

**UNIVERSITY OF EL SALVADOR
SCHOOL OF ARTS AND SCIENCE
FOREIGN LANGUAGES DEPARTMENT**



Modern Language Mayor: Specialty in French and English

Research Project:

“Perception and effects among the Arts and Sciences community of the University of El Salvador about the “open-door glossary” project (Nahuat, Castilian Spanish, English and French) during the second semester of 2016”.

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Introduction

Nahuat has been spoken in several places of El Salvador like Nonualcos, Cuzcatlecos, Mazhuas and Izalcos, it happens to be Salvadoran mother tongue and represents the roots of a culture that nowadays has been left aside because of several reasons.

In the Arts and Science School of the University of El Salvador takes place a new and innovative program to start rescuing Nahuat. This new idea was launched by Linguistics students to deploy a glossary all around the School so it has called other students' attention. The goal of this project is to wake up people's willingness of being part of Nahuat rescue.

After the glossary project was launched, the research team is looking for the perception and the effect that it has had in the student's community in three different areas, identity, education and culture, how it has evolved and to show the next step of it to continue with its mission of Nahuat preservation.

As all this considered, the research team is looking for the output that a brand new idea and project has had in the aims of Nahuat rescue, considering that more than a language, it represents cultural roots and history for a country that on its willingness to reach globalized development has left behind its essence.

Rationale

The current project will be executed with the main objective of studying the perception and the effects caused by the “open-door glossary” project (Nahuat, Castilian Spanish, English and French) in the Arts and Science community of the University of El Salvador during the second semester of 2016.

Through the investigation, the research team will establish which effects and which aspects the team will be focusing on, so the information gotten will allow to have a concrete conclusion about the impact this project has had. Some aspects that are connected and are aimed to be studied are the educational, the cultural and the personal ones.

Concerning the educational aspect, it can be studied how this glossary is creating and spreading new words in other languages for all the people in the University who belong to this community. Are people reading and learning? Are they just reading the words? Do they know that all these words are the same but written in different languages? All these questions can be answered, synthesized and show a final result.

The cultural aspect can be analyzed through the optic that looks for the impact in other people’s culture thanks to the glossary. For example, it is important to know whether a person distinguishes and/or determines order or hierarchy in the languages that are written in the “open door dictionary” or not, is there an intention to show this hierarchy? Are our roots part of the past? Are we preferring other languages because of globalization? Is it important to rescue our Nahuat roots? All these questions have to do with culture.

The third element is the personal aspect, and in this case, it will be focused on the reaction of our public after seeing the dictionary, are they finding a new insight of what a language is? Are they opened to use this method in their daily life? Is this method more personal to learn for them than being in a classroom full of classmates?

All these activities have one intention in common, to discover how people react to this kind of learning which is the most important reason of this study, how their education, culture and personality is being affected, is it positive or negative? Better or worse? Answering these questions will be key to study, analyze and apply the pertinent learning style.

General Objective

- To know the perception and effects that the open door glossary project has on the Arts and Science community of the University of El Salvador.

Specific objectives

- To identify the level of importance that learning a new language has among the Arts and Science community.
- To determine how Nahuat is being catalogued among the Arts and Science community.
- To collect feedback about the open door dictionary to determine areas of opportunities to apply improvements
- To know what is the perception among the Arts and Science community about learning a new language to fulfill globalization demands

CHAPTER I

Before going deeper in our research, there are some concepts the research team needs to have clear so the purpose of the investigation can be more understandable. Concepts like identity, personal identity, social identity, culture, cultural identity, learning processes and learning styles. After having this clear, it is mentioned what the role of English and French is in the Salvadoran society as well as how Nahuat was gradually extinguished in El Salvador; right away an article about the role of a native language in a country is exposed, in this case is the Guarani in Paraguay, and finally the reasons why cultural and language roots should be rescued and Nahuat should be revitalized as well.

Identity

“Identity is used in this book to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture” (Deng 1995, 1). This is an appreciation about the ideal definition of Identity that in fact, involves each concept of the society where a human being can be part of, like race (Caucasian, African, mongoloid, indigenous, etc.) or ethnicity (American, Latin, European, African, etc.) language (English, Spanish, Nahuat, French, etc.), and culture that is what identify as individual and part of a group with same traditions and values.

How did people build their own identity? According to James D. Fearon each person is capable to create his/her own identity starting at childhood, because we are the ones who decide what we are, what we like, religion we want to practice, values to adopt and demonstrate, how to

behave, etc. But to determine this, people need to be ruled by a society in general so people get to know the norm already established before they are part of it.

Manuel Castells says that our own identity is a power that helps us in a way to stop the globalization and the reason behind this is that globalization can reach anyone but not change everyone. An example of this can be holidays, they are not the same around the world, even they are different in neighboring countries such as USA and Mexico, both of them are completely different in traditions, culture, language, etc. Because of their own culture, culture that was, is and will be built by each person with his/her own personality which is individual.

Because of this, it is sure that identity is a global term that can be used in combination with other terms such as personal identity, social identity and the cultural identity.

Personal Identity

To explain the meaning of “identity” in the sense of personal identity, is once again tempted to begin with a formulation like “how a person defines who he or she is; self-definition or self-understanding.” However, it is apparent that there are many different ways that a person might define who he or she is.

Which one corresponds to personal identity? And “self-understanding” is really too broad and vague to be right. Many things might reasonably be included in “self-understanding” that we would not say are matters of identity. When we say that my identity is “who I am,” we mean “who I really am,” in some sort of essential or fundamental way. We are talking about an aspect of ourselves that is in some way important to us.

Social Identity

A simple answer to the question “what is identity?” would be this: It is how one answers the question “who are you?” Or, my identity is how I define who I am.

One might answer the question “who are you?” entirely differently in different circumstances. For example, depending on the context, I might answer “an American,” “a professor,” “a son-in-law,” “a taxpayer,” “a Democrat.” In some situations “I” might even be given a social security number.

By this simple definition, then, it is trivial that one might have multiple identities, understood simply as answers to the question “who are you?”, since how you answer the question will depend on the specific context. So here is a first cut at a definition. An identity is something that fits as X in the sentence “I am an X.” In logical terms, an *identity is a predicate that applies (or may apply) to a person, that is, a quality or property of a person* (James D. Fearon, nov. 03 1999)

Cultural Identity

Besides identity definition, a definition for culture is necessary as well prior to go to the cultural identity concept. Culture has so many definitions depending on the sense of study, for research purposes, the team will board the definition from the sociological concept, therefore Culture is the collection of values, beliefs, behaviors, customs, and attitudes that distinguish one society from another, culture reflects learned behavior that is transmitted from one member of a society to another.

Some elements of culture are transmitted intergenerationally, as when parents teach their

children table manners; because culture is learned behavior, it is adaptive; that is, the culture changes in response to external forces that affects the society.

Now that a wide idea about identity and culture has been put in context, it is time to link both concepts to have a mutual result. First of all, it is important to note that groups and individuals are mutually based on each other and since an individual belongs to more than one group, cultural identity cannot be described as a fixed state, but rather is constantly formed a new one by referring or not referring to a possible group, norm and values.

Also, it can be defined as a mode of thinking, mentality an acting influenced by an individual, it means a mass media received by a little selected group, but the information disseminated in this way is always evaluated and classified by the receiving group and accepted according to pre structured cultural standardizations of groups.

Culture

UNESCO defines culture as the medium through which all individuals express their ability to fulfill themselves and it is therefore, an integral part of development.

Since all social groups own its cultural aspects, even if it is different from one side of the world to another, culture itself is universal. Therefore, culture can be visualized as both: material and nonmaterial, this might provide us a better insight of it.

Tools and technology, art, buildings, weapons, and other stuff that have been man-made, can represent material culture; on the other hand, for nonmaterial we can mention beliefs, values and ways of thinking of the different societies and generations.

Even if culture might be present in every individual human being, it sometimes is not perceived as such. Culture can be overlooked until it is exposed or challenged before another type of culture of a particular human being (e.i religion, language, behaviors, and many other aspects that can vary from one country, group or community to another) Then it is when ethnocentrism appears, which is the analysis of the own individual culture tending to stare at some specific details of someone else's culture.

Culture can be also deeply analyzed and understood when it happens to be compared one to another. Cultural relativism may allow the individual to acknowledge different cultures in some better way or worse than its own culture; cultural relativism has a lot to do with the tendency of human being to judge others.

A very important component of culture (nonmaterial) are symbols, which includes languages, being the primary way of communication, language can be strongly used together with symbols, despite that, symbols can have a variation in its meaning depending on the context that different cultures might use them in.

There exist different variations of cultures like *subcultures* that might be represented by a small group of people of a larger society, like for example (gypsies, travelers, different social

classes) that can be bound in some way to a whole culture but still, have their own practices that can represent a difference from the others.

Folk culture, that can be represented by local communities that can have their basis on experiences, beliefs and some other ordinary life events.

High culture may have also their space within the community, addressed and approved by upper middle class somehow, that can add a literary or artistic value. Then we have the *Elite*, that can be represented by a small group of people with some influence over the rest of the communities.

All of the groups can be defined by their own characteristics that can determine how different people is by living their authentic cultural aspects, even if people belong to a reduced or to a numerous groups, cultural influence always exist and helps to define an individual's personality.

In a nutshell, an individual human being tends to ignore its cultural side, in fact it is believed that all practices are made by default, naturally and not by been learned, it definitely changes the way to see things when it comes to be put into perspective, to be compared and evaluated, that way the sometimes voluntary or nonvoluntary fact to judge appears.

Learning

“Perhaps the most simple way of describing ‘learning styles’ is to say that there are different methods of learning or understanding new information, the way a person takes in, understand, expresses and remembers information.”(Wilfrid Lauriel 2008, 2) It is important to say first of all that we need to extract a definition of what learning is from the words of Wilfrid Lauriel. We can infer from this author that learning is understanding new information. It is including also, the method, an important element involved in learning.

Depending on the method that is used, the person will have a better or worse learning. Lauriel points out that there are learning styles to take into account simply expressed as the methods of learning.

The question comes up: “what are learning styles?”, according to the Journal of Studies in Education. (2012) learning style can be defined as the manner in which individuals perceive and process information in learning situations. It means that the learning style affects in a direct proportion the process of learning of all the individuals involved in a specific learning situation.

When learning situations are brought up to table, it can infer that the learners can be taught in different ways. Which are the general learning styles? The Journal of Studies exposes four of them organized in the following way

Learning styles

Visual

Visual learners think of pictures and learn more effectively. They depend on the instructor's or facilitator's non-verbal clues such as body language to help with understanding. Sometimes, visual learners favour sitting in the front of the classroom. It is seen that visual learning requires just a little information to transmit a long message and the interpretation and explanation can be inferred by the learner, all these facts reduce the time to see results in a learning process. .

Auditory

These individuals discover information through listening and interpreting information by the means of pitch, emphasis and speed. These individuals gain knowledge from reading out loud in the classroom and may not have a full understanding of information that is written (Ldpride,n.d.). In this case, we are talking about learners who need to read out loud in order to understand and may require another explanation after reading, in comparison to the visual learning it takes more time.

Kinesthetic

Learner Individuals that are kinesthetic learn best with an active "hands-on" approach. These learners favor interaction with the physical world. Most of the time kinesthetic learners have a difficult time staying on target and can become unfocused effortlessly (Ldpride,n.d.).

The third general learning style remarks the necessity of the learners to touch and feel everything in order to learn better, but there is a paradoxical aspect which is the fact what makes them learn, creates in them at the same time a lack of concentration that may be against the learning. Even if it is more dynamic it requires a lot of commitment between the learner and method used.

Peripheral learning:

One view holds that it means months and even years of ‘intentional’ study, related to memorizing thousands of words, their meaning, pronunciation and spelling. The other view holds that much of the burden of intentional learning can be taken off the shoulders of the language learner by such processes as ‘incidental’, ‘implicit’, ‘accidental’, ‘subconscious’, or ‘peripheral’ learning which involve picking up of words, grammar, and sentence patterns simply by engaging in a variety of communicative activities during which the learners may hardly use their focal attention or their complete awareness.

The term ‘peripheral’ carries the meaning of everything happening in the margin rather than the core or center. In other words, ‘peripheral learning’ refers to a sort of perception occurring implicitly and incidentally as a result of continuous exposure to the increasing quantity of information. In effect, it is basically a way of encouraging students to indulge in learning through indirect techniques. In effect, peripheral learning is regarded to be implicit as opposed to explicit learning, and incidental as opposed to intentional learning. It is implicit since it is implied and happens indirectly, and it is incidental, because it occurs naturally and

unintentionally. It is also regarded as a sort of subliminal perception, since in its most forms it takes place below the learners' absolute threshold for conscious perception.

After seeing the four learning styles we can conclude that because of the facts presented per each style (pros and cons), if the context is the correct one and it is correctly executed, the visual learners have advantage over the others.

“Other tricks for visual learners include spatially rearranging your page—instead of writing across a page horizontally, write in a way that is more descriptive of the relationship being described—for example, write the words out in a circular pattern if that more truly represents the relationship you are describing.” (Wilfrid Lauriel 2008, 2)

These words are, in a nutshell, the perfect summary of what visual effect is and how it is used so that the visual learner has a better understanding of the information that is being processed. Finally, this impact given by the visual effect is the element that empowers the visual learning and puts it even more appropriated information process that is being hard to understand for a learner.

CHAPTER II

Nahuat, Castilian Spanish, English and French in El Salvador

According to the Constitution of the Republic of El Salvador, both languages Nahuat and Castilian Spanish are defended and highlighted on the decree 153 and on the article 44 of the Special Law to the Cultural Heritage of El Salvador:

Decree 153

Section I

That in agreement to the constitution of the Republic, it is the duty of the State to ensure the inhabitants the enjoyment of culture, preserve the Castilian language and native languages spoken in the country, so as to safeguard the artistic, anthropological wealth, historical and archaeological of the country as part of the Salvadoran cultural treasure, which must be issued for laws that allow their dissemination and preservation

In the case of English, El Salvador has increased the English speakers population since 2000. this because of many reasons , like the arrival of new companies to the country, where they ask for English to hire people, also new schools and colleges considered as bilinguals where in some cases students start to learn English since kindergarten, others in high school.

According to English Proficiency Index (EF IPE) El Salvador is on the 53rd place out of 60 in all Latin America related to the people older than 18 years old that speak English, according to the statistics the 45% of those people can speak or at least understand the English

language, it is a poor percentage for El Salvador compared with the other countries, however it is a big advance for ourselves because in 16 years the country has doubled the bilingual population according to the Department of Education.

This is also supported by the University of El Salvador that says that the most demanded majors in the Arts and Science School are Modern Languages Major and English Teaching Major, meaning that the 60% of the population of this school wants to study one these majors.

As well, “Cámara de Comercio” and the Ministry of Labor de El Salvador give a big importance to the English Language. They say that the 855 of the international companies installed in El Salvador since 2010 ask their people to speak English and even a third language if possible. An example of this is the call centers, academies, exportation industries, communications industries offshores, etc.

Another reason why English has been imposed as a foreign language not only in El Salvador but in the rest of the world is the globalization and the imposition of the United States of America. According to UNO in the last 10 years English is the most demanded language all over the occidental world for many reasons: education, work, also something really interesting, migration. The 75% of the people who speak English want to migrate to an Anglophone country like USA, Canada, UK, Australia looking for better opportunities.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) culture should be regarded as the set of distinctive spiritual, material, intellectual and

emotional features of society or a social group and that, in addition to Arts and literature, lifestyles, covers the ways of living together, value systems, traditions and beliefs.

Concerning the French language in El Salvador, it is important to say first that this language was not very well-known around the country, but in the recent decade there has been an important increment of French speakers due to the fact that it is more common now in El Salvador to find enterprises (especially call centers) that offer a higher income if the person speaks French. Plus, there are other opportunities that can be offered in our country, for example scholarships or higher working spots. However, for these last two, the person has to have the DELF or DALF certification.

The DELF and DALF certification are two internationally recognized diplomas about the knowledge of French which allow to value not only the academic but also the professional skill of a non-native French speaker. In Spain, more than 21,000 people presented candidature for DELF and DALF in 2014 because these diplomas are more and more recognized by the enterprises and educational institutions dedicated to French teaching.

This certification can be obtained via 1000 official examination centers distributed around the world among 173 countries. In the case of El Salvador, exists Alliance Française that is the most important and recognized institution administering DELF and DALF. The Alliance Française offers to Salvadoran people the opportunity to have a deep cultural contact with French language thanks to the close international relationship that keeps with France. Through it, many diplomas, scholarships to France and job opportunities are obtained by the Salvadoran people.

There is another important educational organism concerning French teaching in El

Salvador which is the Liceo Francés (Lycée Français). This institution allows Salvadoran people to study French language thanks to very well-prepared native and non-native teachers. Additionally, through the Agence pour l'Enseignement Français à l'Étranger (AEFE), Liceo Francés is able to send French learners to study abroad and learn more than just the language. In this case, learning about French culture and French lifestyle.

Liceo Francés is distinguishable because it offers not only the learning of French language in prepared courses but also a complete formation of every single student by following the Salvadoran educational structure starting from a very early age, of course including French in every step of educational scale (from maternal to high school) all of them having the opportunity to complete their studies abroad.

Besides the institutions mentioned before, there is the University of El Salvador, another entity in charge of teaching French in the Department of Foreign Languages. Additionally, there is one of the most important French events that take place there called “jour de la Francophonie” which is a cultural activity that involves all the students in a French environment

For the UNO, the French language it is very important because it is not only one of the sixth official languages but also Organization of United Nations has a special day to celebrate French and its transcendence all over the world on March 20th. With 38 of 193 Members State using French to correspond with UNO, 40% of the Peace Workers being spread in French speakers countries and having offices in 24 French-speaking countries for the United Nations Development Program it can be inferred that French has an enormous influence in this entity.

Extinction of Nahuat in El Salvador¹

The loss of a language is regrettable. When a language disappears, its grammar, sounds, ways of thinking and culture are also gone. Statistics on language viability demonstrates that languages have and are dying at an alarming speed. At present, a great number of (minority) languages are threatened to face extinction.

In the last years, in an alarming way up today, a lot of languages have disappeared. Sasse, in 1990, pointed that during the last 500 years more than the half of the languages spoken around the world have died. According to Grimes only 6,809 languages remain active on the 2000's. Recently, Dalby in 2002, calculated that only 5 000 languages were spoken as a maternal tongue

But, how come the Nahuat language is at the edge of extinction?

Back on 1970, according to the linguistic investigations from Campbell, they report that it was around 200 Nahuat native speakers, two decades after Grime in another linguistic research mentioned it was around 20 native speakers only, however, this could not be completely assured by him, since he gave an estimated number based on studies.

The decay of Nahuat started with the Spanish conquest and colony. Therefore, the Nahuat started to lose function, empowerment and prestige on religious and public affairs. According to Dabbling the missionaries from Spain thought that the language, culture, mythology and

¹ Article translated and adapted by the research team, original article: "La pérdida de una lengua: El Caso del Náhuat." By Milton Ascencio 2009 pag. 65-74

philosophy of Nahuatl was demoniac and to understand this better, they (conquerors) learned the language and persuaded the native population to use their own language about replacing Nahuatl for Spanish and the Christianity.

Once the Pipiles were dominated and oppressed, the new regime needed to have an effective way of communication with the indigenous in the region. Fortunately, the “tlaxcatelcos”, their allies during the conquest process, talked Nahuatl so it made possible a better communication. As well they (tlaxcatelcos) thought that the Pipiles were deforming and corrupting their Aztec dialect: Nahuatl. Because of that they changed as well the name of different places, and example of this is Cuxcatan that turned into Cuscatlan. While those factors affected the prestige of the Pipil tongue other factors like social, economic and political played a more important and direct role in the erosion process of Nahuatl reducing more and more the number of speakers.

Among other social factors, the different exploitation ways and infection illnesses that the Spanish brought with them during the colonization process Pipil population highly reduced. The Pipils were turned into slaves and were obligated to cultivate cacao and pay tribute to the Spanish. Also the “encomienda” helped reduce the population into 20% of what it used to be before the conquest (Lemus 2003). Also the different illnesses like syphilis, mumps, chicken pox, etc. that the pipiles did not have immunological resistance annihilate a high percentage of the population. (Lovel 1991 in Lemus 2003)

Also Newman in 2006, mentioned that the biggest part of the languages dying around the

world because of the poor economic situation, the overexploitation and by being ignored for a long time so people opted to be part of a bigger and better established system.

In 1882, the Pipile's subsistence sources were abolished. The "tierras comunales y ejidales", in the power of the Pipiles until that year were taken by the Spaniards because its existence was against the region's economy. After they were robbed their lands, they were forced to plant and export coffee. This made the indigenous even poorer. After a couple of decades the indigenous formed opposition groups for fighting for their right, culture and overall their lands, this uprisings took things to a different level, to political affairs.

The economic depression at the beginning of the 1930's affected the coffee prices really badly, creating an unstable situation in all the region. With the instability of the economy came as well a lot of protests against the government and its economic policies. The strike back did not take that long, the organizations were named as communists and responsible for manipulating the indigenous to create social instability.

In 1932, El Salvador saw the worst genocide and "linguicide" in its history. On the 22nd of January the "communists" and other sectors started to take their lands back followed by protests against the general Maximiliano Martinez' government and its social injustice. Indigenous groups armed with machetes took towns like Tacuba, Izalco and Juayua. General Martinez fought back severely. Dalton (research 1989) describes that the massacre was horrendous; the rebellion was massacred. The repressive squads murdered campesinos² and indigenous with no mercy in different places like train station, rural roads, coffee fields, houses,

² Person who performs his tasks in the rural environment, usually in agricultural or livestock activities. He can also live and work in these lands, be the owner of them, or simply be a worker because lands may belong to someone else.

etc. a lot of them were buried even when they were still alive in the common graves that they were forced to dig.

In Sonsonate, a lot of Pipiles were taken to the square to receive a document that describes them as decent people and anticommunists. Once at the square, the National Guard closed all the entrances and brutally murdered them. The bodies laid there at the square and their loyal dogs were with them. After the repression, the systematic annihilation took place. In Izalco it was a hunt for suspects. Identifying the rebels was difficult, so it was an arbitrary classification: all of them with indigenous characteristics or dressed as one was considered suspect. If they were found guilty, with their arms at the back, attached by the thumbs they were taken at the back side of the Izalco church and executed by a firing squad. The usage of Nahuat was forbidden.

Probably we will never really know how many indigenous were murdered in 1932. But according to Anderson and Dalton on their personal research, done 1995, it was between twelve to twenty four thousand victims.

Fortunately not all the Amerindian languages have run with the same faith as Nahuat; we have the example of Guarani in Paraguay that has achieved to leave through the time and being transmitted generationally and played an important role into Paraguayan society. Here is an example of what is mentioned:

The role of Guaraní in the Paraguayan society.³

It is very well known that in today's reality, there are many societies that are losing their roots, it means that they are losing their cultural values given by their ancestors and they prefer to change them by others that are taken from other culture. Many experts argue that this phenomenon is due to globalization. Some others say that this is called cultural invasion, because, American culture for instance, is now present in many Latin American societies, but in Paraguay, local people are resisting to lose their ancestral habits and culture.

Guaraní is a native language which comes from ancestral population in Paraguay, even though it is estimated that Guaraní (society and tongue) has around 5000 years of existence, it is spoken nowadays as a constitutional obligation because it is even more important to speak Guaraní than Castilian, in this case, Castilian is considered a second language. For Paraguayan people, Guaraní is so important that they have a special day to celebrate the existence of this native tongue that is on August 25th.

Furthermore, it is important to mention that Guaraní builds an important part of Paraguayan identity, especially because it is considered the core idea within the Paraguayans due to the fact that the 87% of the total population has a Guaraní native speaker level. In other words, this is a patrimony rather than a language, it is protected and cultivated from generation to generation.

According to David Galeano, president of Ateneo de Lengua y Cultura Guaraní, exists an

³ Article translated and adapted by the research team, original article: el Guaraní en Paraguay by David Galeano Olivera, veintemundo magazine.

important language expressivity within this ancestral tongue, which allows to say more things in Guaraní than in Castilian. The reason to expose this idea is because there are a lot of onomatopoeic sounds that do not exist in Castilian. At the same time, this provokes an enormous difficulty when doing a translation for there is not a correct or exact equivalent in the existent relationship between Guaraní and Castilian.

The president Galeano Oliveira gives an example by using his own words and he remarks “En el castellano puedo decir, máximo muy lindo o lindísimo; en guaraní eso sería iporãite y a eso le puedo agregar iporãiterei, que ya no se puede traducir al castellano”. All this idea means that we can use adjectives to describe things and use superlatives in order to make them more important or relevant.

In this example, “lindo” in Castilian means pretty in English, we can use a superlative form to make it more relevant, that would be “lindidismo” in Castilian and prettiest in English. However, there is a suffix in Guaraní that is “rei” in the word “iporãite” for saying prettiest in Guaraní, if we add this suffix there will be a new word (iporãiterei) to mean that something is beyond the prettiest and for which there is no equivalent in either English or Castilian in this case.

It can be inferred then, from the example given by the president, that there is a language enrichment thanks to the existence of Guaraní in Paraguayan culture which allows to create new ways of expressing ideas that we cannot do in Castilian.

On August 25 1,967, Guaraní was considered to be the second language in Paraguay, but in 1,992 there is a new law which comes out with the idea of making Paraguay a country that

speaks officially Guaraní but they wanted to be bilingual. For this reason in 2010 there was a new legislation that established Guaraní as the official language and Castilian as the second one.

There is a final aspect to analyze that is really complicated for some societies who try to keep preserving their native roots. This aspect is the teaching of an ancestral language in schools.

In David Galeano's opinion there are a lot of aspects to take into account because it is very difficult to teach a language if people do not want to hear even a word about it. He exposes that many places where Guaraní was not spoken are able to put in practice this tongue, even though there are a lot of things to improve. One of the most important is the fact that in schools is Jopará (a form of Guaraní) the one that is being taught and not Guaraní properly speaking.

For this President, there is only a way of teaching Guaraní, and that is having a contact with the native speaker only and that is a mission in which he is already working on.

In a conclusion, there is an enormous importance concerning Guaraní's role in Paraguayan society, which is from the formation of a solid cultural basis to reform the teaching in the country. This really demonstrates how important to keep our roots alive is, because they make us who we are as social entities. If all Latin American nations would follow the example of Paraguay, it would not exist the current problem about losing our identity as nations by following countries we will never be.

After checking the importance of keeping and transmitting our roots and own culture to the future generation like in the example of Paraguay and Guaraní and the important role it plays in the Paraguayan society, why should we rescue Nahuatl? What is the importance of it?

CHAPTER III

Why to keep Nahuat alive?⁴

Nahuat is the only pre-Columbian language that has survived until today, in a precarious way however. The Nahuat is spoken by around a hundred indigenous located in Santo Domingo de Gusmán, Sonsonate. The rest of the indigenous do not speak this language any more, their mother tongue is Spanish. For all practical purposes, unfortunately, Nahuat is a dying language, it only lives in a little linguistic bubble , in the west side of El Salvador, and gets reduced every day until it disappears.

None of the Nahuat speakers wakes up to listen to the news in Nahuat or read the paper, study, discuss about an important topic, do any other activity or listen to a prayer in their language. In El Salvador, no one can survive by only speaking Nahuat, you need to speak Spanish to be part of the society, be educated, have right to the medical system, etc. If that is the case, why should we worry about keeping the language alive?

The answer is simple: To keep the Language alive assures the transmission intergenerational of the Pipil's cultural knowledge and Cosmo vision. Since the culture is not static, the ancient knowledge can be modified and transmitted to the new generations keeping the language and culture alive.

⁴ Article translated and adapted by the research team, original article: ¿Para qué mantener vivo el Náhuat? by El Faro published on April 25th, 2017

Fortunately not all is lost, there is an enthusiastic group of teachers that keeps the Nahuat alive in 39 schools on the west side of the country, teaching Nahuat as a language to more than five thousand students. This big effort started twelve years ago and has highlighted the importance to avoid that the Pipil language and culture disappears. However, even with this big effort the language is still dying. The number of the Nahuat speakers is less every day and it is because Nahuat does not have any social space to be developed or where to use it in a natural way, no one is interested in learning it because there is not a practical use of it. What to do in this situation?

Number one, to recognize responsibilities, the current status of the Nahuat is not fair because, since the Salvadoran State foundation governmental politics oriented to the protection and promotion of the native culture and language have not existed. Regardless the art. 62 of the Constitution. The first thing that needs to change is the state vision about the linguistic and cultural diversification in order to adopt rules that bring opportunities to keep, study, protect and promote the minor cultural practices, especially, the linguistic-cultural rights of the indigenous people.

In the second place, the existing programs for rescuing Nahuat must be supported and financed by the state. During the administration with the ex-president Mauricio Funes, the Ministry of Education has supported since 2010 two programs initiated by Universidad Don Bosco (UDB) to relaunch Nahuat language:

“Formacion de Maestros del Nahuat” and “cuna del Nahuat”. None of the previous

governments before Funes's were interested on this, so it was a big step ahead on our national History. The only help they used to receive was from CONCULTURA and it was just printing texts, levels 1 and 2 for the Nahuat learning. However, the help given by MINED is minuscule and most of the time it is late in comparison to the existing necessities.

As a third point, and maybe the most important and essential, it is necessary that the indigenous community demands their linguistic rights, not because of any monetary profit or because it is asked by a social leader among them, but because they need to conduct their own language as an essential part of their identity.

It means, if the identity is completely lost, the indigenous does not feel as that any more, their mother tongue is not Nahuat anymore, but Spanish, his beliefs and values are no longer Pipil, but mixed blood now. They have been totally absorbed by the dominant culture. In other words, the indigenous culture has been reduced to a piece of museum now or turn into a public entertainment, reducing it into folkl.

In El Salvador there are just around 100 Pipiles indigenous that can really celebrate the international day of the mother tongue, because their first language, the Nahuat, is the one that they directly acquire from their mom. On the same way, if someone grew up with his/her father and he was the one who taught them the language they can celebrate the paternal tongue.

And just to finish, this is a call for the Salvadoran State for it to undertake its responsibility on keeping, protecting, studying, and spreading the Nahuat tongue. Just a hundred of Nahuat speakers as a mother tongue is really minimum and is leaving it at the edge of

extinction. Now Nahuat is almost dead in practical terms and there is not a new generation learning it, besides “la cuna del Nahuat” students, that with the appropriate help and follow up it can be a “factory” of Nahuat speakers and this is what El Salvador exactly needs to avoid Nahuat be part of the deceased languages in America. Let’s all work together, State, civil Society, indigenous communities, language academies, learning centers at all levels, private enterprises to avoid Nahuat disappears. The future generation will dispute that, if we do not do anything, for not letting the language die but its culture with it as well.

This can be even worse, according to Krauss (Newman 2000:1) only 600 languages have the real opportunity to survive in long-term, if the world continues like that by 2 100 a 90% of the fading languages would be dead. In Latin America the situation with the indigenous languages is the same. Therefore, UNESCO estimates that the third part or the half of the 500 Amerindians tongues were in danger of extinction at the end of the XX century. Focusing on El Salvador, Nahuat faced the same faith because it was killed by many political situations in the country.

The Nahuat language, member of the Uto-Azteca family, is the last survivor among the indigenous languages that were once spoken in El Salvador. Centuries before the Spanish arrival to El Salvador, the Pipil population started to move from what is known now as Mexico to Central America. The Pipil brought with them their own culture and language to a region dominated by the Mayans and other ethnic groups.

Once the Spanish arrived, El Salvador was the place for at least other 5 indigenous

languages, but gradually each of them were disappearing while the Spanish colonies and the Spanish advanced. Nowadays, Nahuat is just the remaining of what it used to be before. No more than 100 years ago Nahuat used to be spoken in the western part of the country. At this point, it is just spoken by oldest people in the country and there is not a culture to transmit it to the future generation, due to this the completely extinction of Nahuat is on the way.

Research Methodology

The project about the perception and effects that the “open-door glossary project” has on the Arts and Sciences community of the University of El Salvador will be developed through the qualitative-descriptive method. The research team considers that this is the most pertinent manner of handling the information; this is because descriptive information is needed to tell and show the perception, inferential information and the effects produced by the project.

The qualitative information allows to have a wider point of view about the data gathered, it means that the subsequent analysis can be deeper so the elements like emotional aspect and the patriotism in this case, are never left apart and the effects can be properly explained.

This method will also allow to give a concrete final answer that might be used or studied for future projects having the same characteristics as this research, it will also enable the possibility to see the proficiency of implementing this type of projects since the objective is describing and not comparing so that the Nahuat roots can be revived. It is important to point out that the team will be specially focused on the data that has to do with Nahuat so that the answers about the perception and the effects can be extracted.

About the technique to be used in this case, the research team will apply the mixed (structured and non-structured) interview, (see annex 1 on Page 55) so it empowers an interaction as fluent as possible between the interviewers and the interviewee and the answers can be obtained without any predisposition given by the external factors or the interviewers. This technique will be reinforced by another research technique that is the observation.

There will be the selection of the people from each department of the School of Arts and Sciences of the University of El Salvador, these are: Escuela de Ciencias Sociales, Departamento de Psicología, Departamento de Letras, Departamento de Periodismo, Departamento de Ciencias de la Educación, Departamento de Filosofía, Departamento de Idiomas Extranjeros, so this will be the sample of the population in the community. After a selection of people, the team will approach students to identify the frequency they walk by the school of Arts and Sciences, depending on that frequency, the team will proceed to interview them.

The research instrument that the team will use will be the semi-structured interview with opened and closed questions because in this way the interview can be like a natural conversation but at same time following certain questions made in advance. In this way, the results will be more reliable and precise. During the interview, the research team will follow a questionnaire to guide the conversation. The interview will be structured according to the three aspects: the personal, identity, educational and cultural one. Every aspect will have opened and closed questions (besides the ones that can come up as follow up questions). In this way there will be a more dynamic interaction that will allow to establish a deeper contact with the people and their answers can be more personal and realistic, please refer annex 1 on page 56 for the instrument.

In order to obtain the best results, the team has taken into account the usage of some tools like recorders to register the answers and to listen separately one by one later on, so every single answer can be part of the final result and avoid missing any detail.

It is important to remark that every interview has to sound natural and relaxed from the side of the research team, because every emotion and reaction shown by the interviewee will be an important element when analyzing the effects due to the fact that all the aspects are inferential information and as stated at the beginning, this is better to analyze the effects caused by a determinate phenomenon.

In order to have the correct data that the team is looking for; every recorded interview will be synthesized and transcribed (see annexes 2 on page 58 for the transcription) so the information needed can be selected among all the information given by the sample of the community of the School of Arts and Sciences of the University of El Salvador. Finally, each transcription will be organized and prepared so that the information obtained can be used in the data analysis.

Lic. Pedro Antonio Salazar Interview (open-door glossary project creator)

Question: Would you be so kind to tell us a bit more of your experience and expertise in terms of Nahuat? And how did you come up with this idea?

R/ One of the deepest concerns is our ancestor's language which is Nahuat, nowadays people are interested in different languages such as English and French and that is ok, but there is something that we Salvadorans are trying to forget and that is our ancestor's language. So, that has encouraged me to implement something new and to contribute to the rescue or to reinforce the presence of Nahuat in our country

So if your intention is just to send the message in Nahuat, people won't catch the message but by combining other languages that are spoken worldwide then you have the probability to call people's attention so that is why I began piloting this project with my colleagues, and they liked the idea. Then I said that if my colleagues liked the idea then I would be able to implement this with my students in Linguistics and then I proposed this project to my students and they accepted it and we combined Nahuat, French, English and Spanish so with the objective of giving presence to our language, how? By having something visual to call university people's attention. So, that is why I decided some strategies such as location, the structure of the signals and the position of the languages themselves. To place Nahuat on first place has an objective, and that objective is to rank Nahuat as the first place, to rank Spanish in a second place, why? Because those are our languages, and then we have English and French in that ranking.

My conception is that by knowing, by learning Nahuat and also Spanish you have more probabilities to learn foreign languages, because if you don't know your own language, in this case Spanish, it would be more difficult to acquire or to learn other languages, so, that is a

universal principle and then the message is: first to make Nahuat be present in our society, second is that you have to learn your own language before learning a foreign language if not you will have a hard time to understand what you are being taught in other languages and I have seen this in flesh.

For instance when we talk about verbs and you tell students: intransitive verbs, and then they say: what is that?, they ask that question cause they don't even know what *Verbo Intransitivo* is in Spanish and so that is why my opinion is that before learning foreign languages you must know what you have, so by combining French and English you are given a push into both Spanish and Nahuat and at the same time you have the chance to learn other languages.

Now that the signals have been spread in certain areas of the School of Arts, many people have become interested and they say that this is an innovation, this is something new and I think that we must do something for Nahuat. Recently I read an article in *La Prensa Grafica* saying that Nahuat must disappear, that is a shame because a newspaper must cultivate our culture and by saying that it is killing our culture, so it is unbelievable that instead of giving a Push to Nahuat they are taking our ancestor's language to be extinct.

The University has to take this commitment because the University is what the State needs. The University has been representing people's needs, the University is fed by people's taxes so one way to have the University being present is by giving the society something back, us, the students, the professors, the workers ,we are the University we are responsible for that.

Question: Why did you select the Linguistics group? Is there a specific reason or was this a random selection?

R/ I was assigned to teach Linguistics last year and among the contents of linguistics there are the different dialects, the different languages around the world and then I said: well this is a good

point to introduce Nahuat and that is why I selected Linguistics to push or to launch my project.

Question: Any specific reason why you would like to post the words in the signs and not maybe post them in a banner or some advertisement?

R/ Well the original idea or what makes this idea is the way the national parks have their signals by using wooden materials, by using some names written on woods, so I said that by using that material we could catch people's attention by the different designs, the form of the letters also by using the glossary for if you see the word Teacher =Tamastiani, and then you say well Tamastiani is related to the object of study then you can make a relationship with those words. And what is the objective? It is to fix in people's mind those words so every time you pass by, you take a glance and then you say: ah that is the word so every time you see it, you memorize that and internalize that.

Question: Any specific target for this project or just the people who pass by?

R/ For the people who want to learn.

Question: In comparison with English and French, why do you think it is worth it to rescue?

R/ Yes, because it is our ancestor's language and that represents our culture, it is a shame that if you go abroad and you are asked about your culture then you said "No I don't know anything", that is a real shame, if you say "the only thing I know is...", and then you start talking about negative things, I think that there is plenty in our culture that we ignore. So by giving this list maybe a 1% of our Salvadoran culture may tell other people of other cultures at least something in Nahuat and in Spanish, but it is a commitment to contribute, if nobody else does it, we have to contribute.

Question: What is the next step of this project?

R/ the second step is to fix the signals that have been damaged, then to spread this project into the other schools but with different messages like values. This is to contribute to the process of peace, democracy, etc. because nowadays we are living in a violent society and that the only messages that people receive are about that, we almost never have messages that make you grow spiritually, educationally or culturally.

Question: Why did you choose to make this type of signs? Why didn't you choose balloons or any other type of material?

R/ Initially I thought about the conception that parks have and then I said that it could be good for this project but we can think of alternatives for this project.

Question: Is this an original idea?

R/ yes it is.

Question: How did this idea come to your mind?

R/ It is an internal call.

Question: do you plan to expand this project to other schools and departments?

R/ definitely, if I am allowed, I would like to take this nationwide.

Question: How do you plan to make it nationwide?

R/ By getting in contact with people who want to support the program.

Data Analysis

The most suitable way to present the analysis of this data in this particular case is by dividing the results into two domains. In the first domain the research group is presenting a synthesis of the information collected, focused on the aspects that were taken into account during the interviews executed by the team in order to obtain the perception and the effects of the participants about the signs, it means that the personal aspects, the identity aspects, the educational aspects and the cultural ones will be synthesized according to the relevance of the information obtained regarding the effects and perception of this project.

In the second domain the team is presenting the results focused on the places where the signs are located and how the data presents variations depending on the location factor. This means, if the locations of the signs affect the contact between the languages and the entire community. To divide the locations in groups is the best way to show the final information.

The first group is formed by the Central Library and Psychology and Education building, the second one is the main path between the Psychology building and the Foreign Languages building, and the third group is the main part and the surrounding areas of the Department of Foreign Languages. (Verify annex 3 on page 79 for the signs)

Personal Aspect

When the students were asked how often they passed by the Department of Foreign Languages, the majority answered that often and very often, because of their daily classes or they were just literally passing by for example, it means that the people are having a contact with the signs and the languages as they walk to get to the classrooms. Besides, it is important to mention that this contact is the base for all the answers from where the team is obtaining the information because we can determinate the frequency they might read the signs. (Check annex 2 on page 58 for the transcriptions), focusing on the personal aspects.

Concerning the notoriety of something different in the School of Arts and Sciences at signs level, some people were confused, because as well known, the University of El Salvador has a lot of signs presented in different ways, such as the bulletin boards of the different departments, advertisements in general, trash can signs, banners; despite this fact, the biggest part of the interviewees could identify the signs related to the project, the reasons why they were different; some of them said because it is something to remark that is not all around the University and can only be found in the places listed previously, as well the materials they are made are different than others, for example, location signs are built of metal, bulletin boards and most of the advertisements are built of paper, but open door glossary signs are mostly built of wood.

About the question if the people implied in the study have read the signs written in different languages, the answer was positive, some of the reasons why they decided to read the signs were because they had curiosity, because they would like to learn, because it was

innovative, because it called their attention and so on. It means that this project generates interest within the community to learn not only Nahuat but also other languages as well. In sum, students said they read the signs because it was the word in Nahuat that caught their attention and made them read the other words.

When the individuals were asked if they had shared the existence of the signs with others, the biggest part said that they mentioned the signs among their classmates, which was very important to know, also they mentioned the project with students from other Departments and Schools, but most importantly was to know that some of them had shared the posters with their families. This final fact reveals the transcendence of this project when talking about breaking the limits of the University.

Identity aspect

It is well known for everyone that when you really like something you feel attraction and feel identified with it. Within the results obtained, the outcome was the same, all students interviewed without exception felt identified with the Nahuat language. Students expressed it along the interview with statements like "makes me feel Salvadoran", "It was our ancestor's language", etc.

An interesting reaction to analyze is the curiosity of the students when reading the Nahuat words and internalizing them. According to the students the curiosity made them want to learn and research more, even some of them said that they wanted to discover more about the language and culture itself. When the individuals were asked if Salvadoran roots were already replaced the

majority said “No”, that Salvadorans are still on time to rescue and implement them into the society so it becomes more important through the time while all people use it on daily basis. This process might not be short at all, however with little projects like this one (open-door glossary) can definitely help to rescue Nahuat and enroll it into the society.

On the other hand, a big number of interviewees suggested to implement Nahuat as a subject on the educational system to rescue and preserve the language, also they mentioned that the biggest influence nowadays, talking about identity, comes from abroad and that can represent a difficulty when it comes to rescue the Pipil roots, so Salvadorans can be proud and identify themselves as Salvadoran and leave that legacy to the future generations and they can continue it.

Another important point about identity was taken into consideration when interviewees were asked if they would like to learn Nahuat; when they were inquired about that, all of them said “yes” because of different reasons like general culture, knowledge, to rescue the language, etc. The reasons why it can be different depends on each student and the major they study, for example, Modern Languages students said “to know a different language”, another from Education Major said “to spread the knowledge”, others from Sociology said “to understand society better and its future along with the culture”; from Literature Major they said that “they would do it to understand the etymology of some words better and the why the vocabulary that Salvadorans commonly use”. At the end, they all agreed on learning the language, showing that the students from the Arts and Science school are willing to learn Nahuat.

As a final part regarding the identity aspect, the community was asked an important

aspect not only at personal level, but as a society. They were asked their thoughts about the society needing Nahuat. Answers were different; however we can say as a synthesis that all of them think society really needs Nahuat for many reasons, first to know who Salvadorans are?, what is the direction of the society?, Where Salvadorans come from?, What is the future of Nahuat itself?. During the interview, it was mentioned that Nahuat is needed in certain areas like education or culture; this is not really needed in other aspects like politics, economy, etc. this is because the biggest and most powerful countries domain those fields, so logically all these kinds of topics must have a common language depending on the geographic zone and not a native language from a minority. Regardless all this, it can be concluded that our society needs Nahuat maybe not in all areas, but aspects like educational and/or cultural can be a very good start for this. At the education level projects like this are very useful according to the students because they keep the population in contact with the language so it can be introduced little by little so the population can adopt it again.

Cultural Aspect

Concerning the question about remembering a set of words, almost nobody was able to recognize a complete set. However, most of people established a relationship between Spanish and English or even between Spanish and Nahuat, the language that was left apart in this case was French because none of the participants could make a relationship with it in order to say a word from the signs; one of the reasons mentioned was the order, some students mentioned that since Nahuat was on the first place it was much easier to keep the word than the French one because it was the last one on the position.

When the participants were asked if they wanted to learn some of the languages mentioned in the signs the answer was positive. One important factor to remark is that many people were interested in learning French and they argued that it was because nowadays most of the people are learning English, this previous idea gives French an extra value for them so, this is the reason why French can be established as a new goal to reach; since students were more used to see how English is written, it was not something new to them, still French was something new to them and most of them had never seen a word in French, but now they find it more interesting.

The students considered this project as a good start for rescuing Nahuat, first of all, because they find it very interesting due to the fact that it is easier to learn word by word. This means that the project is affecting positively the memory of the readers by helping them acquiring the knowledge without applying too much effort. This is the first step that needs to rebuild Salvadorans identity. It has to be taken into consideration that there are no signs in other schools of the University, for this reason this project has more relevance. Review annex #2 on page 59 for the transcriptions, focusing on cultural aspect.

Most of the people do not know about institutions that are trying to rescue Nahuat apart from the University. Nevertheless, some others could mention institutional entities like Universidad Centroamericana José Simeon Cañas (UCA), Santo Domingo de Guzman Schools, collective groups in the downtown of San Salvador, groups in favor of Nahuat at Parque Cuscatlán.

The majority of the interviewees agreed with the fact that Nahuat is worthy enough to be invested and rescuing from extinction for several reasons. One of the most important was because, according to them, Nahuat is the language of the ancestors and it is necessary to save it. Otherwise, people think they are losing an important part of their identity. Another important point to highlight is that Nahuat is considered a part that represents the people we are and where we come from.

This means that no matter the quantity of factors that create the tendency to think that Nahuat is dead or disappearing, the opinion of a lot of people is that there is still time to rescue Nahuat and that it is possible to recover the identity that has been lost.

Educational Aspect

When students were asked about the educational aspects, the answers given were not always similar and it was because of the education that each of them has as well as the major they study.

The answers that were kind of similar were when they were asked if they were able to recognize the languages involved. None of them were able to recognize them, but the biggest part said the languages were Nahuat, Castilian Spanish, sometimes just answered as Spanish, English and French. Just a few of them mentioned other languages instead of French or the Nahuat itself, so they gave answers like, Russian, German, Maya language. This is because they were not used to see the languages written, so they were guessing about what language was. It is important to say as well that the order they gave was not always the same as the one that is presented on the signs, it means the order does not influence on them at all when mentioning the

languages in the signs. Students reacted positively when they were asked if this kind of material can help the population to learn Nahuatl or the other languages.

Moreover, by seeing how a word of any of the language is written and its similarity with Castilian Spanish they could realize how easy it is to learn it and not that complicated as they thought when the signs were not there. Based on that, it can be confirmed that this kind of material distributed all around the School of Arts and Sciences helps students and people in general learn or be interested in learning a different language.

Taking into account that all the signs are around the School of Arts and Sciences in different locations, the population was asked about the specific places where signs are located. Almost all of them agreed that the location the posters are in is the right one; however, they gave as well a very good feedback such as: "It could be an excellent idea to spread all the signs around the complete University campus". Another feedback to take into account is to put a couple of signs at the main entrance of the University, better known as "la Minerva".

At this level of the project, the places where the signs are located are visible enough to the population in general. Since the learning style applied for this project is the peripheral approach, it was needed to give a little definition about it, so the team was able to obtain more accurate answers.

After the readers were said about the peripheral approach, they understood why the signs were spread in that way. Now that they understood the approach and the way to apply it, they all agreed that it was the most effective way to introduce the project to the population, so they can

learn it, because people are not forced to read them, just the ones who are willing to read them recognize as well that the visual learning is the most effective one. (Look annex 2 on page 58 for the transcriptions, focusing on Educational aspect)

By asking a general opinion about this project helped to determine the perception and effect of these signs. All of them had an excellent opinion about it, because it is innovative, moreover because someone took the time to start it and leave a legacy at the University about the project. Also it is a main highlight that this is a new way of learning and getting an approach to Nahuat and other languages for people who do not study Modern Languages or English Teaching.

Taking into account the opinion and perception, people stated that it is better that the signs are out of a classroom, the reasons of it were different such as inside of a classroom, students would not pay attention to them or that students would feel forced to memorize them, another said that there are already a lot of banners in some classrooms, also signs at the outside are more visible to a biggest part of the population, and not only students in this case. But a good feedback was said when students mentioned, it could be a good idea to put the words in banners to put it in common areas like inside of specific buildings as a bulletin board, inside the main library and so on, places that the largest part of the students visit by whatever reason.

Now, it is pertinent to analyze the location where the signs are; as well as the effect and the perception of the population about this project; the best way to synthesize is to break the big zone into 3 smaller areas, such as: Psychology and Education building and Central Library, main

path from the Psychology and Education building to the Foreign Language Department and the Foreign Language Department and the surrounding areas.

Zone 1: Psychology and Education building and Central Library.

This zone is one of the best locations where Master Peter Salazar and his students decided to put the signs. The reasons are different and thanks to the multiple opinions of the participants the research team can expose several points of view: To start, there is no visual contamination in the surrounding areas, which allows the readers to be more focused on these signs. (Check on annex 3 on page 79 for the signs)

Another factor that has contributed to obtain better results here is that it is a meeting point for all the community in the University. Meaning that they visit the Central Library for different reasons like studying, searching information, borrowing books, reading, etc. without mentioning that also it is a referential point inside the University, so the population around is bigger than the other places where signs are located.

Zone 2: Main path from the Psychology and Education building to the Foreign Language Department.

In this case, this path does not work only for the students coming from the above mentioned buildings to the other ones, but also for the population in general that use this road just to cross the University. In other words, people that use it just to shortcut their trajectory like students, professors, administrative personnel, main authorities and other passers-by that are willing to read the signs. Unfortunately, this zone has some weak points important to remark

such as the fact that it is being used as a parking lot, which generates an interference with the visual communication between the readers and the posters around. Even some of the signs present damages, or have been removed. According to the students' opinion, this space must not be used as a parking lot to avoid inconveniences.

Zone 3: Foreign Language Department and the surrounding areas.

Given the fact that it is in the Foreign Language Department where this idea was born, the biggest part of the signs is located there. It creates an influence on the students of that Department so they read and learn in a better way due to their study field. Since these learners know more than one language already, the main focus of attention was on Nahuat, reason why it is the first place in the order of the words. Another benefit about this location is the influence of the signs on other majors' students, based on the fact that the future professionals can learn from them, like the ones who receive classes on "H" rooms, Journalism building and a big common area like the main cafeteria where all the University people meet for different reasons.

To conclude with this analysis, the team will make the final focus on the sign, which are the main part of this project. The signs are intentionally made representing a hierarchy by putting Nahuat in first place to show that Nahuat is the most important language placed in the posters in comparison to the others.

The rest of languages are showed in the following order: Castillian Spanish, English and French. This is also another factor to analyze because there are written in descending order according to the languages' proficient use given by the Salvadoran people.

There is another element that must be remarked and this is the vocabulary shown in the posters. This vocabulary has two intentions concerning the readers. The first one is to provide words in different languages in order to the community can learn a little about the languages involved and wake up the feeling of curiosity within it.

The second intention is to make the readers to analyze and to compare the same word in different languages. This will help the students to realize the similarity or difference between the languages by a single word written on a sign, this final fact along with the curiosity of the participants can create an opportunity to begin learning many languages at the same time and to save Nahuat.

Conclusions

- Students in contact with the open-door glossary are learning the different languages, mainly English and Nahuat.
- Putting the signs around the Arts and Science School has helped, to all people who read them, to get more interested in learning a new language, according to the research results the language that the population wants to learn is French.
- Rescuing Nahuat from its extinction will help all Salvadoran community to know and understand better our culture, roots and traditions so they can be transmitted to the next generation using our ancestor's native language.
- Implementing the peripheral approach for this project was the right call, because according to the results all interviewees think that it is better to have this kind of learning instruments out of a classroom where almost everybody can see it.
- Spreading signs with words in Nahuat has helped all the community to feel more identified with their own culture because it is something they do not usually see out of the University of El Salvador.
- Students from Arts and Science School agreed on adding a Nahuat optional course on the curricular study plan for the majors that belong to this School, so it can be added later to all Schools and Departments.

Recommendations

There are some important aspects that have to be mentioned in order to maintain and improve the project and the results that have been explained by the team in this paper. To achieve this objective, the research team is presenting some recommendations that are addressed to different authorities. By addressing one aspect to a specific authority, the team can propose direct and clear objectives; as a result, an action plan can be implemented by the authorities in question.

First, This is addressed to the teacher in charge of the linguistics courses, the team recommends to move some signs to some places that are more visible than the places they are at this moment, specifically, places that have a large amount of students everyday walking by should have signs, such as the main entrance of the University, better known as “La Minerva”. This project has to continue its expansion. If an action plan is executed in this area, the results obtained by the project will grow considerably because more students will have constant contact with the glossary.

The next recommendation is for the coordinators of the majors in Teaching and Moderns Languages about giving the existent signs the correct maintenance and repairs when required, this means that if some signs are damaged by the nature (like rain or turned down by tremors) or by the community (because of the students or the cars at the University), they should be repaired, otherwise the impact of this activity will be lost. The signs always have to be readable to obtain the best results. This recommendation is because not only Nahuatl is being saved but English and French is being promoted. The more people are involved in the project; the better results will be.

The following recommendation is addressed to the students of the Linguistics courses for them to include sentences in the posters. However, the research team is not suggesting complex statements in a small sign; they can be simple but useful expressions there. As an example, just a pronoun and a verb can be exposed in order to show a little more about grammatical construction and the readers can achieve the minimum level of expression by saying: “I eat” or “He speaks”. This will help not only to learn grammatical construction but also to compare it with the other languages in the posters. This proposal encourages people to go beyond and study deeper to make the correct constructions.

Another recommendation addressed to the students of the Linguistics courses that the team has found suitable to mention is the renovation of the vocabulary in the posters every year or every two years maximum due to the fossilization of the knowledge if this action is not taken.

To refresh the vocabulary, it is important for the readers, in this way, people who walk by constantly over the years will have the opportunity to find something new and learn more over the time.

Our final recommendation for the instructor of Linguistics courses, is to make bigger posters and use the colors to write the vocabulary according to the zone where it is going to be. However it will depend on the professor to evaluate the zone and decide the colors that can make the signs readable for everybody and they may be seen from a long distance to awake the reader’s curiosity.

Annex 1

Instrument

University of El Salvador

School of Arts and Sciences

Foreign Languages Department

Modern Languages Major: Specialty in French and English



Objective: To know what is the perception and effects that the “open-door glossary” project has on the Arts and Science community of the University of El Salvador.

Interviewee Major: _____

Date: _____

Sociodemographic data

Gender: _____

Age: _____

Name: _____

Personal Aspects

- How often do you walk by the Foreign Languages department?
- What do you notice is different at the School of Arts and Science Department than the other Departments and Schools of the University?
- Have you ever read the signs written in different languages you run into?
- Have you ever share and/or mentioned the existence of the signs with others? If so, how do they react?

Identity aspects:

- How do you feel when seeing a sign in Nahuat?
- Do you think our Pipil roots were already replaced by any other culture?
- Are you willing to learn Nahuat? Why?
- Do you think society needs Nahuat?

Educational Aspects

- Are you able to recognize each of the languages included in the signs?
- Do you think this kind of material stimulates people to be willing to know about Nahuat and other languages?
- Do you think the places where the signs are located are visible enough or would you rather to move them to a different location?
- Do you think this peripheral approach will help to rescue Nahuat?
- What do you think in general about this project?
- Do you rather have these signs in a classroom or out of it?

Cultural Aspects

- Can you remember one of the words in English, French or Nahuat and its meaning in Spanish?
- Are you interested in learning Nahuat or any of the other languages represented in the psigns? Why?
- Do you think it is a good start for rescuing Nahuat ?
- Do you know about any other institution that is trying to rescue Nahuat?
- At personal level. Do you consider Nahuat is worthy enough to be invested and rescued from extinction? Why?

Thank you for your time.

Annex 2 Transcriptions.

Anexxe 2-A

University of El Salvador

School of Arts and Sciences

Foreign Languages Department

Modern Languages Major: Specialty in French and English



Objective: To know the perception and effects that the “open-door glossary” project has on the Arts and Science community of the University of El Salvador.

Interviewee Major: 5th year of Licenciatura en Periodismo.

Date: March-14th-2016

Socio-demographic data

Gender: Female.

Age: 23 years old.

Name: Michelle Hernandez

Personal Aspects

- How often do you walk by the Foreign Languages department?

R/ since this is my last year, i don't pass by that much but, on the last 4 years I used to receive classes there.

- At the signs level, what do you notice different at the School of Arts and Science School than the other Departments and Schools of the University?

R/ No really, but I have noticed that there are some signs built on wood, but I think is a sort of activity so different languages can be known by the students.

- Have you ever read the signs written in different languages that you passed by?

R/ Yes.

- Have you ever shared and/or mentioned the existence of the signs with others? If so, how have they reacted?

R/ Yes, I shared it with my mom, about the signs with words in 3 different languages, starting with Nahuat, Spanish, English and French I think and being honest yes I have learned because now i know for example how to write mom in French, it helps a lot. And with my friends and classmates we agreed that is interesting, because we have never heard about someone that dedicates his time putting these signs so the students of different majors can learn about other language.

Identity aspects:

- How do you feel when seeing a word in Nahuat in those signs?

R/At the beginning was interesting, well I was interested in learning Nahuat a time ago and I'm going to some classes. Because of the lack of this kind of projects I can say this is innovated, because most of the time we try to learn only English and not the mother tongue (Nahuat).

- Do you think our Pipil roots were already replaced by any other culture?

R/ Yes I think we are still on time to do it, but the real challenge is how willing are we to do it, for example on my free Nahuat course we used to be 50, but I do not think all of us will learn it or even finish the course. Even there are some students that take the course as a joke and not because they want to keep or rescue the language. Also, this language should be taken into account for all the majors at the UES.

- Are you willing to learn Nahuat? Why?

R/ Yes, even I would rather Nahuat than English.

- Do you think society needs Nahuat?

R/ 1st- I interviewed one of the old students and I never realized how important it is I just took it as something that is not spoken anymore and I thought that no one was able to speak it anymore, but this person told me that there were a few speakers and I was really

surprised because it's only a few people and they continue using it and don't let it die, so I said to myself that it will be a good idea to learn it while I'm young and then transmit it to a future generation.

Educational Aspects

- Are you able to recognize each of the languages included in the signs?

R/ Yes, French now that I realized how it is written, English because is very common, Nahuat because I have studied it for the last 3 years and Spanish.

- Do you think this kind of material stimulates people to know about Nahuat and other languages?

R/ Yes is a good try, if this is the beginning, yes it's a good stat.

- Do you think the places where the signs are located are visible enough or would you rather move them to a different location?

R/ Yes, places are good but is better to distribute it around all the University, schools and departments like enginery, economy, laws, stating with the Minerva so people can see it since the enter or stay around that place and they can realized that in this University we are implementing Nahuat.

- Do you think this peripheral approach will help rescue Nahuat?

R/ Yes, it have worked with me, in my personal case I did not even stop I just walked by, saw the word and kept it and the words i remember the most are the ones in Nahuat.

- What do you think in general about this project?

R/ It was a very original idea, the person who did it though in something new and if he did it with the intention of leaving a legacy here at the University it was the perfect idea, because it gives motivation to the teaching area.

- Do you rather have these signs in a classroom or out of it?

R/ I rather them out, but they could be inside of a classroom written in banners.

Cultural Aspects

- What set of words do you remember in the different languages?

R/ Not the full set, but I remember plenty of words in Nahuat like corazon "tuyulo", dormir "puchi", estar "mineni", hoja de maquilishuat "mapu", among others and of course other words that we took from Nahuat without knowing like huacal, maquilishuat, chocolate "xocolat".

- Are you interested in learning Nahuat or any of the other languages represented in the signs? Why?

R/ Yes, both, because now learn other languages gives you better opportunities.

- Do you think it is a good start for rescuing Nahuat?

R/ Yes it's a good start, i hope never stops and give a good care to the signs.

- Do you know about any other institution that is trying to rescue Nahuat?

R/ Yes, UCA (Universidad Centroamericana José Simeón Cañas)

- At personal level. Do you consider Nahuat is worthy enough to be invested and rescued from extinction? Why?

R/ Nahuat is worthy enough and we must rescue it if not we will be a country that will soon lose its mother tongue like Cuba and it would be a shame to lose it since it is the only thing that maybe identifies our roots.

Thank you for your time.

Anexxe 2-B

University of El Salvador

School of Arts and Sciences

Foreign Languages Department

Modern Languages Major: Specialty in French and English



Objective :To know the perception and effects that the “open-door glossary” project has on the Arts and Science community of the University of El Salvador.

Interviewee Major: 5th year of Modern Languages Major.

Date: March 10th 2017

Sociodemographic data

Gender: Female

Age: 24

Name: Zuleyma Moremo.

Personal Aspects

- How often do you walk by the Foreign Languages department?

R/ Now, since I am in my fifth year and working I come to the university every Friday because we have thesis tutoring.

- At the signs level, what do you notice different at the School of Arts and Science School than the other Departments and Schools of the University?

R/ Not at all, well, I know about the classrooms, the virtual classes

- Have you ever read the signs written in different languages that you passed by?

R/ Yes, I have seen the small signs written in three languages which are English, Nahuat and French, I think.

- Have you ever shared and/or mentioned the existence of the signs with others?

If so, how have they reacted?

R/ Yes, with my friend we have talked about it. they say that is good. Even though we do not pay too much attention it is good to know different things

Identity aspects:

- How do you feel when seeing a word in Nahuat in those signs?

R/ It calls the attention because I think in my own I would not learn but as I walk by I try

to learn a few words

- Do you think our Pipil roots were already replaced by any other culture?

R/ Yes, most of the time honestly we do not care about Nahuat that is why we try to learn something different

- Are you willing to learn Nahuat? why?

R/ Yes, perhaps in the future because right now I am trying to learn another language, like Portuguese

- Do you think society needs Nahuat?

R/ Yes, because it is part of our culture. If we do not learn it, we are going to lose that

Educational Aspects

- Are you able to recognize each of the languages included in the signs?

R/ Yes, I can remember the languages included in the posters.

- Do you think this kind of material stimulates people to know about Nahuat and other languages?

R/ Yes, because we can find some similarities with Spanish, it really calls the attention.

- Do you think the places where the signs are located are visible enough or would you rather move them to a different location?

R/ Some of them are visible, some others are not, I think we can move them.

- Do you think this peripheral approach will help rescue Nahuat?

R/ Yes, because we can learn not only by writing but also by reading. We can learn immediately.

- What do you think in general about this project?

R/ It is good because we can learn different languages like Nahuat. That is very good because it something that can be done in the future. To learn a different language.

- Do you rather have these signs in a classroom or out of it?

R/ I think both are ok. Because if we have them in a classroom, we can remember the words all the time.

Cultural Aspects

- What set of words do you remember in the different languages?

R/ I do not remember, right now I don't. I try to remember as I walk by.

- Are you interested in learning Nahuat or any of the other languages represented in the signs? why?

R/ Yes, I am interested in Nahuat. In the future perhaps but right now I am studying my major because it is our culture.

- Do you think it is a good start for rescuing Nahuat?

R/ Yes, is a good start because if we don't begin with these small thing, we will never be interested in learning Nahuat.

- Do you know about any other institution that is trying to rescue Nahuat?

R/ I read it on the newspaper but I don't remember the name of the institution.

- At personal level. Do you consider Nahuat is worthy enough to be invested and rescued from extinction? why?

R/ Yes, because it can be good for our culture but on the educational aspect it is hard because in the schools we don't speak

Thank you for your time.

Anexxe 2-C

University of El Salvador
School of Arts and Sciences
Foreign Languages Department
Modern Languages Major: Specialty in French and English



Objective: To know the perception and effects that the “open-door glossary” project has on the Arts and Science community of the University of El Salvador.

Interviewee Major: 4th year of Licenciatura en Letras.

Date: March 10th 2017

Sociodemographic data

Gender: Female.

Age: 24 years old.

Name: Diana Mendoza.

Personal Aspects

- How often do you walk by the Foreign Languages department?

R/ I have not passed by there this year, but i did previously.

- At the signs level, what do you notice different at the School of Arts and Science School than the other Departments and Schools of the University?

R/ What kind of signals? I guess not, after mentioning the posters, she realized about the signs and she remembered.

- Have you ever read the signs written in different languages that you passed by?

R/No.

- Have you ever shared and/or mentioned the existence of the signs with others? If so, how have they reacted?

R/ No, because is not a relevant topic to talk.

Identity aspects:

- How do you feel when seeing a word in Nahuat in those signs?

R/ I like it because is taken into account with the other foreign languages moreover, is our

native language.

- Do you think our pipil roots were already replaced by any other culture?

R/ We are still on time to rescue and incorporate what we have lost.

- Are you willing to learn Nahuat? Why?

R/ Yes, to rescue Salvadoran roots, the language.

- Do you think society needs Nahuat?

R/ Yes, in order to understand better our society.

Educational Aspects

- Are you able to recognize each of the languages included in the signs?

R/ Yes, English, French, Spanish, Nahuat.

- Do you think this kind of material stimulates people to know about Nahuat and other languages?

R/ Yes, because of the curiosity and how interesting it is see it around.

- Do you think the places where the signs are located are visible enough or would you rather move them to a different location?

R/ I think is better to move them so they can be more visible.

- Do you think this peripheral approach will help rescue Nahuat?

R/ It is very good, because people get involved in something by seeing it.

- What do you think in general about this project?

R/ It is good and interesting to learn different languages, is necessary.

- Do you rather have these signs in a classroom or out of it?

R/ Out, because they can be seen by a bigger amount of the population.

Cultural Aspects

- What set of words do you remember in the different languages?

R/ I really do not remember a full one.

- Are you interested in learning Nahuat or any of the other languages represented in the signs? Why?

R/ Yes, both English because of better job opportunities and globalization and French because I like how it sounds.

- Do you think it is a good start for rescuing Nahuat?

R/ Yes, it is.

- Do you know about any other institution that is trying to rescue Nahuat?

R/ Yes, not institutions but i know a collective in San Salvador centre ville, I do not remember the name but they meet at the National Palace.

- At personal level. Do you consider Nahuat is worthy enough to be invested and rescued from extinction? Why?

R/ It is worthy enough, so we do not lose our identity.

Thank you for your time.

Anexxe 2-D

University of El Salvador

School of Arts and Sciences

Foreign Languages Department

Modern Languages Major: Specialty in French and English



Objective: To know the perception and effects that the “open-door glossary” project has on the Arts and Science community of the University of El Salvador.

Interviewee Major: 4th year of Psychology Major.

Date: March 14th 2017

Sociodemographic data

Gender: Female

Age: 25 years old.

Name: Nancy Escobar.

Personal Aspects

- How often do you walk by the Foreign Languages department?

R/ Almost never.

- At the signs level, what do you notice different at the School of Arts and Science School than the other Departments and Schools of the University?

R/ Not really.

- Have you ever read the signs written in different languages that you passed by?

R/ Yes I have read a couple.

- Have you ever shared and/or mentioned the existence of the signs with others? If so, how have they reacted?

R/ Yes I have done it, even I saw it once on Facebook.

Identity aspects:

- How do you feel when seeing a word in Nahuat in those signs?

R/ I like the idea to take it into account for this type of projects since almost no one is interested in learning it.

- Do you think our Pipil roots were already replaced by any other culture?

R/ I think we are still on time to rescue it.

- Are you willing to learn Nahuat? Why?

R/ Yes I would like because I think it is part of our culture.

- Do you think society needs Nahuat?

R/ Yes I think so in order to keep our culture because nowadays most of the people is interested in learning some other languages but Nahuat.

Educational Aspects

- Are you able to recognize each of the languages included in the signs?

R/ Only Nahuat and English.

- Do you think this kind of material stimulates people to know about Nahuat and other languages?

R/ Yes it does because its decoration is appealing to the eye.

- Do you think the places where the signs are located are visible enough or would you rather move them to a different location?

R/ I think they are well located.

- Do you think this peripheral approach will help rescue Nahuat?

R/ Yes it is good because we do need some stimulation.

- What do you think in general about this project?

R/ I think it is pretty good but I think needs more propaganda

- Do you rather have these signs in a classroom or out of it?

R/ I think both.

Cultural Aspects

- What set of words do you remember in the different languages?

R/ I do not think so.

- Are you interested in learning Nahuat or any of the other languages represented in the signs? Why?

R/ I think English since nowadays it is very important to get a job.

- Do you think it is a good start for rescuing Nahuat?

R/ Absolutely it is.

- Do you know about any other institution that is trying to rescue Nahuat?

R/ I think there is a governmental program to help on that but I don't recall the name.

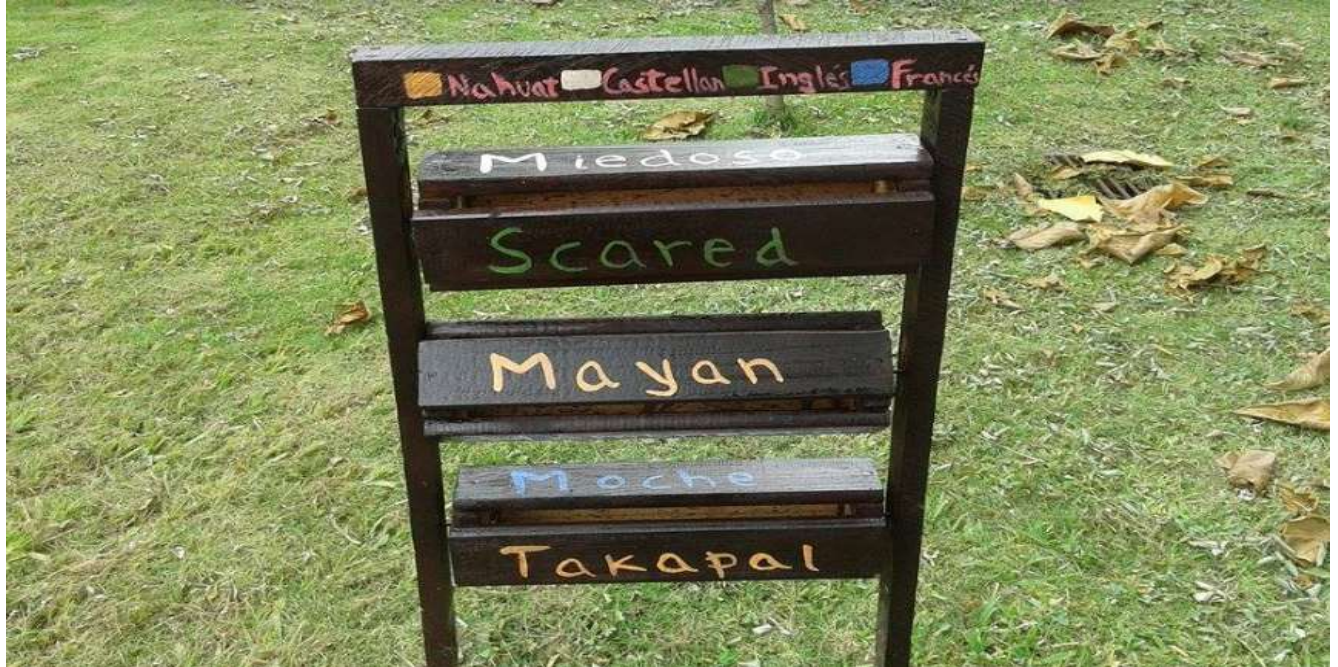
- At personal level. Do you consider Nahuat is worthy enough to be invested and rescued from extinction? Why?

R/ I think it is valuable because it is part of the history of our country so it can be transmitted to others.

Thank you for your time.

Annex 3

Signs allocated around the School of Arts and Sciences.





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