

2001

## Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva

Narciso L. Alemán  
*University of Wisconsin - Whitewater*

Follow this and additional works at: <https://scholarworks.bgsu.edu/mwer>

[How does access to this work benefit you? Let us know!](#)

---

### Recommended Citation

Alemán, Narciso L. (2001) "Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva," *Mid-Western Educational Researcher*. Vol. 14: Iss. 4, Article 6.

Available at: <https://scholarworks.bgsu.edu/mwer/vol14/iss4/6>

This Featured Article is brought to you for free and open access by the Journals at ScholarWorks@BGSU. It has been accepted for inclusion in Mid-Western Educational Researcher by an authorized editor of ScholarWorks@BGSU.

---

# *Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva*

Narciso L. Alemán  
University of Wisconsin–Whitewater

The growth of the Latino population in the United States has been confirmed by the 2000 Census (Pabst, 2001). At the same time the high dropout rate for Latino students is sounding an alarm for the Latino community, educational policy makers, and society as a whole. While school age pregnancies are declining among the general population of teenagers in the public schools, they continue to increase among Latino teenagers. In this article I examine the educational foundations for a proposed community based, bilingual/bicultural charter school designed to meet the unique needs of Latino adolescent parents, based on research and best practices, with the goal of increasing their graduation rates and their transition to post secondary education. In addition to outlining a rationale for the charter school, this paper advocates for more effective dual language instruction within a holistic, family-oriented, cultural context. Contemporary research indicates that two-way language instruction is the most effective way to develop and strengthen bilingual/bicultural students' English and academic language proficiencies (Crawford, 1995). However, as a fundamental framework for developing a bilingual/bicultural curriculum to meet the needs of Latino adolescent parents, dual language instruction must be examined in a cultural context.

The proposed two-way bilingual/bicultural charter school for adolescent Latino parents, *El Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva*, is a collaborative effort currently in the formative stages. The proposed school's mission is to increase academic achievement and graduation rates for this target population in a culturally sensitive bilingual learning environment. That is why the name of the school is so significant. The term *telpochcalli* is Nahuatl, the original language of the *Mexica* (Mexicans), and it means "youth" (*telpochtli*) and "house" (*calli*); therefore, "house of youth; where the youth are educated" (Simeon, 1999, p. 465). The term *preparatoria*, in Spanish, literally means "preparatory." In the Mexican school system, it is the equivalent of a junior high school in the United States and it prepares its students for further academic or vocational education. Here the term *preparatoria* is used in a broader sense than in the Mexican school system. Here it means education that will help young Latinos prepare to meet the duality of roles they will face in society as students and young parents. It means preparation of young people, females and males, who are defining themselves, their families, and their future.

## *El Telpochcalli Irma Guerra*

This *telpochcalli* will honor the life of Irma Guerra who died on November 24, 2000, in Milwaukee, Wisconsin, as in the refrain of a Mexican song, "far from the land where she was born." She was part of a generation of Mexican workers who traveled back and forth across this country to work in the agricultural fields of the United States to survive and to support growing families. As she traveled throughout the country, she fought for fair wages, humane living conditions, and the dignity of workers who earned their pay from sun-up to sundown. She was, in the definition of her times, the 1960s, a *Chicana*. In the midst of the civil rights struggle for *Chicanos* and *Latinos*, Irma Guerra demanded that women be treated as *compañeras* and not simply as appendages, cooks, or afterthoughts of the men. It was not an idea or a concept immediately embraced by the predominantly male leadership of the movement. She persisted and through this perseverance, Irma Guerra and *las compañeras* prevailed. Irma Guerra started her family before she finished high school. She then went on to earn undergraduate and graduate degrees in nursing, and went back for a graduate degree in anthropology. Irma Guerra knew the struggles of a Mexican woman earning a formal education while facing the inordinate number of tasks and roles expected of her.

Irma Guerra was a mother, a sister, a friend, and a teacher. She was concerned that efforts to teach the young people their history, culture, and heritage were insufficient and ineffective. She died fighting injustice at the personal, political, and institutional levels. In dying, she left a memory for all to respect and an example for all to emulate. Irma Guerra's perspective of her role in the world may be best characterized in its international application to the struggle of women everywhere:

*Y las mujeres no hemos escatimado nada, ni la vida, ni la sangre, ni el amor. Hemos juntado toda nuestra capacidad organizativa y administrativa y hemos florecido en los más diversos grupos de sobrevivencia, de defensa de la vida, de defensa de la paz, por los derechos humanos, por el reconocimiento de quinientos años de resistencia al invasor extranjero, preservando lenguas y costumbres. Las mujeres nos juntamos para discutir y para estimarnos, para ennoblecer nuestra sexualidad, para reafirmar la dignidad de género y para empuñar el fusil necesario. (Third Continental Conference of Women, 1988, p. 3)*

[And the women, we have not scrimped on anything, neither in life, nor in blood, nor in love. We have united all our organizational and administrative capacities and we have flourished in the most diverse groups of survival, in the defense of life, in the defense of peace, for human rights, for the recognition of five hundred years of resistance against the foreign invader, preserving our languages and our customs. As women, we come together to discuss and to appreciate each other, to ennoble our sexuality, to reaffirm the dignity of our gender, and to take up the rifle when it is necessary.]

That is why this school is *Telpochcalli Irma Guerra, la Escuela Preparatoria Progresiva*.

### Defining Ethnicity and Culture

For purposes of this article, the term “*Latino*” will refer to all of the groups that comprise the Mexican, Puerto Rican, Caribbean, and Central and South American populations. Latinos in the United States come from a number of ethnic/cultural backgrounds. This is important because each group of Latinos has its own experiences and reasons for living in the United States, and its own diversity with regard to ethnic/racial mixtures, countries of origin, religions, levels of education, and socioeconomic; Latinos are multi-variate and are not uniform, nor stereotypical, even within each racial/ethnic/cultural grouping (Mayden, Castro, and Annitto, 1999).

The published report of the Child Welfare League, *First Talk: A Teen Pregnancy Preventive Dialogue Among Latinos*, describes the diversity within the Latino population:

The Latino population in the United States is ethnically and racially diverse. The term Latino is often used in the research to include people of Mexican, Puerto Rican, Central and South America, Cuban, or Spanish descent. In 1997, the U.S. population was 63% Mexican American, 11% Puerto Rican, 4% Cuban, 14% Central and South American, and 7% other Latino origin. Differences among subgroups may be more dramatic than differences between other racial groups; however, the subgroups also share many similarities. Each country’s immigrants and additionally, each generation of immigrants, have come from a different level of education and economic conditions, have a different level of English proficiency, have different cultural values and traditions, and have different reasons for migration, whether political, social, or economic. Patterns of relocation in the United States, whether urban to rural, southwest to northeast, may also account for some differences in subgroup’s experiences with the U.S. culture. (Mayden, et al., p. 8)

Language and customs form the basis of an identified culture. The underlying framework for the proposed charter school hypothesizes the importance of understanding one’s cultural identity as a contributing factor to improved academic achievement. The values and traditions of the culture are the underpinnings of the educational approach for the *telpochcalli*.

Stivalet (1996), in “a document of conceptual clarification,” defined the origin and the use of the term and the concept of “culture” from a Mexican perspective:

La palabra **cultura** puede ser usada a nivel personal o a nivel social. Cuando se refiere a nivel human **personal**, se utiliza para significar el ‘**conjunto de conocimientos poseidos por alguien**’, es decir, el ‘saber de una persona’, la ‘instrucción adquirida por un ser humano’. En lo referente al nivel humano **global**, <<CULTURA>> se refiere a ‘**conjunto de estructuras sociales, económicas, políticas y educativas características de una sociedad que se manifiestan en la ciencia, la tecnología y las humanidades generadas por esa sociedad**’. Es en este sentido que se puede hablar de la cultura china, cultural francesa, cultura olmeca, cultura teotihuacana, cultura maya, cultura nahua. [Emphasis in the original] (p. 9)

[The word “culture” can be used at the personal and at the social levels. When it refers to the personal human level, it is used to signify “the totality of the knowledge possessed by someone,” that is, a “person’s knowledge,” the “instruction acquired by a human being.” In reference to the “global” human, “culture” refers to the totality of the social, economic, political, and educational structures of a society which are manifested in the science, the technology, and the humanities created by said society. It is in this sense that one can speak of a Chinese culture, French culture, Olmec culture, Teotihuacan culture, Mayan culture, and Nahua culture.]

It is in this context that the *Telpochcalli Irma Guerra* will acknowledge the culture(s) of the students, the families, the community, and the faculty and interns participating in this educational program.

### Teenage Pregnancy in a Cultural Context

Social scientists and politicians have considered the cultural values of various non-European groups as detrimental or obstructive to their assimilation into American mainstream culture (Acuña, 1988). For Latinos, one of those values is *la familia*, which emphasizes the family, children, and the traditional role of women as care givers and mothers. In 1999, the National Council of Latino Executives and the Child Welfare League of America’s Florence Crittenton

---

Division convened two symposia in New York City to address the growing problem of teenage pregnancies among young Latinas. The conferees found that daughters who were less acculturated to United States mainstream culture were less likely to engage in premarital sex or to have multiple sexual partners and that second generation and more acculturated Mexican American daughters engaged in more sexual activity at an earlier age and with more sexual partners than those who remained closely tied to traditional familial values. It was also determined that Latinas who adhered to the traditional values of respect for self, family, and elders were less likely to engage in early premarital sexual activity or risk-taking activities (Mayden, et al., 1999).

The *First Talk* report indicates that while teenage pregnancies have been declining in the United States for most of the population, the birthrate among adolescent Latinas is twice that of White adolescents and has surpassed the birthrate among African American adolescents. The report states that young women with below average academic skills, who come from families with incomes below the poverty level, are 500% more likely to be teenage mothers than those with solid academic skills from middle class families. The report finds a strong correlation between the lack of or the limited alternatives in life for young Latinas and early pregnancies. Latinas are less likely than Whites to have birth control and contraceptive information and twice as likely as Whites to give birth. Pregnant adolescent Latinas are less likely to stay in school and more likely to be poor.

### Teenage Pregnancy in a Geographic Context

Pregnant adolescent Latinas are currently dropping out of the Milwaukee Public Schools at the fastest rate of any at-risk population (Harris and Mueller, 2000; Harris and Owens, 2000a, 2000b). This trend is linked to the growth of the Latino population in Wisconsin, a population that has more than doubled in the last decade (Johnson, 2001). In Milwaukee, a school for pregnant teenage parents has existed since 1966. It was established by a committee of 40 African American women concerned with the growing number of adolescent mothers in inner-city Milwaukee. The school, Lady Pitts High School, has been open to young women of all races, colors, and ethnic origins. For a significant number of low-income school-age teenage parents, Lady Pitts has represented an alternative to the regular schooling from which many teenage parents drop out. Over the years, educators at Lady Pitts have developed an expertise in meeting the needs of pregnant teenagers. For the school year 1999-2000 they initiated several efforts to reduce the dropout rate for the school's target population (Lady Pitts High School, 1999). One of Lady Pitts' primary resources is its experienced and dedicated support staff who closely monitor students' attendance and health in a preventative effort to keep the students in school. Lady Pitts provides on-site child care services for its students so that the infants are safe, well-cared for,

and readily available to the teenage parents. It also provides a school-based health clinic that cares for the health of the expectant mothers as well as the infants after delivery. The curriculum design allows for accelerated academic programming so that teenage parents do not fall behind on their scheduled graduation dates. The school calendar permits late enrollments and still provides students the opportunity to earn academic units toward fulfilling their graduation requirements. Whenever students are absent for extended periods of time due to health care needs, specialized child care needs, or crises situations, they are permitted to take time off from their schooling to attend to their pressing needs and return to the school afterwards to continue with the learning modules they had been working on before their extended leave.

One problem for pregnant adolescent Latinas is that Lady Pitts High School is located on the city's north side, and most Latinos live in the city's south-side neighborhoods. Given the history of segregation in Milwaukee, populations do not readily mix in housing or in school attendance. While Lady Pitts lists an enrollment of 23 students from South Division, 32 from Pulaski, and 15 from Hamilton (all south-side high schools) over the last three years, the Wisconsin School Performance Reports for Lady Pitts High School indicate a gross under representation of the Latino population; according to the reports, only two Latinas attended Lady Pitts in the 1997-1998 school year and none in 2000-2001 (Wisconsin Department of Public Instruction, 1998, 2000).

Of the fourteen Milwaukee public high schools, the three with the highest enrollment of Latino students are South Division (66%), Pulaski (37%), and Hamilton (17%) (Harris and Mueller, 2000; Harris and Owens, 2000a, 2000b). All three schools rank in the top ten of fourteen high schools in Milwaukee in terms of the frequency of student parenthood. South Division ranked third highest in student parenthood (7.4%), Pulaski ranked eighth highest (3%), and Hamilton (2%) ranked ninth. Milwaukee Public Schools (MPS) data also indicate that the overwhelming number of school age parents identified were female, with only a small number of the young men stepping forward to admit parenthood. MPS does not collect the racial and ethnic data concerning these parents, though the data collected suggest that the majority of the student parents in these schools are Latinos, e.g., South Division, the school with the highest Latino population is also the school with the highest number of student pregnancies and the second highest number of student parents who drop out of school (14.4% as opposed to 9.4% for Pulaski and 17.9% for Hamilton). One final point needs to be emphasized: the majority of the reported pregnancies in these data are to first-time parents enrolled in the ninth and tenth grades. Clearly, effective intervention to enhance the possibilities of their finishing high school and preventing repeat pregnancies while they remain in school is critically important.

---

## The Community Partnership

The success of this venture is dependent on the partnership between the school, the families, and support service agencies that reinforce the cultural identity of the students. The proposal for the *Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva* was made by SER-Jobs for Progress, Inc., a private, nonprofit, social service agency which has served the Latino community on the south side of Milwaukee for the past 29 years. By the time SER had established itself in Milwaukee, the number of industrial jobs was beginning to wane as multi-national corporations began to seek lower-wage labor pools in other parts of the United States and overseas. SER has served three generations of newly-arrived and second- and third- generation Latinos seeking orientation, preparation, and training for entry-level jobs in the service and technological fields in Milwaukee. SER has served as a nurturing and training crèche for production-line workers and for Latinos on their path to professional work experience. Many of SER's alumnae have achieved success in the labor market, the labor unions, entrepreneurial ventures, and professional careers. SER has collaborated on, supported, sponsored, and initiated many spin-off agencies, organizations, and projects which have taken on lives of their own. SER's current executive director originated in the migrant labor experience and acquired his social service expertise in each of the different jobs at SER over the past twenty-four years. Its track record and familiarity provide SER the credibility and the stature to propose this *telpochcalli* for pregnant adolescent Latinas, their families, and the young fathers involved in relationships with the young women and their families.

*El Telpochcalli Irma Guerra* is a collaborative effort between the Latino community; SER, a social service agency; MPS, the largest school district in Wisconsin; and three postsecondary institutions: Milwaukee Area Technical College, the University of Wisconsin-Whitewater, and the University of Wisconsin-Milwaukee. The unique partnership that is creating the *Telpochcalli Irma Guerra* is providing a new context for the discussion of the importance of bilingual/bicultural education. First, the two-way bilingual component of the curriculum is parent-to-student; however, while other two-way bilingual schools exist within the Milwaukee school system, the *Telpochcalli Irma Guerra* will be Milwaukee's first intergenerational dual language program. Second, the students' potential for academic success is directly linked to their cultural identification and self-esteem, defined in part by academic achievement. Their cultural identification and self-esteem can be increased through dual language instruction in a bicultural context. Instruction that supports cultural values and reinforces academic success can lead to improved chances for graduation; improved graduation rates should correlate with increased potential for college or technical training, and reduced levels of poverty. In addition to aiming for increased graduation rates, a second-

ary goal will be the reduction of repeat adolescent pregnancies for this student population.

## Bilingual/Bicultural Education at *El Telpochcalli Irma Guerra*

The academic foundation for the *telpochcalli* is based on research supporting successful dual language instruction within a cultural context, bilingual/bicultural education, teenage parent programs, and charter schools. The general mission of the *telpochcalli* will be to address the needs of young Latinas and Latinas who are involved in relationships that have resulted in pregnancies and subsequent parenthood and who are at risk for dropping out of high school. The specific details of the *telpochcalli*'s mission will be developed by the students, the parents, the faculty, the board of directors, and the community service agencies who will form the *telpochcalli*.

The review literature on adolescent Latino parents, as illustrated by the *First Talk* report, along with data from the experiences of other schools for pregnant teenagers, such as Lady Pitts, illustrates the need for intervention strategies that combine cultural sensitivity, academic skill building, and a focus on *la familia* (Mayden, et al., 1999). To be effective, a curriculum that is bilingual and bicultural must also be concerned with academic success, school readiness, and family involvement in the educational procedures adopted. The student population in need of remedial academic skills development must be identified and targeted for special attention; the literacy levels of their parents must also be taken into account so that the parents' academic skills are developed in tandem with those of the students. Thus, families can be drawn into the educational process as a nurturing force to encourage and support the teenage parents. Life skills, health, and nutritional care for the young parent and the developing fetus should be included when developing holistic programs; likewise, the intensity of need should be gauged for each student and her family.

Fundamental to the discussion of curriculum development is the consideration of achievement variables, i.e., the importance of improving the self-esteem of the young people by improving their academic experiences. The research that produced the *First Talk* report indicated that these success factors cannot be examined outside of a cultural context, i.e., separate from a discussion of the sociocultural factors that lead to increased levels of pregnancy among adolescent Latinas (Mayden, et al., 1999). This research indicates that close identification with traditional familial values among Latinos delays sexual experimentation by young people, while assimilation into the mainstream society, combined with a lack of firm grounding in cultural identity and values, increases the frequency of early sexual experimentation, pregnancy, and academic failure. Thus, the curriculum for the *telpochcalli* will incorporate research on the communicative and cognitive styles of bilingual/bicultural students

---

and address questions and issues that pertain to the bilingual/bicultural students' note of their environment, the symbols they prefer to use in solving problems, and whether they listen or read when seeking information (Nieto, 2000; Simoes, 1976; Timm, 1999). Additional questions and issues concern the level of comfort and the academic proficiency that the bilingual/bicultural students feel with their native language. It is also important to consider the level and extent of interaction that the bilingual/bicultural students seek or need with peers, how they make decisions, and the influence of family members in terms of opinions, judgments, and behavior (Nieto, 2000). In addressing the communicative and cognitive styles of the students, the curriculum becomes truly culturally sensitive.

### The Argument for Dual Language Instruction

Contemporary research indicates that two-way language instruction is the most effective way to develop, encourage, and strengthen bilingual/bicultural students academically (Crawford, 1995). Thus, two-way language instruction for the target population of adolescent Latino parents should lead to increased self-esteem and increased success in academic endeavors. As a foundation for the *telpochcalli*, two-way language instruction will be examined in the context of family literacy development and cultural identification.

Best practice in two-way language instruction necessitates a long-term commitment to the development of the students' academic language proficiency. Bilingual proficiency is achieved in educational programs that last four to seven years (Cummins, 1993; Nieto, 2000). In *Telpochcalli Irma Guerra* this will be a crucial factor because the students' families are included in the educational program. The learning environment must be an additive bilingual one; students perform better in circumstances that strengthen their native language and transfer concepts, vocabulary, relationships, and meaning to a second language and this enhances self-esteem and respect for other languages and cultures (Cummins, 1993). An important factor in the learning environment is the empowerment that results when genuine dialog among teachers, counselors, learners, and their families concerning learning objectives and their attainment reinforces the validity of the first language and culture and places it in the context of the second language and culture (Nieto, 2000).

Lindholm (1992) indicates the central role that high quality teachers play in reaching the high standards of two-way language learning. Teachers must be academically competent and proficient in the languages taught to optimize learning moments in and out of the classroom. Second language instruction should be comprehensible in language arts and academic subject matter, presented at the students' and the parents' functional levels, and still be sufficiently challenging to hold their attention and stimulate their efforts to

learn. Languages are learned best through context imbedded instruction, that is, through the use and application of terms, meanings, and concepts related to the learners' everyday world rather than through decontextualized grammar exercises (Lindholm, 1992). Best practice indicates that strong fundamental skills in different languages are developed through extended periods of monolingual instruction. At *Telpochcalli Irma Guerra*, for example, it could be possible to provide instruction in English during the day classes and instruction in Spanish during the evenings and weekends, when the parents will be joining the students. Most of the teenage parents will be monolingual in English and most of their parents will be monolingual in Spanish. This balance of language groups will permit each of the primary language groups to develop cognitive academic proficiency in subject matter in both languages. Since practice is the best way for minority-language and majority-language students to become proficient in a second language, English-speaking teenagers will practice Spanish with their parents and Spanish-speaking parents will practice English with their children in the process of learning academic subject matter, concepts, vocabulary, relationships, and issues important to each of them. Each group will be encouraged to develop academic proficiency in both languages, thus avoiding stagnation of either language for either group.

These practices at *Telpochcalli Irma Guerra* will convey the importance of the educational process to the students and their parents who are engaged in mutual development and concern for the next generation. These procedures will also enhance the value of native language and culture and reinforce high academic expectations. Students and parents will be able to gauge the degree of administrative support for the program and its educational environment by the resources allocated to the *Telpochcalli* and the efforts expended to seek additional resources for its students, staff, and community.

Given the bicultural context for the *telpochcalli's* development, and the importance of home-school collaboration in the reinforcement of cultural values, the design of the *Telpochcalli Irma Guerra* calls for the inclusion of the families of the students as a requirement for acceptance and continuation in the *telpochcalli*. To support the long-term commitment necessary to increase student achievement, students will set goals and develop individual educational plans (IEPs). Classroom instruction will be scheduled to meet the family needs of the students, with some of the classes scheduled during the day and some scheduled in the evenings and on weekends. The objective will be to make it possible for working parents to attend classes with their children. Additionally, the *telpochcalli* will enroll any student who meets the qualifications and wishes to attend. Many of these students may be monolingual in English and the conjunction of English monolingual Latinas, as well as the large number of Spanish monolingual parents, will enable the two-way language instruction at the *telpochcalli*.

---

## Conclusion

*El Telpochcalli Irma Guerra* presents a unique opportunity to learn, educate, and work with a segment of young people who are coming of age while struggling with difficult relationships and in situations in which they are forced to make monumental decisions about themselves and their future. Their teaching, learning, and growing will take place with their families, teachers, and counselors, in the context of support systems that encourage them to value themselves and their future and therefore their education. Each of these stakeholders will have an opportunity to participate in the evaluation and assessment of the process, the school, its personnel, and its mission. Furthermore, the *telpochcalli's* unique intergenerational dual language approach will provide important opportunities for the research community. It is no longer enough to fulfill the minimal requirements of institutionalized systems.

*El Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva* will provide a high quality, supportive, and successful educational experience for the target population and their families. The *telpochcalli* will operate in the context of the community of people, the agencies, and institutions that make up the southside community of Milwaukee.

Irma Guerra, herself, stated:

*Y con la legitimidad que otorgan las convicciones logradas en la práctica llamamos, por lo tanto, a nuestras hermanas del Caribe y de America Latina a seguir creando fuerza, a seguir desplegando voluntad, a reafirmar nuestras organizaciones con un trabajo cada vez más riguroso, a seguir pensando, discutiendo, estimándonos. (Third Continental Conference of Women, 1988, p. 4)*

[And with the legitimacy granted by convictions learned through practice we call, therefore, our sisters of the Caribbean and Latin America to continue strengthening, continue displaying will, to reaffirm our organizations with work each time more rigorous, to continue thinking, discussing, and appreciating ourselves.]

That is *El Telpochcalli Irma Guerra, La Escuela Preparatoria Progresiva. Mexica tiuhui*. People. Together. Moving forward.

## References

- Acuña, R. (1988). *Occupied America: A history of Chicanos* (3rd Ed.). New York: Harper and Row Publishers.
- Crawford, J. (1995). *Bilingual education: History, politics, theory, and practice*. Los Angeles, CA: Bilingual Educational Services, Inc.
- Cumins, J. (1993). Bilingualism and second language learning. *Annual Review of Applied Linguistics*, 13, 51-70.
- Harris, S. L., and Mueller, G. (2000). Report of status of school age parents: Hamilton High School, District School Age Parent Program, Milwaukee Public Schools.
- Harris, S. L., and Owens, J. (2000a). Report of status of school age parents: Pulaski High School, District School Age Parent Program, Milwaukee Public Schools.
- Harris, S. L., and Owens, J. (2000b). Report of status of school age parents: South Division High School, District School Age Parent Program, Milwaukee Public Schools.
- Johnson, M. (2001, May 10). Mexican growth in state spurs overall Hispanic increase. *Milwaukee Journal Sentinel*, B3.
- Lady Pitts High School. (1999). Lady Pitts high school annual report. Milwaukee, WI: Milwaukee Public Schools.
- Lindholm, K. (1992). Two-way bilingualism/immersion education: Theory, conceptual issues, and pedagogical implications. In A. Benavides and V. Padilla (Eds.), *Critical perspectives on bilingual education*. Tempe, AZ: Bilingual Press.
- Mayden, B., Castro, W., and Annitto, M. (1999). *First talk: A teen pregnancy prevention dialogue among Latinos*. Washington, DC: Child Welfare League of America, Inc.
- Nieto, S. (2000). *Affirming diversity: The sociopolitical context of multicultural education* (3<sup>rd</sup> ed.). New York: Longman.
- Pabst, G. (2001, July 16). Census data show the impact for Latinos. *Milwaukee Journal Sentinel*, A6.
- Simeon, R. (1999). *Diccionario de la Lengua Nahuatl o Mexicana* [Dictionary of the Nahuatl or Mexican Language], Siglo Veintiuno, S.A., de C.V.: Mexico, D.F., 465.
- Simoës, J. (1976). Bilingual children and educational cognitive style analysis. In *The bilingual child: Research and analysis of existing educational themes*. New York: Academic Press, Inc.
- Stivalet, T. (1996). Document of conceptual clarification, *The Civilization, The Culture*. Universidad Nahuatl: Ocoatepec, Morelos. [Translation by N.L. Alemán]
- Third Continental Conference of Women, (October 1988), Final Declaration, Habana, Cuba, 3, 4. [Translation by N.L. Alemán]
- Timm, J. (1999). The relationship between culture and cognitive style: A review of the evidence and some reflections for the classroom. *Mid-Western Educational Researcher*, 12(2), 38-44. .
- Wisconsin Department of Public Instruction, (1998). *Wisconsin school performance records for 1997-1998*. Madison, WI: Department of Public Instruction.
- Wisconsin Department of Public Instruction, (1998). *Wisconsin school performance records for 1999-2000*. Madison, WI: Department of Public Instruction.