Multimedia animations of stories and legends of the Huasteca Culture

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Abstract

This project aims to design and develop multimedia animations stories and legends of the Huasteca culture to language learning Tének, in order to change the conventional format ink and paper to digital format supported by graphics technology to create products. For the development of this training material a two-phase methodology was followed, first, target identification and choice of material to use, second, submission of scripts and audio sketches integration. As a result, four animated stories and legends of the culture with the main characteristic of deep cultural scenarios were obtained, nevertheless it introduces characters designed with a modern touch of the anime, allowing to bring to a current context and help to become popular among young internet users. The Tének, spoken in the region known as the Huasteca (Veracruz and San Luis Potosi), in the Gulf of Mexico (Ochoa, 1883). According to INEGI today, there are at least 174,000 speakers. Like most indigenous languages of Mexico the Tének subsists until today thanks to orality however according to the General Law of Linguistic Rights Tének have the right to communicate and become literate in their own language.

Didactic material, Language Learning, Rescue of Indigenous Languages

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Introduction

The present project aims to design and develop multimedia animations of stories and legends of the Huasteca culture for learning the Tének language.

It is intended to change the conventional format of ink and paper to the digital format supported technology to create graphical products that at the same time show both the writing and the pronunciation of the Tének language, Promoting the learning of it through computer tools with which young people are acquainted and motivated by being digital natives and where the visual is imposed in support of intercultural education.

This work is a fundamental part of the development of learning activities for the Educational Platform Ka exla´ Designed to literate adult speakers of the Tének language to strengthen writing, helping to move from orality to written language in this way speakers will be able to perpetuate their knowledge and perspective of the world that surrounds them, besides supporting to diminish the digital divide in the communities where this platform is used.

The work was carried out in two phases, the first is to design didactic material and the second one in the elaboration of the contents.

As a result, we obtained four animations of tales and legends of the Tének culture, whose visual design it oscillates between cultural aspects very traditional in its scenes with touches of modernity in the illustration of the main personages.

Background of the Tének Language

At least 43% of the approximately 6,000 spoken languages in the world are in danger of extinction with the disappearance of unwritten and undocumented languages.

Humanity would lose great cultural wealth (UNESCO, 2015). One of the recurring reasons for the loss of a language, is its abandonment as a strategy of adaptation to a social context whose norms have radically changed (Grenoble/Whaley 1998). In Mexico there are 85 defined languages (INEGI, 2010), In addition, 25 indigenous regions are identified in 20 states of the country, mainly in the states Chiapas, Chihuahua, Guerrero, Hidalgo, Oaxaca, Puebla, San Luis Potosí, Veracruz and Yucatán Being 25% of the existing municipalities of the country of indigenous origin.(Official Journal of the Federation SEGOB, 2014), the survival of a language depends to a large extent on the desire, by its speakers, to maintain and transmit the language to the next generations (Fishman 1991).

The state of San Luis Potosí occupied for 2006 the seventh place in speakers of indigenous languages among which are: The Tének, náhuatl and Xi' úi (INEE, 2006). At present, at least 173,765 people in Mexico speak the Huasteco (INEGI, 2010), which is also called Tének, is a fundamentally oral language, of the family mayense that is in the region known as the Huasteca, In the Gulf of Mexico (Ramírez, 2003), population that is mainly located in the states of Veracruz and San Luis Potosí, the process of socialization in a culture is, to a large degree, to acquisition in and through the language (Ochs/Schieffelin 1987). A bilingual speaker can be identified by his linguistic traits, which can lead to attitudes of discrimination and exclusion on the part of the dominant group towards the minority group, or to feelings of familiarity, recognition and complicity among those who share the language (TabouretKeller 1997).

To this day many speakers stop teaching their children the language, they comment,

[…] Why teach them, if they are going to criticize them, they will no longer need it.

Some bilingual teachers confront these mothers who demand that they no longer teach them at Tének and accuse them of reporting them to the authorities because of ignorance of current policies to revitalize native languages. The program for the revitalization, strengthening and development of the indigenous national languages 2008-2012 and that remained in previous policies of castilianization where children were prohibited from using their language in the classroom. (González, 2009)

In San Luis Potosí, great efforts have been made to promote the use of their native languages, mainly by the number of speaking population in the state, together each one, promotes that the Tének language creates bases rooted in the community and allows their users users exercise the right to communicate in their own language, considering that this language is only of oral tradition and that there are variants of the same, it has been difficult to define a standard for its writing, from which however there are already complete proposals that are taken as basis for this work, which identifies the importance of teaching reading and writing, because there are very few speakers who can make extensive use of written language, but it has been noticed the great interest that exists to know and learn from it.

Teaching materials

The teaching material is any instrument or support tool in the teaching-learning process.

The first teaching material recognized the Orbis Sensualim Pictus of J.A. Comenius of the seventeenth century, which did not contain the intention to ease knowledge with text and images according to apprentices.

Although it is not until the nineteenth century that this reaches its fullness, printed didactic material becomes a fundamental part of the teaching-learning process at any level.

However, at the end of the 20th century with the incorporation of Information and Communication Technologies (ICTs) in educational environments and in homes, didactic materials are also impacted and move towards the modernity of these environments.

Online education or e-learning is supported by the development of these materials to make meaningful learning for its users. However, the development of these materials also serves as a support in the classroom because in this environment of over visual stimulation students find them more attractive.

Preparation of Multimedia Didactic Materials

In order to facilitate the development of multimedia materials that comply with the stated objectives, the following steps were followed: Design of material and elaboration of contents.
In the material design, an analysis was made that defines the design that involves the thematic areas, how they are grouped and how to present it.

Meetings were held with an interdisciplinary group that collaborated in the development of this project comprised of bilingual teachers, application developers, teachers in educational technologies and designers. Ilustration 1

Figura 1 Work meetings

Where it was determined that this material aims to strengthen teaching through reading practice and auditory registration and pronunciation of the Tén... language, in addition to the material developed outside audiovisual, thus promoting two learning styles.

After that, we proceeded to the selection of teaching elements that could fulfill these objectives once incorporated multimedia, Cultural Tales and Legends were selected from a reading book that is used within bilingual school's and that others were written by children of several school's and compiled by Prof. Nefi Fernandez Acosta Mtro ethnolinguist collaborator of the project Ilustration 2

Figura 2 reading book

These books were evaluated by the collaboration group and later we requested an evaluation of the archaeologist Guillermo Ahuja who has a sufficient experience working for the Tének culture.

Content development

Once the material design is completed, went to the elaboration beginning by the writing of contents where it was decided to reduce the text of the stories and legends almost in 50% since in the computer one reads 25% slower than in paper, for this an adaptation was made to each story, in addition to include a dialogue between characters since in the written text this is an account. Ilustration 3

Figura 3 Text script

Later the script was done that describes each scene and include its dialogue for the work of sketches. After finishing the script with sketches, the scenarios were elaborated, using tablets converted to drawing tablets to digitize the sketches, as well as incorporating color and movement of each scene. Ilustrations 4, 5, 6, 7, 8, 9

Figura 4 Drawing sketch

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Figura 5 Drawing lines

Figura 6 scenarios

Figura 7 coloring scenarios

Figura 8 Incorporation of objects

Figura 9 Incorporation of characters

Finally, the audio and text are incorporated to each resulting material, this through the capture of readings of students speaking the Tének.
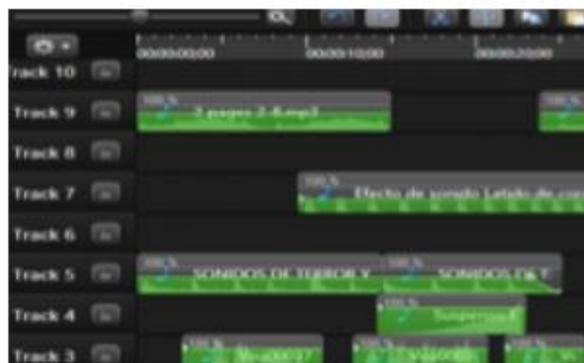

Figura 10 audio recording

Figura 11 Incorporating audio to animations

Results

As a result, two stories and two legends of the Tének culture were developed, these animations have scenarios that describe very well the contexts of the indigenous communities that are in our region, the characters of each animation have modern roots that invite the viewer a little to contextualize them in the very famous oriental animations, however, the stories told date back to an oral tradition of culture, very old. Ilustraciones 12, 13, 14 y 15

Figura 12 The story of Musi'lam

Figura 13 The man and the ejénchix

Figura 14 The man and the buzzard

Figura 15 The story of the banana dog

This material is part of a module that integrates the Ka exla 'platform, which is dedicated to collecting texts from the community contexts and the memories within it.

However, we believe that due to the excellent result we decided to present them in a particular way.

Annexes

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