

No Culture Left Behind: Reaching the Purepecha Indigenous People

Barbara Swanson, Wilkes Elementary

Katharine Ballash, Woodland Elementary

Michelle Kost, Alder Elementary

*My teachers do not know what my language is.
Sometimes I wish teachers would discuss
personal stuff more and not just do reading and math.*
Purepecha high school senior

*I went through a very difficult identity crisis which
led me to being a delinquent youth and to prison.
I experienced frustration with no face to it. I knew I was
Indian but didn't know my roots. I was like a hungry ghost, a
lost soul, a warrior without a tribe to fill a void I didn't know existed.*
Purepecha inmate studying to be a lawyer

Making a difference means making it different.
International Reading Association

We can't teach those whom we don't know. We want this article to offer encouragement to teachers who struggle to meet the academic and life needs of any indigenous or oppressed peoples, but especially the Purepecha.

The Purepecha are a tribe of people indigenous to the state of Michoacán, Mexico. They speak their own language and learn Spanish as a second language. Because they have been discriminated against by the dominant society of Mexico, they have tried to suppress the expression of their native culture and language. The result is that when they emigrate to the US, they are misidentified as native Spanish-speaking Mexicans and subsequently are taught in ways that work well for Mexicans who have different cultural backgrounds, attitudes about education and social behavior.

Many Purepecha students in the US are learning at a much slower pace than native Spanish-speaking students from Mexico. To find out what is interfering with language acquisition for many Purepecha students, in January of 2003 a study group led by Barbara Swanson, English Language Development (ELD) teacher, was formed within the Reynolds School District (Oregon) which serves students from about 100 Purepecha families. As the study group gathered information and discussed the issues, it became increasingly apparent that the real issue is a teaching problem. The group began to see the truth in James Baldwin's statement: "Not everything that is faced can be changed. But nothing can be changed until it is faced."

In June, 2005, Barbara Swanson (ELD), Katharine Ballash (ELD) and Michelle Kost (Home-School liaison) trekked to the mountainous region of Michoacán for two weeks of field work to check out assumptions and gain insight into ways to improve the teaching of Purepecha children. The journey was supported in part by a Nattinger Foundation grant administered by ORTESOL. Dr. Rosalind Raymond-Gann (Assistant Professor of Curriculum and Instruction, East Tennessee State University) joined us. We visited schools, educators and family members of our children in Paracho, San Isidro, Capacuaro, Cheranasticurin, Cocucho and Patzcuaro. We learned more about the Purepecha language and culture, their history and their relationships to the dominant

Spanish-speaking culture. Consequently, we have come up with suggestions on how best to teach these unique students.

Who are the Purepecha?

The Purepecha are a group of more than 100,000 indigenous people living in Mexico. Both the language and the people are named Purepecha. Sometimes they are referred to as Tarascos or Tarascan by outsiders, but that is not a term of endearment for the Purepecha. Through a misunderstanding, it was a pejorative appellation put upon them by the Spaniards. At one time, the Purepecha were feared warriors, the only tribe not defeated by the Aztecs. However, they were “cleverly conquered” by the Spaniards through negotiation and peace treaties, not by battle. Today, most Purepecha live in economically underdeveloped rural areas and engage in subsistence farming.



Figure 1. Detail from a Diego Rivera mural of ancient Purepecha life at the Palacio Nacional in Mexico City. Photo by D. Healey.

Where and how do they live?

Purepecha live in a mountainous region of Michoacán (a state in Mexico) west of Mexico City between 6,000 and 8,000 feet above sea level where it can be cold and rainy. Buildings in cities like Uruapan, Patzcuaro and Paracho date back to the 16th century. Most of our students in the Reynolds School District come from the nearby villages. Streets are clay. There are few or no cars, quite a few bicycles, few or no telephones, flushing toilets or televisions. There are few simple appliances like toasters, refrigerators and stoves. Sometimes mothers cook over open fires. Floors in homes are often dirt and open to chickens roaming freely in and out. A few communities have no water; it is trucked in weekly.

I remember one 3rd grader who was infatuated with running water in the restroom. She would frequently ask to be excused. Later, she would be found in the restroom staring at the phenomenon of water flowing from a faucet running over her hands. By then, she had been in the US for over a year.

What is their language?

As the globally renowned linguistic organization Summer Institute of Linguistics (SIL) International reports, Purepecha is not a simplified form of Spanish; it is a distinct language. The language is as rich with grammar and vocabulary as Swedish, French, Spanish or English. The spelling of the name in English is most commonly Purepecha. In Spanish, the official spelling is Purépecha. It can be spelled other ways because of dialectal variants. Its written form is more or less phonetic. SIL Mexico has a website where one can sample various languages including Purepecha: <http://www.laligabiblica.org.mx/ILV%20DATA/ILVindex.html>. More web resources are listed in Appendix A.

Even though the first effort to write the language is credited to a Franciscan friar in the 16th century, it wasn't until linguists joined with missionaries in the 1940s under the direction of

Maxwell Lathrop that the language's written form was established as we know it. That alphabet was changed in 1978 at a large conference held in Patzcuaro, Michoacán. For the most part, it has remained the same today.

Below is a poem in Purepecha and Spanish (English added) excerpted from the book, *Jorhenkua P'urhepecha*, the first published bilingual work by a prestigious group of four scholars at the Colegio de Michoacán in Zamora. They are currently hard at work writing a series of twenty four books. The authors oversee the archives of all the earliest Purepecha writings, including the first translated work. *Jorhenkua P'urhepecha* was coordinated by Pedro Márquez Joaquin, a gifted linguist, who also authored the first two primers used in Michoacán's bilingual schools.

Tsáki t'arepiti	El lagaritiyo Viejo	The Old Lizard
Tsáki t'arepiti amperi úxaki. jurhitsintaxaka ka ma tsípiti káratini erokaxaka énkani t'irhentaaka	Lagarto Viejo ¿Qué estas haciendo? - Estoy tomando el sol, Y esperando a un insecto para merendarlo.	Old lizard What are you doing? I am sunbathing And waiting for an insect For an afternoon snack.

How has the Mexican majority impacted acculturation and learning?

It is disconcerting to have to admit the Purepecha are still viewed as uncultured, less intelligent, and lower in status by non-indigenous Mexicans. For centuries, they have been discriminated against and mistreated. Their language has been stigmatized. To this day, they are abused by a type of social caste system not unlike that which victimizes some American Native Americans. As a result, the Purepecha who have immigrated here try to hide their identity as a way to defend themselves from discrimination. Prejudice, both subtle and expressed, is evident in schools and classrooms. In this country, Purepecha may suffer from double discrimination: from their monolingual Spanish-speaking classmates who “know” who they “really are”, and from the dominant society that discriminates when they are perceived as being minimally literate.

Historically, the Purepecha have not wanted to expose themselves for risk of shame, oppression and sometimes death. Keeping who they are secret and staying in the shadows has been a way to protect who they are culturally. This mindset manifests itself in our schools. For example, at parent conferences, when asked about a third language, Purepecha parents normally deny using a language other than Spanish. However, the following day, their child will tell the emotionally-safe teacher, “I do too speak that language.” When Dr. Gann and I were guests at the Centro de Estudios de Tradiciones at the Colegio de Michoacán COLMICH, we were told that historically, Purepecha children were punished for speaking their language in Spanish-speaking schools. It had been traditional in Michoacán schools to prohibit the use of Purepecha.

Individuals tell how they have tried to hide their cultural identity. Joaquin Marquez, a high school teacher in Paracho and our trilingual (Purepecha, Spanish, English) interpreter, said that for him it was a survival decision never to speak Purepecha where it could be heard and not to wear clothes that would give him away. Joaquin said the giveaway to his true identity happened the moment he spoke Spanish. He couldn't speak it without an accent no matter how hard he tried. When he was an exchange student in a Chicago high school, he said he always felt out of place when he was around Spanish-only speakers. Similarly, Demetrio Nicolas Gonzalez,

Regional Bilingual Education Director (Educación Indígena de Michoacán), said he had to always remember to leave his hat (distinctively indigenous) at home.

How can literacy be encouraged?

At this time, a few of the more rural pueblos are still monolingual Purepecha and few people are literate in their native language. In other areas, the mixture of Purepecha and Spanish varies, depending on social patterns in families, churches and communities. While Mexico can benefit from having Spanish as its national language, to the Purepecha the value of sustaining their first language becomes one of maintaining personal identity and expressing the customs of the culture.

In 1997, as a step to providing literacy to more Purepecha, some Purepecha teachers came together to translate Spanish primers used in Mexican public schools (*P'urhepécha jimpo, lengua purépecha Michoacán*). Five primers have now been published in Purepecha for first, second and third grades.

Spanish-Purepecha bilingual education in Mexico has been beneficial to Purepecha students. One bilingual school in San Isidro uses Purepecha in its K-6 curriculum with Spanish being taught as a second language. When students were taught in Spanish, their scores were at the bottom of the national exam. Seven years later, after their bilingual program was implemented, the children's national standard exam scores increased dramatically, although the exam was still in Spanish. In order to generate more books in their heritage language, parents are teaming up with their children to develop stories and novels.

According to Kari Ranta, SIL International linguist who lived among the Purepecha for eight years, "Hopefully, in the future, bilingual schools will be more the rule in monolingual Purepecha-speaking villages. Before the change, the children had to learn in a language not their own and had not been able to internalize the Spanish material. The majority of the dual language schools start out with Purepecha the first year or two and then gradually change over to only Spanish in higher grades."



Figure 2. Second-grader Alex Jacinto Bautista uses stones to work multiplication problems at Nino Artillero Bilingual Elementary School in Cheranatzicurin. On the blackboard, teacher Eloise Mendez Tiburcio has taped a list of multiples of three in the Purepecha language. Photo by Linda Lutton. Used with permission.

What will also be helpful is the newly established indigenous teacher-training school in Cheran. Its purpose is to support Purepecha teachers who need to learn to read and write in their first language so they can provide successful learning in bilingual schools.

As a result of an increased interest in Purepecha, social attitudes are changing. Many communities show pride in being able to speak, read, and write their heritage language. There is a growing realization that bilingual Purepecha-Spanish speakers have greater economic advantages than monolingual Spanish speakers. To promote the use of Purepecha, there is now a small newspaper published monthly in that

language. In addition, the daily *La Voz de Michoacán* normally includes one page of general news translated into Purepecha.

What issues do students of a third language and third culture face?

Even though important adults in the children's lives can and may speak a lot of Purepecha, the children may only understand some of it and may not know how to speak it. The common language may be Spanish, but when the grown-ups talk, many, especially the older generation, speak their intimate relational small talk in Purepecha. This leaves the children out of family-oriented conversations. Culture is not transmitted. One can only imagine how this impacts students when they are not engaged in their familial relation language and then attend school where English, their third language, is used. I'll always remember Adela, who enthusiastically and proudly announced that she could now speak Purepecha (after returning from a 3-month visit to her pueblo).

When Purepecha immigrate to the United States where there is Spanish native literacy, what language should be the choice of instruction?

The background sounds that are stirred and trapped in students' brains blend Purepecha and Spanish. To add to the complexity of how an indigenous student will absorb learning at school, we need to remember that because of parents' low level of education, academic language is rarely used at home, either in Purepecha or in Spanish. Of course, English isn't being heard in the home at all. Which language should become their first literate language?

Our visiting team was repeatedly advised not to use Spanish as a transitional tool for Purepecha students because 1) they are investing their school years and life in the United States (current migratory patterns don't appear to support permanent returns to Mexico); and 2) there's a positive language transfer between Purepecha and English that does not exist between Purepecha and Spanish. Neither Purepecha or English use gender or articles, though Spanish does, and some Purepecha words are cognates in English but not in Spanish.

On June 28, 2005 at the Colegio de Michoacán in Zamora, Dr. Gann and Ms. Swanson met five Purepecha scholars who agreed that:

If at all possible, Purepecha speakers who migrate to the US should first have Purepecha as their language of instruction. When that is not possible, their literacy needs to be built in English. Using Spanish as a means of instruction can be both destructive and time wasting. The situation becomes more complicated when the Purepecha speaker has already begun to acquire Spanish literacy in a Mexican school. Then, it may be useful, depending upon their Spanish literacy and oral cognitive academic language proficiency (CALP) levels, to continue working in Spanish while English literacy is introduced. Spanish should never be introduced at the expense of gaining ground in English.

Demetrio Nicolas Gonzalez, with many of his schools using the bilingual model, firmly concurred. He also reported that when families visit, they take Purepecha primers back to the US, which demonstrates the value of the first language in their culture. When Shannon Stover, a high school ELD teacher from Hermiston, Oregon, visited a principal in a bilingual Purepecha school in Tarecuato (summer, 2005) he heard the same admonishment: "It's better to not do Spanish with the children. Purepecha aligns more with English than Spanish and [using English] will quicken their acquisition of English."

We need to keep in mind that this group is often migrant. Parents may not be able to read or write in either Spanish or Purepecha and if they do, their ability is minimal. Our students come from rural communities where survival tasks to put food on the table and provide shelter for the family are more important than education and schooling. Working hard is valued, in the farm fields, not at school. Consider these questions:

1. Is it beneficial to begin Spanish literacy one year, recognizing that their next school may not offer Spanish literacy?
2. Is it beneficial for a student who has begun in an English-only school and then transfers to one that offers Spanish literacy to begin a Spanish literacy program?
3. Is there an advantage to an 8th or 9th grade potential drop-out to be able to read a *little* in Spanish and a *little* in English when they will likely live in the US, making at most an annual visit back to their pueblos?

An anecdote supports our view that Purepecha students should not be required to be literate in Spanish. In Cocucho, we met a young man, who at 17 went to Chicago. He enrolled in high school for four months and couldn't learn English. "I just couldn't do it so I dropped out." After 14 months, he enrolled in a General Education Degree (GED) program. What finally worked? He had to shut down both his Spanish and Purepecha to only focus on English. The young man said, "I had to stop doing double and triple translations in my head because it confused me and slowed me down." He spoke with almost no accent! Perhaps part of the reason for his success in a GED program is also because of the small teacher/student ratio coupled with a strong personal relationship with the teacher—a "family feel" that would be culturally friendly, supporting the learning process.

How can you tell if a student from Mexico is Purepecha or not?

Check the birth certificate. If the student was born in the US, find out where the parents are from. Purepecha are from Michoacán. However, not all Mexicans from Michoacán are Purepecha. Then, track down siblings and cousins. When invited to a family function, go. It's a means of discovering Purepecha. The following characteristics are patterns, not stereotypes:

- When students are evaluated with the Spanish and English Woodcock-Munoz assessment, they will often show up as non-English and non-Spanish.
- The student is enthusiastic when shown Purepecha historical information or literature (*Erandi's Braids; A Humingbird's Gift*) and much less interested in other content.
- At recess, the student often plays with other Purepecha, or alone.
- The student is overly generous and anxious about making friends when other Purepecha students are not in their classroom.
- The student is more comfortable being in the social shadows and is uncomfortable being noticed. (I witnessed an example of this to the extreme at a secondary school graduation ceremony in Paracho. There were quite a few empty seats in the area cordoned off for graduates. I asked what that was about. The response? "Some are too shy to receive their diploma in front of the community. I had to encourage some to come today. The empty seats belong to those who couldn't overcome their cultural barriers.")
- The student has awed respect for teachers and adults in general expressed through uncommon kindness and thoughtfulness.
- The student is more reluctant to look adults in the eye than monolingual Mexican students are.

The following characteristics describe students who are at a beginning literacy level and with little or no exposure to print media:

- The student sometimes does not know the basics: how to hold a book; read top to bottom and left to right; that words on a page were once in someone's head; and that text matches pictures on the page.
- The student is attentive, tries hard, yet performs far lower than other English language learners (ELLs) who have been in US schools about the same amount of time. After many months, the student may still misspell his or her name and after a year, may still not be able to spell his or her last name.
- The student's recall seems to be like "Swiss cheese"; he or she can go over a concept for an hour but when hands-on application is requested, information is forgotten (three languages and three "literacy cultures" colliding). Even when facts are remembered, it is difficult to apply learning to a new situation. Necessary mental processing wait time can be upwards of 20 minutes and then the correct answer may come forward.

We don't perceive any of these characteristics to have anything to do with intelligence. Quite the contrary. However, we are concluding that Purepecha ELLs are in extended culture shock, coming out of a land that seems to have been frozen in a distant past.

If we modern Americans could remove ourselves from our culture of technology and enter a culture that is devoid of print, how would our outlook and minds be shaped toward reading? We are bombarded with print everywhere and think nothing of it. Dr. Gann wisely shared her thoughts that literacy is not embedded in their way of life as it is in ours, that they need to learn what literacy is for. She said, "I don't believe there is a single magic bullet involved in working with Purepecha children." She believes they are just as capable of acquiring literacy as the rest of us provided we work out ways of instructing them and give them enough time.

What works to help Purepecha learn in US schools?

A cadre of four Reynolds School District administrators visited the same general area of Michoacán in February, 2006 as we did. Their trip was sponsored by Oregon-Mexico Educational Partnership (OMEP). Dale Bernardini, our school district's OMEP teacher on special assignment (TOSA) viewed the following in several schools:

- Purepecha children in the schools we visited were observed to be extremely well-behaved and motivated to learn.
- When the learning was active, highly engaging and experiential, the Purepecha responded very well to it.
- Purepecha students in non-Purepecha schools (Spanish only) did not seem as engaged or as motivated; their learning was passive.

In addition, we have noticed that within the parent-child dynamic, children normally can only say "yes" or "no", "I'm sorry" or "I will ...". Parents are the authority and they have very traditional values. Children have little or no right to be in conversation with adults. Therefore, in classroom settings these children react to their teachers, their authority figures, in a somewhat frightened manner.

Successful instructional strategies

Many teachers have contributed the following strategies to use with Purepecha students. Of course, these also work well with a wide range of other students.

1. Hands-on experiences works best because this is how they learn at home. For example, when they harvest crops, they learn to count by handling apples or pinto beans.
2. Connect everything with the student's prior knowledge:
 - While teaching growth cycles of plants using pictures, one teacher talked about activities in their lives that use consecutive steps like making tortillas, planting bushes and changing a diaper.
 - One boy's passion was motorcycles, so the teacher used a book with photos so he could select favorites to copy for a book he made. He dictated captions the teacher wrote. He glued them under the photos, learning to read them.
 - Obtain a Purepecha primer. Google Purepecha or the name of their home-land's pueblo, then download photos to make a book. Have students write descriptions.
 - Relate to what's familiar to them like cows, pigs, chickens and dogs. Have students draw pictures of their homes and streets they lived on to scale. Write labels, then phrases and sentences.
 - Adapt themes from favorite TV programs, such as those on *Discovery Channel*. They love what is real. You can also use cartoons to teach character, setting, plot, etc. If they only have Spanish cable, record the program in English and give them the video.
3. Encourage familiar cultural activities with music, art, pottery, or wood working. Create surveys with students to use with grown-ups in their lives.
4. When studying Native Americans, give them the same research questions as other students but ask them to interview their parents for the answers.
5. Invite parents to the classroom to share their expertise with crafts, clothing, music.
6. Use anything whole language. GLAD (Guided Language Acquisition Design) strategies and chants with music and New Zealand's Balanced Literacy approach are great.
7. The Purepecha website at <http://www.purepechas.org/> is rich with motivating photos of familiar homeland scenes and current events of Purepecha towns. Some of the websites in the appendix also offer good photos and information.
8. If there is word confusion, notice word order. In Purepecha, the word order is subject-object-verb with longer words containing many suffixes with even more than one root. Vowels that come at the end of words are often not voiced.
9. Coach parents. Unacculturated parents don't know what homework is and therefore don't know how to help their children. Use parent conferences to affirm and encourage these parents so they realize just how much you value them and their culture. As you are able, gently coach them to use open-ended conversations with their children like "What did you learn in math today? Show me." When sending home math homework, add examples to the worksheets so they are better prepared to support their children. When children know their parents are interested in learning, being successful at school becomes more important and becomes a vital bridge builder to literacy.
10. Watch out for prejudicial behavior from Spanish-speaking Mexican students. In the US, educators teaching Purepecha students need to be vigilant in not allowing racial slurs or put downs from Spanish-speaking Mexican students. This can be difficult if the educator doesn't know Spanish. However, staying tuned to body language can help.

These strategies are just a few that we have found to be successful. The problem is that if these strategies aren't used, most Purepecha have few, if any compensatory strategies. The weight of their success will be with their teachers' willingness to adapt, to take responsibility to find strategies that work for Purepecha students.

Michelle Kost, Home-School Liaison, shares her experiences working with Purepecha at her elementary school for the last 5 years.

Enter kindergartener Teresa. She's evaluated first in English and then in Spanish. She beams as she repeats, sound for sound the words I have just spoken to her in English—comprehending not a single one. How interesting I think to myself as she mimics me perfectly. The seemingly innate ability to imitate sounds is a pattern I notice in children over and over again.

I learned the intrinsic value of a welcoming smile and the "power of chat." Friendliness and sincere interest helped to break down the wall of reserve that had, at first, surrounded a majority of the mothers of children I serve. I came to learn that they did not read or write, so information is memorized, that living conditions are often noisy and crowded, invitations are made in person, and that relationship matters far more than bureaucracy or regulations, so sending flyers home doesn't work. I discovered a common delight in community and passion for music, dancing, and art. Comments I hear again and again:

- Crossing the border was dangerous but worth it.
- We came to work for a better standard of living for ourselves and our children.
- Even though life is very hard in the United States, it is better than we had.
- Education is important here. Our children are learning to read and write so their lives will be better.
- Sometimes the teachers back home hit our children, so we don't make them attend.
- Back home, our sons and daughters marry early, so they rarely finish school.
- Education matters more here because it can make a difference in whether you get a job or not. In Michoacán, it doesn't matter because there aren't opportunities for us.

What happens next?

The immediate future in the Reynolds School District shows more promise than ever before for supporting progress of Purepecha students. When Oregon entered the OMEP agreement in 2003, Mexican education materials were aligned to Oregon standards. Because of the OMEP teacher exchange, Joaquin Marquez, our trilingual interpreter, will work with students during 2006 summer school. He will provide instructional support, translations, share materials and teaching methods used at his bilingual Purepecha school. He plans to take back methods and ELD materials. Teacher exchanges that OMEP arranges develop cultural competencies of educators to better understand each other's educational systems and communities.

One of our middle school assistant principals plans to use his vacation time, paying his own way, to work with schools that he visited in February to support their technology programs. An elementary school with the second largest Purepecha population in our district has been assigned for 2006-2007 a new principal who is a member of the administrative team that visited Michoacán in February. Our school district is also evaluating the potential of establishing at least one sister school. With zealous persistence, these are the open doors that welcome success to the Purepecha.

We are still in the middle of the journey of discovery. We do not presume expertise or understanding. If you have information that contradicts, confirms or clarifies, please join the quest and contact us. More than anything else, we want to build a bridge to the hearts and minds of the Purepecha so they and all indigenous students will not be left behind.

Barbara Swanson (MS education, Portland State University). has taught ESL at elementary, secondary, community college and corporation levels for 13 years in Los Angeles, Portland and Vancouver. Background: pioneered workplace-based ESL in the nursery industry and a large community volunteer adult ESL tutoring project, offered university coursework in Guatemala for teachers including volunteering at a public school for working Maya children.

Katharine Ballash received her MA in TESL in 1985 from the University of Arizona. She taught English in Japan at Temple University's Intensive English Language Program as well as in San Manuel, Arizona in an elementary school before returning to Portland to teach elementary ESL.

Michelle Kost has been the bilingual Community Liaison for seven years at Alder Elementary School (former bilingual school now focusing on native language literacy). In this capacity she has served as a crucial link between Latino families, the school system and the social service network. Michelle was part of the team that first identified the Purepechas' arrival in our school district. She is currently learning their language.

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Photos

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Márquez, Joaquín, teacher and trilingual interpreter, Centro de Integración Social #16 Internado Indígena de Paracho Michoacán, Michoacan, (2005-'06). Many interviews.

Ochoa Serrano, Alvaro (Chairman of the department); Márquez-Joaquin, Pedro; Jacinto-Zavala, Agustin; and Custodia-Lucas, Abraham. Professors, Colegio de Michoacán COLMICH, Centro de Estudios de Tradiciones, Zamora, Michoacan (June 28, 2005). Group interview.

Ranta, Kari, linguist (2002-2006) SIL International, trip organizer and coordinator. Many interviews.

Collaborators and fellow explorers

Ballash, Katharine, English Language Development teacher, Reynolds School District (2005-'06). Fellow traveler, collaborator and co-author.

Bernardini, Dale, Oregon-Mexico Educational Partnership teacher on special assignment, Reynolds School District (2005-'06). Collaborator.

Drummer, Marina, Director and Ramirez, Luis (2004-05) Advocates for Indigenous California Language Survival, Vallejo, California. Several conversations.

Gann, Rosalind, Raymond, Assistant Professor of Curriculum and Instruction, East Tennessee State University, East Tennessee State University (2005). Fellow traveler and collaborator.

Kost, Michelle, Home-School Liaison, Reynolds School District (2005-'06). Fellow traveler, collaborator and co-author.

Macnab, Jennifer, Multnomah County Education Service District Migrant Education specialist (2002-03). Many conversations

Smith, Ed, Director of Curriculum, Reynolds School District (2005-'06). Administrative supporter and encourager.

Stover, Shannon, ESL teacher, Hermiston School District, Oregon (2005-06). Several conversations.

Thompson, Eve, ESL teacher, Reynolds School District (2004-2006). Researcher and loyal collaborator.

Appendix A: Photos by Linda Lutton



Figure 3. Students learning Purepecha online at Nino Artillero Bilingual Elementary School in Cheranatzicurin. Photo by Linda Lutton. Used with permission.

Figure 4. Children enjoy learning how to read in their first language. Photo by Linda Lutton. Used with permission.

