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Language policies, territorialization, and linguistic rights in the Andean region (Ecuador, Peru, Bolivia)

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**Quito, Pontifical Catholic University of Ecuador. Challenges in Diversity
Congress. September 12-15, 2023.**

**LANGUAGES AND VARIETIES IN DISPLACEMENT: DOCUMENTATION-
REVITALIZATION WITH SOCIAL JUSTICE**

Panel: Language policies, linguistic rights, and social justice



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Objective

- > Examine the relationship between language, territory, territorialization, population displacement, and linguistic rights:**
 - 1. In official discourse and practice: constitutional texts, laws, and language policies.**
 - 2. In verbal testimonies collected in Ecuador in 2019, regarding three scenarios.**



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Constitutional Text: Ecuador

Constitution 2008. Chapter 1, Article 2

"The Spanish language is the official language of Ecuador; Spanish, Kichwa, and Shuar are official intercultural languages. The other ancestral languages are official for indigenous peoples in the areas where they reside and under the terms established by law. The State will respect and promote their preservation and use."



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Constitutional text: Perú

Constitution 1993. Title II, Chapter 1, Article 48

"The official languages are Spanish and, in areas where they predominate, also Quechua, Aymara, and other indigenous languages, according to the law."



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Constitutional text: Bolivia

Constitution 2009. Chapter 1, Article 5, Clause I.

"Spanish and all the languages of the indigenous originario campesino nations and peoples, which are Aymara, Araona, Baure, Besiro, Canichana, Cavineno, Cayubaba, Chacobo, Chiman, Ese Ejja, Guarani, Guarasu'we, Guarayu, Itonama, Leco, Machajuyai-Kallawaya, Machineri, Maropa, Mojeno-Ignaciano, More, Mosen, Movima, Pacawara, Puquina, Quechua, Siriono, Tacana, Tapiete, Toromona, Uru-Chipaya, Weenhayek, Yaminawa, Yuki, Yuracare, and Zamuco are official languages of the State."



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Texto constitucional: Bolivia

Constitution 2009. Chapter 1, Article 5, Clause II

"The plurinational government and the departmental governments must use at least two official languages. One of them must be Spanish, and the other will be decided considering the usage, convenience, circumstances, needs, and preferences of the entire population or the territory in question. The other autonomous governments must use the languages of their territory, and one of them must be Spanish."



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Technologies of power and language policy: territorialization and the mapping of indigenous languages.

Bolivia: Law 269 on Linguistic Rights. The principles of both personality and territoriality must be applied to determine the official status of an indigenous language.

Peru: Law on Native Languages, Law 29735, Article 9. The principle of the preponderance of a language is applied to grant official status to an indigenous language; it is articulated with the Ethnolinguistic Map of Peru (Ministry of Education).

Ecuador: A zoning mechanism for educational directorates is adopted, reflecting a territorial-administrative reorganization from 2010 onwards.



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Ethnographic data related to three scenarios.

- (i) Millennium Schools, which led to the displacement of students to urban centers and their consequent accelerated Hispanicization.**
- (ii) Migrant Kichwa People from the Highlands to Guayaquil, who have been forming a Kichwa-Costeño (Kichwa-Coastal) identity for political and educational purposes.**
- (iii) Coastal Students arriving in the Highlands to train as educators in the EIB (Intercultural Bilingual Education) system, being more open to learning Kichwa with less hesitation than their fellow students of indigenous Highland origin.**



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The Millennium Schools

“(...) another source of discord has been the creation of the so-called Millennium Educational Units (...) which (...) serve as educational spaces where students from different communities are concentrated to provide them with state-of-the-art equipment and technology to make them competitive and reduce costs resulting from the existence of multiple schools. This implies the closure of community schools and the distancing of children and young people from their family contexts, which has led to discontent among the population and, in some cases, disputes between communities to be chosen as the location for the Millennium Schools’ (Hernández, 2016: 60-61).



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The “Millennium Schools”

"The closure of schools leads to the decline of communities. School consolidation is another incentive for the accelerated process of migration to provincial capitals and Quito, depriving communities of children and young adults. The transfer of teachers from community schools to hub schools also deprives communities of an intellectual and political leader. Furthermore, the role of the school as a social, cultural, organizational, and political center is lost" (Martínez Novo, 2016: 42).



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The reterritorialization of indigenous languages in the Andean-Amazonian countries; the case of Kichwa in Guayaquil

“(...) here in Guayaquil, it's a very interesting process, (...) even though we are in a different context, on the coast, in an urban setting, the indigenous people who have migrated mainly from Chimborazo have managed, first, to organize themselves and then to demand their labor rights because they have formalized their businesses; they are now legalized in the markets, they have their formal businesses. In a way, I believe they have reclaimed their rights despite having faced multiple forms of discrimination, racism, and political violence (...) But I think that it has been overcome, although it is not entirely finished yet, but the indigenous people have managed to organize themselves here in MOPKICE...”



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... the case of Kichwa in Guayaquil

... and they have also proposed the creation of bilingual schools where mainly indigenous populations study, but also where the poor class is enrolled. Montubios and Afro-Ecuadorians attend bilingual schools, so I believe they are implementing interculturality. So, through these bilingual schools, they are reclaiming their linguistic identity, their knowledge, their festivals, such as the ones institutionalized by the Ministry of Education. So, there is organization. It's also about reclaiming public space here in the city of Guayaquil to showcase the cultural and linguistic identity of the Kichwa population on the coast" (Pedro, interview, Universidad de las Artes, Guayaquil, April, 2019).



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Pedagogical Practices and Linguistic Ideologies in Higher Education

Students from the coast have not had any experience with Kichwa, but they are more open to learning it than those from here. They even want to defend their work in Kichwa (...) those from here have a complex due to their experience with racism associated with being a speaker of the language (...) I've already moved up to a different social status. They are not less intelligent; they just feel inferior and put less effort into learning" (Conversation with the IBE program coordinator, Kichwa descent from Cañar, Azogues, April, 2019).



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