







After winning independence in the 19th century, Guatemala had new sets of issues to resolve. Unrest in the country grew as more Guatemalans were subjugated to the unfair and brutal labor conditions that came with working under ladino landowners. Approaching the middle of the 20th century, political leaders rallied for land redistribution to the indigenous population. However, this progress halted in 1954, the year that marks the beginning of a treacherous time period in Guatemalan history.

democratically elected president, a vicious 36 year civil war decimated the country. Although, it was slightly unconventional warfare in the se

and increasingly militant peasant, worker, indigenous, and political movements and episodic armed insurgencies; on the other, murderous military and paramilitary forces forced financed by domestic economic (Grandin 5). The peak of the violence is

Montt controlled the military. Some of the violence perpetrated included rapes and indiscriminate massacres that targeted everyone to women and children. Hundreds of clandestine and unmarked burial grounds remain throughout the country. By the end of the war, over 600 massacres were perpetrated and the casualties numbered 200,000 people (Grandin 5).

It is crucial to understand that an overwhelming majority of the rebels fighting against oppression were Maya. Genocide, a term coined in 1948 by Raphael Lemkin and voted on by

troy, in whole or in part, a

Therefore,

proponents argue that the civil war was a genocide because civilians, including women and children, were targeted specifically for identifying as Maya. During La Violencia, General



Since colonization, the survival of Mayan languages has been threatened. It was not until 1884 that Otto Stoll conducted the first written classification of Guatemalan indigenous languages by comparing different sets of vocabularies, followed by A.L. Kroeber in 1939 whose list is more detailed and separated by Lowland Maya and Highland Maya, and A.M. Halpern in 1942 who categorized based on phonology (McQuown). In 1956, another article was published that re-classifies the languages more meticulously. In it, McQuown refutes earlier classifications

gathering a fairly sizeable vocabulary of -groupings of Mayan languages (McQuown). Throughout these classifications, Spanish remained the language of power throughout the country. A study conducted estimated that by 2010, the number of Guatemalans who identify as indigenous will be 5.88 million, or 41% of the population (World Bank Group).

History demonstrates how the number of Maya in the population has fluctuated. In the year 1950, the reported number of Mayans in the country was 1,495,905 people and the total population was recorded as 2,790,868 people (Lovell and Lutz 400). Over half, or 53.6% to be exact, of the population was Maya. By 1981, the number of Mayans in the population dropped to 41.9% (Lovell and Lutz 400). The stark contrast in numbers is reflective of the atrocities committed during the civil war. Evidently, if the overall population is drastically reduced, the number of speakers of that language will also be reduced. The drastic decrease is part of a series of quantifiable results from the war. While there are still many living indigenous people, there is a trend in which people choose to not identify as indigenous. While Spanish represents a class status, indigenous languages counteract that. This is seen especially through rural to urban migration, usually in the pursuit of higher education. Since there are less indigenous speakers in

cities, those speakers interact more with speakers of Spanish (Yoshioka 11). This effect causes a

networks and shared claims already existed between differently situated indigenous peoples prior



(Rathgeber 111). Mexico and Peru are among the successful countries that implemented indigenous bilingual education opportunities. Not only does education personally benefit the student that the state grant that the state grant

Investing in the education of a

community drastically increases the likelihood of success and involvement in other endeavors.

#### Part V: History of Indigenous Bilingual Education in Guatemala

In 1945, President Arévalo was one the first elected officials to promote indigenous education. In years prior, education reforms implemented were not designed for the Maya. Trained as a teacher, Arévalo understood the value of education and implemented education in Maya languages, and school expansion to improve access to and quality of education. These changes

continue under President Jacobo Árbenz but are halted during the civil war. More specifically,

Yoshioka 8). Education reformation reversed this

progress at the expense of banning indigenous education.

student is depicted as someone who will go to preschool (not mandatory), elementary school (mandatory), and an optional *bachillerato* program comprised of three years of additional schooling

and Nieves 18). The distinction between Maya and Ladino is not in the article, however the proposal of the *bachillerato* program and university implies that these privileges are only for Ladino. Education inequality was not readdressed until after the war ended.

One of the initial postwar methods of increasing indigenous schools is the *Programa Nacional de Autogestión para el Desarrollo Educativo*,

more indigenous schools and adequately staff them to ensure access to education for primary children.

while significantly contributing to the expansion of educational services into rural and

There is an extensive process to be considered for funding, including proving that there is a location for the school, it is at least three kilometers

family simply cannot afford to pay for secondary education. Qualitative measures, such as the quality of education provided and its impact on students, are more difficult to measure. There are still gaps within the program, but ultimately it represents the success of rural indigenous on.

PRONADE is an example of an indigenous bilingual education program, or IBE. The goal of IBE is for children to be literate in both Spanish and an indigenous language. While there are many benefits of IBE, their implementation can be futile. Unle

important changes would be addressing poverty. Not only is education impacted, but also employment and health. From 2000 to 2011, the probability of indigenous Guatemalans working in the informal sector increased from 9.34% to 14.5% (World Bank).

not truly altruistic. When outside academics publish information about indigenous communities, it is not uncommon to use the wrong spelling (Mateo-Toldeo). Not only is this belittling the



opportunity to volunteer with them in Cajolá. Throughout the morning, I taught English lessons to any weavers who were interested. The interest spread, and I also worked with relatives of the weavers.

Helping with Homework program. I was fortunate enough to live with a woman and her son who also live in Cajolá. Her son is enrolled in the local school and regularly attends the aftercare program. However, she is aware of how poorly managed the public school is run, so she often makes her son practice subjects at home.

*Xnaq'tz Nab'l Q'chman*

Teaching the Wisdom of Our Elders Preschool, is rooted in the Reggio Emilia philosophy. The curriculum as long-term projects, the role of symbolic languages in child development and advocacy, the role of the environment, and an interpretation of parents as partners in the

(New 5). Essentially, the view of education is transformed into a critical asset not only to children, but also to the community. Teaching the Wisdom of Our Elders Preschool is instructed in both Mam, the mother tongue of the community, and Spanish. While learning Spanish is a focus of the school, instruction is primarily taught in Mam. By learning in two languages, students are given an advantage because they can retain and celebrate their culture as well as learn one of the most widely spoken languages in the world. One of the greatest accomplishments of the preschool is its assistance in securing grant funds for publications of children's books written in Mam. Not only are these books the first ever written

To better understand the origins of the pre-school, I interviewed Caryn Maxim, the woman responsible for co-creating the organization. Aside from Guatemala, the NGO works out



me the biggest and most exciting change about the new space is the huge change in lighting, with the glass s

you should work with your school in a way that reflects your culture and how it reflects

children. One of the challenges that Cajolá faces is deciding where to put your children in a



(the closest city to Cajolá via a 30 minute car ride) have to indigenous citizens. While Mam

language representation in any marketing. Since responses were not compulsory, most questions

opment of personal ability. He

better their communities. The early success of Grupo Cajolá and their educational programs demonstrates the immense resiliency within the Guatemalan indigenous community and their commitment to continue to prosper.

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