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University of San Francisco

Runaman tukuy: Language revitalization strategies for Runasimi heritage learners

A Field Project Proposal Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in International and Multicultural Education

By
Allison Brighyte Betzy Mauricio Bejar
May 2022

Runaman tukuy: Language revitalization strategies for Runasimi heritage learners

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

INTERNATIONAL AND MULTICULTURAL EDUCATION

by
Allison Brighyte Betzy Mauricio Bejar
May 2022

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project (or thesis) has been accepted in partial fulfillment of the requirements for the degree.

Approved:

_____ _____

Instructor/Chairperson Date

TABLE OF CONTENTS

	Page
Acknowledgements	iv
Abstract	v
Chapter I – Introduction	1
Statement of the Problem	2
Purpose of the Project	5
Theoretical Framework	5
Methodology	6
Researcher Positionality	7
Significance of the Project	8
Chapter II – Review of the Literature	9
Theoretical Rationale and Related UN Agreements	9
Mixed Messages for Native Youth & Young Adults	12
Native Language and Identity Revitalization in Higher Education	15
Beyond Formal Native Language Revitalization	17
Summary	20
Chapter III – The Project and Its Development	21
Khipuqa Sonqomanta	25
The Possibilities & Limitations of Formal Runasimi Instruction	26
The Importance of Informal Runasimi Learning	31
Mink'a in Praxis	34
Lessons from the Quechua Diaspora	35
Quechua Learning Community Server on Discord	36
Development of the Project	37
Presentation of the Project	41
Chapter IV – Conclusions and Recommendations	55
Conclusions	55
Recommendations	56
Bibliography	58

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qheswa…. sananchispa phatataynin,

Quechua... latido de nuestra raza,

Quechua, the beat of our people,

qheswa… yachay atiymi rimayniyki.

Quechua...tu voz es sapiencia y poder.

Quechua, your speech is wisdom and power.

sananchispa wiñay tuyrun;

sello perpetuo de nuestra raza…

eternal stamp of our people…

— Noemí Vizcarro

ABSTRACT

The legacies of colonization remain a pervasive force in society and actively work against Indigenous communities and their right to their languages, knowledge systems, and cultural practices. More specifically, the colonial legacy of linguicide has endangered and marginalized thousands of Indigenous languages all over the world. This field project focuses on Quechua language revitalization and aims to better understand and contribute to Indigenous language and identity scholarship. This field project is informed by a brief qualitative study through participant interviews with six Quechua heritage learners and educators. The study explores the limitations and possibilities of formal Quechua language learning, reiterates the importance of informal learning strategies, and lays the foundation for an online virtual learning tool and community space for Quechua language heritage learners, Native speakers and educators. This field project culminates in a Quechua Learning Community server on Discord equipped with virtual learning and community building tools such as collaborative informal and formal learning resources, discussion boards, and study rooms.

Keywords: Quechua/Runasimi, language, identity, revitalization, online learning, virtual tools

CHAPTER I
INTRODUCTION

Whenever I have a vivid dream and can remember it once I wake up, I always tell my mother about it. There is an unspoken understanding that the women in my family can interpret dreams and sometimes even see things before they happen. There is one dream, though, that I have yet to share with the dream interpreters in my ayllu (family and community). I like to think of this dream as a vision of what is to come. When I open my eyes in this future world, I am much older. I have grey hair and aged hands. I am outside in my garden, tending to my papakuna (potatoes), and surrounded by mountains. I can hear the water streams, birds chirping, and then the footsteps of my grandchildren running to me. They ask me to sing to them, like my grandmother used to sing to her grandchildren, and I say yes with the condition that they sing with me. To the tune of *Arequipeñita* by Trio Yanahuara, we sing together in our ancestral language, Runasimi (Quechua).

Whenever I have this vision, I am overcome with emotion. There was a time, not so long ago, that I struggled to envision myself in the future at all. As a first-generation immigrant, I reached certain milestones no one in my family had reached, by Western standards, before. Since I was the first to achieve these Western accolades, I could not quite see myself in the future because no one I knew had been in my position before. It was not until I started (re)connecting with my Quechua identity and language that I started to dream of becoming an Elder one day, something I *had* seen in my family. As Quechua scholar and educator Sandy Grande (2004) explains, our ways of life are in our Indigenous languages:

> ...in Quechua, the word for being, person, and Andean person is all the same—*runa*. … *yuyay runa* (one who is knowing or understanding)...*runayachikk* (that which cultivates a

> person)...*runaman tukuy* (to complete oneself). In other words, runa is virtually a limitless category, one open to the sense of being as well as becoming. (p. 173)

While I have found great solace and beauty in my ancestral language, I am also constantly reminded of how unkind this world has been—and continues to be—to the Quechua language, culture, and people.

Statement of the Problem

In 2006, Hilaria Supa Huamán and María Sumire became the first two parliament members in the history of Perú to swear their oath of office in Quechua (Mölder, 2015, p. 219). This historic moment took place 31 years after Quechua became an official language in Perú (Zevallos, 2021). Despite Huamán and Sumire proudly representing Quechua highlanders—the largest Indigenous population in Perú (Minority Rights Groups International, 2020)—the Legislative Palace was quickly filled with shouting and booing from fellow parliament members who loudly denounced performing the oath in Quechua instead of Spanish (Zevallos, 2021). According to Mölder and Zevallos, Sumire was asked to repeat her oath at least three times. Both Sumire and Huamán would endure consistent racist attacks by fellow politicians and the media throughout their political careers.

As of 2020, 80 percent of Perú's 31 million inhabitant population identifies as Indigenous or mixed (Minority Rights Groups International, 2020). However, having a large Indigenous population does not automatically guarantee universal respect for Quechua peoples and the Quechua language. 15 years after Huamán and Sumire swore their oath of office, Pedro Castillo, an Indigenous man from rural Cajamarca, was elected the president of Perú. Even before he was officially sworn in, President Castillo was already being subjected to anti-Indigenous racism by the media, politicians, and the general public (Zevallos, 2021). Conversely, due to the ingrained

perception of Native peoples as inferior, anti-Indigenous racism is not limited to high profile cases such as Huamán, Sumire, and Castillo's or confined to Perú's borders (Golash-Boza, 2010; Sue & Golash-Boza, 2013). Everyday interpersonal racism such as anti-Indigenous humor (Sue & Golash-Boza, 2013) and generalizations of Indigenous people as colorful caricatures "frozen in time" (Sumida Huaman & Valdiezo, 2020, p. 83) remain a pervasive force in society.

Competing Histories

Before the Spanish invaded the Inca Empire and all the Native communities under its protection, Runasimi was spoken as the general language of the Incan Empire, but multilingualism was still encouraged and largely practiced (Chang-Rodriguez, 2015, p. 173). Quechua, like many other Indigenous languages across time, universally existed as the language of the people in order to help them make sense of the world around them, especially through their cosmovisions and knowledge systems (Sumida Huaman & Valdiezo, 2020). Once the last reigning Inca emperor, Atahuallpa, was brutally executed by the Spanish conquistadors in 1533, Spanish became the dominant language of what was once the Inca empire (Chang-Rodriguez, 2015, p. 173). The colonization of Indigenous peoples and their languages would birth new tensions for those under colonial rule (Sumida Huaman & Valdiezo, 2020; Chang-Rodriguez, 2015). These tensions culminated in several Indigenous uprisings; most notably in the 1780 to 1782 Tupac Amaru revolt that resulted in Runasimi being banned as a spoken language by colonial authorities (Rousseau & Dargent, 2019). The banning of the Quechua language would then be used as a tool to violently "civilize" Native peoples under the guise of Spanishization (Rousseau & Dargent, 2019). The history of Runasimi is an example of how the histories of Indigenous languages often compete with one another. On one hand, these histories are deeply

intertwined with cultural practices, knowledge systems, and relationality. On the other hand, they tell the story of how Runasimi has been marginalized and shamed into suppression.

The Colonial Schooling Project

Colonial education has historically been used as a tool by colonizers to oppress the colonized, while teaching the colonized how to exist under coloniality (Biermann, 2011). Paris and Alim (2017) refer to state-sanctioned schooling as a colonial project due to the violent erasure of cultures, knowledge systems, and ways of being for students of color. The colonial schooling project can be seen in full effect all over the world, particularly in relation to Indigenous students (Lee & McCarty, 2017). For example, Quechua Wanka scholar and educator Sumida Huaman (2020) argues that Perú's educational system was conceptualized as a reflection of the hierarchies of Peruvian society during the colonial period, in which the Spanish elite were placed at the top and Indigenous people were left with just enough room to only be formally educated on how to assimilate (p. 257). The ramifications of this can be seen in the Quechua families who knowingly send their children to schools that marginalize the Quechua language (Sumida Huaman, 2020, p. 258). It is evident that the colonial schooling project has survived well past its inception as it continues to contribute to Native language issues.

Beyond Formal Schooling

It is estimated that one Indigenous language is lost every two weeks around the world and that out of the 7,000 Native languages spoken today, four in 10 are endangered (UN Permanent Forum on Indigenous Issues, 2018; UN, 2019). Due to colonization and the continued state-sanctioned violence against Native communities, a key to Indigenous peoples' self-determination is threatened to the brink of extinction (UN Permanent Forum on Indigenous Issues, 2018). As a result, Indigenous peoples, such as the Wampanoag and Māori, are taking it

upon themselves to (re)awaken sleeping languages in creative and immersive ways like song, dance, and community-based programming (Daigneault, 2019; McCarty, 2019). Scholars have also found significant connections between Native identity development and revitalization practices (Guerrettaz, 2020). Given the multi-sited, historical and contemporary context of Quechua and Indigenous languages around the world, the research for this field project is fueled by the following questions: How do Indigenous people view their heritage languages today? What are the possibilities and limitations of formal Indigenous language instruction? How can we make Native language revitalization a part of our daily lives?

Purpose of the Project

The aim of this field project is to conduct a brief qualitative study in order to develop an online tool for Runasimi heritage learners. The qualitative study was conducted through participant interviews with Runasimi heritage learners and educators in order to examine useful practices for Quechua language revitalization and retention. The interviews also helped paint a fuller picture of the relationship between the participants, their Quechua identities, and their ancestral language. Based on these interviews, I created a virtual space for Runasimi learning and community building. This project will be of interest to anyone researching Native language revitalization practices and the relationship between language and identity, as well as, Runasimi educators and Quechua language learners at different fluency levels.

Theoretical Framework

Critical culturally sustaining and revitalizing pedagogy (CSRP), reinforced by the 1989 United Nations Convention on the Rights of the Child (UNCRC) and the 2007 UN Declaration on the Rights of Indigenous Peoples (UNDRIP), is used as the theoretical rationale for this field project. Critical CSRP acknowledges the long history between Indigenous peoples, linguicide,

and ethnicide. As a result, it aims to sustain the existing knowledges and ways of being for Native peoples, while seeking to revitalize that which has been lost due to colonization and state-sanctioned violence. The 1989 UNCRC and 2007 UNDRIP support critical CSRP's vision of plurilingual and pluricultural learning communities. Some of the foundational authors who have contributed to critical CSRP include Paris, Alim, Lee, and McCarty. Paris and Alim (2017) conceptualized culturally sustaining pedagogy (CSP) in order to better meet the needs of students of color through a democratic project of schooling lens. Building on CSP, Lee and McCarty (2017) present critical CSRP in order to recognize the specific needs of Indigenous students in relation to their languages, epistemologies, and Lands. Taken together, these authors provide a framework for understanding the importance of Runasimi revitalization work, especially for Quechua runakuna (people) who internalize their Indigenous language as an integral part of who they are and where they come from.

Methodology

This field project is informed by a brief qualitative study grounded in Andean and Quechua research principles of ayni (reciprocity), cheqaq (truth), and mink'a (communal benefit) in order to honor participants and the breadth of their knowledge and experiences. Beyond reductory Quechua to English translations, these principles depict sacred Andean philosophies and methods of relationality. Sumid Huaman (2020) describes ayni as "a profound expression of Andean philosophies and cycles of reciprocity" (p. 262). Scholars Sumida Huaman and Valdiviezo (2020) define cheqaq as a principle "related to communication and truth-telling and accuracy, highly prized by our Quechua ancestors" (p. 95). In addition to Sumida Huaman and Valdiviezo's definition, my Andean grandmother's teachings about the importance of truth-telling were also instrumental in shaping cheqaq as a research principle for my qualitative

study. Citing Espinoza Soriano, Sumida Huaman (2020) presents mink'a as a principle that "required the collective participation of community members for the benefit of the entire community," in which "people would bring their own tools and equipment to put toward whatever pressing work was being done" (p. 263). Ayni, cheqaq, and mink'a served as the lens for the qualitative study, while also helping to establish a genuine connection and relationship between the participants and myself.

Data for the qualitative study were collected through virtual participant interviews hosted on the Zoom platform with adult Runasimi heritage learners and educators. The interviews were recorded with the participants' consent and transcribed using either Zoom's audio transcription feature or the audio transcription service Happy Scribe. The automated transcription text was also edited to more accurately capture the data. The data were then analyzed using thematic categorization in order to understand the significance of Runasimi revitalization and education for Quechua runakuna. The interviews were also used to examine existing methods of Runasimi revitalization practices, in addition to identifying other methods the participants might see a need for. All the data collected in this qualitative study were saved on password protected devices. Participants were given a choice to use pseudonyms to protect their identities or to use their legal first names. Once the data were collected and analyzed, they were used to inform a virtual resource and community space for Runasimi heritage learners and speakers.

Researcher Positionality

The research for this qualitative study informed field project is a manifestation of my utmost love, admiration, and respect for the Quechua language and my fellow Quechua people. As a Quechua Peruvian person, I am sensitive to research that positions Runasimi in relation to shame. Thus, I have consciously chosen to ground my field project in the belief that the Quechua

language is sacred and worthy of protection and revitalization. Additionally, both the Quechua Collective of New York and the ever growing Quechua presence on social media facilitated my search for participants for the study. Prior to beginning this research, I started taking virtual Quechua language classes with the Quechua Collective of New York, an organization based in New York whose mission is to "preserve and diffuse" the Quechua language "through workshops, cultural events, and educational programming" (Quechua Collective of New York, About section). In search of further connection to the Quechua diaspora, I also started following fellow Runasimi heritage learners and speakers on social media. My own (re)connection journey with my ancestral language ultimately serves as a guide, mirror, and praxis in relation to this research.

Significance of the Project

This field project may be of interest to Quechua runakuna who are seeking to strengthen their personal, familial, and community ties with the Quechua language through formal and informal strategies. This may include Quechua parents who would like to share their Indigenous language with their children through daily activities and can extend to Quechua adults looking for formal Runasimi classes. It may hold significance for non-Quechua Native language educators who would like to explore different practices for Indigenous language revitalization in their classrooms, communities, and homes. Finally, this field project may be important to Indigenous language revitalization researchers and Native identity development scholars who are interested in revitalization work as a daily, immersive, personal, and committed practice.

CHAPTER II
REVIEW OF THE LITERATURE

As this literature review affirms, critical culturally sustaining and revitalizing pedagogy (CSRP) can be a useful framework in honoring Indigenous peoples' right to self-determination, particularly through language and identity revitalization both within and outside formal learning spaces. Firstly, research demonstrates that Native youth and young adults encounter mixed messages about the value of their Indigenous languages in and out of schools. There is also a growing body of scholarship that positions spaces of higher learning as sites for Native language revitalization and identity reaffirmation. Finally, research reveals that there is a need for effective Native language revitalization planning that transcends formal learning practices and spaces. This body of scholarship is framed by critical CSRP, supported by the 1989 UN Convention on the Rights of the Child (UNCRC) and the 2007 UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

Theoretical Rationale and Related UN Agreements

Critical CSRP claims there are distinct cultural, educational, and linguistic needs represented in Native communities that necessitate a particular iteration of critical pedagogy. The 1989 UNCRC and 2007 UNDRIP laid the foundation for critical CSRP as they established the right for Indigenous peoples to facilitate their own methods of language and cultural identity education. Additionally, Paris and Alim's (2017) conceptualization of a culturally sustaining pedagogy (CSP) paved the way for critical CSRP by advocating for the sustaining of cultural practices and ways of being for students of color, rather than their erasure as part of the colonial project of schooling. Building on the human rights frameworks instituted by the UNCRC and UNDRIP, as well as Paris and Alim's original scholarship, Lee and McCarty (2017) introduced a sustaining and revitalizing pedagogy that specifically addresses the separation between Native

peoples, their languages, knowledges, and Lands. The development of critical CSRP frames the preservation and revitalization of sacred Indigenous knowledges as both a necessity and a universal human right.

Critical CSRP and its pluralistic and plurilingual vision is supported by relevant universal frameworks instituted by the UN at the international level. In 1989, the UNCRC was ratified with the goal of ensuring protections for children and their development by participating states. In relation to critical CSRP, article 29c states that a child's education must include respect for the child and their parents' languages, values, and cultural identities, while article 30 addresses the right for Indigenous children to participate in their own cultures and languages. Furthermore, UNDRIP was established in 2007 as a response to the historic violence against Natives through colonization and the "dispossession of their lands, territories and resources" (p. 3). Article 13 declared the right for Indigenous peoples to revitalize, utilize and transmit their knowledges and languages, in addition to affirming the State's responsibility to protect this right. Correspondingly, article 14 officially proclaimed the right for Indigenous peoples to create and control their educational systems and institutions and to instruct their communities in their own languages with their own methodologies. This article also rejected discrimination for Natives, especially children, at all levels of schooling. Finally, those living outside their communities also had the right to access an education in their own culture and language. Both international agreements are embedded in critical CSRP as it seeks to sustain and revitalize Indigenous pluralism in education through language, identity, and culture.

Paris and Alim's (2017) foundational conceptualization of CSP helps define critical CSRP. CSP supports a democratic project of schooling that works towards sustaining the unique cultures, languages, and epistemologies of students of color. As a result, CSP is in direct

opposition to the colonial project of schooling—the detrimental and systemically violent ways state-sanctioned schooling acts as a site of erasure for communities of color. CSP intends to sustain both the traditional and evolving ways youth embody their cultural knowledges as an opportunity for students to survive *and* thrive as whole beings throughout their educational experiences. Additionally, CSP rejects the white gaze—the incessant centering of whiteness as a model of performance for students of color. Instead, CSP requires an *inward gaze*, which is defined by Paris and Alim as critical reflexivity. CSP implements an inward gaze by critiquing internal suppressive practices among students, such as homophobia and misogyny, through a raised critical consciousness. Ultimately, CSP positions linguistic and cultural pluralism as worthy of sustainability and as a central part of the democratic project of schooling.

Lee and McCarty (2017) contribute to this evolving body of scholarship by conceptualizing critical CSRP as a way to better address the needs of Indigenous students and their cultural ways of knowing and being. Critical CSRP relates to the work of Paris and Alim through the CSP concept of inward gaze, which is used by Lee and McCarty as a tool to counter internalized colonization within youth's linguistic and cultural reclamation practices. As Lee and McCarty (2017) explain, critical CSRP has three main components—tending to asymmetrical power relations with the goal of transforming legacies of colonization, the need to reclaim and revitalize all of which has been disrupted and displaced by colonization, and community-based accountability through respect, reciprocity, responsibility, and caring relationships (p. 62). Lee and McCarty's contribution to CSP confronts the monolingual and monocultural standards set by schools, in accordance with longstanding federal education policies, through the lens of Indigenous principles and philosophies. As Lee and McCarty argue, critical CSRP must be at the center of plurilingual and pluricultural Indigenous education sovereignty on and off tribal Lands.

In summary, critical CSRP reinforces the rights of Indigenous students to fully participate in their communities and to meet their locally defined linguistic and cultural needs. This is supported by the UNCRC and UNDRIP international legal frameworks that establish Native language and identity education as a human right for Native peoples. Additionally, CSP aims to sustain cultural ways and practices rather than eliminate them through colonial structures in education. Finally, critical CSRP articulates the need for a pedagogical approach to distinct language and identity revitalization efforts among Native students and communities. The following sections describe the relevance and potential of critical CSRP as a useful framework in honoring Indigenous peoples' right to self-determination through language and identity revitalization across different contexts.

Mixed Messages for Native Youth & Young Adults

Native youth encounter mixed messages about the value of their heritage languages in various settings. Messages of competing values have been found to create intracommunity tensions in Indigenous language revitalization efforts. Research has also shown the resiliency of Native youth identities despite contradictory messages about the worth and usefulness of Indigenous languages. Mixed messages have an impact on Native language revitalization efforts, which in turn, demonstrates a need for community-based accountability—one of critical CSRP's main tenets—within and outside of schools.

Competing values related to Native languages prompt tensions within Indigenous communities and their language revitalization efforts. Lee (2009) claims maintaining and transmitting Indigenous language knowledge among Native youth is difficult due to their communities' contrasting values and needs. Lee's qualitative study examines counter-narratives from Navajo and Pueblo youth and young adults in order to explore the language shift—when a

child's first language is no longer their primary language—taking place among families in a small, rural community in the Navajo Nation (p. 307). This shift occurred even with the implementation of a Navajo-language curriculum in a local school. The youth and young adults represented in this study acknowledge the messages from their families and communities about the importance of a Western and English language education in order to achieve career success and material wealth. At the same time, these young Native students are teased by their relatives and peers for not speaking Navajo fluently. To add to the competing message they receive, Native students are also taught the importance of speaking Navajo as they are told it is tied to one's Navajo identity.

Similarly, McCarty, Eunice Romero, and Zepeda (2006) demonstrate how Native communities can reflect society's privileging of English as it relates to "whiteness, modernization, and opportunity" (p. 42). The authors explore the effects framing English as a superior language has on Navajo youth, while also discussing how educators perceive a lack of care by Navajo youth for their Navajo language. Sumida Huaman (2014) adds that spaces within and outside schools can limit and encourage Indigenous language revitalization based on the positive and negative messaging they expose Native youth to. In Huaman's ethnographic study, Wanka students in Junín, Perú discuss the self-consciousness associated with speaking Quechua as it signals a person's rural roots, exposing society's discrmination against Quechua speakers. On the other hand, the Cochiti students from New Mexico participating in the study, received positive messages from their elders about the importance of learning Cochiti Keres in order to participate in their cultural traditions. However, students also received negative messages from community members declaring that despite their best revitalization efforts, their Native language

would not survive. Complex tensions arise in Native language revitalization efforts by youth due to contrasting messages they receive from their schools, families, and communities.

Investigating locally-defined Indigenous language revitalization efforts among youth also articulates the perseverance of Native youth's ethnic identity in the face of conflicting messages about the value of their Indigenous languages. Lee (2009) argues that Native youth remain committed to language revitalization and maintain a great respect for their languages and heritage despite the mixed messages they are exposed to. Although Navajo and Pueblo youth and young adults expressed an internal shame for not speaking Navajo fluently, they also recognized the responsibility their tribal governments and schools have to facilitate Native language learning. This recognition prompted them to redefine and reassert their Navajo identity on their own terms regardless of their personal fluency in their heritage language.

Comparably, McCarty, Eunice Romero, and Zepeda (2006) demonstrate how Navajo youth view their heritage language as valuable and central to preserving their Navajo identity. Not only do Navajo youth expect their parents to teach them Navajo, but they also utilize their heritage language as a tool to facilitate their English learning. Sumida Huaman (2014) positions Wanka and Cochiti youth as critical stakeholders and actors in her study in order to highlight their ability to shape language and education discourses both locally and nationally through their critical narratives. Native youth reiterate a strong commitment for Indigenous language revitalization and identity reaffirmation in defiance of negative and contradicting messages within and outside formal learning spaces.

Indigenous youth must confront mixed messages about the value of their Native languages and the importance of Native language revitalization. Internal tensions for Indigenous communities have been shown to manifest as they struggle with contrasting values between

dominant and Native languages. Comparatively, Native youth resiliently preserve their Indigenous identities and commitment to learning their heritage languages despite these mixed messages. There is an evident need for community-based accountability in Native language revitalization movements in distinct settings.

Native Language and Identity Revitalization in Higher Education

Higher learning spaces have the potential to foster Native language revitalization and identity reaffirmation. There is a correlation between Native language education at the university level and positive identity development for Indigenous students. There is also a growing call for universities to support their Indigenous students and their Native language reclamation journeys. The possibilities and limitations of Indigenous language and identity revitalization efforts in higher education highlight the applicability and need for a critical CSRP framework in Native revitalization practices.

As the following research reveals, positive ethnic identity development can be achieved in higher learning through Indigenous language education. In Kovats Sánchez's (2020) qualitative study through narrative reflections, four Ñuu Savi college students all credit their Indigenous identity reaffirmation to their college experiences. More specifically, the students in this study claim that taking Tu'un Savi language classes validated their Ñuu Savi identities. Hornberger and Swinehart (2012) demonstrate positive identity reaffirmation and development through their long-term ethnographic research with three Indigenous Andean students and educators participating in the Intercultural Bilingual Education (EIB) Master's Program in Bolivia. Whether they experienced discriminiation or pride for their Indigenous roots earlier in life, the three participants all credited their ethnic identity reaffirmation to their respective Quechua and Aymara language education. Chew, Greendeer, and Keliiaa (2015) add that access

to Indigenous languages on university campuses can have a positive impact on language reclamation efforts for Native students. The authors' autoethnographic study positions Chew, Greendeer, and Keliiaa, not only as graduate students who had access to their respective Native language courses in a university setting, but also as Indigenous heritage language learners and language reclamation advocates. Higher education can certainly be a site for positive Indigenous identity development and reaffirmation, specifically through Native language education.

There is also an increasing need for universities to fully commit to supporting their Native students and their respective Indigenous language reclamation efforts. Kovats Sánchez (2020) contends that spaces of higher learning must develop curricula that reflect their entire student body, in addition to embracing their Native community members rather than erase them. Although all four Ñuu Savi college students had access to college courses and faculty that reaffirmed their Native identities, they all also faced ethnic discrimination throughout their K-12 educational experiences. As Kovats Sánchez discusses, it is crucial for universities to prevent the continuation of this discrimination and the subsequent need for Indigenous students to hide their ethnic identites. Chew, Greendeer, and Keliiaa (2015) also argue that universities have a responsibility to support Native languages and knowledge through indigenized spaces. Despite having access to their heritage languages in their post-graduate careers, the authors experienced inadequate commitment on behalf of their universities towards Indigenous language learning. Chew, Greendeer, and Keliiaa advocate for sustainable changes in academia where Indigenous students can have resources and spaces for language reclamation. Universities need to expand their support for Indigenous students, beyond access to Native languages, through a shared commitment and responsibility.

Higher education spaces have a significant role in Native language and identity revitalization. Positive Indigenous identity reaffirmation can occur at collegiate and postgraduate levels with university support for Native students and their respective work towards Indigenous language and identity revitalization. Critical CSRP can be a useful framework since there is a need for universities to take part in the democratic project of schooling rather than the colonial project of schooling in regards to Native language and identity revitalization efforts taking place on their campuses.

Beyond Formal Native Language Revitalization

In addition to Indigenous language revitalization efforts in higher learning, effective Native language revitalization planning can also be achieved beyond formal learning spaces. Due to the challenges of formal Native language instruction practices, there is a need for immersive Indigenous language learning outside of schools. There is also evidence that Indigenous language revitalization efforts can—and do—successfully transcend formal instruction. The limitations to Native language revitalization in formal education prompt a discussion towards strategies for daily and informal practices that can be framed through critical CSRP. In return, the ways in which those strategies are already being implemented can reciprocally inform critical CSRP.

The limitations to formal Native language learning strategies creates a unique opportunity for revitalization efforts to take place beyond classrooms. As Sumida Huaman, Martin, and Chosa (2016) explain, there are limited opportunities for Native Pueblo youth to apply their Native language learning to spaces outside of formal revitalization education, therefore impeding their abilities to fully participate in cultural traditions. Other barriers to youth participation in Indigenous language revitalization includes their perceived immaturity to the issue and

conflicting schedules, especially for youth preparing for or already attending college. Similarly, Desmoulins, Oskineegish, and Jaggard (2019) demonstrate the challenges to Native language revitalization planning through a qualitative study with the Indigenous Language Instructors Program (ILIP) at a local university in Ontario, Canada. ILIP educators share the limited success of their non-immersive Indigenous language instruction by explaining the disconnect students experience with their Native languages outside of classes and as they wait to enroll in the next session of their respective course. This body of scholarship shows that Indigenous language revitalization strategies should not be limited to formal learning environments.

Moreover, research investigating Native language revitalization planning articulates the need for informal and immersive instruction. Sumida Huaman, Martin, and Chosa (2016) maintain that youth understand the critical role everyday interactions and cultural practices play in the transmission of language knowledge. The study's results highlight Native Pueblo youth-recommended strategies which include, but are not limited to, Native language instruction outside of school and in community learning spaces, intergenerational mentorship and teacher training, and comprehensive school-based Native language programs. Similarly, Desmoulins, Oskineegish, and Jaggard (2019) advocate for effective Native language programing that includes opportunities to use these languages on an ongoing basis, multigenerational learning environments that recognize elders as key knowledge transmitters, community- and land-based immersive learning, and a collaboration between universities and Indigenous communities with access to helpful technology to facilitate learning. There is a need for Native language learning strategies as immersive practices that extend past formal education opportunities.

As scholar-educators McCarty and Hinton outline, Native language revitalization beyond formal education is already in praxis. Through ethnographic research with four Navajo youth

(Nora, Samuel, Dacey, and Damen) in the southwestern United States, McCarty (2014) states that Native language practices exist in *sociolinguistic borderlands*—"spatial, temporal, and ideological spaces of sociolinguistic hybridity and diversity" (p. 244). The Native language practices discussed in this study are multisited and transcend multilingual education in schools. For instance, Dacey buys her younger sister children's books in the Navajo language, Damen shares what he learned in his Navajo language class with his mother at home, Samuel learned Navajo through his grandparents, and Nora connects to her Native language through her community. Hinton (2013) also demonstrates the vital Native language revitalization practices taking place throughout a wide range of communities, families, and homes.

As Hinton states, "True 'reversal of language shift' cannot be successful in the long run unless families make it their own process" (p. iv). Hinton portrays parents teaching themselves their sleeping languages through pure documentation, seeking out elders to teach them their Indigenous languages, and talking to their children in their heritage language in utero, among other practices, to showcase how family language revitalization planning is as personal as it is vital to the survival of Native languages. Hinton culminates her book with a how-to guide for parents committed to raising bilingual children by bringing their heritage languages into their home through books, music, and everyday activities like cooking and cleaning. There are many ways Native peoples can learn and revitalize their Indigenous languages on their own terms and in their own spaces.

Native language revitalization can be achieved through language learning planning beyond schools. The distinct limitations to formal Indigenous language learning practices reiterates a need for daily, informal, and immersive learning opportunities in Native language revitalization efforts. Additionally, Indigenous language revitalization practices are already being

realized outside of schools. A critical CSRP framework can prove to be helpful as Indigenous peoples continue to honor their right to self-determination through language revitalization beyond formal education settings.

Summary

Critical CSRP, anchored by UNDRIP (2007) and UNCRC (1989), can be a useful framework in honoring Indigenous peoples' right to self-determination through language and identity revitalization both within and outside formal learning spaces. Native youth encounter mixed messages about the value of their Indigenous languages in and out of schools, which necessitates community-based accountability—one of the promises of a critical CSRP framework. There is also a need for stronger university support through a culturally sustaining and revitalizing pedagogy in order for spaces of higher learning to be sites for Native language revitalization and identity reaffirmation. Finally, effective Native language revitalization planning transcends classrooms and can create opportunities for daily, informal, and immersive learning through a critical CSRP lens. Indigenous peoples can exercise their right to confront state-sanctioned linguicide and ethnicide through critical CSRP in locally-defined revitalization movements taking place across various contexts. In order to explore effective informal and formal learning strategies for Runasimi (Quechua language) revitalization, I conducted a brief qualitative study with Runasimi heritage learners and educators. As a result of the study, I created an online learning tool and community space for Quechua language learning.

CHAPTER III
THE PROJECT AND ITS DEVELOPMENT

My reconnection journey with Runasimi (the Quechua language) presented challenges and opportunities, which led me to research Indigenous language revitalization and identity reaffirmation efforts through a critical CSRP lens. As the culmination of that research and as a result of my own experiences with virtual Runasimi learning due to the COVID-19 pandemic, I decided to create an online learning tool for Runasimi heritage learners. In order to have the space be inclusive of experiences and needs outside of my own, I conducted a brief qualitative study through participant interviews using open ended questions with six adult Runasimi learners and educators. Participants Betsy, J.P. and Elena are Runasimi learners, while participants Noemy, Catalina-Katari Warmi and Elva are Runasimi educators. At the time of interviews, Betsy, Elena, and Elva resided in New York, J.P. in Michigan, Noemy in Bolivia, and Catalina-Katari Warmi in Chile.

The Quechua and Andean principles of ayni (reciprocity), cheqaq (truth), and mink'a (communal benefit) served as the study's research methods. The pre-interview session activity asked participants to create a mind map based on the following reflection questions—When thinking about Runasimi and your Quechua identity, what feelings and memories come up for you? Who do you think of? In order to be in reciprocity with participants, I also partook in the activity and shared my mind map, which varied with each interview as my relationship to my Quechua identity and Runasimi is constantly evolving. The pre-session activity allowed participants and me to get to know and empathize with one another based on our personal experiences and relationships with our Quechua identities and the Quechua language (See Figures 1 and 2).

Figure 1:

A copy of participant J.P.'s Quechua mind map.

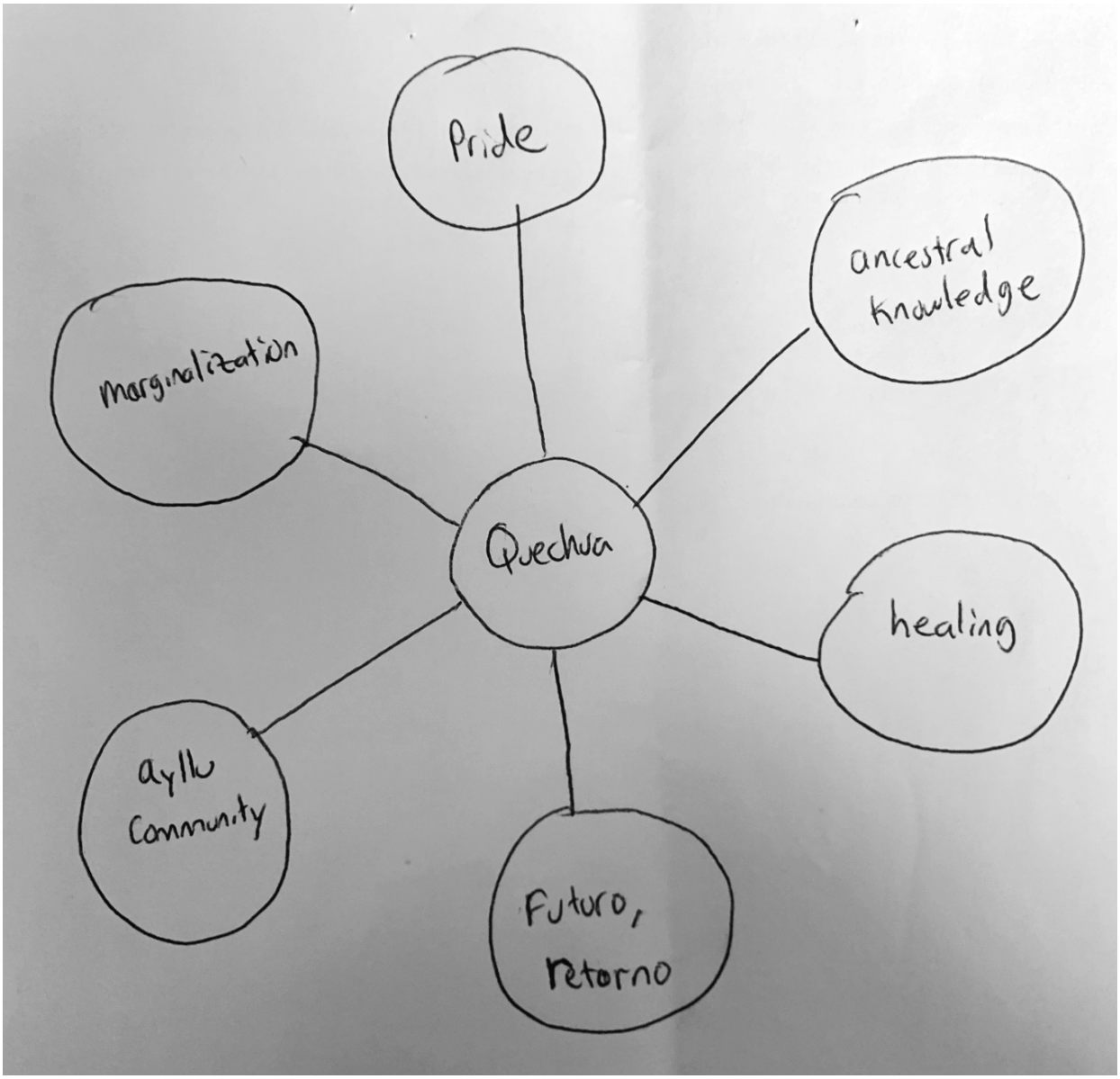
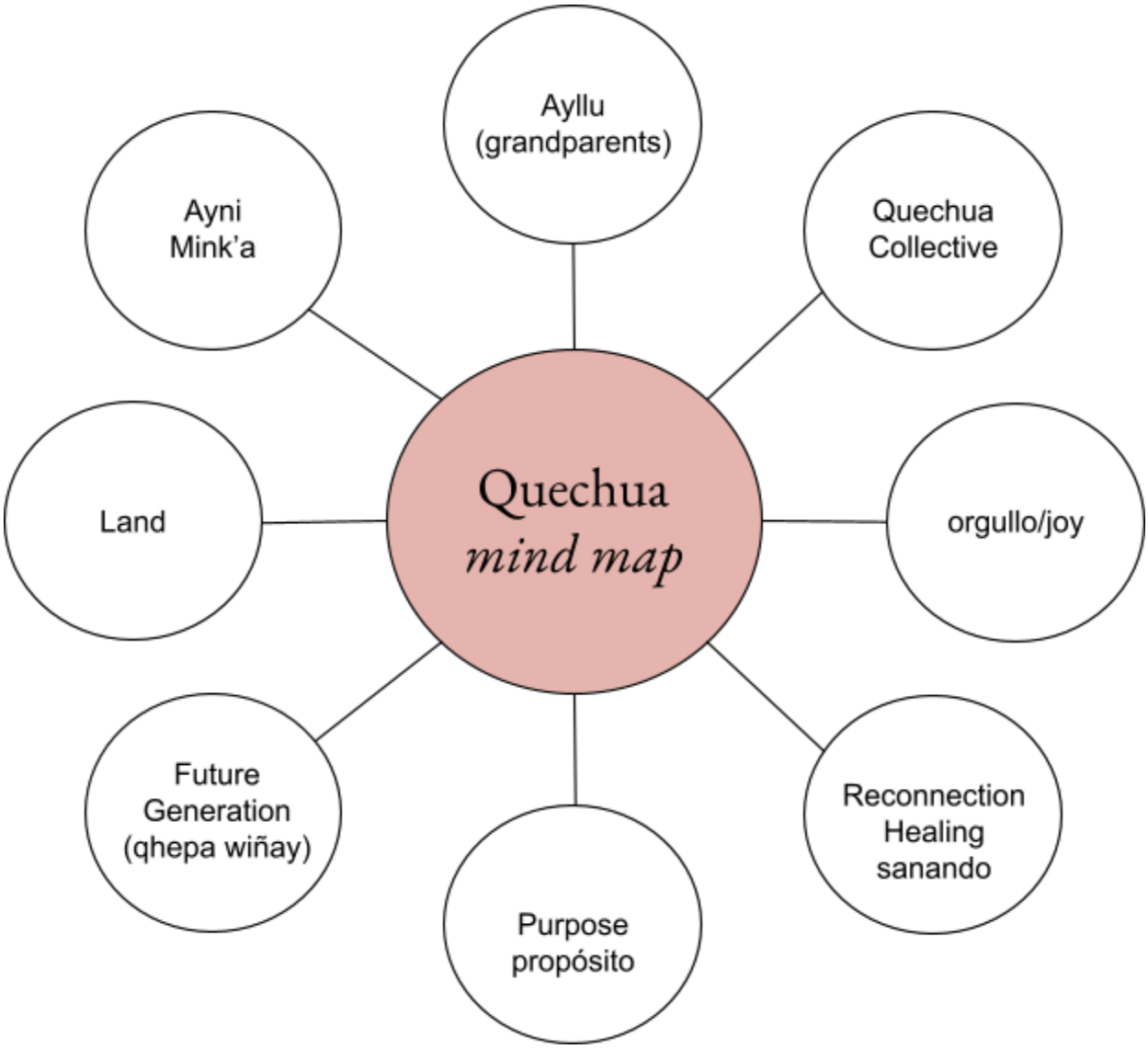


Figure 2:

A copy of the researcher's mind map.



In order to get a better picture of the true breadth of experiences for Runasimi heritage learners and educators, the first half of the interview questions drew from the Quechua principle of cheqaq. The study participants had an opportunity to inform the field project by openly

sharing their personal experiences with Runasimi instruction and learning. The cheqaq centered questions were the following:

- How did you learn or are you currently learning how to speak and write in Quechua?
- How would you describe your teaching or learning style?
- Reflecting on your formal and/or informal Runasimi teaching or learning experience thus far, what challenges have you faced? Which teaching or learning practices have been most effective?

The second half of the interview questions were intentionally created to reflect the Quechua principle of mink'a. The participants were asked to draw from their own knowledge in order to inform the development of a beneficial and useful online learning tool for the Runasimi learning community. The remaining interview questions were the following:

- What tools do you think would be helpful in retaining Quechua as a routinely spoken and written language?
- In your perspective as a Quechua language educator or learner, how can an online resource for Quechua language heritage learners best support Runasimi learning?
- As a Quechua person, what tools would you like to see in an online resource for Runasimi learning?

Using critical CSRP as a theoretical framework for this field project and the Quechua principles of ayni, cheqaq, and mink'a as research methods for this brief qualitative study, participants and I were in reciprocal dialogue with one another, spoke from our own experiences, and worked together towards an online space that benefits our Runasimi learning community. The data collected through this brief qualitative study is analyzed in the subsequent sections and

categorized into three overarching themes—the possibilities and limitations of formal Runasimi instruction, the importance of informal Runasimi learning, and mink'a in praxis.

Khipuqa Sonqomanta

Many years ago, those in charge of the Inca Empire's administration would collect and record numerical and literary data on a khipu, which consisted of knotted strings made out of cotton tied together by a sturdy cord (Cabrera Ibarra, et al., 2007; See Figure 3).

Figure 3:

A close-up photograph of a khipu.

Photograph by Steven Damron. Retrieved from https://commons.wikimedia.org/wiki/File:Quipus_detail.jpg.

The themes presented in this qualitative study paint a mosaic as complex as a khipu. Like each knotted string on a khipu, every interview is in need of analysis in order to see the full picture. In lieu of the sturdy horizontal cord that binds all of the vertical knotted strings together, there exists a fierce love and respect for the Quechua language and culture among the participants throughout their interviews.

Betsy derives a deeply personal sense of fulfillment unlike any other from reconnecting with her cultural roots through the Quechua language. J.P. views his reconnection journey as an opportunity to learn from the ancestral wisdom and interconnectedness embedded in Runasimi and the Quechua culture. For Elena, being a Quechua warmi (woman) goes beyond what the Quechua diaspora has survived; her identity is also rooted in generational joy, resilience, motherhood, and love. Coming from a long line of Quechua people living in the Valle Alto region of Cochabamba, Noemy hopes her ancestral connection continues to transcend time and permeates well into her future. When thinking of the Quechua culture and language, Catalina-Katari Warmi is transported to her childhood through her sensory memory of Andean traditions such as the smell of coca leaves at her mesa de carnaval[1] and seeing her grandmother and father sew the garb for llameros[2]. At the age of five, Elva would listen in on community meetings hosted at her childhood home; hearing her parents and guests speak in Quechua served as her original Runasimi education.

The study participants crafted their own unique version of a khipu from a common place—sonqomanta (from the heart). Despite historians not being able to fully interpret khipukuna[3] over the years, the heart knowledge derived from this brief qualitative study is being openly interpreted and shared in hopes of creating an online tool that proves to be useful and beneficial to the Runasimi learning community and Quechua diaspora.

The Possibilities & Limitations of Formal Runasimi Instruction

Due to the ongoing global COVID-19 pandemic, the study participants have been learning and teaching Quechua in a virtual format. While this frames much of the discussion

[1] The literal English translation is carnival table, but its cultural translation in this case is closer to an altar for a special Andean celebration.
[2] Dancers for the traditional Andean dance called llamerada.
[3] The plural version of the word “khipu”.

pertaining to formal Runasimi education through a virtual instruction lens, most of the issues presented during the study are not unique to online learning. During their interviews, the study participants discussed the structural issues that affect teaching Quechua at a local level, an increase in accessibility to formal classes, the importance of curriculum development, and the need for more culturally sustaining and revitalizing pedagogy in formal Runasimi learning.

Structural Context

As Runasimi educators, Catalina-Katari Warmi and Noemy highlight the structural challenges of formalizing Runasimi education. Catalina-Katari Warmi calls for greater recognition and visibility of the Quechua language, improved access to Quechua linguistic education, and increased support for intercultural bilingual educators. According to Catalina Katari-Warmi, there is a "utilization and caricaturization of the pueblos[4]. We are here when they remember us, when it benefits them to name us in their discourse, when these movements call themselves anti-racist. But in the praxis we do not exist." For Catalina Katari-Warmi, the lack of respect, care, and support for Andean and Quechua communities are key issues in Runasimi revitalization work.

Similarly, Noemy emphasizes the disconnect between Runasimi education institutions and local Quechua communities in Bolivia. She notes, "We cannot work as a formal institution and leave the Quechua [spoken by] communities as something informal or as if it is not a standardized language." In Noemy's perspective as a Native Quechua speaker and educator, formalizing the Quechua language at the institutional level without community input can invalidate the Quechua spoken at the community level. As Elena concurs, through her own challenges finding an instructor who speaks her ancestral dialect, this is a distinct issue for Runasimi learning due to the various dialects within the Quechua language family that vary

[4] Rural towns populated by Indigenous peoples. In this context, they are Andean towns.

nationally and regionally. In order to mitigate this issue, Noemy encourages her students to communicate with Native Quechua speakers and communities outside of formalized learning spaces.

Accessibility

Study participants have been able to start learning Runasimi or continue teaching the language during the COVID-19 pandemic due to Runasimi instruction transitioning to online platforms such as Zoom. Betsy started taking online classes with the Quechua Collective of New York. Although Betsy could have potentially commuted to her classes if they were held in person, she appreciates being able to learn alongside people living outside of New York as well. J.P. took virtual language immersion classes through the Academia Mayor de la Lengua Quechua (AMLQ), a Quechua language promotion organization, in addition to online classes with an instructor from Apulaya, an Andean culture center. AMLQ and Apulaya's classes are typically based in Cusco, Perú, but due to the pandemic they were able to offer virtual classes. Elena had originally planned to take classes with the Quechua collective, but since their classes are no longer limited to people who can commute to New York, all available spots at the time of registration sold out in just a few hours. Fortunately, she was able to take virtual classes with a friend's father who resides in Bolivia.

Additionally, educators Noemy, Elva, and Catalina-Katari Warmi indicate an increase in accessibility to Runasimi instruction through online classes and workshops. Elva's perspective on Zoom is a relatively positive one, noting how teachers can now teach from their own home and neither educators nor learners have to commute to attend classes. As Elva also points out, the Quechua Collective now has educators in different countries who can teach Runasimi for the Collective in a virtual format. Catalina Katari-Warmi started hosting beginner level Runasimi

workshops online as a way to promote her and her family's intercultural work with the Quechua language. It is important to note that despite the increase in visibility and accessibility to her virtual workshops, Catalina Katari-Warmi has struggled with low and sporadic attendance. Despite this, she records her workshops and shares them with those who registered and paid to attend the workshops. Finally, Noemy proposes making remote learning even more accessible through asynchronous online instruction so that students can learn on their own time instead of being restricted to an instructor's or learning academy's schedule.

Curriculum Development

During their interviews, study participants denoted a need for an immersive and student-led curriculum across different fluency levels for Runasimi learning. Many of the participants emphasize the importance of immersive learning through dialogue in their Quechua language classes and workshops. In Noemy's case, she invited her mother to her classes as a Native speaker for her students to practice with. Since her mother speaks mostly Quechua, students were truly immersed in conversation with limited opportunities to communicate in a language other than Runasimi. As Noemy explains, students can get used to speaking Quechua with Noemy, which can make identifying areas of improvement difficult. Incorporating her mother into her lesson plans allows Noemy to better discern any gaps students may have with the Quechua language.

Furthermore, J.P. and Noemy discuss the need for learning materials beyond the beginner level and greater student input for curriculum content. Although he credits formal Runasimi learning for its disciplined structure, one of the challenges J.P. faced as a learner was the lack of control he had over what he was learning in his classes. For example, he recalls having to learn the names of hundreds of animals in Quechua, many of which he had never encountered in his

life. This led him to become disinterested in the lesson and supplement the time he was supposed to be memorizing animal names with things he actually wanted to learn. On a related note, Noemy reveals the success she has had as an educator by working closely with her students to co-create curricula. Whether students want to communicate with their Quechua speaking family members or are planning to use basic Quechua when traveling, Noemy makes sure to cater her lesson plans to her students' learning goals and needs. J.P. and Noemy also acknowledge that there is a lack of intermediate and advanced level programming and learning materials. According to Noemy, this results in educators making their own teaching materials within a short timeframe, which is time consuming and heightens the risk of mistakes.

The Need for Critical CSRP

Although the study participants do not mention critical CSRP by name, their discussions embody critical CSRP's vision of plurilingual and pluricultural learning. As the participants explain, language and identity are deeply interconnected for Quechua runakuna (people). The heritage learners in this study, in particular, call for Quechua language educators to incorporate Quechua traditions, cosmology, and knowledge systems into their pedagogy. As Betsy delineates, "Contextualizing things into a broader cultural purpose or context is really important. When we were talking about the underworld, the earth, and the sky, I wish we would've dug in even more because these are the things that will help this information stick in my brain." In addition to integrating Andean cosmology into vocabulary lessons, Betsy appreciates when her Quechua educators teach new vocabulary by talking about traditional events or celebrations they attend as it helps Betsy visualize the language in its cultural practicality.

Comparably, J.P. believes Runasimi learning encompasses more than just being able to speak the language well. In J.P. 's perspective, having a Quechua Runasimi instructor who was

also an anthropologist and an Andean musician created a more culturally profound learning environment. Due to his instructor's cultural ties and knowledge, J.P. was able to "understand how Runasimi speakers [and] Quechua people see the world, understand the land [and] how they use the language to communicate by those exact values." Although heritage learners may take Runasimi classes with the ultimate goal of becoming fluent speakers, J.P. views the Quechua language as an extension of the Quechua community's knowledge systems. Similarly to Betsy, he also sees the Quechua language as a relational tool that helps Quechua runakuna make sense of the world around them. As a result, Runasimi instruction, especially for heritage learners, necessitates a critical pedagogy that both sustains and revitalizes their cultural ways of being and knowing.

Overall, the study participants highlight issues with formalized Runasimi education at the systemic and institutional level. They also credit the transition to online learning with the increase in accessibility to Quechua language classes and workshops. Additionally, the participants call for more student-led, immersive, and advanced level curricula. Lastly, they convey a need for critical CSRP in their classes in order to internalize the language as it relates to their culture and identity.

The Importance of Informal Runasimi Learning

Although formal Quechua language education is important for Runasimi learning, study participants also consider informal learning opportunities to be crucial for Runasimi retention. For the purpose of this field project, informal language learning is categorized as any strategies learners engage in outside of formal education spaces. For example, Catalina-Katari Warmi views Quechua rap and music as language retention tools and Elva encourages learners to practice Runasimi by singing, reading, and talking outloud. Other examples of informal

strategies can include watching movies in Quechua or practicing the language with an Elder through casual conversation. As Elva, Noemy, Elena, and Catalina Katari-Warmi's interviews reveal, these informal strategies can also extend beyond the individual learner level.

Informal Strategies at the Community Level

As the founder and director of the Quechua Collective, a New York-based organization that works to promote and preserve the Quechua language, Elva organizes local events and celebrations, curates library collections and develops other community initiatives alongside the Collective's network of Runasimi educators and speakers. When the Collective's network is not working on their upcoming anthology publication, they host informal conversations on the weekends for learners to practice outside of normal classroom time. Additionally, with the help of the Collective, Elva wrote her first trilingual children's book in English, Spanish and Quechua called *Qoricha* to facilitate Runasimi learning and practice for families in their homes.

Similarly, Noemy uses her digital activism network of Quechua speakers and educators to create informal strategies for Runasimi retention. After seeing significant gaps in Quechua literacy, Noemy co-designed a digital newsletter for Quechua speakers and learners to maintain and retain their Runasimi literacy skills. Alongside her peers, Noemy also established Quri Q'intisitus, an online Bolivian Quechua revitalization network that promotes organic and intuitive Runasimi dialogue. For Noemy, developing informal learning spaces for the Quechua language is an extension of her responsibility as a Quechua person. She shares that despite teaching Quechua for a short period of time, she has realized "there are a lot of empty spaces that need to be filled, but we cannot wait for those empty spaces to be filled by other people. Instead, as educators and as Quechua [people], we need to meet those needs alongside the community."

Informal Strategies at the Interpersonal Level

Informal strategies can also take place on a more interpersonal level. Outside of her work with the Collective, Elva has seen the impact informal learning can have on the heritage learners in her family. She discusses how her granddaughter, in particular, learned the days of the week and numbers by playing bingo in Quechua. Furthermore, as a Runasimi heritage learner, Elena incorporates her family into her informal learning practices. She explains that while a teacher can lead in a classroom with their own teaching style, when she practices the language, "it has to be for me…I have words written in certain places. I have all the colors on the wall. I have the numbers. I say little lines to my daughter when they're out and about." Another significant part of Elena's informal learning experience has been practicing her Quechua language skills with her birth mother over the phone. Finally, Catalina-Katari Warmi has made a habit out of reminding people around her of the Quechua origins, translations, and meanings behind many street names, towns, and beaches in Chile. She hopes sharing that knowledge with her peers will help amplify visibility for the Quechua language, something she considers to be imperative in Runasimi revitalization work.

The study participants' perspectives on informal Runasimi learning strategies denote the importance of retention as an immersive and routine practice. As Elva explained, "[The] brain is a computer. It saves everything and with practice, [the language] comes back." Heritage learners must commit to integrating the Quechua language into their everyday lives outside of formal instruction in order to internalize the language and maintain their fluency. Although this requires a lot of time, energy, and work, there is a vast Runasimi learning community ready to offer its guidance and support.

Mink'a in Praxis

Using their own experiences and knowledge with formal and informal Runasimi learning strategies, the study participants inform this field project with the Quechua community's best interest in mind. More specifically, participants reflect on the issues they have encountered using virtual tools in order to minimize those issues for the Runasimi heritage learners and speakers who will use this field project as an online learning tool. The study participants also share several creative ideas that push the boundaries of virtual language learning with the hope of building community and facilitating Runasimi learning for the collective.

Considerations for Virtual Language Learning Tools

When envisioning an online Runasimi learning tool in its practicality, participants Betsy, J.P., and Elva discuss the challenges they have encountered with virtual tools thus far. For example, Betsy spends a lot of time online due to work and since she is also taking Quechua classes virtually, she can feel exhausted with online tools at times. Betsy also notes the difficulty she can have parsing sounds on Zoom, which can be particularly challenging since pronunciation plays an important role in the Quechua language. J.P. also shares his issues with audio learning in a virtual format and recommended having transcriptions for any audio and video resources included in the online Runasimi learning tool. As a low-tech person, Elva expresses that online platforms such as Zoom can be intimidating for those who are not familiar with technology, especially older Native Quechua speakers like herself.

Optimizing Virtual Language Learning Tools

In terms of using virtual tools to their full potential, study participants emphasize the importance of community building and interactive learning. Distinctively, most participants reiterate the significant role the ayllu plays in Runasimi learning. As J.P. explains, "creating

community is really the essence of Quechua culture [and the] Quechua language…Speaking it to yourself or your little bubble means nothing if you can't really share it with everyone else." Betsy's vision for the online learning tool is also community centered. She envisions the online space hosting virtual conversations with Native Quechua speakers in different dialects, Andean cooking classes, and movie and book clubs in English, Spanish, and Quechua. She hopes the online tool can be a place where students can continue their conversations after class and practice Quechua together. Additionally, Elena views storytelling as a community building tool because "that's how we've been able to stay alive for so long and overcome colonization - talking to each other in Quechua, passing down the stories and the history of ourselves." The participants also reveal other ideas for interactive Runasimi learning such as a Runasimi translator similar to Google Translate and more educational gaming apps for learners across different ages.

The meaning of mink'a as an Andean and Quechua principle is to use one's tools to build something for the benefit of the community. The study participants position mink'a as a praxis by using their own knowledge and visionary creativity as Runasimi heritage learners and educators to inform this field project. As a result, the online Runasimi learning tool should include transcribed audio and video resources and facilitate community building and interactive learning. It is also important to note that while virtual platforms can be helpful when learning in community, they are not always compatible with low-tech individuals or those who are already required to be online for extended periods of time.

Lessons from the Quechua Diaspora

While the results of this brief qualitative study inform this field project, they also present key issues in Runasimi and Indigenous language revitalization work. Firstly, the study results affirm the need for an online tool for Runasimi heritage learners due to the accessibility and wide

reach virtual platforms can have. However, having an online Runasimi learning tool necessitates heightened awareness for low-tech individuals and those who struggle with online burnout. Secondly, the online tool must include resources for both informal and formal learning strategies. The study showcases the importance of having immersive, learner-led, culturally sustaining and revitalizing tools for all fluency levels both inside and outside the classroom. Lastly, the online tool must emphasize community building in its design with ample opportunities for informal dialogue and conversation open to English, Spanish, and Quechua speakers inclusive of dialectal nuances and differences. Not only does the virtual resource and community space have to support the countless Runasimi revitalization efforts already taking place all over the world, but it should also be a platform where people can come together and brainstorm more tools for Quechua language revitalization.

Quechua Learning Community Server on Discord

Drawing on my analysis of the qualitative data above, I created a Discord server informed by Runasimi heritage learners and educators (See Figure 4).

Figure 4:

A screenshot of the Quechua Learning Community server's Welcome channel on Discord.

According to Discord's website, "Discord is about giving people the power to create space to find belonging in their lives…We want you to build genuine relationships with your friends and communities close to home or around the world" (Discord, 2022, About section). In order to realize its missions, Discord has unique features that allow members to communicate with one another in real time. Given Discord's mission and the learning and community needs highlighted by the study participants, I chose Discord as my field project's platform.

The three main channel categories open to all members on the Quechua Learning Community Discord server consist of a Welcome category, a Learning category, and a Community category. The server's name and channels open to all members are in English and Spanish since a lot of Runasimi learners and speakers, including the study participants, are familiar with either English or Spanish or both languages. The Welcome category is titled *Allillanchu,* a common greeting in Quechua. Those who are invited to join the server can find a virtual tour of the space, community guidelines, information about the server's roles, and a channel for questions under the Allillanchu category. The Learning category has informal and formal Runasimi learning resources, a channel for quick Runasimi translations, and two voice and video channel study rooms. Finally, the Community category contains channels for community announcements and events, culture and travel discussion boards, and voice and text chat rooms. There is also a Backstage category only visible to the server's administrators and moderators who are granted special permissions to co-manage the server behind the scenes and to help ensure community guidelines are being respected.

Development of the Project

The Quechua Learning Community Discord server was developed through the following stages — brainstorming and research, design, user testing, feedback, and implementation. I was

originally prepared to design a website as an online resource and community space, but had a few reservations about its maintenance and the lack of opportunities for collaboration. Nearing the end of the first interview session with Betsy, I realized a website would, in fact, not be able to fully meet the needs being expressed. I decided to share my original website idea, as well as its potential limitations, before the first interview session officially concluded in order to hear Betsy's feedback and potential alternatives to a website. Betsy suggested Slack and a Discord server. Having already been familiar with Slack, I started to research Discord. Unlike Slack, Discord had more opportunities to connect people through distinct features like voice and video channels and streaming compatibility.

As the interview sessions continued, I used the last few minutes of the sessions to brainstorm more ideas for the online tool. This was partially motivated by the fact that I did not know if I would be able to brainstorm with the participants outside of the already scheduled sessions. The brainstorming stage quickly merged into the researching stage. As ideas were shared by the participants during their interviews, I was researching and learning about Discord and other online tools. Most participants expressed excitement around having a Discord server host the online space, even if they had not used the platform prior to their interviews. On the other hand, I also realized I needed to integrate low-tech collaborative resources into the server such as Google Docs after a few participants expressed their concerns about high-tech platforms and Zoom fatigue.

As I started to outline a design for the server, I found that Welcome and Moderation channel categories were common across different groups and communities using Discord (Gehsture, 2021, 02:11). The Welcome category usually introduces new members to the space with a message and a list of community guidelines. The Moderation category is only visible to

the server's administrators and moderators who are responsible for ensuring the guidelines are respected and that the server's settings allow everyone to get the most out of the space. Following those two standard categories, the Quechua Learning Community server has the Allillanchu category and Backstage category. The server's community guidelines can be found in the Guidelines channel under the Allillanchu category as a collaborative Google Doc to encourage members to contribute to ensuring our community's safety and enjoyment. In order to reinforce community collaboration for the server, the Allillanchu category also includes a moderator application via a Google Form link in the Roles channel. As more people join the server, my hope is that there will be members who will want to help moderate the space. Since the administrator role has access to all server management permissions, excluding deleting the server itself, there is no application for administrators as of yet. As the server grows over time and as I work alongside the moderators, I would like the moderators to step into the administrator role if they are interested in doing so.

The Learning and Community categories were directly informed by the participants' learning needs and collective visions for the space through a critical CSRP lens. The Learning channel category includes a Classes channel for server members to talk to each other about homework and their experiences with Runasimi classes. Members can also view and contribute to a Google Docs resource list of Quechua language classes from a range of fluency levels and dialects that is pinned as a message at the top of the channel. There is also an At-Home channel for members to share and learn about informal learning strategies they can incorporate into their everyday lives. Parallel to the Classes channel, the At Home channel has a pinned Google Doc resource list for informal learning with videos, movies, music, children and adult books, podcasts, games, flashcards, and links to Noemy's digital activism network, all of which

facilitate Quechua learning, retention, and literacy. The next channel is the Translation channel that was created in lieu of a Runasimi translator similar to Google Translate, which some of the study participants expressed as an idea for an online learning tool. In this channel, Runasimi heritage learners have the opportunity to ask Native Quechua speakers and educators for help with quick translations. The remaining two channels on the Learning category are virtual study rooms where members can work together through live video or voice chat. There are two study rooms in case one room becomes lively with conversation so members can have the option to switch to whichever channel they would prefer to study in.

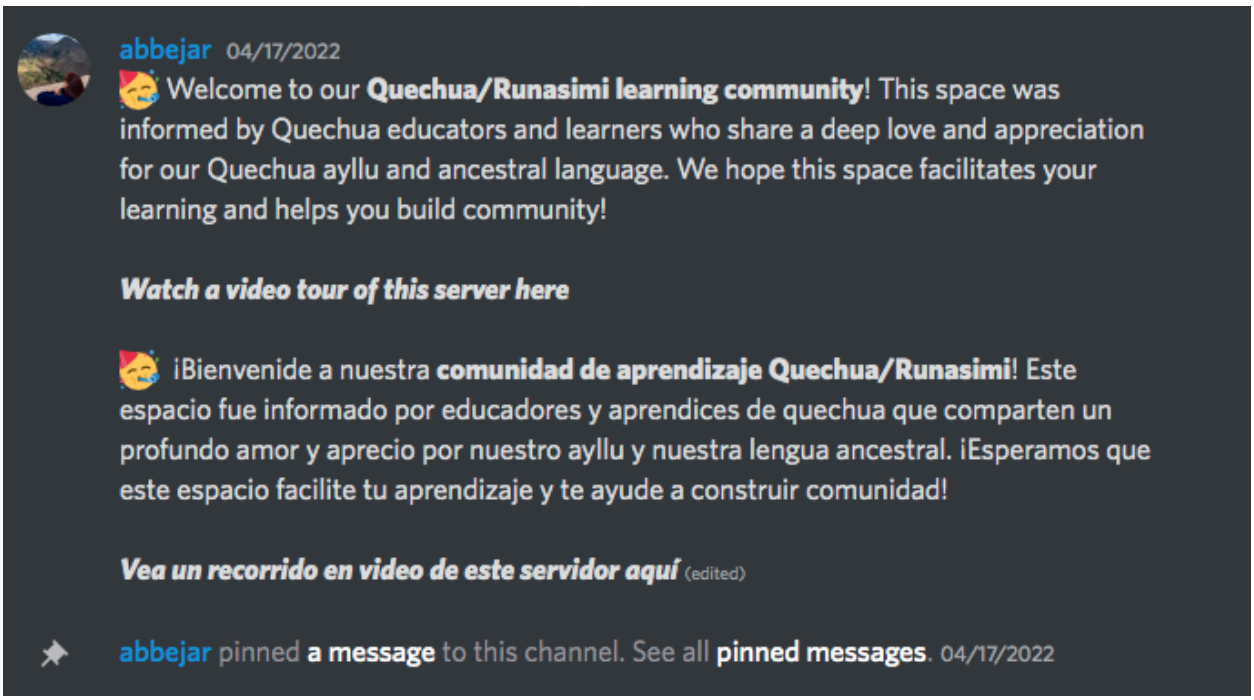
The Community channel category consists of an Announcements channel, Culture channel, Travel channel, Chat text channel, and Chat voice and video channel. The Announcements channel is geared towards community news and events in order to support cultural, community-led, and revitalization initiatives taking place outside of the server and all over the Quechua diaspora. The Culture channel highlights Andean and Quechua culture through food, music, festivals, traditional dances, and whatever else members would like to share. The Travel channel was created after having exciting conversations with a few study participants about traveling to our ancestral Lands and wanting to attend special traditions such as the Inti Raymi Andean festival in Cusco. The aim of the Travel channel is to reflect the immense reach the Quechua diaspora has all over the world and to provide a space for members to share travel tips. In order to encourage community building through casual conversations between Runasimi heritage learners, speakers, and educators, the server has both a text chat room and a video and voice chat room. Adding to the community building character of the Quechua Learning Community server, members can also request to host events through live streams and create event reminders of in-person events or any events taking place outside of the server.

Once the Discord server's original design was complete, I emailed all the study participants an invitation link to test out the space. I also invited two more Runasimi heritage learners to serve as user testers who could not be a part of the qualitative study due to conflicting schedules. I wanted them to still be a part of this work despite not being able to be interviewed earlier in the process. User testers had the opportunity to email me their feedback or complete an online feedback form for the server. The feedback included minimal edits to the resource links and incorporating a mission statement somewhere on the server. After collecting feedback from the user testers, I implemented their suggestions to the server. The Quechua Learning Community Discord server officially went live in May of 2022, meaning user testers could start inviting members of the Quechua diaspora at their leisure. Per Discord's requirements, the Quechua Learning Community server must wait until it has at least 200 members and until June 2022 in order for it to be publicly searchable on the platform. Until then, people can only access the server through an invitation link.

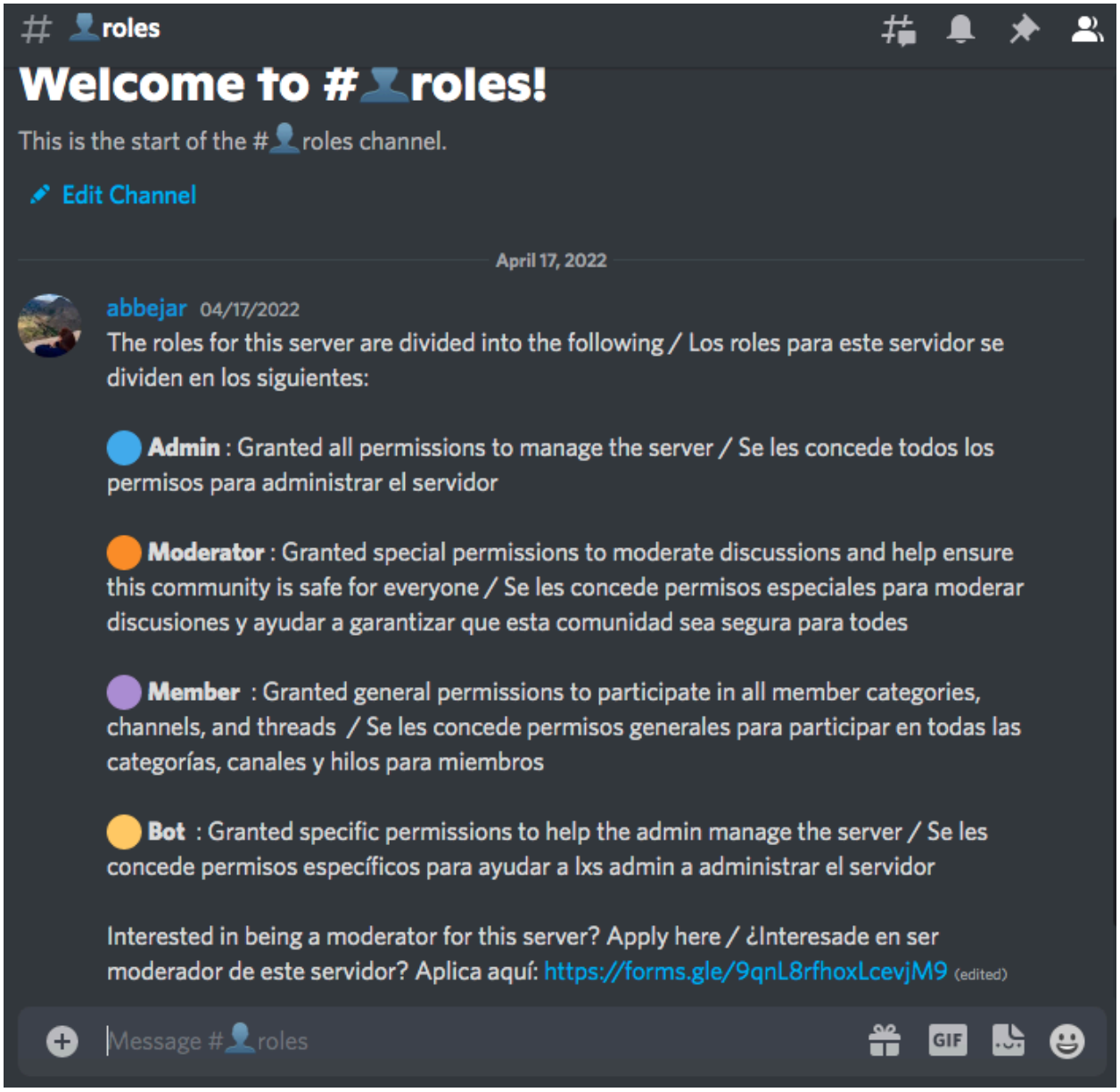
Presentation of the Project

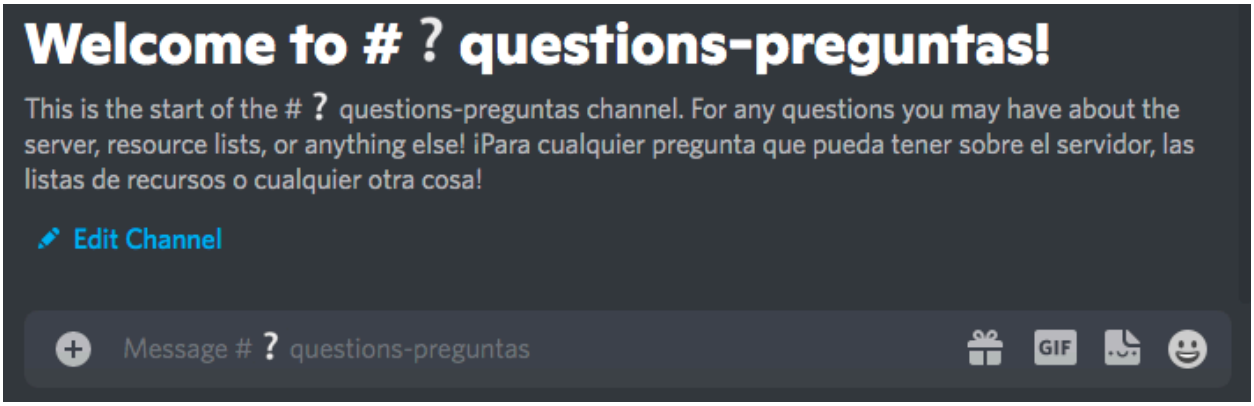
This field project is a server on the Discord platform that I developed alongside six Runasimi heritage learners and educators to support Runasimi learning through informal, formal, community-centered, and culturally sustaining and revitalizing strategies. The Discord server is titled in both English and Spanish as the following: Quechua Learning Community/Comunidad de aprendizaje Quechua. A complete video tour with closed captioning of the Discord server can be found here: [link to the video]. I have also included screenshots of the server and its respective channels, as well as any external links shown in the server (e.g. resource lists, moderator application, community guidelines) below.

Allillanchu Category

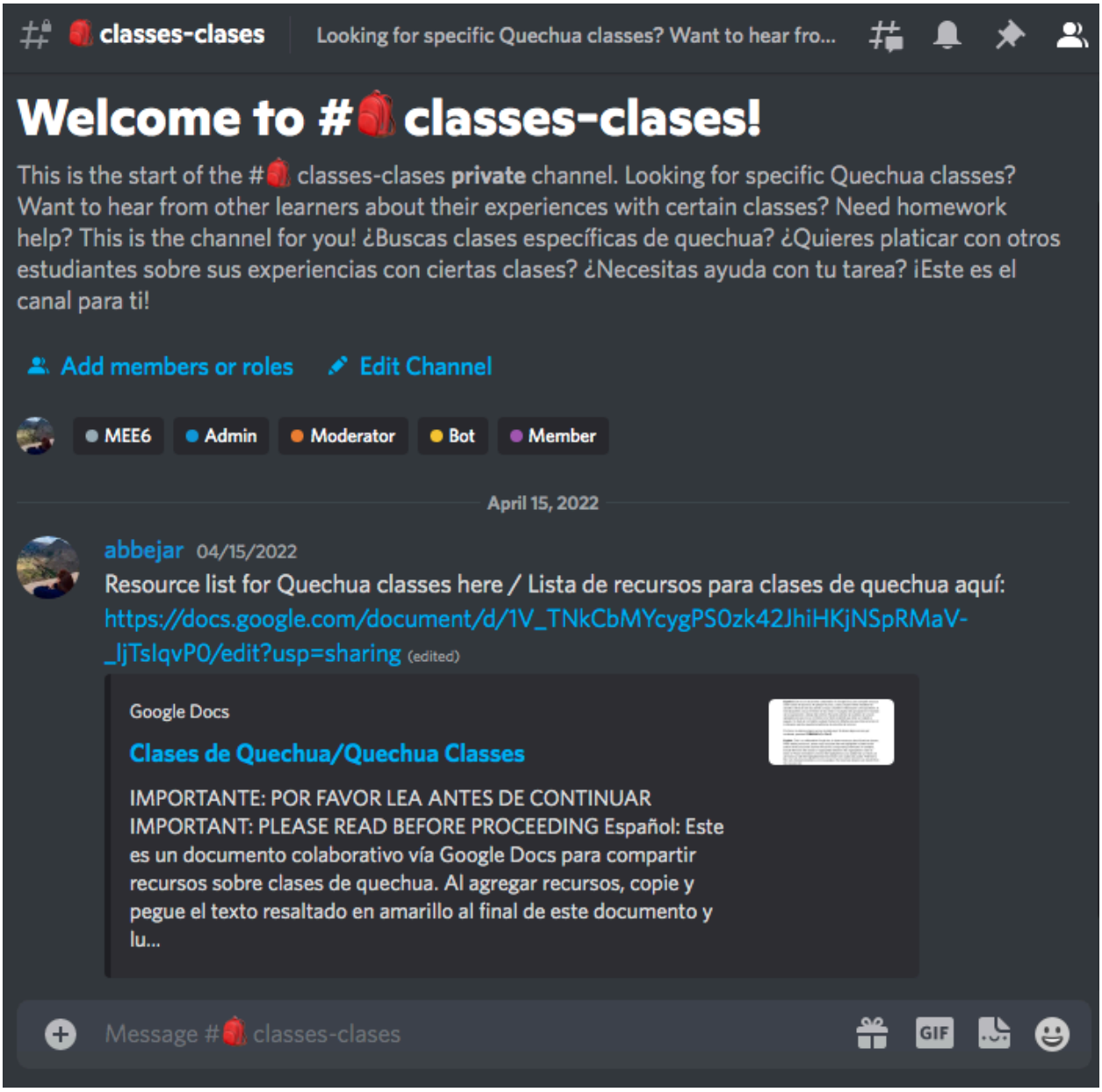


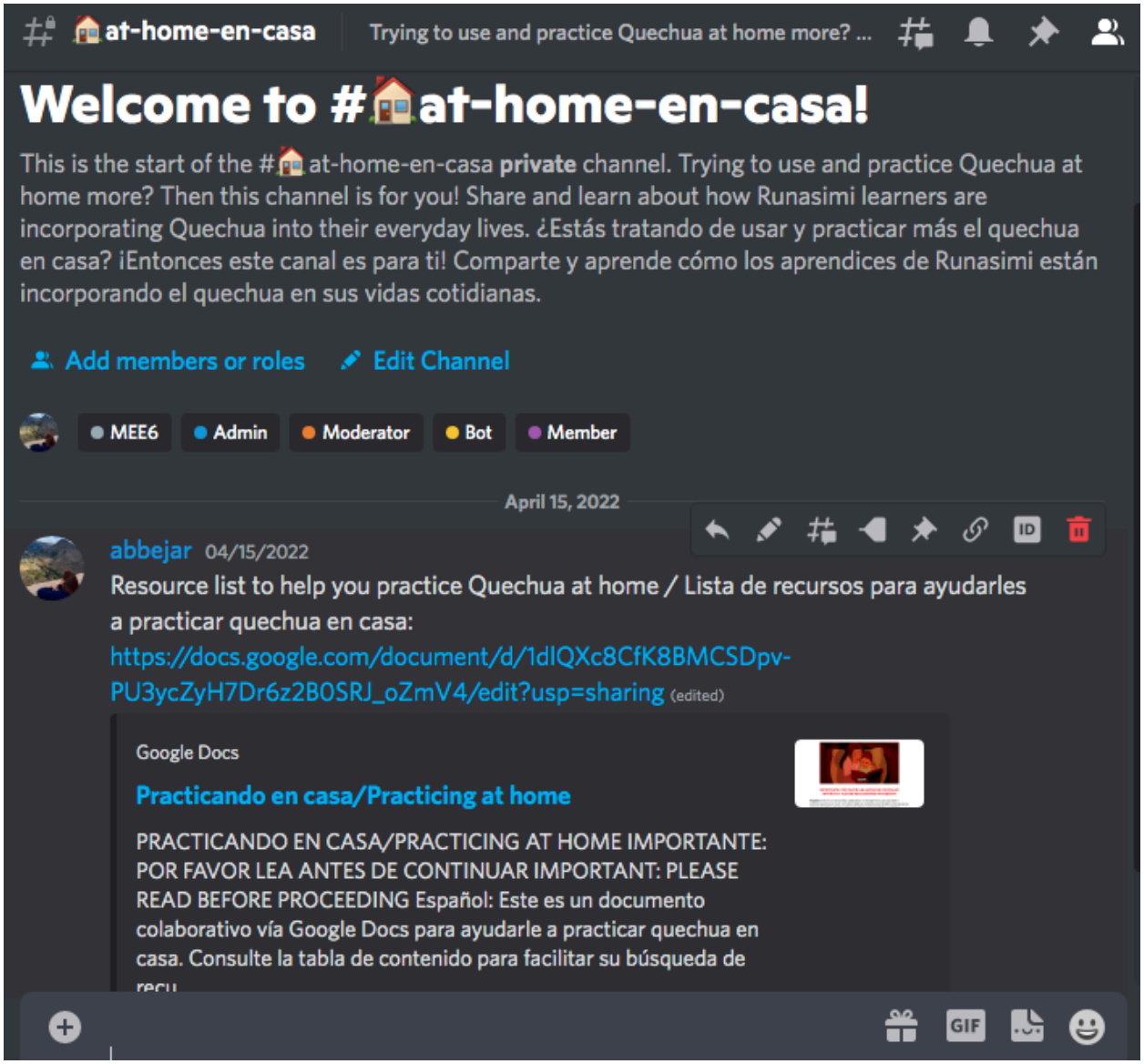
guidelines-reglas
PLEASE REVIEW BEFORE CONTINUING TO USE TH...
Welcome to #guidelines-reglas!
This is the start of the #guidelines-reglas channel. PLEASE REVIEW BEFORE CONTINUING TO USE THIS SERVER. POR FAVOR REVISAR ANTES DE CONTINUAR UTILIZANDO ESTE SERVIDOR.
Edit Channel
April 17, 2022
MEE6 BOT 04/17/2022
(edited)
Admin
Community Guidelines
ENGLISH
1 Read Discord's Terms of Service & Community Guidelines
2 Read & contribute to our server's community guidelines
3 Learn, share & connect!
ESPAÑOL
1 Lee Discord's Terms of Service y Community Guidelines
2 Lee y contribuye a la guía de comunidad de nuestro servidor
3 ¡Aprende, comparte y conéctate!
Message #guidelines-reglas
GIF

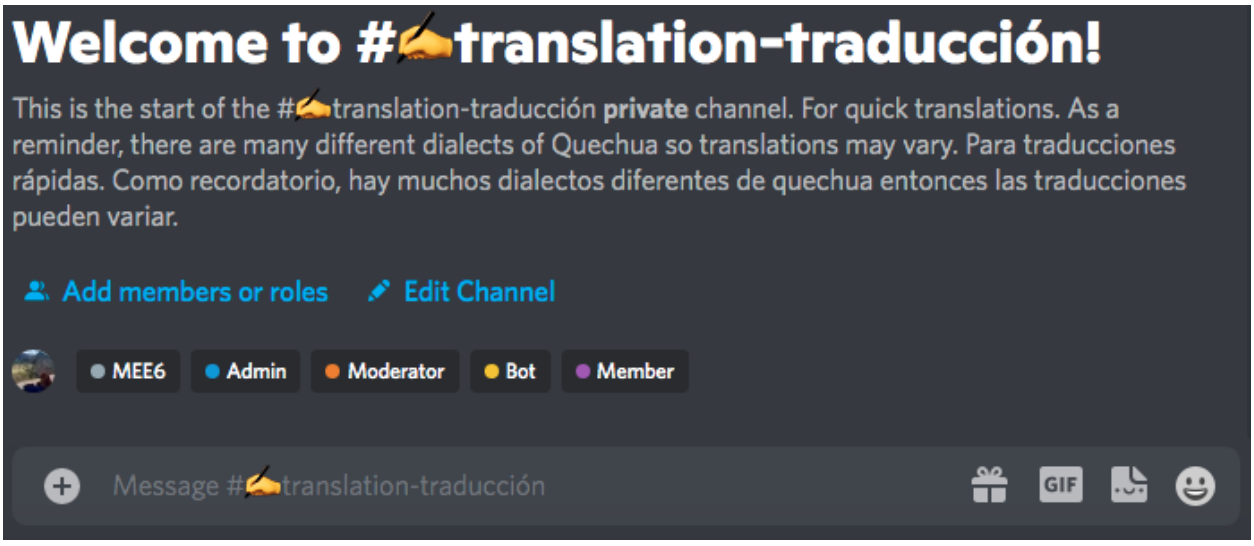

roles
Welcome to #roles!
This is the start of the #roles channel.
Edit Channel
April 17, 2022
abbejar 04/17/2022
The roles for this server are divided into the following / Los roles para este servidor se dividen en los siguientes:
Admin : Granted all permissions to manage the server / Se les concede todos los permisos para administrar el servidor
Moderator : Granted special permissions to moderate discussions and help ensure this community is safe for everyone / Se les concede permisos especiales para moderar discusiones y ayudar a garantizar que esta comunidad sea segura para todes
Member : Granted general permissions to participate in all member categories, channels, and threads / Se les concede permisos generales para participar en todas las categorías, canales y hilos para miembros
Bot : Granted specific permissions to help the admin manage the server / Se les concede permisos específicos para ayudar a lxs admin a administrar el servidor
Interested in being a moderator for this server? Apply here / ¿Interesade en ser moderador de este servidor? Aplica aquí: https://forms.gle/9qnL8rfhoxLcevjM9 (edited)
Message #roles
GIF

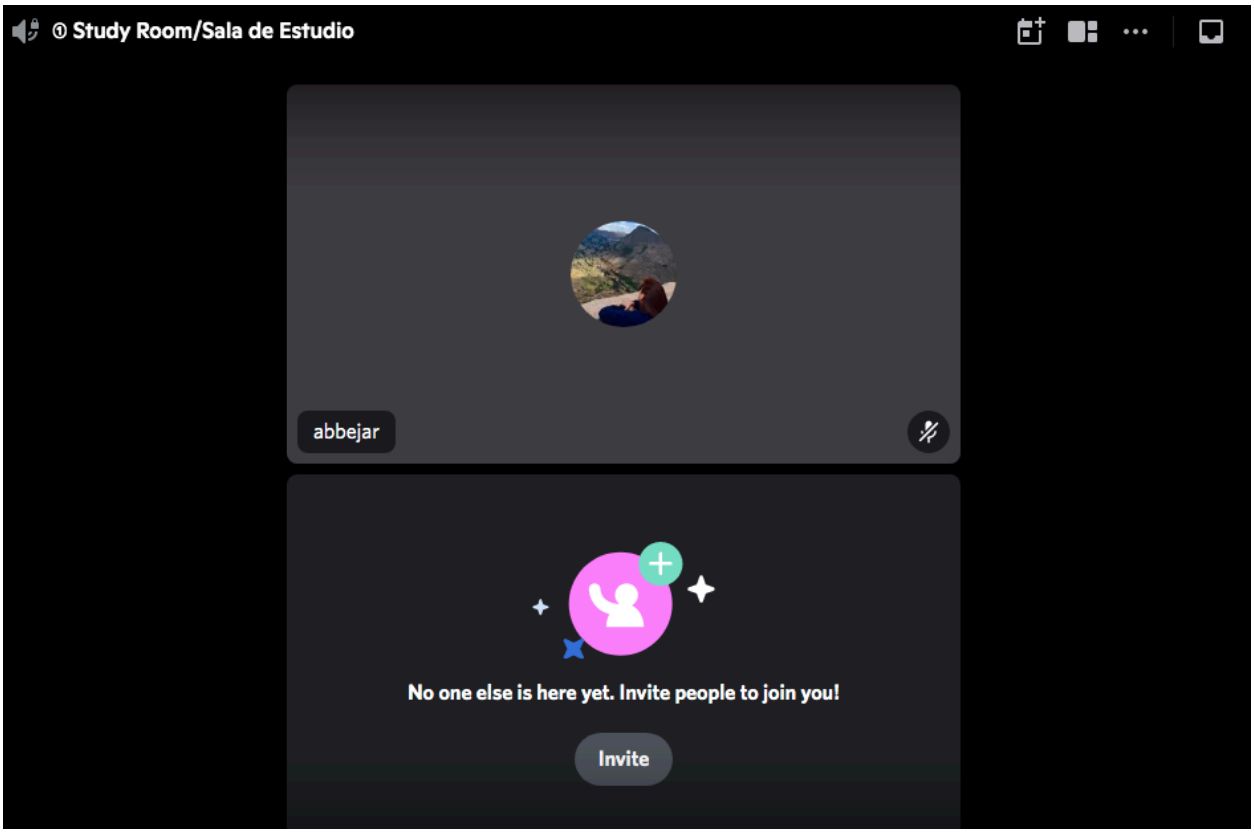

Welcome to # ? questions-preguntas!
This is the start of the # ? questions-preguntas channel. For any questions you may have about the server, resource lists, or anything else! ¡Para cualquier pregunta que pueda tener sobre el servidor, las listas de recursos o cualquier otra cosa!
Edit Channel
Message # ? questions-preguntas
GIF

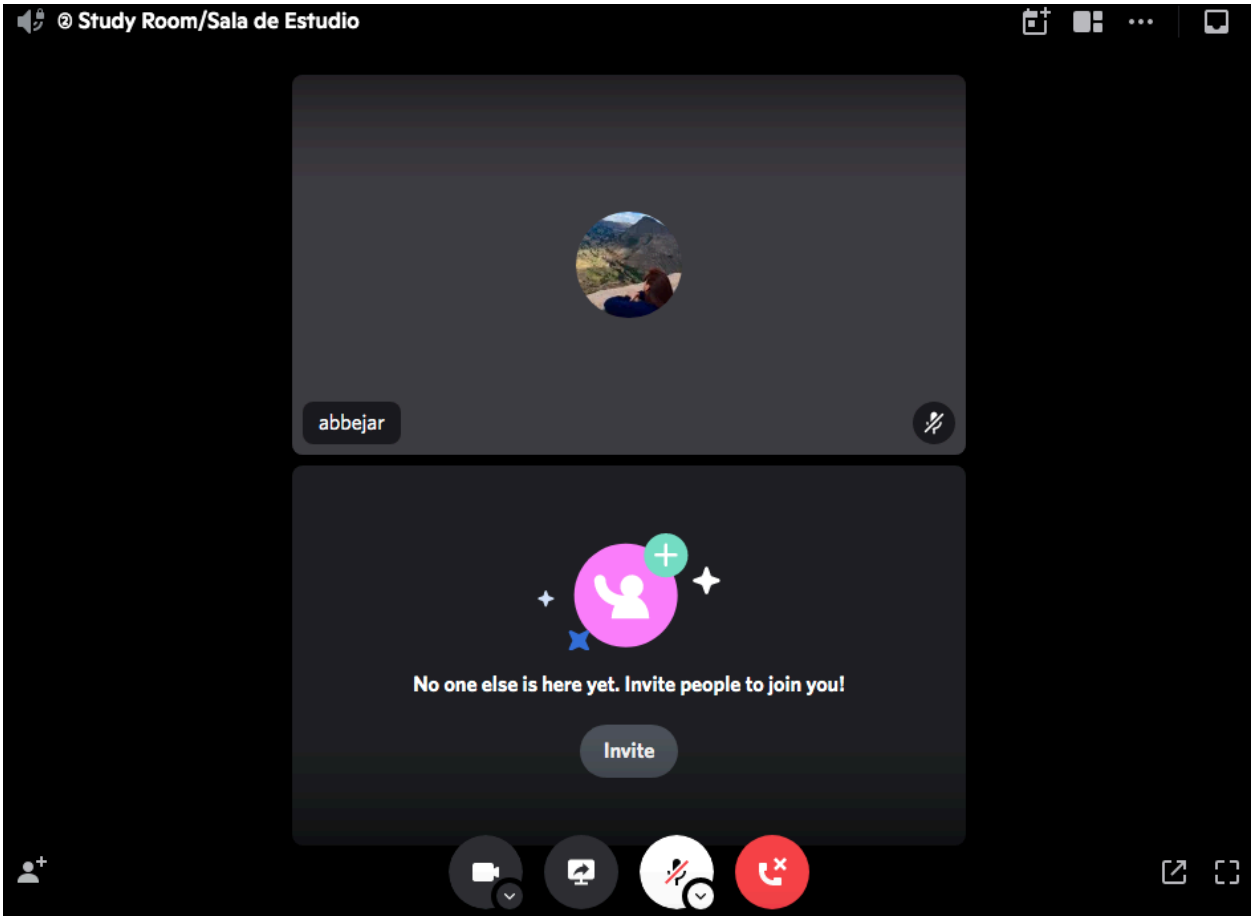
Learning/Aprendizaje Category



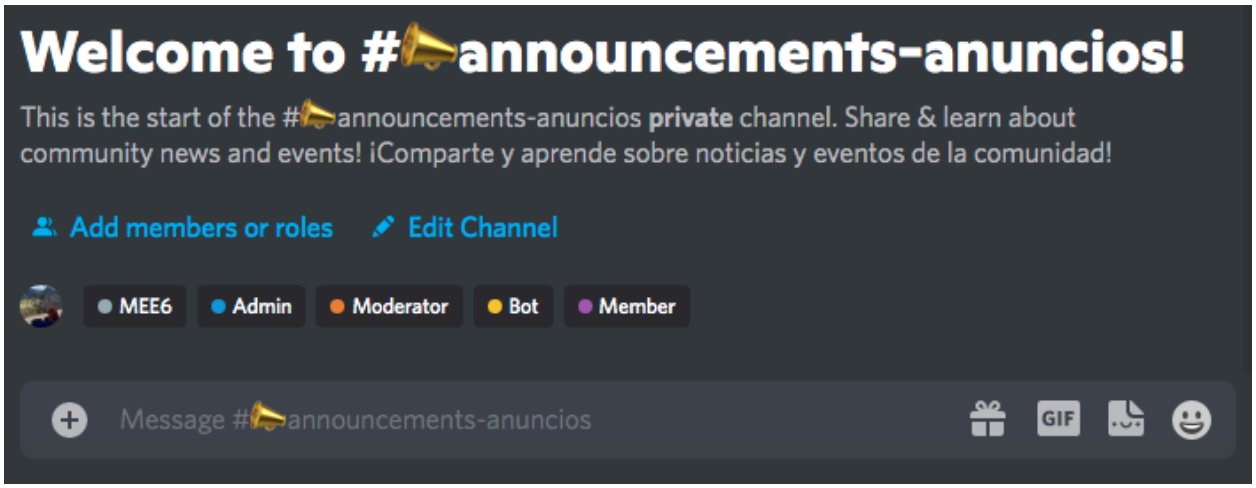

at-home-en-casa
Trying to use and practice Quechua at home more? ...
Welcome to #at-home-en-casa!
This is the start of the #at-home-en-casa private channel. Trying to use and practice Quechua at home more? Then this channel is for you! Share and learn about how Runasimi learners are incorporating Quechua into their everyday lives. ¿Estás tratando de usar y practicar más el quechua en casa? ¡Entonces este canal es para ti! Comparte y aprende cómo los aprendices de Runasimi están incorporando el quechua en sus vidas cotidianas.
Add members or roles
Edit Channel
MEE6
Admin
Moderator
Bot
Member
April 15, 2022
abbejar 04/15/2022
Resource list to help you practice Quechua at home / Lista de recursos para ayudarles a practicar quechua en casa:
https://docs.google.com/document/d/1dlQXc8CfK8BMCSDpv-PU3ycZyH7Dr6z2B0SRJ_oZmV4/edit?usp=sharing (edited)
Google Docs
Practicando en casa/Practicing at home
PRACTICANDO EN CASA/PRACTICING AT HOME IMPORTANTE: POR FAVOR LEA ANTES DE CONTINUAR IMPORTANT: PLEASE READ BEFORE PROCEEDING Español: Este es un documento colaborativo vía Google Docs para ayudarle a practicar quechua en casa. Consulte la tabla de contenido para facilitar su búsqueda de
GIF

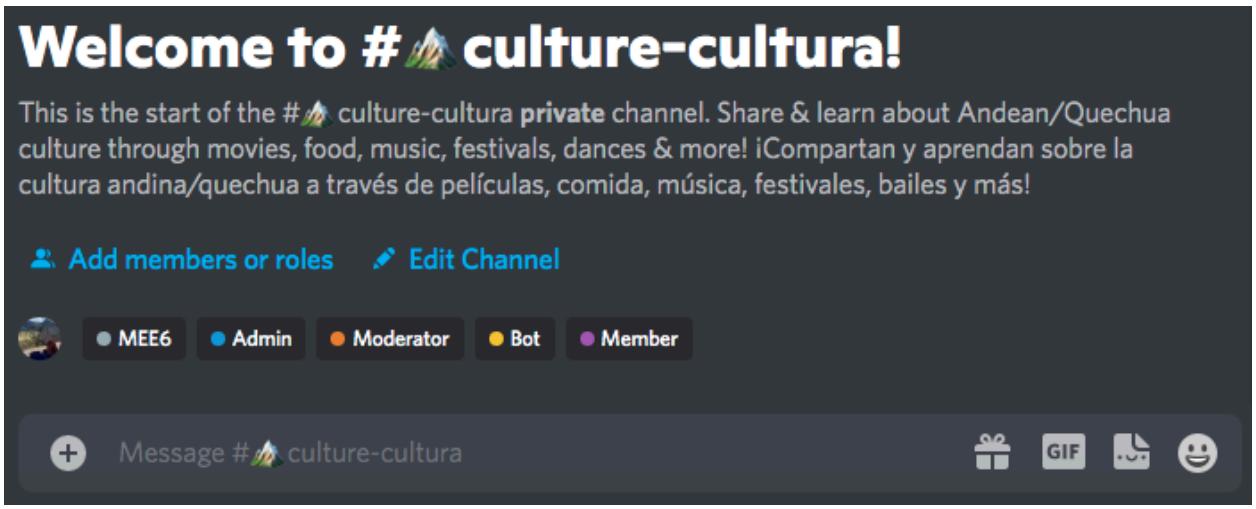

Welcome to #translation-traducción!
This is the start of the #translation-traducción private channel. For quick translations. As a reminder, there are many different dialects of Quechua so translations may vary. Para traducciones rápidas. Como recordatorio, hay muchos dialectos diferentes de quechua entonces las traducciones pueden variar.
Add members or roles
Edit Channel
MEE6
Admin
Moderator
Bot
Member
Message #translation-traducción
GIF

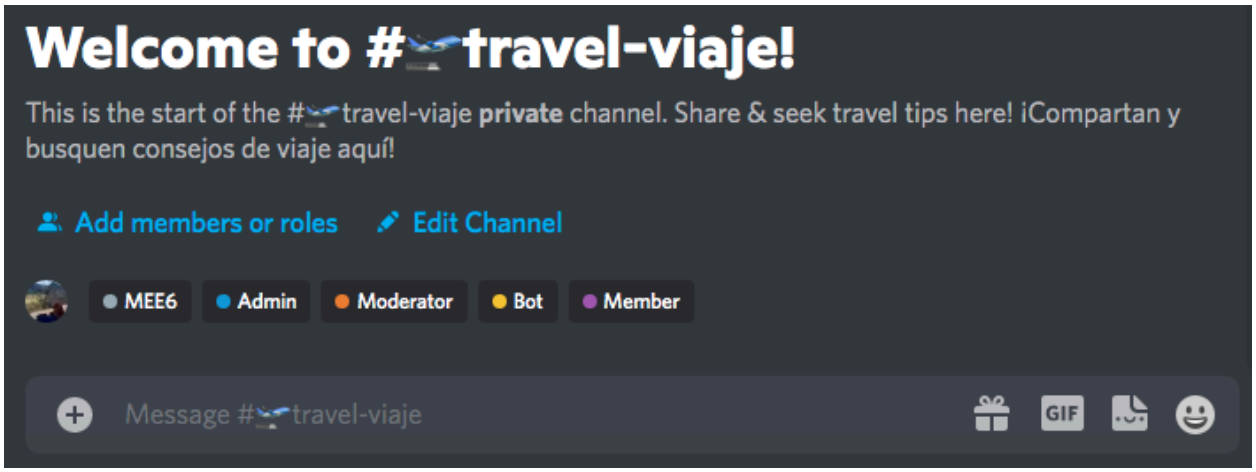

① Study Room/Sala de Estudio
abbejar
No one else is here yet. Invite people to join you!
Invite

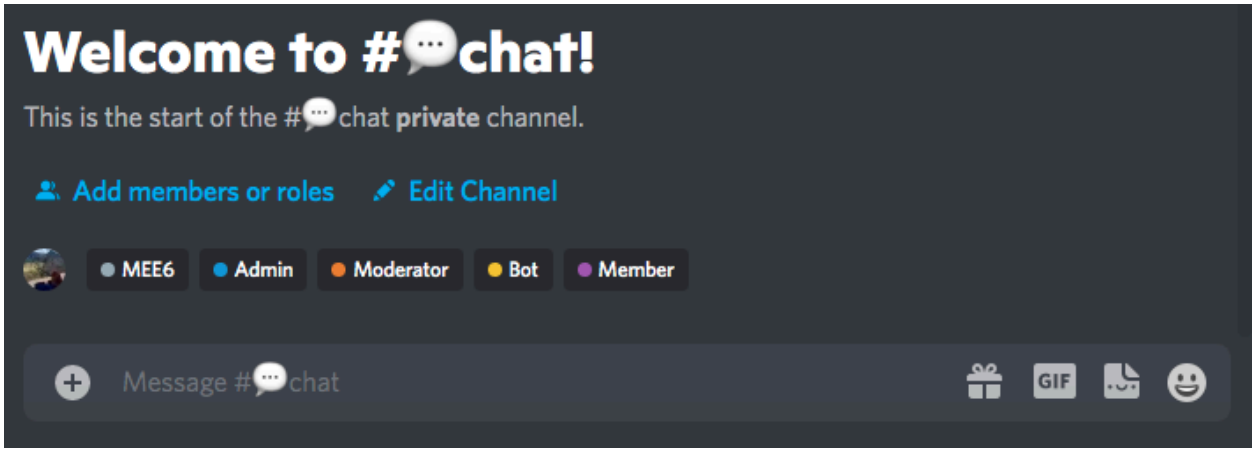

② Study Room/Sala de Estudio
abbejar
No one else is here yet. Invite people to join you!
Invite

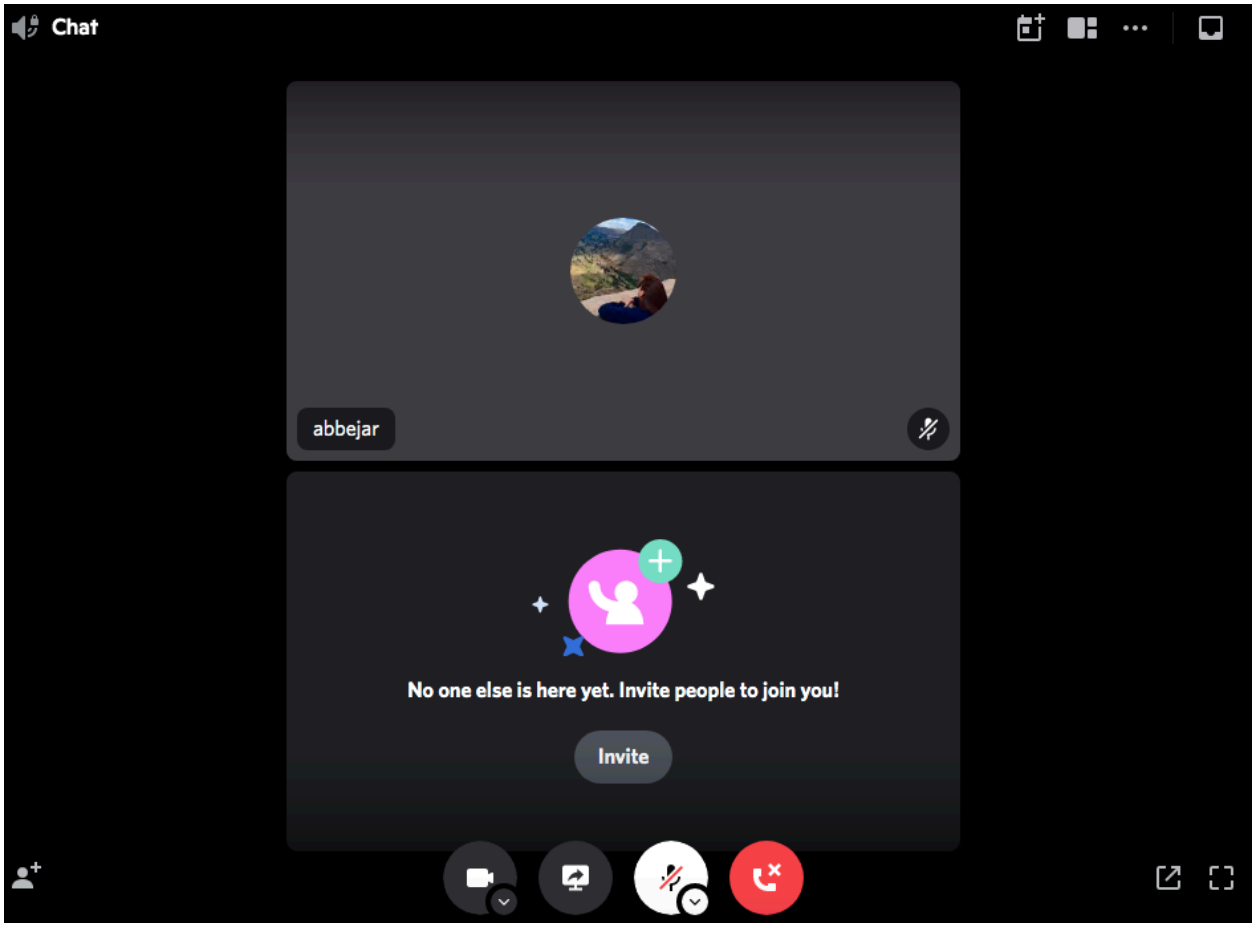
Community/Comunidad Category



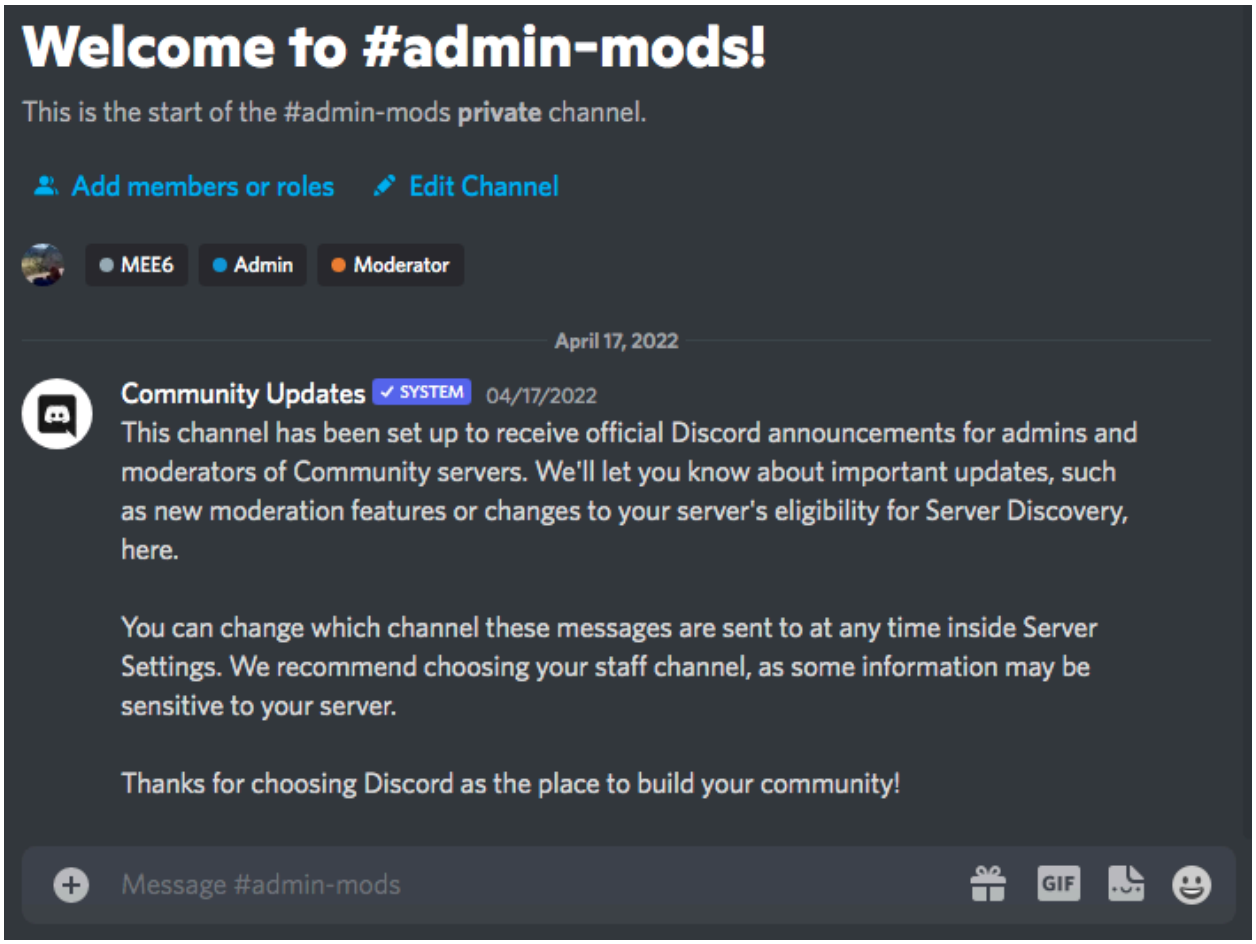


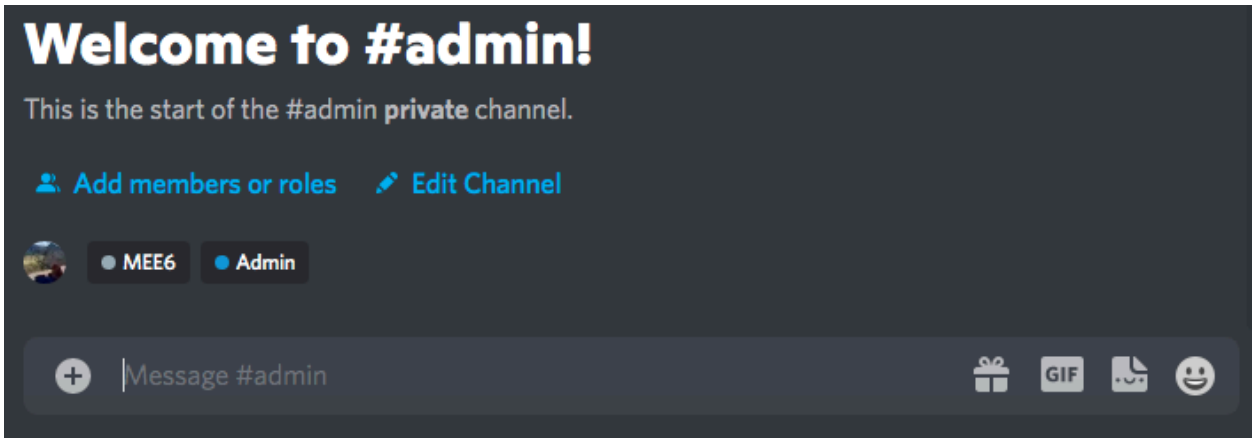


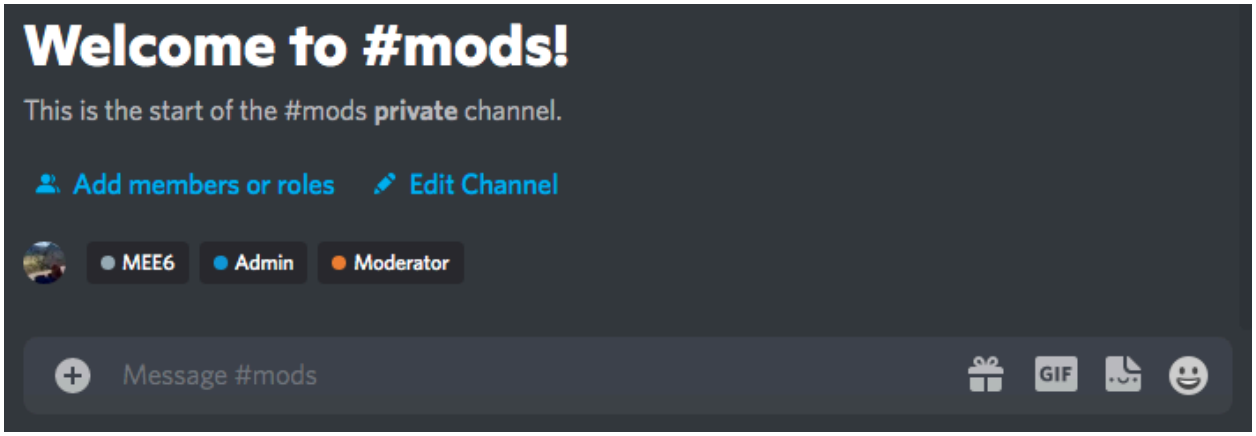

Welcome to #chat!
This is the start of the #chat private channel.
Add members or roles
Edit Channel
MEE6
Admin
Moderator
Bot
Member
Message #chat
GIF


Chat
abbejar
No one else is here yet. Invite people to join you!
Invite

Backstage Category







External Links (in order of appearance)

Discord Community Guidelines

Effective: March 28, 2022
Last Updated: February 25, 2022

We created Discord to be a place where it's easy to communicate genuinely, build relationships, and have fun hanging out. Our Community Guidelines ensure everyone finds belonging, but not at the expense of anyone else.

These guidelines explain what is and isn't allowed on Discord. Everyone on Discord must follow these rules, and they apply to all parts of our platform, including your content, behaviors, servers, and bots. We may consider relevant off-platform behavior when assessing for violations of specific Community Guidelines.

Our Trust & Safety team reviews reports by users, moderators, or trusted reports. When someone violates these guidelines we may take a number of enforcement steps against them including: issuing warnings; removing content; suspending or removing the accounts and/or servers responsible; and potentially reporting them to law enforcement.

If you come across a user, message, or server that appears to break these guidelines, please report it to us.

Discord's Terms of Service

Effective: March 28, 2022

Last Updated: February 25, 2022

1. Who we are

2. Age requirements and responsibility of parents and guardians

3. What you can expect from us

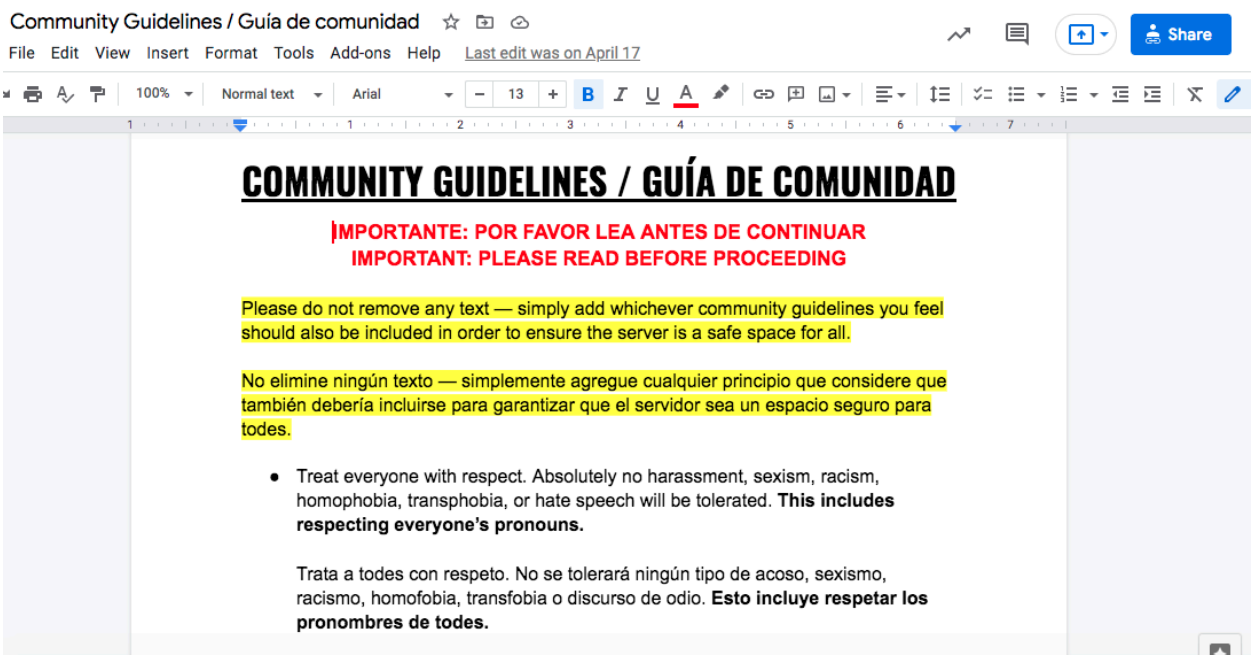
4. Your Discord account

5. Content in Discord's services

   - Your content
   - Discord's content
   - Other content

6. Software in Discord's services

7. Copyright



Moderator Application / Aplicación de moderador

Mod: Granted special permissions to moderate discussions and help ensure this community is safe for everyone.

Mod: Se les concede permisos especiales para moderar discusiones y ayudar a garantizar que esta comunidad sea segura para todes.

Sign in to Google to save your progress. Learn more

* Required

Full Name / Nombre completo *

Your answer

Pronouns / Pronombres *

Your answer

Email *

Your answer

Which language do you prefer to communicate in? / ¿En qué idioma prefieres comunicarte? *

Your answer

Do you have time to dedicate to the responsibilities that come with the moderator role? / ¿Tienes tiempo para dedicarte a las responsabilidades que conlleva el rol de moderador? *

- ◯ Yes / Si
- ◯ Yes, but with limited capacity / Si, pero con capacidad limitada

Clases de Quechua/Quechua Classes

File Edit View Insert Format Tools Add-ons Help Last edit was on April 17

Share

90% Normal text Arial 12

Clases de Quechua/Quechua Classes

IMPORTANTE: POR FAVOR LEA ANTES DE CONTINUAR
IMPORTANT: PLEASE READ BEFORE PROCEEDING

Español: Este es un documento colaborativo vía Google Docs para compartir recursos sobre clases de quechua. Al agregar recursos, copie y pegue el texto resaltado en amarillo al final de este documento y luego complete la información correspondiente. Si está disponible, incluya el enlace de las clases o la página web apropiada en el nombre de la organización o debajo del nombre. Recuerde eliminar el resaltado de su texto agregado para que no se confunda con el texto resaltado que debe ser copiado y

Practicando en casa/Practicing at home

File Edit View Insert Format Tools Add-ons Help Last edit was on April 17

Share

90% Normal text Arial 14

PRACTICANDO EN CASA/PRACTICING AT HOME

IMPORTANTE: POR FAVOR LEA ANTES DE CONTINUAR
IMPORTANT: PLEASE READ BEFORE PROCEEDING

Español: Este es un documento colaborativo vía Google Docs para ayudarle a practicar quechua en casa. Consulte la tabla de contenido para facilitar su búsqueda de recursos. Al agregar recursos, incluya los enlaces correspondientes y cualquier información que crea que personas usando este recurso deberían saber. No dude en

CHAPTER IV
CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Indigenous language revitalization and identity reaffirmation are needs born out of immeasurable pain and violence due to colonization and its pervasive influence on modern-day society. Specifically, Native languages and peoples continue to be marginalized by the anti-Indigenous legacies of linguicide and ethnicide. As this field project reiterates, critical culturally sustaining and revitalizing pedagogy (CSRP) can provide a useful lens for Native language revitalization and identity reaffirmation efforts due to its plurilingual and pluricultural vision. Moreover, the critical CSRP framework for this field project is supported by the 1989 UNCRC and 2007 UNDRIP, which position Runasimi (Quechua language) revitalization work as an established human right and act of self-determination.

Furthermore, the brief qualitative study that informed the Quechua Learning Community Discord server reaffirms the intersectional relationship between language, culture, and identity in Quechua language revitalization. Given this intersectionality, formal and informal Runasimi revitalization strategies necessitate community-led, immersive, accessible, multidialectal, culturally sustaining and revitalizing tools. Runasimi revitalization tools must also provide the space for creativity and growth in order to more accurately reflect the Quechua diaspora's vast, everchanging, and fluid character. As a result of these findings, I created a virtual resource, learning tool, and community space for Quechua speakers, heritage learners, and educators on the Discord platform. Using Discord's interactive features, members can build community with one another, share resources, learn about formal and informal revitalization strategies, and continue to brainstorm new tools for Runasimi learning.

Despite having to carry the weight of severance, reconnecting Quechua heritage learners are (re)defining who they are in self-determining ways. Additionally, Quechua Runasimi educators are working diligently to preserve and promote their Native language and culture. Together, Runasimi heritage learners and educators informed the Quechua Learning Community server with the goal of continuing to strengthen the collective's relationship to our ancestral language. Ultimately, Runasimi revitalization presents the opportunity for Quechua people to build new futures alongside a supportive, diverse, and ever growing community.

Recommendations

The Quechua Learning Community Discord server is a continuation of the many Runasimi revitalization efforts taking place all over the world. As such, it is meant to grow alongside the Quechua diaspora and adapt to our community's needs. My biggest hope for the server is to act as a jumping off point for more community-informed and diaspora-driven Runasimi learning tools. The server should continue to foster creativity and provide space for Runasimi heritage learners and speakers to explore how to promote and sustainably preserve the Quechua language in our communities and families. At its core, the Quechua Learning Community server allows Quechua runakuna (people) to be in dialogue with one another and build community. Most importantly, the server cannot survive without community input.

While my capacity to build a Runasimi learning tool for Quechua speakers, heritage learners, and educators was limited by the time allotted to develop this field project, the server can also be a tool to facilitate future Runasimi revitalization projects. Due to the server being informed by six Quechua heritage learners and educators and their specific Runasimi revitalization needs, there is a lot more to learn from the rest of the Quechua diaspora. As Quechua runakuna continue to come together to advocate for their learning and teaching needs,

more revitalization tools will manifest themselves. For example, my field project focused on Runasimi learning strategies, but Runasimi educators also face distinct challenges that are worthy of further research and support.

Additionally, scholars must create space for their theoretical frameworks and pedagogies to be informed by the people and communities they are working with. Although critical CSRP acted as a useful and relevant framework for this field project, Runasimi revitalization is not a monolith. Indigenous language revitalization efforts are locally-defined and context specific, which presents scholars with an opportunity to create more pertinent community-informed frameworks and pedagogies. Positioning Native language revitalization through distinct lenses helps paint a more accurate reflection of the plurality of Indigenous communities.

Although the Quechua Learning Community server started as a deeply personal and reflexive Master's field project, it has an immense potential to evolve beyond its academic place of conception. The server's community can help support Runasimi learning, as well as other revitalization strategies for Indigenous languages, that are not only marginalized but at greater risk of extinction, by sharing the limits and possibilities of using Discord as a learning platform. In other words, the Quechua diaspora can continue to share resources and learn from Indigenous communities throughout the world. Being in dialogue with one another has proven to be more than a retention tool; it is also crucial in strengthening our communities for generations to come.

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