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# Session 10

## Languages and varieties of heritage: from conscientization to revitalization

Pia Lane

Frances Kvietok

Leslie Del Carpio

Nina Moreno

Alexandra Alta



Pontificia Universidad  
Católica del Ecuador

RUHR  
UNIVERSITÄT  
BOCHUM

**RUB**



*oralidad*  
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# Capas del silencio: Paradojas de la revitalización de lenguas

- Pia Lane
- Centre for Multilingualism in Society across the Lifespan (MultiLing)
- Universidad de Oslo, Noruega



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# Revitalización de lenguas

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## Revitalizing Endangered Languages

- Positivo
- Emancipatorio
- Curarse del pasado
- Recuperación de una lengua  
“derecho a hablar una lengua y establecer metas asociadas en respuesta a las necesidades de una comunidad y sus perspectivas” (Leonard 2017: 19)

❓ ¿Por qué la recuperación de una lengua es dolorosa para el individuo?

Leonard, W. Y. (2017). Producing language reclamation by decolonising 'language'. *Language documentation and description*, 14,15-36



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## Sámi

Convenio de la OIT – reconocimiento como pueblo indígena

9 lenguas sami, 3 habladas en Noruega

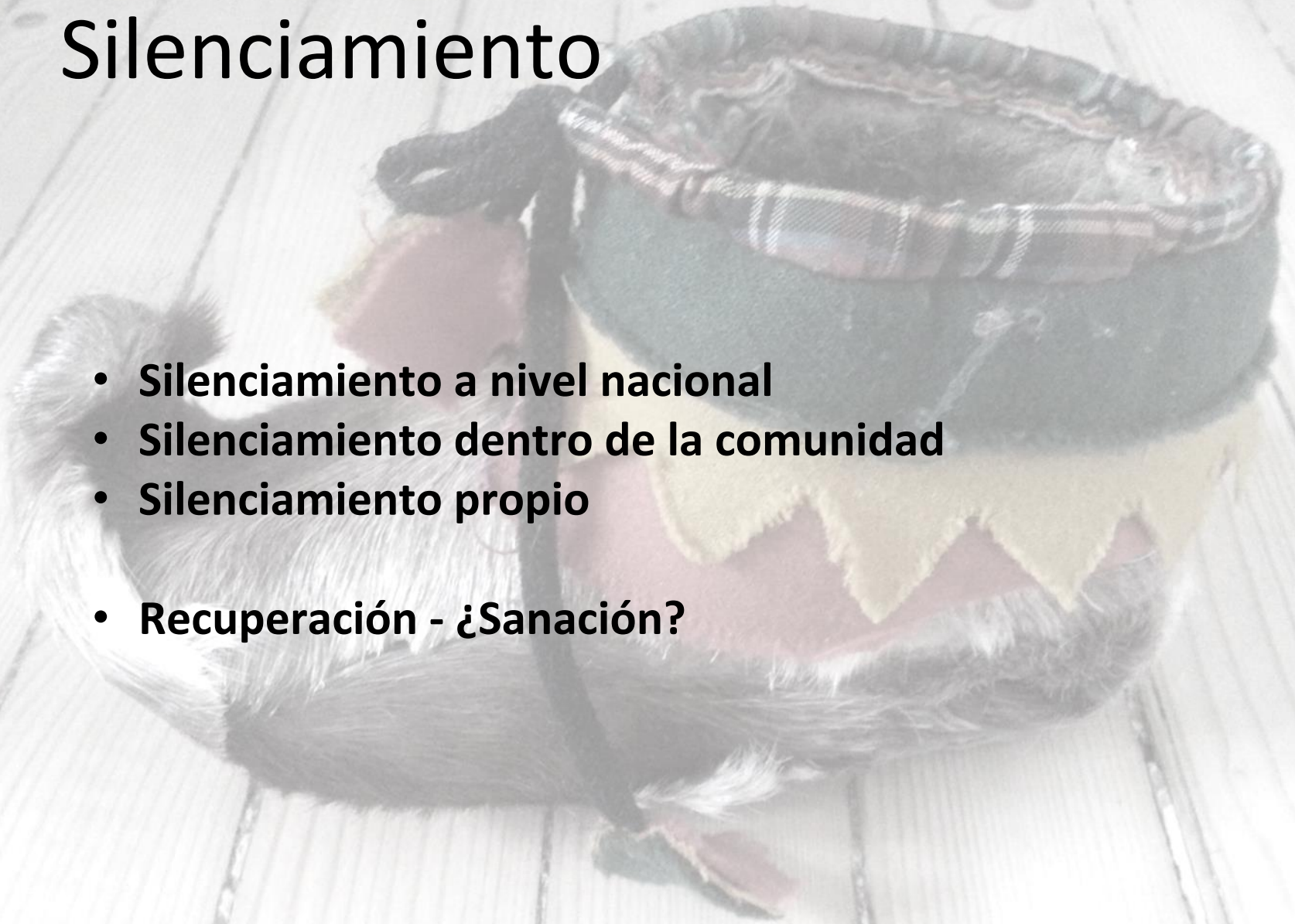
**Sami septentrional**– aproximadamente 25 000 hablantes





# Silenciamiento

- Silenciamiento a nivel nacional
- Silenciamiento dentro de la comunidad
- Silenciamiento propio
- Recuperación - ¿Sanación?





# Silenciamiento

- Silencing a nivel nacional





Photo: Varanger Museum





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# Sistema educativo

- Elemento clave como medio de asimilación.
- Nuestra lengua y sus formas de hablar  $\square$  territorio de lo no lingüístico
- El controlar la cultura de unas personas es controlar sus herramientas de autodefinición en relación con los demás (Ngũgĩ 1986: 16)
- la lengua como el medio clave en este proceso
  - bala - medio de sometimiento físico
  - lengua - medio de sometimiento espiritual
- para que el cambio lingüístico se dé, uno tiene que cambiar y controlar la cultura de las personas y la autodefinición.



Ngũgĩ wa Thiongo (1986). *Decolonising the Mind: The Politics of Language in African Literature*. James Currey

# Silenciamiento

A person wearing traditional indigenous clothing, including a dark, patterned shawl and a white feathered headdress, is sitting on a wooden floor. The person is looking down, and their hands are resting on their lap. The background is a light-colored wooden floor with a visible grain.

- **Silenciamiento a nivel nacional**
- **Silenciamiento dentro de la comunidad**
- El olvido como silencio humillado (Connerton 2008),
- Está internalizado hasta tal punto que la gente ya ni cuestiona el discurso hegemónico de la inferioridad de las lenguas que no sean la lengua oficial (Lane 2010)
- Connerton, P. 2008. "Seven Types of Forgetting". *Memory Studies*, 1, 59 – 71
- Lane, P. 2010. "We did what we thought was best for our children". A nexus analysis of language shift. *International Journal of the Sociology of Language*. 202, 63-78



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# Nuevos hablantes

- Individuos con poca, o casi nula, exposición en el hogar o la comunidad hacia una lengua minorizada pero que, en cambio, la adquieren a través de la inmersión or programas de aprendizaje bilingüe, proyectos de revitalización o como estudiantes adultos de una lengua.
- O'Rourke, Pujolar and Ramallo (2015:1) New speakers of minority languages: the challenging opportunity – Foreword. *International Journal for the Sociology of Language*. 231

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Photo: Lightsource Productions





# Hablantes “no auténticos”

- Valoración
  - Hablantes ‘auténticos’ vs. ‘no auténticos’
- Control social sobre quién puede proclamarse un hablante auténtico; los aspectos emocionales en el aprendizaje de una lengua destacan especialmente en comunidades indígenas (King & Hermes 2014)
- King & Hermes M. 2014. Why is this so hard?: Ideologies of endangerment, passive language learning approaches, and Ojibwe in the United States. *Journal of Language Identity and Education*, (4), 268-282





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- Jus mun galgen hállat de mun galgen máhttit dan albma láhkai. Mun in sáhte boastut hállat. Dalle šattai áibbas sperre. Mun smihtten earát gal vurdet ahte mun máhtán albmaláhkai hállat. Mun jáhkán dat šattai ekstra sperre
- Si hubiera hablado, hubiera tenido que hablar perfecta y apropiadamente. Pensé que no podía decir nada incorrecto. Si lo hacía, las barreras se levantaban. Pensé que todos esperaban que debía hablar perfectamente. Pienso que esa fue otra barrera que se levantó.
- Rasmus & Lane 2021. New speakers of Sámi: From insecurity to pride. *Linguistic Minorities in Europe*



# Silenciamiento

- Silenciamiento a nivel nacional
- Silenciamiento dentro de la comunidad
- Silenciamiento propio







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## Språkspærra – la barrera lingüística

- Tensión:
  - *Emancipación y empoderamiento*
  - *Sufrimiento y ansiedad*
- Prevalencia en muchas comunidades sami (Todal 2007; Lane 2023)
- Todal, J. (2007). Språkleg vitalisering - faktorar som vi ikkje skriv om [Language vitalisation – factors we do not write about]. In Bull, T., Kusmenko, J. and Rießler, M. (eds.), *Språk og språkforhold i Sápmi*. (pp. 201--210). Berlin: Humboldt-Universität.
- Lane 2023. From Silence to Silencing? Contradictions and Tensions in Language Revitalization, *Applied Linguistics*, <https://doi.org/10.1093/applin/amac075>



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- det e liksom det nesten (.) den her frykta liksom fra gaml- (.) som ble satt i meg (.) da æ va barn som sitter igjen (.) for æ opplevde jo det at når æ prata samisk (.) og (.) slutter å tenke på (.) klarer æ å uttrykke meg (.) alt det der (.) som kan sette stopp for (.) sette stopp for selvsikkerheta
- **es como es casi como (.) este miedo de antes- (.) que me afectó (.) cuando era niño (.) ha perdurado (.) porque lo vivo cuando hablo en sami (.) y (.) dejo (.) de pensar (.) en (.) controlo mi manera de expresarme (.) todo esto (.) que puede acabar (.) puede acabar con mi autoestima**
- Lane 2023. From Silence to Silencing? Contradictions and Tensions in Language Revitalization, *Applied Linguistics*, <https://doi.org/10.1093/applin/amac075>

**El tormento es una de las formas en las que los sistemas de poder abusivos se dan a conocer y hacen sentir sus impactos en el día a día, especialmente cuando se supone han terminado (como lo es la esclavitud transatlántica, por ejemplo) cuando su naturaleza opresiva es rechazada constantemente (como sucede con el trabajo gratuito o la seguridad nacional). El tormento no es lo mismo a ser explotado, aunque usualmente involucra este tipo de experiencias o es producto de ellas. Lo que destaca al “tormento”, como la manera en la que uso este término (y no es solo la manera, por supuesto), es que es un estado animado en la que la violencia social reprimida y sin resolver se da a conocer, a veces muy directamente, a veces más indirectamente. Uso el término “tormento” para describir aquellas instancias singulares, aunque repetitivas, cuando llegar a casa se volvía ajeno, cuando tus alrededores cambian de dirección, cuando el “ha terminado” cobra vida, cuando lo fuera de vista se para en frente tuyo.**





## DESAFÍOS EN LA DIVERSIDAD

- Tensiones y emociones - parte del proceso de revitalización.
- Recuperación de las lenguas - proceso descolonizador (Leonard 2017)
- Sanación de las “cicatrices de la colonización” (King & Hermes)
- Recuperación - espacio para otras voces y conocimiento que puedan contribuir a la sanación (Mckenzie 2022)
- Descolonización - complicado, debido a que esto significa enfrentar las realidades de una herencia colonial aún presentes.
  - Haunting (Gordon 2017)

Leonard, W. 2017. ‘Producing language reclamation by decolonising ‘language’,’ *Language Documentation and Description* 14: 15-36

McKenzie, J. 2022. ‘Addressing historical trauma and healing in Indigenous language cultivation and revitalization’. *Annual Review of Applied Linguistics* 42: 71–77



Photo: Máinnas



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## **Vindication background of Quechua and Aymara: experiences of university women in an IBE higher education program in Peru**

- Frances Kvietok
- Centre for Multilingualism in Society across the Lifespan (MultiLing)
- University of Oslo, Norway



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# UNIVERSITY OF OSLO



## Vindication background of Quechua and Aymara: experiences of university women in an IBE higher education program in Peru

Frances Kvietok  
Investigadora Posdoctoral, Center for  
Multilingualism in Society across the Lifespan



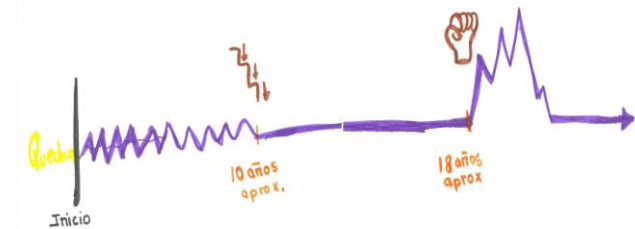


# Experiences lived as a result of linguistic vindication

**1. Language reclamation** (Leonard, 2012)

**2. Linguistic background** (Walsh, 2019)  
**of new speakers of Quechua and  
Aymara** (Rasmus y Lane, 2021)

**3. Experiences lived through language:  
biographic and discursive perspectives**  
(Busch, 2017, 2018)



# Design



Angelica Choque



Grendy Nina



Victoria Charca

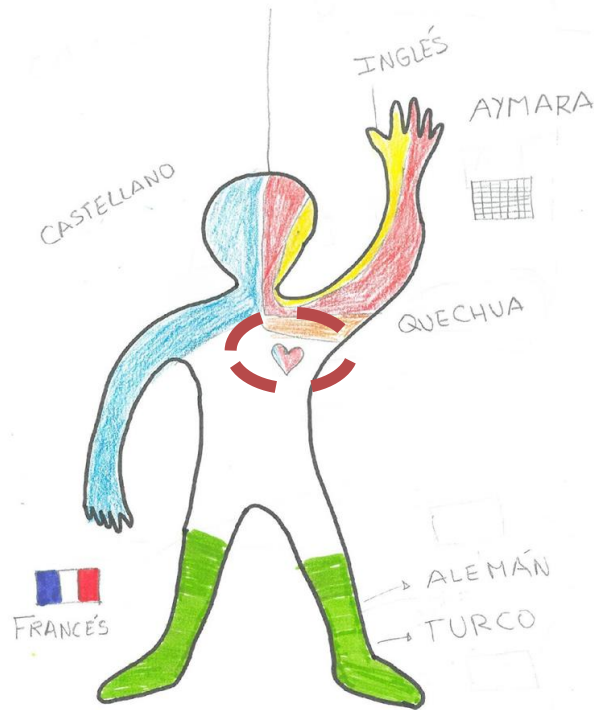


Guisell Quispe

- Multimodal and biographic methodology (Busch, 2018)
- Linguistic landscapes, timelines, drawings and artifacts from 7 participants.



# “It is where change emerges in me”: building collective identities and belonging



Nidia: “...and, inside university is where change emerges in me, you know? it is where I learn to... be more conscious about the importance of my aboriginal language which is Aymara and uhm y **colored it red** (.) **this one [pointing at the light blue coloring] has no meaning for me [she laughs] but this one does (.) the red part because (.) I don't know it's like *attachment to my language* (.) so: hmmm I don't know I see it like that, you know? It's *attachment* to Aymara (.) and in fact also because of its *history* because (.) uhm history of the of the Aymara people (.) of how they have been- well we know about the invasions and all that but (.) how much the people have suffered (.) well like our great **grandparents**, you know?... and all the struggles and abuse they went through and how they were always so **resilient**... that's the feeling of **attachment** I have towards it because (.) I don't know- there's just a lot of **wisdom** behind the language too”**



Milagros: "This is my linguistic me I represent myself with polleras and long pigtails, like an Aymara, Quechua girl, and a modern one too... I want to be trilingual, like my mom I mean her I can speak to you in Quechua and in Aymara too and it sounds nice like an empowered girl".

Milagros: "Girls with polleras the knowledge they have I love them

Nidia: If I were a boy now I may have- I'd speak Aymara fluently... I saw that coexisting in more, I don't know, familiar spaces, or where we are not too exposed to girls I think it impedes us to uhm, I don't know, not acquire the language, also maybe some cultural traditions too and, even then, guys, guys can do it...



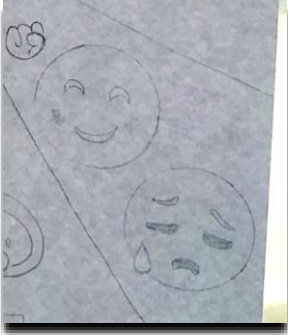
# “Cariño y tensiones”: las paradojas de reivindicar una lengua originaria

Ale: ...that teacher (.) was explaining... that our language is important because **it holds a worldview a way of seeing the world in a way only we can, you know?** ...I find it cute, really, because... in the world there is not only one way to see how things are, there are many ways

... and that too **it was uhm: getting into my heart** [changes tone of voice] because **I was already (.) feeling it, you know? It wasn't only a thought anymore (.) I (.) uhm (.) was learning it but I was also feeling it it was like an emotion**



Ale: ...that also **helped with my self esteem but I was too uhm (.) uhh it lowered my self esteem, you know?** because of my slow learning (.)



Fiorella: “the **excitement** is because when I got accepted into college I was so excited to learn in Aymara”... “that’s were the sad face originates from it doesn't look like I wanted it to... as much as I tried to pronounce appropriately it was **frustrating** not being able to do so how do say it...it wasn’t natural”.

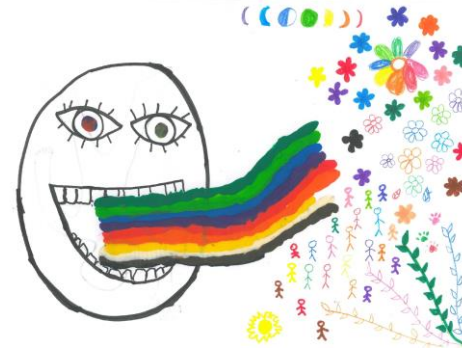
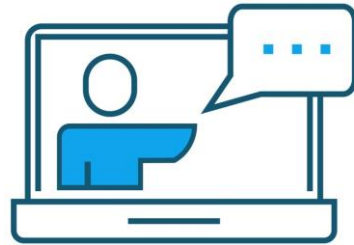


Milagros: “It gives me some **anxiety**... I understand it but I don’t speak it... Why is that so? I'm just not going to be Andean I lack the language... I feel Aymara, but an **incomplete** one”

Ale: “learning the language basing it on another one is different from having been born with it”.

Fiorella: “...I can’t...in my mind I can’t, I try, but I can’t, it’s like there is a wall”

## “Yachay” : estrategias, metas y sueños



Julia: “I feel like learning it is not only in us, but we also can, we have to...the ability to **tailor it to our goals**, to the struggles we have. Because it is necessary to support **why we fight, with whom, for whom** and we do that through learning”.

Yesenia: “... just being able to speak and write in it more fluidly in the mother tongue, and also being able to teach it the new generations, you know? here in my town, in other places too. That above all else”



# Urpillay sunqullay



**To my co-researchers Angelica Choque, Victoria Charca, Grendy Nina and Guisell Quispe and other participants**

**Research Council of Norway through its Centres of Excellence funding scheme (project number 223265)**

**Marie Skłodowska-Curie Actions Individual Fellowship**





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# Spanish speakers in the US: a discriminated linguistic community?

- Nina Moreno
- University of South Carolina
- Columbia, Carolina del Sur (EE.UU.)



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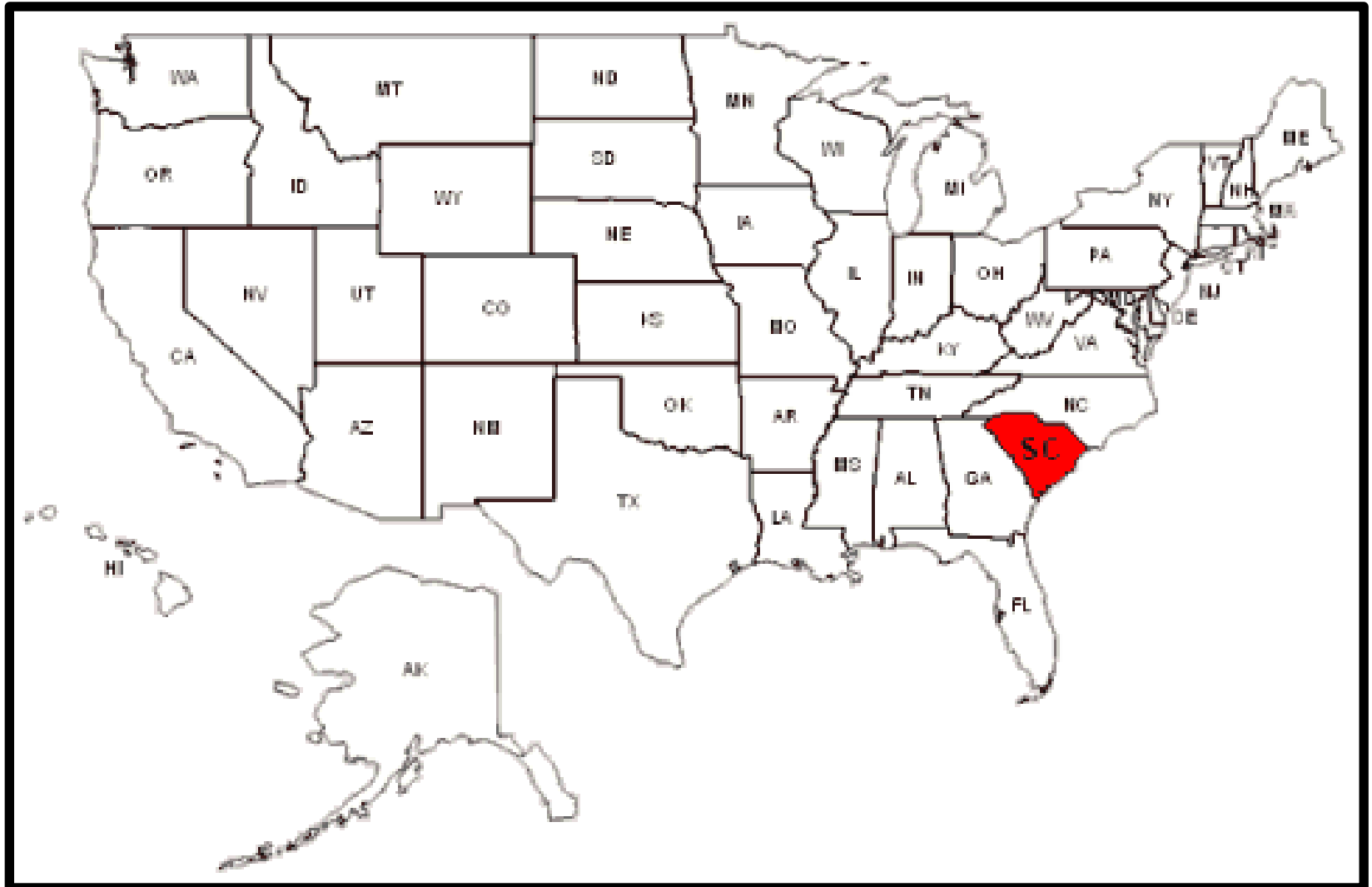


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## Linguistic ideologies in South Carolina

		
Population (US Census, 2020)	331,9 million	5,2 million
Hispanic (US Census, 2020)	62,1 million	338.000
= % of the total population	19%	6,9%
Rate of growth of Hispanic population 2000-2020 [US Census, 2010, 2020]	70,9%	255,5%

2000-2014: South Carolina was the state with highest growth rate of Hispanic population in the US





## Linguistic ideologies in South Carolina

The Hispanic community is small but with growth potential in South Carolina

Which are the ideologies towards Spanish that can be heard in higher education institutions in South Carolina?



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## Project

*Motivation:* The state of South Carolina is a “new” destiny for Hispanics :: limited (socio)linguistic research

*Plan:* Recollect data from various universities in the state (public, private and *HBCUs* [?] *historically black colleges and universities*)

*Today:* Data of the biggest state university in South Carolina (USC - Columbia), Spanish program



## ***Language Ideologies: Values and belief systems regarding...***

- *language generally,*
- *specific languages or language varieties,*
- *or particular language practices and ways of using language* (Leeman, 2012: 44)

**Values and beliefs system on languages in general, specific languages, or varieties of languages, or practices in use and forms of using a particular language**

(mi traducción de Leeman, 2012: 44)



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Question:

1. Which are the predominant ideologies in the state university of South Carolina (USC) on Spanish, its varieties, its usage, heritage speakers of it between:
  - a. students in the Spanish program?
  - b. college professors?





Participants:

N=527 subjects that work or study in USC (fall 2022)

n=503 students of Spanish as a Second Language

n= 24 Spanish teachers

Year of study (students)	n
1st year	107
2nd year	147
3rd year	123
4th year	123
5th year	2
Not looking for a degree	1
<b>Total</b>	<b>503</b>
Experience as teachers in higher education institutions (in years)	n
1-3	1
4-10	6
11-20	12
20 or more	5
<b>Total</b>	<b>24</b>



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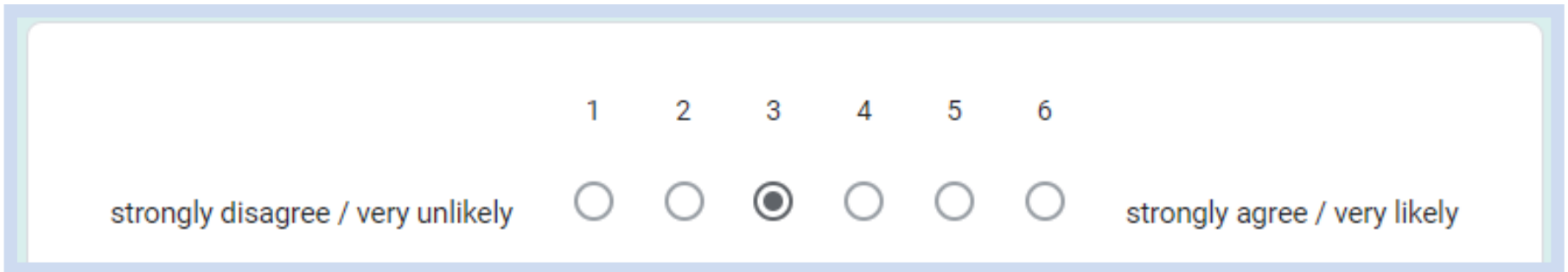


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## Analysis

### Descriptive data:

Responses of our informants on 6 items on a survey (Questions #17 - 22)





# Questions #17-22

## Statements

17. People in Spain speak a purer Spanish.

18. The majority of Spanish-speaking Latinos speak Spanish correctly.

19. Spanish-speakers in the US should use standard Spanish at all times.

20. In the US, speaking Spanish is more prestigious than speaking another language, for example, French.

21. Immigrants that come from the US should prioritize learning English and adopting the American culture instead of maintaining their own language and culture.

22. Heritage speakers of Spanish should assist to the same class as those that learn Spanish as a second language.



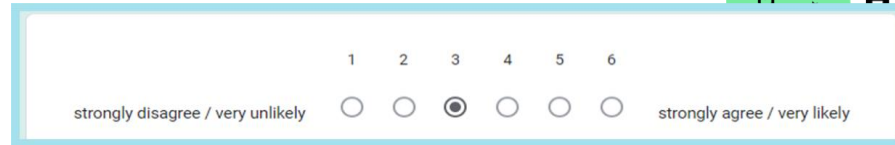
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# Results

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Statements	Students	Teachers
17. People in Spain speak a purer Spanish.	 3,6	 1,9





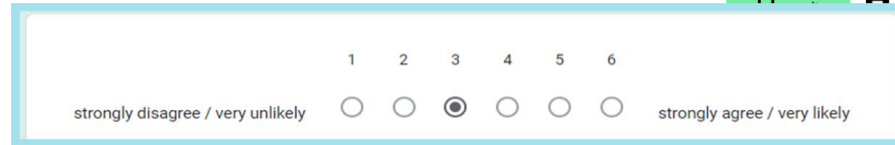
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# Results

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Statements	Students	Teachers
17. People in Spain speak a purer Spanish.	 3,6	 1,9
18. The majority of Spanish-speaking Latinos speak Spanish correctly.	 4,1	 2,9



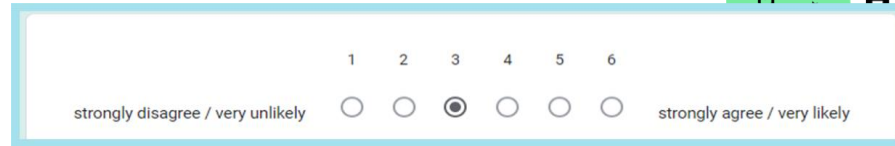
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# Results

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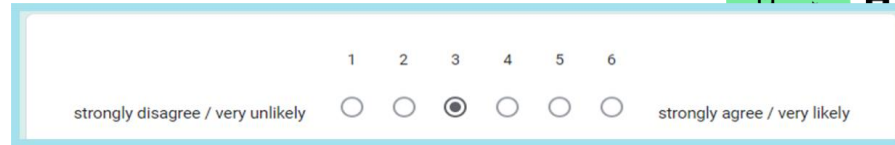
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Statements	Students	Teachers
17. People in Spain speak a purer Spanish	👍 3,6	👎 1,9
18. The majority of Spanish-speaking Latinos speak Spanish correctly.	👍 4,1	👎 2,9
19. Spanish-speakers in the US should use standard Spanish at all times.	👎 2,9	👎 2,3



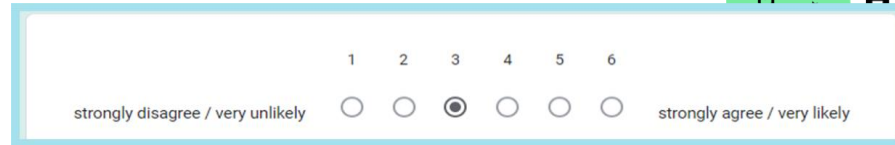
# Results



Statements	Students	Teachers
17. People in Spain speak a purer Spanish.	👍 3,6	👎 1,9
18. The majority of Spanish-speaking Latinos speak Spanish correctly.	👍 4,1	👎 2,9
19. Spanish-speakers in the US should use standard Spanish at all times.	👎 2,9	👎 2,3
20. In the US, speaking Spanish is more prestigious than speaking another language, for example, French.	👍 3,3	👎 2,5



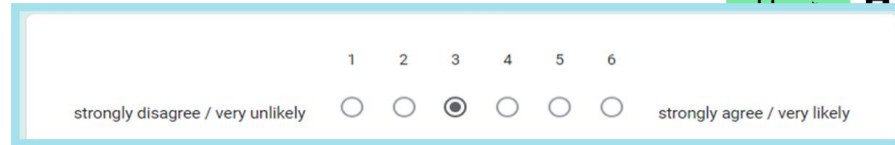
# Results



Statements	Students	Teach
17. People in Spain speak a purer Spanish.	👍 3,6	👎 1,9
18. The majority of Spanish-speaking Latinos speak Spanish correctly.	👍 4,1	👎 2,9
19. Spanish-speakers in the US should use standard Spanish at all times.	👎 2,9	👎 2,3
20. In the US, speaking Spanish is more prestigious than speaking another language, for example, French.	👍 3,3	👎 2,5
21. Immigrants that come from the US should prioritize learning English and adopting the American culture instead of maintaining their own language and culture.	👎 2,5	👎 2,3



# Results



Statements	Students	Teachers
17. People in Spain speak a purer Spanish.	👍 3,6	👎 1,9
18. The majority of Spanish-speaking Latinos speak Spanish correctly.	👍 4,1	👎 2,9
19. Spanish-speakers in the US should use standard Spanish at all times.	👎 2,9	👎 2,3
20. In the US, speaking Spanish is more prestigious than speaking another language, for example, French.	👍 3,3	👎 2,5
21. Immigrants that come from the US should prioritize learning English and adopting the American culture instead of maintaining their own language and culture.	👎 2,5	👎 2,3
22. Heritage speakers of Spanish should assist to the same class as those that learn Spanish as a second language.	👍 3,1	👎 2,0





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# Conclusions



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1. There are ideologies about Spanish, its varieties, the use of Spanish by Hispanics in the US that are based on purist, hegemonic (students) and prescriptive (teachers) perspectives.
2. There are manifestations of solidarity towards the painful process of adaptation by immigrants.
1. Worryingly, Spanish is seen by teachers as having a 'poor' status. What is being transmitted towards the students?
1. What motivated each group to answer the way they did on whether it would be good to mix students of Spanish as a Second Language and heritage speakers is still up for debate.

**We do not have all the pieces to finish this puzzle. The analysis of qualitative data remains.**



# Curricular inferences

We need:

- To change curricular design to emphasize explicitly a positive perspective of Spanish in the US and its speakers. *español en EE.UU. y sus hablantes*
- To create an education program for teachers so that they can focus on promoting a teaching philosophy socially and linguistically fair for Spanish-speakers (e.g., elements of critical linguistic conscious in the syllabus)

Steps to follow:

- Analyze the recollected qualitative data.
- Continue with data recollection from other academic institutions.



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# Experiences in the classroom of Spanish as a heritage language and the critic linguistic awareness

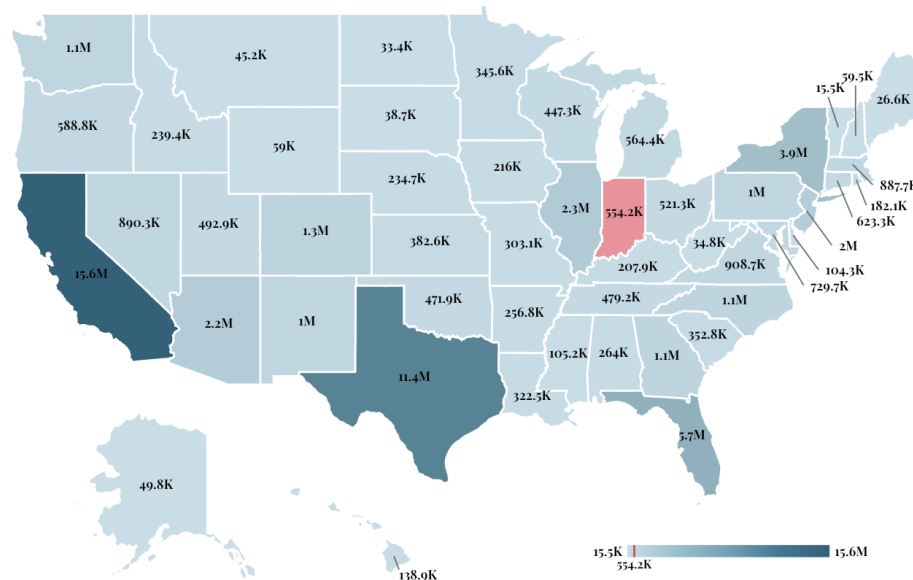
Leslie Del Carpio  
Indiana University



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- Meaningful rise of programs of the Escuela de Lexicografía Hispánica during the last decade, from 37% to 47% (Beaudrie & Marrero-Rivera, en prensa)
- Importance of including the students' voices and keeping in mind their objectives (Beaudrie et al., 2009; Ducar, 2008)
- Disconnection between the material and the sociolinguistic needs (Kemp, 2022)





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## The critic linguistic awareness

- **CLA** is a pedagogical and theoretical framework with the potential of correcting social injustices that have been observed and questioned for a long time at a macro, meso, and micro level of the american society (e.g., Bernal- Enríquez & Hernández-Chávez, 2003; Villa, 2002; Zentella, 1997)
- The general objectives of CLA are “empowering the students by giving them a critic analytical framework for them to reflect about their own **experiences and linguistic practices**, the linguistic practices of other institutions” (Clark & Ivanic, 1997, p. 217)





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# Experiences in a midwest university from USA

## Methodology

### Materials and recruitment:

- Survey in Qualtrics (12 participants)
  - Reasons of being in a heritage class/ Expectations of the class
  - Use of the language in class
  - Class' results
- Focus group (1.5 hours; 2 participants)

### Analysis:

- Video and audio recordings were transcribed and qualitatively analyzed to underline common themes. (Creswell, 2013)
- The researchers identified and codified themes separately.
- Discussed topics to be a 100% in agreement.



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What made you choose a Spanish as a heritage language course this semester?

Before this class had you heard of Spanish heritage language courses?



Powered by Qualtrics [↗](#)

No

What made you choose a Spanish as a heritage language course this semester?

Before this class had you heard of Spanish heritage language courses?



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## Reasons

"I love Spanish. I think it's a beautiful language and it's a privilege to be able to speak it."

para realizar tu carrera en español  
mejorar/practicar mi español

"He perdido mi confianza en el lenguaje."

to learn with and meet other  
native/heritage speakers

"Yo ya sabía español, solo no lo sabía de manera formal."

"Quiero volverme más segura en mis habilidades de español, de esa manera podría hablar con mis familiares en español."

"En la secundaria, no tuve la opción de tomar clases de español para hablantes de lenguas de herencia y siempre estuve bajo **la impresión de que todas las clases de español limitarían el español de los hablantes nativos.** Yo quería estar en una clase donde todos mis compañeros fueran hablantes de español de herencia."



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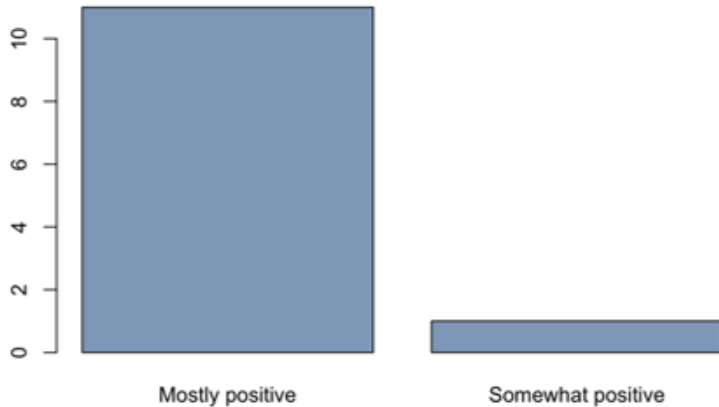
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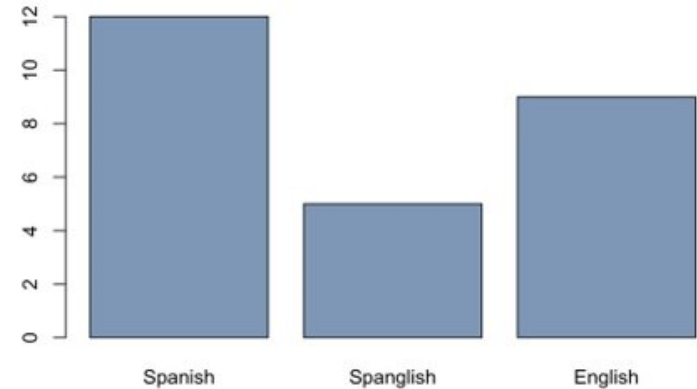
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## Results

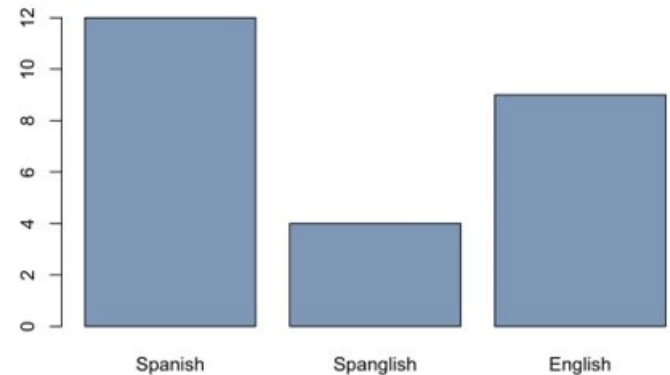
How would you grade the class' environment?



Welcomed language(s)/  
used by the instructor



Welcomed language(s)/ used  
by the students





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## Results

### Important themes

1. Appreciation rise for linguistic variation.
1. Start to challenge linguistic ideologies, specially the ideology of the standard language.
1. Desire of incorporating culture in the class.
1. Differences regarding the need to find a community in the class/city.





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## Results



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### Challenge linguistic ideologies

Estudiante A: “Como el español de España era el mejor español...deberías hablar como ellos. Entonces, era como que, sentía que hablaba español de [manera] incorrecta todo el tiempo... **Entonces, cuando entre a esta clase de español...él me dijo, ningún español es incorrecto, sabes, tu español es correcto. O sea, si tú lo hablas así es correcto. Si tú lo hablas de esta otra manera es correcto, sabes,** lo dijo de una manera en la que puedas sentir que no estabas haciendo todo mal”

To find a community in  
the class/city

Estudiante J: “En términos de encontrar un espacio social donde pueda hablar español, **afortunadamente tengo la suerte de tener eso con una familia que vive relativamente cerca. Entonces, personalmente, no siento que debo buscar todo eso.**”

Estudiante A: “Es muy útil porque... **estoy muy lejos de casa...y yo no...veo tanto a mi familia,** y mi compañero de cuarto también habla español, pero tampoco nos vemos la mayoría de tiempo durante del día porque, tu sabes, tenemos clases y cosas así.”



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## Results

Estudiante A: “Creo que recuerdo que alguien les preguntó, por qué vez más cubanos en Florida... y luego empezó a hablar más a fondo... por qué él se interesa por el trasfondo y eso también ayudó un poco, porque también es parte de la migración. Y luego el... empezó a explicar más sobre la migración. Y eso me gusta porque... me hizo entender un poco más porque... solo he escuchado de la migración porque soy de México. Ese es el único tipo de migración de la que he escuchado. Tu sabes, la gente de México, migrando acá. Y se encuentran en partes diferentes del país. Pero, yo nunca he escuchado sobre otros latinos migrando o cosas así. O sea, sí he escuchado, pero no a fondo, y como él lo explicó fue muy útil, porque... me hizo entender... que las cosas pueden mejorar.”

Incorporate culture in the class



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# KICHWA SHIMITA PAKARICHISHUN PROJECT - Birth of Kichwa Speakers

Author(s):

- Alexandra Alta
- Maria Piñan
- Martha Tuquerrez
- Aida Guandinago
- Gloria Sanchez
- Nelly Morocho
- Silvia Chavez



*Promoting the transmission of Kichwa from the womb through the intervention of the midwives - Experience from the canton Cotacachi.*



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## KICHWA SHIMITA PAKARICHISHUN

Make the women role and the family role visible in the transmission of Kichwa and its intrinsic relationship with midwives through the practice of ancestral knowledge in canton Cotacachi.

**Midwives**

**Pregnant Women**

Philosophy  
Wisdom  
Knowledge  
Medicine  
Food  
Rituality

Upbringing of Kichwas  
with identity from the  
womb.

**Carriers and transmitters of  
knowledge through the  
language**





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para reponer energías durante el parto,



desde el momento que está en el vientre materno

## SPECIFIC OBJECTIVES

Strengthen the role of the midwives as carriers and transmitters of wisdom and knowledge in the revitalization of Kichwa.

Sensitize the women in gestational state and the others as midwives, transmitters of the language, wisdom, and knowledge.

Create compromises in the participative, organizational, and shaping processes of the Comité de Mujeres de la UNORCAC about the revitalization of Kichwa.

Create an audiovisual as a work tool for the shaping processes of the midwives.



# REACHED ACHIEVEMENTS

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- **Awareness-raising workshops for the prestige and revitalization of Kichwa** for the UNION OF FARMER AND INDIGENOUS ORGANIZATIONS of Cotacachi.
- Identification and validation of midwives from the communities of the canton Cotacachi.
- Awareness-raising workshop with the Traditional Midwifery School "Unanchu mamakuna", 20 pregnant women from the andean communities of Cotacachi.
- Creation of an audiovisual material for the awareness of Kichwa since birth with the help of the midwives.
- Awareness-raising workshop with community leaders, social actors about the importance of revitalization of the language from the family.
- Rallied work agreements and compromises with the Central Women Committee UNORCARC to start the work in the revitalization of the language with the focus within the families.





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# CURRENT CHALLENGES

**BOOST AWARENESS PROCESSES FOR THE REVITALIZATION OF THE LANGUAGE THROUGH THE ORGANIZED NET AND AUTHORITIES OF THE CANTON COTACACHI.**

**PUSH THE LOCAL GOVERNMENT TO INCORPORATE RESOLUTIONS FOR THE PRESTIGE AND REVITALIZATION OF THE LANGUAGE IN THE LOCAL ORGANIZED ENVIRONMENT.**

**DO A SOCIOLINGUISTIC STUDY ABOUT THE VITALITY OF KICHWA IN THE COMMUNITIES OF THE CANTON COTACACHI. STATISTIC INDICATORS.**



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Clip desde 2'20" – 8'15"



vas a comenzar a aprender el Kichwa desde  
que estás en el vientre,

***YUPAYCHANCHIK***



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# Discussion of the panel and questions for the public



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# Para el panel / For the panel:

Las comunidades de hablantes y aprendices de lenguas minorizadas como el español como lengua heredada en EE.UU. y las lenguas originarias son diversas.

¿Como se aproximan a esta diversidad desde la investigación y/o desde su labor educativa / comunitaria / activista?

*The community of learners of minoritized languages such as Spanish language heritage learners in the US and learners of indigenous languages is diverse.*

*How do you approach this diversity in your research and/or work as an educator, community member, and activist?*



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# Para el público/For the public:

- Nos gustaría saber cómo entienden **uds** la diversidad en **sus** comunidades, en **su** entorno y en **sus** varias labores (activismo, investigación, educación, etc.)
- ¿Más preguntas?
- We would like to know how you understand the diversity in your communities, in your environment, and in your working lives (activism, investigation, education, etc.)
- Any more questions?