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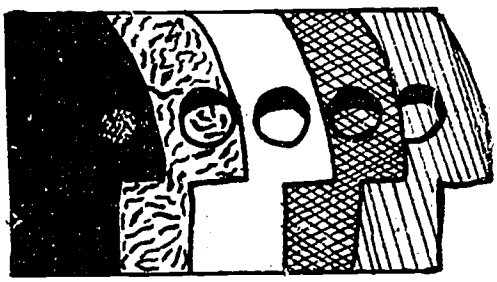
ABSTRACT

Designed to provide classroom teachers, administrators, district personnel, and board members with a brief description of the cultural and educational background of native Spanish speakers, this monograph is divided into seven sections. Section 1 describes the historical and cultural influences on the Chicano way of thinking, believing, acting, and speaking. Section 2 gives a brief overview of Chicano culture. Section 3 discusses school problems encountered by limited English proficiency students. Section 4 describes the heterogeneity of Spanish speakers, including bilinguality, code-switching, code-mixing, and teacher attitudes. Section 5 contains a brief overview of strategies and problems of teachers of English as a Second Language (ESL). Section 6 contains guidelines to help district administrators develop a plan to more effectively teach limited English speaking students. Section 7 offers a selected reading list on background material, education, and English as a Second Language. (CM)

BILINGUAL EDUCATION RESOURCE SERIES

GUIDE TO UNDERSTANDING PEOPLE, LANGUAGE AND CULTURE



Dr. Frank B. Brouillet, State Superintendent of Public Instruction

Olympia, Washington 98504

UNDERSTANDING CHICANO PEOPLE LANGUAGE, AND CULTURE

Prepared for the Superintendent
of Public Instruction

by

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FOREWORD

The Bilingual Education Resource Series represents an effort to provide teachers and administrators with simple, concise information about some of the other languages and cultures commonly found among students in our classrooms.

Washington State has a large Chicano school population which has been growing steadily every year, and while most of these students were born in the United States, they do come from home backgrounds where English is not the primary language and where a different culture is represented. It is our hope that this brief document will be useful in assisting those who work with Chicano students to take advantage of this great resource of language and culture that is in our midst, as well as to deal more effectively with Chicano students in our schools.

We are indebted to Doctor Maria Viramontes de Marin who is a private bilingual consultant living now in Seattle for her considered insights and for the perceptive ability to produce a paper that is neither too long nor too technical. Dr. Viramontes de Marin has had a great deal of background and experience in dealing with problems of language and culture. She is the proper person to have authored this booklet.

The Bilingual Education Resource Series is a continuing project and we expect to cover the main languages commonly found among the members of our pluralistic family.

Keith Crosbie
Coordinator, Bilingual Education
Office of Superintendent of Public Instruction

TABLE OF CONTENTS

INTRODUCTION

Educators, researchers, politicians, and others are expressing a growing concern for multicultural education and its importance in school curriculum. In the December, 1979 issue of "Comment", and NIE publication, Jean Lamden summarizes the ideas and goals published by Gwendolyn Baker in her recent article on multicultural education. The quote is a synopsis of the theme expressed in this monograph.

> "Multicultural education, a concept barely ten years old, holds the promise of helping to resolve many questions in our society today: female, male, minority, nonminority . . . . These are only a few of the iniquities which continue to plague our nation and about which the majority of our populations remains intransigent after years of struggle and pressure for change.
>
> Now, the increased implementation of an educational concept called 'multicultural education' could provide us with a new, turnabout way of looking at all of life and dealing with problems of racism and sexism. According to its advocates, multicultural education is the representation of a view of life in which we recognize and cherish the differences among individuals and groups of people and search for ways to help such traits to be positive influences on all of our society. This turnabout approach pays attention to differences among people, accepts them as positive elements, and acknowledges similarities later.
>
> Gwendolyn C. Baker describes multicultural education as a process through which individuals are exposed to the diversity that exists in the United States -- ethnic, racial minority, religious, language, and sex differences -- and to the relationship of this diversity to the world. This exposure is based on every individual's opportunity and option to support one or more cultures, i.e. value systems, lifestyles, and sets of symbols, along with her or his responsibility for contributing to and maintaining the national culture that is common to all."

This monograph describes those traits that identify Chicanos as different from other groups that make up the multicultural kaliedoscope of our nation. Nevertheless, Chicanos share in that common culture that makes them Americans in language, in attitudes, in spirit and in allegiance.

As the "Melting Pot" theory is giving way to pluralistic and democratic education, teachers are looking toward ways of incorporating these ideals into the curriculum and instructional strategies. The present monograph is one of the methods that the Department of Education of the

State of Washington has chosen to disseminate information on the many cultural and linguistic groups that make up the multicultural minority student population.

"How", the classroom teachers ask, "will we ever be able to read about all the cultures, history, language, customs, values, learning strategies, of all the different students in our classroom?" Since teachers are asked to research the background of their students and to treat them as individuals, effort must be exerted to aid them in understanding more about the ethnic background, language and culture of all students in order to reach them effectively. This monograph attempts to provide classroom teachers, administrators, district personnel and board members with a brief description of the cultural and educational background of native Spanish speakers. Yet, in no way can this monograph supplant additional course work and background reading needed by anyone dealing with the education of culturally and linguistically different children.

This monograph will be divided into seven sections: 1) Historical Overview, 2) Cultural Traits, 3) Problems encountered by limited English proficiency students (LEP), 4) Spanish and the LEP student, 5) English as a second language (ESL), 6) Suggested guidelines, and 7) Selected reading list.

HISTORICAL OVERVIEW

To work effectively with culturally and linguistically different students, teachers should accept the fact that students will react, learn and think uniquely in similar situations. Although all men are created equal, behavior, environment, economic status, and culture, shape the thinking of groups of men and women and prompts them to action within established and accepted patterns of behavior in that particular culture. One question that is always asked is, "Why don't Chicanos adapt like all the other immigrant groups? My great grandmother came from Germany and look at me. I don't speak German. Why can't Chicanos do as we did?" The following is a brief explanation on why Chicanos are different from "those" other groups. This is not intended to be exhaustive, but rather an introductory overview. Teachers are encouraged to consult other sources to obtain a greater understanding of Chicano thought and culture.

Chicanos have three main cultural fountains that have influenced the creation of their way of thinking, believing, acting and speaking. These are the Nahua culture, the Spanish culture, and the mainstream culture of the United States of America. Each of these added a special dimension that make Chicano culture unique and dynamic.

Nahua

Nahua is the term used to denote the different peoples that form the basic culture of the central Mexican plateau which is part of the North American continent. Chicanos were not just the Aztecas who arrived late during the 12th Century. Chicano pre-history dates back to the Olmecas, at least 2,000 years before Christ. In Tamaulipas, the Olmeca tribe established their first villages, developing a theocratic society with rituals, customs, and laws. The influence of these people permeated each succeeding culture. It was the mother culture of one of the important civilizations known to mankind.

Olmeca

Olmeca origins are obscure, however Olmeca sculptors fashioned jade figurines whose elegance is unsurpassed by other carvings in the New World. Their most spectacular pieces are colossal carved stone heads, some of which are over nine feet tall and weigh up to forty tons. The development of the Olmeca civilizaion was abruptly cut off by the invasions of the Chichimecas. Chichimeca tribes from the Southwest poured southward looking for food and water, pushing the Olmecas further south to form the Mixteca, Teotihuacan and Maya societies.

Teotihuacan

No American tourist can deny the awe the pyramids of Teotihuacan inspire. In a small valley forty miles north of Mexico City, sprang one of the most complex and sophisticated societies in the Americas. Destined to become the most influential site of all was the developing center of Teotihuacan in the Valley of Mexico. By at least 2,000 B.C. the Teotihuacanos were formulating plans for what would later become a vast city. Before the birth of Christ, work had begun on the great pyramids adorned with mural paintings.

The ruins of Teotihuacan are only a shadow of the greatness that once existed. At its peak, it maintained a society of more than 100,000 people. They acquired and applied their empirical knowledge to the study of architecture, economics, law, justice, mathematics, agriculture and astronomy. They passed on to their descendants the appreciation and love for beauty, poetry, literature, learning, religion, and art for the creation of one of the splendors of the ancient world.

History repeats itself and the Chichimecas, driven by hunger and thirst, moved South again in search of food and water. Although Teotihuacan is left in ruins, the culture survived in its people. They left to the world not only architectural wonders, but also staples that are used in daily living today, i.e. corn, the avocado, chocolate, spices, sweet potatoes, turkey, tobacco, rubber and cotton, to name a few.

Tula

Of no lesser stature were the descendants of the Teotihuacanos in Tula. The renowned giant statues of Tula symbolically represent the legendary forefathers of the Nahuas. The Toltecas, building on the culture of the Teotihuacanos, gave to the world the extraordinary figure of Quetzalcoatl. The high priest of the Teotihuacan culture raised Tula to be the center of art and civilization. Quetzalcoatl brough to the new city all the known artists, craftsmen and statesmen, to rebuild the civilization that had been destroyed by the Chichimeca invasion. Today the monumental statues of the Tula warriors overwhelm us still with their splendor and greatness.

As in every civilization, politics drives a nation to greatness or ruin. At the peak of his power Quetzalcoatl abandons the city, and, as he leaves, vows someday to return and claim his throne. He heads East to the Maya territory, and erects the ceremonial site of Chichen Itza, a Nahua city with tremendous Maya influence.

Maya

No history is complete without mentioning the glory of the Mayan civilization. This group, isolated by the penninsula, dense jungle growth, and the availability of fresh water from deep wells called cenotes, build on the Olmeca culture to form their own distinct life style. The aesthetics in situating their ceremonial sites tells us of their admiration for beauty and architectural perfection as demonstrated by the following temples: Chichen Itza, Palenque, Uxmal, Tikal, Kaminaljujú, Tajín, Bonampak, and Copán. The monuments in these sites bear witness to their precise knowledge of mathematics, astronomy, and their relationship and harmony with the universe. Hidden in their stone carvings lie the mystery of their history, language and thought, so simple a Maya child could have interpreted them then, yet defies learned men and women today.

The Maya left not only beautiful ceremonial sites but also the traces of a culture that is still barely known to mankind. They had possessed a sophisticated system of mathematics, arriving at the concept of the cipher even before its discovery by the fifth century Hindus. The Mayans, highly knowledgeable of astronomy and mathematics, made possible precise calendrical markings, divising the world's most accurate calendar. Their sense of history drove them to engrave their deeds on stellas (stone monuments) leaving a record for themselves and for posterity. Historical events, gods, and important personages were etched into the stones, witnessing the art and consciousness of the Maya. In the late 1500's, the Spanish left recorded proof of their personality. They were proud, cultured, learned, and had a great sense of humor. But, by the time the Spaniards arrived, the Maya had abandoned the ceremonial sites and only a trace of their greatness remained.

Azteca

The last wave of Chichimecas from the wastelands of the North included one group that engages our attention above all others. While they called themselves Mexica (pronounced "Mesheeka"), they became more commonly known as the Aztecs. Over the long view of pre-Hispanic Mexico, they must be regarded as upstarts and latecomers to the scene. The last of the important nomadic groups to enter the Valley, they were beginning to acquire some notoriety about two hundred years prior to the Spanish Conquest, but their rise to great power occurred less than a century before the advent of Cortez in 1519.

This group gradually controlled the existing independent tribes of the central plateau and built an empire that dismayed and inspired the Spanish conquistadores. The Axtecas built on the Olmeca heritage, the Teotihuacan knowledge, and the Tolteca culture, and established a military regime that defied resistance in most of their adversaries.

Yet these people are remembered through over-exaggerated tales of human sacrifices, instead of the advances of their knowledge of science, metalurgy, medicine, political science, architecture, engineering, literature and the fine arts. Human sacrifice was a stage through which many ancient cultures of the Old World passed on the way to becoming great civilizations. In many respects, the New World schedule of development lagged centuries behind, so the practice persisted until a much later age. Sacrifice was to the Aztecs a solemn and necessary religious ceremony for the purpose of averting disaster. Victims were sent as messengers to the gods to demonstrate the reverence of the people, and it was often considered an honor to make the trip.

The accomplishments of the Aztecas were many. They constructed a city on an island protected by causeways with a complex system of running water and sewage system, unequaled yet in Europe. Aztec society's concern with education was singular for its time -- school was compulsory for children. There were two types of schools, and attendance at one or the other determined social and economic status. Children of the nobility usually attended the calmecac, run by the scholarly priests, in preparation for the priesthood or some high office in the state. Occasionally, talented sons of the commoners gained entrance. To prepare students for future responsibilities, discipline was very strict and hours of study were long. In a vigorous intellectual regimen, young boys studied religion, astronomy, philosophy, history, poetry, rhetoric and oratory, among other disciplines. Although the spoken language was rich and expressive and lent itself to fine subtleties, their picture writing was limited. History was passed on by oral traditions commited to memory.

Most of the hildren attended one of the telpochcallis and found a more relaxed and less intellectual atmosphere. Laypersons gave boys and girls practical instruction in basic subjects. In the home, parents imposed strict discipline and children were taught not only proper deportment, but also the performance of daily tasks. It is reasonable to assume that most children behaved themselves.

The Aztec legal system was complex, with high judges seated at both Texcoco and Tenochtitlan and lesser judges in localities. The legalistic society had need for many judicial officials to prepare the multitude of carefully documented lawsuits. There were judges in the great marketplaces to maintain fairness in business transactions and to settle disputes. Appointed by the emperor, judges were selected for their integrity and virtue. They had great authority and could arrest even the highest dignitaries, for under the law all were equal. The judges were expected to be absolutely impartial and if one accepted a bribe or favored a noble over a commoner, he could be executed.

Aztec medical practices were generally on a par with those in Europe and were in some respects superior. Doctors knew how to set bones and dislocations and how to treat dental problems. They even performed brain

operations. Like their European counterparts, Aztec healers were ill informed on the causes of disease, but adept at effecting cures. Years after the Conquest, a Spanish physician cataloged some 1500 different plants whose medicinal properties were utilized by the inhabitants of Mexico.

Ruling the bast conquered areas was an enormous undertaking. From his palace in Tenochtitlan, Moctezuma ruled his people through a vast bureaucracy of public servants. Their society was built on a well structured set of rules, customs and traditions. Their children had schools to attend, futures to plan and lives to fulfill.

Through military strategy they controlled a vast territory extending from Guatemala to the borders of the state of Jalisco, extending to the borders of the state of Michoacan and east to the Gulf of Mexico. The Maya regions and areas along the Pacific coast were excluded and remained independent of the Azteca empire, along with some in the northeast. Most notable among the independent states were the Tarascans from the scenic western state of Michoacan near Lake Patzcuaro. The Tarascans still inhabit one of the most beautiful areas in the wooded highlands of Mexico between what is now Mexico City and Guadalajara.

Yet events interrupted the growth of this culture. A new power entered its course of progress. In a few short years, Hernando Cortez, coming from the east, did not, as Quetzalcoatl promised, come to claim his throne, but to alter a civilization.

Spain

In the 16th century, Spain ruled the seas. She was at the peak of her power. Driven by the spirit of adventure and religious fervor, Cortez and his mean launched out into the deep unknown and unchartered lands of the New World. By their arrival, the Spaniards changed the Nahua course of history. The Aztec warriors were not match for the Spanish conquistadores. The age of the bow and arrow was soon broken and replaced by guns and gunpowder.

The Spanish added a new dimension to the history of the New World. They brought with them the culture and language of the Old World. They enriched the Nahua culture with the traditions and history that predated the Roman Empire. With the conquistadores came the instinct to survive and to be different.

The Spanish brough with them not only their past, but also a future mixed with determinism, vision, and the ability to explore the unknown and claim it. An inner drive that arose not only from their race but also from a religion that impulsed them to conquer for God and King. Unlike other conquerors, they married the conquered and began to form a new nation. The new people, the mestizo were to survive both nations

and develop a resistance not only to disease, because of the antibodies of both parents, but also to the dictatorship and injustice of a newly formed government.

From his mother's culture, the mestizo learned how to survive environmentally, how to prepare food with new spices, and adapt to a world with two different standards in customs, attitudes and traditions. From his father's culture, the mestizo received a wealth of literature, history, drama and art. Out of "el Siglo de Oro," the "Golden Age" of Spain, rose the great Spanish genius: the picaresque novel, the mysticism of San Juan de la Cruz and Santa Teresa de Avila, Cervantes' short stories and his monumental work of Don Quixote de la Mancha, the dramatists, Calderon de la Barca and Lope de Vega; the artists, Velazquez, el Greco, and Murrillo, added a new vision to the mestizo. More recently, Chicano contemporary writers and poets build on this tradition. Writers like Rudolfo Anaya's Bless Me, Ultima, José Antonio Villarreal's Pocho, and Tomás Rivera's And the Earth Did Not Part, are worthy representatives of this important literary field. In the last two decades, we have witnessed an abundance of Chicano artistic talent in all fields: poetry, short story, essay, music and painting.

The new man developed a new nation by combining the old with the new. He used the ancient secrets of the land, the use of cotton, exotic spices, food, medicine, customs, traditions and the ability to adapt. The first schools in the New World were founded. "Los Hospitales" educated the Spanish, criollo, mestizo, and indian children. The first printing press in the New World was brought over from Spain and soon the first American university was founded, producing a new educated class of lawyers, statesmen, scientists, teachers, chuchmen, authors and artists.

Not satisfied with the life in the crowded city, the Spanish and the mestizo pushed northward. Father Kino began chartering the New World trails. With the first expeditions came animals not known in the southwest. The horse and the lore of the cowboy based on Spanish traditions changed the Southwest and left a unique imprint and flavor. Cattle also proved to be an important commodity. The ranch system and the hide and tallow trade gave the West its distinctive stamp. Soon shepherds arrived on the range with flocks of sheep and began the wool industry. As the conquistadores passed through the land, they planted olive trees and grapevines. They mined for gold and silver and developed special techniques. They constructed an irrigation system that enriched the parched land of the Southest. They sought trails that opened up the New World from Florida to the Pacific Ocean, from the Washington state border to Tierra del Fuego. (Please see North From Mexico, Carey McWilliams, for detailed and extensive information on this subject.)

1848

Mexico, still in its infancy from winning its independence from Spain in 1810, lost one half of its territory to the United States in 1848.

This included the states of Texas, New Mexico, Arizona, Colorado, California, and parts of Nevada, Utah and Oregon. The Mexican president was forced to sign the Treaty of Guadalupe Hidalgo that promised to protect the land, language and rights of Mexicans who remained in the occupied land. This treaty, like many others, was soon forgotten and the Mexicans became foreigners in their own land, a people disenfranchised and scorned by the new conquerors.

The conquered lost all rights. Their land was taken away by crafty lawyers and courts that should have defended their rights. These landless people began to work a land that was no longer theirs. Even if they had been there for generations, they were required to pay alien taxes. They were denied access to equal opportunities in education, employment and the freedom to live where they pleased.

Maintenance of a Culture

Much has been written about the importance of maintaining a positive self image. It is equally important for minority students to develop a positive self image about themselves as they see their heroes act through recorded history. An excellent avenue for developing and encouraging their image and self worth would be to see themselves objectively included as a group in the events that helped shape this country. It is lamentable that the writers of school curriculum used in public schools have not had the foresight nor the sensitivity to include the positive contributions the Spanish speaking people of this country have made to the development and the formation of the United States. Far too frequently Chicanos have been negatively portrayed and stereotyped both in history and in popular literature. Therefore, it is not surprising to encounter pejorative lables given to Hispanic heroes. Yet from the first days of the occupation, a unique form of cultural maintenance gave the people the energy to survive. The leaders of the landless and disenfranchised fought for their rights and were branded "bandidos". Their history and deeds were recorded in many corridos that tell of their fight against injustice. The corridos sing of Juan Cortina, Jacinto Treviño and Juaquín Murrieta, to name a few. Not only was the resistance fought by direct confrontation, but it was also fought by the mighty pen. Early writers denounced the atrocities of the rangers, of the illegal seizure of land, of mass murder of innomen, women and children.

Chicano

Mainstream society in the United States has added a third dimension to the formation of the Chicano. The dominant society has educated the Chicano student, demanding that he accommodate to the demands of a dual value system. Chicanos walk between two cultures, taking from both what is beneficial for their existence. From the dominant society, they take those skills that are necessary to survive in mainstream society, and retain their cultural values and characteristics that make them a community.

Professor Reymundo Marín gives a definition of the term Chicano in Community (Washington State University, 1970):

> "The term Chicano comes from the Nahuatl language, from the pre-colonial noun, Mechico, and from the adjective, Mechicano. In the context in which it is used, Chicano possesses a philosophical and political significance. The problem of identity has greatly concerned Chicanos. On the one hand, schools tell us that we are "Americans". But all those who live in North, Central and South America are Americans. The United States has claimed the term which belongs to all those who inhabit the continent. To say, "I am an American" is not very exact if one wants to say "I am from the United States of America." But, on the other hand, to say that those of us who are born in this country are Mexican is not very exact either. Mexicans are those who are born in Mexico and who enjoy that nationality. We, nevertheless, do not deny that we are descendents of Mexicans, nor do we deny the cultural heritage that we receive constantly from Mexico. To differentiate ourselves from the Mexicans from Mexico, we call ourselves Chicanos to signify those of us who have been born and enjoy the birthright of this country, and as the poet Sergio Elizondo would say, 'Yo soy Chicano porque así me puse!, (I am Chicano because that is what I called myself." But there is more, Chicano is he who is interested in improving the political, social, and educational condition of the other 20 million Spanish speakers in this country."

Chicanos have as a goal to help each other. It is not a world of absolute boot strappers, of doing it alone. It is a world where brothers and sisters help each other up the ladder of success. They are committed to the education of their children and want a better future for them. They are committed to the rights of all, so that each person will have the equal opportunity to succeed.

CULTURE TRAITS

Culture is taught and lived within the context of the family, and learned within the daily give and take of social relationships. Therefore, culture, as such, cannot be taught in the classroom. Relating important historical events and describing ceremonies is not teaching culture, but rather teaching about cultural traits. In order to add relevance to the curriculum and to help students bridge the gap between the home and the school, the culture bearers or community persons should be invited to share, when appropriate, different cultural manifestations. Culture in this monograph will be used as defined by Dr. Juan Aragón, President of New Mexico Highlands University:

> ". . . should one go anywhere in the world and find a group of people who are homogenous in the following five areas one can safely say, 'I think we have a culture here'. If these people all verbalize the same sounds in order to communicate or if they speak the same language, we think we have one component of culture. If these people all nurture their bodies with basically the same kinds of food or if they have a common diet, we think we have a second component of culture. If these people all adorn or protect their bodies with the same kinds of dress or costuming, we think we have a third component of culture. If these people relate to one another in a predictable fashion, if the relationships between mother-daughter, grandmother and grandson, uncle and niece follow a normative pattern, or if they have common social patterns, we think we have a fourth component of culture. And if these people have a common set of values and beliefs, or ethics, we have a fifth component of culture."

Mexican American Food

The preparation and eating of food is a social function in many cultures. It is a function closely connected with holidays and ceremonies. It brings families together to celebrate and gives men, women and children in the culture an opportunity to socialize.

The cuisine of the Southwestern Mexican American is an adaptation of the Mexican indian's diet combined with Spanish influences, and of course, adapted to the American cuisine. Chicano cooking, therefore, is a Mexican indian, Spanish, and American combination of recipes.

From the 1600's the early settlers brought with them to the Southwest a diet made up of indian and Spanish foods and spices. But when they arrived, they had to adapt and change some of the foods and spices they were accustomed to use. Not only did the environment introduce them to new foods, but also the distance from the main culture source forced them to substitute some items found in the area for those which were inaccessible.

Although the choice and preference for food in all cultures is ethnocentric, most individuals look at their diet as basic and as the "right" kind of food, and their combinations as "natural". The U.S. ciusine has incorporated many Mexican dishes that are not served in fast food restaurants. Students can ask their mothers to prepare different dishes and help the other students learn the different Spanish names for spices and ingredients. Through sharing, a healthy appreciation for another people's culture can be achieved.

Preparation of festival foods not only makes the day a feast by bringing all the family together, but it also calls for special time and preparation. Preparations of tamales, for example, is sometimes so complicated and time consuming that it encourages families to come together. This serves the purpose of giving the culture unity and cohesion and by bringing the families together, it reinforces the language and customs.

The preparation of festive foods also helps in the enculturation of the younger generation. The working of the dough or corn meal for tamales for it to come out just perfect is a family secret. "It must float", or "It should not stick to your hand", or "You have to throw in a dash of powered rice", is learned by young Chicano children as they take their turn helping knead the dough. While helping prepare food, children learn about family patterns of thinking and while they learn new names for ingredients, they practice their language in various contexts.

Preparation of food not only contributes to the nutritional preferences of the ethnic community, but it also brings with it the cultural transmission of values, customs, likes and dislikes, and of family activities.

Teachers should build on the culture and knowledge that culturally different children bring to the classroom by encouraging their creativity. Chicano students know about their culture and if they are given the opportunity to share their knowledge and experience, they will gain status with their peers and will begin to feel proud about themselves and of their culture.

Ethics

It should be emphasized that although some Chicanos share the following traits, it does not mean that all Chicanos hold all these attitudes to the same degree. Stereotyping will cause more problems and misunderstanding than not knowing about a culture.

Respect

If Chicanos were asked what the most important virtue they would want to instill in their children, it would probably be respect. Respect should be shown to parents, grandparents, teachers, and to anyone who is

older. To lack in respect is a serious breach of courtesy and brings shame to the family. Respect is not only valued within the family unit, but it is also exemplified and portrayed in short stories and other writings by Chicano authors. Tomas Rivera, in his prize winning novel And the Earth Did Not Part, in the chapter "The First Communion", illustrated this point very well:

> "What's the matter with him? That's a lack of courtesy."
>
> "Oh, leave him alone, compadre; don't worry on my account. I have children myself, you know. And you know how children are; play is all they ever think about. Let him enjoy himself; it's the day of his First Communion."
>
> "Yes, yes, compadre. I'm not saying that they shouldn't play. But they have to learn better manners. They have to have more respect for their elders, and especially for their godfather."
>
> "Well, yes, you're absolutely correct."

Respect has a formal expression in Spanish. There is the use of "tu" and the use of the formal "usted". "Tu" is used among relatives and friends. The "usted" form is used for persons who hold important positions of respect and with strangers. If these terms are not used appropriately, the other person may be offended. The culture, though, has developed a short phrase that allows acquaintances to become informal. One of the friends takes the liberty of saying, "Porque no nos tuteamos!"

Cooperation

Cooperation is highly valued within the Chicano community. The underlying impetus is the family relationships and interaction. Everyone must pull together in order to succeed is the motto. Cooperation may mean that families may have to live together in order to make it financially. Cooperation may mean that if one member of the family needs help, there is an immediate response from the other members of the family. It may mean going to help someone move, build a porch, fix a car, care for the sick, or console during an hour of need.

This value at times may go against the dominant culture's attitudes and goals. Individual competition at the expense of the community is usually frowned upon. The good of the whole is often more important than the individual's goals. Therefore, a high school student may occasionally stay home to help her mother clean house and take care of younger brothers and sisters instead of attending school.

Competition in the classroom may seem awkward if it means that someone else will be hurt in the process. Teachers should use this important cultural trait to the advantage of the students. Instead of

trying to instill competiveness or to rely upon the spirit of competition to spur Chicano students to succeed, teachers can rely on the cooperative spirit of the students so that all will learn by helping each other.

Sharing

Sharing is related to cooperation. In extended family situations there are always other relatives around. Children are taught that whatever they have they must share with others.

This trait influences students' behavior in the classroom. Children may also be expected to share school supplies, food, and even homework answers with one another. Teachers may look on this type of sharing as taking unfair advantage of others, however, seen in a different light, it may be used as a learning process if used effectively.

In order to help students bridge the gap between two cultural values, teachers should begin to understand the rationale behind the actions and interpret them within the cultural context. Instead of fighting the culture, teachers could use the trait as an asset in helping students learn and grow as community members and successful students.

Family Relationships

A teacher recently asked an elementary school child to tell her how many people were in his family. After a short pause, the Chicano student answered, "twenty-one, I think." The question as to who is included in the family does, of course, differ from family to family, but in order to understand Chicano culture it is necessary to understand the family structure and the relationships that exist between its members. This is called the "extended family" concept.

The father is traditionally looked upon as the decision maker. His role is defined as being the main breadwinner. He is honored and respected by the family, and many times the respect is such that older children do not smoke or drink in front of the "jefe" (the boss). His discipline is more lenient towards boys than towards girls, for he considers himself the protector of the women in the family. He believes that his main duties and responsibilities are outside of the home, relegating everything that concerns the home to the women. Most of the discipline and the upbringing of the children are left to the mother.

The mother is traditionally thought of as being silent, warm, and passive. When asked to describe the home, Chicanos will always say that the father was the decision maker, but after some thought they will usually agree that the one who ruled the home was their mother. Her role and status within the culture is high and she plays an important

role in the development of the children and in molding their attitudes just like in most cultures. Since she is culturally conditioned to follow traditional cultural patterns, she passes these on to her children.

Due to a variety of reasons, be they economic, cultural, or social, many families today are supported by single parents. Women today are not exempt from having to support their children on their own. Teacher should also expect that a percentage of their Chicano students will come from one parent homes and that these children will have the same problems and anxieties as other children.

Grandparents play an important role in the cultural development of children. It is the grandmother and sometimes the grandfather who take care of the children when the mother must work. Grandparents teach children songs, rhymes, and help them memorize poems and proverbs. Moreover, the elderly play a significant role in the Chicano community. Their experiences and their knowledge are considered in family decisions, and they are made to feel important and useful. Grandparents may be living nearby in their own home or live with the family.

Senior citizens are not customarily sent to retirement homes because the culture makes a place for them in the community. Since they are used to hard work and responsibility, they help around the house and help raise the children. This helps build up a close relationship between alternating generations and adds to the maintenance of the culture. Rudolfo Anaya's novel, Bless Me, Ultima, depicts this concept extremely well.

Friends and Compadres

The compadre system in Mexico served many different cultural needs. At first, it was the culture's way of insuring that someone would take the responsibility of the child in case the parents died. Parents usually chose someone in the community that could afford to support an extra child. Many times it meant that parents would ask a relative, an employer or a wealthy friend to be a godparent. The compadre would then share responsibility and a special relationship with the parents.

In the United States, the compadre system remained, but took on many forms. A compadre brings another extended family group into the family and adds a new relationship to the group. Comdres and compadres are treated like brothers, sisters, or close friends.

Aesthetics

A unique characteristic of any culture is its choice of color, music, decoration, dress and entertainment. What may seem to one culture unappealing, another culture may value as tasteful and beautiful.

Fiestas are events based on binational and the universal religious calendar. Celebrations are held for Mexican national holidays: the 16th of September, for the 5th of May, the 12th of October, el Día de la Raza (Columbus Day), for Mother's Day, the 10th of May, as well as for our own national holidays. Familial celebrations are held for baptisms, for the child's first holy communion, for a young girl's quincianera, or 15th birthday, for a couple's wedding, and especially for each person's santo, or saint's name day. The fiesta calendar includes Las Posadas, La Navidad, El año Nueveo, El día de los Reyes, Las Pascuas. Christmas, New Years and Easter are days of special celebration. Not all Chicanos are Catholic and some celebrations may vary if the family follows the Protestant church tradition.

La fiesta is more than a party. It serves the purpose of getting the family together. On the one hand, there is little understanding of the American tradition of inviting a couple or two, without children, of course, to have a quiet fancy candlelight dinner. But, it does mean, on the other hand, a lively party made up of many members of all ages enjoying themselves. Nevertheless, couples do find times for themselves and may enjoy going to a dance or a movie occasionally.

Preparation for the fiesta is just as necessary and exciting as the fiesta itself. It is the time for women to get together and exchange gossip, while children learn about the preparation of food and customs. Moreover, it is a time when everyone joins in the decorating. There is flair and color in a Chicano fiesta. It is not a fiesta without crepe paper cadenas (chains). Young people spend hours making paper chains, paper flowers, ribbons, piñatas, and inflating balloons. On special fiesta days, cascarones (eggshells) are filled with confetti. Weeks before the fiesta, eggshells are carefully packed and put away until the eve of the feast when the young people will break the confetti filled eggs on their friends' heads.

Hospitality

Another important trait in Chicano culture is hospitality. To be a guest in a Chicano home is in many ways very special. Mexican families are made up of more than the immediate nuclear family of mother, father and children. Family means cousins, aunts, uncles, and all other members. One custom that may not be understood, or at least not appreciated, in other cultures, is the habit of dropping in for a visit. The joy is to surprise your grandparents, your aunt, your cousins and even your friends by just pulling up the driveway, ringing the doorbell and saying, "aquí estamos" (we are here). Since it is a custom, no one is taken by surprise, nor do they feel embarrassed because there was no previous notice. It is expected behavior for both visitor and host.

Visits may last for an hour or two, an afternoon, a weekend, and occasionally for longer periods of time when friends or relatives come for an extended visit. Everyone is informal and hospitality is extremely important since it makes up the greater part of Chicano entertaining. Usually, visiting families bring food to share with each other, and men, women and children enjoy each other'x company. These visits usually take place on Sunday's. Young children learn about traditions and social interactions and new arrivals are taught how to survive in a new environment. Family visiting is the culture's vehicle for cultural transmission, enculturation and socialization of its members.

Music

Ethnic music brings with it the passion and nostalgia of Mexico and blends the musical themes and rhythms of the United States contemporary influence. The Mariachi band, the conjunto, and the local bands accompanied by the singing charro and other lead singers add salsa to the fiesta. Yet, this is not the only type of music that is found in the culture. Music appreciation and tastes range from the mariachi bands to the Jarocho music of Veracruz, it may be a sole guitarist or a 100 string orchestra playing classical music.

Although Chicanos transplant their culture wherever they go, teachers should realize that culture is dynamic and that not every Chicano shares the same degree of culture. Furthermore, Chicanos differ regionally and economically. A fiesta celebrated in New Mexico may have little similarity to one held in Los Angeles, because traditions and customs adapt to the people and the areas they inhabit.

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The preceeding gives a very brief overview of Chicano culture. It is not the total picture, nor does it represent what should be. Teachers should ask parents and other community members to help in designing culture and fiesta programs that reflect the community that is living there.

PROBLEMS ENCOUNTERED BY LIMITED PROFICIENCY STUDENTS

Readiness

Limited English Proficiency (LEP) speakers enter school at different ages and school readiness levels. A readiness problem for first grader is vastly different from, let us say, a fifth grader entering school in the United States for the first time. Yet each child, at each level, is faced with an insurmountable list of problems to solve. These problems, if not solved, will surely interfere with his success in school.

School readiness is the responsibility of the home, but if the home and the school do not share the same culture, language and values, both have to make some adjustments. It is the school's responsibility to make sure both the home and the students are aware of what is expected of them in a language understandable to the parents. It is the parents' responsibility, on the other hand, to become informed of the needs of the students and the expectations of the school.

Procedures

Many regular school procedures are taken for granted by school secretaries and classroom teachers. The expect parents to follow procedures necessary for the school to function efficiently. Since some parents of LEP students have not attended school in the United States, they do not know what is expected of them.

When Limited English pupils break procedures, teachers should investigate to see if the student was aware of the rule or if the parents clearly understood what was expected. Bringing in excuse notices for an absence, signing field trip permission slips, presenting required immunization sips, are but a few of the ever recurring procedures that parents may not be aware of.

Rules

Rules and regulations help students and teachers work effectively and smoothly. Teachers should remember that educational practices are developed within a cultural context, and that students and parents from another culture do not understand the many rules and regulations that are expected behaviors for students in the American mainstream culture. Parents and students should not only be given an orientation on the expected behaviors and rules of the school in a language they understand, but also this orientation should take the form of exercises and taught within the context of the situation. Examples and maybe mistakes may have to be repeated many times before students realize why they are always on the wrong foot.

Limited English Proficiency pupils are confronted all day long by behaviors expected of them: when to stand, when to line up, when to ask questions, how to ask permission, when to speak out, how to fill out forms, when to hand in permission slips -- but a few of the expect-behaviors that students may not be aware of at first. After various mistakes, students may learn or may become discouraged because they are always in trouble. Not only is making mistakes frightening and embarrassing, but students also fee intimidated if they do not understand the explanation given in English. Teachers should try to anticipate possible stumbling blocks for these students, and try to encourage them even if they forget one of the rules.

Reinforcement

Learning is a continuous process. If there is reinforcement at home, students will learn much faster and retain what they have learned. Many assignments are expected to be completed at home by follow-up lesson. Reading, for example, is a basic skill that should be reinforced and encouraged. Parents of LEP students many times cannot help their children with reading lessons. Moreover, teachers assign creative art projects for homework in English that require processes that are unfamiliar at home. Students can be thoroughly frustrated and discouraged if they do not know how to make a relief map or set up a science project for a fair. Teachers can remedy this by visiting the homes and showing parents what could help.

Communication

Being able to express themselves and to interpret correctly what others are saying is one of the most difficult problems for LEP students. Learning basic sentences is only the beginning of communication. Students may realize that they are not understanding, but do not know how to even ask questions that will help clarify the problems. At times idioms and nuances totally escape them. If they are thrown into an all English environment, they become confused and will sometimes withdraw to protect themselves.

Interaction

Teacher-student interaction stimulates learning. Students who bounce ideas back and forth with teachers receiving positive feedback are told that they are learning: or if wrong, corrected immediately. LEP students in a regular classroom frequently are denied this important educational strategy because they are either too timid to raise their hand or the teachers do not have the time to wait for LEP students to formulate answers in English. Furthermore, peer interaction helps in the socialization of students into mainstream society. Students may feel that they are different, or may be made to feel inferior if they cannot interact at the same level with English dominant students.

Isolation

Assignment to special classes or being pulled out of the regular class isolates LEP students from their peers. Not only do they feel strange in an alien environment because they cannot communicate, but this segregation increases their feeling of isolation, causing them to withdraw and lose interest in school. As students are in the process of learning English, they live in a world by themselves with little emotional or cultural support for them elsewhere. Usually it takes students several years to be able to function effectively in the classroom. These years of isolation take a toll not only on their mastery of content material, but also on their self esteem and self worth.

Assessment

Chicano students have been assessed and evaluated through a variety of instruments. The reports on the results of these assessments have left students with a feeling of failure. For Chicano students, exams can be threatening, especially because of their limited English ability and the consequences of the results. The results of the exams may assign them to special education classes that will tract through every grade and later these same exams may keep them from entering college.

Teachers can become sensitive to this fear of their students. They can use other measures of assessments to demonstrate that there has been growth and achievement. Success even in small tasks will encourage students to seek success in more difficult areas.

Role Models

Role models are an important influence to students, yet bilingual bicultural teacher role models are not readily available for Chicano students to imitate. Gradually, more Hispanic teachers are being hired in both elementary and high schools. If students could see and interact with role models sharing their cultural and linguistic characteristics they would be encouraged to stay in school, just like it is true for the majority culture students who find people of their ethnic origin represented in all aspects of school administration, teaching and service personnel. Chicano role models could function as culture and language brokers helping students understand mainstream expectations.

Learning

A concern of many LEP students is that they are not learning the basic content material. While they are struggling to master English communication skills, and to understand the system, their fellow classmates are racing ahead, learning literature, science, math, spelling, social science, geography, etc. LEP students feel trapped and frustrated and by the time they can function in the regular classroom, they

have missed all the basic skills and feel that they can never catch up. This means that at each level they fall further behind the students in the regular classroom. Furthermore, few teachers have the time to help these students learn basic skills. Some innovative effort must be made to help these students master basic skills taken for granted in the majority culture.

Student Leadership

One of the main functions of education is the socialization of students. School extracurricular activities encourage the development of leadership and the training of students to function in a democratic society. Participation in these activities instills allegiance by binding students to the school and enabling them to feel a part of the decision making process. The Commission on Civil Rights, Mexican American Education Report (a six part series) found that few Chicano students participate in school activities. These students are underrepresented on yearbook staffs, editors of school newspapers, chairpersons of clubs, student government positions, and other school activities.

Parents, administrators and teachers should seriously investigate the type of activities offered at their school to determine how these activities could involve more Chicanos to develop leaders for the future. The school could direct Chicano students into meaningful and challenging activities.

Exclusion

Schools have not effectively used three main tools in the educational process of minority students. This neglect has systematically excluded Chicanos from successfully achieving in school. The Commission on Civil Rights Report on the Education of Mexican Americans found barriers to be: 1) the failure to use Spanish as a medium of instruction, 2) the omission of the history, heritage, and culture of the Chicano, and 3) the absence of community input.

As identified by the reports, one of the effective barriers used to exclude Chicanos from educational success was language. The problem is compounded when, in addition to a different language, the student is introduced to a different culture. Children all over the world are usually prepared for entrance into school at the age of five or six. It is widely accepted that the early years of children's learning at home with their parents provides the writing and reading readiness necessary to function in the first grade. The language shock that most Chicano children encounter in the elementary school not only frightens them, but it also reduces their enthusiasm for learning. Usually by the middle of the second year these children begin to develop basic communication skills, but these are not always sufficient to enable them to function effectively in the regular classroom. Consequently, they do not acquire adequate basic academic skills necessary for the middle and upper grades.

Another effective exclusion technique identified by the Commission on Civil Rights in the Mexican American Report was omitting culture from textbooks, course materials and school activities. It was found that Chicano students go through public school without learning about the contribution their people have made to the formation of the United States. Moreover, little in the course of studies reflects Chicano values and interest. They are presented with few heroes to model after and few deeds to be proud of. It is as if their people did not exist. To remedy this situation, schools should insist on culturally relevant courses of study that significantly include the Chicano's past contributions.

In addition, the Report found that schools have not made use of a most valuable resource, the Chicano community. It is only when there is consensus between the ethnic community and the school personnel that effective learning takes place. The Commission reported that Chicano parents have traditionally stayed away from schools because they do not fully understand their role in the educational process nor do they feel very welcomed. Their own school experiences, it was found, has taught them that the school system is not interested in adapting the curriculum to fit their needs. Nevetheless, Chicano parent groups are encouraging schools to fit the needs of their children.

SPANISH AND THE LEP STUDENT

Heterogeniety

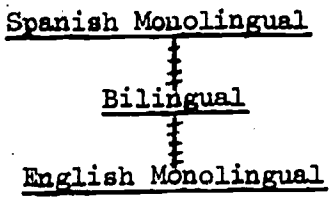
Spanish speakers are heterogeneous. Teachers who are unaware of this difference classify students inappropriately under Spanish speakers without realizing that there are differences within the groups that use Spanish as a means of communication.

Although speaking a common language forms a bond, it does not guarantee that groups use it exactly alike or that the groups would like to be classified under the same category. If teachers were to have a class made up of Australian, Irish, English and American students, would they be able to note differences? Under which category would they place them? The lexical and pronunciation differences in the use of English by these groups is comparable to the differences found among various Spanish speakers representing the Spanish speaking world.

Lexical differences used by Spanish speakers have been studied by a research team under the direction of Dr. Cornejo at the UCLA campus. The team published a list of commonly used items that may cause students confusion when used in a test or a text. A common example that is given is the word for kite. In Spanish, different groups have their own word for kite. It could be papalote, guila, cometa. Recently, a test was administered to a group of children; among the participants was a Cuban student. When they were asked to identify the objects in each square, The Chicanos identified watermelon as sandia, but the Cuban child said melón. Although melón is used by the Cubans, the student was not given credit for the answer. Teachers are encouraged to send for this list. It will demonstrate some of the differences that have been mentioned. The list may be obtained from the Superintendent of Public Instruction through the Chicano desk.

Cline of Bilinguality

Teachers of limited proficiency (LEP) students encounter the problem of students being at different levels in their acquisition of English. (Cline is a term used to measure bilinguality.) Teachers are often asked to measure the bilinguality of their students. The following is a diagram that may help explain the complexity of the problem.



Teachers have in their classrooms students whose language proficiency ranges from one end of the continuum to another. At what point on the continuum is a student considered proficient? Can language proficiency truly be measured? At what point in the continuum is a student considered ready to function successfully in the classroom in English? Research has not answered these questions. Teachers can use as a measure the successful achievement of bilingual students in the content areas.

Students bring other differences to the classroom. Recent arrivals with no English skills find themselves in an ESL classroom with Chicano students who may have acquired minimal communication ability. Some students have educational background, while others may have little formal school attendance and instruction. Furthermore, a teacher may have a heterogeneous group of LED students, some of who may have come from Asia, from Mexico, and still others from U.S. communities who speak languages other than English. Added to this is the age difference and the learning style of each student. The saying we learned at teacher college has real meaning in this situation: "We never said teaching was going to be easy!"

Code-Switching

Code-switching is the ability of bilingual individuals to communicate in two languages and be able to switch from one to the other when the need arises. Chicanos can comfortably switch to English in order to function and succeed in mainstream society. They can also easily switch back into Spanish to communicate with community members, to participate in family gatherings and in formal settings.

Code-switching ability gives bilinguals a flexibility not shared by monolingual persons. Code-switching is accompanied by a set of values, attitudes, and personal relationships that tie bilingual persons to two different cultures. Code-switching gives bilinguals an opportunity to communicate and express their ideas and feelings in two different styles. Bilinguals can also in the future function as language and cultural brokers that will be vitally needed in both business and politics.

Code-Mixing

Code-mixing is the use of two languages within utterances. Code-mixing is a natural phenomenon that occurs when two languages and cultures come into contact. Within the Chicano community, code-mixing is an accepted mode of communication.

Code-mixing may occur in a single sentence:

Oyes, give it to me.
Look, give it to me.

Quiero tomar una class de History.
I want to take a history class.

Or, it may take a very creative turn:

Yo vivo al otro bloque.
I live on the other block.

Mi troque es un Chevy.
My truck is a Chevy.

Another method not only substitutes, but also changes words. Sometimes it is a simple adding of a suffix, or changing a vowel sound:

I watch you. (Be seeing you.)
Ay te watcho.

Give me a bunch.
Dame un bonche.

Spanish words are as often inserted in English sentences as are English words in Spanish sentences.

It is an error to believe that the substitution of items is always a sign that speakers do not know the words in the other language. On the contrary, code-mixing is a response to a situation, a topic, or a person. If speakers feel comfortable with the listener, they will mix. If the code-mixed word would add emphasis to the conversation, it will be quickly used.

Language Attitudes

Teachers should not be alarmed about students' code-mixing nor should they give students a negative feeling toward its usage. Non-standard forms are used in certain situations such as home, the playground, informal settings, etc. Students can be made aware of standard and non-standard forms and can learn to use them appropriately.

Negative teacher attitudes can be easily transmitted to students. A critical remark about a word form being used by uneducated people reflects on the student's family and may cuase adverse feelings. Repeated criticism and correction may also cause students to withdraw and become non-verbal in school.

The acquisition of English plays an important role, but not the only role in the educational process of limited English students. Education is the learning of content material and skills to function in society. Students come to school to learn to read, to count, and to analyze. Adding and subtracting can be taught in any language, therefore, not knowing English should not impede students' academic progress. Learning and using a language effectively is a lifelong process and teachers should not expect their students to be able to function in the classroom after a few short weeks of language instruction.

ENGLISH AS A SECOND LANGUAGE

English as a Second Language is a part of an educational program for Limited English Proficiency (LEP) students. The selected readings section presents readings that give teachers specific methods and techniques to be used in classrooms. These sources discuss transfer problems that interfere with the correct pronunciation of English by LEP students.

Before implementing an ESL program, the personnel in charge of designing courses of studies should consider the following:

A. Are LEP students receiving instruction in their own language in the basic skills so they will not fall behind in their work?

B. Does the school have native speaking teachers to instruct LEP students?

C. Are there learning objectives for each grade level that will be taught to LEP students while they master English?

D. What are some of the specific ways the students' culture is included in the regular program and curriculum?

E. What has the school done to help LEP students feel comfortable?

F. Does the school possess sets of Spanish basic books or only library books and supplementary material?

G. Do parents and volunteers have specific functions in the regular program?

H. How is the student's language assessed?

I. What is the criteria for entering the regular classroom?

J. Are standardized scores of LEP students at grade level? Why not?

Acquiring a new language is a difficult learning process for almost anyone. Teachers are requested to consider the learning difficulties small children may have in learning English. Native English speakers may have mastery of the English language but that does not necessarily mean that they have the knowledge essential to teach English to non-English speakers.

Elementary school teachers should acquire an understanding of language acquisition and techniques used by experts. Included at the end of this monograph is a list of selected readings. This is not an

exhaustive list, but it will give a brief overview of the ESL teacher's strategies and problems. The following is a brief description of some abreviations used by those in the English as a Second Language field.

ESOL — English for speakers of Other Languages. This is the term used to identify the professional field.

ESL — English as a Second Language. This term is used to describe English taught to non-English speakers where English is the primary language.

EFL — English as a Foreign Language. Refers to English taught in places where English is not the dominant language.

Pronunciation Drills

Other specific and general problems can be found in the books listed in the resource list. The following are some basic problems teachers should be aware of:

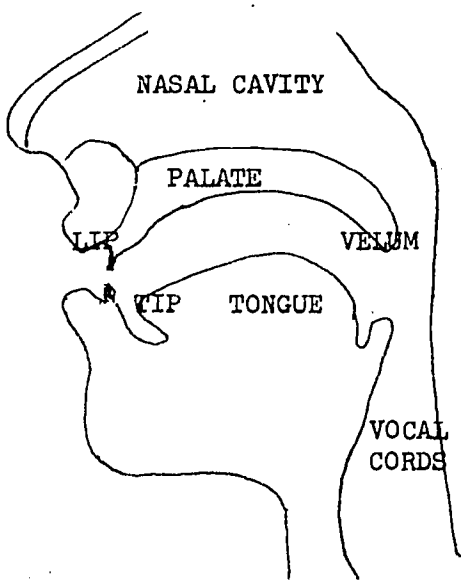
A. Aspiration: The puff of air that is used in English gives Spanish speakers a noted accent when they try to pronounce certain letters. Aspiration not only follows letters such as "h" or "p", but it is found at the end of sentences. A simple technique is to dangle a piece of paper in front of the student's lips and have them repeat the sounds until the paper moves, or else place their hand in front of their lips until they feel the soft puff of air.

B. Articulation: Although the alphabets of Spanish and English look alike, there are articulatory differences. Showing students and pointing to the articulatory points in the mouth will help them make the correct contact between the mouth and the tongue. Specific examples can be found in the reading selection.

C. New Sounds: Individuals at birth have the potential for making any sound and learning any language, but as they speak a a language there is a selection process that occurs. Spanish speakers use a set of sounds while English speakers select another set. There is a set of sounds that both languages have in common, but this often confuses students because they carry this idea to other sounds. If teachers understand where the two do not coincide, then they can help students master the different sounds. It is often time consuming to subject a student to repeating some difficult sound without pointing out where the articulation takes place in the vocal cavity.

D. Decoding: Caution should be taken if students begin reading before mastering correct listening and speaking skills. Reading will cause problems because students will respond with their own linguistic system while not being aware that they are pronouncing incorrectly.

E. Sound Systems: One of the main features of language learning is acquiring mastery of the sound system. Teachers should understand the different points of articulation by using a head chart in teaching new sounds.



Family sounds are described by using the head chart to describe where the sound is produced.

1. bilabial - involving both lips
2. labiodental - involving the lower lip and upper teeth
3. dental - involving the tongue tip and upper teeth
4. alveolar - involving the gum ridge directly back of the upper front teeth
5. palatal - involving the gum ridge directly back of the upper front teeth
6. velar - involving the back of the tongue and the velum

To help students visualize how sounds are made, cut out mouth area. Make a pocket in the shape of a tongue from red flannel. Use the tongue in the mouth cavity as you would a puppet to show where the tongue makes contact. Teachers can use this technique effectively to help students pronounce words correctly.

F. Voiceless and Voiced: The difference between /p/ and /b/ sometimes cannot be noticed and identified readily by students. One technique that teachers use is to hold their hands over the student's ears and have the students listen for a buzzing sound. Another way is to place their fingers on their throat and have the students feel the vibration as they pronounce the letter.

Languages whose sound symbols are relatively close present interference problems. Teachers should be aware of the similarities and differences that may cause problems to their students in learning and pronouncing English. Rose Nash, in her book Comparing English and Spanish, gives a comprehensive and understandable explanation of the differences that may interfere with correct pronunciation and orthography. The following charts are taken from Nash's book. These briefly point out where the languages differ. Teachers are encouraged to read the book for a complete explanation.

Study the following diagrams and note the blank spaces. These are sounds where there will probably be interference in learning and pronouncing English. If students cannot pronounce the letter exactly, the teacher should use the "head" chart with the cut out tongue to demonstrate where the point of articulation occurs. If students still do not pronounce the letter, an approximate sound should suffice. Drilling of incorrect sounds sometimes reinforces the incorrect sound and only frustrates students. A course in practical linguistics would help language teachers immensely.

Differences between English and Spanish

CONSONANT PHONEMES POSITIONS OF OCCURRENCE

(STOPS)

Spanish	Initial Position	Final Position	English	Initial Position	Final Position
/p/	poco	____	/p/	pie	up
/t/	tienda	____	/t/	take	cut
/k/	que	____	/k/	kit	back
/b/	banco	____	/b/	buy	rub
/d/	dar	sed	/d/	day	ride
/g/	gana	____	/g/	give	egg

Notice that the stops in the initial position will not interfere in the pronunciation, but in the final positions the majority may cause some problems. Teachers should listen carefully to the pronunciation

of the final stop. Remember, they do not hear the final sounds and, therefore, are not familiar with them. Some students may quickly acquire the sounds; others may never master them.

(FRICATIVES)

Spanish	Initial Position	Final Position	English	Initial Position	Final Position
/f/	falta	____	/f/	fail	safe
____	____	____	/v/	veil	love
____	____	____	/θ/	think	bath
____	____	____	/ð/	then	bathe
/s/	su	lunes	/s/	say	bus
____	____	____	/š/	shoot	wash
____	____	____	/z/	zero	fuzz
____	____	____	/ž/	____	garage
/h/	justo	____	/h/	home	____

Fricatives in both initial and final positions may cause problems. Students will not experience transfer problems, but must be taught to articulate and practice the new sounds. First, teach the points of articulation, then begin to practice the initial sounds. After the sounds have been mastered begin practicing the final fricatives. Do not forget to practice the aspiration at the end of the word. The light puff of air may avoid a pronounced accent.

(AFFRICATES)

/č/	chiste	____	/č/	chip	which
			/j/	jewel	badge

The /ǰ/ sound may cause problems for some Spanish speaking students who are able to read Spanish. When they see the letter "j" instead of /ǰ/ of judge, they may pronounce the /h/ in Jorge. Students must be taught the sound symbol relationship as it relates to each language.

The /č/ is a sound that is familiar to Spanish speakers: Muchacho and Chico. A problem will occur when the /č/ is in the final position. Again, check for the puff of air at the end so that the sound will be definite and not sound as if students are swallowing the letter.

A word of caution, /č/ and /š/ sounds have traditionally given Spanish speakers foreign accent in their speech. Although /č/ exists, /š/ does not occur in Spanish. "Chuck loves Shirley" is an example of

the pattern that is used for drills. It is suggested that teachers not drill them together. Spanish speakers have no problems with the /š/ sound, therefore have them acquire the sound symbol relationship with /š/ by itself and not as a possible-interference with /č/. Drilling these two sounds together often causes confusion.

(NASALS)

Spanish	Initial Position	Final Position	English	Initial Position	Final Position
/m/	mala	____	/m/	me	ham
/n/	nota	fin	/n/	nice	sun
/ñ/	ñame	____	/ŋ/	____	ring

Very little interference will occur with the nasal sounds.

(R-SOUNDS)

/r/	____	mar	/r/	rose	fur
/rr/	roto	____			

The "R", "r" sounds are quite different in Spanish and English. English speakers will probably have more difficulty in adjusting to the trill and tapping sound of the Spanish "r", than Spanish speakers will with the English "r" sound. Using the head chart, identify the point of articulation and help students curl their tongue to pronounce the English sound of "r".

(LATERAL)

/l/	lado	sal	/l/	like	fall

Lateral sounds give little difficulty.

(SEMI-CONSONANTS)

/y/	yegua	____	/y/	you	____
/w/	huevo	____	/w/	wall	____

The /y and /w/ phonemes are similar and occur in initial positions. Little difficulty will occur with these sounds.

VOWEL PHONEMES

POSITIONS OF OCCURRENCE WHEN STRESSED

(SIMPLE VOWELS)

Spanish	Initial Position	Final Position	English	Initial Position	Final Position
/i/	ida	comi	/I/	it	____
/e/	en	fe	/E/	end	____
			/æ/	apple	
/o/	oro	lo	/ɔ/	ought	law
/u/	uso	tú	/U/	____	____
			/ə/	up	
/a/	arte	sofá	/a/	arc	blah

(COMPLEX VOWELS or DIPTHONGS)

			/iy/	eat	fee
/ey/	____	rey	/ey/	are	play
/ew/	europa	____			
			/uw/	ooze	blue
/oy/	oigo	soy	/oy/	oil	toy
			/ow/	own	blow
/ay/	aire	lay	/ay/	ice	fly
/aw/	auto	jau	/aw	out	now

Vowel sounds differ greatly between Spanish and English. It is not the intention of this brief monograph to take each simple vowel and dipthong and supply exercise. It is very complex and time consuming to supply differences and drill exercises. This has been done exellently in many of the recommended readings at the end of the monograph.

SUMMARY OF CONSONANT PHONEMES

SPANISH

Bilabial	Labiodental	Dental	Alveolar	Palatal	Velar	Glottal		+
/p/ /b/		/t/ /d/	* *		/k/ /g/		Stops	v-less v-d
	/f/ *	* *	/s/ *	* *		/h/	Fricatives	v-less v-d
				/č/ *			Affricates	v-less v-d
/m/			/n/	/ñ/	*		Nasals	v-d
			/r/ /rr/				R-Sounds	
			/l/				Lateral	v-d
*				/y/	/w/		Semi-Consonants	v-d

ENGLISH

Bilabial	Labiodental	Dental	Alveolar	Palatal	Velar	Glottal	+
/p/ /b/		* *	/t/ /d/		/k/ /g/		v-less v-d
	/f/ /v/	/θ/ /ð/	/s/ /s/	/š/ /ž/		/h/	v-less v-d
				/č/ /ǰ/			v-less v-d
/m/			/n/	*	/ŋ/		v-d
			/r/ *				
			/l/				v-d
/w/				/y/	*		v-d

\+ v-less, voiceless; v-d, voiced

The above chart gives a summary of the consonant phonemes and when they will occur in both Spanish and English. An * has been placed to indicate possible problems with interference.

Correct pronunciation is only a small part of second language learning. Teachers should not be overly concerned about minor mispronunciation or traces of accent in students' speech. Communication is the essence of language and this must be encouraged by positive feedback.

Classroom Techniques

ESL teachers have devised a multitude of techniques that they use in helping students acquire English. The following are but a few that have proved effective.

A. Student Centered: Students have individual personalities and learning potential. No one method will be effective with every student. Teachers should adapt teaching procedures and methods to students' learning styles.

Some languages are more similar to English than others. Care should be taken to use similarities so that students can experience a feeling of success. Nevertheless, apparent similarities between English and Spanish can also cause problems. Students believe they are pronouncing a word correctly because it makes sound sense in Spanish.

B. Peer Teaching: English dominant students can help teachers drill non-English speakers. Although using students is an effective technique, teachers should give peer tutors definite drills to use with other students.

C. Listening: Children develop comprehension rapidly when they are exposed to language in the school playground. Teachers should try to facilitate language learning by closing the gap between "classroom language" and the language used in "real situations".

D. Tape Recorder: Tape recording is an effective teaching tool in helping students respond to questions and other dialogues. Many students are embarrassed to answer in front of their peers. Recording themselves and listening to a tape helps alleviate their anxiety, and also helps them hear their own mistakes.

E. Games: Teachers can use games that are found in newspapers and magazines. Crossword puzzles, quizzes, ladders and scrabble are a few of the games students can use to reinforce and learn new language items.

F. Dramatics: Students like to play and dramatize. Short plays and skits can help students practice language in real live situations.

G. Poems: Students enjoy poems and tongue twisters. In memorizing poems, students acquire a feeling for the rhythm and music of the language.

SUGGESTED GUIDELINES

The following are some guidelines that may help district administrators develop a plan to more effectively teach limited English speaking students.

School and Community Relations

1. Set up an advisory board made up of parents and professionals in education to participate in planning a program.

2. Make sure that at every parent meeting there are translators that will serve as liaisons to the Spanish speaking community.

3. Select one person who will see to it that all notices, bulletins, and reports are submitted in Spanish.

4. If a translator is employed, make sure the person writes and communicates in the language used by the community.

5. Set up training sessions for parents about school procedures, educational goals, and parental roles in the education of students. These, of course, should be conducted in Spanish and at a convenient time for parents.

6. Hire professional consultants to help parents and staff members to work together to improve their program.

7. Appoint Spanish speaking parents to each of the standing committees in the general PTA.

8. Design a pamphlet suggesting specific ways in which parents can help at school and in the classrooms.

Assessment

1. Make a list of all those Spanish speaking students that are below level in basic skills areas. Design an individualized program based on tutor instruction.

2. Make a list of all students that are not reading at grade level. Diagnose problems and design reading programs that will help students develop grade level reading skills.

3. Administer language assessment and diagnose results so that teachers can design their programs to fit the needs of students.

4. Set up programs that will develop basic skills in Spanish so students will not fall behind as they acquire English.

5. Design a program based on learning objectives so that students can be assessed in either language on their grade level skills.

Staffing

1. As vacancies occur, recruit bilingual teachers so that the make up of the staff in the school reflects the same percentage of the student ethnic population.

2. Establish an advisory committee composed of Chicano community members and school personnel who will help interview Spanish bilingual bicultural staff for the school.

3. As a temporary measure only: if there are no bilingual bicultural staff members, design and implement a multicultural and bilingual inservice program for the present staff.

4. If there are no bilingual teachers, hire Spanish speaking aides to carry out the language and culture components until the aides receive their credentials.

5. Institute a career ladder program for the bilingual aides so that they can be educated and perform their duties effectively, and eventually become certificated teachers.

6. Set up a salary scale for the paraprofessionals to encourage permanency, inservice participation and class attendance.

7. Conduct inservice training workshops identifying skills and criteria for the staff that will reflect multicultural knowledge and skills.

Curriculum

1. Select a reading series that will develop reading skills in Spanish while students are acquiring English as a second language.

2. Select a math series that will cover the math skills in Spanish that are part of the class learning objectives.

3. Select a language arts series that will reinforce oral and written language skills in Spanish and English.

4. Design culture lessons that will be integrated into the regular social studies curriculum and units.

5. Assess the present curriculum for culture sensitivity and relevance.

6. Adopt textbooks that include the major contributions of Chicanos in the formation of the United States.

The bilingual department in Olympia will supply a list of books and materials that have been approved for use in the schools.

SELECTED READING LIST

Extensive bibliographies exist that deal with Chicano history, attitudes and education. The following is a selected list of sources recommended for teachers who are interested in reading more about Chicanos but do not have the time to read many different books.

BACKGROUND READING

Acuña, Rudolfo. Occupied America: The Chicano's Struggle Toward Liberation. Canfield Press, San Francisco, 1972.

Cohen, A. A Sociolinguistic Approach to Bilingual Education. Newbury House Publishers, Massachusetts, 1975.

Kerber-Smith. A Cultural Approach to Education. Kendal Hunt Publishers, Massachusetts, 1975.

Kloss, K.. The American Bilingual Tradition. Newbury House, Massachusetts., 1977.

McWilliams, Carey. North From Mexico. Greenwood Press, New York, 1968.

Rosaldo, R., Calver, R., and Seligmann.G. Chicano: The Evolution of a People. San Francisco, 1973.

Wolf, Eric. Sons of the Shaking Earth. University of Chicago Press. Chicago, 1972.

EDUCATION

Carter, T. Mexican Americans in School: A History of Educational Neglect. College Entrance Examination Board. New York, Second Ed., 1979.

Carter, T. and Segura, R. Mexican Americans in School: A Decade of Change. College Entrance Examination Board. New York, 1979.

United States Commission on Civil Rights: Mexican American Reports.

Report I: Ethnic Isolation of Nexican Americans in the Public School of the Southwest

Report II: The Unfinished Education

Report III: The Excluded Student

Report IV: Mexican American Education in Texas: A Function of Wealth.

Report V: Teachers and Students

Report VI: Toward Quality Education for Mexican Americans

ENGLISH AS A SECOND LANGUAGE

Allen, E. and Valette, R. Classroom Techniques: Foreign Languages and English as a Second Language. Harcourt Brade and Jovanovich. New York, 1977.

Hatch, Evelyn. Second Language Acquisition. Newbury House, Massachusetts, 1978.

Nash, Rose. Comparing English and Spanish Patterns in Phonology and Orthography. Regents Publishing Company, Inc., New Qork, 1977.

Rivers, W. and Kemperley, M. A Practical Guide to the Teaching of English As a Second or Foreign Language. Oxford University Press. New York, 1978.

Robinett, Betty. Teaching English to Speakers of Other Languages. University of Minnesota Press. Minneapolis, 1978.