



BENEMERITA UNIVERSIDAD
AUTONOMA DE PUEBLA

FACULTAD DE LENGUAS

***SAVING OUR ROOTS: NAHUATL AND
THE IMPORTANCE OF BILINGUAL
EDUCATION IN BILINGUAL SCHOOLS***

A THESIS SUBMITTED TO THE FACULTY
OF LANGUAGES FOR THE DEGREE OF:



***LICENCIATURA EN LENGUAS
MODERNAS***

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MAY, 2014



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Acknowledgments

This thesis Project would not have been possible without the patience, motivation, dedication, help and guidance of many people. First of all we would like to express our truly gratitude to our advisor Mtro. Scott Ritter Hadley Williams. Thanks to his guidance, knowledge, experience and patience we were able to achieve one of the most important goal in our life. Without his constantly support this Project would have never been possible.

We are completely and very grateful to our committee members Mtra. Ma. Eugenia Garduño Perez and Dr. Norbert Francis, who even he is not in Mexico he was very kind and patience helping us to improve every single note in our thesis. We would like to thank you for taking the time to read this thesis Project, for your valuable suggestions and your comments because without them we could not achieve this big step in our professional life. Thank you to all of you for let us be part of this great and big experience of collaborates with really important people like you. After this we can only say that we are completely privileged for been the ones who had such a great committee.

And the last but not the least important person in order to get this degree, we want to show our deep appreciation to Mtra. Amelia Hernandez Grande, she is one of the best Teacher that we ever had. She always encouraged us to accomplish our goals, she constantly persuasively expressed an excitement in regard to our professional and personal project. She changed our life showing us every single day the passion for the language and how to do our best in every aspect of our life. Thanks to her we were able to enjoy every single class in our university learning a new language.

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1 Introduction

Language is the soul of a culture. The language expresses a certain way of thinking and seeing life, it is an original way of interaction between nature and humans. The first identity of a person is his language, that identity was received from parents and the community. Over 6000 languages exist in the world however languages are dying at the same time as living species. Today almost half of foreign languages are not being taught by parents to their children which are the reason why they will disappear after one generation. The right to speak and study in their own language, the right to hear the radio and in all kind of media is part of freedom of expression. Languages are the most powerful instrument for the preservation and development of our cultural heritage and for raising awareness of linguistic and cultural traditions of the world and for inspiring solidarity based on understanding, tolerance and dialogue.

With 364 different languages, Mexico is the second country in the world with the most linguistic diversity. Even though the official language is Spanish in Mexico, 1.5 million people communicate using the ancient Aztec language (INEGI:INALI:2010). It is important to admit the death of a language means also to lose some of the cultural heritage of a region. That is why it is very important to take action aimed at preserving the country's cultural treasure.

Puebla is one of the states with a large population that speaks Nahuatl. It is spoken not only in the North of Puebla, but is also spoken in the south. The Nahuatl is really important because it represents our roots, it is part of our essence, it is what we are as Mexicans. It is part of us because even after the Spanish conquest when this language was sentenced to die

it did not happen, this language survived for many years until now. However this cultural and linguistic diversity which should be proud of it also may suffer discrimination. Many indigenous people suffer discrimination only because they do not speak Spanish. For that reason people who move from their hometowns to the cities prefer to speak only Spanish. It is really difficult to find indigenous students who want to defend their roots. It is a shame to see that the majority of those students after getting a degree returns to see their own people and their own birth place as nothing even though they have the knowledge to spread their roots and be proud of them. Why? Because they are embarrassed of themselves, they think that with a degree their social status changes and see their people as ignorant, useless people and without a voice.

Because of the importance of the language especially languages which are in danger of disappearing, bilingual education is really important in order to prevent losing the mother tongue. “Bilingual education is the fundamental principle of language acquisition and literacy development: we acquire language by understanding messages by obtaining comprehensible input” (Stephen D. Krashen 1996). Bilingual Education is an education involving two languages helping children in their process of learning. It means still using Spanish as an official language but also using Nahuatl as the mother tongue for academic purposes. “Bilingual education programs for minority language students increase important and fundamental issues about the language itself and its relationship to academic performance and achievement. Indeed where possible and where desired by parents use of the home language and incorporation of the home culture into the curriculum and activities of the school are to be strongly encouraged” (F. Genesee, 2008). For that reason the

objective of these bilingual programs is to preserve the language involving everything around it (speaking, listening, reading and rules of grammar).

In Mexico there are many bilingual schools in many bilingual communities. In Puebla, as was mentioned before, is one of the states with this characteristic. In The Sierra Norte of Puebla and in South Puebla, in the Mixteca, is one of the communities that still have Nahuatl as their mother tongue. This community is a completely bilingual community and it has a bilingual elementary school. However this school faces a problem of a decreasing number of students. It happens because the lack of information about the importance of an indigenous language.

For that reason another goal of this project consists of knowing the causes of the decrease of students in the bilingual elementary school and looking for some methods in order to increase the number of students making people conscious about the importance of their language. As adults we are aware of the value of being bilingual, for that reason the objective of this project is to help the people of this bilingual community (adults, young people and children) to explore and to discover the real meaning of being a bilingual person. In short, it is our hope that people become aware of all the advantages that come with being a bilingual person.

1.1 Purpose of the Study

This research strives to show how important our roots, our culture and our language are in the educational process and the role that bilingual schools play in that process. To preserve a language is not easy in a place where nobody cares about this treasure. It will require the help of each inhabitant of that bilingual community by empowering them in the education of their children. As students of modern languages we care about languages and culture and we intended to let people know the importance of Nahuatl and bilingual education. It seems very difficult because in fact people do not teach the importance of Nahuatl to children. They grow up knowing that the best language in order to be someone in the life is Spanish. At the same time we are looking for a way to increase the number of students in the bilingual elementary school.

1.2 Research Questions.

1. What is the perception of Nahuatl by the speakers of the community?
2. How does this perception influence the role of Nahuatl in education?
3. What are the reasons of the decrease of students in the bilingual elementary school?
4. What can be done for increasing the number of students in the bilingual elementary school?

1.3 Key Words

Bilingualism: “typically used to describe the two languages of an individual.” (Baker 2001:44)

Bilingual Education: “Bilingual education can be defined as education involving two languages as media of instruction. The generic definition fails to capture the influences of the sociolinguistic and cultural context in which any educational program is embedded. In the case of bilingual education these influences can lead to wide variation in the goals and features of bilingual education programs in these schools. Among other characteristics, the portion and purposes of use of each language can be shaped by the broader context in which the program is situated. (D. Christian & F. Genesse found in Krashen 1996)

Diglossia: The two languages used in a society rather than just at the individual level. (Baker 2001:44)

Majority language: The main language of the society which is used in formal or official situations. (Baker 2001:45). Usually this has been called the “high language” by Ferguson in 1959 (Found in Baker 2001:44) and for our thesis it refers to Spanish.

Minority language: The language that is used in informal and personal situations (Baker 2001:45). This has been called the “low language” by Ferguson in 1959 (Found in Baker 2001:44) and for our thesis it refers to Náhuatl.

Nahuatl: The most widely spoken indigenous language in Mexico (spoken by more than 1.5 million people). It is part of the Yuto-Aztec branch which includes Yaqui and

Tarahumara and was also the main language of the Aztecs. (Instituto Nacional de Lenguas Indígenas INALI.)

1.4 Significance of the study

In today's world, keeping a mother tongue surrounded by an official language is really difficult. Even though language is part of us as a culture, most of the time educating second-language children has been kept separate from issues concerning their social integration in mainstream classrooms and the schools at large. However according to Maria E. Brisie case (Found in Krashen 1996) studies and research from around the world show favorable patterns of outcomes from well implemented bilinguals programs. Students, whether they come from linguistic minority or majority backgrounds attain extremely good conversational and academic skills in both languages of instruction in such programs.

2 Literature Review

2.1 Nahuatl

Every language is a treasure in each society. Mexico is one of the the countries with many languages. There are many indigenous communities with their own culture and customs however the most important issue which provides an identity to each community is their own language. According to INEGI (Instituto Nacional de estadística y Geografía, 2012) in Mexico there are 6 million 695 thousand and 228 people who speak an indigenous language. At present 15 indigenous languages are spoken by one hundred thousand people while 7 of them are spoken only by one hundred people. Some of the most spoken indigenous languages are: Nahuatl, Maya and Mixteca languages. As was mentioned before Nahuatl is now the language with the most speakers in Mexico. The population who speaks this language is almost 1.5 million people which means 1.7 % of the population of the country (see Table 2.1). One of the states of the country with the most of Nahuatl speakers is Puebla. This state has many resources in this language thanks to its communities which still keep their own language.

The Nahuatl language has a lot of things to be counted. Even though there is not enough information about the origin of this language as other languages, it still has the most important part: people to keep this language alive for many more years.

The next table shows the number of speakers by state in Mexico

NAHUATL SPEAKERS BY STATE				
STATE	POPULATION OF INDIGENOUS LANGUAGE SPEAKERS	NAHUATL SPEAKERS		
		TOTAL	PERCENTAGE DISTRIBUTION	PERCENTAGE
Estados Unidos Mexicanos	6,044,547	1,448 936	100.0	24.0
Puebla	565,509	416,968	28.7	73.7
Veracruz de Ignacio de la Llave	633 372	338,324	23.2	53.4
Hidalgo	339 866	221,684	15.3	65.2
San Luis Potosí	235 253	138,523	9.6	58.9
Guerrero	367 110	136,681	9.4	37.2
México	361 972	55,802	3.9	15.4
Distrito Federal	141 710	37,450	2.6	26.4
Tlaxcala	26 662	23,737	1.6	89.0
Morelos	30 896	18,656	1.3	60.4
Oaxaca	1 120 312	10,979	0.8	1.0
Tamaulipas	17 118	8,407	0.6	49.1

Nuevo León	15 446	8,308	0.6	53.8
Jalisco	39 259	6,714	0.5	17.1
Sinaloa	49 744	6,446	0.4	13.0
Michoacán de Ocampo	121 849	4,706	0.3	3.9
Baja California	37 685	2,165	0.1	5.7
Nayarit	37 206	1,422	0.1	3.8
Sonora	55 694	1,217	0.1	2.2
Quintana Roo	173 592	1,213	0.1	0.7
Tabasco	62 027	1,106	0.1	1.8
Querétaro de Arteaga	25 269	1,069	0.1	4.2
Colima	2 932	1,028	0.1	35.1
Chihuahua	84 086	1,011	0.1	1.2
Baja California Sur	5 353	987	0.1	18.4
Guanajuato	10 689	919	0.1	8.6
Durango	24 934	872	0.1	3.5
Coahuila de Zaragoza	3 032	750	0.1	24.7
Campeche	93 765	468	NS	0.5
Chiapas	809 592	454	NS	0.1
Zacatecas	1 837	330	NS	18.0
Yucatán	549 532	272	NS	0.0
Aguascalientes	1 244	268	NS	21.5
NS = No Significativo				

Table 2.1.1 Nahuatl speakers in Mexico according to INEGI.

2.1.1 History Nahuatl civilization

There were many civilizations that spoke their own language and one of the most important was Nahuatl. The origin of this language was in 7th century with the expansion of Toltec civilization in Mesoamerica. After that in 1325 the Aztecs, or Mexica, civilization built Mexico-Tenochtitlan. In different periods of Aztec history they must have had communication with other neighboring civilizations with whom Aztecs took their graphic system of communication. (Hernandez, S., Martinez, R., & Morales, D. 2009). They were native speakers of Nahuatl and they also were a powerful civilization. They conquered a large part of the center and the south of the whole country which nowadays is known as Mexico (see Figure 2.1 .1), and they also started the diffusion of the language especially in every place which was conquered by them.

Although there is not a lot of information about the origin of Nahuatl the only reliable source related to the written language which is the Xolotl codex (Hernandez et all, 1982) says that the introduction of written language was in 1275. Thanks to the written language the Nahua population made many registers related with economic, historical, and religious issues. In 1521 after the Spanish conquest all the codices were destroyed and Spanish was imposed instead of Nahuatl. For that reason the written Nahuatl language disappeared but it was still spoken.

2.1.2 Nahuatl grammar

“To understand Nahuatl is very important to know that Nahuatl is an agglutinative and metaphorical language” *Medina Ramos, G (1999)*. It is a language in which words are formed by a combination of nouns, verbs, adjectives, etc., With suffixes and prefixes. There are suffixes to express the plural, reverence, abstraction, the diminutive and other items. (Medina, 1999) Also, the Nahuatl language is metaphorical. The meanings of many words do not come from the literal translation but the concept that lies behind the words.

The grammar of this language was unknown for many years. However in 1547 the first grammar book of Nahuatl was written titled as ‘*El Arte de la Lengua Mexicana*’ by Fray Andrés de Olmos. The grammar and the phonology of this language are very complex (Table 1.1.2.1). (Olmos, Andrés de 1547)

Although Nahuatl has a long written tradition it differs in many ways depending on each community. Each of them has a peculiarity that distinguishes their language from other Nahuatl-speaking communities. For that reason it is really difficult to define just one style of speaking. It is necessary to delve into the culture of each community in order to adapt and achieve good communication making very good use of Nahuatl in order to convey the real message.

The most important thing about Nahuatl is the sound, not writing. You can write a word in many different ways in order to understand it. You can put a dash (-) in a word to help shaping the sound. It does not matter and does not change the word. It is the sound that matters, not the writing, which of course, leads to different writing styles.

2.2 Nahuatl in Puebla

Puebla is located in the central part of Mexico. In the north it borders with the state of Hidalgo, in the east, with the state of Veracruz, in the south with Oaxaca and Guerrero, and west by the states of Morelos, Mexico, Tlaxcala and Hidalgo. The climate is contrasting, and going from the cold of high mountains to the warm semi-desert of the Mixteca.

By the 7th AD century, in the valley of Puebla a complex of agricultural populations came which were integrated into a wide network of trade dominated by the Olmecs. Among these were Amalucan, Totimehuacan, Las Bocas and Cholula. The latter would eventually become the star of pre-Columbian history. During the classical period Cholula was an important ally of Teotihuacan, and its decline, Cholula enjoyed one of its best periods. Meanwhile, in the south, Acatlán became one of the most important centers of Ñuiñe culture, dedicated to the trade of cochineal and other products in the Mixteca. In the collapse of Teotihuacan, which occurred in the 8th century AD, the Valley of Puebla saw one of the most splendid periods of Cholula, the old city of Quetzalcoatl. However, this city, which became one of the largest in Mesoamerica was abandoned by most of its inhabitants. (Hernandez et al 2009)

In Puebla there are two major indigenous regions: the Sierra Norte and Sierra Negra. In the sierra norte there are groups of Nahuatl, Totonac and Otomi, speakers which live in places like Cuetzalan del Progreso, Pahuatlán, Huehuetla and Teziutlán. The Sierra Negra is one of the main sources of migrant labor (INEGI, 2012) in the state of Puebla. The indigenous region of the Sierra Negra is strongly related to the city of Tehuacan, where Indians represent the 21% of the population. Other indigenous municipalities are isolated in

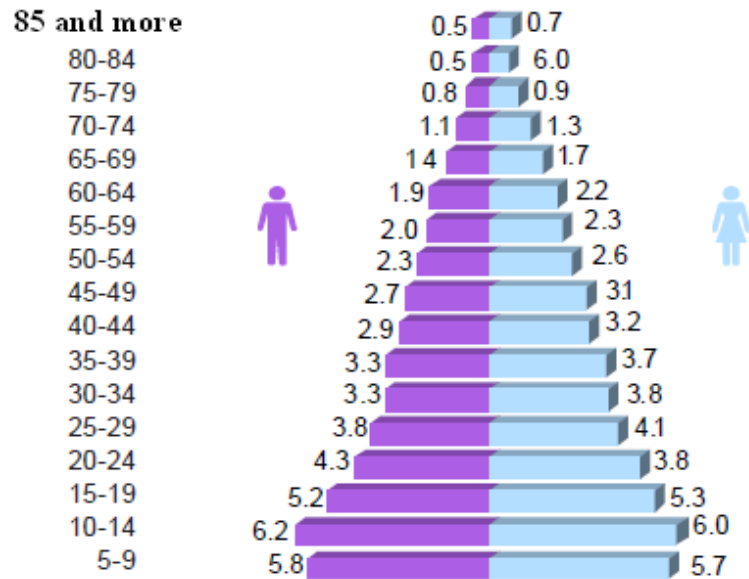
the southwest and central of the state. In the south and east of the state we find important Mixtec and Nahuatl populations respectively.

About 15% of the population over five years old of the state speaks an indigenous language. Nahuatl speakers constitute the largest indigenous language communities in the state. They represent over 70% of the population and are concentrated in the regions of the Sierra Norte and Sierra Negra.

There are many Nahuatl speakers living in the whole country, however, According to INEGI 67.2% of Nahuatl speakers live in three states: Puebla, Veracruz and Hidalgo. 28.7% of the speakers live in Puebla (416,968 people),(See Table 1.) If we break down the population of Nahuatl speakers according to age, just over half are children and young people: those under 15 years make up 23.9% and 15 to 29 year-olds make up 28%. Adults between 30 and 59 years of age represent 35.9% of the population, and 12.2% were 60 years or older.

In Puebla, the Nahuatl-speaking population has a similar structure by age and sex to that recorded nationally. The population under 15 years of age represents 23.7%, while 27.5 % is for young people and from 30 to 59 years participate with 35.2%, while the Nahuatl speakers of 60 years and over are 13.6 percent. Women represent 52% of the population, with slightly higher rates than men in almost all age groups except the two youngest age groups (see Figure 2.2.2).

Structure Of Nahuatl Speakers by age and sex from 5 years, Puebla, 2000



Source: INEGI .. XII General Census of Population and Housing 2000.

Figure 2.2.2

2.2.1 The Mixtec of Puebla

Now we will talk about the Mixtec nation which will be the focus of our particular study. This region is located in the states of Guerrero, Oaxaca and Puebla and has an area of approximately 4 million hectares. It consists of 256 municipalities, with approximately one million 222, 000 inhabitants.

Nahuatl is preserved in many of these municipalities. However, this language is undergoing major changes over time. As it was shown in the above statistics provided by INEGI, half the percentages of speakers of this language are older than 60 years. This means that the language is in decline. The question is why? What are the reasons that lead young people today to not want to use the Nahuatl language as a communication tool? Some of the reasons are fear of rejection or discrimination from the rest of society. As Baker (2001:60) points out, one of the social causes of language loss is an ethnic identity associated with it which denies people social mobility due to racism which also leads to a lack of pride in the importance of the language.

This is complicated by the fact that language loss is accelerated when the people of the area want an education only in the majority language or at least that there be an emphasis on the majority language in the school which is also the prevalent belief in the area under study here (Baker: 2001:61). An important answer to solve these questions would be a good education in the minority language in order to “enhance ethnic awareness” (Baker: 2001:61). Yet a good education in the minority language cannot exist unless there is a standard written form of it and a tradition of literacy in the community. Thus a non-standardized form of the language is actually one of the linguistic factors that leads to language loss (Baker 2001:61). Education contributes greatly to value what we are, our culture and our language. No one can argue that a good education is the key to opening many doors to society regardless of origin but it must be solidly based not only on socio-cultural factors that favor bilingual education but on linguistic ones as well.

2.3 Education in Mexico

Education is the pillar in every culture because through education the values, principles, attitudes, feelings are transmitted and they make every culture unique. In Mexico as in other countries education is a right. It was made possible by a process that started in 1940 when the socialist education ended, for the first time free textbooks were given. At first the aim of this change was not to use education as a tool of the transformation of Mexico, rather it was the instrument to unify the country. In 1943 Jaime Torres Bodet was in charge of the Secretary of Public Education and he modified the 3rd Article of Mexican constitution, eliminating the term socialist and including humanist, integral, secular and democratic. Education should help to end discrimination and privileges. At present the 3rd article provides that education must be free, secular and mandatory.

2.3.1 The history of the indigenous education in Mexico

The origins of the indigenous education are in 1810 with the independence, after the period of independence the country adopted Spanish as the official language without taking into account those who had another mother tongue. In this period the indigenous people were not seen as people who needed education (Nolasco, 1988). In the 19th century government tried to impose Spanish and alphabetize small indigenous communities but it was not easy to achieve because of economic issues (Acevedo, 1988). For that reason education was only provided in the cities.

During the Revolution the indigenous people were seen as a problem because there are many languages that are spoken beside Spanish. In 1911 the law of “Instrucción rudimentaria” (rudimentary instruction) was approved. This law established schools

throughout all the country with the aim of teaching indigenous people to speak, write and read in Spanish.

In the 20s the “Casa del estudiante indigena” (House of the Indigenous Student) was established. It was for joining indigenous children of different groups and giving them training in the norms of Spanish; it was not successful because the young people did not want to return to their communities to promote cultural change.

In 1921 obligatory education in Spanish encouraged the development of the indigenous communities. Then “las casas del pueblo” (Houses of the People) were created not just to alphabetize the community, they were also created to help the community in its production, to promote the cooperation and to perfect the local industry (Aguirre, 1973). The results were positive in the bilingual communities. These houses became the rural schools.

In the 30s the government realized that there were still some problems in the indigenous communities among them those of education. The government noticed the need of promoting literacy actions and formal education of indigenous children in their mother tongue. President Lázaro Cárdenas invited an American evangelical organization that had experience in literacy in non-written languages around the world. The idea was to study indigenous languages in Mexico and create alphabets to promote education in these languages.

In 1948 the national institute INDIGENISTA (INI) was created to help indigenous people. The problems in education were managed by the SEP and the efforts for teaching Spanish correspond to the creation of the INI in many parts of the country. In the 50s literacy in the mother tongue and then the teaching of Spanish had a relative success. In this period there

was an increase of elements related to the indigenous education like an increase of bilingual teachers, the schools “albergues”, or boarding schools. (Acevedo, M. 1988)

In the 60s the encouragement in the literacy in the indigenous language in the elementary school showed success. It was seen in the rise of institutions and people dedicated to indigenous education. In those years many books for teaching Spanish were produced. In the late 60s and early 80s a series of books for teaching Spanish to indigenous children were written in more of than twenty indigenous languages. At the same time these languages were in danger because the indigenous communities were not present in the elaboration of education policies. In view of the serious problem of disappearing indigenous languages they were now named “*nacionales*,” or national languages, and the goal was to keep them and not dismiss them. (Acevedo, M. 1988)

Thus, bilingual education was promoted as a real project in order to keep those languages and not just as a step for teaching Spanish. For this reason a different type of education was created: the bilingual and bicultural school whose aim was to learn to manage two languages in two cultures. The educational policies have changed with the recommendation of investigations. But it sometimes is not enough in some communities which can be seen especially in the elementary school.

2.4 Bilingual education at present

Bilingual education is an educational program that uses the student’s primary language as a tool for instruction while they begin learning another language. Bilingual education also takes into account the fact that the culture and self-assurance and a positive identity with their cultural heritage. (Salinas, A 1993 p. 12.)

The destruction of language and culture in schools is also highly counterproductive for the host society itself. According to Dr. Salinas, schools can provide an appropriate education for culturally and linguistically diverse children learning the role of language and specifically the children's mother tongue in their educational development. When children continue to develop their abilities in two or more languages throughout their primary school years, they gain a deeper understanding of language and how to use it effectively. They have more practice in processing language, especially when they develop literacy in both, and they are able to compare and contrast the ways in which their two languages organize reality.

Moreover belonging to a society not only forges values in each of its members but also clearly marks the way of being one of them. Thus a good education means a good communication between teachers and students, there must be a feedback for each lesson, that means there must be a dialogue between them not only a monologue by the teacher like in the traditional education. However bilingual education faces the reality with completely unfavorable conditions such as lack of teaching materials and the lack of interest by the community members themselves which make this activity virtually impossible at times.

2.4.1 Benefits of bilingual education

Yet in spite of the obstacles, bilingualism has positive effects on children's linguistic and educational development. (Cummins, 2000). Different studies during the past years strongly support that bilingual children have a higher probability to learn new languages without much trouble. Bilingual children may also develop more flexibility in their thinking as a result of processing information through two different languages.

In the indigenous school bilingual education is one of the most important projects because of its social content since it is given in communities with the most cultural, economic and social alienation and with communication problems. Bilingual education focuses on the use, development and study of the mother tongue of the child, paralleled with Spanish as a second language. It also focuses on teacher training and parents in order to use the knowledge of the indigenous communities as part of the learning methodologies which will help ameliorate problems of alienation and communication.

Most parents think that children who learn two or more languages will be successful. For this reason they look for schools that do not just teach Spanish. According to Laura-Ann Petitto, (2003), bilingual language exposure is optimal for dual language development and dual language mastery with children before 5. At the same time, those bilingual children who were first raised as monolinguals from birth and who were then exposed to a new language beginning from 3, 5, 7, to 9 years did achieve the morphological and syntactic fundamentals of the new language within their first year of exposure. This means that there is a clear advantage to introducing bilingual education from an early age.

Now the process of learning a language will be described from a neurologic view. According with to Stephen D. Krashen, (2003) during the acquisition of the first language, the child has an unconscious learning. The child uses language for communication. The second language is a conscious learning with the grammatical rules. First the child sees symbols that have no meaning for him then he has to relate this symbol to a sound or phoneme. Sometimes the symbol can have more than one sound in a complex process. The next step is to learn that more than two letters produce different sounds and he or she learns

that more sounds mean a word that represents an object, feeling, need or situation. This is not the end of the process. It continues with sentences and then with the analysis of the use of language with the morphology, syntax etc. In the case of bilingual children this process is expected to happen twice and it is expected that there will be a better development in the area of language that is situated in the left hemisphere. After some tests applied in children that study in bilingual schools, they showed better development of the right brain hemisphere.

Bilingual education also benefits children in that it promotes better ability of organization of spatial and visual memory. This also means that it promotes better motor skill coordination and better capacity of organization of work. However the left hemisphere has a lower development but it is expected that by the time children can have a balance of the hemispheres with the acquirement of culture. It is true than the bilingual child can acquire both languages slower but with success.

2.4.2 Why use L1?

Being bilingual is an advantage over the others that are not. For many people being bilingual is an obstacle for learning, this is due to lack of motivation and lack of information on the benefits of the same. For that reason it is important to have the proper knowledge to maintain not only the language but all that encompasses being bicultural. If people are knowledgeable about the world around them they adjust more easily to it (Krashen, S. 1996).

However the benefits of bilingualism are not exactly automatic. Cummins has an interesting analogy where he talks about two thresholds. The lower threshold is minimal

amount of L1 proficiency necessary to make a positive impact on L2 proficiency. Higher threshold is the amount of L1 competence necessary to reap the cognitive benefits of bilingualism. (Achieved by providing continuous instruction in L1) cognate relationships across languages also provide opportunities for transfer of linguistic knowledge. (Cummins, 2000, p. 190)

For children whose indigenous language (IL) is their first language, the benefit of such a bilingual instructional model would be manifested even in the short term, in a more efficient initial learning of (school) language abilities and specific literacy abilities. Having language awareness to learn another language is going to be even easier. The adoption of an alphabetical system closely following the grapheme–phoneme correspondences of Spanish, naturally facilitates both the composing and revision/correction tasks in the IL. Even in families that deliberately promote the use of the minority language at home, children sometimes begin to favor the national language (NL), not only in their conversations but cognitively as well. Moreover one big advantage for children is having developed literacy skills in L1 made them better students later on (Francis, N. 2002). At the same time, by using the L1 in school educational programs will expand the use of the indigenous language beyond conversational, familiar, every day, interpersonal communication. This is especially important because many young people, especially among the majority of Nahuatl-dominant bilinguals, Nahuatl is restricted to these kinds of informal face to face situations. Unless their parents and grandparents have maintained the traditional formal discourses at home, young people are often no longer skilled in this domain of language use, even passively, as listeners.

It is completely normal to make some mistakes while the learning of a language. Especially when the person belongs to a bilingual group. Within these factors appear frequently some problems of code-switching and borrowing. Some researchers take this as a factor that prevents good language learning. Although related to the indigenous language almost no code-switching is observed in Spanish, all of it is Spanish code-switching in Nahuatl.

For some researchers, the result of code-switching and borrowing have a purpose within the language. Krashen (1996) mentions that code-switching or borrowing are merely interference in learning a language. And probably it is the main factor of losing the mother tongue as soon as the child begins to mix the L1 with L2 unconsciously and this is due to the fact of using one language more than the other. However for Francis, code-switching shows systematic manipulation and not incoherence. It does not necessarily show erosion of the indigenous language. In other words, even though code-switching is frequently present during the acquisition of a new language this does not mean that the person is forgetting the first language. The result, in fact, is completely the opposite, in other words, it means that the language is being acquired quickly and spontaneously. The learner is not only sharing vocabulary but he/she is also practicing and learning the same language. (Oller, 2011)

2.5 Critical Pedagogy.

Now we will examine the role that a critical pedagogy might have in bilingual education. In today's world, teaching and learning are defined by dominant groups that impose their norms. We must teach students to become aware and critical of the learning process. Learning is personal and shapes people's identities and consciousness. However learners

and schools are shaped by social, political and cultural realities. These characteristics are totally part of the results about people's interest in learning something. Knowledge results from negotiation between values, beliefs and previous knowledge. If you are conscious about that and at the same time you already know their importance, the need for conserving a language becomes more apparent. However this process of learning comes into conflict with dominant or imposed methods. Most of the time knowledge is charged with values of dominant groups (Canagarajah 1999). Empowering institutions instead of people is common in those situations, and it is easy to see the difference just using L2 for teaching rather than L1. (Francis, N. 2002)

2.6 The role of the school and family in the bilingual education

Family and school need to work together for a better development of children. The role of the family in bilingual education is fundamental. According to Oller and Vila (2011: 1575): "From our point of view, all families, independently of their economic status, structure and organization, have beneficial resources for the development of children." Children need motivation for learning a new language but also to continue speaking their mother tongue in order to include the culture in the school and make them feel proud of their heritage.

In the school it is important to apply methods for better language learning. Teachers in bilingual schools need to understand that the cultural and linguistic legacy of the student can be useful and improve the learning of languages. (Oller, M. 2011)

2.6.1 Empowering Parents

Since education begins at home, parents play an essential role in the education of their children. Parents and teachers should have the same objective to get children to achieve their goal which is learning. In the case of bilingual children parents should use the L1 at home to avoid problems in child-parent communication (Krashen, S, 1996). It might be considered obvious that households that promote literacy and support the development of academic skills have a positive effect on educational attainment of their children (Coleman, 1997). The role of the household in education cannot be more eloquently expressed than by Professor Atanacio Perez Cañete of Teopantlan, Puebla:

“Es muy importante que la educación empiece por nosotros; es decir que la educación empiece en la casa. A veces decimos ya fuimos a dejar a nuestros hijos a la escuela y allá el maestro y el director saben que hacer y nada más ... No, la educación es desde la casa y no responsabilizar todo al profesor. La educación es de los padres de familia, de los maestros, de nosotros mismos y de la sociedad. No debemos de dejar todo al maestro.

“It is very important that education begin with us (as parents); in other words, education should begin at home. Sometimes we say that we went to leave our children at school and the teacher and the director know what they are doing and that is it... No, education comes from the home and we should not have the professor take all the responsibility. Education comes from parents, teachers, ourselves and society. We should not leave everything to the teacher.” (Comment made during a talk on bilingual education.)

In order to have quality bilingual education it must begin with the construction of a secure identity which is multilingual and multicultural. Comparing the educational practices of the school, and home can make students from minority groups to value their cultural and linguistic heritage. As was mentioned before "a good education starts at home ' and parents are playing the main role in this process. Each of them have to take part in the education of their children. Just as teachers need to assess the legacy that each student has, at the same time they must learn to incorporate this cultural legacy in each of their classes.

2.6.2 How oral tradition can be used to teach academic skills

Even oral tradition lets student obtain skills to improve academic skills. Achieving good learning requires being immersed not only in the material that the school provides, but it is also important for children to be immersed in the world around them. Yet having relevant educational materials related mainly to indigenous bilingual education in many of the cases is practically impossible.

The majority of bilingual indigenous communities have the same problems in matter of education. The teaching of an indigenous language is not successful for many reasons, one reason is the lack of material in the indigenous language and for that reason some professors and parents have the responsibility to make their own material. It is important to let people know that when children have books in the L1 it helps them to improve skills and gives them a better sense of their culture (Krashen 1996).

In the communities in Puebla the process of collecting the narrative material on audiotape, transcribing, and correcting, a group of mainly young people came together. Informal

discussion led to the idea of forming a kind of workshop or seminar, to be called the Seminario de Estudios Modernos y de Cultura Acal-lan (SEMYCA), “Acal-lan” being the traditional Nahuatl reference to the community’s location on the mountain called “La Malinche” (Francis,1996).

Tasks have included the following: locating and working with storytellers, involving research assistants as narrators themselves, consulting on questions of grammar and correct usage during transcription and editing of stories, word processing, distributing of published material, and offering comments and observations on, and critiques of published stories. As we have seen above, a working hypothesis proposed the following relationship between majority language, which is Spanish, and minority language. If bilingual children are given the opportunity to develop academic language abilities through the indigenous language alongside Spanish, ultimate literacy attainment would be favored in some important ways.

Languages must communicate real information in the classroom and even non-academic languages can also contribute to cognitive academic language proficiency (CALP).

In the category of oral narrative discourse there are legends and short stories besides oral history events from the past. There are also the pedagogical discourses like prewedding advice proverbs, speech - conjuring, incantations, poetry, language play, riddles, guessing games and formal reconciliation courtroom political speeches. All of these genres can teach us aspects of language that are used in an academic context such as logical procession of ideas, rhythm and rhyme, figurative language, giving instructions etc.

Even in the absence of materials in indigenous languages, study of the formal and aesthetic genres of the oral tradition (narrative being among the most accessible) can contribute to the development of higher-order language abilities associated with literacy and academic discourse in general. Narrative was the logical first choice because the traditional stories are still widely known, and because of the sheer volume of the existing material (Navarrete, G. 2009). Unlike other more specialized genres (e.g., ceremonial speech), no particular context or restriction is associated with telling a story in Nahuatl. As was mentioned above, oral traditions have literary aspects that can be used in academics.

As a positive cultural affirmation, using indigenous material potentially contributes to raising the prestige of the IL among the national school population, reinforcing the idea that the linguistic resources of the IL and the culture that it is associated with are also relevant and useful for schooling (Chiodi, 2002) (López, 2008). This affirmation applies to L2 learners of Spanish, indigenous children who are already bilingual, and those who have only acquired their IL incompletely. These children now become a positive example to their peers who may only know Spanish, turning the tables so to speak, as it is often the latter group, ironically, that is looked up to as more advanced academically and socially. (Francis, N. 1996)

For Norbert Francis there is no contradiction between preserving an oral tradition performance and working with a literary version of the stories, because the process of transcriptions of oral stories offers the reader a different kind of opportunity to appreciate and learn from oral tradition literature. On the other hand traditional texts can expand the

“narrative awareness” of non-indigenous students and thus both oral and written language improve children’s literacy.

It is here that we will go into some detail on what to do with traditional texts once they have been transcribed and prepared. One frequent technique is to use a cloze procedure to work with reading comprehension. Cloze techniques are really good for working in groups. In this technique it is important to keep the attention of the students and the level of the activity according to students as well (see appendix 8). For students who are unfamiliar with the procedure, beginning readers, narratives are good place to begin. However there are teachers who do not know the student’s language well. For that situation Francis and Reyhner (2002) give some steps for teaching reading comprehension with cloze techniques.

Table 3 Teaching Reading comprehension in a language you may not know: Beading creative with cloze.

The following procedure can followed either by retyping the text, or with scissors, paste, recording and correction fluid.
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<i>Step 1 Choose a story</i>

Select a reading passage, for beginners preferably a story or other highly predictable text. Try to pick a story that is no more than two grade levels above the instructional reading level of the students.
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<i>Step 2 Segment the passage</i>
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Divide the text into sections of two or the three paragraphs each, depending on the reading and /or language proficiency of the students. Maintain paragraphs intact.

Step 3 Word deletion

Leave the first sentence of the text intact. Tentatively select what appear to be content words in predictable locations. As a rule, try to avoid deletion of the first word of the sentence. Make sure not to delete too many words. Maintain the length of each space constant. For focused lessons on grammatical patterns, for example, the deletions can target function word.

Step 4 Display choices along with other distracter

Below each section arrange the deleted words in random order, and add one distracter.

Step 5 Make copies

Retain a copy for yourself with the deleted words written in.

Step 6 Training session

Show the students how to solve the problem with a sample teaching passage. Discuss each choice that students offer in terms of how well it fits.

Step 7 Pre-reading access to previous knowledge

If you know what the story is about, before students get to work, introduce the story, in your L1 if necessary and elicit predictions.

Step 8 Grouping

Preferably, students work in committees, discuss among themselves, and try to reach agreement for each response.

Step 9 Overview

Before trying to fill in the answers, students should read straight through, silently a

Or as a group, the entire passage, then return to the beginning.

Step 10 Solution

Students discuss and arrive at possible solutions in each committee. Discuss as a class the alternatives. Again often more than one answer is possible, and students may choose to use their own words to complete the text instead of the alternatives provided. Students may also decide to change some aspects of the original meaning of the story.

As we can see, with the proper raw material and strategies for elaborating that material for didactic purposes, the bilingual teacher has at his disposal the full range of instructional and linguistic resources to enrich this and all other IL literacy exercises. But, as was mentioned before, in order to develop good learning community members we need to share each other's objectives and deliberately plan project activities together empowering students, teachers and parents at the same time. Language structures are embedded in the context of any language genre both oral and written so what was once only used for entertainment or for social ritual can also be used for academic purposes.

3. METHODOLOGY

This chapter provides specific information about the setting, participants, and the instruments used to carry out this project. A step-by-step description of interviews, a conference, the data collection and the analysis procedures followed to develop this project is also given. First of all this project was carried out using a descriptive methodology, which involves a conference and data collecting in order to answer questions.

The objective of this project is to show the importance of the mother tongue in an indigenous community where Nahuatl is spoken. At the same time we will emphasize how important it is to have a bilingual school in order to improve the quality of education, let people and students know the benefits of having bilingual education, and conserve our roots. In order to carry out that purpose interviews and a conference giving information related to the language and bilingual education taking into a count the bilingual school located in the same community were necessary. For this purpose, the subjects, instruments and procedure are presented.

3.1 Subjects

The study was carried out in a community named Teopantlan located in the municipality of Santiago Teopantlan in the state of Puebla, Mexico. The ages of the participants of this project range from elementary school students from the community bilingual school, teenage students, and adults from this same community. The age range of the children is from 9 to 11, the teenage students from 13 to 24 and the adults from 25 to 50. It is important to mention that there is only bilingual school in Nahuatl-Spanish in this community.

3.2 Instruments

Interviews were carried out in order to understand the point of view of the inhabitants from the bilingual community about the importance of bilingual education and the Nahuatl language. Then we invited parents and students to a conference taking into account topics about the importance, advantages and benefits of Nahuatl and how it can help them in their future studies and motivate them to continue speaking Nahuatl. It also required some leaflets to disseminate information about Nahuatl and bilingual education.

At first pamphlets, posters and invitations (appendices 1,2,3) were shown for the purpose of disseminating points of relevant information about the importance, advantages and benefits of Nahuatl in addition to informing the importance of a bilingual school in order to preserve our roots and to educate children better. The date, place and location of the conference was also indicated. Some posters were also hung in some stores and schools (see appendix 1).

In order to carry out this conference it was necessary to establish contact with the Principal of the bilingual school because it was really important to have his support, and the invitations to the conference were given to the parents (See appendix 2). Secondly, short conferences were given in the high school of the community related to advantages of being bilingual people and the importance of preserving the language with bilingual education. Then with the permission of the authorities to use the Municipal Auditorium the conference was given to parents, students who are studying in this community and students who are studying out of the town. As well, students who are studying in this community and students who are studying out of the town were present at the conference.

During the conference, Videos and slides were shown with a Power Point presentation. Most of the slides used in the conference show advantages and benefits of being a bilingual starting with information about scholarships and information about Jobs that require to be bilingual person. The videos presented on this conference were about bilingual schools, and how teachers are giving classes using their own material that motivates the students in class. It is worth mentioning that during the conference a tape recorded was used to record questions and comments. The conference had a duration of 1 hour and 35 minutes and around 60 people were present.

3.3 Interviews

The interviews were written in Spanish and done in Spanish to facilitate the process with data collection and transcription; however, there were some interviews which were conducted in Nahuatl in order to interview some people who do not speak Spanish. These interviews were conducted with parents who have children and adolescents studying in any school (see appendix 4, 5 and 6). Moreover there were a couple of interviews for teachers who are working in the bilingual and indigenous school. The material used consisted of a tape recorder to collect the answers and written interviews. After that the transcriptions of the data collected were made.

3.4 Activities

In the bilingual school three activities were applied to children in 4th and 5th grade. The first activity consisted of teaching numbers in Nahuatl (see appendix 7). Printed copies were given to each student, the student should identify and repeat the number. Children finished the activity in 20 minutes. The second activity focused on identifying the body parts. An illustrated printed copy for identifying the Nahuatl names of body parts (see appendix 8) were given to the children which they finished in 25 minutes. In the third activity students had to identify the colors and numbers in an image. They finished the activity successfully in about 15 minutes. After that, a legend in Nahuatl was told to the children in 30 minutes which was about a lagoon near to the community and was well known by the habitants. Children have to understand the legend by reading and giving feedback about lack of vocabulary. Finally an interview was conducted with the children and answers were given by questionnaires in 15 minutes. These activities had the purpose finding out what children think about Nahuatl.

4. FINDINGS

Although Nahuatl is the most widely spoken indigenous language in Mexico it does not escape racism and discrimination even from its own speakers. Not only is there discrimination in speech but also there is discrimination even in indigenous bilingual education. Also bilingual schools face a serious problem of discrimination even by native speakers themselves. Even with the best educational method and a good dissemination of information about the importance of Nahuatl, changing the opinion of the bilingual population about the advantages and benefits of being bilingual is definitely not an easy task. This research aimed to promote, understand and learn about all the aspects of language: cultural, speaking, writing, reading and listening.

The aim of this particular chapter is to analyze and describe the use of interviews applied to children that study in a bilingual elementary school, along with teenagers and adults of a bilingual community in order to determine the perception of Nahuatl and of bilingual education. During those interviews most of the problems faced were to get the attention of people about the language. People from small towns are very shy and not sociable. And as was mentioned before people who do not speak Spanish even when they accepted a request for an interview, they prefer to ignore the questions.

Also people who speak Spanish break away from questions saying they do not know anything about Nahuatl. Anyway the people who do not speak Spanish considered for interviews were parents with children studying in an indigenous bilingual school especially the school from this town. The graphs present the results of the interviews. The first set of graphs show the answers of the first interview made to adults.

a. Answers of interview made to adults.

Question 1 What is your mother tongue?

In order to plan the questions it is of crucial importance to determine what their mother tongue is. As figure 1 shows 80% of parents are monolingual, in other words, they speak 100% Nahuatl. That is important because for this reason the interview were conducted in Nahuatl using a tape recorder at the same time an interpreter was present.



Figure 1: Percentage of the mother tongue of the subjects.

In this regard, figure 2, shows that 10% of the subjects responded that the only way to avoid extinction is to continue speaking Nahuatl. 30% of the subjects responded that it was important to motivate children to talk in Nahuatl and 60% of the subjects answered that they teach Nahuatl to their own children, they know that the future of the language depends on the new generations.

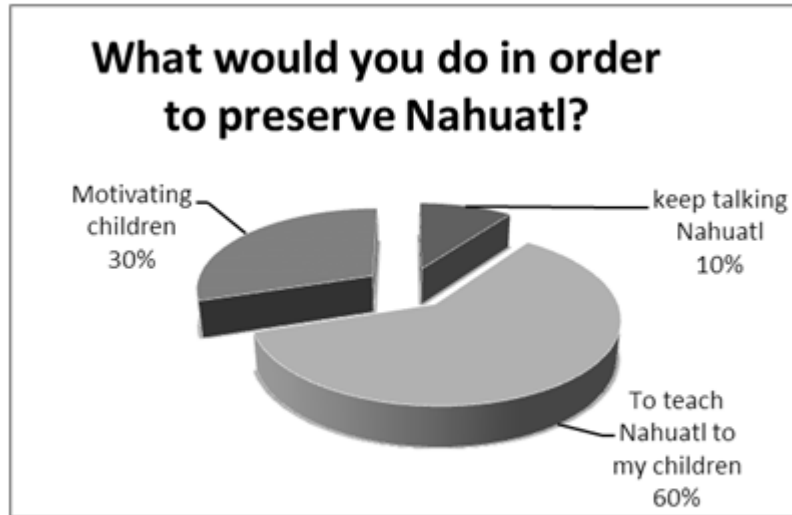


Figure 2: Percentage of options to preserve Nahuatl according to parents.

Figure 3 shows that 87% of parents responded that preserving Nahuatl was important for the community, the traditions and culture. And another 13% said they did not have any reason to maintain Nahuatl as a language because nobody wants to speak it and therefore no one will use it in the future.

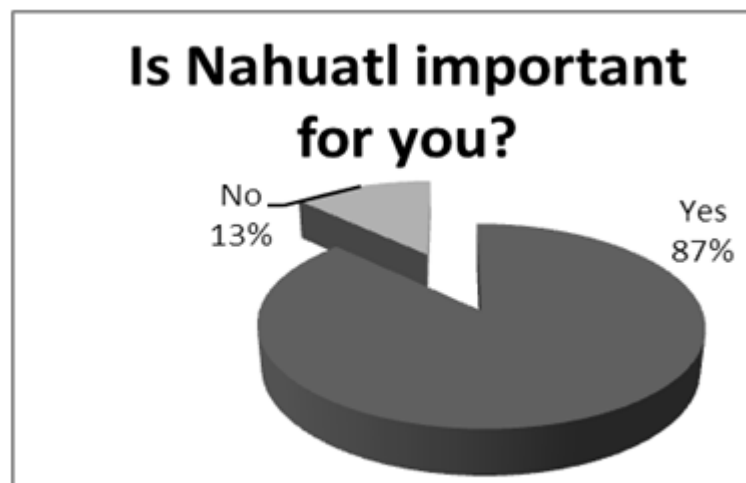


Figure 3: Percentage of the importance of Nahuatl for the subjects.

Talking about education parents definitely need to see results in this area. In this regard, in figure 4 the question to the parents was: What is bilingual education? Here 60% of the parents think that is education in two languages but they consider Nahuatl as a dialect and not as a language, 20% of the parents think that this kind of education is related only with the culture and another 20% of the subjects think that it is education only in Nahuatl. This shows a total lack of knowledge about what bilingual education is about and that Nahuatl has the same importance that any other language.

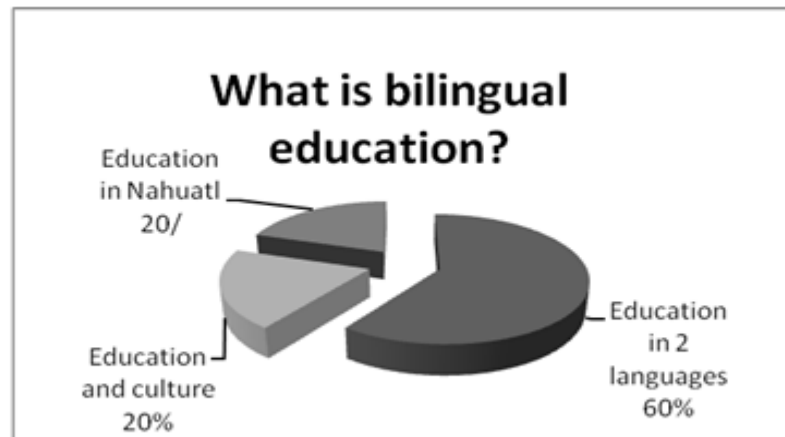


Figure 4: Opinion about bilingual education

As shown in Figure 5, 45% of the parents completely agree about the most important part of having a bilingual school which is to preserve language and culture. However another 45% of them are worried because of a lack of knowledge of teachers about the language. In a Bilingual School this issue is the most crucial for success. In other words this 45% of parents are very clearly in favor of good bilingual education which requires good teachers and good teaching methods. Nevertheless, in order to get well trained teachers and good teaching materials there is another 10% of parents who are completely sure that this can be possible only with government support. Teachers and parents cannot do everything;

Government must provide material and courses in order for bilingual education to be successful.

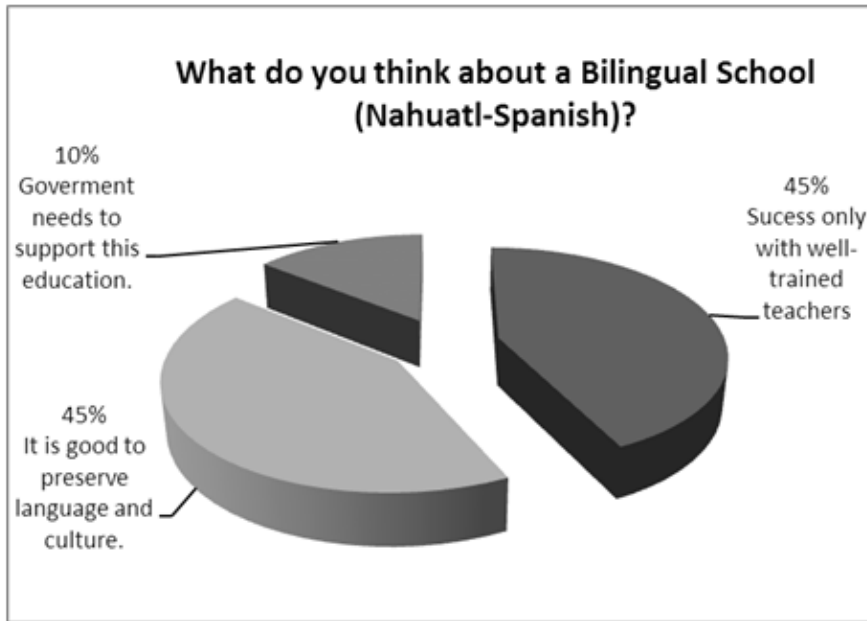


Figure 5: Percentage of the importance of a Bilingual School (Nahuatl-Spanish).

As can be seen in the figure 6, 60 % of the parents agree with this kind of education because bilingual schools not only teach language but also transmit culture and values of their ancestors. Another 15% of parents say it is very important to maintain a bilingual school in order to preserve the language. But another 15% of them are in a dilemma because even if they want to preserve the language they also know that today there are no longer teachers with adequate knowledge of the language in order to transmit it to their students. The last 10% do not agree because these parents think that their children can have

a better education. In all the answers parents feel that they don't have a role in the bilingual education of their children.

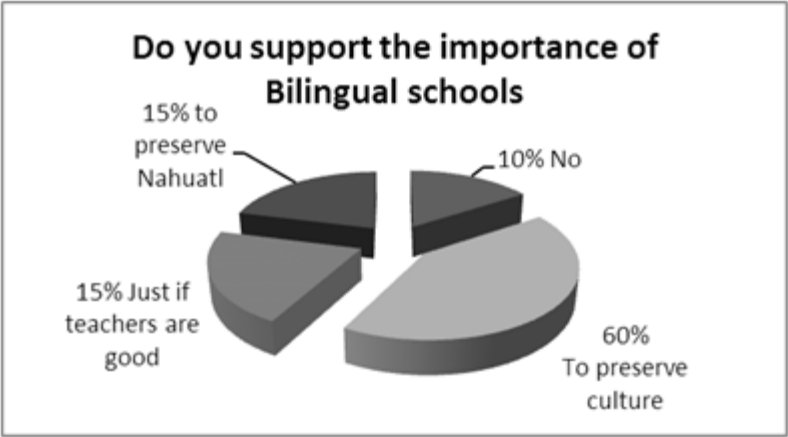


Figure 6: Percentages about the importance of Bilingual schools.

4.2 Answers of interview made to teenagers.

The second set of figures illustrates the answers of interview number II which was applied to young students 13-23 years of age from the same population of which 80% of them answered their mother tongue was Nahuatl. According to figure 7 the responses about the importance of Nahuatl 33% of young people responded that Nahuatl is only culture. The other 33% said definitely it is just language. However we can see that still another 33% said they didn't know what Nahuatl was even when they live in a bilingual community.

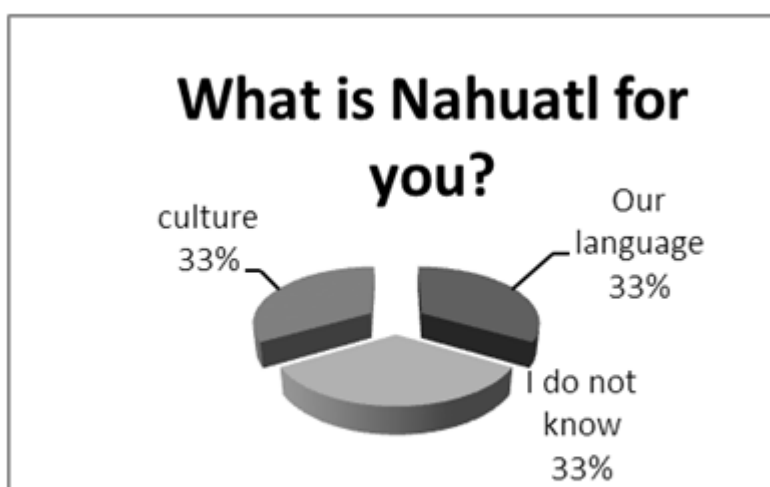


Figure 7: Percentages about the importance of Nahuatl for the subjects.

As is shown in figure 8 it is evident that 80% of young people like to speak Nahuatl but 20% definitely do not like the language. Talking with them and thanks to the questionnaires it is obvious that the most important reason for not speaking the language is the lack of information on the language. Misconceptions about the language make them think that Nahuatl is a completely useless language. Also they understand Nahuatl perfectly but sometimes they do not know how to express themselves in the language.

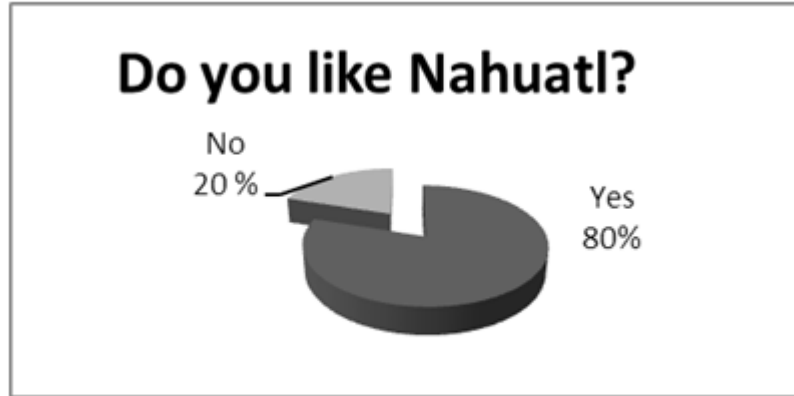


Figure 8: Percentage of students if like or not to speak in Nahuatl.

In the following chart of responses in figure 9 related to the prevention of language extinction 50% of young people agreed that one of the most important actions would be to use the language frequently during communication. In addition, 25% of them also considered it important to transmit the knowledge to all people from the community; furthermore the other 25% added that the most important thing is also to let children know the importance of the Nahuatl language considering they are the future of our society.

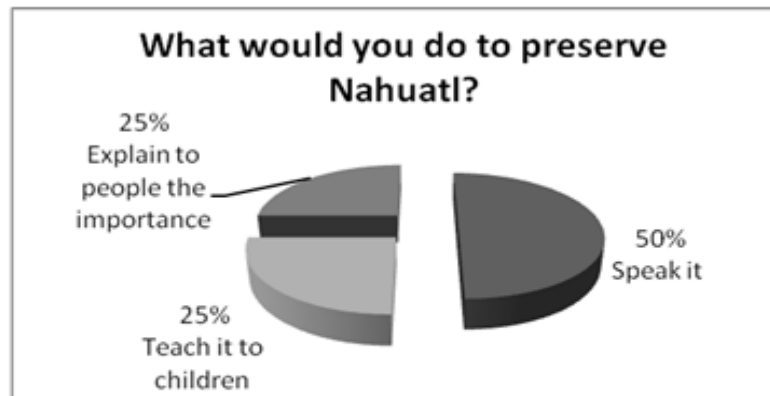


Figure 9: Percentages of the solutions to preserve Nahuatl.

As figure 10 shows, only 10% of respondents commented about the role of the bilingual school, for them this school does not have a purpose because teachers do not have enough knowledge and information to teach Nahuatl. The same percentage of people also knows the importance of government support for this as Figure 5 shows above. But this help is completely negligible, even though the government is aware that there are indigenous bilingual schools, they are still doing nothing to get better language teaching experts. This clearly causes mistrust and especially great concern for the future of these schools. On the other hand the 45% commented that it is good to keep the traditions in the community, and another 45% said that the education system and teachers should improve.

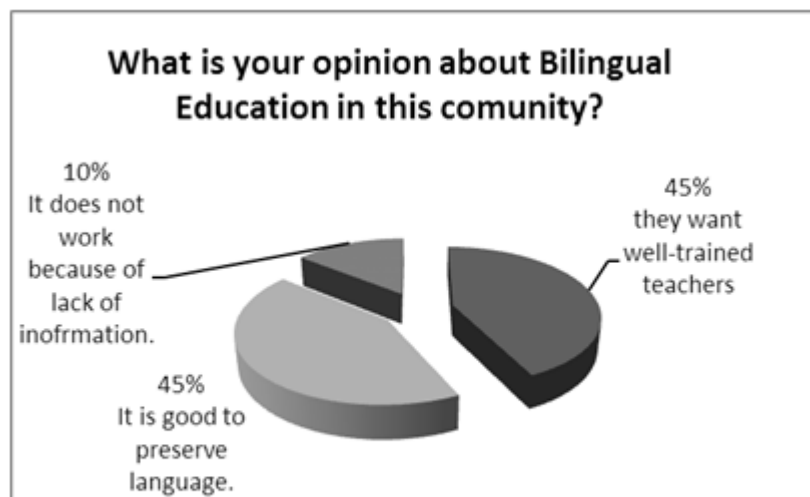


Figure 10: Percentages of the opinion of the subjects about bilingual education in the community.

4.3 Answers of interview made to children.

In the next figures the answers of the interview to children of the bilingual elementary school will be shown. Those questionnaires were answered by 52 children between 4° and 5° level in the primary school. It is interesting to see how the answers changed from one group to another. The first question was important in order to know the importance of Nahuatl in their life. It is interesting to see in figure 11 that for the youngest children Nahuatl is more important (with 14 answers as YES) than for the oldest (with only 12 as YES). It can be because when children grow up they are more aware or they care about what other children say, and they are affected by the negative comments about their school or the language.

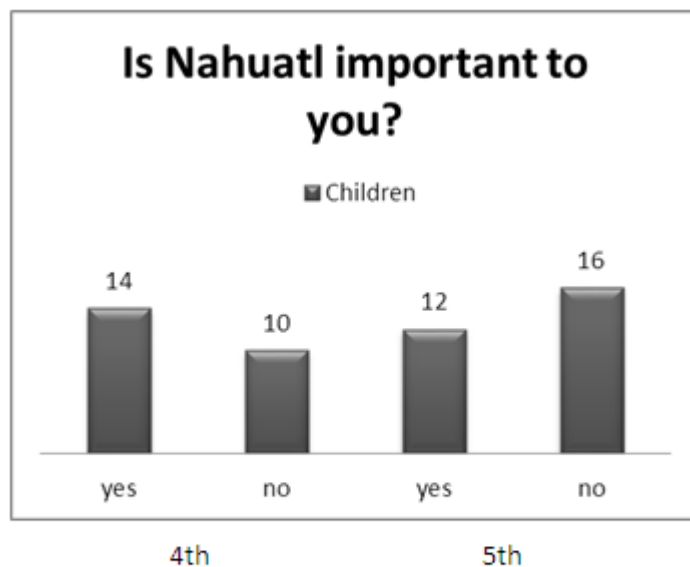


Figure 11: Number of children that think that Nahuatl is important

In figure 12, the question was: “How much Nahuatl do you speak?” and as it turns out, all the children speak Nahuatl. In the first group the number of children that speak Nahuatl well is larger than in the second group, in this question it is also clear that older children practice the language less.

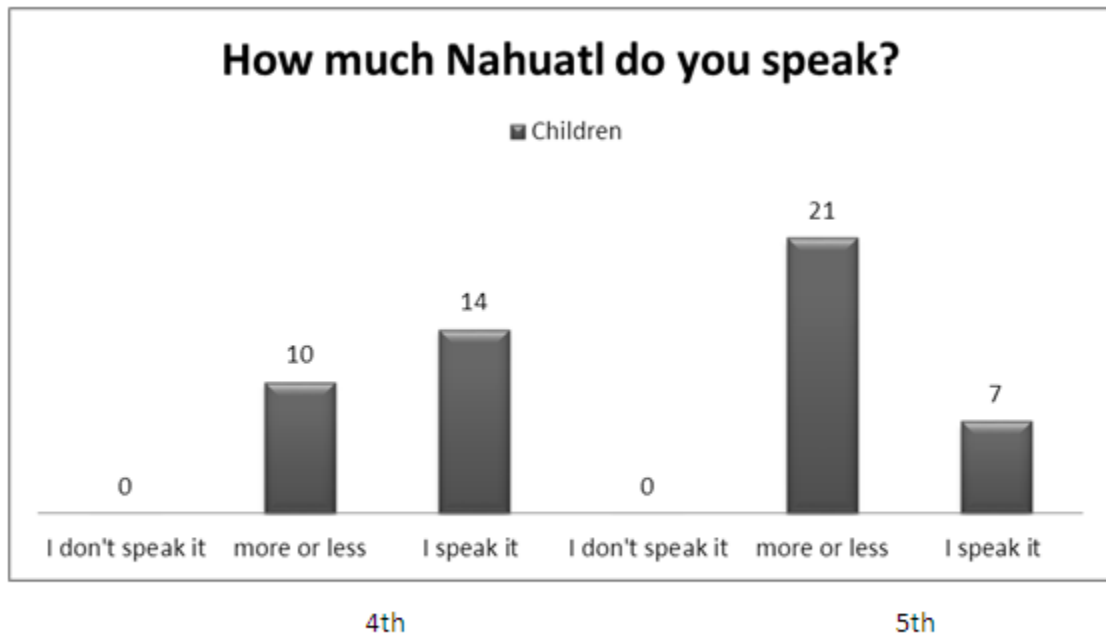


Figure 12: Number of how many children speak Nahuatl.

When in some interviews people say that they only use Nahuatl for talking to their grandparents it was important to know if children do the same, if they just speak the language to older people.

In figure 13, the number of children that speak Nahuatl in the second group decreases slightly at home but even more so in the school. They say that they feel better talking in Spanish.

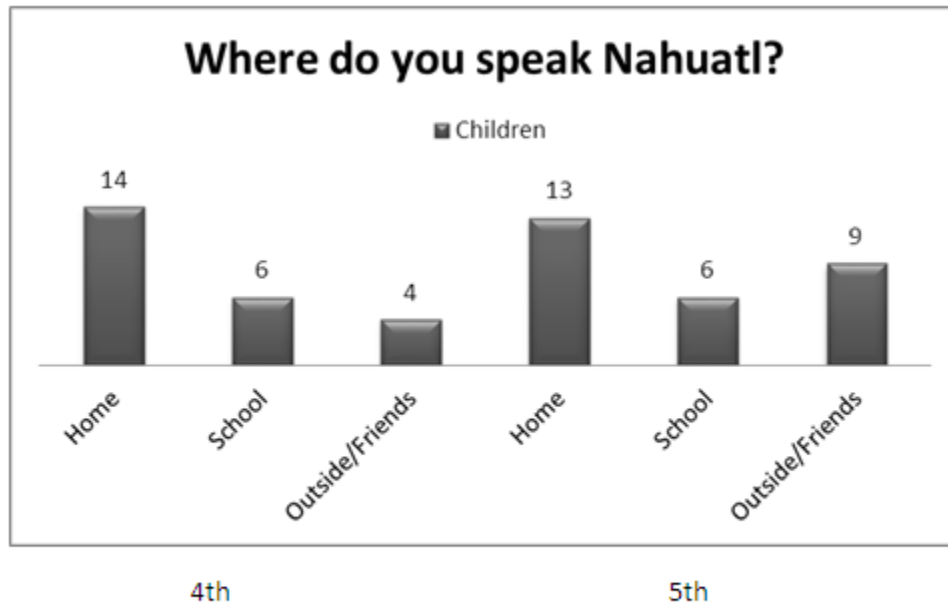


Figure 13: Shows the places where children prefer speak Nahuatl

Figure 14 shows if children like to speak in Nahuatl. The results is that just half of the group likes to speak in Nahuatl. This result changes slightly from one group to another. There is another important point to mention. According to previous figures it is visible that the youngest ones are the ones who speak Nahuatl the most. However what is happening to the oldest ones? According figure 14 they like to speak in Nahuatl while at the same time figure 11 above shows that it is not important to them.

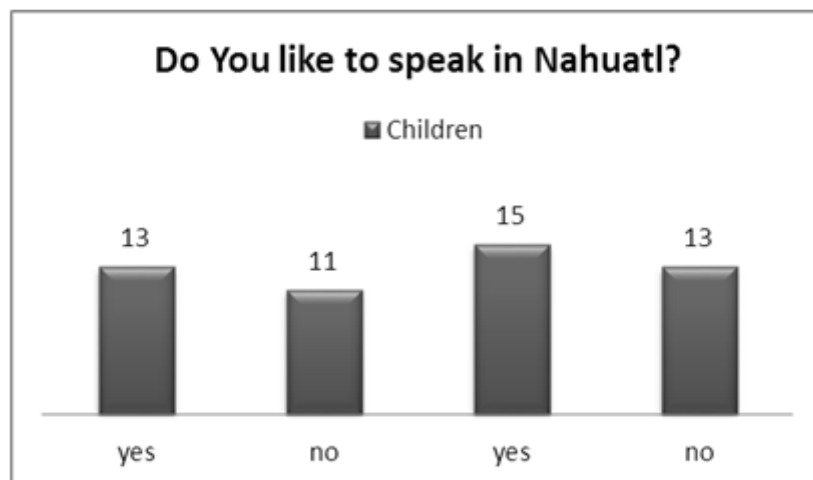


Figure 14: The number of children that likes to speak in Nahuatl

In education the question was if they knew that their school was a bilingual school. Figure 15 demonstrates that the first group does not have a clear idea about bilingual education or that Nahuatl is a language and not a dialect. In addition, when children think of the word ‘Bilingual’ they think in English and Spanish not in Nahuatl. Talking about the 5th grade group, they know perfectly that their school is a bilingual school, however taking into account the answers of Figure 14 it is obvious Nahuatl is not important to learn as a language because even when most of the group like to speak in Nahuatl there is a big influence from the other part of the group which is not letting them have the curiosity of learning Nahuatl as a language itself.

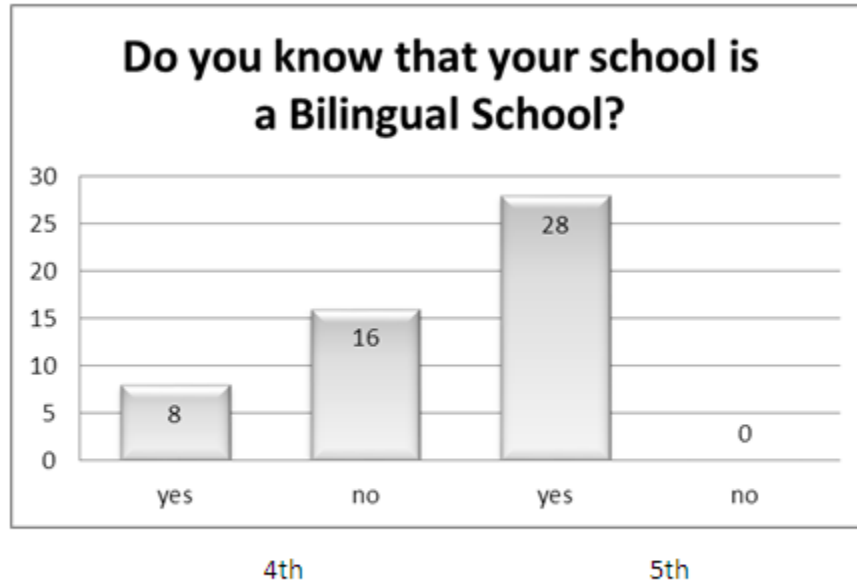


Figure 15: Illustrate the number of children who know they are studying in a bilingual school.

Also, as seen in figure 16, the interviews show that children like to read in Nahuatl but they do not have material in the Nahuatl language of the community. In general they never read in class, the books that they have are not used by the teacher. And even when teachers want to improve reading in Nahuatl there is another big disadvantage since books in Nahuatl are different from the Nahuatl the students are used to. That is the most important reason about why there is a part of the group that does not like to read in Nahuatl.

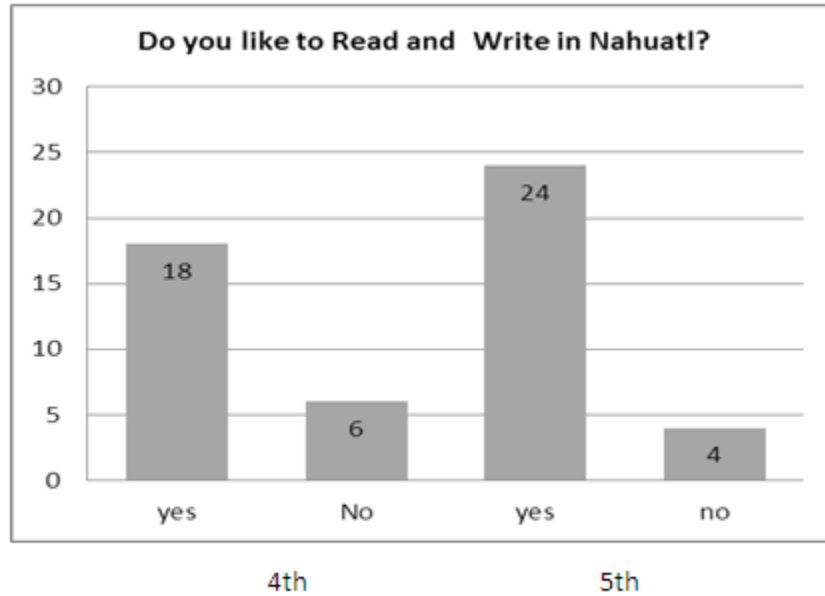


Figure 16: Number of children that like to read and write in Nahuatl.

4.4 Results of activities applied to children

After the interviews 3 activities were applied. The activities for the students in this bilingual primary school are basic activities that require basic knowledge such as vocabulary of body parts, numbers and colors. In addition a legend well known by the inhabitants of the community was used for reading comprehension. These activities were chosen precisely because they focus attention on semantic and grammatical issues taking into account the students' environment. It was also important to observe the ability of the students in writing and listening.

The first two activities 'Body parts' and 'colors' were presented in Spanish. The objective of these activities was to obtain knowledge and writing. These two activities were presented with vocabulary in Spanish leaving a blank space for students to write in Nahuatl (*Appendix*

8). The third activity was a total Nahuatl adaptation in order to test reading, vocabulary and comprehension of the exercise. (*Appendix 10*).

Even though these activities were planned originally for grades 4, 5 and 6 taking into account that students from this school are bilingual, these activities were performed only by students from 4th and 5th. Certain limitations of these activities were presented. One of them was the absence of several students taking into consideration that 6th grade only had 5 students. Although all of the students are bilingual, another limitation was themselves feeling unable to perform an exercise without the help of a teacher. It means some students were able to answer only two or three words giving the excuse of lack of knowledge about Nahuatl grammar. Undoubtedly this issue is due to lack of motivation in learning the language starting with the family. As you can see in table 1 there is a difference between the words even when they were speaking in that moment in Nahuatl. This also shows relevant information about writing even after hearing the pronunciation. The following tables show the results already obtained by using some activities in a bilingual school.

While activities were being applied, students faced problems with grammar more than knowledge. The first exercise is all about body parts vocabulary (see Table 1). It is interesting to notice that even though children are living in the same community and are part of an indigenous bilingual school, they do not share the same knowledge talking about grammar issues. The interesting part about this exercise is that although students were sharing information with each other about vocabulary and even though they were listening the same pronunciation their writing is different. Here are some examples: *Nose: YACATZOL - YAKAJSHOL Forhead: ISHKUAK – ISKUA Hair: TSONTLE – SHONTLE*

– *CHONTLE* (see Table 1). Those phonetic differences after activities only showed the lack of correspondence between what they hear and how they spell it.

Another important issue to be mentioned is the lack of knowledge of the vocabulary. Looking carefully at the data already collected some words are actually represented in specific grammatical constructions rather than isolated nouns by themselves. Here are some examples:

Mapilhua: it is not a possessive pronoun or a noun itself because it is referring to his or her finger. However the most important thing is that the possessive pronoun is missing ‘MO’ :
Mo Mapilhua= Your fingers.

Mapilme/Majpilme: this is a noun but it is in the plural ‘Fingers’

Mapil/ Majpil: this is a noun – Singular ‘Finger’.

Mocamak: this is a possessive pronoun ‘Mo’ – Mocamak= Your mouth

Moma :Your hand

This particular issue shows that some students do not know that it is not the noun isolated from a specific context because they do not know the grammar well enough. Once again the main reason of this problem is the lack of material in order to teach the appropriate knowledge related to the language. There are some words which were difficult to find the correct correspondence even when they were asking each other. As was mentioned before some of the students did not care about that issue. Some of them decided just to write the same word in Spanish while others preferred not to write anything. Most of this lack of information was presented in the second activity related to Colors.

Table 2 Activity II Colors						
Yellow	kostik	Costic	Costic	Kostic	Kostik	costik
Blue		Azul			azul	Azul
Orange					Nanaranjado	Naranjadotsi
Purple					kakamojtsi	Kakamoshi
Grey	Nishtik	Nixtic	Nistick	Nistik	nixtik	nistik
Red	chichiltik	Chichiltic	chichiltick	chichiltik	Chichikltik	chichiltik
Green	Shoshohuik	xoxohuick	xoxowic	xoxoguik	xoxohuik	xoxowik
White	Istak	Isticac	Istak	Istak	istak	istak
Pink					Rosa	rorosajtsi
Black	capostik	Kapostic	kapustic	Kapostik	capostik	kapostic

The second activity was perhaps the most challenging for students. Colors are basic vocabulary as well but there is no record at all about colors beyond primary colors. Children just wrote the basic colors. Even here they have different spellings but it is easy to notice the knowledge that they are sharing. It is important to mention how some students are mixing Spanish and Nahuatl, creating a code-switching pattern in order to create a color : ‘*Naranjadotsi*’ instead of just ‘*Naranja*’ or to give a color just referring an object : *kakamojtsi* wich means ‘*small sweet potato*’ and it is taken as “*Purple*” because of of sweet potato’s color.

Even when grammar is still different among most of the students, the easiest activity for students was related to numbers, for some reasons numbers are well known by all the students (*see Table 3*).

One	se	Se	se	Se	se	Se
Two	ome	Ome	ome	Ome	Ome	Ome
Three	Yeyi	Yelly	elli	Lley	yeyi	Yeyi
Four	Nahui	Nahuy	Nahui	Nagui	nagui	nawui
Five	Makuil	Macuil	Maquil	Makuil	makuil	makuil
Six	Chicuasen	Chicuase	chicuase	Chicuace	chikuase	chikuase
Seven	Chicome	Chicome	Chicome	Chicome	chikome	chikome
Eight	chikeyi	Chicueyi	chicelli	Chicyeyi	chicknagui	chickueyi
Nine	Chiknau	Chiknawi	Chicnahui	chickcuase	chikuase	chiknawi
Ten	Majtlatl	Mactlal	Majtlatl	Matlatl	matlatli	majtlatl

In short, teachers can start making teaching materials solving this Nahuatl grammar problem taking into account texts belonging to the community and not from another community. This will help to avoid misunderstandings because of a different variety of Nahuatl.

5. Conclusions

5.1 General overview

The purpose of this research was to discuss the reasons for the decrease of students in the elementary school of the community of Santiago Teopantlan and what can be done about it. During this process it was important to know the perceptions of Nahuatl by the speakers. How does this perception influence the role of Nahuatl in education? What can be done for increasing the number of students in the bilingual elementary school? In order to know the reasons for the decrease of the students, three questionnaires were applied to children, teenagers and adults of the community. In addition, a conference was given about the benefits of bilingual education. The results of the questionnaires for adults showed that people of the community do not think that Nahuatl is a language; they think that it is a dialect, hence for them Nahuatl is useless in education even when ironically they think that it is part of the culture and traditions. They want to preserve Nahuatl in order to keep the culture and traditions but people do not know how to do it. This perception makes parents feel that they don't have the responsibility for the education of their own children, leaving everything to the school and the teachers. Parents are requesting a better education and better teachers but in order to fill that need, it is also essential to empower parents and let them know that they should be involved in the education of their children.

The results of the questionnaires for teenagers show that a large percentage have a negative attitude about Nahuatl and they do not seem to be interested in it anymore. Most of them only use Nahuatl for talking to older people. They no longer use this language at school or with friends as they did when they were children. This is perhaps due to peer

pressure or some other influence outside the home. Even the attitude that they have during interviews seems to reflect this growing negativity towards their native language. Although children are more motivated in using the language with family and friends, they do not notice the importance of Nahuatl in their education or the reason why they should study it. In fact they are studying this language as a subject but they do not have a clear focus in bilingual education. They know the language but feel ashamed in front of other children. This situation is the biggest problem to face. The lack of interest learning or preserving the Nahuatl language is an issue that needs more investigation. Even when they can understand and speak the language people do not know how to write it. According to the results the main causes for the decrease of the number of students in the elementary schools are that children do not think that they are receiving a solid bilingual education. They do not have the material that they need, and many parents do not think that education in Nahuatl is good enough. Once again it is perhaps empowering parents and making them aware that Nahuatl can be used as an academic language that could combat the supposed lack of motivation on the part of the parents.

5.2 Implications for further study.

Empowering students and parents can be a contributing factor for increasing the number of students in the bilingual school. Workshops with students that help them to teach each other and produce materials in their own variety of Nahuatl could be a good way to start and parents could help schools to make this material. The material can be used not just for practicing the language but also the oral tradition can be used for teaching other subjects like ecology as can be seen in the legend of the lake where nature shows people

how to take care of their environment. The story, of course could be a core text to use in a variety of ways for teaching a variety of skills such as grammar and writing. More work can be focused on other types of texts besides narrative which are also found in oral tradition like poetry, songs or even texts that describe daily life.

5.3 Limitations of the study

The present project tried to discover the reasons of the decrease of students in the bilingual school yet it fell short in motivating parents to take bilingual education more seriously. The interview and the activities for children were applied at different times, the students that answered the questionnaire and activities before the break showed more enthusiasm than the students that did it after the break. This could be a factor that determined their answers. And it would have been good to have a second conference in order to do other activities with people.

5.4 Directions for further research

This project only provides the perception of Nahuatl by the speakers of the community and the possible reasons for the decrease of the students in the bilingual schools; however, further work is necessary. First of all parents and students need to be empowered for having an active role in the school and strategies to accomplish this need to be developed and put into place. Also it is necessary to create a workshop for parents and students in order to create useful material for the classes in the elementary school.

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Appendices

APPENDIX 1: Poster used to let people know about the conference.



BENEMÉRITA
LA BENEMÉRITA UNIVERSIDAD
AUTÓNOMA DE PUEBLA

Y LA FACULTAD DE LENGUAS

Te invita a la conferencia
titulada:

“NAHUATL ESENCIA CULTURAL Y
LLAVE AL ÉXITO”

El día 14 de Mayo a las 3 pm en el
Auditorio Municipal de Teopantlán

No Faltes!!

Atrévete a descubrir el verdadero
significado, la importancia y los beneficios
de Nuestra Lengua... NO dejes que Muera.


APPENDIX 2: INVITATION GIVEN TO PARENTS OF THE BILINGUAL SCHOOL

Padre de familia o tutor:

Por este medio las **Alumnas de la Benemérita Universidad Autónoma de Puebla** Araceli Corril Carvente, Monserrat Sanchez Gonzalez y el profesor **Scott Hadley** en común acuerdo con la **Escuela Primaria Federal Bilingüe Lic. Benito Juárez** le hacen la mas cordial invitación para que **ASISTA** usted y su hijo(a) el día **14 de Mayo de 2012 a las 3:00 de la tarde** a una conferencia titulada **"EL NÁHUATL ESENCIA CULTURAL Y LLAVE AL ÉXITO"** que será llevada acabo en el **Auditorio Municipal de Teopantlán**. Es importante que asista ya que este evento contiene información muy importante para la formación educativa de sus hijos.

Sin más por el momento y esperando su **ASISTENCIA** a este evento les damos nuestros más sinceros agradecimientos.


ATENTAMENTE


C. Araceli Corril Carvente

ATENTAMENTE


C. Monserrat Sanchez Gonzalez




Vic. Bo.
Prof. Juan Juarez Palacios
Director de la Esc. Primaria
Federal Bilingüe Lic. Benito Juárez
S.E.P.
DIR. DE EDUC. INICIAL
CORDE
ESC. PRIM. FEDERAL BIL.
"LIC. BENITO JUÁREZ"
CCT 210P800700

APPENDIX 3: PAMPHLET GIVEN ON THE STREET TO PEOPLE IN GENERAL AND PEOPLE IN THE CONFERENCE

RESCANTANDO NUESTRAS RAÍCES: LA IMPORTANCIA DEL NÁHUATL Y LA EDUCACIÓN BILINGÜE



Facultad de Lenguas

Náhuatl

Las lenguas indígenas en México son la esencia viva de nuestros ancestros. Cada lengua representa el alma de cada cultura. Sin embargo después de la conquista española ser miembro de una cultura indígena y el hecho de hablar una lengua indígena se a convertido para muchos en sinónimo de ignorancia situación completamente errante. Esto ha llevado a muchas de estas lenguas a su muerte. El Náhuatl es uno de las grandes herencias de nuestros antepasados. No permitamos que desaparezca, cuidarla y Mantenerla viva es nuestra responsabilidad y legado.






**RESCANTANDO NUESTRAS RAÍCES:
LA IMPORTANCIA DEL NÁHUATL Y
LA EDUCACIÓN BILINGÜE.**

Facultad de Lenguas
Alumnas: Anselmi Corral Carmona
 Monserrat Sánchez González
Profesor: Scott Hadler





Náhuatl esencia cultural y llave al éxito.

Nahuatl Esencia Cultural y Llave al Éxito


Conoce y valora al **Náhuatl** como parte esencial de nuestras raíces como Mexicanos.

- ¿Qué significa el **Náhuatl** para ti?
- ¿Conoces la importancia que tiene el **Náhuatl** dentro y fuera de tu comunidad?



SABIAS QUE...?

- México ocupa el país número uno en lenguas indígenas en el continente Americano.
- El Náhuatl es una de las lenguas indígenas con más hablantes en México.
- Gracias al Náhuatl puedes obtener Becas no solo dentro del País sino también en el extranjero.



EDUCACIÓN BILINGÜE

La educación bilingüe hoy en día es una de las claves para mantener viva la lengua. Es el principio fundamental para la adquisición de la lengua y el desarrollo literario de la misma. México posee muchas escuelas primarias bilingües publicas en comuni-

das bilingües. Una de ellas es la Comunidad de Teopantlán.

El propósito de este folleto es hacer conciencia en ti acerca de la importancia del náhuatl que va de la mano con la educación. Reflexiona y vé la gran herramienta que tienes a la mano y no dejes que una lengua más muera en este país.

"Quizá todo lo que hagas en esta vida parezca insignificante, lo importante es que lo hagas porque nadie más lo hará por ti" ... visualiza a la comunidad de Teopantlán y al México que quieres para tus hijos y la respuesta estará en ti.

RESCANTANDO NUESTRAS RAÍCES: LA IMPORTANCIA DEL NÁHUATL Y LA EDUCACIÓN BILINGÜE.

Facultad de Lenguas
Alumnas: Anselmi Corral Carmona
 Monserrat Sánchez González
Profesor: Scott Hadler

APPENDIX 4: THE QUESTIONNAIRE ADMINISTERED TO PARENTS

Este cuestionario tiene como propósito investigar que significa para los padres de familia su lengua madre el cual es el Nahuatl y que significa para ellos la Educación Bilingüe a fin de diseñar un método para difundir la lengua Nahuatl a través de métodos de enseñanza y así evitar su extinción.

Interview to parents.

1 ¿Cuál es su lengua madre?

2 ¿Habla usted el náhuatl?

3 ¿Es importante es el náhuatl para usted?

4 ¿Sabe que el náhuatl está en peligro de extinción?

5 ¿Sabe de los beneficios que tiene ser hablante del náhuatl?

6 ¿Qué haría para evitar su extinción?

7 ¿Qué significa una escuela bilingüe indígena para usted?

8 ¿está de acuerdo en que existan este tipo de escuelas?

9 ¿Tiene hijos estudiando?

10 ¿Por qué eligió esa escuela? ¿Qué opina de la escuela bilingüe que está en la comunidad?

APPENDIX 5: THE QUESTIONNAIRE ADMINISTERED TO TEENAGERS

Este cuestionario tiene como propósito investigar que significa el Nahuatl para estudiantes de entre 13-25 años de edad y que significa para ellos la Educación Bilingüe a fin de diseñar un método para difundir la lengua Nahuatl a través de métodos de enseñanza y así evitar su extinción.

Edad

1 ¿Cuál es tu lengua madre?

2 ¿Hablas náhuatl?

3 ¿Qué es el náhuatl para ti?

4: ¿Es importante el náhuatl para ti?

5 ¿Sabes que beneficios se obtiene al ser hablante del náhuatl?

6 ¿Sabes que el náhuatl está en peligro de extinción?

7 ¿Crees que es importante preservar el náhuatl?

8 ¿Qué harías para evitar su extinción?

9 ¿Qué significa para ti una escuela bilingüe indígena?

10 ¿Estás de acuerdo en que existan este tipo de escuelas?

11 ¿Si tuvieras la oportunidad de elegir una escuela bilingüe lo harías?

12 ¿En el futuro inscribirías a tus hijos a una escuela indígena?

APPENDIX 6: THE QUESTIONNAIRE ADMINISTERED TO CHILDREN

Este cuestionario tiene como propósito investigar que significa el Nahuatl para estudiantes de entre 9-11 años de edad y que significa para ellos la Educación Bilingüe a fin de diseñar un método para difundir la lengua Nahuatl a través de métodos de enseñanza y así evitar su extinción.

1. ¿Hablas Náhuatl?
2. ¿Es importante el Náhuatl para ti?
Si ____ No ____
3. ¿Qué tanto hablas y entiendes el Nahuatl?
No lo hablo y entiendo poquito ____
Hablo muy poco pero entiendo ____
Lo hablo y entiendo muy Bien ____
4. ¿Con quién hablas Nahuatl?
Con mis papás y con mis abuelitos ____
Con mis amigos y compañeros ____
Con todos ____
5. ¿Te gusta hablar en Náhuatl?
SI ____ NO ____
6. ¿Sabes que el Náhuatl está en peligro de extinción?
Si ____ No ____

7. ¿Sabes que tu escuela es una Escuela Bilingüe?
Si ___ No ___
8. ¿Te gusta esta escuela?
Si ___ No ___
9. ¿Con que frecuencia hablas en Nahuatl en tu escuela?
Nunca___ A veces 11 Casi siempre 30 Siempre 11
10. ¿Tu Maestro(a) habla Nahuatl?
Si 52 No 0
11. ¿Te dan clases en Nahuatl?
12. Si ___ No ___ a veces ___
13. ¿Te gusta que las clases sean en Náhuatl?
Si ___ No ___
14. ¿Tienen libros en Nahuatl?
15. Si ___ No___
16. ¿Te gusta saber escribir y leer en Nahuatl?
Si ___ No ___
17. Como te gustaría aprender a leer y a escribir en Nahuatl?
Con Cuentos y Leyendas ___
Con libros ___

APPENDIX 7: ACTIVITY OF NUMBERS APPLIED

Escribe el nombre de los Numeros y el nombre de los colores en Náhuatl.



COLORES:

Amarillo _____

Azul _____

Naranja _____

Morado _____

Gris _____

Rojo _____

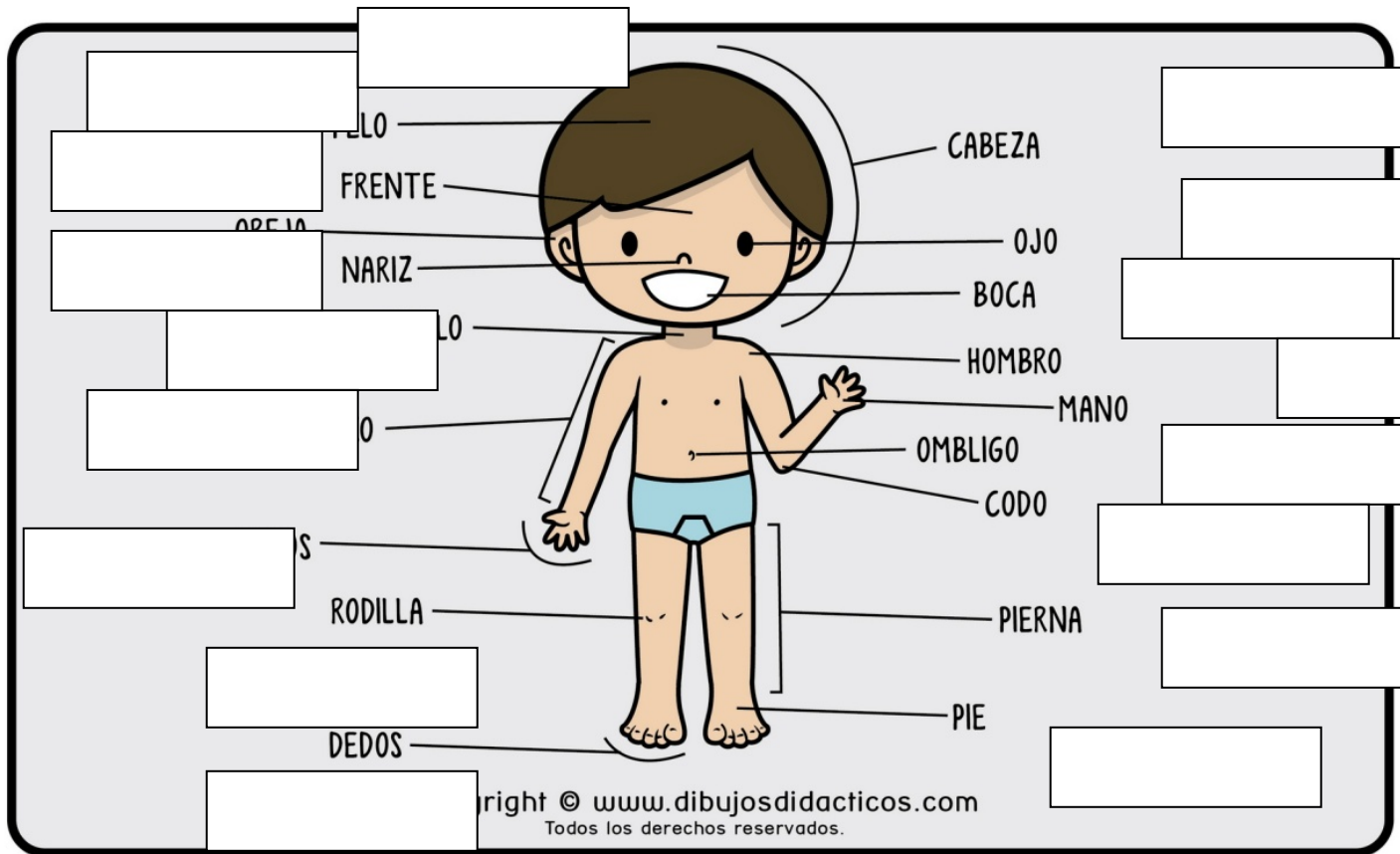
Verde _____

Blanco _____

Rosa _____

APPENDIX 8: ACTIVITY OF BODY PARTS APPLIED

PARTES DEL CUERPO



Seguinos en Twitter: @dibujosdidacticos

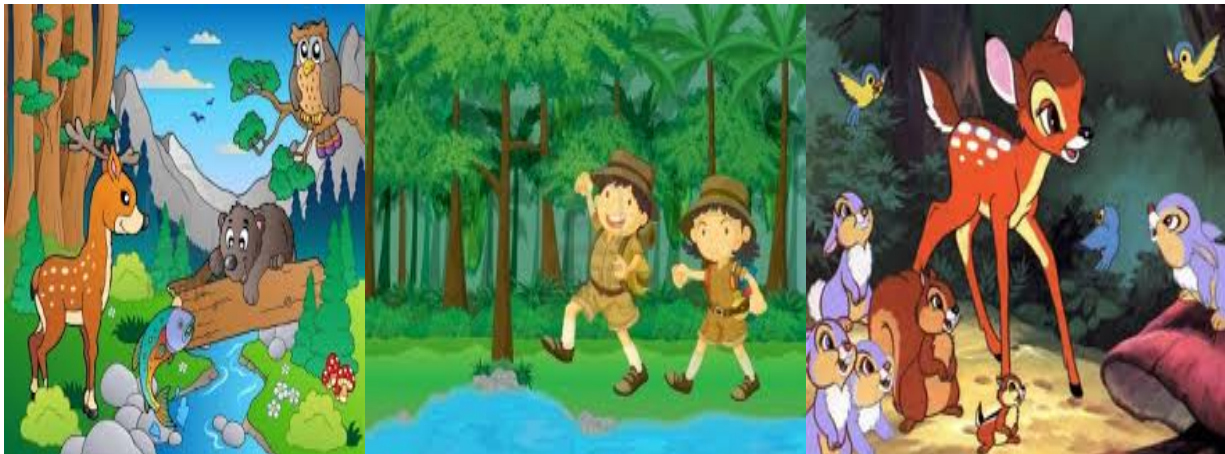
Facebook: <http://www.facebook.com/pages/Dibujos-Didacticos>

APPENDIX 9: ACTIVITY OF NUMBERS AND COLORS APPLIED

¿Tlono ti kon Ita?

Pedro ihuan niknih Maria mahuiltiya ompa ixtlahuatk. Ompa kuale na kon tazke miyik yolkameh. Xkon pohuaka keskime kahte ihuan xkon ihkuiloka in tlahpohuali ipan cakajastzin.

1. ¿Keski tochtle t'kon ita?
2. ¿keski chochokotzitzin t'kon ita?
3. ¿keski mazame t'kon ita?
4. ¿Keski michime t'kon ita?
5. ¿keski yoyolkatzitzi t'kon ita?
6. ¿keski auitsome t'kon ita?
7. ¿keski tekuanotl t'kon ita?



APPENDIX 10: LEGEND OF THE LAGOON OF XOCHILTEPEC IN SPANISH

La laguna de Xochiltepec

(Cuento transcrito en náhuatl y español por Araceli Corril Carvente, Teopantlán Puebla)

El Agua es fuente de vida y al igual que cualquier ser vivo también merece respeto. Nuestros antepasados siempre han creído y han dicho que el agua también tiene vida propia y prueba de ello es la siguiente historia que les voy a contar. Cuando era niña mi padre me contó una historia sobre una laguna que se encuentra entre San Felipe Xochiltepec y San Juan Epatlán en el estado de Puebla. Esta laguna siempre ha abastecido a dichos pueblos con abundantes pescas. Sin embargo, dicen que hace muchos años ambos pueblos comenzaron a notar que la laguna se estaba secando.

Habitantes de pueblos vecinos comenzaban a murmurar sobre la aparición de una mujer desconocida, cargando a dos aves y buscando un nuevo lugar donde vivir. Todos asociaron a esa mujer con la laguna, ya que para los habitantes de estos pueblos era muy raro ver a una mujer con rasgos físicos completamente diferentes a los nuestros, sola, cargando sólo a sus animalitos, hablando nuestra lengua y buscando un hogar. Estos rumores alertaron a los habitantes de Xochiltepec y Epatlán, así que comenzaron una búsqueda incansable de un nahual blanco.

Se dice que los nahuales poseen poderes sobrenaturales para poder hacer el bien o también para hacer el mal. Uno de esos poderes era el don de poder hablar con cada ser vivo; sin embargo, sólo los nahuales blancos poseían el don de poder hablar con la fuente de vida, es decir el Agua. Así que los habitantes de Xochiltepec y Epatlán no descansaron

hasta encontrar uno. Al dar con él le rogaron para que hablara con la laguna y le preguntara del porqué se estaba secando, el chamán accedió y comenzó su trabajo.

Al término de la charla y ansiosos de escuchar la respuesta de la laguna, los habitantes comenzaron con el interrogatorio hacia el nahual, el cual respondió:

— La laguna está molesta con cada uno de ustedes. Dice que no la valoran y mucho menos la respetan, es por eso que ella ha comenzado la búsqueda de un nuevo hogar para vivir.

Los habitantes, anonadados del porqué la laguna se sentía de esa forma le volvieron a suplicar al nahual hablar nuevamente con la laguna, pedir disculpas a nombre de ellos y suplicar que no se fuera, ya que ella significaba todo para ellos; ella era su principal fuente de vida y de trabajo. El nahual accedió y así lo hizo. Al término de la charla regresó con la respuesta de la laguna.

— La laguna dice que acepta quedarse en este lugar siempre y cuando ustedes también acepten tres de sus condiciones:

La primera es que no quemen su cabello, ya que en él se encuentran los nidos de diferentes aves como pájaros y patos. Ella aprecia y ama la fauna que crece dentro y fuera de ella.

Segunda: ella quiere una gran fiesta de bodas. Ella desea casarse de blanco, por lo cual desea un vestido de novia acompañado de una gran celebración por su causa.

La tercera y última condición fue tener a un novio... es decir una vida humana como ofrenda.

Los habitantes en un principio aceptaron inmediatamente cada condición. Prometieron no volver a quemar el cabello de la laguna, compraron un hermoso vestido de novia y comenzaron con los preparativos de la fiesta. Sin embargo, faltaba algo y eso preocupaba a todos los habitantes. Con tristeza y miedo pidieron al nahual que entregara el vestido de novia, pero al mismo tiempo le pidieron entregar la respuesta sobre la tercera condición. Ellos ofrecieron a la laguna elegir a su propia ofrenda en el momento que ella lo deseara, ya que ellos no tenían el valor de escoger a esa vida humana. El nahual cumplió con el deseo de los habitantes, y para la tranquilidad de ellos la laguna aceptó su condición. La boda se llevó a cabo junto con una gran celebración, la mejor que se haya visto en años.

Al otro día inexplicablemente comenzaron fuertes lluvias las cuales duraron por tres días seguidos, ayudando así a subir el nivel del agua de la laguna. Los habitantes, felices por el regreso de la laguna, le volvieron a agradecer por haberse quedado con ellos disculpándose de nuevo por no haber podido cumplir con su tercera condición. Sin embargo, la laguna no olvida esa ofrenda. Desde ese día la laguna ha tomado varias vidas que han pasado por ella y curiosamente todas las víctimas han sido hombres.

Desde entonces, para cada habitante de ese lugar no le cabe la menor duda de que el agua tiene vida y que al igual que cada ser vivo también merece ser valorada y, sobre todo, respetada.

APPENDIX 11: LEGEND OF THE LAGOON OF XOCHILTEPEC IN NAHUATL

Amanali in Xochiltepec

In Atl is in to aostotl ke xan kehka no in piya nin yolistli yeh noyihki mo niki ni tlaixtililistli. To huecauhtatas nochipa ohk niltokake ihuan nochipa ohk kihtohke tla in atl ki pia nin yolo, nah na mech ilhuiz se nemiliskayotl i hua na kon itaske tlia in kihtohua. Kuak on atka se xpacapicil no tahtzi nech ilhui se nemiliskayotl kan Amanali, nin amanali kah tlahkohya San Felipe Xochiltepec ihuan San Juan Epatlán in Puebla. Nin nochipa kin makatika nin altepeme miyike michime, tel kihtohua ya sequi xihuit nin altepeme ohk take tla amanali ya mo huakiyaia.

Nemini non chanti in tepeua o pehke kihtohuaya tla mo neshtiyaia se cihuatl, yeh kin napalohuaya ome que totomej ihua kon temohuaya se tlal kani mo chantis. Kehkate sanima ohk nimilihke tla yen amanali, tla nin xpacatl mach opma ohk tlahtlachiyaia mach ayi kah que xan yeh, tehua okse tlahtlachiya, ihuan san yen yeh isel o atka kin napalohuaya nin yoyolkatzitzi, ihuan no yihki o tlahtohuaya to tlahtolli. Nin tetlahtol kin mohmohti non o chantiyaia in Xochiltepec ihual Epatlan ka no o pehke temohuaya se nahual non kuale.

Kihtohua nahualme kon pia nihuellitiz, yehua kon mati keni kon chihuaske no cuale ihuan noyihki non amo cuale. Se non ni nihuellitiz yehjoh non huilli tlahtoa can kehka non yoltok, tel san yehn non cuale nahualme huilli tlahtoa can atzintle. Ka no kehkate non chanti Xochiltepec ihuan Epatlán mach kema o mo cecehuihke asta kuak ok kasike se. Kuak ok kasike o mo tlatlauhuike ma on tlahto can amanali ihuan mah tlahtlanika tlia o mo huakiyaia, nahual ok kihto kema ihuan ope ni tikitl.

Kuak otlami ni tlahtol, kehkate kon nikiya kakiske tlonokonihto aminali kano opehke tlahtlaniliyaia, nahual ok kin ilhui:

—In amanali sapanohua cualani ka kehka namehua. Yeh kihtohua namuehua amo nan con ipati o uelkamati ihuan mach na con ixtilia ka no yope kon tehtemohua se tla yanhuik tla ompa chantis.

Kehkate mach ok huilia niltokaske non tlia amanali ihko ohk nimiliayaia, kue ohk mo tlatlahuiche kan nahual ma on tlahto okcipa can amanali, ihuan no yihki ma kon ilhuika ma kin ilcahua ihuan amo ma on mahyo tla yehua san yen amanali kon pia, yeho nin yolistli ihuan kani kana nin tikilt. Nahual kue ohk kihto kema ihuan ok kichi. Kuak ohk tlami, yeh kue ohk kin ilhui non tlonokonihto in amanali.

—In amanali kihto kema mo kahuas nah tel tla namehuantzitzinoiyihki na kon uelkaki yeyi hualkakis.

Axto amo xcon tlahtlatika ni tzon tla ompa kin pia miyick yoyolkatzitzinoiyihki na kon uelkaki yeyi hualkakis. Yeh sapanohua kin yeckita kehkate non ompa chanti kan yeh tlatihk ihuan kiyahuac.

Inik ome: yeh ki niki se huelli iluitsintli. In amanali ki niki mo namiktis kano ki niki se iztak kueyitl ihuan nochi se yehui ilhuitl nia o mo namiktiz.

Tlayecayotia ihuan satlatsonko yeh koh niki se tlaixnamik... tel yeh kon kini se tekatl keh tlamanalis.

Axto Kehkate o kihtohke kema ka nochi tlin oh kihto in amanali. Ok kihtoke tla machok kema kon tlahatlatiske ni tzotle, ok kohke se kuakualtzi iztak kueyitl non kexan cihuatlaixnamik ihuan o pehke kehka non mo nikis para nin ilhuitl. Tel polohuaya se tlamantli ihuan no kehkate kin nimilihtikahtzino. Ka tequipacholiztli ihuan mahuiliztli yehua o kon ilhuihke nahual ma kon te maka ni kueyitl ihuan o mo cuitlahuiltihke ma on teilhui non tlayecayotia. Yehua ok ilhihke amanali tlah kon niki se tlatatl ma kana kuak yeh con nikis tla yehua mach huili con temozque se ihuan sipa con temacaske. Nahual ok kon chi non ok nikiya non ompa chanti ihuan ka paquilis nahual ok kin ilhui tla amanali kema ohk ki nik. Nemiktilistli o mochi ca se hueyi hueyi ilhuitzintle amokema aca o motak se kexan non o mo panolti.

Kinonka ipan okse tonal ope killahui, yeyi tonal o mo killahuihticatca kano kue ote n'atl keh kuak o atka amanali. Kehkate o pahcke nia kue o huala amanali, yehua kue ok tlazokamahke ni atzintle nia o moka kan yehua ihuan noyihki mo tlayolpachohke nia amo o con makake nin tlamanalis. Tel amanalis mach kilkahua, in iuikpa non tonal amanali yaka yo kon kanak miyic yolotzitzli non ompa oyahke huan na con matizke kehkate non o mo mikilihke tel non o kin kitzki kekahte oyacke chokome o tlacame.

Kuak non tonal kehkate non ompa chanti ti con mati in atl ki pia ni yolo ihuan kexan nokzikime non yoltoke in atl noyihki mo niki mo uelkakis ihuan noyicki moniki mo tlaixtililistli.

APPENDIX 12 TRANSLATION OF THE QUESTIONNAIRE IN NAHUATL

TRANSLATION INTERVIEW FOR PARENTS.

1. ¿Cuatle tlahtol ton tlahtoa?
2. ¿Tlono Nahuatl para in tehuatzi?
3. ¿Tok huil importa Nahuatl para in tehuatzi? ¿ Tlia?
4. ¿Ti kon Mati in Nahuatl ya mo polihuaia?
5. ¿Ti kon nimilia huil importa tok tlahtoske nin tlahtol? ¿Tlia?
6. ¿Tlono ti kon chihuaskia para amo mo polihuis in Nahuatl?
7. ¿Para in tehuatzi tlon se Escuela Bilingüe Indígena?
8. ¿Cuale kate ninken Tlamachticalme? ¿Tlia?
9. ¿Na kon yek ita in Escuela Bilingüe indígena na in Teopantlán?
10. ¿Keni na con nimilia Cualika ma ika ninke escuelas? Tlia?
11. ¿Na kon pia n amo chokotzitzi huan n amo pakatzitzi ompa ni
escuelas?

APPENDIX 13 TRANSLATION OF THE INTERVIEW IN NAHUATL

INTERVIEW TRANSCRIPT

Audio 1 time: 9 minutes First Part:

Entrevistador: ¿Tlono tlahtol ton tlahtohua?

Sra. esperanza: Tlono nehuatl tlono in kihtos tel nehuatl tzon ilhuis ipan mexicano itla que shani mas san itla, nehuatl nech ilhuia itla man kihto ipan castilla mach in huili nochi can mexicano in teh nankilia.

Entrevistador: Tlono kon nimilya cosh tok cualika Nahuatl o a mo?

Sra. Esperanza: Pos in nehuatl tel in cueni ne in quilcahuas nehuatl mach in quilcahuas nehuatl mach in huili in tlasalohua can español , siki in huili in quin mita siki mach cosh amo ihki o kema in yeh yon kihto, pos kihyohua mach ihki in kihtohua, pos mach tel cuah ko machok i niki in tla nankilis ia, nehuatl can mexicano mo mamantzi nech notza ia in nankilia in mexicano, pos no apa kemaniya nech ilhuia , por eso mitz hual notza Claudia in te xnankili pan español , ahhh sha amo in huili sha amo ihki in kilhuia? Mach ihki in kihtos haber.. mejor tel masqui ihko in kihtoa nech notza...

Entrevistador: In tehuatzi lon ihtoa tok importa Náhuatl?

Sra. Esperanza: Pos in nehuatl de porsi ia in tlahtos tel hasta menos in mo mikilis tel mach in kilcahuas tel , nehuatl mach huili in tlahtoa can español , por si nehuatl ia in tlahtos can mexicano, tlono cacchi in kihtos tel can spañol hua mach in huili, mach huili in yolo-ana take siki in huili in hual kihtoa ihuan siki mach tel, non de hualcatzitzitzi tel veces tel cox ihki in nankilia amo ihki in kilhui in yeh yon tlapohui...

Entrevistador: Tlia con nimilia nasha in chocome ihuan ichpacame machok niki tlahtoske Náhuatl?

Sra. Esperanza: Ahhhh xan tlia xa hua na nika moscaltia hua machok niki... no keh xcon ihui Kani tiyo?.. o Buenos Días o Buenas tardes yaka yo mitzon nankilito mach niki tel huan tel in yehua deporsí nia nan tlah estudiarohua can escuela pos on po tel, nia nochi kin notza pan español no ke tehname, naxa ya tel tla yot mo mikilihke tlamati machok tlahtoske ia Nahuatl, tlahtoske nochi in español porque ya ya moskaltia nochi ia ya kin notza, yehua deporsi ya moskaltia ipa no pos machok tlahtoske ka mexicano machok no huili, machok huiliske tel hua nochi ya mo notza ia, nochi ya yahue escuela , nuahuatl mach on iya

escuela yeho tel san cuale naxa mach in tlahtohua, quera mom huili itla amatl mach in lerohua, tla cox que cualani carta nehuatl yon con itak...

Entrevistador: Que ni con ita cah ne tlatzintla escuela Federal?

Sra. Esperanza: Xan cueni mach ke amo tel , amo cualika ok ompa yahtillahue coconetzitzi tel, xan mach que amo vale , amo cuale kin mititiya? sanká tel yahtikate compik tel, cuani cachi vale? No machok mati nehuatl, kihtohua cialka ompa ya yahtikate mo machtia kínder mo machtiya primaria ompa yehnon tel...

Entrevistador: Xan tloño que con ihtoa tlia siki cihuatzitzi kihtoa ompa mach cuale tla yek machtia tla cachi mejor ne Oficial?

Sra. Esperanza: Aja tel.. kihtohua non cachi mejor in oficial tla na mach tla yek titia... mach ke milahuak san por no tel deporsí tel mach non huili siki in cocone, sa malhuitia machok non llahué in escuela tel, nochi ne in maquinita itijak... mach yeh yeh yas haber huan milahuak in tehua kin titlania huan mach kera tiahue keh ti mahkokui mat kimitati cox milahuak calaki o amo ti mo confiarohua.... Haber cueni queh non tlasalos?

Entrevistador: Tloño con ihtoa can maestros?

Sra. Esperanza: Tel siki kihtoa mach kin yeck-titia, mach kin yeck tzahtzilia, kana tlahuana maestrohme...mach tla yeck-tamachtia... mati deporsi yenyehua mach kiniki yolo-anaske... cox yenyehua mach kiniki tla estudiarosque yejo san mahuiltia... siki tel kihtoa mach kin yekita maestros tla mach tla yektlamachtia.. huan nehuatl kera non huili mach in huili in kitilia cox amo ihki chihua tloño i tarea o keni mach kema on kin palehui.

Entrevistador: Amo kiniki tlahtoske ipa Nahuatl?

Sra. Esperanza: Kema machok tlatohua tel nochi ia nahutal ... ia español nochi tlatohua cachi non tzitzikitzi cachi yejo ia oskaltia... tlia pinahua tel amo huilli se tlahtohua ...

Entrevistador: Te pinahtik se tlatos ipan nahuatl?

Sra. Esperanza: Ahh non kema tel kana tiahue tel tech kahkaki tel huan yehua no mach huili mach kera que mati tel san tech ijita.. hua mach huili tel mo tlapohuia ia... hua siki tel cox yekita tech tlahtlani tel tloño no kihtoa... tloño no quisasniki kihtoa...