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Thesis Prospectus

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Values and Attitudes Toward Quechua in Present Day Peru

I. Introduction

Quechua has been spoken in Peru since the start of the Inca Empire and remains the second most spoken official language in the country after Spanish. The number of Quechua speakers in Peru is estimated at 3,361,750 people, approximately 13 percent of the total population (Censos Nacionales 2007). However, UNESCO has declared Quechua a vulnerable language in Peru, and even an endangered language in some areas of the country (UNESCO 2014). Quechua speakers face constant shame from rural and urban society due to the language's negative association with indigenous identity, campesino origin, poverty, marginalization and social exclusion (UNESCO 2014). The increased discrimination over time has made many Quechua speakers decide not to teach their future generations the language for fear they will be scorned and rejected by society.

In order for Quechua to be preserved and promoted, the deep-rooted negative attitudes toward the language must be reversed. Although the Peruvian government cannot change all negative attitudes toward Quechua, it does play a vital role in the distribution of educational resources, initiatives and legal efforts to raise the profile of Quechua. Since the 1970s, Peru has created and approved language laws and legislation to grant official status to indigenous languages and preserve its use within cultural identity and territory. The country focused on education to implement the policies set out

in their state constitution. Children who are mother-tongue speakers of Quechua were of main concern. The creation of bilingual and bicultural education projects in primary schools and universities, Quechua awareness campaigns in schools and public areas and municipal offices in which citizens can seek help in Quechua are some of the numerous initiatives taking place to enable maintenance of the endangered language. However, the Peruvian government has always been prone to implementing “top-down” policies that may be misunderstood and resisted by those who should benefit from them (Saroli 2001).

The 1993 Peruvian Constitution declared, “Toda persona tiene derecho: A su identidad étnica y cultural. El Estado reconoce y protege la pluralidad étnica y cultural de la Nación. Todo peruano tiene derecho a usar su propio idioma ante cualquier autoridad mediante un intérprete” (All Peruvians have a right to their ethnic and cultural identity. The State recognizes and protects the ethnic and cultural plurality of the Nation. All Peruvians have a right to use their own language before any authority through the medium of an interpreter)(Constitución Política del Perú 1993). However, in modern day Peruvian society, it is apparent that Spanish is the language of power and prestige. All governmental, educational and economical affairs are conducted and written in Spanish. Unless steps are taken to promote the Quechua language in the public sectors, the real possibility exists that it will decline in importance to the point that it is no longer used with any frequency, as has been the fate of minority languages in many countries (Saroli 2001).

In the spring of 2014, I conducted an investigation to discover the value placed on Quechua learning and usage in the schools and households in San Pedro de Cajas. San

Pedro de Cajas, a rural Peruvian town located in the northern Andean sector, is home to 5,808 inhabitants, of which 20% speak Quechua. The small town strives on an active economy focused 45% on agriculture, 30% craftsmanship, and 12% on services (Censos Nacionales 2007). The objective of my study was learn if the schools and family households fostered and integrated Quechua learning and usage, or if they isolated themselves from the language and its cultural stigmatization. Through numerous surveys, interviews and observations I concluded that the use of Quechua is minimum in San Pedro de Cajas. Quechua learning does not take place in the school, nor are there resources to learn the language. In the household, the recent migration trends from rural to urban settings have played a huge role in stressing the importance of Spanish and English. Rural migrants face prejudices and negative stereotyping when they speak Quechua not only in Spanish urban settings, but also in San Pedro de Cajas. After speaking with numerous generations of San Pedro de Cajas inhabitants, I concluded that majority of younger generations only want to learn Quechua as a means to speak with their elders. For mobilization means, the youth and their parents prefer the learning of languages connected with the globalized world, including English, Chinese and French. The results of my investigation hint at the drastic decline of Quechua value and use in San Pedro de Cajas overtime if resilient efforts to maintain the language cease to exist.

Current Peruvian officials are faced with the pressing dilemma of how to recognize the important historical and cultural significance of Quechua and how to encourage its continued use in modern society. The importance of my study is to discover the interconnected dynamic between government actions taken to preserve and promote Quechua, and the views and attitudes of minority groups toward Quechua language and

culture. I hope that this investigation will encourage the Peruvian officials to rethink language maintenance and policy planning, not only to incorporate local needs and participation, but also to politically and legally acknowledge Quechua as a vital identity of the Peruvian nation.

II. Methodology and Research Question

The main questions guiding my thesis research are: First, what are the current Peruvian national and provincial education directives and language maintenance initiatives of Quechua? Second, how does the San Pedro de Cajas community compare with these initiatives in the value its people place on Quechua?

The research for this project will involve five steps. First, I plan to read and analyze language shift, maintenance and preservation studies and theories from well-known scholars including, Joshua Fishman (*The Rise and Fall of the Ethnic Revival*), David Crystal (*Language Death*) and Suzanne Romaine (*Vanishing Voices*). Later, I plan to apply the findings and theories of past linguists and anthropologists to the current state of Quechua as an endangered language. Second, I will research Peru's national, provincial governmental and educational websites to collect documents concerning the institutional preservation and promotion of Quechua. Third, I will categorize all findings into pertinent categories: i. legislation and laws; ii. educational programs; iii. economic services; iiiii. public services; etc. Fourth, I will incorporate my administrative findings with the results of my San Pedro de Cajas study to evaluate how the community's values of Quechua compare with governmental initiatives. Lastly, I plan to critique the efficacy of Peru's legal, educational and public services, in order to offer my own proposal for improvement and restructuring of Quechua language initiatives.

III. Chapters

Chapter One- Introduction

Chapter Two- Quechua as an Endangered Language

Chapter Three- National and Provincial Education Directives and Language
Maintenance Policies in Peru

Chapter Four - Comparing Education Directives and Language Maintenance Policies
with Rural Community Attitudes

Chapter Five - Conclusion

Bibliography

IV. Tentative Semester Timeline

IRB Submission- September 15

Prospectus Submission- September 16

Review of Literature-October 6

Thesis Writer's Conference- October 20

Preliminary Research Due-December 5

V. References

Censos Nacionales 2007. (2007, January 1). Retrieved September 14, 2014, from
<http://www.inei.gob.pe/>

Crystal, David. (2000). *Language Death*. Cambridge, UK: Cambridge UP.

- Fishman, Joshua A. (1985). *The Rise and Fall of the Ethnic Revival: Perspectives on Language and Ethnicity*. Berlin: Mouton.
- Nettle, Daniel, and Suzanne Romaine. (2000). *Vanishing Voices: The Extinction of the World's Languages*. New York: Oxford UP.
- Republic of Perú, Constitución Política del Perú (1993), Chapter. 1, art. 2, clause 19; Andrés Chirinos Rivera, Perumanta hatun kamachina. Constitución Política del Perú 1993. Traducción por A Chirinos. (Lima: Fondo Editorial del Congreso de la República Peruana, 1999).
- Saroli, A. (2001, January 1). Can Quechua Survive? Retrieved September 13, 2014, from <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/peru/can-quechua-survive>
- UNESCO Endangered Languages. (2014, January 1). Retrieved September 14, 2014, from <http://www.unesco.org/new/en/culture/themes/endangered-languages/>

VI. Annotated Bibliography

Ames, Patricia 2010. "La contribución de la educación al desarrollo rural: balance de cinco décadas de estudios". En Ames, P. y V. Caballero, Perú: el problema agrario en debate SEPIA XIII. Lima: SEPIA.

Only 11% of vernacular speaking students and 18% of primary schools in rural areas participate in bilingual cross-cultural education programs (Ames, p. 49). From 1990-2000s, the debates intensified over the recognition of cultural diversity in the education model compared to the current Spanish postcolonial structure, which adheres to legitimate power and socio-economic order. Attention has turned to cultural capital and how to include the rural community in the pedagogical process

Benevides, Martin 2006. "Las escuelas, las familias y el genero". En Patricia Ames (eds.), *Las Brechas Invisibles*. 233-256.

Martin Benevides presented his discoveries of gender stratification in the Peruvian education system. In his article, *School, Family and Gender*, Benevides argues that educational achievements are not solely based on what students do or don't do in school. Differences between family characteristics are behind mixed results of students. Benevides states that families of lower education levels show lower expectations of parents toward educational impacts of children.

Hornberger, Nancy y Keith Chick. 2002. Co-constructing school safetime: safetalk practices in Peruvian and South African classrooms. En Monica Heller y Marilyn Martin Jones (eds.), *Voices of authority. Education and linguistic difference*. Londres: Ablex.

Nancy H. Hornberger concluded that classroom interaction lies in the social and policy context of language minority education in the certain country. The researcher examined lesson planning from typical interaction in two classrooms located at different parts of the world. In regard to the Peruvian classroom in Puno, the author noted that the entire class was taught in Spanish despite different language backgrounds of the students. Children adhered to the repetition methods used by the teacher, but there was evidence that they did not know what they were saying or writing.

Howard, Rosaleen. "The Quechua Language in the Andes Today: Between Statistics, the State and Daily Life." *History and Language in the Andes*. Ed. Paul Heggarty and Adrian J. Pearce. New York: Palgrave Macmillan, 2011.

Howard examines present day Quechua language situations in Ecuador, Peru, and Bolivia based off of historical processes and language similarities and differences. The study focuses on statistics, language policy and identity politics/rights, and a case study to show how the language processes affect daily life for Quechua speakers. She discusses the present-day sociolinguistic situation of Quechua.

López, L.E. 1984. "Tengo una muñeca vestida de azul: kuns uka sinurita parppachaxa"
En: Carmen Montero Checa (eds.), *La Escuela Rural: Variaciones sobre un tema*
1-4.

In 1990, Luis Lopez observed a 1st grade classroom in a local Aymara school community. He recounted his discoveries in his study, in which he depicted the strong the social and cultural difference of urban teachers with rural students. Lopez uncovers the prejudice towards rural students as well as low expectations for achievement by the way the teacher uses textbooks and lesson plans, in a manner to what she assumes the students will understand.

Pennycook, Alastair. 2000. "The social politics and the cultural politics of language classrooms". En Joan Kelly Hall y William Egginton (eds.). *The sociopolitics of English language teaching*. Multilingual Matters.

Classrooms are sociopolitical spaces that exist in a complex relationship to the outside world. Relationships and upbringings of the students are not left at the door of the classroom, but instead determine what happens inside. Classroom walls are permeable, and "understanding of how schools operate within the larger field of social relations is critical for educators to serve to maintain the social, economic, cultural and political status rather than upsetting it" (Pennycook, p. 4).

Zavala, Virginia. 2012. "Dilemas ideológicos en torno a la educación intercultural bilingüe: el caso de la lectura en quechua". *Revista Peruana de Investigación Educativa*, 4. 77-104.

Virginia Zavala presents two case studies of two teachers who implement Intercultural Bilingual Education (IBE) in their respective schools in Peru. Zavala analyzes how each method builds different reading conceptions regarding Quechua read through Spanish. She argues that the ways in which teachers interact with students around the texts provide various latter opportunities to learn how to be “readers” and how to develop different types of literacy skills.

Unamuno, Virginia. 2013. “Gestión de lenguas y construcción de espacios plurilingües: Una mirada desde la interacción y la etnografía”. Por aparecer en la *Sociedad Argentina de Lingüística*.

Unamuno focuses on the relation between the gestation of the spaces, languages, and the participation of the different actors in the classroom. She analyzes the relations between the interracial order, sociolinguistics and institutions in order to understand the sense of obtainment in the practice of bilingual intercultural education.