguistic versions. Those languages also belong to 11 linguistic families. Nahuatl language is considered into “yuto-nahua” family because this language is used in some countries of Centroamerica, México and El Salvador. INALI (2009) establishes that “La familia yuto-nahua es una de las que abarca mayor territorio en el continente americano y que comprende uno de los conjuntos de idiomas más numerosos.” (p.69)

Nahuatl language is an indigenous language used before colonization in the American continent. Nahuatl has its own language system and it is also considered a language community because some people practice it to communicate. According to Finegan (2012) “varieties of Nahuatl are spoken by about 1 million people in

central and southern Mexico” (p.447). However, it is considered as an indigenous heritage language because time after time less people speak it.

The same author explains that indigenous languages are in risk of being lost. Some challenging situations “younger speakers” face in recent times obligate them to “adopt” more and more a dominant language. Nahuatl speakers are not the exception and the minority group who usually speaks the heritage language is older group.

In some areas of Mexico, there are many efforts put into practice to preserve Nahuatl. For example, there are bilingual schools in which academic program invites the student to keep the native language (Nahuatl) as part of their cultural identity. However, it is not enough in as much as in some communities where Nahuatl is a heritage, socio economic aspects are not the best. Consequently; citizens of the community (especially the youngest) immigrate towards big cities like Mexico City or outside country like USA. Immigration to the last one is the more frequently selection and those immigrants become part of an extensive group in North America which are Latin people.

2.2.3 Latinos Language and Identity

Latin people in USA are immigrants' population come from different Hispanic countries. Most of these people decide to immigrate for a lot of reasons. Zuñiga (2017) states the main purpose to immigrate to the USA is thinking about family welfare, special infants.

Although they locate in different places of USA and integrate to a new social context, they keep a language and an identity. Bedolla (2005) states "immigrants leave home countries with a certain understanding of self and nation" (p.2). On the other hand; we can also consider as Latin people to individuals born in USA but whose parents are immigrants.

This migration fact makes that people born there feel like insecure about their original identity, especially infants. For example, Latin children can be bilingual and have a combination of cultural identities (from the Hispanic country and USA). Nevertheless, the same author suggests "Latinos often remain geographically and socially separated from the Anglo majority" (p.2). At the end, they face with the challenge situation of being accepted in both cultural identities. Bedolla states, based on this situation, infants understand they are part of a certain group which settle in USA.

Migration is an important aspect that has caught the researchers' attention during the last years. Nonetheless, researchers had investigated more adult's aspects but

ignoring immigrants-infants' situation. Zuñiga (2017, (with the words of Dobson (2009)) supports this statement describing two types of "adultocentrismo" in researches (p.1). He states that the first type describes immigrant children as an extra element and responsibility immigrant adults have. The second type refers the immigrant child is a dependent human being. It means, the child needs strongly support by parents. He affirms this type of "Adultocentrismo" classifies the children like "víctimas, urgidos de protección, seres inválidos, desprovistos de conocimientos y de agencia". (p.2). Fortunately, he adds recent researchers are interested at immigrant children' needs. This attention can make the difference for a better development in social, personal and academic children' context.

Immigrant children develop multi-cultural and linguistic aspects. Related to Latin children, they have this development more pronounced because they have a certain context. Although Latino children become bilingual and can communicate in different social contexts, their particular identity and language distinguish them from other people. However, Dettlaff (2008) suggests that "changing cultural contexts and combined with the loss of their community and other social supports make them vulnerable to stress, depression, and a host of other complications" (p.467). Having this particular identity makes them especial since they belong to a small group who

combine and distinguish costumes, traditions, language, and even religion all the time. Nevertheless, they also can experience cultural shock.

There is a possibility those Latinos children have to come back to the parents' community for personal and external reasons. Those "returnees" start a new lifestyle.

2.3 Migration and Returnees' Children Beliefs

Migration is the residence's change to establish in another different place. People decide to leave their hometown due to lack of job opportunities, social and political issues. In Mexico, it is frequently to see this population movement towards the neighbor country the USA. Most of Mexican migrants look for a better income, they want to learn English or live experiences. However, according to Despaigne and Jacobo, (2016) "Hace sólo una década, la crisis económica en Estados Unidos y la implementación masiva de deportaciones dio inicio a un segundo proceso migratorio, el del retorno de connacionales" (p.4). There was an increasing of Mexican people who start to come back to Mexico in recent years. Wadell and Fontenla (2015) add "...return migration is filtered by gender, education, and socio-economic well-being, economic conditions within hometown communities, and legal status" (p.9). Mexican immigrants feel the need to return for certain reasons as time goes by. For example, they suppose they have a good economic status, they face social problems like deportation or just they experience homesickness for family they

left in their hometown. These individuals are called returnees. The “returnees” term involves men, women and children. For this chapter, we consider returnees’ children.

According to Zuñiga (2014) there are some kinds of infants’ migration context. He states the first group is about Mexican infants who live in The USA and they don’t come back to Mexico. The second group refers to “Children returnees. These children were born in Mexico, eventually left to the U.S. (generally with their parents or at least one of them) and after some period of residency in the U.S., returned to Mexico.” (p.3) The other group presents “international migrants” (p.4) as American infants who start to live in Mexico with no having previous experiences in that country. The only link that binds them to that country is family. Finally, he adds the last group of children experience a migrant situation indirectly since they stay in Mexico but nuclear family or one member of the family work in the U.S.A.

It is important to highlight this research project focuses on children who were born whether in Mexico and The U.S. and they lived American experiences for a certain time. However, for personal and political reasons, they have to come back to Mexico. In other words, Transnational and returnees’ immigrants will be considered as returnees’ children in the research.

Returnees' children think process adaptation will be hard. First, some of them have English as their native language. As a result, when they arrive to Mexico they have to understand Spanish language including idiomatical expressions from community. Second, they can get shock because of huge difference between the city where they lived and where they have to live now. This difference involves transportation, technology, facilities and school. Most of them changed from urban to rural city. In addition, social context is taken into account in their adaption process. They have to adopt new cultures and costumes and have to adapt into weather. Those changes include food, clothes, and Mexican celebrations. Finally, they believe social integration is a challenging situation for them since they have to interact with new people from society and new school. Although, parents from returnees' children try to support them in this adaptation process, their identity can be influenced.

2.3.1 Returnees Children Identity

During the time in the USA, returnees had family and their children were involved in a different environment from they were. For that reason, Wadell and Fontenla (2015) establish "...return migrants often come back to their homelands with a different vision of the world" (p.5). These returnees' children have developed a different identity from people who live in Mexico. They interacted with different people and

they lived according to social norms of the country. It means, they have interacted with American culture.

Moreover; as we stated before, these returnees' children experience cultural shock since they bring a certain identity related to rules, values and costumes. When they arrive at their parents' hometown, they are not familiarized with the cultural aspects implemented in that community. Reese ((2013.) p.213 in words of Giorguli, Jensen. et al (2012)) claims "When children and/or their family members move to a new place there is a process of adaptation to the new environment—a new neighborhood, a new peer group, and different institutions with their own set of corresponding values, practices, and expectations" (p.6). For that reason, when these returnees' children come to Mexico with their parents at a very young age, they face the necessity of adapting into a new lifestyle in relation to social, family or academic field. Another necessity is adaptation into a new language due to they also practice a different language from the native language used in the community. They have to learn it in order to understand their community. The academic context is an important aspect to take into account, especially when they study at primary level in order to help them.

2.3.2 Returnees as Primary Students in Mexican Contexts

Returnees' students face with challenges when they start to study in a Mexican school. Zuñiga and Gonzalez (2017) establish some important aspects.

First, their academic background, Mexican professors ignore the existence of returnees' students during their lessons. They add professors realize about that situation when children "repeatedly failed history or Spanish. These children know about American history and have never taken so much Spanish grammar and reading" (p.280). In addition, they describe returnees' children experience frustration because they think that they are not able to complete academic Mexican tasks correctly. Migration of returnees' children to Mexico influences education since they experience a new academic environment. Children who had contact with American educative system face challenges that obligated them to repeat minimum one academic year in most cases.

The most important challenge is the role that teacher has in returnees' student. Professors must give them support and advice during their studies. However, according to Zuñiga and Gonzalez (2017), returnees claim professors do not take into account their "needs" (p.280), since professors do not consider their academic

background and they are obligated to do activities if they were native speakers of Spanish.

Another challenge is the huge difference between two countries in school context guiding in a school rupture. Children tend to distinguish American and Mexican education since learning facilities and opportunities are not the same. When these children return to homeland they can get unconformity due to their academic context was not the same that they experienced in the USA. The previous authors establish “there are not school transition from the USA to Mexico, but rather school ruptures” (p.281). Hamann and Zuñiga (2011) presented a study were a returnee student from Chicago came to Mexico. When she started to study in Mexico, instead of continue studying it had a rupture. She experienced isolation because of the huge difference between American and Mexican academic system. It means, school activities, schedules, assessment, teaching methods etc. are different in each country. At the end, she wished to come back to The USA. That study showed “the disconnect, reinforced by every day ruptures that transnationally mobile student can feel” (p.144). To summarize, rupture situation is a big challenge that returnees have to manage all the time because their cultural experiences can vary depending on the country and their native language is not usually the same like their new classmates.

On the other hand, Giorguili, Jensen, Bean, et al. (2012) concluded in their investigation that returnees' students who have not experience in American schools presented a better adaptation process to Mexican educative system.

To conclude, Mexican education has to focus attention to these students since professors and even supervisors do not have idea about how to manage returnees' children with previous studies in the USA. Teachers can help them more in this process of adaptation because they spend more time with them. Giorguili, Jensen, Bean, et al. (2012) support this idea asserting "...teachers in Mexico are tasked with incorporating students with experiences in the USA (most of them with school experiences in the USA) in their classrooms. These include curricular, language, and possibly some cultural challenges." (p.53) Language issue that previous authors suggest needs to be given on mind, especially if these students have to learn a third language since it is the native language of the community. The next section describes more this situation.

2.3.3 Returnees Children's Beliefs about Learning Nahuatl

When we talk about indigenous languages, several issues come to our mind. For example, the people who speak them, the risk to lose them and the preservation of indigenous languages nowadays. Most of indigenous languages are considered as

heritage. Individuals who maintain indigenous languages are afraid of speaking and transmitting them to others because they suffer scoffing. Salvador (2003) states “In Mexico, there are strong social pressures against speaking a native language, and this has affected the degree of expression and development of the native languages spoken in various regions of the country” (p.1). In Mexico, individuals with indigenous language are limited because the majority Mexican people speak Spanish. So, indigenous are obligated to learn Spanish for social integration or even job opportunities. Over time, there are less people using indigenous language.

In addition, the same author claims that “Many divergent dialects have evolved as a result of the relative isolation of towns and regions where the language has been conserved” (p.1). Indigenous language evolution is also due to the influence of Spanish. Younger indigenous speakers who achieve speaking Spanish and an indigenous language tend to mix both. For that reason, the originality of the indigenous language is losing nowadays.

Evolution and the risk of losing indigenous language have caught attention. In Mexico, government has been worried to lose indigenous languages because people transmit those languages less year by year. As a result, history can be lost. Boege, E (2008) claims “Al perder un idioma desaparece el conocimiento cultural de

las relaciones humanas, los saberes ambientales, las formas de vida y las concepciones del mundo de sus hablantes” (p. 50). Mexican government has implemented bilingual schools where it is encouraged to learn an indigenous language in order to preserve it.

INALI considers in a catalogue Nahuatl as an indigenous language. As we state before in Nahuatl section, this is an indigenous language spoken by our ancestors from Mexico. Nowadays, this language is spoken in some states like Oaxaca, Guerrero, Mexico, Hidalgo, Veracruz, San Luis Potosi and Puebla (INALI). there are some linguistic variations in each state. Unfortunately, Nahuatl is now a heritage since there are few rural communities where Nahuatl is practiced. For that reason, Puebla state has implemented in some rural schools learning Nahuatl during academic courses.

In accordance to INALI (2009), there are three rural communities where Nahuatl is used as a mother tongue in Nealtican Puebla. Those communities are Bugambilias, Xaltepec and San Buenaventura Nealtican (p.125) This last place has implemented a bilingual school where children learn Nahuatl and Spanish language. Escuela Primaria Bilingue Niños Heroes de Chapultepec has as a main goal to preserve this indigeneous language.

However, having bilingual schools and returnees' children in a same context is an unusual situation but it must not be ignored. In recent years, returnees' immigrant situation to Nealtican has increased considerably. There may be special cases that returnees' students have to learn Nahuatl as a third language since these children have acquired two languages. The first one is English language used in the USA, the second is Spanish language used by parents. At the moment of returning to parents' community those children have to learn Nahuatl because it is the native language spoken by some community members.

These returnees' students who settle into a rural community not only face adaptation process to continue studying. They also have to survive the scoffing by classmates who already have a certain practice in Spanish and Nahuatl languages. Mexican academic system needs a new innovation and a implementation of new strategies to improve returnees' children development. In accordance to that, bilingual schools need to be concerned for the needs of these children. Despaigne and Jacobo (2016) claim that "Debido a su experiencia en dos sistemas educativos distintos, estos alumnos presentan necesidades pedagógicas, de contenido y lingüísticas específicas, las cuales no están consideradas en forma comprehensiva en los planes y programas educativos actuales" (p.4)

To conclude, these children need to feel support by school authorities and classmates in order to get a good social integration. Trejo, Mora et al. (2016) state these returnees "...do not receive adequate support in their educational institution, and face discrimination and bullying from fellow peers who have always resided on Mexico." (p.2) These lived experiences can influence their beliefs. They can feel insecure to express, to interact inside classroom and even to interact with external people. At the end, their academic performance is also affected.

Conclusion

During this chapter, we have a view about what language is as well as first and second language acquisition process. We also gave a description about bilingualism and multilingualism terms. We discovered how the language defines our identity. In addition, we realize language learning is not the same process that acquire it.

For this research project, Nahuatl was the indigenous language considered. We reflect Nahuatl is spoken by a few people who live in rural communities in Mexico. As a result, it is a heritage language that Mexican government has tried to implement in bilingual schools. Some of these bilingual schools are situated in Puebla.

Finally, we reflect Latinos people have a mix identity because they interact with American and Latin culture. However, for personal or social events they had to come

back to their homeland. Those people including children are called “returnees”.
Returnees’ children had to face a lot of challenges. One of these challenges is
learning a third language since it is the spoken language of community members.

CHAPTER III: METHODOLOGY

Overview of the Chapter

For this chapter, I will describe the participants who were chosen for this research. It also defined the type of sample, methodology and the instruments that were implemented on to describe the procedure process. It is important to remind; that the objective is to integrate foreign students' beliefs about learning Nahuatl as a third language.

3.1 Research Design

It is important to remind the purpose of the research which is to explore and identify the beliefs that returnees' children hold about learning Nahuatl as a third language. The research pretends to answer questions like "why" and "how". For that reason, this project will be a case study in order to recollect different perspectives about this theme. According to Fidel, R. (1984) "the case study attempts, on the one hand, to arrive at the comprehensive understanding of the event under the study but at the same time to develop more general theoretical statements about regularities of the observed phenomena" (p.274). The same author also establishes researchers carry out a case studies based on the problems that a certain context has. He states the case study is not "rigorously planned". It means, researchers can use different methods to collect data based on "what they see in the field" (p.274).

Base on this previous explanation, three main research designs are used for this project. Those are qualitative, quantitative methods and narrative approach.

Narrative approach is used because Hutyrová (2016) claims “Narrative work opens new perspectives in the use of intervention strategies that would lead to the desirable change in the view on their problems and, thus, change towards positive behavior patterns” (p.284) Narrative approach is a good resource because it gives us the opportunity to analyze deeper the children’s beliefs about Nahuatl language.

Moreover, a qualitative research is considered to investigate students’ beliefs, participants’ behavior and students’ reaction about a real problem or situation. With this method, students are taken as individuals rather than quantities. McCusker and Gunaydin (2015) claim “Qualitative research is characterized by its aims, which relate to understanding some aspect of social life and its methods which (in general) generate words, rather than numbers, as data for analysis.” (p.537).

On the other hand, a quantitative research takes into account the volume of students’ questionnaires. That’s why a quantitative method is more suitable if we need to comprehend “how many” or “how much” about a problem. Rasinger (2008) establishes “when using quantitative analyses, we are interested in how much or how many of whatever we interested in” (p. 10)

3.2 Subjects

In this section, it is shown the selection and the participants chosen according to the research necessities. From the entire students who live in this town, it was taken 15 students, all of them are children who were born in United States. Parents are native from this community; the young learners are 13 girls and 2 boys around 8 to 12 years old.

3.3 Instruments

Narratives, questionnaires and interviews were applied as instruments to collect data for this research. Those instruments are not adopted from any other researcher projects. The instruments were designed to answer efficiently the research questions of this project, which are:

1. To know the children's beliefs about learning Nahuatl as a third language
2. To know the challenges that returnees' students face when they learn Nahuatl as a third language.
3. To know if returnees' students have an aptitude to learn Nahuatl.

The following paragraphs describe the instruments for the project and the use of questionnaires, interviews and narratives from the other researchers' perspectives.

Questionnaires

A questionnaire is a "tool" for getting relevant information about a specific phenomenon which is interesting for people who are involved in that problem. First, a good questionnaire is designed by specific questions. It also includes guidance for how participants should answer. According to Bird (2009) "Questionnaires are known as main resources for collecting data about information and beliefs about real problems. They are able to show beneficial data that help the researcher to ask his questions that impulse him to start the investigation."

Moreover, questionnaires' answers are represented by graphs which provide percent. That is how you can get specific details in a clear way. The graphs permit

us make generalizations about the topic and they will determine if the hypothesis of this research is rejected or supported.

The questionnaire applied for this project asks general information of the participant such as: age, gender, birthdate, place of birth, residence, mother tongue, live with, grade and group. In addition, some personal questions are requested to answer about being a returnees' student. Those are six questions enlisted with letters about her/his immigration status.

Then, the questionnaire has two main sections: background and learning Nahuatl. The first section asks aspects about acquisition process of the two languages (English and Spanish). Moreover, this part also asks statements related to the adaptation process into the actual community. This section is composed by ten statements. The second part focuses its attention to the beliefs about learning Nahuatl. That part is composed by twenty statements. Each participant has to answer indicating what extent they agree or disagree according to his/her beliefs. The questionnaire indicates with numbers the rating scale used to answer -1). Totalmente de acuerdo, 2) De acuerdo, 3) En desacuerdo 4) Totalmente en desacuerdo.

Interview- Interview Guide

Another important instrument considered for this project is interview since it is a good resource to know detailed beliefs about a certain situation. It permits us to interact more with the participants and explore more their behavior. Shrivastava, (2008) support this idea claiming that "interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information

around the topic” (p.2) Further, it is important to state that the answers obtained from interviews are used them for professional purposes, so personal information and participants ‘answers are confidentially. Once we stablish about characteristics of the interview, participants feel confident to answer and researcher can get more detail information.

To this research project a semi- structured interview is a good approach for getting the returnees children’ beliefs since, the participants are very young and the answers can be simples and shorts. For that reason, the researcher needs to explore deeply the theme with more no planned questions. Some authors who explain more this type of interview are Harrell and Bradley (2009), they state that “this kind of interview collects detailed information in a style that is somewhat conversational. Semi-structured interviews are often used when the researcher wants to delve deeply into a topic and to understand thoroughly the answers provided.” (pag.27) One of the main characteristic of this interview is its flexibility. As a result, a good semi-structured interview is carried out through an interview guide.

If we pretend to give our interview a flexibility, we can implement an interview guide. Shrivastava (2008) affirms that it is a help method for getting important participants’ information in a specific field. The guide permits to adapt the questions according to the participant’s answers, it means the given answers allow the interviewer initiate more questions without forgetting the specific issue of this. Moreover, participants have the privilege to answer in a liberty way.

The interview guide covers five questions related to child’s adaptation and his perspective about learning Nahuatl. The instrument asks for a description and

personal opinion about his adaptation. The interview requests for information about the importance of learning Nahuatl, the feelings that returnees' children experience about this language. It also investigates the predisposition to relate Nahuatl with Spanish and English as well as the challenges they experience relating the languages.

It is important to establish that interview will be applied in Spanish because of the English level of students. In this way; students can describe better all their opinions about the theme.

3.3.1 Narratives

Narrative approach is a specific research for getting people's' beliefs about facts. This approach takes into account the life stories and experiences who are involved and suffered a "mark". It means narrative approach considers feelings, beliefs and the most important experiences that students have. Connelly and Clandinin (1990) state that "the main claim for the use of narrative in educational research is that humans are storytelling organisms who, individually and socially lead the storied lives. The study of narrative, therefore is the study of the ways humans experiences the world." (p. 2) Narrative approach can help this investigation to know mainly the feelings that returnees' students have regard to learn Nahuatl inasmuch as English and Spanish.

Moreover, it is essential to keep in mind the human experience because all the recollected information can be organized in a system and provide useful knowledge. Hutyrová (2016) asserts "It is an undoubted human need to integrate experiences and put them into a meaningful whole". (p.284)

The narrative approach is implemented in this research like a **diary**. In this instrument 3 returnees' students write what they feel when they take Nahuatl, Spanish and English classes. The three participants are girls around 9 to 11 years old. In addition, they explain how teacher imparts the lessons. Here we are an example: "I felt very happy because English teacher gave us an interesting topic and I understood everything that teacher said". This narration is implemented twice for a better analysis.

3.4 Procedure

After designing the instruments, questionnaires, interviews and narratives approach were applied to returnees' students of bilingual primary school. Narratives were applied to six students, the questionnaire to fifteen students and interviews to three students. Narrative and questionnaire was applied in a written form. Interview was applied personally since the students had time to participate during their lessons. It was necessary to implement the instrument face to face because researcher needed to interact more with participants. Finally, it is important to mention that selection of the students was chosen according to the research's necessities.

3.4.1 Piloting

As part of the procedure, one of the instrument was modified several times. First, narrative was implemented like a diary. 15 students had to share their experiences during the English, Nahuatl and Spanish lessons. On March 27th, researcher gave them a notebook and they were asked to write their feelings about the lessons explaining the reasons of those feelings. They had to write their experiences as homework when they had their lessons. However, because of their age and some

contextual factors, none of them could complete the required objectives. For that reason, it was necessary the modification of the narrative approach to obtain the appropriate instrument that helped to answer the research questions.

After piloting; the narrative was modified according the researcher's experience. Firstly, it was necessary to establish three main questions they have to ask during their writing which were:

- 1) ¿Te agrado la clase? ¿Por qué?
- 2) ¿cómo se sintieron durante la clase?
- 3) ¿Tuviste alguna dificultad durante tu clase?

Then, narrative was applied to only three students, researcher also decided that narrative was applied one by one under the supervision of the researcher. In that way, researcher could attend better their questions that could emerge during the process about the writing. Once that narrative was modified, it was implemented.

3.4.2 Data Collection

These instruments were applied to each selected participant according to the research project on April 28th to May 9th 2017. Before applying the instruments, researcher had to ask for parents' permission to participate, because of the age of participants. After that, all the participants were meet and they were asked to answer questionnaire, interview and narrative according to their beliefs. In the case of questionnaire, participants were available to participate inside the school, researcher was with them for some doubts about questionnaire that could emerge. In that way, researcher clarified them.

The interview guide was used by researcher without following a structured format, in order to ask individuals their beliefs about learning Nahuatl as a third language. This interview guide permitted the researcher-participant interaction could be more flexible. Based on children's answers, researcher can elaborate more questions spontaneously.

Narrative approach was implemented to three children. They had to write their feelings and difficulties related to English, Spanish and Nahuatl lessons. During this instrument, researcher supervised the activity if they have doubts.

3.4.3 Data Analysis

All the collected data by questionnaires, narratives and interviews were useful for research project. The instruments present significant information regarding to returnees' children' beliefs about learning Nahuatl as a third language. All the data obtained was classified in tables and graphics according to the results. The next chapter describes better the analysis of each result from the instruments applied.

Conclusion

In this chapter, it was given the selected methodology for the research. In addition, it was also described the setting and participants who helped during the project. Then, we give a description of the instruments used for the research project. Narrative approach was modified in order to achieve better the objective of the project. All the result will be explained in chapter IV.

CHAPTER IV: RESULTS

INTRODUCTION

This chapter provides statistical and inferential analysis of the collected data through three instruments (narratives, questionnaires and interview). First of all, the results obtained from the questionnaires are presented. Each section from questionnaire is analyzed deeply. The results are also presented and discussed through graphs and tables. Then, the results obtained from the interview are displayed and interpreted. Finally, the results of the narratives are analyzed.

4.1 Questionnaire

In this section 15 returnees' students were requested to ask a questionnaire about learning Nahuatl as a third language. For this research, thirteen girls and two boys participated. They were asked for general information like the place of residence and birth, age, genre, mother tongue and who they live with. In addition, they had to answer the questionnaire about learning Nahuatl as a third language based on their beliefs. All the findings are showed

General information.

Based on the questionnaire, we can establish that children age is around eight and twelve years old. These students were born in USA and the majority live in Nealtican (only one student lives in Santa Maria Acuexcomac).

Related to family, most of them (73.26%) live with their parents and the others (26.74%) live with their relatives. They state having in contact with family through calls, video calls and messages.

Children who live with relatives make sure that they want to come back to USA to see their parents. Children who live with parents state that they want to come back to USA to continue acquiring the language. In addition, they would like to visit their family

Finally, around to 60 percent of children state that economic status is good and the other percent assert that their economical level is not so good. We can reflect when returnees' people come back to parents' community, their economic status is good. Unfortunately, their economic status decreases as the time goes by.

This graph covers the first section related to academic and personal background of the students.

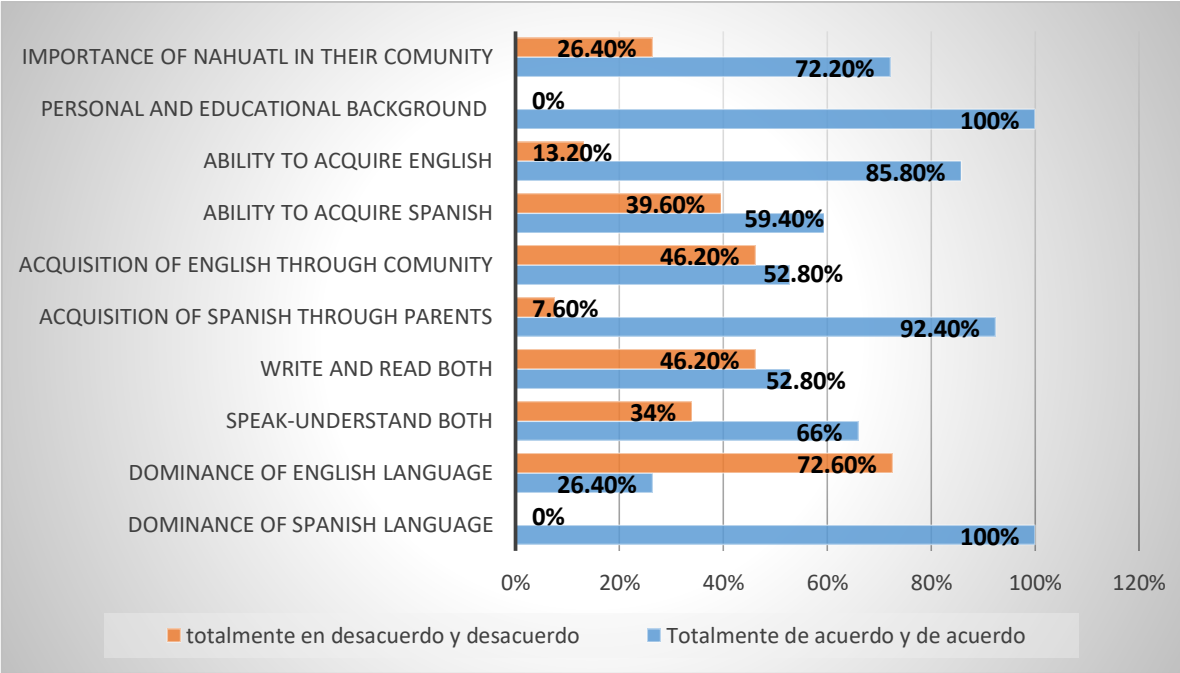


Figure 4.1 Academic Background

Based on this graph, we observe that all the returnees understand the Spanish language because they are in touch with the language through their parents or someone else who speak it. On the other hand, according to the findings they do not

have the opportunity to develop the English language because their parents and them had to return to Nealtican for personal reasons, it means, returnees' students come back in a very young age and the practice of the English language was very limited. Most of them went to the daycare center and they used it few times. For that reason, the ability to the speak and understand English is much better than to the ability to reading and writing the language.

The fourth and fifth statements, 66 percent of the returnees' students claim that they are able to speak and understand English and Spanish but 46.20 percent of them do not consider themselves good at reading and writing. This is due to the process of acquiring two languages at the same time. These children acquire languages by imitating and listening to other people. For that reason, they are not conscious about grammatical rules.

Another high point to take into account is the facility to acquire the languages. From the 15 students only 59.40 percent had difficulties to acquire Spanish language. However, 85.80 percent of returnees' children state that it was easy to acquire English language. I consider that this situation is because of the language system from each one. The grammatical rules used in English and Spanish languages for a communicative competence are very different.

To finish this analysis, their background is analyzed. All the students claim that it is very important to consider their background in school because they face with different challenges in the academic contexts. For example, these returnees' children may experience scoffing by classmates since they are no able to understand Nahuatl. They can also fail exam since returnees' students did not have the same

subjects in the USA. But the main challenge that returnees have is create a relation between Nahuatl and the two languages acquired. Teachers and supervisors have to be conscious about the adaptation process that returnees deal.

The third section is about learning Nahuatl as a third language. Due to we need to explore deeper this aspect. Each statements are analyzed one by one.

The first statement asks the importance of learning Nahuatl

Statement	Agreement answers	Disagreement answers
1.- Para mi es importante la enseñanza del idioma Náhuatl	66.66%	33.34%

Table 4.1 Learning Nahuatl in the School

According with this, we observe that most of the returnees' children consider the Nahuatl as important issue in their life. They state that because Nahuatl language is part of their parents' cultural identity and Nahuatl is also spoken by some members of the community. So that, they find it interesting.

The second, third and fourth statement represent the ability of learning a third language in a bilingual child, these are the results:

Statement	Agreement answers	Disagreement answers
2.- Pienso que estoy apto para aprender náhuatl como tercera lengua.	77.33%	26.67%
3.- Considero que al saber dos idiomas soy apto para aprender un tercero	93.33%	6.67%
4.- Considero que al saber español-inglés me facilita aprender náhuatl	86.65%	13.35%

Table 4.2 Beliefs about Predisposition to Learn a Third Language

The third statement asks the ability of learning a third language being a bilingual child. The majority of this returnees' students claim that they can learn another

language. Based on this finding, we realize that a child who is bilingual considers that learning another language is easier. They think that it could be the same process that they had when they acquired English and Spanish languages. For that reason, they try to relate grammatical rules among those languages and try to develop the language system of Nahuatl.

Moreover, in the second statement we also observe that a higher percent of the students' state that they are able to acquire Nahuatl as a third language. Considering that returnees' children acquired Spanish and English language, we can explain it like an ability they have. For that reason, they keep a positive predisposition to learn Nahuatl. The fourth statement indicates the same, these returnees' students suggest their bilingualism help them to learn another language.

The following table shows the students' beliefs about the similarities that Nahuatl has in terms of grammatical structure with English and Spanish languages. These are the results:

Statement	Agreement answers	Disagreement answers
5.- Considero que la estructura de las oraciones en español son semejantes en náhuatl.	53.28%	46.72%
6.- Considero que la estructura de las oraciones en inglés son semejantes en náhuatl.	39.96%	60.04%

Table 4.3 Similarities in English and Spanish Languages with Nahuatl

This table shows that only half of the students find similarities between Nahuatl and Spanish. On the other hand, these returnees' students state it is difficult for them to find a grammatical relation between English and Nahuatl language. We observe that for returnees' students there is a low difference between Spanish and Nahuatl

language. These differences could be the vocabulary and sentences, even when students talk in Nahuatl language, they can find similarities with the Spanish language. On the other hand, we cannot establish the same statement for English and Nahuatl. For returnees' children, the English language system is more complex than the Nahuatl language system. Although, returnees' children try to relate English with Nahuatl but they get frustrated when do not understand the Nahuatl lessons or some relatives who speak this indigenous language.

This chart illustrates the children's importance about acquiring Nahuatl with native speakers. As well as the benefit of speaking Nahuatl all the time and how teacher influences their learning in this language.

Statement	Agreement answers	Disagreement answers
7.- Para mi es importante adquirir el Náhuatl con gente que lo hable	79.99%	20.01%
8.-Considero que mi entendimiento sería más eficaz si hablara el Náhuatl todo el tiempo	46.66%	53.34%
9.-Considero que mi entendimiento sería mejor si el profesor de Náhuatl trajera material auténtico	73.32%	26.68%

Table 4.4 Teachers and other People' Influence to Increase Nahuatl Language

The findings show that 79.99 percent of returnees' students assert interaction with native Nahuatl speakers are a beneficial source to get a better learning. Students make sure that if they are in touch with this native language, their knowledge could be meaningful and they could increase their understanding.

Although they consider that interaction with other people who speak Nahuatl language would increase their communicative competence, the findings suggest

they do not have enough contact with native speakers. As a result; they do not practice Nahuatl all the time.

Regarding teachers' role, their strategies and methods influence on how children develop and success a better fluency for speaking a native language all the time. In addition, the type of material also influences on their learning. Returnees students suggest that authentic material influences positive on their learning. So, teachers who give them Nahuatl lessons should consider appropriate materials for their learning. The kind of resources that teacher use will develop or improve their academic competence.

The following table details the students' beliefs about speak and understand three languages as an advantage for their academic future and their future life.

Statement	Agreement answers	Disagreement answers
10.- Pienso que entender tres idiomas me será útil en un futuro	100%	
11.- Pienso que hablar tres idiomas me será útil en un futuro	93.32%	6.68%

Table 4.5 Advantages of Speaking and Understanding three Languages

The findings affirm that the returnees' students think that having three languages gives them advantages to success a better life for their future. Those advantages are job opportunities, traveling around the world, communicate with foreign people, and share their cultural identity with others in the case of Nahuatl language. As observe, returnees recognize their heritage language as a benefit since learning Nahuatl help them to keep the cultural identity from their ancestors, and transmit to foreign people who are interested in the language. As a result, this can improve their economic life-style.

The following chart denotes the children' feelings about their native language from their community.

Statement	Agreement answers	Disagreement answers
12.- Yo como alumno migrante considero que el Náhuatl es el patrimonio de donde vivo	66.66%	33.34%
13.- Me siento orgulloso de estar aprendiendo hablar Náhuatl	73.26%	26.74%
14.- Considero que el Náhuatl forma parte de mi identidad	79.92%	20.08%

Table 4.6 Nahuatl as a Heritage Community Language

Speaking an indigenous language is a special heritage that they can transmit to future generations. Learning Nahuatl represents a part of their “soul” for the majority of these returnees’ students. In addition, the results show that children are proud of their ancestors’ language. Those feelings can be positive for them because they feel motivated to continue learning this indigenous language. We can affirm that Returnees perceive Nahuatl as a language that few people speak it and needs to be shared. As a result, they can be part of the little percent of the community who speak Nahuatl in a future.

The next table represents the autonomous that children have for acquiring more vocabulary by themselves.

Statement	Agreement answers	Disagreement answers
15.- Me gustaría adquirir más palabras en náhuatl por mí solo.	73.26%	26.74%

Table 4.7 Acquiring an Indigenous Language by Themselves

The 76.26 percent of the students stablish that could be beneficial for their learning to acquire new vocabulary. Reading texts are good examples of sources where

students can get more vocabulary, they can also listen to their grandparents or just asking to the teacher for new words. We can affirm that students' aptitude towards learning their heritage community language by themselves will be a motivation for teacher to continue working. This situation inspires teachers to give the best for their children in order to maintain Nahuatl language.

This chart illustrates students' beliefs about Nahuatl in other subjects.

Statement	Agreement answers	Disagreement answers
16.- Pienso que la clase de náhuatl sería mejor si lo relacionarán con el Inglés.	59.94%	40.06%
17.- Sería interesante para mi si las de más materias las impartieran en náhuatl	66.66%	33.34%

Table 4.8 Linking Nahuatl with other Subjects

We assume that Nahuatl is a language who is valued by returnees' children since they had never taken a similar subject while they studied in the USA. Based on that, we observe that more than half students suggest that linking English and Nahuatl languages at the same time will be a proud for them. In that way, they maintain the language where they were born and the indigenous language. Children have a goal by themselves which is learning a third language. These majority of returnees would like to relate both languages because they can see this fact as an additional challenge to success. For that reason, teachers need to guide them with the purpose of improving their communicative competence in Nahuatl.

On the other hand, these students state that it could be interesting for them learning Nahuatl in other subjects. In that way, they increase their vocabulary related to other fields such as: mathematics, science, geography and so on. Consequently, they

have a wide view about the world but using their heritage language. This productive relation promotes meaningful learning. As a result; returnees' students have a better retention of the indigenous language.

This table details the students' perception about the level of difficulty to related both language.

Statement	Agreement answers	Disagreement answers
18.- Considero que el náhuatl es algunas veces difícil para mi entenderlo	66.66%	33.34%
19.- Considero que el náhuatl es algunas veces difícil relacionarlo con el Español	86.58%	13.42%
20.- Considero que el náhuatl es algunas veces difícil relacionarlo con el Inglés	59.94%	40.06%

Table 4.9 Difficulties to Relate Nahuatl, English and Spanish

In this section returnees' children state that Náhuatl is sometimes hard to understand because the Nahuatl language is a complex system. We realize that students find difficult to relate Nahuatl and Spanish since the pronunciation and the grammar rules are different between them. The following expressions are good examples:

nahuatl: kualì yohualtsintli

Spanish: ¡buenas noches!

English: good night!

nahuatl: gwðil dchhee ke badau zu xlech.

Spanish: la Guerra de los insectos.

English: insect war.

We observe that Nahuatl uses more morphemes than Spanish. It means that Náhuatl sometimes uses longer sentences. On the other hand, 59.94% of the returnees' children affirm that it is not so easy to relate English language with the indigenous language. The same situation happens with the morphemes since English does not require lot morphemes to describe something.

We can claim that teacher's methods, the appropriate material, the academic program (schedule to take the indigenous language and syllabus) and the opportunity of interaction with native speakers, influence on their perspective about how hard is to understand the language. Returnees' students need suitable learning opportunities to increase their communicative competence in Nahuatl. In addition, they hope that teachers consider their needs since they didn't have Nahuatl lessons before. The more they were considered, the better they will be proficient in the language.

4.2 Interviews

From the fifteen children who participated in the questionnaire, three of them were selected to answer an interview. These returnees were selected because they have a high level to answer some complex questions. The participants were 1 male and 2 females.

In this section, these participants are named with Returnee 6, Returnee 10 and Returnee 14. The interview consisted of only five questions related to the Nahuatl language (cultural context, grammar rules and their feelings toward the language).

The returnee' child 6 was asked about their aptitude to adapt into the community when they left the US. This student states:

...me sentía muy extraño de que ya estaba acá...no entendía.

Returnee' child 6 affirms that cultural context was not a challenge for him. However, language use was difficult to understand and it was seen like a difficult experience.

With this answer, we realize that the social integration can be difficult for returnees' children because of the different languages they have to use in order to communicate with others. For some of them, this situation can make them feel frustration since English is the dominant language and they get stress if they cannot understand neither Spanish nor Nahuatl.

Although they are able to understand two languages, they never imagined being in a situation of adapting into another environment and another language.

The second question was related about the importance to learn Nahuatl in their life.

This student answers:

Mucho...porque me podría servir en una ocasión.

Returnee' child 6 considers Nahuatl as part of his life. He claims that this indigenous language will be useful for many purposes.

One of the child's purposes is to interact with many people who speak the same indigenous language. It causes that this returnee' child gets a better score in Nahuatl lessons. The most important fact is that children could improve their fluency and understanding for a better communicative competence. If the children start to

practice the language, they can become native speaker in the long run. In that way, children help their community to maintain the heritage language.

The third question requests the students' feelings about learning an indigenous language since returnee' child 6 was born in the USA and acquire a different language. He answers:

Feliz... Porque me enseñan nuevas palabras a veces o me dicen como se dice esto entre ellas.

We can observe that he maintains an interest for learning another language. This causes a positive effect in his identity. If he has a positive perspective about the third language and if he learns vocabulary with people who speak it, the process of acquiring Nahuatl is more exciting for him. We have to remind that teachers influence on students all the time since they are the support where students can rely. Teacher should be aware of this enthusiasm students have, and they can try to increase their positive feelings and interest towards the indigenous language. This observation can be generalized to returnees and non- returnees' students.

The fourth question asked if he links Nahuatl with English or Spanish languages.

The returnee'child 6 claims:

Si... siempre, cuando es en náhuatl...me confundo con el inglés...

He states that it is difficult to create certain relation between Náhuatl and English because the doubts about the indigenous language emerges on his mind while he learns. Although there can exist some similarities, returnees' students find it difficult to relate the languages because of the language system. We established before that the three languages have a different system. When we talk about distinct language

system, we refer to compare lexical, grammar and phonic elements of each one. There are differences on the morphemes, sounds and cohesion that for children can get confused. When returnees' children do not know how they could say a word in Nahuatl language they get stressed.

The last question consists about the challenges that he faces and how he tries to solve it. Moreover, it was request for the feelings that these possible challenges cause him. The returnee' child 6 states:

Cómo escribir las palabras... Revisó apuntes también...Bien... No...

He claims having problems to learn Nahuatl because it is sometimes difficult to keep in mind the indigenous language system. He tries to keep in his brain the vocabulary, by checking notes from his notebook. As a result, he can remember the forgotten word. Fortunately; we realize that this process of learning Nahuatl does not make the child stress. If he has a challenge, he does not feel frustration. Instead of that, he tries to solve the problem easily as much as it could be possible.

Base on that, we can claim that although learning another language could be hard, bilingual children keep a certain ability to acquire more languages. This ability is due to returnees' children have faced this type of challenges previously. For that reason; they find possible solutions to problems related to the language context system easier than monolingual children.

In the second interview, the returnee' child 10 was requested to answer the same questions. This participant is a girl and the first question was about her adaptation to the rural community Nealtican.

...fue difícil ... porque tuve que pronunciar las palabras en español y como que se me hacían difíciles...

This student affirms that putting more into practice the Spanish language was the main challenge in her adaptation into the indigenous community. This student had to acquire more the parents' language considering that she lived in the USA and acquired the English language as the dominant language. This demonstrated that although children acquire Spanish from parents; they cannot be competent at all if they do not practice with more people or inside a society where Spanish is spoken. Children need to interact with other native speakers in real contexts, in order to build trustiness. In that way, they will accomplish to speak fluency. We can also establish that if returnees' students have patience to acquire a new language and their parents and teachers support them, students are going to learn Nahuatl successfully.

The second question requested the importance of learning Nahuatl in her life. She states:

Es muy importante... yo quiero aprender náhuatl para así que los extranjeros aprendan náhuatl...

This student claims that Nahuatl is very meaningful to learn it. She reveals that one of her goals is to share the Nahuatl language with foreign people. Her purpose is to highlight the indigenous language and let it known around the world. We can affirm that she would like to teach the Nahuatl language once she has learned it. Returnees' students are proud of learning Nahuatl because they are conscious about the particular characteristics of an indigenous language. In addition, they realize they could belong to a minority group of people who have the privilege to preserve it that

language alive. Fortunately, these motivated students preserve more and more the indigenous languages in Mexico.

The third question asked for student's feelings about learning Nahuatl as an indigenous language. The child affirms:

Orgullosa...porque me hace sentir bien...

Returnee' child 10 demonstrates her perception about learning parents' language and how she feels grateful to get it. Returnee' student demonstrates a positive attitude to be part of the heritage language community since she had felt excluded in The USA because her parents were immigrants.

One more time, we observe that motivation plays an important role for learning Nahuatl language. The more learners feel motivated, the better they will success to be trilingual.

The fourth question asked if she makes relation between Spanish and English Languages with the indigenous Language. The child responded:

a veces... pus hablándolo así, por ejemplo: Buenos días, good morning, buenas noches, Kualí yohualtsintli...

She establishes that sometimes creates relation between the three languages. Some examples of this relation are presented in the greetings expressions. It means, that expressions children practice in their daily routine area maintained in their brain more time. Teachers should consider teach Nahuatl according to students' interests and their real context in order to students make use of the knowledge in their life.

In addition, most of those students relate unconsciously the languages with the help of the teachers inside a classroom, since teachers give a lesson in certain languages and they compare vocabulary, expressions and even sounds.

The last question was about the difficulties to learn an indigenous language and how returnee' child 10 feels with those challenges. She answers:

Las palabras y cómo leer náhuatl...porque a veces me trabo en las palabras en náhuatl...mal...porque no las puedo pronunciar bien y a veces si las pronuncio bien...

Returnee' child 10 asserts that one of her difficulties about learning Nahuatl is reading texts since she establishes to get confused in the pronunciation of some words. Returnees' children have confusion in their mind about the Nahuatl phonetic sounds, because they compare their own English pronunciation. They sometimes think Nahuatl pronunciation is the same than in English and they try to find some similarities. As a result; they can make mistakes unconsciously.

The final interview was answered by returnee' child 14 and the first question asked the adaptation of the foreign students to the new indigenous environment. Student responds:

Si fue difícil...como que se me dificultaban las palabras, nada más lloraba porque no sabía nada de español...Me enseñó mi maestro...También me enseñaron (sus papás) ...

Student claims that the use of Spanish language was the most difficult in her social integration because she acquired English like her first language. When her parents returned to their indigenous village, child only understood and spoke her dominant language (English). It is important to highlight that teacher and parents played an

important role in her process of adaptation since they help her to acquire Spanish quicker. Support from closer people helps returnees' students to acquire the Spanish. However, the time they spend practicing the Spanish language is bigger than time they spend using Nahuatl. In the case of Nahuatl student does not have the same opportunities to use it because only few members of the village use it. In addition, returnees' children only invest five hours per week to practice Nahuatl inside the school. As a result, returnees' children cannot acquire this language like they do it with Spanish.

The second question is consisted about the importance of learning Nahuatl. Returnee' child 14 establishes:

Es muy importante ...Para cuando alguien de la tercera edad me hable en náhuatl yo le voy a contestar también en náhuatl...

She claims that Nahuatl Language is very relevant because she can communicate with older people. In addition, this interaction permits that she could learn more vocabulary, and in this way she gets a significant knowledge. We realize that children want to use the indigenous language to speak and understand a heritage language. So that, they are conscious about the importance of maintaining Nahuatl nowadays.

However, the speakers of this indigenous language are mainly older people in Nealtican. It means, only a minority of speakers can share their knowledge with younger children. Although, the educative system has taken measures and it has tried to preserve Nahuatl inside the classroom, it is necessary that children from Nealtican have more contact with native speakers outside the classroom.

Government could implement some projects in Nealtican in order to make that children have in touch more with Nahuatl native speakers.

The third question asked her student's feelings about learning Nahuatl, the returnee' child 14 responds:

...como muy importante porque es la lengua de mis papás y pues yo lo debo de aprender...Feliz...

The child's perspective about learning Nahuatl is very positive because this language is part of her parents' identity. For that reason, this indigenous language makes her feel full of pride to learn it. According to her opinion, we observe that maintaining the heritage language is seen as a big responsibility with her community. Once again, we realize that positive attitude influences on their Nahuatl learning since returnees' students feel excited to get it.

The fourth question requested about relation about her Nahuatl language with her Spanish and English languages. Student affirms:

Si...pues como que los relaciono por sus palabras ¿Mmm... como...what is your name?, cuál es tu nombre, en náhuatl pus no lo sé.

In this part, child states how she relates three languages according with her perspective. With this example, we realize that a returnee' child creates a connection with grammatical rules, phonetic, vocabulary words and morphemes in English and Spanish as much as he/she can. However, child cannot associate easily these first two languages with Nahuatl. We observe that because she could make the questions about name in her two dominant languages. However, she could not make the

question into the Nahuatl language. There is an explanation to this phenomenon, below the question is showed in the 3 different languages:

Spanish: ¿Cuál es tu nombre?

English: what is your name?

Nahuatl: ¿ken ti mo tokayotia?

As we analyze, Spanish and English have similarities in their structure, but we cannot establish the same for Nahuatl. Grammar rules from the indigenous language get confused them. For that reason; they used to forget complex words and expression in this language. In spite of that, returnees' children try to relate the languages as much as they can.

The last question was about difficulties that the returnee' child 14 faces about learning an indigenous language and how she feels with these difficulties. The child responds:

...las palabras...porque luego no las puedo pronunciar...Un poco nerviosa...Porque como que me da miedo que me vaya a equivocar en algo...

Returnee' child 14 affirms that for learning Nahuatl Language, there are some troubles as regards to pronunciation. She thinks she cannot speak it fluently because she is not a native speaker. As a result; her confidence to put into practice the language is influenced. It is essential to stand out that she is afraid of using the language because of the mistakes she could made. Nevertheless, the lack of practice guides returnees' children to make more mistakes. Consequently, they get more insecure to use the language.

Based on that analysis, we claim that children personality influences strongly their ability to learn a third language. The perspective that they have about themselves will define their aptitude to learn another language.

Once we have analyzed these interviews, the returnees' answers are compared, then, it is given general ideas about each aspect asked.

In the first question, the returnees' students affirm this:

¿Después de haber vivido en estados unidos, fue fácil para ti acostumbrarte al ambiente de esta comunidad?	
Participants:	Answer:
Returnee 6	No...porque me sentía muy extraño de que ya estaba acá...no entendía.
Returnee 10	...fue difícil ... porque tuve que pronunciar las palabras en español y como que se me hacían difíciles...
Returnee 14	Si fue difícil...como que se me dificultaban las palabras, nada más lloraba porque no sabía nada de español...Me enseñó mi maestro...También me enseñaron (sus papás) ...

Table 4.10 Social Intregation

All the returnees' students suggest that the process of adaptation was hard for them when they return to their parents' community. The main difficulty was to use more the Spanish language since their acquisition of Spanish language have not been completed at all. Although this research project focuses its attention to the Nahuatl language as the main language, it is relevant to consider this fact as part of the returnees' children. The majority of people who live in Nealtican use Spanish language. For that reason, if returnees' children want to learn Nahuatl, they have to practice more Spanish since there are not many people who speak English and could teach them Nahuatl. The more returnees' children acquire and use the Spanish language, the better they will learn Nahuatl as their third language.

¿Qué tan importante es aprender náhuatl en tu vida?	
Participants:	Answer:
Returnee 6	Mucho...porque me podría servir en una ocasión.
Returnee 10	Es muy importante... yo quiero aprender náhuatl para así que los extranjeros aprendan náhuatl...
Returnee 14	Es muy importante ...Para cuando alguien de la tercera edad me hable en náhuatl yo le voy a contestar también en náhuatl...

Table 4.11 The Importance of Learning Nahuatl

Returnees' students claim that learning Nahuatl is relevant because this gives the opportunity to interact with older people who are native speakers. In this way, they can also preserve cultural aspects and even historical events from the town. On the other hand, for returnees' children Nahuatl is seen as a language spoken for few people year by year but that they can share to foreign people who are interested of learning an indigenous language.

Tomando en cuenta que naciste o viviste en estados unidos y venir a Nealtican la comunidad natal de tus padres ¿Cómo te hace sentir aprender su idioma indígena que es el náhuatl como tercer idioma?	
Participants:	Answer:
Returnee 6	Feliz... Porque me enseñan nuevas palabras a veces o me dicen como se dice esto entre ellas.
Returnee 10	Orgullosa...porque me hace sentir bien...
Returnee 14	como muy importante porque es la lengua de mis papás y pues yo lo debo de aprender...Feliz...

Table 4.12 Learning Náhuatl as a Parents' Community language

In this part of the interview, we observe students state positive feelings about learning Nahuatl as a third language. Positive attitude influence on humans being to do activities and achieve their goals. In the case of returnees' children their positivism and enthusiasm help them to learn the indigenous language quicker.

However, if returnees' children see learning Nahuatl like an obligation to preserve the language, it is probably students face with more difficulties.

¿Algunas veces relacionas el náhuatl con el inglés o el español?	
Participants:	Answer:
Returnee 6	Si... siempre cuando es en náhuatl...me confundo con el inglés...
Returnee 10	A veces... pus hablándolo así, por ejemplo: Buenos días, good morning, buenas noches, Kuali yohualtsintli...
Returnee 14	Si...pues como que los relaciono por sus palabras ¿Mmm... como...what is your name?, cuál es tu nombre, en náhuatl pus no lo sé.

Table 4.13 Similarities in Nahuatl with English and Spanish Languages

Returnees' students state that they try to relate the three languages. However, they get confused with grammatical words and misspelling when they relate the indigenous language with English and Spanish. The reason is the differences among the language systems we described before.

¿Qué es lo que más se te dificulta al aprender náhuatl? y ¿cómo te sientes al afrontar estas dificultades?	
Participant:	Answer:
Returnee 1	Cómo escribir las palabras...Revisó apuntes también...Bien...
Returnee 2	Las palabras y cómo leer náhuatl...porque a veces me trabo en las palabras en náhuatl...mal...porque no las puedo pronunciar bien y a veces si las pronuncio bien...
Returnee 3	Las palabras...porque luego no las puedo pronunciar...Un poco nerviosa...Porque como que me da miedo que me vaya a equivocarse en algo...

Table 4.14 Challenges of Learning Nahuatl and how Returnees Face them

This section is very important to consider because returnees' students state their difficulties and what they feel when they have problems for learning Nahuatl. Based on these answers we can analyze that reading, misspelling in words and

pronunciation in Nahuatl language are the main challenges for them most of the time. In addition, some of them are afraid of making mistakes in terms of pronunciation; as a result, negative feelings can influence their capacity of getting a better develop of the Nahuatl language.

4.3 Narratives

The third instrument applied was narrative. For this instrument, three different returnees' children were selected. This part is very significate because students states their feelings about their languages lessons. In the instrument, we compare Nahuatl, which is the language that they are learning, with the two languages that they have acquired. These are the results:

Returnee' child 1

This participant was asked to write in her diary, her feelings about Nahuatl lessons she stated the following related to the language.

Poquito...es difícil de leer en náhuatl porque está en otras letras...aburrida porque no le entiendo a la maestra porque ella habla en náhuatl y no le entiendo...poquito porque no se escribir y no le entiendo.

Student claims that she finds the Nahuatl Language as difficult since it has a complex system with different morphemes. In addition, we realize that learning Nahuatl influences student's attitude because participant gets frustrated if she does not understand the instructions, vocabulary, commands etc. To this case, it could be a good strategy if teacher tries to combine Nahuatl with another language that they

have acquired. In that way returnees can related Nahuatl with Spanish or English and their learning will be more efficient.

This part presents the participant's narrative about learning Spanish language in her classes. Returnee claimed the following:

Hacemos actividades...hay textos que leer y tienes que contestar preguntas... feliz. porque le entiendo y sé escribir esa letra...

This participant makes sure that while she studies Spanish lessons, she has access to more reading materials. This kind of didactic material brings activities like comprehension to answer questions. We can state that learning with appropriated material is very useful to student for getting a better academic achievement. Based on that, we assert that teachers from Nahuatl lessons should have more access to reading materials for Nahuatl lessons. In that way, children could increase their vocabulary and their understanding.

This narrative shows the English lessons that returnee' child 1 has in the school. She describes the lessons with the following statement:

...la maestra nos da dibujos para pintar y hojas donde tienen cosas en Inglés para subrayar con su pareja...a veces me equivoco en las letras en inglés porque no entiendo...

Returnee' child 1affirms that she prefers activities that relate language with real context. Students need to obtain knowledge that they can use in their life. If the knowledge has no impact on students, they will not use it. Moreover, for the participant, it is very meaningful to learn with visual aid like flashcards and matching

activities in order to remember vocabulary. We realize that certain material and activities are significant for the returnees since those permit returnees' students to learn the language effectively.

Returnee' child 2

The second student stated her feelings about learning Nahuatl. She declared the next statement:

...no se tanto náhuatl porque la maestra casi no nos lo enseña porque tenemos otros horarios...nos ponen a dibujar...luego se me olvida el náhuatl porque no estudio...aprendería mejor si la maestra respetará los horarios...

Student claims that available time for Nahuatl lessons influences her learning since, she needs to put into practice more the language and not only memorize the words. Teachers from Nahuatl lessons need to take into account this lack of time because returnees' children need to spend more time for learning the Nahuatl language because only few of them can practice it outside classroom. If teachers and academic authorities consider this fact, children could have more time involved in the language. As a result, they will get a better learning.

The following narrative describes Spanish lessons and how returnee' child 2 student feels in her lessons. She established:

...si porque se hablar español...feliz porque lo entiendo...en la clase de español hacemos actividades divertidas...me siento con energía...

Returnee' child 2 affirms that doing funny activities is a highlight point because they catch her attention. These activities can achieve that students build their trust and they increase their interaction with the language. As a result, they develop their skills

for being competent in the language. Based on that, we can affirm that teachers have to use similar strategies in Nahuatl lessons in order to improve the skills development of the indigenous language.

In the third part, the participant described her feelings about English lessons. She established the following:

...Si porque se Inglés...feliz porque quiero saber más inglés, para que cuando vaya a Estados Unidos hable inglés...

Student asserts that English lessons are a motivation tool for her because she can use that language to interact with foreign people in a future. This returnee' student hope to come back to the USA. For this reason, she maintains interested to continue acquiring English language. We can claim that motivation for learning a language makes the difference in children. If the schools and the town achieve that students see that Nahuatl has social purposes in their future, students will have the same interest to continue learning it.

Returnee' child 3

Participant detailed about her feelings for learning Nahuatl as a third language. Returnee' child 3 said:

...contenta porque así puedo responder las preguntas que me hacen mis familiares.

She affirms that Nahuatl lessons permit her to communicate with relatives who speak the same Language. In other words, she is able to communicate with her family who has Nahuatl as their native language and who does not speak Spanish. These situations are important for her since speaking this third language can connect her

more with her ancestors. As we stated before learning Nahuatl can be an advantage to keep the community heritage alive, and these students are essential for this objective.

The returnee' child 3 presents her perspectives about Spanish Lessons, returnee answered:

...feliz... porque le entiendo...es divertido...me gusta...hacemos actividades divertidas...porque todos lo hablamos...

She claims that Spanish lessons are dynamics and these types of activities catch her interest. Most of the time these activities permit that student practices and develops their communicative skills while they are having fun. It is important that teachers from Nahuatl lessons consider returnees' children and plan easy and attractive activities for them. In that way, they maintain the returnees interested.

The last narrative is about her feelings and her English lessons. Returnee' child 3 stated:

Si porque me gustaría aprender más para hablarlo bien para entenderle y así hablar con mis familiares...feliz porque el profe es amable y hacemos actividades divertidas...

Although she likes English because of the previous contact she had with the language, she affirms that English teacher plays an important role in her development as a returnee' student. Teachers can help those children in their learning process not only with their methodology but also with their attitude towards them. Thus, they also influence on their social integration.

Conclusion

This chapter has analyzed the findings from the interview, narratives and the questionnaire used for this research project. Data collected from interview was analyzed inferentially and all opinions were taken into account in order to explore their beliefs about learning Nahuatl. Moreover, all the data from the questionnaire was analyzed statistically and inferentially. It was highlighted the most relevant findings that help to answer the research questions established for this research project.

Data collected let us be conscious of the returnees' perspectives about learning Nahuatl as a third language. As we realize, we can affirm that learning an indigenous language plays an important role in returnees' children. Returnees stated that if they hold their heritage language community, they will be able to communicate with people who preserve the language.

Finally, it was established some possible perspectives about Nahuatl as a third language that could influence their learning. According to the results, some perspectives are considered as relevant. The discussion of the findings, analysis and research questions of this study will be discussed in the following chapter.

CHAPTER V: CONCLUSIONS

Introduction

This chapter aims to present the conclusions of this research project. It is shown the relationship between research questions and the findings. In this chapter, we discussed the most significant findings from returnees' students' opinions about learning Nahuatl as a third language. After that; there is a report of the limitations that researcher faced during this project and their relevance to the context under investigation, the participants and the researcher field. Finally; researcher state a general reflection about this study.

it is important to remind that the main objective was to determine the beliefs that returnees 'students hold about learning Nahuatl as a third language including challenges that these students face when they learn Nahuatl. For this project, some aspects were taken them into account like personal profile, academic background and feelings.

5.1 Findings and research questions

The data discussed has been shown and analyzed in chapter four. For this reason; only the most relevant findings are highlighted in this part.

It is important to highlight the real context of the returnees' students in order to understand the beliefs about learning Nahuatl as a third language since it is very

similar for these students. Firstly, adaptation process was difficult for all these students because sometimes ago, they were not proficient in Spanish language. So, they faced difficulties to communicate with people who lived in the rural community.

Secondly, all the returnees' students speak and understand Spanish. They also understand English language but due to, personal reasons, returnees' children had to return to the village where their parents belong. Consequently, they could not develop more this language. Nowadays, the practice of this language is imitated. In addition; half of the students speak and understand English language, they claim that it is easier to practice these previous skills than reading and writing. It is because of the acquisition process they had in which they listened the language and imitated the sounds.

Finally, they claim that it was easier to acquire English than Spanish language. At this point, the research questions that started this research project were:

RQ1. What are the returnees' students' beliefs about learning Nahuatl as a third language?

This question is divided into three more sub-questions.

RQ1.1 What are the feelings that returnees' students' experience when they learn Nahuatl as a third language?

Most of the students affirm that it is very important to learn Nahuatl for two important reasons. On the one hand, because having three languages permit to access to opportunities related to jobs and traveling around the world. In addition, they see this indigenous language as an ancestors' heritage, so they are very proud of learning

Nahuatl because they maintain it like a community's treasure. In that way; they can also share it to foreign people. They feel also motivated and keep a positive attitude towards learning Nahuatl, these type of feelings promote returnees' students want to learn more vocabulary by themselves outside the classroom. Moreover, students suggest that it could be interesting to implement the indigenous language in other lessons, and this strategy can be a good way for them since, they will improve better their language development.

RQ1.2. What are the challenges that returnees' students face when they learn Nahuatl as a third language?

One of the main challenges that they face is related to the phonetic element. They establish that pronunciation is difficult for them, either in some words or reading the texts. Fortunately; the majority of them try to solve those challenges with their strategies; like studying more the language or imitating Nahuatl speakers.

For these returnees' children, Nahuatl is a complex system and some of them suggest that it is difficult to understand it. However; they find easier to relate Nahuatl with English than Nahuatl with Spanish even if phonic, lexical, grammar elements are not so similar.

Another challenge that some of these returnees' students face is the lack of time for practicing the language. They claim that they need to spend more time to improve their third language since outside classroom, they do not have a lot of relatives who speak the language. We have to remind that there are few speakers of Nahuatl in

Nealtican so, according to these children, time for learning Nahuatl inside of classrooms is not enough.

RQ1.3. Is there any predisposition for learning Nahuatl according to the returnees' perspectives?

Taking into account all students' beliefs about predisposition that they have for learning Nahuatl, first, they claim that being bilingual children permits to learn a third language, they make sure that having acquired English and Spanish influenced to learn an indigenous language. However, they would like to acquire the Nahuatl language instead of learning it since, they want to interact more with native speakers.

Due to they had acquired two languages, if there is a challenge during the process of learning Nahuatl, they try to find a solution either comparing three languages and finding a relation in these languages. In this research project we observe that returnees' students link the three languages easier if they use them for social purposes like expressions, greetings and daily routines.

Inside of classroom they perceive certain type of didactic materials as positive on their learning as well as the use of instructions by teach, blending either Nahuatl-English, or Nahuatl- Spanish.

5.2 Limitations

Although this research project presented relevant outcomes that helped to answer the research questions, there are some limitations that shape this study, those are pointed out below.

1. Due to the returnees' age, they did not have the sense responsibility to write a narrative as part of their homework that it was proposed at the beginning of the research project. As a result, researcher had to applied the instrument inside the school and he monitored all the time the instrument's process. In addition, the lack of students' vocabulary was a limitation, because children did not understand some statements so, teacher had to describe them the meaning of some words, and that could have influenced the outcomes of this research.
2. The empirical interpretation of the findings. A limitation was that this investigation focused all its attention specifically to students' beliefs. As a result; the interpretation of each outcome was based on researcher's viewpoint and the empirical interpretation of the three instruments.

5.3 Relevance

It is important to state that this research project was about some returnees' students 'beliefs that it was carried out at Niños Heroes de Chapultepec primary school. The findings previously mentioned help returnees' students in their development of learning a third language and in their adaptation process. We have to take into account that the acquisition of the two languages had a different process than learning Nahuatl. As a result, teachers and institution can help them trying the Nahuatl is acquired as the previous two languages, not only learning or memorizing. In that way, preservation of Nahuatl can really has an impact.

The contribution of this research project are the possible given solutions, since, it is proposed the available time for learning Nahuatl can be increase, that is because teacher will have more time for each student doubts. They can know more the

language and the most important thing that is students will have more in touch with the indigenous language. As a result; they will have a communicative competence.

In addition, another important contribution is that we realize the teaching methods make the difference between transmitting or “stanching” the language, so, teachers had to be conscious about how effective are the teaching methods and even didactic materials that they use.

Finally, more specific topics about this theme can be investigated in order to help returnees’ students and also indigenous students. It is important the appropriate materials for them since can be design according to findings of further researchers. Another topic can be the cultural shock that these returnees’ students face when they come back to Nealtican.

5.4 Conclusions

The topic of this study emerged because, when I was doing my service learning in a rural school, I realized that there were indigenous students who could understand and speak Nahuatl and Spanish and they were learning English language. On the other hand, there were some returnees’ students who could understand and speak English and Spanish but they were learning Nahuatl language. This second situation caught my attention, so, I asked to myself how hard was the process of adaptation in that new context, if they had challenges and also if they considered having a predisposition to learn Nahuatl as a third language. For that reason, I decided to explore their beliefs about learning this indigenous language.

To this research project, there were difficulties, some limitations and confusions. However; I consider that these findings can help for an improvement in learning an indigenous language. Even outside classroom returnees' students can interact with people who speak fluency the Nahuatl language. In this way, students will get a better retention.

Finally, it is expected that teachers, students and other people who speak other indigenous languages can clarify their doubts about this topic and they know more and find interesting this topic; even if they want to implement this topic in another school, this investigation is useful for them.

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APPENDIX 1

Creencias acerca de aprender Náhuatl como un tercer idioma.

Este cuestionario fue diseñado con el propósito de obtener información acerca de las perspectivas que los niños migrantes tienen de aprender náhuatl como tercer idioma, la información que el niño proporcione será tratada de manera confidencial con fines de investigación académica. Gracias por participar.

Información General:

Edad: ___ Género: ___ Grado: ___ Grupo: ___ Fecha de nacimiento _____

Lugar de nacimiento: _____ Lugar de residencia: _____

Lengua materna: español ___ náhuatl ___ inglés ___

Vivo con: Papá ___ Mamá ___ Ambos ___ Otros ___

- a) ¿Eres alumno migrante? Sí ___ No ___
- b) En caso de ser alumno migrante indica lo siguiente: País: _____ Ciudad: _____
- c) En caso de ser alumno migrante ¿planea regresar al lugar en donde viviste? Sí ___ No ___
 ¿Por qué?: _____
- d) ¿Tienes algún familiar migrante? Sí ___ No ___ ¿Quién? Papá ___ Mamá ___ Hermanos ___
 Otros _____ ¿Dónde?: _____
- e) ¿Mantienes una convivencia con ellos? Sí ___ ¿De qué manera? _____
 No ___ ¿Por qué? _____
- f) Consideras que tu situación económica es:

1 2 3 4 5

Muy mala Excelente

Indica con una (X) la respuesta a las siguientes oraciones tomando en cuenta tu opinión.

SECCION I :ANTECEDENTES	Totalmente de acuerdo	De acuerdo	En desacuerdo	Totalmente en desacuerdo
1. Domino el idioma Español.				
2. Domino el idioma Inglés.				
3. Puedo hablar y entender inglés y español.				
4. Puedo escribir y leer ambos idiomas .				
5. Adquirí el idioma español por mis padres y familiares.				
6. Adquirí el idioma inglés por la comunidad que me rodeaba.				
7. Fue fácil para mi adquirir el idioma español.				

8. Fue fácil para mi adquirir el idioma inglés.				
9. Para mi es importante que los profesores tomen en cuenta mi historial personal y académico.				
10. Para mí fue importante saber que el idioma náhuatl formaba parte de mi identidad				

SECCION II: Aprender Náhuatl	Totalmente de acuerdo	De acuerdo	En desacuerdo	Totalmente en desacuerdo
1. Para mi es importante la enseñanza del idioma náhuatl.				
2. Pienso que estoy apto para adquirir el Náhuatl como tercera lengua.				
3. Considero que al saber dos idiomas soy apto para aprender un tercero.				
4. Considero que el saber español-inglés me facilita aprender náhuatl.				
5. Considero que la estructura de las oraciones en español son semejantes en náhuatl.				
6. Considero que la estructura de las oraciones en inglés son semejantes en náhuatl.				
7. Para mí es importante adquirir el náhuatl con gente que lo hable.				
8. Considero que mi entendimiento sería más eficaz si hablara el náhuatl todo el tiempo.				
9. Considero que mi entendimiento sería mejor si el profesor de náhuatl trajera material autentico.				
10. Pienso que entender tres idiomas me será útil en un futuro.				
11. Pienso que hablar tres idiomas me será útil en un futuro.				
12. Yo como alumno migrante considero que el náhuatl es el patrimonio de donde vivo.				
13. Me siento orgulloso de estar aprendiendo hablar náhuatl.				
14. Considero que el náhuatl forma parte de mi identidad.				
15. Me gustaría adquirir más palabras en náhuatl por mí solo.				
16. Pienso que la clase de náhuatl sería mejor si lo relacionaran con el inglés.				
17. Sería interesante para mi si las demás materias las impartieran en náhuatl.				

18. Considero que el náhuatl es algunas veces difícil para mi entenderlo.				
19. Considero que el náhuatl es algunas veces difícil relacionarlo con el español.				
20. Considero que el náhuatl es algunas veces difícil relacionarlo con el inglés .				

APPENDIX 2

Guía de entrevista para saber la opinión de los niños returness acerca de aprender náhuatl como tercer idioma.

Esta guía de entrevista tiene como fin identificar la opinión que los niños returness tienen acerca de aprender otro idioma que es el náhuatl tomando en cuenta que ellos hablan otro idioma

- 1.- ¿Después de haber vivido en Estados Unidos fue difícil para ti acostumbrarte al nuevo ambiente de esta comunidad?
- 2.- ¿Qué tan importante es aprender náhuatl en tu vida?
- 3.- Tomando en cuenta que naciste o viviste en un país extranjero y venir a Nealtican la comunidad natal de tus padres ¿Cómo te hace sentir aprender su idioma indígena que es náhuatl como tercer idioma?
- 4.- ¿Algunas veces relacionas el náhuatl con el inglés o el español?
- 5.- ¿Qué es lo que más se te dificulta al aprender náhuatl? ¿Y cómo te sientes cuando enfrentas estas dificultades?