

2R.4: LESSON PLAN

Title

Language in New Mexico: Loss and Preservation

Subject

Reading

Grade

6-12

Time

60 minutes

Purpose

After locating and identifying the images of written text in the fresco, students learn the history of language in New Mexico as it relates to loss and preservation.

Key Questions

1. What languages are represented in the fresco?
2. What attitudes about language does the fresco depict?
3. What is the history of language in New Mexico?
4. How does the fresco include the themes of loss and preservation of language?

Values

Language and Cultural Preservation, New Perspectives

Materials & Resources

[Virtual tour of the fresco](#); [fresco image guide](#), images NW1, NE11, and SE13; "The Spanish Language" by Jesús María Hilario Alarid

Activities

1. Lead students through a virtual tour of the fresco.
 2. Ask students to identify examples of written text, or language, in the fresco.
 3. Looking at the virtual fresco, ask students to search for the images "Protección Language Property Religion" (NW1), "Gramática de la Lengua Castellana 1492" (NE11) and the banner "Language from New Mexican Pueblos" (SE13).
 4. When students arrive at these images, teach the history of language in New Mexico as it relates to indigenous languages, Spanish, and English. Ask: What other languages do students hear in their communities? See the list of sources for teacher recommended reading and consider "correct"/"incorrect" language,
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language prestige and privilege, and English-Only movements. Then, discuss as a class: What are language attitudes? Can anyone think of an example from what we've learned?

5. In groups of 4, have students read "The Spanish Language" by Jesús María Hilario Alarid. Ask each group to compare and contrast the poem with the three images from the fresco as it relates to the key questions.
6. As a class, ask students to share their ideas from their small group discussions. Write them down on a whiteboard.
7. Divide students into new groups of 4. Ask each group to create a chart for each fresco image: "Protección Language Property Religion," "Gramática de la Lengua Castellana 1492," and the banner "Language from New Mexican Pueblos." The chart should include responses to the following questions: What is the main idea or language attitude of each image? How does it reflect the history of language in New Mexico? How does it reflect themes of language loss and preservation?
8. Have students exchange charts and read one another's responses. Then, discuss each question as a class.

Evaluation/Assessment

Feedback: [Take this survey to share your feedback on this lesson plan](#); formative and summative assessment (e.g. [Edutopia](#); [CRLT](#)); state assessment tools.

List of Sources

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Gonzales-Berry, Erlinda. *Which Language Will Our Children Speak? The Spanish language and public education policy in New Mexico, 1890-1930*. In *The contested homeland: a Chicano history of New Mexico*, ed. David Maciel and Erlinda Gonzales-Berry, 169-89. 1st ed. Albuquerque: University of New Mexico Press, 2000.

Huaman, E. S., Martin, N. D., & Chosa, C. T. "Stay with Your Words": Indigenous Youth, Local Policy, and the Work of Language Fortification. *Education Policy Analysis Archives*, 24(52), 2016.

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MacGregor-Mendoza, Patricia. "Aqui No Se Habla Espanol: Stories of Linguistic Repression in Southwest Schools." *Bilingual Research Journal* 24 (4), 2000, 355-67.

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Meléndez, A. Spanish-Language Newspapers in New Mexico, 1834-1958. Tucson Ariz.: University of Arizona Press, 2005.

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Vigil, Neddy. 1995. *Mapa del corazón*. Albuquerque, NM: Produced for the University of New Mexico's Office of Research Administration by KNME TV-5. Open WorldCat.

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Handout

An excerpt from “The Spanish Language” by Jesús María Hilario Alarid (El Independiente, Las Vegas, New Mexico 1905) Translation by A. Gabriel Meléndez

Oh, lovely Spanish language,
What? They want to banish you?
I believe that no good reason can be had
For you to be removed.

Castilian has its origin in Castile,
A foundation that gives
The Mexican derivation its grammar to this day.
Oh, but they clamor that it should be a dead
language.

They will not come out and say so,
But they would like to do away with you,
Any why, if the language is so sweet and soft on
the palate?

I affirm that English
as the language of the nation
is of great importance to us
and thus it should be taught
so that if we are to become true patriots
we are not left in ignorance about the nation.
But, this should not cause us
To stop speaking the
language of Cervantes.

How will it come to pass, gentlemen?
In what way will the native Mexican
learn this foreign tongue?
Oh, they say, “Teachers will come
to give instruction in English, German, French
and all the languages.”
But I see only high jinks tumbling back
and forth.

How will the heart be able

To make another tongue come alive?
A language full of meaning
And might prove easy to learn,
Enough to get by with what one
studies and learns,
But if one just doesn't get it
he will likely only learn enough to read it.

Today, the majority of the people
speaks the Spanish language and
keeps its heritage.
Let's insist on keeping our
ancient language,
So that it will always remain alive
In our hearts.
I repeat there is no reason to
Leave it behind.
Let it shine in the Constitution
Of a different kind of statehood...

Alarid, Jesús María Hilario. "The Spanish Language." Translated by A. Gabriel Meléndez. *Santa Fe Nativa: A Collection of Nuevomexicano Writing*, edited by Rosalie C. Otero, et al. University of New Mexico Press, 2009, pp. 107-108.