



# **BENEMÉRITA UNIVERSIDAD AUTÓNOMA DE PUEBLA**

**FACULTAD DE LENGUAS**

## **“The role of Interculturality in an Elementary Indigenous school from Nealtican, Puebla”**

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*"Although no one has been able to go back and make a new beginning, anyone can start over now and make a new ending" (Jonathan Garcia-Allen)*

# CHAPTER I

## 1.1 Introduction

In a world that has become more globalized, the result is a global society characterized by diversity and change. People belong to different cultural, linguistic, and ethnic groups. Given this diversity, modern society demands education to handle those differences. Education offers a platform to succeed and knowledge of social conduct, strength, character, and self-respect. Turmey (2003, p. 1) points out, "It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built." Thus, intercultural education is a specialized form of education that addresses cultural differences. Nikitorowicz (2009, p. 25, cited by Młynarczuk-Sokołowska, 2013, p. 135) explains, "Intercultural education refers to the concept of culture and presupposes equality of cultures. **In transmitting values and behavior patterns, all cultures undergo certain transformations, and any way of learning about the other from the perspective of one's own culture boosts one's development**". Therefore, the school has an essential role in intercultural education promotion in children since it facilitates the development of the child's intercultural skills, attitudes, values, and knowledge. In this way, intercultural education is meaningful and valuable to all children, equipping them to participate in an increasingly diverse society. (Tormey, 2003).

Thus, the initial impulse for this research came from the necessity and importance of teaching a language in the classroom and the unavoidable relationship between language and culture. Foreign language learning is the learning of a foreign culture, and, in one way or another, culture has been taught in foreign language classrooms. **As language teachers, we should not separate language teaching from culture since the intercultural approach has been an educational innovation in language teaching in recent years. Thus, the Common European Framework of Reference of the Council of Europe has adopted these innovations**



**and highlights the essential role of intercultural awareness, intercultural skills, and existential competence. However, for this research, it is of considerable interest to describe intercultural competence and its role in education. Having said that, it is important to understand the term culture and how it is integrated into language learning and teaching.**

Kramersch's observation must be taken into account:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the excellent language learners when they least expect it, making evident the limitations of their hard-won communicative competence and challenging their ability to make sense of the world around them. (Kramersch, 1993, p. 1)

Thereby, this paper has the ambition to describe the role that Interculturality plays in an indigenous primary school education that is immersed in a multicultural community, gathering the actions that the language teachers of the school carry on to develop this education in the language teaching-learning process of the younger learners.

## **1.2 Purpose of the study**

The main purpose of this research is to describe the role that Interculturality plays in an indigenous elementary school immersed in a multicultural community through the Spanish and Nahuatl teachers' perceptions. Furthermore, this work focuses on gathering evidence on teachers' perceptions in that context and identifying the strategies that make possible the development of Interculturality in the teaching-learning process to have a description of how teachers' practices influence it.

### **1.3 Rationale**

This section describes how the current study draws on similar studies conducted by scholars in this area. First, understanding the connection between language and culture from a historical perspective is imperative, making Byram's work relevant to all language educators. It goes on to outline Byram's model of intercultural competence for the explanation and description of cultural understanding. As Byram states (2002) in his work, education for intercultural understanding is the central premise of the Council of Europe's activities to promote mutual understanding and acceptance of differences in multicultural and multilingual societies. For that reason, intercultural education plays a vital role in teaching and learning. The concept of intercultural education is in development and has been approached in scientific research for a long time. Research carried out mainly related to identifying of socio-educational integration to a growing number of immigrant students (Bernat, 2006).

Furthermore, intercultural education is understood as any systematic effort aimed at developing the members of majority groups, as in those of minority groups, the following capacities:

- Promoting understanding of the situation of culture
- Developing a more remarkable ability to communicate with people from different cultures
- Having attitudes that are better adapted to the different contexts and situations of different groups and cultures in a given society

At this point, the study carries on the reader to reflect on the importance of better comprehending the mechanisms of psychosocial and sociopolitical factors, being prone to possessing xenophobia and racism, and having a greater capacity to participate in social

interaction, generating identities and shared humanity. (Ouellet, 1997). Therefore, being aware of the importance of interculturality in education promotes diversity in the classroom, intending to go beyond language learning to develop a sustainable coexistence in multicultural societies through creating an understanding of respect within society.

With this in mind, topics of general interest emerge, such as the role of ethnicity and identity, to see how it affects education and the interconnection among culture and language, something that Byram and his colleagues have put forth. The discussion is permeated by identity issues that are involved in the learning and teaching of language. The centrality of language in education becomes manifest, and consequently, the relevance of Byram's work to all the educational actors in one way or another. The political and ideological dimensions of education are touched upon, along with a discussion of the pedagogical implications of different theoretical considerations addressed in the paper.

#### **1.4 Research Questions**

To approach the issues previously mentioned, the following research questions will be addressed:

1. How do the Spanish and Nahuatl teachers perceive interculturality in the teaching-learning process?
2. What strategies favor the development of intercultural education in the language teaching-learning process in this bilingual school?
3. What challenges do language teachers face in developing intercultural competence in that Indigenous elementary school?

### **1.5 Context of the study**

Mexico is a diverse country because it is very ample in culture and languages. Much of its cultural diversity resides in the country's many indigenous peoples. Thus, Nealtican is a community characterized by rich costumes and traditions. The most important aspect is the Nahuatl language spoken by indigenous people. This research takes place in an elementary school in the community. The school's official designation is Escuela Primaria Federal Bilingüe de Educación Indígena Niños Héroes de Chapultepec (Federal Bilingual Elementary School of Indigenous Education Niños Héroes de Chapultepec). It should be noted that the school has a staff of 13 teachers, 4 of whom speak Nahuatl as their native language and 7 are dialect learners.

The school has groups ranging from 24 to 46 students. In total, the school has 457 students. According to SEP, this primary school is called "bilingual" because they acquire Spanish as a native tongue and practice it all the time; they learn Nahuatl as a mother tongue, keeping in contact with the language inside the classroom. The objective of this bilingual school is to keep the community's cultural identity since children use Nahuatl when speaking with their parents or grandparents.

### **Chapter conclusion**

In summary, this chapter has presented the purpose of the study and a general overview of the importance of intercultural education in the language teaching-learning process. Moreover, it established the research pertinence within Intercultural competence and the unavoidable relation between culture and language and attempted to provide a rationale for performing the study.

Finally, the related research questions were defined. The study will now move forward as follows. Chapter II will review the literature relevant to the current study. It will examine

previous works related to the Intercultural education area. Moreover, some concepts will be defined because these words will guide this study, and with them, it will be possible to understand the posture many researchers took. Furthermore, the chapter will provide the reader with a general idea about this study's theoretical context and research setting.

## **CHAPTER II: LITERATURE REVIEW**

### **Introduction**

The current chapter presents the theoretical fundamentals upon which research is based. It will examine previous works related to the Intercultural education area, and some concepts will be defined because these words will guide this study. Without them, it will not be possible to understand the posture many researchers took.

### **2.1 Language and Culture**

#### **2.1.1 Language**

The ability to use language is the most remarkable attribute that differentiates humans from animals. For this research, defining language first before explaining other concepts is essential.

Pinker's definition (1995, p. 18) outlines that:

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

Besides, Ron Scollon (2004, p. 272) underlines that language is not something that comes in "nicely packaged units" and that it certainly is "a multiple, complex, and kaleidoscopic phenomenon." Moreover, structural linguistics defines, traditionally conceived, language as a system or code in which each of its constituents acquires its value or significance. The concept of language must be seen through the eyes of linguists. Enrique Bernárdez is a Professor of

Philology at the Complutense University of Madrid. The central idea of his book is that language arises "from cooperation among countless individuals over many millennia, driven by real life and, most especially, by the most real thing in life: culture." (Bernardez, 2001 p. 21). That activity has been subdivided into uses throughout the history of human language until reaching the written languages. A language is the set of linguistic actions of a set of individuals. These are actions of the individual externalized and perceived by other individuals, who, in turn, react to other actions. The intersection of linguistic behaviors mutually influences not only the behaviors of individuals but also their linguistic productions. Then, there are two major approaches to language: language as a system and the language in use. Both are not mutually exclusive or contradictory but complementary.

The concept of language as a system is still present in our teaching manuals: Knowing the system of the language and repeating it until certain structures are memorized is still part of the methods followed in teaching L1 and L2 learning.

In addition, language in use is studying language in a context that has enhanced disciplines such as text linguistics, pragmatics, or speech analysis. The didactic approach to languages has been oriented toward communication in which speech acts with their contexts, intentions, communication skills, and receptions, replacing the study of sentences and meanings derived from knowledge of the structure. Thus, providing language learners with sociocultural, pragmatics, and intercultural competencies is a concern. (Sueiro, 2017)

However, language is more than just a vehicle for communication with which the individual can express himself more easily. It is also the support to generate and organize knowledge. Through the creative use of various languages (oral, written, symbolic, artistic,

among others), the individual can understand and generate new expressions of thought within the framework of the language or languages that they have acquired from their personal and social experience.

In Mexico, indigenous languages, discriminatorily, have been considered dialects since this concept alludes to the particular forms a language acquires based on the socio-communicative practices of each community, people, or nation. That is, indigenous languages are not dialects but languages because they have their own linguistic and grammatical structures, like any other language. As noted, the linguistic issue is fundamental to interculturality because in multilingual and multicultural countries like ours, recognizing the close relationship between the development of the mother tongue and the learning of one, two, three, or more languages in terms of accessing the codes of those cultures, situates us in the possibility of thinking of a national, linguistic reality that presents characteristics of balanced bilingualism and practical multilingualism in a variety of national languages (Ahuja et al., 2007).

### **2.1.2 Culture**

The term culture comes from the Latin “colere,” which means cultivating. This concept has several definitions. For instance, in anthropology, culture is the learned and shared behavior patterns characteristic of a group. In 1952, the anthropologists, Kroeber and Kluckhohn in 1952 (cited by Boroch, 2016) explained that culture means membership in the discourse community that shares common social space, history, and a familiar system of standards for believing, evaluating, perceiving, and acting. On the other hand, the word “culture” is used in three basic senses:

1. Fancy in the fine arts and humanities, also known as distinguished culture.



2. A leagued pattern of human knowledge, belief, and behavior that rely upon the capability for symbolic thought and social learning.

3. The shared attitudes, values, goals, and practices characterize an institution, organization, or group.

Moreover, culture is cultivated behavior in its broadest sense; that is, the total learning of a person, accumulated experience, which is socially transmitted, or more briefly, behavior through social learning. All in all, culture is a feature that a community has, and it involves ideology, which is very important to understand its Intercultural development. (Sueiro, 2017)

Harari goes a step further, and he considers culture as a network of artificial instincts; that is to say, it defends a hybridization between nature and culture already that the constructs, myths, and fictions created by men and perfected as societies became more complex have passed from one generation to another automatically and almost from the birth forces us to behave in a certain way. (Harari 2015 p. 185). These artificial instincts, previously considered immutable and characteristic of each society, are seen in flux or constant change in interaction with other cultures.

Culture would come to be the set of interpretive "texts" (of stories, of discourses) as picks up Clifford's definition given by Brumann (1999 p. 57): "cultures are always constructed, but they are so not only because of being within the confines of socio historically constituted tropes and discourses but also in a more profound sense."

Therefore, there is a relationship between language and culture, since "Language is the principal means by which we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways" (Kramsch, C. 1998 p. 3) then, in order to understand a culture, language is necessary to be kept in mind. Thus,

language expresses, embodies, and symbolizes cultural reality. Hence, for this research, the intrinsic relationship between language and culture is significant to understand the importance of Interculturality within education.

According to Kramsch, words people express facts, ideas, or events that are communicable through others that share the same world; furthermore, words reflect their attitudes, beliefs, and their points of view, *and language expresses cultural reality* in the way of communicating. People create an experience through language, using different ways to transmit meaning. People use spoken, written, or visual ways to create understandable meaning for the group to which they belong. Through all its verbal and non-verbal aspects, *language embodies cultural reality*.

This conception was combated from very early on Sapir-Whorf (2001) himself admitted that every language lacks certain concrete words for some concepts, not because of an intrinsic defect of languages but because their speakers have not felt the need to name said concepts or have not shown interest in lexicalizing them. For example, he analyzed the concept of cause in an Inuit language. He noticed that the lack of a word for such a notion did not prevent the concept of causation in the thought of its speakers. From their observations, it can be verified that the non-existence of a word to designate a concept in a language does not imply that necessarily in the culture of its speakers is not a relevant concept.

Therefore, languages lack lexicon or morphological structures or syntax to express realities or concepts that others do, but that does not prevent them from developing mechanisms to achieve it. There is a metaphorical translation. The language-culture relationship is not causal, it seems. There is no evidence that a cultural fact's appearance determines a linguistic phenomenon's appearance. Language does not accumulate in all cultures. Speakers have a

broader cultural heritage and are located outside the lexicon, derived from their experience, from the acquired knowledge not codified in the language through lexemes or phraseological units.

For instance, young people from different societies with different languages share many cultural patterns. For example, they are more similar to each other than many of their villagers with whom they share a language but not cultural references. Hence, it is essential to include sociocultural, multicultural, and intercultural competence in modern linguistic pedagogy in a language course.

Finally, culture is what unites human beings in common humanity. Culture is, therefore, a way of seeing others, thinking with them, and becoming aware that belonging to a group commands a specific relationship pattern with others. The cultural is, from the outset, also intercultural. Indeed, no culture is lonely; it must be admitted that every culture is oriented toward others and that this orientation defines multiple strategies. These strategies can favor attitudes of openness. Thus, "Us and the Others": the dialectic of intercultural relations remains open. Therefore, it is a door to otherness and support for a culture of peace and cooperation between diverse and plural groups. ( Kaluf, F. C., & Hevia, R. 2005, p. 17)

Conclusively, it is said that language and culture are intrinsically related; hence, to teach and learn a new language, it is necessary to take them into account simultaneously to favor the sociocultural context in which it is taught; thus, a second language cannot be taught without such fundamental aspects; consequently, Interculturality broadly defined education.

### **2.1.3 Ethnicity groups**

For many, ethnicity is a central element of self-definition and becomes an important social identity. More common today is categorization based on ethnicity, defined in terms of culture, language, and country of origin. ( Deaux, 1996).

The developments in the past twenty years have expanded the nature of ethnicity. Isajiw (1993, p.5) explains that:

Ethnicity depends on the meaning of several other concepts, particularly those of ethnic group and ethnic identity. The concept of an ethnic group is the most basic, from which the others are derivative. It refers to ethnicity as a collective phenomenon. Ethnic identity refers to ethnicity as an individually experienced phenomenon. Ethnicity is an abstract concept that includes an implicit reference to both collective and individual aspects of the phenomenon.

This complex phenomenon has different directions of possible variations. For the purpose of this research, it is essential to define first what an ethnic group is; it refers to a community group of people that share the same descendants who may not share this culture but who identify themselves with this ancestral group. (Isajiw, 1993). Schermerhorn, in his seminal work *Comparative Ethnic Relations*, defined the term ethnic group as "a collectivity within a larger society who has real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood" (Schermerhorn, 1970, p.12). Delineating the term "symbolic elements," he explains that these can include "kinship patterns, physical contiguity (as in localism or sectionalism), religious affiliation, language or dialect forms, tribal affiliation, nationality, phenotypical features, or any combination of these." Furthermore, Hutchinson and Smith (1996, p. 3 cited by Ratcliffe 2013, p. 2) outline the following proposition: "Though the term 'ethnicity' is recent, the sense of kinship, group solidarity, and common culture to which it refers is as old as the historical record. Ethnic communities have been present in every period and continent and have played an important role in all societies". Thus, one of the implications of these competing definitions for how sociologists view ethnicity and the related concept of the ethnic group could be that

ethnicity is not a static entity, nor is it easy to grasp conceptually. Also, it exhibits a complex, multidimensional character, a fusion of culture, historical experiences, memories, kinship, religion, faith, and phenotype. Furthermore, some argue that ethnic collectivities can be, and are, made and remade over time. ( Ratcliffe, 2013).

## **2.2 Interculturality**

### **2.2.1 Interculturality concept**

In the first place, interculturality has been relevant; research has emerged by professionals from various fields, especially in the social sciences. **Besides, for this study, it is a central axis to describe the educational scenario in front of the research stands. Thus, interculturality is defined as the ensemble of interrelations that structure a given society in terms of culture, ethnicity, language, religious denomination, and nationality, an ensemble that is perceived through the articulation of different “us” versus “them” groups that interact in often changing majority–minority constellations.** These relations are frequently asymmetrical concerning political and socioeconomic power. They often reflect historically rooted ways of showing or hiding, emphasizing or denying diversity, stigmatizing otherness, and discriminating against particular groups (Dietz, 2009). The term interculturality is sometimes coined as interculturalism (Gundara, 2000), a transformative way to make contemporary societies more conscious about their internal diversities and more inclusive concerning their so-called minorities. At this point, emerge multiculturalism develops affirmative action and positive discrimination measures to “empower” particular groups inside society; interculturalism emphasizes changes like the relations between these groups, which implies not only empowering certain groups but also altering majority perceptions and promoting reciprocal processes of identification between historically privileged groups and groups that have been historically

excluded—that is, “between those who do not want to remember and those who cannot forget” (Santos, 2010, p. 131 cited by Dietz, 2018).

Hence, interculturality as a functional resource to improve social relations tends to acknowledge the current status quo by identifying individual features—lack of competencies, lack of communication skills, lack of human capital, and so on—as causes for exclusion, discrimination, and persisting asymmetrical relations. Intercultural competencies will, therefore, provide excluded minority members with the necessary tools for competing in contemporary national or international labor markets, qualifying their claims in terms of the existing political system, communicating in political terms beyond borders, and so on. Then, there is a need for critical Interculturality (Walsh, 2007), on the contrary deepens our understanding of the historical and structural nature of imperial and colonial inequalities that shape current cultural diversity and identifies collective actors that may transform asymmetrical relations, not individually but systemically, by developing new channels of participation, new legal frameworks for recognition, and new postcolonial institutions and identifications (Dietz, 2018).

### **2.2.2 Intercultural education**

*Intercultural education* **plays a vital role in this research because it promotes inclusion and teaches skills to understand and respect cultural diversity.** The first time that the term intercultural education appeared in Europe dates back to 1983, when European ministers of education at a conference in Berlin, in a resolution for the schooling of migrant children, highlighted the intercultural dimension of education (Portera, 2008). One of the main objectives of intercultural education is to promote intercultural dialogue, understanding it as a dialogue that operates in a respectful way to interact and that takes place between individuals or groups with

different ethnic, cultural, religious, and linguistic backgrounds and heritage based on mutual understanding and respect (Council of Europe 2008, p.10). Such backgrounds and heritages form cultural identities, not limited to ethnic, religious, and linguistic ones, as culture is a broader concept including several layers such as experience, interest, orientation to the world, values, dispositions, sensibilities, social languages, and discourses (Cope & Kalantzis, 2009, p. 173). In addition, Cucoş (2000) states that the “Intercultural approach is neither a new science nor a new discipline, but a new methodology that seeks to integrate into the interrogation of the educational space, the data of psychology, anthropology, social sciences, politics, culture, and history.” As cultural identities are multi-layered, so is cultural diversity, and therefore, it becomes a challenge for educators and researchers to address it (Hepple et al., 2017). Referring to Leclercq (2002), Hajisoteriou and Angelides (2017, p. 367) argue that “intercultural education aims to stress the dynamic nature of cultural diversity as an unstable mixture of sameness and otherness.”

Besides, it has been widely recognized in language teaching that learners need not just knowledge and developing grammar skills of a language but also the ability to operate the language in socially and culturally appropriate ways. This perspective was the main innovation of communicative language teaching. Concurrently, the communicative approach introduced changes in teaching methods, materials, and learning assessment. On the one hand, the Council of Common European Framework of Reference supports these innovations and emphasizes the importance of intercultural awareness, intercultural skills, and existential competence. On the other hand, The Common European Framework introduced the ‘Intercultural Dimension’ into the aims of language teaching. Its essence is to support language learners in interacting with speakers of other languages on equal terms and being aware of their identities and those of their interlocutors. It is the hope that language learners who thus become ‘intercultural speakers’ will

successfully communicate information and develop human relationships with people of other languages and cultures ( Byram et al., 2002).

In addition, Byram (2002) states that education for intercultural understanding is the central premise of the Council of Europe's activities to promote mutual understanding and acceptance of differences in our multicultural and multilingual societies. In this sense, intercultural education is vital in teaching and learning.

To conclude this point, intercultural education based on the development of awareness through intercultural learning experiences shows that more than cultural diversity and internationalization are needed for intercultural learning and dialogue. (Otten, 2003). On the contrary, as this review showed, it is often the national educational system. With that, teaching and learning are perceived obstacles to authentic dialogue. To add to this challenge, adopting an action-oriented perspective on interculturalism further implies that all education is potentially intercultural when it addresses interaction, inclusion, or integration. The classroom is conceived as a learning community where the diversity of the student body is a value and not a defect, where no one is superior or inferior to the other. (Faas, 2010). On the one hand, this tension between the official discourse about intercultural education and its actual implementation and operationalization in the classroom practice is to be addressed. On the other hand, it emerged from the present review, as explained below.

### **2.2.3 Intercultural competence**

In third place, intercultural education leads to intercultural competence. This research has the premise of describing the concept to understand all the elements presented in the following chapters. *Intercultural competence is primarily associated with social competence, which is*



**culturally learned, such as empathy and perspective-taking skills** (Busse & Krause, 2015). Furthermore, it can be defined as "the ability to interact effectively and appropriately in intercultural situations, based on one's intercultural knowledge, skills and attitudes" (Deardorff, 2006, p. 247). Language learning is defined, in terms of intercultural competence, as "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures" (Meyer, 1991, p. 138); furthermore, (as stated by Byram, 1997) successful interaction involves not only an effective exchange of information, as was the objective of communicative language teaching but also the "the ability to decentre and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior" (p. 42).

On the one hand, Özer & Demirtas (2010) claim that INONU University Journal of the Faculty of Education (2009, p. 1) punctuality:

One of the most significant changes in language learning and teaching over the past few decades has been the recognition of the cultural dimension as a critical component. This change has transformed the nature of the experience of teaching and learning languages to a great extent. The objective of language learning is no longer defined as the acquisition of communicative competence in a foreign language, which refers to a person's ability to act in a foreign language in linguistically, sociolinguistically, and pragmatically appropriate ways (Council of Europe, 2001).

On the other hand, this paper underpins Byram's work (1997, p.66), which proposes a model of Intercultural Communicative Competence formed by five interdependent principles:

Knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, and political education, including critical cultural awareness. Knowledge includes

learning about social groups, products, practices, and interaction processes. Attitudes involve curiosity, openness toward others, readiness to revise cultural values and beliefs, and interaction and engagement with others. Interpreting and relating skills means the ability to identify and explain cultural perspectives and mediate between and function in new cultural contexts.

Müller-Hartmann, Andreas, & Schocker-von Ditfurth (2007) have designed methods of developing ICC according to Byram's (1997) model to punctuate how these separate competencies can be developed in education. The following table shows the dimensions of ICC and their indicators.

**Table 1.** ICC Dimensions

| <b>Dimension</b>                      | <b>What? (explanation)</b>   | <b>How can it be developed in class?</b>   |
|---------------------------------------|--|--|
| Savoir être / Attitudes (savoir être) | Attitudes, values (one holds because of belonging to social groups /to a given society), attitudes of the intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, | Using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, |

|                                |  |  |
|--------------------------------|--|--|
|                                | <p>behaviors, willingness not to assume own beliefs etc. Are the only possible and correct ones, ability to ‘decentre’ – ability to see how one's own values, beliefs, behaviors might look from the perspective of an outsider who has a different set of values, beliefs and behaviors.</p>  | <p>cultural similarities in forefront</p>  |
| <p>Savoirs /<br/>Knowledge</p> | <p>Not primarily knowledge about a specific culture but rather knowledge of how social groups and identities function (own and others)</p> <p>1. Knowledge of social processes, + knowledge of illustrations of those processes and their products, k. about how other people see themselves as well as k. about other people, knowledge about</p> | <p>Facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers.</p> |

|  |  |   |
|--|--|---|
|  | <p>self and others, of interaction (individual and societal)</p> <p>2. Comprises traditional Landeskunde knowledge [autostereotypes (+/- stereotypes a person has about his/her own culture), heterostereotypes (+/- stereotypes sb has about other cultures)]</p> <p>3. knowledge about social interaction.</p> |   |
| <p>Savoir comprendre / skills of interpreting and relating</p> | <p>It is the ability to interpret a document/event from another culture, to explain and relate it to documents/ events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation</p>                     | <p>Tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective.</p> <p>1 Creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural point of view (how</p> |

|   |   |  |
|---|---|--|
|   |   | does the American school work – what is a typical day like at such a school), role plays / certain games |
| Savoirs’engager /<br>critical cultural<br>awareness | It is the ability to evaluate critically based on explicit criteria, perspectives, practices, and products in one’s own culture / other cultures countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other four levels /competences necessary, including a critical perspective on one’s own culture. | Critical comparison how Australian and German society deals with immigration                             |
| Savoir apprendre /<br>faire /skills of              | It is the ability to acquire new knowledge of a   | Comparing e-mails, face-to-face and virtual encounter projects   |

|                           |  |  |
|---------------------------|--|--|
| discovery and interaction | culture/cultural practices and to operate knowledge, attitudes, and skills in real-time communication and interaction. | (webcam), chat, study visits – ethnographic observation tasks (sounds, images, smells), negotiation of cultural misunderstandings, role plays, and critical incidents. |
|---------------------------|--|--|

Michael Byram’s (1997) Model of Intercultural Communicative Competence (ICC) Müller- Hartmann, Andreas / Schocker-von Ditfurth; Marita (2007).

Moreover, Jokikokko (2005) defines intercultural competence as “an ethical orientation in which certain morally right ways of being, thinking and acting are emphasized” (p. 79). Kramsch and McConnell-Ginet (1992) further state that the essential teaching approach is based on the target cultures; however, it also entails comparisons between the learner’s own country and the target country, cultivating a reflective attitude in learners toward their culture and the civilization of their countries. The foreign language learner is viewed as an “intercultural speaker,” someone who “crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values” (Byram & Zarate, 1997, p. 11).

The conceptualization of foreign language learners requires a shift in the expectations voiced toward foreign language teachers. Teachers must teach the foreign linguistic code and “contextualize that code against the socio-cultural background associated with the foreign language and promote the acquisitions of intercultural communicative competence” (Castro, 1999, p.92). The teacher mediates between the native language and the target language culture to help learners achieve the abovementioned goals (Byram & Risager, 1999; Edelhoff, 1993). Thus,

foreign language teachers need additional knowledge, attitudes, competencies, and skills to support the intercultural learning process.

For instance, in the language teaching profession, it has been widely recognized that students need skills and knowledge in the grammar of a second language and ability development in using a language in socially and culturally appropriate ways. This approach was the major innovation of communicative language teaching. The Council of Europe's Common European Framework of Reference has embraced these innovations and emphasizes the significant role of intercultural awareness, intercultural skills, and existential competence. In this chapter, I am concerned about describing intercultural competence related to foreign language teaching (Byram, 2002).

As teachers, helping our students develop their intercultural competence does not mean transmitting information about a foreign country, but a) helping them understand how intercultural interaction takes place, b) how social identities are part of all interaction, c) how the perceptions we have of other people and the perceptions that these people have about us influence the success of communication, d) and how they can find out more for themselves about the people with whom they are communicating (Byram et al., 2002, p. 14).

In 1997, a monograph was published by Byram that built on but modified the Council of Europe paper substantially, and his book, *Teaching and Assessing Intercultural Communicative Competence*, is the main starting point for this chapter. During this process, the coining of the phrase intercultural speaker was accompanied by the introduction of the words intercultural competence within the foreign language education field and then intercultural communicative competence in the monograph. In parallel with Byram's work, there were publications by Kramsch (1993) in the United States, Bredella (1992) in Germany, and Risager (1993) in

Denmark; all interested in foreign languages and, under the label British (cultural) studies, working in several European countries on relating English-language teaching to teaching about Britain. In the past decade or more, what is often referred to as a model of intercultural competence (presented by Byram in 1997) has been widely cited but not critically evaluated.

Besides, the role of culture in language teaching has been studied. Lessard-Clouston (1996) focused on 16 Chinese teachers' analysis of culture in EFL learning and teaching. The results revealed that the teachers supported the role of culture in their EFL learning, but they proposed the need for a greater understanding of how to focus on culture in their EFL classes. In a similar study, Sercu (2002) investigates whether Flemish, English, French, and German teachers support and to what extent develop intercultural objectives are willing to promote the acquisition of intercultural communicative competence by teaching foreign languages. The data analyzed showed that Flemish foreign language teachers supported the goal of interculturalization in foreign languages. They were willing to be teachers who developed intercultural communicative competence in their students.

Investigation on innovation in education has shown those teachers' perceptions of the innovation, beliefs, and preferences of each teacher influence and largely determine the success of that innovation. When taken as a whole, the set of research on teachers' conceptions suggests that these conceptions shape the educational behavior of teachers to a considerable degree, and a direct relationship was found between them and the way teachers teach (Prosser & Trigwell, 1999; Williams & Cargo, 1997). **Therefore, perceptions of teachers' conceptions are crucial in this paper to understand the way in which teachers currently perceive the defense of integrating the teaching of intercultural competence in foreign language education.**



### **2.3 Linguistic Attitudes studies**

Attitudes are forms of expression that individuals adopt concerning their environment, a consequence of social processes in cognitive, affective, or behavioral correspondence. When we speak of linguistic attitudes, we can say that they are reactions to what is said or done about language in the communicative relations that speakers show in linguistic interaction. It is more a question of attitude towards language than linguistic behavior or behavior expressed through language.

People have attitudes, feelings, and beliefs about language in general, their language, and other people's languages. For example, indigenous people may feel ashamed when others hear their language and believe they can only speak one language at a time. They may think that the national language is the best way to manifest patriotism, the best way to get a job, and the best chance to improve their children's future. (Mckenzie, 2010, p. 22) This study invites us to reflect on what the indigenous school, the subject of this study, experiences in its context. Furthermore, as Mackenzie (2010) points out, attitudes are not observable directly but are evidenced through actual behavior: for example, in how people treat speakers of other languages, in some cases, they may avoid them, and in others, approach them in their desire (or not) to learn another language. Convergence of one's speech to conform to the speech of another suggests a "positive attitude" toward the other's speech, and divergence suggests a contrary intention.

Attitudinal studies help identify how people in one language group perceive the personal character and social position of speakers of another language and how partnerships are formed about other languages. Thus, the assessment of language attitudes helps group communities

according to their intergroup similarities and, in combination with other methods, estimates the potential extensibility of materials.

### **2.3.1 Identity concept**

The concept of identity applies at least two realities, one psychological or individual and the other social. In general terms, there are two main approaches: one called essentialist or primordial, which defends the existence of individual and social identity in a permanent and immutable way that is conferred on us, and another approach, the named constructivist, which defends identity as something acquired, changing, non-essential, learned and unlearned, emphasizing and de-emphasizing, circumstantial to human existence both individual as well as collective. (Sueiro, 2017).

Then, a social identity is conceived as a label or a category and a way of grouping people based on some shared features. Beyond the labeling, however, social identity has many more implications, both for the persons claiming the social identity and others seeing them as members of particular categories. Thus, the category label can be considered the frame for a painting rich in cognitive beliefs, emotional associations, and behavioral consequences. ( Deaux, 1996). In contrast, social psychology characterizes collective identity as those traits humans accept as ours, derived from the knowledge of our quality as group members. This concept seems to lead to the existence only of a conscious, constructed identity, which is derived from knowledge. (Sueiro, 2017).

In this line, the theory of the social identity of Tajfel (1981, cited by Brown, 2020) stands out for its importance. It begins with the premise that individuals define their identities concerning social groups and that such identifications seek protection and bolster self-identity.

As Sueiro (2017) outlines in his work, group identity does not necessarily derive from the individual but can be established cognitive generalizations that protect individual diversities within it. It fits, therefore, within one of the collective identities being built, an individual one constructed contrary to the dominant patterns in its group.

### **2.3.2 Language prestige**

The prestigious one is usually credited with positive attitudes by the speakers. From a sociolinguistic point of view, prestige can be considered either a behavior or an attitude. This affirmation means that prestige is possessed and demonstrated, but it is also something that is granted. *Prestige* is a process of building esteem and respect for individuals or groups that meet specific characteristics, leading to imitating the behaviors and beliefs of those individuals or groups. Sociologists have studied prestige as an attitude, while anthropologists have studied it as behavior. Prestige is more of a relationship than a tangible facet of the world. A language is more prestigious if it is associated with people who are considered prestigious—people who, in turn, generally belong to the social elite. When two languages exist in a population, and one is considered more prestigious, the language generally becomes dominant in the long term.

## **2.4 Language in contact**

### **2.4.1 The conceptualization of language contact**

In the most simple definition, language contact is the use of more than one language at the same time at the same place (Thomason, 2001, p. 1), as is the case of the village of Nealtican in Mexico, where bilingualism has led to convergence among local dialect (Nahuatl) of two languages; one is the national language (Spanish), and the last one is a foreign language (English). The recognized language contact is evident.

Then, the conceptualization of language contact is often considered the result of social factors that enable, encourage, or compel speakers of different languages to communicate with each other. The type and amount of language contact are conditioned by these social factors: cultural, political, or economic superiority and power, as well as related linguistic ideologies. In addition, grammatical parameters (the linguistic resources available to speakers, the amount of structural overlap between grammar and vocabulary, and the amount of variation within languages) have been shown to influence the quantity and quality of language contact. (Auer, 2020, p. 147)

The study of language contact investigates the ways that language communities interact and the impact of that contact on the languages.

As Matras (2020) explains, language contact can occur between a few individuals from one language community and a more dominant language community. These individuals may become multilingual to some degree, but this kind of contact will have minimal if any, impact on the heritage language of the individuals.

In the words of Matras:

A defining feature of contact languages is their function as a new medium of communication, the need for which arises in a situation of cross-language interaction among population groups in a variety of settings, ranging from minimal social contact and just occasional encounters for trade to regular interethnic communication in a common socio-economic framework, and on to intense social contacts among groups speaking different languages within the same community and even within the same household.

Thus, contact will be more significant when a large portion of a language community interacts with people from another. The kind of interaction will also affect the linguistic impact of the contact. For example, suppose people from a remote community visit a market where

everyone speaks another language. In that case, the visitors will learn the vocabulary necessary for commerce, possibly a little more. If people from a more dominant language community move into the exact location as the members of a less dominant culture, there will be interaction in various social situations. In such a case, people from both languages may begin adopting phrases and vocabulary from the other language. In some cases, the languages merge and become new languages.

#### **2.4.2 Language vitality**

This study has adopted the term language vitality, which is alternatively referred to as linguistic vitality by many authors, as Lagos (2005) explains that the concept of linguistic vitality responds to the need to establish tools for measuring the actual use of a language, which, in a situation of contact, can be chosen, maintained or replaced by its speakers within a context of multilingualism.

Thus, language vitality is demonstrated by the degree to which it is used to communicate in various social contexts and for specific purposes. The most important indicator of the vitality of a language is its daily use at home. It is used inside and outside the home, for all generations, and in almost all subjects. (Lagos, 2005, p. 24)

Linguistic change is subject to the social and economic movement of a community. Languages are linked to linguistic displacement processes and linguistic maintenance in society. The bilingual situation in which an indigenous language coexists with Spanish or other languages necessarily causes the indigenous language to be vulnerable to different forces as drivers of the process that exert pressures that, in a complex system, influence the actions of the people involved and that coincide with the forces of this process. (Valencia, 2018, p. 61)

Then, it can be understood that speakers are constantly struggling; speakers are dispossessing themselves of their languages. This idea is pointed out and explained in the work of Sichra, who defines this process as follows:

Wherever two or more languages are in contact, they will compete for users. They can be considered commodities in a language market and will be alive only to the extent that someone can buy them. Linguistic competence is a skill whose market value determines who will acquire it. The price of a language is the effort required to learn it, and its value is the benefit of its use to whoever learns it. (Haugen 1981, p. 114 in Sichra, 2003, p. 39).

On the other hand, Sichra (2013, p. 40) refers to Bouchard-Ryan et al. (1982, p. 4), who "conceive of vitality as a measure of visible and actual language use: the more important and multiple functions a language performs for the great majority of individuals in the community, the greater is its vitality." Moreover, Sichra (2003, pp. 40-41) states:

Whether someone can use his language depends on his willingness to seek or offer the occasion for its vitality can be defined as the valuation of language based on aesthetic, formal, and functional criteria. Therefore, a linguistic community's vitality can manifest in verbal behavior, both in the language's use and in the linguistic system's variability.

Hence, V. M. (2018), in her research project, points out that the vitality of a language will depend on the value given to its functionality, the scope and status provided by its speakers, and the opportunities it offers to converse in the language or to stop giving it its place. In the Nealtican community, the functionality of Nahuatl is losing its spheres or spaces of use and, consequently, its linguistic status, which is only being carried by the older generations.

### **2.4.3 Cultural contact**

**This paper highlights the significance of cultural contact, which occurs when people from different cultures interact, often resulting in changes to both systems. The effects of cultural contact are generally classified as acculturation and assimilation. ( Encyclopedia Britannica, 2016).**

Moreover, Lai, Zhang and Zhang, Tseng, and Shiau (2021, p. 4) state that:

Cultural contact is not an isolated cultural fact but a fundamental human trait. The notion of cultural contact comes from archaeology and encompasses entering or maintaining a cultural destiny by a particular group at a particular time. Cultural contact is necessary for group interaction with the outside world, especially concerning the need for individuals to control such interaction.

In the context of acculturation, cultural contact, often incorporated or amalgamation, involves the free borrowing of traits or ideas from another culture. Forced acculturation can also occur when another conquers one group and must abide by the customs of the more substantial group.

Regarding assimilation, the contact between cultures is the process by which individuals or groups of different ethnicities are integrated into a society's dominant culture. It can also be voluntary or forced. ( Encyclopedia Britannica, 2016).

Furthermore, Ralph L Beals and Harry Hoijer(1981), cited in the work of Valencia (2018), state that " every human society has its own culture, different in its integrity from the culture of any other society."

In the same way, they expose that:

Societies that share certain cultural aspects in this way presumably have had some degree of contact with each other, although not as intense as that between members of the same society. Because of intersocietal contacts, certain cultural aspects may cross the boundaries of a particular society and become common to several societies. These regional cultures usually relate to environmental areas where similar ecological adaptations are possible. (Beals & Hoijer, 1981, p. 120).

## **2.5 Bilingualism**

### **2.5.1 The conceptualization of bilingualism.**

The phenomenon of bilingualism is a complexity that manifests itself in the community and individuals; perhaps that is why the problems it raises can be approached from different perspectives. Thus, bilingualism is studied in linguistics, sociolinguistics, psycholinguistics, neurolinguistics, pedagogy, and language policy, among other disciplines. **This concept provides some theoretical background to this study since the setting of this research is officially an indigenous bilingual school.**

According to the author Moreno Fernandez, a simple definition would be a typical situation where two or more languages coexist; most communities worldwide live where several languages coincide. In this research, there is the opportunity to observe how this coexistence can positively or negatively affect both languages and people.

Thus, Moreno (2009, p. 207) cites in his work the known definitions of bilingualism: Bloomfield (1933) said that it "is the native proficiency of two languages"; Haugen (1953) explains that a bilingual person "uses complete and meaningful expressions from other languages" and from Weinreich (1953) bilingualism is "the practice of two languages used alternatively."

Additionally, another older definition comes from Macnamara (1967), who describes a bilingual person as someone who, in addition to skills in his or her first language, has skills in one of the four abilities of his or her second language as in the case of indigenous language speakers who may come into contact with another language, for example; in the scenario of this research with Spanish and Nahuatl alternation. Another author (Baker, 1997, p. 45) states that



"people who speak a minority language within the context of the majority language can be told that they form a speech or language community."

In more recent studies, Köktürk et al. (2016) identify the phenomenon of bilingualism by focusing on some of its components and explaining that it is not easy to define clearly because of the basic constellations associated with this term. They explain that:

Bilingualism means, at first, that the person is able to communicate in both languages and to apply code-switching in adequate situations; this includes speaking and understanding as well as reading and writing. This is defined as the ability to articulate correctly, the use of adequate words in number and meaning, and the knowledge of building correct words and phrases. The second level involves the correct way of using the language as a communicational means and also the ability to decide which language is the suitable one in which situation. The third level is lingual-cognitive competence which means, at first, the ability to understand the meaning of language concerning words and meanings. These three levels combined are called biliteracy (Küpelikilinc, Nicola / Ringler, Maria, 2007, cited by Köktürk et al., 2016)

Generally speaking, bilingualism is distinguished by the alternation of two languages. As a matter of fact, the problem arises when it comes to defining the degree of proficiency a person can be considered bilingual. From this conception, there are two main types of bilingualism: individual bilingualism and social bilingualism, which affects communities and individuals as members of those communities, so it is essential to address them below. (Moreno, 2009)

### **2.5.2 Social and individual bilingualism**

After the general conceptual explanation, the term is divided into two kinds of bilingualism: Individual bilingualism, which refers to one individual, and societal bilingualism, which refers to a community.

Individual Bilingualism.

As stated by Siguán and Mackey (1986, cited by Moreno, 2009), a person is called bilingual because "besides his/her L1, possesses a similar competence in a different language and can use either of them within any circumstance with similar effectiveness" (p. 208-209). Furthermore, they said that if bilingualism is defined as such, it can be considered perfect or ideal. The following table provides a summary.

**Table 2.** Summary of Bilingualism

|  |
|--|
| <p>Codes Independence</p> <ul style="list-style-type: none"> <li>•No choice of language is considered; automatic language separation.</li> </ul> |
| <p>Alternation</p> <ul style="list-style-type: none"> <li>•Quick and effortless switching from one system to another</li> </ul>                  |
| <p>Translation</p> <ul style="list-style-type: none"> <li>•Transferring the same meaning from one language to another</li> </ul>                 |

Next, Weinreich (1974, cited by Moreno 2009) differentiates three types of bilingualism; however, his work was criticized and reviewed, being reduced to two. Thus, in the following table below, two types of bilingualism are shown based on the relationship between the languages that have come into contact with each other in the bilingual individual.

**Table 3** Two types of bilingualism

|   |
|---|
| <p>Coordinate bilingualism</p> <ul style="list-style-type: none"> <li>•The bilingual speaker operates like two juxtaposed monolingual speakers. In other words, the speaker separates the meanings of the equivalent words of the two languages.</li> </ul> |
| <p>Compound bilingualism</p> <ul style="list-style-type: none"> <li>•There is a coincidence in the meaning of the equivalent words of the two languages.</li> </ul>   |

### 2.5.3 Societal Bilingualism

On the other hand, bilingualism also affects societies or speech communities; in that sense, a *bilingual community* may be defined as an environment where two languages are spoken or where all or some of their members are bilingual. Moreno (2009), in his book, shows that the most widely accepted forms of social bilingualism are those put forward by Appel and Muysken (1986, p. 10), illustrated below:

**Figure 1**

Forms of social bilingualism (adapted from Appel and Muysken, 1986)



In the figure above, three situations of social bilingualism are represented. For situation I, each language is spoken exclusively by separate groups; these are smaller monolingual communities that together form a bilingual community that needs bilingual individuals for communication between the different language groups. In the case of situation II, almost all its members are bilingual. Situation III refers to the coexistence of a monolingual group, generally socially dominant. It is essential to add that this typology has a theoretical character because it is rare to find communities that fully conform to one of the schemes.

Determining how historical, cultural, political, and linguistic factors combine to produce a bilingual situation is virtually impossible. However, Siguan and Mackey (cited by Moreno, 2009, p. 212) identify the historical factors that may intervene to form bilingualism:

- Expansion refers to the enlargement of territories where a different language is spoken.
- Unification involves political processes to unify smaller territories and make larger states. Usually, the most potent groups try to spread and impose their linguistic habits, and when this process is met with resistance from a minority group, a linguistic conflict may arise.
- Post-colonial situations: independent territories or countries with a linguistically diverse population.
- Immigration: It is regarding cities or countries that receive many people who speak a language different from their host countries. It is usual for immigrants to need to learn the host language in order to survive. However, they try to keep their mother tongue to preserve their roots. The second or third generation may see the language of their parents as one of "lesser status," and a situation of subtractive bilingualism will arise.
- Cosmopolitanism concerns places where international contacts occur, especially for commercial and political purposes.

Given that a language is predominantly used for social purposes, it is also relevant to consider the concept of domain and communicative situation. The first one involves the place, the time of the communication, the participants, the topics, and pragmatic conditions. (Moreno, 2009, p. 212-213)

In the case of Latin America, societal bilingualism coexists between Spanish and indigenous languages. Escobar, A. (2008, chapter 24, as cited by Bhatia, T. K., & Ritchie, W. C., 2008, p. 642) explains that:

The sociolinguistic characteristics of bilingualism with indigenous languages in Latin America are defined by the number of languages in the country, the size of the indigenous language populations, their areas of concentration in rural and urban areas, the poverty levels of rural and urban areas, the government's

language policy and the presence of a predominant indigenous language population. Traditionally, the rural/urban dimension is a critical sociolinguistic indicator when describing Latin American countries. High levels of urbanization indicate a predominant shift to Spanish, whereas countries with low levels of urbanization indicate a higher level of maintenance of indigenous languages.

In Mexico, where Nahuatl is a prevalent indigenous language (INALLI, 2012), a high level of urbanization indicates Spanish-Nahuatl bilingualism, in which Nahuatl has a low level of maintenance. A group of native and non-native Nahuatl speaker professionals has been putting efforts into practice to preserve this heritage language. However, the revitalization process of an indigenous language and support of bilingual education has to do with other factors (socio-political).

Thus, the use of one language or another in each domain (school, work, religion, family) is usually due to economic, cultural, social, political, religious, or even emotional factors. (Moreno, 2009).

#### **2.5.4 Bilingual education**

After explaining what bilingualism is, this section is crucial for this research to explore bilingual education. Integrated education incorporates second language teaching into its curriculum. Nowadays, learning a second language is essential for professional and personal development.

Bilingual education in the twenty-first century is how to educate children to open the windows for a world that needs more inclusive and intercultural students. Bilingual education is a system in which students are taught academic content in two languages. Bilingual education aims to help students become proficient in both languages while providing an education comparable to that of their monolingual peers.

According to Colin Baker (2009, p.9), bilingual education refers to students who already speak two languages and, at other times, the education of those studying additional languages. Bilingual Education Practices – suggests curricular, pedagogical, and assessment practices that respond to this complexity.

In the antique words of Andersson and Boyer (1970, p. 12),: "Bilingual education is an instruction in two languages [emphasis in original] and the use of those two languages as mediums of instruction for any part or, or all, of the school curriculum."

Bilingualism is a complex phenomenon involving linguistic, sociological, psychological, political, and educational factors. Bilingual education refers to the educational system in which two languages are used as the medium of instruction, one of which is usually the student's first language. The characteristics of bilingual education vary according to the manifestation of different factors:

- The linguistic objectives of the educational system
- The place of languages in the curriculum
- The relationship between the student's language and the language used in the student's linguistic instruction ( Moreno, 2009)

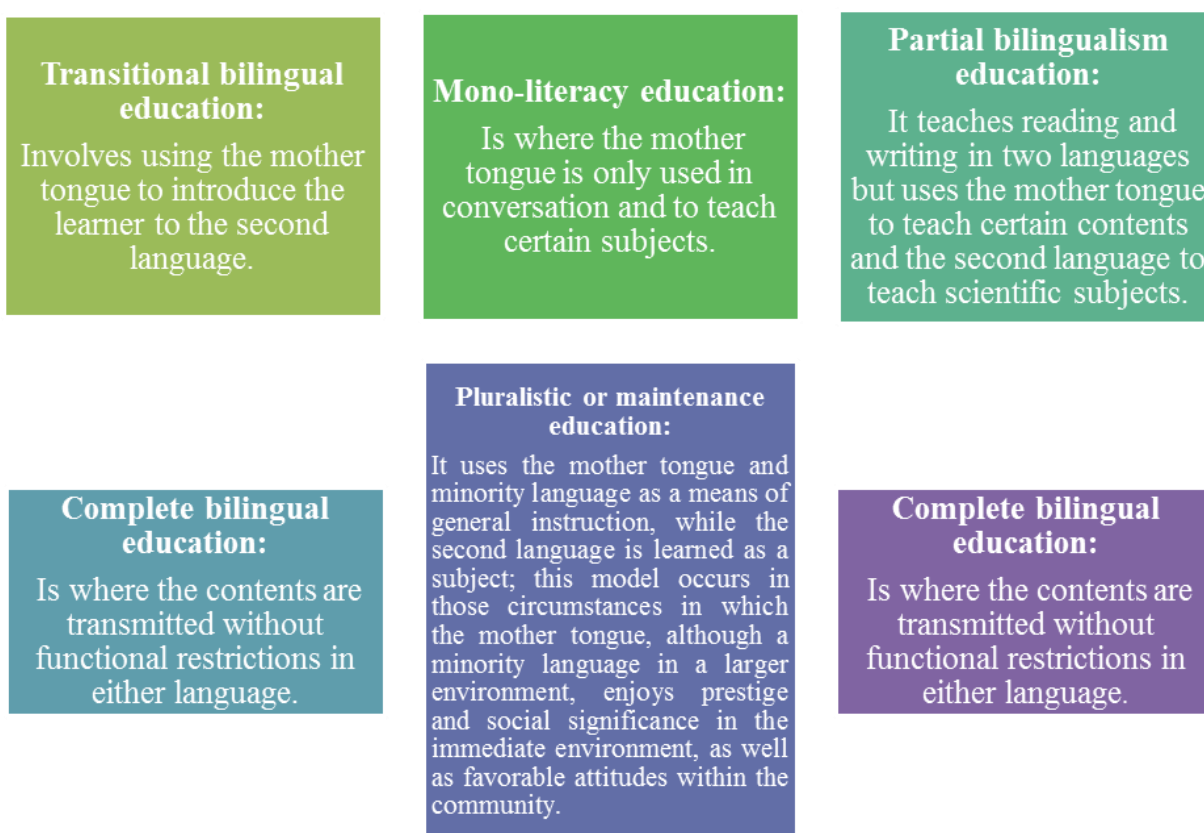
An additional essential point addressed by many experts in defining bilingual education relates to the constituency of students each program serves and the philosophy and educational goals of any given program. Within the literature on bilingual education, these have most often been described in terms of dichotomies, most notably those between "elective bilinguals" and "circumstantial bilinguals" on the one hand and between "additive bilingualism" and "subtractive bilingualism" on the other. Elective bilinguals choose to learn an additional language, usually for social and educational advancement. The context of such acquisition is also often described as

additive bilingualism. The process of bilingual acquisition and learning is seen as socially, cognitively, and educationally beneficial, both by the learners and the wider society. (May, S. 2017).

On the other hand, Fishman and Lovas (1970) proposed classifying bilingual education into six categories, shown in the following figure.

**Figure 2.**

Fishman and Lovas proposal.



The educational factors mentioned so far become more complicated when we consider the relationship between the language and the student and the primary language of instruction because it may be the case that one and the other coincide, that they do not coincide. The system provides for such a situation, or they do not coincide, and it does not deal with it at all. In

addition, the student body is only sometimes linguistically homogeneous: there may be bilingual and multilingual schools.

Gyn Lewis (1977) has indicated the following as international dimensions of bilingual education:

1) Demographic-linguistic dimension: is the distribution and prevalence of bilingualism in urban and rural areas.

2) Attitude dimension: refers to the linguistic attitudes that can be influenced by geographical factors, migrations, and the political and socio-economic situation of the country.

3) Dimension of the educational objects: objectives for the majority and minority languages of each territory.

4) Cultural dimension: is the level of literacy and urbanization of the population, mobility, and contact between different groups within a territory.

The existence of such numerous and diverse factors makes bilingual education always a difficult task to carry out and apply, in addition to being very expensive, since it is necessary to have bilingual teachers specialized in this type of education and also with adequate material. For this reason, bilingual education is subject to very different conditions in each country and time.

Regarding the measurement of bilingualism, it is undeniable that the success of a bilingual education program depends mainly on the language diagnosis the students have made. To make this diagnosis, Moreno (2009) points out that the application of measurement techniques is necessary, among which the test is the most used, and he has classified the tests as follows:



- Test on the ability of the bilingual in each of their languages; it is a question of establishing whether the students are passive or active bilinguals and educated.
- In tests on linguistic competence, they seek to measure the breadth of vocabulary, the ability to make phonological distinctions, or the complexity of the syntactic structures built.
- The test on communicative competence is divided into three classes, depending on the aspect that interests you: active, receptive, and sociolinguistic communicative competence.
- Applying these linguistic tests and others is essential for correctly organizing bilingual programs.

Thus, bilingual education has been shown to have several benefits, including improved academic performance, increased cognitive flexibility, and enhanced cross-cultural understanding. Because bilingual education integrates languages into the student's lifestyle through instruction, it enriches the lives of children, the adults they will become, and the community to which they will contribute to. However, implementing bilingual education programs can also pose challenges, such as the need for qualified bilingual teachers and the potential for resistance from some community members.

Overall, bilingual education is a valuable approach to education that can help promote linguistic and cultural diversity and academic achievement.

### **2.5.5 Indigenous intercultural bilingual education**

The implementation of intercultural bilingual education (IBE) has had greater relevance and has evolved over the last 50 years. Initially, it was conceived as an instrument of assimilation; hence, most governments implemented early transition strategies (López, 2006). This is the case in Mexico, which has a high presence of indigenous people.

Until the last decade, the federal government sustained a bilingual and bicultural model as the target of indigenous education through DGEI. School children were expected to develop coordinated bilingualism, i.e., to become fluent in the four basic skills in both languages and know where and when to use each. Similarly, both cultures were to be present through relevant content matters. During the 1990s, the label "bicultural" was replaced by the new concept of "intercultural bilingual education" because the term "bicultural" implied a dichotomous worldview that separated cultures inappropriately. The new intercultural bilingual perspective would propel both cultures' recognition, knowledge, and integration in a pluralistic enrichment perspective (Muñoz Cruz, 2006). Both languages should now be the medium and object of instruction (DGEI 2010). The federal government created new institutions.

CGEIB, the General Coordination of Intercultural Bilingual Education (2001) within the Ministry of Education (SEP), was to provide indigenous education with appropriate materials, strategies, and course designs on all levels. The main thrust of CGEIB was to develop strategies for intercultural education for mainstream education, which was to be intercultural for the country as a whole, meaning that all students in primary education (K-9) ought to be educated in understanding pluricultural enrichment knowledge, as well as developing tolerance and positive attitudes toward indigenous cultures and languages. This approach has been the official policy

since 2003; it materialized in an integrated reform of primary education in 2008, including producing new official textbooks (SEP, 2010). INALI, the National Institute of Indigenous Languages, was created in 2003 and sustained by a General Law of Linguistic Rights for Indigenous Peoples promulgated the same year. Its purpose is to reinforce, revitalize, and promote indigenous languages inside and outside education. During the same period, the federal government founded ten new intercultural universities in indigenous areas to grant access to tertiary education for indigenous students, with new course programs relevant to indigenous communities: sustainable indigenous agriculture, legal anthropology, traditional medicine, and language and culture. All the new policies and institutions were created as top-down initiatives, with little consultation or participation of the targeted indigenous communities.

A new area of study was motivated by the massive migration of indigenous families to the cities and the USA. Tinajero and Englander (2016) and Rebolledo (2008), among others, studied how indigenous children were faring in urban contexts and the USA. The federal government maintained the dogma of a unified curriculum for all schoolchildren. This action was supported by a neoliberal discourse of Bilingual Education for Indigenous Peoples in Mexico 7 modernization, quality, productivity, and competition. As of 2010, the ILs were to be introduced in the curriculum of all indigenous schools as a specific content matter under the "curriculum parameters." However, these are kept separate from other subject matter, which most schools teach in Spanish. Thus, the advantages of a "content and language integrated learning" approach (CLIL), a trademark of many modern bilingual programs, are not mobilized. The ILs are not propelled as languages of instruction and, thus, of functional prestige. The ILs are labeled "additional languages," parallel to introducing English under the same name as a new compulsory subject starting in pre-primary grade 3 in the general curriculum. Since an IL is to be

taught in indigenous schools, whereas mainstream students receive English as a subject, the perverse effect of such a language policy is that the ILs must compete with English in the same curriculum slot across systems. Given the massive indigenous migration to the USA, it is hard to believe that native communities will accept this policy arrangement, excluding them from learning English. The conceptualization of ILs as "additional languages" has recently been abandoned. The policy dilemma, however, persists.

Sociolinguistics has traditionally identified minority language shift as part and parcel of a reorientation of ethnic identity away from the ethnic minority and moving toward mainstream society. This relation no longer holds in Mexico in the same way it did before, due to increasing ethnic consciousness and indigenous movements, but also to create social, economic, and legal programs that provide advantages for those recognized as community members. This new and growing community is being constituted and made visible as a collective subject that demands recognition and attention. Intercultural education, putting bilingualism in second place, appears to be the appropriate offer, which coincides with a new power structure in academia and politics based on the control of the label "intercultural." The second reason for the distancing from bilingualism is that the design and implementation of successful bilingual programs turned out to be much more difficult and complex than some optimistic perspectives projected a few decades ago. This fact, of course, is not only the case in Mexico or indigenous education but applies to bilingual education globally. In Mexican indigenous education, the challenge is to design and practice a general model and teaching materials where Spanish and the second language function as both languages of study and instruction, with flexible applications according to various sociolinguistic contexts, which must be met appropriately. Achieving the benefits of bilingual education would require a level of teacher training, teaching quality, and commitment, which the

Mexican educational system needs to be able to offer. Instead, it seems much more accessible to concentrate on the intercultural component of indigenous education because it does not require such a rigorous design as the bilingual part. Any inclusion of content from both cultures is labeled today as "intercultural." In sum, despite advances in promulgating educational and linguistic rights, little significant progress has been achieved until 2016 regarding the design and implementation of appropriate bilingual education (Hamel, 2008).

Hence, cultural, ethnic, and linguistic diversity as the basis of intercultural pedagogy should focus on the development of educational practices and processes based on the recognition of diversity and the valuation of cultural expressions (collective and individual) present in the classroom by taking advantage of the diversity of knowledge, pieces of knowledge and practices as pedagogical resources that improve the different areas of education: curriculum, educational subjects, educational communities, educational communities, and the environment and individual) present in the classroom through the diversity of knowledge, wisdom, and practices as pedagogical resources that improve the different areas of education: curriculum, educational subjects, educational communities, teachers and educational materials, among others, teachers and educational materials, among others. It then crystallizes the idea of an education in and for diversity. (Ahuja et al. 2007)

## **2.6 Multilingualism**

### **2.6.1 Multilingualism context**

The basic definition of multilingualism is that of an individual or community using three or more languages. Multilingualism is not as simple as being able to practice several languages; it is an interdisciplinary phenomenon and can also be explored from an individual or societal

point of view. On the other hand, individual multilingualism refers to the subjective characteristics of an individual who acquires and uses multiple languages. The research to explore individual multilingualism focused on personal multilingualism.

The research to explore individual multilingualism focused on personal and social multilingualism and related to the context and use of languages in a community. However, social multilingualism involves various factors, such as the status and value of the language(s) in society, language policies, and uses (formal and informal) related to specific contexts. In this sense, people use languages for different situations in this environment. For example, immigrants speak German, but when they arrive in a community (for work purposes), they speak English and French. Consequently, they have to use English in their jobs and French to communicate in society.

Thus, the existence of a multilingual society does not mean that the population is multilingual and that all languages are acquired (referred to as proximate multilingualism). However, social multilingualism is considered on a continuum, while at the opposite extreme from proximal multilingualism is integrative multilingualism. Integrative multilingualism is the exposure to and practice of context languages (Aronin, 2019, cited by Anthony, 2020).

Therefore, multilingualism, in terms of proficiency, is the ability to speak like a native speaker in each language, is often the measurement standard and also is related to communicative success and is held to be dependent on individual and societal needs, particularly on perceived individual requirements. The dimension of usage also determines it, and a characteristic used to define multilingualism, where each language is practiced with the ability to switch between them (Cenoz, 2013 cited by Anthony, 2020)

In other words, multilingualism has been increasing day by day. People are beginning to speak more than two languages, whether acquired or learned. When individuals aim to have a third language, it is often more learned than acquired.

### **2.6.2 Nahuatl as a heritage language**

Languages develop, evolve, and change from day to day. Language changes due to developments in the communities. For this reason, another important aspect of addressing language is heritage. Thus, "heritage language" is a term used to denote languages other than the dominant language in a given social environment. (Keller, 2010, p.1)

Some people had a very different mother tongue than the one practiced in their communities today. The reasons for this are the previous events that happened in that context. Indigenous languages are a good example. Due to historical events, they were replaced by a new language. (Aparicio, 2017, p. 23) The usage of indigenous languages is mainly reserved for use in the home, with families, and in the community, i.e., for informal, private, and community interactions; that is, for informal, closed community interactions. As Nahuatl, it is in Nealtican, Puebla.

According to data provided by INALLI (Instituto Nacional de Lenguas Indígenas) (2012, cited in the work of Aparicio, 2017), Nahuatl is the most-used indigenous language in Mexico, with more than 1.5 million speakers aged five years and older. Nahuatl speakers are found in Nahuatl in Puebla, Hidalgo, Guerrero, San Luis Potosí, and Veracruz. de Ignacio de la Llave. Nahuatl has 30 varieties, half considered at immediate risk of disappearing. Most Nahuatl speakers are bilingual, and only 7% are monolingual (INEGI 2015). (Gomashie, 2021, p. 6) Nahuatl is an indigenous language used in the Americas before colonization. Nahuatl has its own

linguistic system and is also recognized as a linguistic community because some people practice it to communicate. Finegan (2012), cited by Aparicio (2017), states that "about one million people speak varieties of Nahuatl in central and southern Mexico" (p.447). However, it is considered an indigenous heritage language because, time after time, fewer people speak it. He also explains that Nahuatl is at risk of being lost; the young speakers are forced to adopt the more and more dominant language, and the minority group who usually speaks the heritage language is the older group. Many efforts are put into practice in some areas of Mexico to preserve Nahuatl. Indeed, one of the purposes of the indigenous elementary school "Niños Heroes de Chapultepec," the school this study is carried on, is to revitalize Nahuatl, which represents a significant challenge to the dominant language, Spanish.

### **2.6.3 Spanish as context language**

In Mexico, Spanish is the official language of the government and the first language of 90% of the population. It is the national language both for its historical and legislative functions and because it acts as a lingua franca for speakers of indigenous languages. Lopez and Gonzalez-Barrera (2013) argue that Spanish has grown by 233% in the number of speakers since 1980; there were 11 million speakers that year.

To understand the linguistic situation in Mexico, it is convenient to point out some of the social and cultural differences that exist in the country. Culturally, Mexico is part of Latin America. At the same time, Mexico has the largest population of speakers of indigenous languages and the most cultural diversity in the Americas in terms of the number of languages spoken. This region comprises the countries of South and Central America and the Caribbean countries of Cuba, Haiti, the Dominican Republic, and Puerto Rico. After Brazil, Mexico is the most populous country in Latin America. It has one of the most competitive economies, while



only Chile and Uruguay occupy higher positions in the Growth Competitiveness Index ranking.

Terborg, Landa & Moore (2006) explain that:

When the Spanish arrived in Mexico, they encountered a considerable quantity of flora and fauna, geographic phenomena and everyday objects that were entirely new to them. The majority of lexical variations observed are from Nahuatl, Yucatec Mayan and Cahita (Yaqui and Mayo). In general the indigenous word was borrowed for the term causing an influx of neologisms in peninsular Spanish for those items that were exported and came to form part of everyday life in Spain. (p. 15)

Spanish is the dominant language of Mexico since it is the country's national language. Moreover, the dominant language is a " language with a high status used in most of the high public domains and functions, even though it may be the first language of a statistical minority or even almost no one's first language..." (Webb, 2001, p. 42). The scenario facing Nahuatl in the face of Spanish implies excellent challenges for its speakers in the search for its preservation and revitalization.

## CHAPTER III: METHODOLOGY

### Introduction

This research project attempts to present the methodological process to answer the research questions. The methodological framework presents the definition of the method, context, participants, data collection procedure, instruments, and data analysis.

### 3.1 Research design

Methodology plays an essential role in a thesis project since methodology dictates the appropriate research method that supports the investigation and determines the data collection.

It is valuable to remember the purpose of this research, which is to describe the role of intercultural education in an indigenous elementary school immersed in a multicultural community through the Spanish and Nahuatl teachers' perceptions. Thus, since this research follows a qualitative orientation, an ethnography method was selected to reach its objectives. It is known that qualitative research has a variety of approaches that can be used; in particular, ethnography answers social questions and is as much the practice of investigation as the reporting of empirical findings; for this reason, to conduct the findings of this study, ethnography opted to use it. Ethnography is a qualitative research science approach used in anthropology, where researchers immerse themselves in the culture and community they are studying to understand their behaviors, beliefs, and values. It deals with the discovery and description of the culture of a group. Furthermore, ethnographers conduct long-term fieldwork by living among the people they are studying, observing their daily lives, participating in their rituals and activities, and conducting interviews with key informants. (Sharma & Sarkar, 2019)

**Ethnography aims to gain a deep understanding of a culture or community from an insider rather than an outsider's perspective. Ethnographers try to document and interpret**

**the cultural practices, social structures, and belief systems of the people they study. Ethnography is a research method that involves gathering empirical data and presenting the findings obtained from the research. The researcher serves as both the instrument for data collection and the author of the ethnographic knowledge that interprets the research findings. The research methods commonly used in ethnography include structured and semi-structured interviews, participant observations, and the study of documents such as life histories, diaries, and personal letters. The history of ethnography reveals that it has been used as a research and representation tool. It has been used in various fields, especially social sciences, to study interculturality. In this study, ethnography is used as a central axis to describe the educational scenario of the research.** This research follows an ethnography approach for the exposure above because it is the profound study of a cultural or social group in a sustained natural setting. (Creswell, 2017).

### **3.2 Context and Participants**

This study was conducted in San Aventura Nealtican, Puebla community, at the elementary school Niños Héroes de Chapultepec. This school was chosen because of the multicultural context in which it is situated. The school's official designation is Escuela Primaria Federal Bilingüe de Educación Indígena Niños Héroes de Chapultepec (Federal Bilingual Elementary School of Indigenous Education Niños Héroes de Chapultepec). According to SEP, this primary school is called "bilingual" because they acquire Spanish as a native tongue and practice it all the time while revitalizing Nahuatl as the community's mother tongue. One of the goals of this bilingual school is to keep the community's cultural identity since children have contact with Nahuatl when they listen to their parents or grandparents.

This section shows the participants selected according to the purpose of this research. Thus, three language teachers were chosen, each with diverse backgrounds and varying ages and years of classroom experience. Since two languages are taught in this school, Spanish and Nahuatl, a titular teacher of 6th grade, 6A, 6B, and 6C, who teaches each language, participates in this study.

### **3.3 Instruments**

On the one hand, data was collected with a focus group and classroom observation. A focus group is usually a tiny selected group conducted through a face-to-face interview or group discussion led by the researcher to obtain information for a specific study. As Camberelis and Dimitriadis (2005) explain, "focus groups offer unique insights into the possibilities of or for critical inquiry as the deliberative, dialogic and democratic practice that is always already engaged in and with real-world problems" (p. 887). A focus group, then, embodies a practical data collection method in that, as in semi-structured interviews, they allow the researcher to elaborate, prompt, and clarify participants' answers at the moment of speaking. Moreover, the group dynamic can create a confident atmosphere that leads to more developed answers because, most of the time, the participants share common characteristics and experiences. ( Basnet, 2018, p. 3).

The objective of this focus group was to gather accurate information about the context, provide their perceptions and practices, and share ideas, experiences, and beliefs focused on the role that Interculturality has in education within the school in which this study is conducted. Furthermore, a pre-prepared question guide, also named a list of planned questions by Dawson (1993), was used by the researcher; the guide is composed of 20 questions with a total duration

time of 270 minutes and a word length of 14,859 words. The mediator asked the questions and facilitated interactions between group members. Also, it is essential to mention that the focus groups were conducted in Spanish, which was all participants' mother tongue. The setting was the computer room of the school, which had a quiet and comfortable environment; a projector was used to project the interview questions, an assistant moderator was required to help, and with the prior permission of the participants, an audio recording was made.

On the other hand, the second instrument was classroom observation to understand people within their natural environment where the researcher's presence, without interaction, is vital (Baker, 2006). Moreover, Hora and Ferrare state, "Classroom observation is a method of directly observing teaching practice as it unfolds in real-time, with the observer or analyst taking notes and coding instructional behaviors in the classroom or from video lessons ." (2013, p.1) This instrument was applied to gather essential information to identify and understand the cultural interactions within the classroom environment. A checklist was designed to give a structure and framework for observation and has a column to write notes regarding each criterion and indicator. Furthermore, both instruments passed a validation process by experts from academic fields; the data was analyzed and piloted.

Therefore, the necessary data collection steps will be described in the next section of this paper in order to guide this process.

### **3.4 Data Collection procedure and Data Analysis**

This phase of investigation consists of collecting data from the variables involved.

The focus group was conducted in a session arranged according to each participant's available schedule to collect the data. Before this, the researcher developed a prepared question

guide in Spanish since it is the participants' mother tongue. To collect the information given in this discussion, audio recordings were used to speed up the dynamics and accurately record the material collected. Moreover, another essential aspect that was carried out was the environment; a quiet environment was sought to avoid unpleasant noise and disturbances. Also, a dedicated technician who was the assistant to help with audio recording and was behind the scenes to help with equipment setup and fix any issues during the interview was required. Furthermore, the mediator was flexible and promoted a natural discussion between the group.

The second was an observation protocol in the form of observation sheets constructed as an assessment instrument in the form of a rating instrument and thereby used to collect data on teaching and learning processes in the classroom, which in turn allowed the writer to judge whether the Spanish and Nahuatl teaching developed and included intercultural aspects into the classroom—furthermore teaching behaviors and classroom interactions between students and teacher. Four sessions of five hours were conducted in each classroom.

The first step in analyzing the focus group was listening to the complete audio recording and then transcribing the audio; the transcription process was done by Transkriptor, an online transcription software that converts audio to text by using state-of-the-art A. I (Artificial Intelligence) will facilitate the transcription task. Additionally, the transcript was refined through listening and reading each question and answer. Then, a coding process of the transcript was done by the software Atlas.ti, in which 25 codes were created. Different themes were identified and organized into five categories derived from the coding process. Finally, the data collected through the observational classroom was contrasted with the data obtained in the focus group findings.

This chapter presented the methodology used to develop the research. It explained the method, context, participants, data collection procedure, instruments, and data analysis. The following chapter will deal with the data analysis and interpretation of the information.

## CHAPTER IV: PRESENTATION OF FINDINGS

### Introduction

After defining the methodology for this research, this chapter shows the results obtained from applying the instruments. The interpretation and analysis of the results described below are presented. For best organization, different themes were identified and organized into five categories derived from the coding process of the focus group: perception of Interculturality, Intercultural development in the teaching-learning process, strategies that favor the development of Intercultural education, the impact of Intercultural education in the teaching-learning process within the bilingual indigenous education program and Challenges that language teachers face in developing Intercultural competence, **which is represented by the figures presented below**. The results will be warranted with selected and relevant extracts from participants' responses. The three teacher participants in the focus group discussion were named Speaker 1 (SPK1), Speaker 2 (SPK2), and Speaker 3 (SPK 3). Then, the analysis and results of the classroom observations were contrasted and compared with the responses of the focus group. Finally, the conclusions are described.



#### 4.1 Category 1: Perception of Interculturality



**Figure 3**

*Perception of Interculturality*

Source: Own work (2023)

**Note:** The figure was processed using Atlas.ti web v.23, which shows the coding done to identify the perceptions of Interculturality through the focus group.

The participants' perceptions about interculturality are evident from the importance they perceive it to have. They mentioned that Interculturality is of vital importance for the students of their school since intercultural dialogue helps to mediate the different types of religious thinking and beliefs among them because it invites them to overcome prejudices and stereotypes and to understand that their own indigenous culture has intrinsic value and contribute to enriching others cultures, always under the respect value. As Dietz (2009) declared: "*Interculturality* is defined as the ensemble of interrelations that structure a given society in terms of culture,

ethnicity, language, religious denomination, and nationality, an ensemble that is perceived through the articulation of different "us" versus "them" groups that interact in often changing majority–minority constellations."

By embracing difference, the teachers recognize that their indigenous culture has its traditions, customs, beliefs, and values, all of which deserve respect and value from Mexican national culture. Furthermore, the SPK-1 highlighted that one of their school's missions is to promote intercultural dialogue among students. Promoting intercultural dialogue that helps to mediate the different types of religious thinking and beliefs among them. Moreover, promoting inclusion in different activities to work with children with different abilities, as is mentioned by the SPK-1

“yo trato de incluirla en otras actividades este a este físicas y recreativas en las que se puede ella incluir, en cuestión de aprendizaje, No, no las discrimino, pero algunas adaptaciones para este trabajar con ella interactúa muy bien con sus compañeros en clases de inglés y talleres que hay se incluye, o sea, yo práctico de inclusión con ella y con los niños”

In general, these positions are the ones that most redound to the responses generated in the focus group.

“...**Siempre prevalece el respeto ante todo y este inculcarles la, la el tema este de interculturalidad** y lo importante que es a nivel de comunidad. Y, y tratarlo esté debidamente dentro del aula”, SPK-1

“...Pues algo que se ve muy presente en los salones, pues es la, lo religioso ¿no? entonces una de las actividades que a veces se dan... pues es el respeto, ¿no? el respeto a

las formas de pensar, ¿no? a las formas de actuar y a veces el respeto a las formas de participar, ¿no?”, SPK2

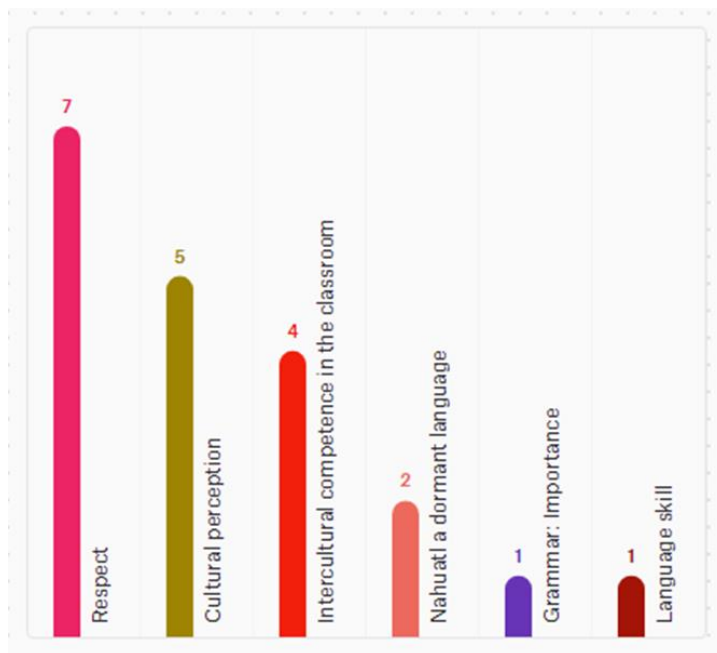
“...Dentro de la institución, este es uno de, de sus misiones, promover el diálogo intercultural, porque en nuestro caso, en **la Comunidad de Nealtican tiene un sesgo religioso muy amplio, también tiene migración y emigración**, entonces eso nos nos hace como institución que implementemos el diálogo”, SPK3

On the other hand, according to classroom observations, few activities related to intercultural development were observed. However, values such as respect are reflected in the group as work done by the teacher over time, as well as inclusive groups that carry out a good interaction where intercultural dialogue operates.

#### 4.2 Category 2: Intercultural development in the teaching-learning process

**Figure 4**

*Intercultural development in the teaching-learning process.*



Source: Own work (2023)

**Note:** The figure was processed using Atlas.ti web v.23, which shows the coding done to identify the Intercultural development in the teaching-learning process.

For this category, the participants' responses describe the codes that detonate that Intercultural development in the teaching process is a relevant intervention since cultural practices are fostered in the classroom community through different activities. The participants have the clear idea that promoting values as respect within the classroom has a positive effect on interacting with people from different cultures who have been shaped by different values, beliefs, and experiences, as well as language teachers must show this value in their teaching practices. The response of the SPK-3 shows this declaration, which can be seen below:

“divergen en nuestras aulas diferentes opiniones y es un... bajo el respeto, respeto siempre de lo que dice el compañero de lo que dice el maestro de lo que dice el alumno para poder escuchar a todos”

On the other hand, Intercultural development implies innovating or changing teaching methods. As Hajisoteriou and Angelides (2017, 367) argue that

“Intercultural education aims to stress the dynamic nature of cultural diversity as an unstable mixture of sameness and otherness.”

Besides, it has been widely recognized in language teaching that learners need not just knowledge and developing grammar skills of a language but also the ability to operate the language in socially and culturally appropriate ways. At this point, some of the responses of the participants show a misunderstanding about the concept or theory of the Intercultural competence communication approach, which was explained before asking; some of the responses show the utmost importance of teaching communication skills and grammar and language skills with great importance in the classroom, explaining that grammar teaching cannot

be left aside and that promoting orality is of vital importance in their curricula as it can be seen below:

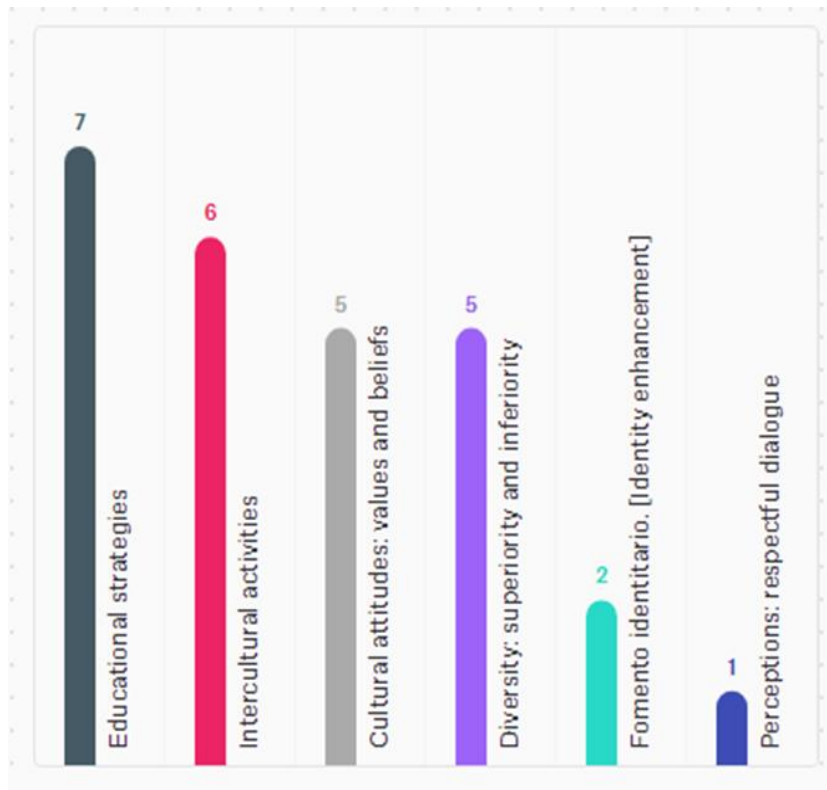
“...Bueno, aquí de acuerdo de lo que tú diste, dice que se deben dejar a un lado las habilidades gramaticales. Y dar paso... pero no, ¡no puede ser tanto dejarlas a un lado! ¡van de la mano! Van de la mano porque éste dice ahí, las habilidades interculturales para operar...eh! Son ambas. Sí, porque eh... se puede ver el pensamiento, pero también está eh la cuestión gramatical, no la puedes dejar, van de la mano, si tú alfabetizas a un niño, digamos monolingüe, no? Sí otra y estudiar una comunidad totalmente monolingüe en náhuatl. Mi mi trabajo es este alfabetizar o gramaticalmente ahorita al niño en castellanización...” SPK-1

Pues a ver, aquí había que había que mencionar que mencionar algo importante ¿no? aquí en la comunidad aunque este... en su nomenclatura la escuela es bilingüe, ¿no?... Pero por dadas las circunstancias de migración, la comunidad este, pues no dominan una lengua nativa. Entonces hacia el interior del aula, nosotros promovemos la oralidad, obviamente primero en español y luego introduciendo a un tema ya en náhuatl. SPK-2

Furthermore, respect is a significant value in classroom observation in developing interculturality. Teamwork with the students was observed, and it was also observed that linguistic competence has great relevance in their learning process, giving way to activities of reading, writing, grammar, and oral production.

#### 4.2 Category 3: Strategies that favor the development of Intercultural education.

**Figure 5** Strategies that favor the development of Intercultural education



Source: Own work (2023)

**Note:** The figure was processed using Atlas.ti web v.23 which shows the coding done to identify the strategies that favor the development of Intercultural education.

In this figure, it can be seen the teacher's experience; their responses describe that the educational strategies that favor the development of Intercultural education should help promote intercultural integration through classroom activities, empowering and promoting social inclusion irrespective of sex, disability, origin, religion, and economic status. They explained that cultural teaching strategies should create conditions for full and active participation between students through cultural activities to avoid discrimination (superiority and inferiority) and negative attitudes between students. Interculturalism further implies that all education is

potentially intercultural when it addresses interaction, inclusion, or integration. The classroom is conceived as a learning community where the diversity of the student body is a value and not a defect, where no one is superior or inferior to the other. (Faas, 2010). The following comment reasonably describes this point:

...”En cuestión de superioridad se maneja mucho, **o sea que aquí nadie vale más que ninguno**, ni tú, porque tienes las tortillerías, o tú porque tus papás son bloqueros o el tuyo porque es albañil o el tuyo porque es comerciante. Todos somos iguales, o sea, siempre es a través del diálogo, diálogo, diálogo con ellos, este no tener prejuicios con ninguno y siempre, o sea, pues ni por tu color de piel ni tú, porque eres guerito, no todos merecemos respeto, manejar mucho la empatía”...” un clasista, un racista o discriminante ¿no? O sea yo...al menos eso en mi grupo yo procuró. Superioridad e inferioridad de conocimiento a lo mejor sí, pero trato de que apoyen al que no sabe, con tutorandolo y evitar ese ese, eso sí, de esos casos de superioridad, porque no, no, no permito que se presenten en grupo y creo que nadie en la escuela”.

Also, they mention that they have pedagogical interventions through culture-based teaching materials and projects. Moreover, for them, recognizing everyone's equal dignity, identity, and opportunities helps to build community cohesion and social trust and maximize diversity in their community. The responses to this point are extensive and worth citing below diversity.

“Si por ejemplo, no sé, no sé si sea la respuesta, por ejemplo, en diciembre a partir del. Del calendario que se celebra a lo que son las posaditas ¿no? este... Probemos precisamente eso, lo que es el nacimiento como estrategia para participar, pero también damos pie a que, por ejemplo, en caso de canto, la participación en villancicos ¿no? esto

nos permite hacer la diferencia de las dos cosmovisiones, de los... de las dos culturas que tienen. Es una estrategia que nosotros...la didáctica que utilizamos”. SPK- 2

“Que se ha hecho a través de cantos de actividades lúdicas, también en este caso, cuando normalmente tenemos esa esa actividad o cultural muy reconocida por que este año se volvió a retomar por cuestiones de de pandemia la la actividad cultural y las parejas que utilizamos dentro de dentro del grupo para esta actividad. Es es este el en este caso, la lengua náhuatl y el y el y el inglés y el español también se hacen las actividades en, en... Entre eso, entonces inclusive también en la feria educativa que hicimos anteriormente, que también es una, es una... es una fecha muy, muy importante para el nivel. Manejamos español, náhuatl inglés, cuando tenemos el apoyo del PRONI, entonces implementamos a través de actividades lúdicas. Por ejemplo, ha sido en mi ejemplo en... en mi caso yo manejo una lotería Nahuatl ¡si! éste... haya hicieron la lotería en español... La estrategia de juegos y por grado de dificultad, obviamente en primero, pues no, no va a ser nunca lo mismo que en sexto, ¿no? entonces siempre hay que hacer actividades por grado dificultad, pero más encaminadas a lo lúdico y a los cantos, que los niños para los cantos en lengua mis respetos eh! si este... esa estrategia de los cantos si ha funcionado para... pues sí apropiarse de un vocabulario en lengua náhuatl, a lo mejor un ratito que es muy corto te aprendiste 8 y 10 palabras pero ya te apropiaste de ellas ¿no? nos hemos enfocado mucho a el canto en primaria baja. Y ya en primaria alta los juegos, las actividades lúdicas. SPK-1

Thus, another interesting strategy that they have been implemented is the use of the cultural calendar that helps to organize their cultural activities in the institution. As the SKP- 2 explained:



“Algo nuevo que comentaba la maestra es que ¿no? través de la investigación y la producción de este proyecto, nosotros tuvimos una reunión con los padres de familias para elaborar un Calendario cultural ¿no? en el que se establecen ahí, fechas muy específicas que conmemoran y se celebran durante todo el año aquí en la comunidad”

Moreover, by implementing the cultural calendar and the multicultural activities they have carried out, they seek to emphasize the identity deep-seateness of the Nahua community.

As the SPK-3 explained:

“Son eventos tri culturales, ¿porque tri culturales? **porque enfatizamos el arraigo identitario de la comunidad que es náhuatl.** Destacamos las prácticas culturales que se mandan de la historia como es el castellano, en la en este caso las Posadas o la ofrenda. Y también tomamos en cuenta la religión, la perdón, las prácticas culturales que traen los niños que vienen del extranjero. Por ejemplo, niños que que traen Halloween, entonces hacemos la ofrenda, pero si los niños se identifican Ah es que esta vestimenta es para el Halloween, pero esto es de la ofrenda, entonces como esos son prácticas que se diferencian y se dialoga mucho en las aulas. Los niños desde primer grado van identificando que es de qué, qué... qué práctica cultural pertenece, a qué país, y van respetando, van a respetando”.

Finally, other strategies that the participant mentioned in their responses are presented below:

“...este yo manejaba estrategias de presentación en diálogos con marionetas este, teatro. Grabación de de audios, de vídeos, más que nada. Y...cantos. Y, así lo hemos llevado ya a los eventos ya a nivel escuela... Yo sí me he comprometido en adquirirlo ¿no? digo no soy nahua hablante, pero me me he comprometido y tengo la actitud para

aprenderlo y la disposición, entonces creo que lo poco o mucho que yo sé, si lo he llevado al aula. Si a través de cartas, canciones y juegos y dramatizaciones breves aunque sea, Pero si esta semana el niño, me dio dos palabras ya se apropió de ellas, a través de la obra, la canción, lo que yo les haya sugerido. Pero si en ese sentido si nos faltan, yo lo reconozco que sí. Dicen, toca Nahuatl. ¿Porque? Porque porque esto, dice Martha nos faltan hacer estrategias.” SPK-1

“Pues este los... el... El canto es una es una actividad que que a veces promovemos en el salón. Los, este...campos semánticos”. SPK-2

“Pues como dice mi compañera, lo hablo, pero no lo sé. jajaja No,sí este. Yo precisamente mi problema es la lectura. Estoy con las estrategias de lectura, entonces lo que nosotros hay un librito que les dieron hace muchos años aquí de lectura. Entonces lo que yo hago con mis niños es que escuchen el audio de esas lecturas y tienen ellos el librito. Pues por equipos porque no tengo varios. Los pongo a escuchar esas lecturas, vamos vivenciando algunas palabras hacemos listados de vocabulario de esas palabras, algunos me preguntan, ¿qué significan? También hacemos imagen, palabra. Y llegamos a veces a redactar algunos pequeños diálogos”. SPK-3

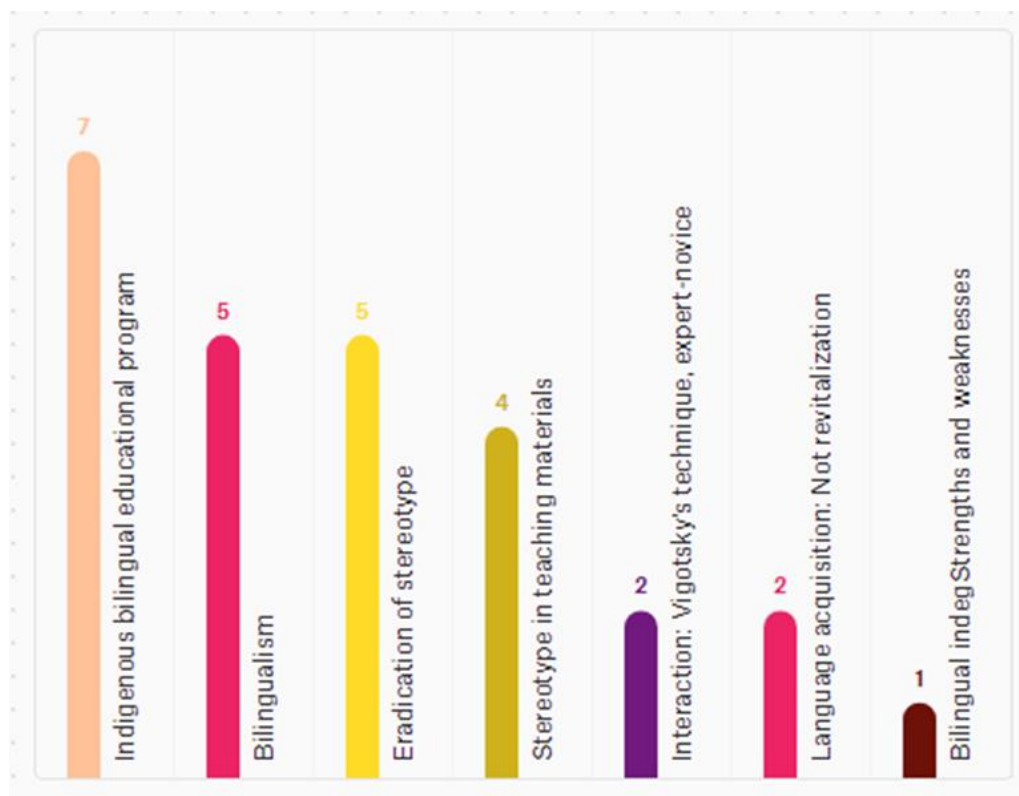
On the other hand, according to the indicators of the observation sheet, some strategies implemented to favor the development of intercultural education inside and outside the classrooms of sixth graders were observed. Some activities were face-to-face and research projects such as the catalog of tamales consumed in the region, a presentation in Spanish and Nahuatl, activities related to the family to work on vocabulary in Nahuatl, the use of stories in Spanish with social themes that invite reflection, auditory activities through music and songs

with cultural content, teamwork is done in teams to do a collaborative activity dealing with topics of interest such as home remedies in Spanish, technology topics were given, and how it has changed over time the use of messaging, drawing is used as a resource to express their conclusions and reflections. The teacher promotes observation, interpretation, and reflection on the community and national cultures. On the other hand, several grammatical and linguistic competence activities were also observed. It is worth mentioning that the observations were made during a festive period (Mother's Day) so that cultural activities such as regional dances could be observed. More activities are mentioned in the focus group but have yet to be observed during the observational classroom. More activities are mentioned in the focus group but should not be observed during the classroom observation and, therefore, should be mentioned in this part of the analysis.

#### 4.3 Category 4: Impact of intercultural education and implications in the teaching-learning process within the bilingual indigenous education program.

**Figure 6**

*Impact of intercultural education in the teaching-learning process within the bilingual indigenous education program.*



Source: Own work (2023)

**Note:** The figure was processed using Atlas.ti web v.23, which shows the coding done to identify the Impact of intercultural education and implications in the teaching-learning process within the bilingual indigenous education program.

The codification at this point describes the participants' responses clearly to show their postures in front of Intercultural education, which promotes inclusion and teaches skills to understand and respect cultural diversity. One of the main objectives of intercultural education is

to promote intercultural dialogue, understanding it as a dialogue that operates in a respectful way to interact and that takes place between individuals or groups with different ethnic, cultural, religious, and linguistic backgrounds and heritage based on mutual understanding and respect (Council of Europe 2008, p.10 at their 118th Ministerial Session). According to Byram's work (1997), in his model, he explains that the curriculum used in the classroom and text and image materials should avoid cultural stereotyping. For example, there are learning media (materials, books, images, etc.). Regarding this point, some participants' responses point out that they have encountered materials, such as textbooks, that stereotype indigenous students. The responses to this point are extensive and worth citing below diversity:

“Bueno, para empezar, no hay muchos materiales y alguna vez analizábamos con una diseñadora que ella, ella comentaba un ejemplo, ¿por qué, los libros de texto. Indígenas no evolucionan, si los indígenas si evolucionan?. A mí me hizo reflexionar su comentario, y me puse a revisar los libros de texto, y si tienen estereotipos culturales muy marcados. O sea, no te presentan a la niña güerita indígena, te presenta... lo que hace el libro y es un niño morenito. Decimos [palabra indígena] en Nahuatl. Canelito, vamos a decirlo. y vas recorriendo las páginas y ves O sea, un niño con vestimenta indígena. Sí hay es... este. eso libros de texto pero esos libros no los hacemos nosotros, son mandados por la federación y lo respetamos. Pero pues la verdad que no, nos hemos detenido que si es morenito, o sea lo tomamos como algo normal. Porque sabemos que culturalmente así estamos estereotipados. Sí. Pero. Hacemos propuestas diferentes. Nosotros como docentes hacemos propuestas diferentes, por eso nos tocó en español. Nos han tocado hacer las obras de teatro, nos ha tocado relatos históricos, la radio, cosas así que como institución, o sea como docentes de la escuela” SPK-3

“O sea, respondiendo a la pregunta. Si nos hemos encontrado y bueno, los materiales pocos que existen, que son los libros de texto para los alumnos, si hemos encontrado. Clásico niños indígenas, siempre los vamos a ver con sombrero, guaraches y morral. La primera reacción que tenemos es de...¡Oye! nos están catalogando. La inquietud que nos generan, es que tenemos que generar otro tipo de materiales, pero ahí es donde está el problema, ¿cómo le hacemos? Hay que evitarlo. ¿no? Y se requiere, obviamente...del recurso”. SPK-2

“Que siempre hemos visto en la pasta de libros, que el niño, el personaje morenito con guarache y sombrero y no pasa de estar con los animales. En el campo, nada más, ese es el material didáctico que tenemos lo que hay acá. El contexto es cuidando a los cerditos a veces en el campo es cuidando los borreguitos, al burrito ahí a un lado y es todo. ¿qué puedo hacer.?” SPK-1

Although teachers desire to generate materials that avoid stereotypes, they need more resources. However, on the other hand, one of the participants mentions in her comments that the indigenous program states that all the materials they must use must be from the context of the community, which is another of the pressures of indigenous education that they have to take the resources that exist in the context, both visual and graphic or written. The SPK-3 comments can be observed below:

“Es que la propuesta ya se la dijimos ósea que nosotros produzcamos nuestros propios materiales, regularmente la... el niño lo que hace como dice la compañera porque a mí me ha tocado ver, No llevan otro dibujito, es estereotipo, es un perro, pero canelito y punto. O sea, tomamos algo que caracteriza nuestra escuela, es que todos los materiales que nosotros tomamos son del contexto, esa es otra de las presiones de la educación

indígena que tienes que tomar los recursos que hay en tu contexto, tanto visuales como gráficos o escritos. Y la la palabra del testimonio de los mayores, incluso dentro de nuestro plan y programa, dice la voz de Del adulto mayor. Toda la voz de la lengua de la comunidad, eso es. Algo situado, el aprendizaje situado está muy presente. Y cual los materiales que producen los niños son situados. Ahorita estamos nosotros construyendo el catálogo de los tamales. Los niños no están pasando imágenes de internet. Todo lo que ellos producen va a ser de acuerdo a su comunidad”

In other ways, it is important to mention that the impact that the Intercultural Education has in the school “Niños Heroes de Chapultepec” is under the implications that the indigenous education program has in front of bilingualism. They say that the bilingualism that the school experiences is not what many people think, it is because some people think it is bilingual because of Spanish and English, when in reality, it is because of Nahuatl and Spanish. The situation of the Nahuatl language has changed over the years since they used to have people who spoke it, but now they no longer do. So they are no longer undergoing a revitalization of Nahuatl, but rather a process of language acquisition. Their students are monolingual Spanish speakers. These implicatures are shown in the following replies:

“...nos damos cuenta primeramente como docentes que el náhuatl de nuestra escuela ya no es para revitalizarse ya no es para fomentarse, sino que en los alumnos ya es para adquirir una segunda lengua, porque ahí se está el quebranto cultural y el quebranto lingüístico” SPK- 3

“El programa de educación bilingüe de educación... de educación indígena sí, no responde a nuestras necesidades escolares. Perdón que lo diga, que son políticas de arriba hacia abajo, Se quedaron en el rezago porque no responden al

sector de las lenguas que se están rigiendo ósea. Los pueblos originarios los rebasaron porque ellos se quedaron con la idea de que los pueblos originarios no evolucionan. Y los tonos son claros y evolucionamos. También saben que estamos insertos en la economía, estamos insertos...en...ya hay ingenieros, ya hay maestros ósea. Se quedaron con la idea de que los pueblos originarios se quedaron en el campo y por eso proponemos parámetros curriculares para que se fortalezca se revitalice la lengua pero... la modernidad rebasó la expectativa educativa... Ajá porque ellos hablan el español, lo que yo quiero como escuela que debe de ser, pero ya por las circunstancia que hemos platicado, pues no se dan, ellos son monolingües, del español.” SPK -2

“No, ósea y cómo voy a agregar ¿Qué impacto ha tenido? si yo no utilizo el programa. Es que, ósea, si existe, pero no lo... no lo implementamos. Creamos ¿no? Un programa. Interno. ¿En base a qué? en base a las destinar la necesidades del aprendizaje de los niños. Porque son monolingües en español...Bueno yo no lo manejo como tal, el libro para la educación indígena, como ya lo hablamos, no trabajo con él, Porque al final de cuentas este, hablábamos de lo que nos imponen desde arriba, revitalización de la lengua, cuando en realidad, al interior, es una adquisición de la lengua.” SPK-1

Moreover, according to the answers given by the participants in the focus group, pertinent observations were made about the intercultural impact of the indigenous bilingual program. The participants reported that the program does not correspond to the needs of the students since there is not a process of revitalization but of language acquisition; according to this, what was

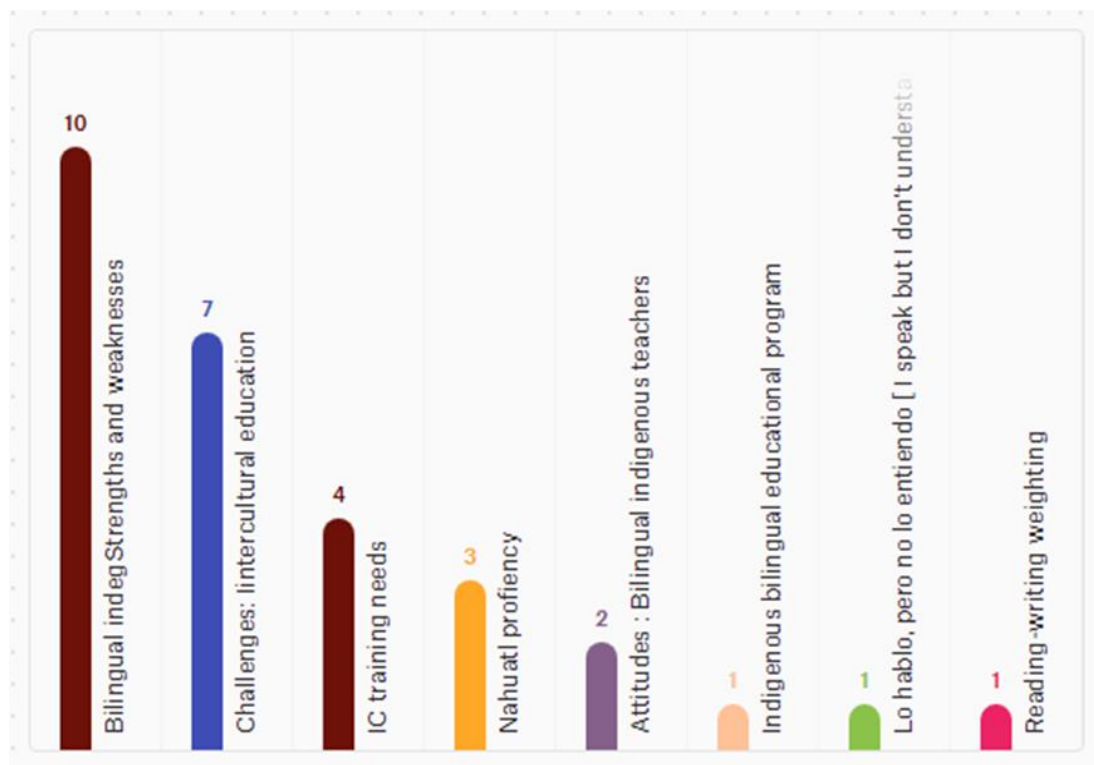


observed is that the students do not speak Nahuatl, and Spanish is their mother tongue, so it is used as a vehicular language to introduce the indigenous language. Every class was conducted in Spanish to explain the contents of Nahuatl. The use of authentic materials designed by the teachers themselves was observed, and very little use was made of the book provided by the program. In addition, the materials used avoid stereotyping but simultaneously evoke the community's traditions to strengthen their identity.

#### 4.4 Category 5: Challenges that language teachers face in developing Intercultural competence.

**Figure 7**

*Challenges that language teachers face in developing intercultural competence.*



Source: Own work (2023)

**Note:** The figure was processed using Atlas.ti web v.23, which shows the coding done to identify language teachers' challenges in developing intercultural competence.

According to Figure 5, teachers face challenges working with Interculturality; they mentioned and explained them. As mentioned in the previous category, the bilingual indigenous program does not meet the government's educational expectations since the school "Niños Heroes de Chapultepec" has other needs according to the language functions in their context and the time they live. At this point, it can be said that the participation in the focus group was very active. However, regarding this topic, SPK 3's expertise was outstanding since she has more experience and time as a teacher in the school. The expert participant mentioned how the school has struggled with the methods and changes done over time. She mentioned that there is no progress because of that, and the method is just applied in the first grades (low primary). In the following extensive comment, it can be seen this point:

“La lengua a partir de diversas metodologías que se han dado diversas didácticas. Pero el acuerdo viene hasta este... 1996. Y sigue premiando parámetros. ¡No se ponen de acuerdo! vienen marcos curriculares se siguen discutiendo ahí cómo se debe enseñar la lengua, viene la propuesta del método comunicativo funcional, no la aceptan, seguimos trabajando con parámetros. Políticamente hablando. Llega una negociación con el plan y el programa de 2017 que es ,aprendizajes clave ,donde se inserta una pequeña remembranza de marcos curriculares como el acuerdo 592 y se dice que es educación indígena va a generar un programa. ¡Nada! Pero ese programa siempre se queda en los primeros y segundos grados. No llega a terceros y a sextos. Entonces, este programa se usa para todos los grados por ciclos con prácticas comunitarias, con prácticas sociales del lenguaje. mediante el enfoque comunicativo funcional. Cuando nosotros como escuela, rebasa esta necesidad y pensamos, ya tenemos la propuesta de que sea por el método comunicativo accional, a partir de esa intervención que tuvo la Universidad con nosotros

y ver cómo los compañeros, como los...alumnos practicantes, los jóvenes que venían a enseñar, enseñaban mediante otro método”. SPK-3

Thus, the challenge here is to work with training and a functional method that helps them develop their goals regarding the importance of knowing and living in two different cultures, the indigenous and the national. Preserving the mother tongue and ensuring it is remembered in the community, thereby in their primary school, is vital. The comments that the SPK-3 made were relevant since this participant speaks Nahuatl as her mother tongue; also, she has struggled to help the school achieve the language goals. She mentioned that they are focused and decided to carry out a method to work and improve the conditions for Nahuatl. For this reason, it is essential to present them below:

“...a partir de las diferentes reuniones que llegamos a tener con la maestra Rebeca Tapia, que ella nos decía que ese era el método, pero lo decía muy bueno, si nos dices que es el método comunicativo accional, y nosotros es de...entonces, ¿cómo es? como que tampoco fue esa comunicación de de que ellos nos enseñarán. ¿Cómo era ese método para que a la par, lo llevamos con ella. Entonces se trunco por diversas situaciones. Pero, seguimos por nuestra cuenta con dinero negro jaja y... seguimos. que nosotros vamos a hacer ese método con ayuda. o sin ayuda. Y también que ya lo empezamos a implementar”

Accordingly, the challenge of intercultural education in the indigenous context of this school in the community of Nealtican has the aim of creativity and the generation of innovative teaching and learning proposals, as well as educational methodologies adapted to the reality of the students and the social context in which they are inserted, which are committed to a comprehensive education.

On the other hand, it can be said that from the needs detected in the program, the challenges faced by the school arise, as mentioned by the expert teacher on the topic; she commented that after having studied for a master's degree, she returned to the school to implement a Nahuatl language workshop, which is taught with the teaching staff to train them in the indigenous language. In this process, she mentioned that the BUAP (Universidad Autónoma de Puebla) intervened with a research project that implements a language teaching method called "El método comunicativo accional," [actional communicative method]. However, after having been applied for a while, the educational policies changed the method. It is important to remember that the nomenclature of the elementary school is a bilingual indigenous school; thus, it has to follow the system imposed by the government. The participants mentioned that the challenge they are facing is to return to the communicational method and that they would like to receive the support of the BUAP again. Furthermore, one challenge is continuing the training through the language workshop and strengthening it. As is shown below in the following comment:

00:55:18 SPK\_3

**“Los talleres.** Mire eh a partir de. De todo este transitar en esta escuela hubo un momento en que nos cuestionábamos cómo enseñar. ¿Cómo enseñar en náhuatl? Porque cuando vino el programa de la Buap veíamos que los niños se inclinaban más por el inglés. Y ya no le tomaban la importancia al náhuatl, entonces nos cuestionamos como docentes, muy bien es que no, nosotros estamos aquí las 24 horas del día, o sea lo de lunes a viernes, los los 7 días laborables somos titulares del grupo y pues esos titulares, titulares tienen que fomentar la enseñanza del náhuatl. Es ahí que se se crea la necesidad de buscar otras estrategias. Y , este transitar de investigación en lo personal me lleva a

conocer **el método comunicativo, accional** que muchas veces la maestra Rebeca Tapia nos mencionó, pero que en su momento nosotros no lo entendíamos, qué qué, ¿qué es eso? ¿de comunicativo accional? Cuando ya estudiamos que el método comunicativo funcional, también forma parte del método comunicativo accional y nos damos cuenta de la metodología, y empieza a haber un boom dentro de las universidades de nuevas herramientas para enseñar segundas lenguas...entonces es cuando nosotros proponemos, regreso de la maestría, y **empezamos a ver que este método puede dar frutos**, afortunadamente tengo la oportunidad de trabajar con otro compañero que es Uriel, y fue mi alumno, entonces le digo, pues yo conozco esta metodología en la Universidad pedagógica, yo les di ese taller durante dos módulos. Afortunadamente la aprendió muy bien, yo me sorprendí cuando ya. Llega aquí. Por las asares de la vida llega aquí como docente, ya no como mi alumnos, como como docente y les nos comentan los compañeros, bueno, pues es que yo conozco este método. Y nos puede ayudar a esta problemática que tiene en la escuela, ¿no? los compañeros la cobijan. ¿La llevamos muy poco, verdad? ¿Como 8 meses? **Pero empieza a dar resultados. Pero luego la Secretaría, las políticas educativas que no favorecen a los programas escolares, nos cambia el método** y dice, ahora va a ser este, porque nosotros lo decimos, sí nos está favoreciendo, por ejemplo, **el nuevo método, que es el método intercultural, donde le comentaba el compañero en el calendario. Para identificar las prácticas culturales, pero no nos favorece para fomentar y adquirir una lengua que es el Náhuatl.** Entonces, esa sería nuestra necesidad, nuestras necesidades, **que este taller se consolide, lo decíamos con los compañero en el Consejo que juntamente con la BUAP, nos ayudará a consolidar ese ese programa para que en la escuela se lleve a cabo y se dé**

**a conocer que esta escuela está llevando esa metodología y que si es funcional, porque si en 8 meses que hicimos un pilotaje con los maestros tenemos evidencia y las evidencias de la compañera, que son las más periodistas, nos dieron resultado.**

Eso sería. En cuanto a la relación lingüística, es a seguir en cuanto a la relación cultural, creo que que vamos bien, vamos bien, porque si se identifican los niños sí se respetan en torno al desarrollo intercultural.”

Furthermore, another challenge of indigenous education mentioned by the participants is to achieve proficiency in the Nahuatl language in the teaching staff. The teaching staff should have at least 80% proficiency in the Nahuatl language; indigenous education should have trained personnel. The participant comments can be seen below:

“ ...Entonces yo creo que el reto es que realmente la educación de indígena, diga ósea, es conocer, quiero docentes que se incluyan bueno yo me incluyo estoy tratando de **. Los docentes deben tener el 80% en este momento que sepan hablar la lengua.** Y desde el que quiera estar en educación indígena, debe ser bilingüe, por que es una escuela que maneja lengua...”

Regarding this point, one of the difficulties is the follow-up and clear progress that the students should have, that is to say, to have proficiency in the language so that the children can advance in the levels and participate in activities in Nahuatl. It was mentioned above that the students in the first grades work with a method, but the same method is used in the rest of the grades; thus, there is no staggered knowledge, i.e., growing by competence levels, the participant SPK-1 proposes and raise the challenge to work in a gradual strategic method since the first grades until the last grades in the primary. In the following comment, it can be shown:

“Que se vean desde primer grado, segundo, tercero y así hasta llegar a sexto. Porque no tiene caso que si el niño que ingreso a primer grado, le estés enseñando como se dice verde, azul, rojo, blanco, y del uno al cien, y que en sexto sigan repitiendo lo mismo, lo mismo. Entonces, yo siempre proponía, esto, osea, digo si a mi me cuesta, me cuesta. Entonces, yo dije me voy a volver maestra de primer grado y enseñar, colores, números, animales y algunos adjetivos, dije...y ajá y cuando llegue yo cuarto voy a seguir con colores...no, pues ya se supone que, ellos llevan ya esa secuencia de que, el niño que ya estuvo en primer año, al pasar a segundo y a no va a ver lo mismo porque ya trae ese dominio...de...esos conocimientos que adquirió en primer grado, y así sucesivamente...”

SPK-1

Finally, on the other side of the coin, there is a contrast and a position that contrasts with the idea of the development and emphasis of intercultural education since the participants mention on several occasions that the analytical program and the curricular framework require them to work a lot with cultural development and that the creation and implementation of a program that contemplates linguistic development for the teaching of languages have been left to one side. In their comments, they say that this is one of the most critical challenges to be considered within the school and indigenous education in general because if it were to be created and have this program, the children would have a didactic that would help them to develop linguistic skills. Some comments are shown below:

01:34:35 SPK\_2

“...hay una idea que me viene maquinando ¿no?... me pregunto...porque si yo fuera director de educación indígena o fuera secretario general del sindicato, ¿no? jajaja mejoraría... Los estatutos del mexicano, ¿no? es decir daría prioridad a los valores, la

ponderación de los de los valores para poder ingresar al servicio, **necesidades 60% a la lectura y escritura** y el niño indígena de los posibles futuros maestros. ¿no? Porque esta es al revés, verdad 50% ciertas habilidades o conocimientos culturales...”

01:40:02 SPK\_3

“...hay pautas para ahora con el nuevo programa de 2022 que nosotros debemos crear nuestro programa analítico nos hayamos estado inclinando a un momento metodológico distinto donde te dice la política educativa. Este es nuestro programa sintético, ahora tú construyes tu programa analítico. Y ahí es donde nosotros, como educadores indígenas, vamos a disertar porque nuestro programa analítico, o nuestro problema, sí contemplan mucho del desarrollo intercultural, pero **no contempla desarrollo lingüístico para la enseñanza de lenguas. Y, por tanto, no genera una didáctica para ella. Ese sería el reto mayor, el proceso metodológico para la enseñanza de las lenguas indígenas**, que eso es lo que necesitamos, no solamente en nuestra escuela sino en nuestro estado...”

The responses were oriented toward training and hiring qualified staff teachers, as they considered a need for bilingual training—and the implementation of adequate methodology.

The observation shows some of the challenges that the participants commented on concerning the training of teachers to learn a new methodology that fits the realities and needs of students and improves their level of Nahuatl language. It is observed that there is a need to improve the teaching staff so that students can improve their proficiency in Nahuatl. According to the Common European Framework, a basic A1 level was observed, with some deficiencies in learning, as several students had difficulty completing complete sentences and ideas in Nahuatl; on the other hand, problems in reading and writing were observed in Spanish.



## Conclusions

The findings discussed above provide us with several significant conclusions:

1. Regarding the teachers' perceptions about Interculturality, they have the clear idea that it is of vital importance for the students of their school since intercultural dialogue helps mediate the different types of religious thinking and beliefs among them.
2. Intercultural development in the teaching-learning process is essential in preserving their culture, fostering respect and inclusion, promoting cross-cultural communication and interaction, nurturing global citizenship, facilitating reconciliation, and empowering indigenous students. It creates a more inclusive, equitable, and harmonious society within and beyond the school community.
3. The strategies that favor the development of Intercultural education within the indigenous context, according to their responses, describe that the educational strategies that favor the development of Intercultural education should help promote intercultural integration through classroom activities, empowering and promoting social inclusion irrespective of sex, disability, origin, religion, and economic status. They explained that cultural teaching strategies should create conditions for full and active participation between students through cultural activities to avoid discrimination (superiority and inferiority) and negative attitudes between students.
4. Intercultural education within the bilingual indigenous education program in their school significantly impacts the teaching-learning process, according to the participant's responses. It enhances cultural awareness, improves academic performance, develops cross-cultural communication skills, eradicates the stereotypes supporting identity

development and empowerment, promotes social justice and equity, and encourages community engagement and partnerships. By integrating intercultural education into the program, schools can create a more inclusive, meaningful, and holistic learning experience for indigenous students.

5. The abovementioned challenges, such as language proficiency, are crucial for effective intercultural education.

The challenge arises when Nahuatl teachers need more excellent language proficiency to effectively teach and transmit cultural knowledge to students. To address this challenge, the trainee must provide ongoing language training and support to Nahuatl teachers to improve their language proficiency and teaching skills. The language workshop the participants mentioned is crucial for them to focus on fostering cultural sensitivity, respect, and the ability to incorporate diverse perspectives into their teaching practices. Also, changes in methodology: Introducing intercultural education requires changes in teaching methodology and instructional approaches. It also can challenge teachers accustomed to more traditional or mainstream educational practices. According to the teacher's responses, even when they implement Interculturality in their teaching practices, they feel that they need a methodology that improves communicative skills to achieve language proficiency in their students; this last point will be discussed and analyzed in more detail in the next section of this research.

## CHAPTER V: CONCLUSIONS

### Introduction

This chapter will first discuss the main findings of this investigation related to its purpose and the research questions (RQs) posed in Chapter I. Second, it will present the implications highlighting the study's contributions, followed by directions for further research. Finally, a personal reflection on the research experience is presented to conclude.

### 5.1 Summary of the key findings

This study was conducted to describe Interculturality's role in the indigenous elementary school "Niños Héroes de Chapultepec" through the perceptions and practices of Spanish and Nahuatl teachers. In addition, it aims to identify the strategies implemented that make possible the development of Interculturality in the teaching-learning process and to know the challenges teachers face in intercultural education.

According to the information gathered with the instruments, the answers to the objective of this research were identified. To summarize findings, they were classified into three of the five categories analyzed above, declaring the following statements:

**1- According to Spanish and Nahuatl teachers, Interculturality is integral to teaching-learning.**

It is worth noting that the school under study is located in the Nealtican community, which has a unique multicultural context. Interculturality can be defined as the set of interrelationships that organize a society in terms of culture, ethnicity, language, religion, and nationality. This set is perceived through the interaction of various "us" versus "them" groups that interact in changing majority-minority constellations. (Santos, 2010, p. 131, cited by Dietz,

2018). The teachers' responses in the focus group show that teachers perceive cultural diversity in the educational context with greater sensitivity. However, this does not imply significant changes in their professional practices; they believe Interculturality promotes understanding, respect, and dialogue between cultures, aiming to foster cooperation, social cohesion, and inclusive societies. In addition, teachers are very receptive to exploring the principles of Interculturality, respecting the values of difference and respect as an essential reference in their pedagogical practices, and effectively analyzing the different issues that come into play when a student of immigrant origin comes to school. This sensitivity towards cultural diversity allows teachers to understand and respond to their student's unique needs, perspectives, and challenges. While the statement acknowledges that teachers may perceive cultural diversity, it highlights that significant changes in professional practices might only sometimes follow. This is due to various factors, such as limited resources, lack of training or support, and the influence of traditional teaching methods. However, the statement also emphasizes that teachers are receptive to exploring the principles of Interculturality. This indicates that they are open to learning and incorporating new approaches that promote intercultural understanding and inclusivity.

## **2. The strategies implemented in this bilingual school favor the development of intercultural education in the language teaching-learning process.**

According to this investigation and its results, it has been proved that the implemented strategies to this research and its results, it has been shown that the strategies implemented by teachers help to recognize the value of diversity through participation in intercultural interactions; students can develop a broader view of the world, challenge stereotypes, and overcome prejudices, ultimately contributing to a more harmonious and inclusive society that is

generated within the school towards their community thanks to the different cultural strategies and activities developed inside and outside the classroom by their teachers. These practices are based on the multicultural educational model that the school has managed since long ago with the bilingual indigenous education program, which promotes a bilingual educational model, which refers to the teaching of indigenous language and Spanish that promotes the development of an intercultural pedagogical model. The intercultural bilingual pedagogical model in primary education improves the quality of education in indigenous populations. Teachers help to recognize the value of diversity. By engaging in intercultural interactions, the students can develop a broader worldview, challenge stereotypes, and overcome prejudices, ultimately contributing to a more harmonious and inclusive society within the school and their community. However, this investigation found that even when cultural strategies are applied in the classroom, the implemented strategies outside the classroom surpass those internal in each group of sixth grade, i.e., there is more collaborative work as institutionally global cultural strategies than individual groups. The observation also found more competent linguistic strategies inside the classroom due to low proficiency in Nahuatl. Teachers said that this is because few people in the community speak Nahuatl, and the student's parents do not speak the indigenous language; therefore, the children need to speak fluently and practice in their homes with their families. Hence, as mentioned before, the students are not in a revitalization process; they are in front of a language acquisition process. The problem resides here because teachers mentioned that the bilingual indigenous program methodology is insufficient to cover all the student's necessities. Teachers recognized that the program fostered intercultural strategies but did not contribute to linguistic development. This is why teachers are more concerned with students' linguistic development inside the classroom than with intercultural development since cultural

development exists as a collaborative work in the entire school and is worked on by the whole school.

### **3. Language teachers' challenges in fostering intercultural competence in Indigenous elementary schools are significant.**

For this research, describing the challenges language teachers face in developing intercultural competence is vital since it denotes where Interculturalism is stranded and where it is headed within the school. The school has faced diverse didactics throughout time, which have generated specific problems in how the language should be taught; in addition, the evolution of the community and the change in the linguistic needs of the students have caused some methodology discrepancies that have become solid challenges for the teachers. The challenges, as already mentioned in Chapter IV, imply a significant effort on the part of the directors, the teachers, the parents, the students, and the community in general to develop an integral work that coined and consolidates the learning process of the Nahuatl and Spanish, as well as to support the development of Intercultural Competence.

Thus, addressing these challenges requires ongoing professional development for teachers, collaboration with the community, and a commitment to integrating intercultural competence into the curriculum. It is essential for teachers to recognize and respect the unique cultural context of the Indigenous community and to continually reflect on their teaching practices to ensure the development of intercultural competence. Education plays a fundamental role in the achievement of these objectives. Then, intercultural education as a dimension of this broad social project is presented as a way of individual and collective transformation that allows access to a more integrated society and a life in harmony, with tremendous respect for others,

their rights, ways of life, and dignity. Intercultural education in Mexico, as part of the current educational policy, is part of the effort to build a society in which this diversity is valued as richness. That is why addressing and confronting the challenges teachers have expressed and encountered in this research is vital.

## **5.2 Implications and Contributions**

This project has value in analyzing the criteria taken from the teachers, who have contributed significantly to this research through their experiences, perspectives, perceptions, and expectations. Although research has previously been carried out in this elementary school, **this research contributes to putting into real context the current situation of the students regarding bilingual education and intercultural coexistence; the contributions of this research lie in the exploration carried out to show where the elementary school is currently stranded, what its strengths and weaknesses are, how they are working on interculturality and what challenges they are facing.** The implication is that the children no longer speak their native language, Nahuatl, and Spanish as a vehicular language is more empowered. They face subaltern bilingualism, which has nuances of Nahuatl, and few teachers speak the dialect. The teacher staff is implementing a Nahuatl workshop for teachers under the communicational-actional method to promote the revitalization of Nahuatl in both the teaching staff and the students without allowing it to permeate the teaching staff. The idea is to take what has been learned to the classroom and implement it through different activities to strengthen children's acquisition of Nahuatl as a second language and revitalize it. In this sense, Nahuatl is implemented as a subject.

Moreover, the development of pedagogical practices to implement intercultural education implies generating a methodology, such as the one proposed by the teachers (the method of action communication), which they have referred that has worked in the past, that allows the students to appropriate indigenous educational knowledge and skills, such as language and culture. In this way, methodological changes are vital in ensuring students' scholastic and educational success in the framework of learning indigenous knowledge and educational knowledge in school. This is because when there is no concordance between the method and the educational reality, it is difficult for students to learn. According to the content analysis of the teachers' testimonies regarding their perceptions of Interculturality, internal and external influences affect their motivation to teach indigenous language and culture in school education.

Therefore, it is essential to address these needs to achieve progress in bilingual indigenous education in the school. More particularly, **this investigation may contribute to specific fields of Multiculturalism, Interculturality, Intercultural Education, and Intercultural Competence development.**

Thus, in order to contribute to the development of an intercultural education that generates competent intercultural speakers, where Interculturalism goes hand in hand with the development of linguistic competencies and is a virtue in order to ensure that Nahuatl does not suffer a linguistic displacement by Spanish in the students and to remedy the linguistic disruption that exists in the school, it is urgently seeking to implement new methodologies such as the one proposed by the teachers, which has already been identified, in order to innovate pedagogical practices through the use of new methodologies that involve family and community actors in the processes of teaching indigenous language and culture in the classroom and the community. This



action implies incorporating into the pedagogical practices the knowledge in the key of the experience lived by the parents and spaces that bring the students closer to both previous and new knowledge. Likewise, the traditional teacher must assume the need for continuous training, which implies studying and deepening how to develop interest and establish an educational relationship of involvement, as it is the responsibility of education and its actors to facilitate the learning of indigenous language and culture within the framework of Interculturality; It is also imperative to innovate and create spaces in their classes that bring students closer to study and foster a love for knowledge, where they can count on better support, within the possibilities of the institution itself, it is crucial to convene all those who share the work of educating in the educational, social, community and family environment so that in collaboration they can changing their practices to improve and increasingly grow up. This implementation would allow reflecting on the meaning of school in an indigenous context and the pedagogical practices themselves in order to transform education in order to offer quality education for all students through family-school-community involvement under an intercultural development that includes and does not exclude all actors belonging to the school and the community.

### **5.3 Directions for further research**

In this ethnographic research, it was possible to identify the initial objective of the research by describing the role of Interculturality in an indigenous primary school. A fascinating future project could be to investigate parents' perceptions of the multicultural context in which their children live and indigenous bilingual education, as well as the perception of students based on Byram's ICC model to improve their intercultural competence. Another research suggestion that would be worthwhile is to investigate the utopia of consolidating a trilingual school,

compared to Nahuatl as the first language since it is the mother tongue of the community, Spanish as the second language since it is the national language, and English as a third language acquired since the context of the community is one of migration and emigration to the United States. There would be several cuts in the investigation that would be worth studying since there have been returned children whose mother tongue is English, Spanish is their second language, and Nahuatl the third. (Currently, there are only two returning children, but this does not imply that enrollment will increase in the future as it has happened in the past).

Furthermore, it is vital to have a reliable source where valuable information can be found. It is of the utmost importance to know sets that are acquainted with the topic being worked on. It is also recommended to have people who are closely familiar with the field for orientation and instructions, as well as the importance of having a concrete idea of the area to investigate. The primary suggestion for teachers is to have the opportunity to work with more teachers, students, and even more schools. Finally, the implementation of the instruments should then be given enough time to expand on it.

To conclude this chapter and the whole present study, as a personal reflection, it could be said that carrying out this research was of significant enrichment for the professional development of the researcher, who, step by step, learned a lot about this area of research and has grown, enriching his knowledge and experience on the subject. Hence, the researcher strongly believes that Interculturality in education helps society progressively move to higher levels of education, changing the worldview of inclusion and integration.

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## APPENDICES

### Grupo Focal

Finalidad: Analizar el rol que juega la interculturalidad en los alumnos de sexto grado de la Escuela Primaria Niños Heroes de Chapultepec a través de las voces de los docentes titulares del sexto grado de los diferentes grupos.

Es decir, se pretende conocer de primera mano la opinión, experiencias y expectativas de los participantes.

Lugar: Escuela Primaria Federal Bilingüe de Educación Indígena Niños Héroe de Chapultepec

Fecha de aplicación:

Cantidad de participantes: 3 docentes de sexto grado

Población objetivo:

| Nombre  | Edad | Rol que desempeña | Grado y grupo | Experiencia |
|---------|------|-------------------|---------------|-------------|
| Nora    | 50   | Maestro titular   | 6°A           | 15 años     |
| Rogelio | 52   | Maestro titular   | 6°B           | 10 años     |
| Martha  | 60   | Maestro titular   | 6°C           | 20 años     |

Moderador: Lic. Miriam Janette Espinosa Solar

**Dinámica:**

Presentación:

Explicación introductoria, informar a los participantes acerca del objetivo y propósitos de la discusión que se llevará a cabo en el grupo focal.

Herramientas: aplicación de celular para grabar la sesión, computadora y proyector.

**Lineamientos:**

No hay respuestas correctas o incorrectas, sólo opiniones.

La sesión será grabada para fines investigativos.

Cada participante tomará su turno.

Si usted tiene una opinión distinta a la de algún participante, por favor hágala saber.

**Preguntas:**

De acuerdo a la convención Europea de los derechos humanos en el año 2008, en su carta social declara que uno de los principales objetivos de la educación intercultural es **promover el diálogo intercultural**, entendiéndolo como un *diálogo que opera para interactuar de manera respetuosa y que tiene lugar entre individuos o grupos con diferentes orígenes de patrimonio étnico, cultural, religioso y lingüístico*. Es sabido, este tipo de escenarios se dan en escuelas como la de ustedes que viven bajo un contexto de interculturalidad a partir de esto.

1. Quisiera saber si promueven el diálogo intercultural en su aula, y si es así, ¿cómo lo llevan a cabo sin que transgredan los derechos o libertad de sus alumnos, es decir bajo el valor de respeto?

Un dato destacado por los investigadores Haji Soteriou y Angelides ( 2017) digno de tomarlo en cuenta se refiere a que el enfoque comunicativo de la educación intercultural, declara

que se deja a un lado la enseñanza de las habilidades gramaticales para resaltar la importancia de **desarrollar habilidades que operen social y culturalmente apropiadas** ( es decir, se crea una conciencia de su propia identidad y la de los interlocutores) La pregunta entonces sería:

2. ¿Cómo sus alumnos desarrollan las habilidades interculturales para operar en el idioma ( español/ náhuatl) de manera social y culturalmente apropiadas?

Como maestros, sabemos que tenemos que llevar a cabo diferentes tipos de actividades para desarrollar ciertas habilidades en nuestros alumnos. Hablando del desarrollo de la educación intercultural...

3. ¿En su aula, usted desarrolla actividades que cultiven la interacción y la inclusión, si es así, cómo las lleva a cabo?

En la siguiente teoría, el autor Byram en el año 2002 señaló que la **educación para el entendimiento cultural** es una premisa que promueve el entendimiento mutuo y la aceptación de las diferencias en nuestras sociedades multiculturales. En este sentido el concepto de la interculturalidad parte de la base de que **todas las culturas son igualmente válidas y que en un proceso de entendimiento mutuo se realiza un acercamiento a lo “otro” o a lo “extraño”, lo que, al mismo tiempo, implica un enfrentamiento con la propia cultura.**

4. ¿En su aula se promueven actitudes que estén abiertas a valores y creencias culturales que fomenten la relación y la interacción con los demás, si esto es así, podría hablarnos de ellas?

5. Piense en las estrategias didácticas que ha implementado. ¿Cuáles son en su opinión las que favorecen la empatía, cooperación e igualdad en su aula y de qué manera llevan a cabo estas estrategias?

Se sabe que dentro de un salón de clases podemos tener una diversidad cultural muy rica, por ejemplo: alumnos de diferentes regiones, inclusive de otro país, alumnos con religiones diferentes, creencias y con valores inculcados desde casa, por mencionar algunos. Tomando en cuenta esto, me gustaría saber:

6. ¿De qué forma ayuda a sus alumnos a comprender las percepciones que se tienen de otras personas y las percepciones que esas personas tienen sobre ellos y cómo éstas influyen hacia el diálogo respetuoso?

Pensemos en la siguiente declaración. El aula es concebida como una **comunidad de aprendizaje donde la diversidad del alumnado** es un valor y no un defecto, donde nadie es superior ni inferior al otro. (Daniel Faas, 2010)

7. Piense en lo siguiente. ¿En su salón de clases se han presentado casos de superioridad e inferioridad entre sus alumnos al enfrentarse a alguien diferente a ellos y cómo lo trabaja o aborda usted?

Basándonos en el siguiente estado del arte, partiremos del modelo de competencia intercultural diseñado por Byram en 1997, el cual propone cinco principios: actitudes, conocimientos, destrezas de descubrimiento e interacción, destrezas de interpretación y relación y de educación política incluyendo la conciencia cultural. Como se muestra en la siguiente figura.

Figura 1. La competencia intercultural de Byram (1997, p. 51-53) definida en términos de objetivos



8. ¿Qué importancia ocupa la competencia intercultural en su aula como parte de la formación de educación básica de los niños?

9. ¿Qué necesidades formativas resultan y resaltan al desarrollar la competencia intercultural en sus alumnos?

Observando la página de facebook de la escuela me he percatado de que han realizado actividades con contenido cultural, como la celebración de las lenguas maternas, suelen también cantar el himno nacional en náhuatl entre otras actividades. Lo cual, me despierta la curiosidad saber:

10. ¿Qué tipo de actividades interculturales lleva usted a cabo en su salón de clases?

Siguiendo el trabajo de Byram, la currícula utilizada en el aula así como los materiales de texto e imagen deben evitar el estereotipo cultural. Por ejemplo hay medios de aprendizaje (materiales, libros, imágenes, etc.) que son propensos a ofrecer sólo unos aspectos concretos, generalmente



asociados a tópicos repetidos o consabidos, como lo son rasgos físicos y conductas por mencionar algunos.

11. ¿Usted, se ha encontrado con materiales didácticos que en su texto e imagen sigan estereotipos culturales y cómo reacciona y trabaja ante éste hecho?

12. ¿En el aula de qué forma trabaja para detectar y erradicar los prejuicios y estereotipos?

Tomaré la siguiente concepción para elaborar la pregunta que sigue:

El autor Francisco Moreno Fernandez en su libro principios de la sociolingüística y sociología del lenguaje (2009) habla de una clasificación del bilingüismo. El bilingüismo individual y el social.

El bilingüismo individual, llama bilingüe a la persona que además de su primera lengua, tiene una competencia parecida en otra lengua y que es capaz de usar una u otra en cualquier circunstancia.

### **Tipos de Bilingüismo Individual**

## Bilingüismo coordinado

- Separación de los significados de las palabras equivalentes de las dos lenguas. El individuo desarrolla dos sistemas lingüísticos paralelos.

## Bilingüismo compuesto

- Coincidencia en el significado de las palabras equivalentes de las dos lenguas. Aprendizaje de dos lenguas en un solo contexto.

El bilingüismo social ocurre cuando todos los habitantes o la mayor parte de ellos de una comunidad hablan dos idiomas.

Situaciones de bilingüismo Social

Grupos monolingües de diferentes lenguas.

Todos los habitantes hablan dos lenguas

Coexistencia de un grupo monolingüe y otro bilingüe (minoritario)

Ahora bien, a partir de esta información, podría explicar...

13. ¿Cómo se está dando el bilingüismo en sus alumnos?

14. ¿Podría explicar cómo maneja el programa de educación bilingüe indígena en sus alumnos?

15. ¿De qué manera el programa de educación bilingüe indígena impacta el aprendizaje de lenguas en los niños?

16. ¿De acuerdo a su experiencia cuales son las fortalezas y debilidades que usted considera tiene el programa de educación indígena frente al bilingüismo y la educación intercultural, en sus alumnos?

17. ¿Cuáles son los desafíos que como docente enfrenta al desarrollar la práctica de una educación intercultural en sus alumnos?

18. Bajo su experiencia, ¿cuál es el valor, es decir la importancia que la interculturalidad juega en la educación de sus alumnos frente al bilingüismo?

19. ¿Cuáles son los retos a los que se enfrenta la educación indígena frente a la interculturalidad?

Finalmente, tomando en cuenta que el propósito de este grupo focal es analizar el rol que juega la interculturalidad en sus alumnos ¿hay algo que ustedes quisieran agregar?

Agradecimientos finales.

## Appendix B: Classroom Observation

| <b>FICHA DE OBSERVACIÓN DE CLASE</b>   |  |           |                            |                      |
|--|--|-----------|----------------------------|----------------------|
| <b>Nombre de la Institución</b>  | <b>Escuela Primaria Federal Bilingue de Educacion Indigena Niños Heroes de Chapultepec</b> |           |                            |                      |
| <b>Nombre del docente</b>  |  |           |                            |                      |
| <b>Grupo y grado</b>   | <b>6to.</b>  |           | <b>Fecha:</b>              |                      |
| <b>Asignatura</b>  |  |           | <b>No. de estudiantes:</b> |                      |
| <b>Número de Observación:</b>  |  |           |                            |                      |
| <b>Criterios/Dimensiones</b>   | <b>Indicadores</b>   | <b>Si</b> | <b>No</b>                  | <b>Observaciones</b> |
| <b>Se promueve el diálogo intercultural, bajo el valor del respeto en el aula.</b> |  |           |                            |                      |

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| <p><b>El docente ayuda a desarrollar habilidades interculturales que crean conciencia de su propia identidad y la de sus interlocutores en los alumnos.</b></p> | <p><b>Se realizan actividades que impliquen comparaciones críticas entre las dos culturas. Por ejemplo el uso de un texto que hable sobre inmigración.</b></p>   |  |  |  |
| <p><b>En los alumnos, se desarrollan actitudes que implican la curiosidad y la apertura hacia la otra cultura.</b></p>  | <p><b>Se realizan proyectos presenciales y virtuales, tareas de observación etnográfica ( sonidos, imágenes, olores) Uso del juego de roles donde se aborde un mal entendido cultural y el alumno desarrolle una mirada crítica.</b></p> |  |  |  |

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| <p>Se desarrolla en los alumnos la capacidad de ver cómo es que los valores propios, creencias y comportamientos son vistas desde la perspectiva del otro, el cual tiene valores, creencias y comportamientos diferentes.</p> | <p>Se usan textos literarios ( escribir escenas, un nuevo final). El uso de proyectos y simulaciones son utilizados para que los alumnos vivan experiencias desde un punto de vista cultural diferente y se fomenta el uso del juego.</p> |  |  |  |
| <p>Se promueve por parte del docente la observación, interpretación y reflexión sobre la propia cultura y la nueva para desarrollar la habilidad de mediación en los</p>  | <p>Se utilizan ayudas visuales, lluvias de ideas, literatura (historias sobre la otra cultura) y canciones.</p>   |  |  |  |

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| <p><b>alumnos.</b></p>   |   |  |  |  |
| <p><b>Se desarrollan actividades que ayudan a promover la tolerancia y el respeto mutuo entre las culturas.</b></p>                    | <p><b>Se sitúa al alumno ante un problema concreto de la vida cotidiana que deberá resolver explorando, simulando, actuando, formulando hipótesis... con el fin de que capte, identifique y localice las diferencias entre su entorno cultural y la otra cultura.</b></p> |  |  |  |
| <p><b>Se promueven actitudes que estén abiertas a valores y creencias culturales que fomenten la relación, la integración y la</b></p> | <p><b>Uso de textos auténticos infantiles, textos que hablen sobre el estilo de vida de la otra cultura.</b></p> <p><b>Elaboración de proyectos</b></p>   |  |  |  |

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| <p><b>interacción con los demás.</b></p>  |  |  |  |  |
| <p><b>Se emplean estrategias didácticas que favorezcan la empatía, cooperación e igualdad en el aula.</b></p>   | <p><b>Se usa material auténtico como películas, textos, videos para trabajar los estereotipos</b></p>  |  |  |  |
| <p><b>El docente desarrolla actividades para generar una conciencia de las diferencias y similitudes entre las culturas que tienen representación en la clase, creando así una conciencia crítica cultural donde el alumno sepa ponerse</b></p> | <p><b>Se evita el estereotipo en los materiales didácticos, al contrario se trabaja la erradicación del mismo mediante comprensión de lecturas, pequeñas obras de teatro, juego de roles donde se vivan situaciones comunicativas.</b></p> |  |  |  |



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| <b>en el lugar del otro.</b> |  |  |  |  |
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| <p>El docente desarrolla actividades que crean conocimiento nuevo sobre la otra cultura, despertando así la curiosidad de los alumnos.</p> | <p>Se incluyen instrucciones como <i>¿Qué sabes de...?</i>, <i>¿Qué opinas sobre...?</i>, que le permiten al alumno partir de lo conocido y despertar su curiosidad por lo desconocido. Se usa como recurso el análisis, la interpretación, la comparación, el debate, la reutilización de conocimientos adquiridos con anterioridad, la formulación de hipótesis, y la investigación. Estas actividades deben ir introducidas de instrucciones del tipo analiza, interpreta, compara, interactúa, relaciona, explica, identifica y opina.</p> |  |  |  |
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| <p><b>El docente desarrolla objetivos interculturales a través de su metodología y planeación de clase.</b></p> | <p><b>Se Plantea una metodología en la que los alumnos tienen que negociar con respecto al qué y al cómo del aprendizaje y que definan un análisis de necesidades en los niveles de supervivencia e integración, al tiempo que hace consciente al alumnado del lenguaje apropiado y de las variantes socioculturales.</b></p> |  |  |  |
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| <p><b>El docente diseña actividades culturales que desarrollen la competencia intercultural en sus alumnos.</b></p>         | <p><b>Se utilizan recursos como el cuento, canciones, la gastronomía, elaboración de juguetes de diferentes procedencias, debates, celebración de festividades, elaboración de murales y dibujos, donde trabajan las diferencias culturales y desarrollan un punto de vista empático.</b></p> |  |  |  |
| <p><b>El comportamiento del docente denota una actitud positiva que favorece y genera la competencia intercultural.</b></p> |   |  |  |  |
| <p><b>Se promueve el bilingüismo del español y náhuatl en los estudiantes</b></p>   |   |  |  |  |

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| <p><b>mediante los contenidos de la currícula.</b></p>  |   |  |  |  |
| <p><b>El español y el náhuatl tienen alternancia dentro del aula.</b></p>                           |   |  |  |  |
| <p><b>El alumno desarrolla el sistema lingüístico del español y náhuatl de forma paralela,</b></p>  | <p><b>Los alumnos separan el significado de las palabras equivalentes de las dos lenguas.</b></p> |  |  |  |
| <p><b>El alumno coincide en el significado de las palabras equivalentes de las dos lenguas.</b></p> |   |  |  |  |
| <p><b>Se utiliza la lengua materna para introducir al alumno a la segunda lengua.</b></p>           |   |  |  |  |

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| <p>Se promueve la educación bilingüe para enseñar a leer y escribir en las dos lenguas, utilizando la lengua materna para contenidos particulares y la segunda lengua para la enseñanza de materias científicas.</p> |  |  |  |  |
| <p>Se utiliza en el aula la lengua materna como medio de instrucción general, mientras la segunda lengua se aprende como asignatura.</p>   |  |  |  |  |