

Introduction

This book provides the reader with visual and textual insights on how Andean college students identify the impediments, necessary support and next-step actions to mobilize Quechua in higher education.

Historically, numerous language researchers have investigated bilingual Quechua–Spanish practices in rural schools and communities. However, research that examines the bilingual Quechua–Spanish practices of Andean youth in higher education is limited. This book chronicles the scant literature about experiences of Quechua bilingual college students in Cusco who strive to maintain their ethnolinguistic identity yet succeed in Spanish-centric curricula. It depicts ways in which Andean college students deal with limited opportunities for Quechua–Spanish bilingual practices. In addition, this book provides an overview of their collective efforts to mobilize Quechua in higher education, efforts which will help all who read it understand maintenance of the Quechua language, beginning at the grassroots level. The sociolinguistic ideologies and practices of Andean students towards their native language will likely inform and help eliminate language barriers in policy-making, stigmatization of their Quechua heritage, and unequable distribution of resources and contractual instruments rampant in modern Peruvian communities.

This book advocates for engaging language researchers in critical collective forces at the core of conditions which promote Quechua in higher education; however, this collective effort must reflect decolonial, non-Eurocentric, non-fundamentalist Indigenous concepts in combination with action-oriented participatory research. For that reason, the purpose of this book is three-fold:

- to provide an overview, drawing on the results of a photovoice study, of the sociolinguistic practices and ideologies of bilingual Quechua–Spanish college students who strive to maintain their ethnolinguistic Quechua practices;
- to advocate for a participatory approach to research in Andean sociolinguistics, revealing how non-participatory approaches to research with Indigenous populations must be supplanted by a shift to participatory approaches which will strengthen research for collective best interest;

- to explore the merit of adopting a language-blooming model using bottom-up language planning for the mobilization of indigenous languages in higher education, a stance supported by the collective vision of Andean college students.

In sum, this book aims to be useful for sociolinguistic scholars, language maintenance researchers and indigenous researchers, especially in Andean countries and Latin America, a region of keen emphasis not only on the language policy, planning and pedagogy of Quechua, but also on the politics of language.

The Structure of the Book

The book is divided into eight chapters distributed in four major sections:

Part 1. *Zooming into Context*. This section focuses on the context, methodology and people involved in the participatory study discussed in this book.

Chapter 1: *Policy versus Practice*. This chapter provides an overview of current *de jure* policies versus *de facto* practices for the maintenance of the Indigenous languages in education, particularly in higher education: practices that have evolved before and subsequent to Spanish colonization. It reviews literature depicting Quechua speakers, their usage of Quechua on campus and their difficulties accessing information in their native tongue. It offers penetrating insights of the results of a survey co-authored with Andean college students – a revelation of the contradictions that underpin policies and practices in their specific university with regard to intercultural approaches to multilingualism. It elaborates on why the students were choosing not to use Quechua in the university in Cusco. Lastly, this chapter underscores the need for a participatory study focused on strategies students employed to maintain their Quechua as well as assessments of whether the university was providing sufficient opportunities for these students to engage in Quechua epistemes.

Chapter 2: *Decolonial Participatory Approach in Sociolinguistic Andean Studies*. This chapter first explains how my interpersonal and intergenerational sociocultural experiences and subjectivities motivate and inform the relatively unconventional design and theoretical framework of the study. Then, it introduces community-based participatory research (CBPR) as the research framework of choice to democratize the research process and give greater decision-making power to the college students about the direction of study on Quechua–Spanish bilingualism in higher education. Further, it discusses how decolonial thinking provides CBPR studies critical lenses for visualizing the knowledge, identities and practices of marginalization in a hegemonic educational system.

Chapter 3: *Andean Research Partners Within the Research Process.* This chapter tells the stories of how I, an insider–outsider researcher, developed and negotiated interactive relationships with Andean collaborators as participants, not merely subjects. This chapter describes my partnering with an activist student organization called Voluntariado Intercultural Hatun Ñan (Intercultural Volunteering Hatun Ñan group – VIHÑ, Spanish–Quechua acronym). Partnering with VIHÑ was critical to developing the photovoice study within a CBPR framework. This chapter also describes the participation of Casa Campesina collaborators, Ayllu Multilingue members and members of the Women’s Association of Weavers of Huayllapata. Lastly, this chapter discusses the challenges, possibilities and limits encountered while engaging in a democratic, collective study.

Part 2. *Decoloniality and Coloniality Within Sociolinguistics Ideological Practices.* This section shares concepts arising from voices within the data. It illustrates the ways students’ efforts and visions create spaces for their Quechua practices to flourish despite hindrances from their university. The chapters respond to the following questions: What issues do the photovoice participants, Andean college students, raise related to opportunities to use their Quechua? What do they propose to transform this reality?

Chapter 4: *Challenging Supay.* This chapter focuses on how students identify *supay*, the wrong-acting of the collective unconscious, as well as how they challenge this maleficent behavior that limits Quechua–Spanish bilingual practices. *Supay* is discussed as constraints arising from an intra- and inter-personal, communal, institutional psyche directed by colonial ideologies. It sustains an array of linguistic discriminations such as language shame practices, the absence of Quechua-based courses in core curricula and the failure of administration to recognize bilingualism of the Quechua students as an asset. Lastly, the chapter reveals how students combat *supay*, how they reject the belief that Quechua does not belong in the university campus and community. This chapter includes photographs created by the Andean students.

Chapter 5: *Spreading Lazos.* This chapter focuses on how Andean students recognize the importance of nurturing their natal bonds and communal connections with Quechua peoples through *lazos* (ties). *Lazos* are explained in three subthemes identified by the participants. The first, ‘collective memory in motion,’ illustrates how students see their Quechua linguistic *lazos* and legacy as problematized: an emotion that is applauded in rhetorical discourse but ignored in daily life as well as in collegiate practices. The second subtheme, ‘collective justice,’ describes the motivation for using Quechua as a common thread to dignify and respect all Quechua peoples. The last, ‘communal

Quechua knowledge,’ reveals students’ awareness of and reflections on the loss of knowledge coincident with the loss of the Quechua language and how the university facilitates these ‘epistemicides.’

Chapter 6: *T’ikarinanpaq: Blooming of Quechua*. This chapter portrays the initiatives and plans of bilingual students to ensure that Quechua blossoms or flourishes among the entire university community. *Tikarinanpaq* embraces three forms of decolonial gestures students employ to cultivate and expand Quechua and Quechua–Spanish bilingualism among the university’s community. First, ‘look at what is sprouting,’ illustrates the current actions students employ to ensure that Quechua does not disappear but continues to be nurtured among them. ‘Look at what is sprouting,’ in particular, reveals the collective strength of VIHÑ activities that recruit physical spaces for Quechua students at the university. Next, ‘rooting out deficit ideologies’ details how students are confronting ideologies that create a terrain hostile to development of Quechua–Spanish bilingual practices. Finally, ‘more ground to flourish in’ describes how students are proposing strategic measures that the university should take into account to promote and maintain bilingualism among the university community.

Part 3. Reaffirming Andean Pedagogies Within a Decolonial Stance. This section answers the following question: How did the participation of the Andean community members shape the implementation of this photovoice study? It discusses the need to engage with participatory cultural humility (PCH) which adds awareness of colonial differences and diminishes internal colonialism between members involved in participatory research, particularly CBPR research. Also, it describes Andean pedagogies that emerged during the photovoice study due to the practice of PCH.

Chapter 7: *Andean Pedagogies and Participatory Cultural Humility as Decolonial Praxis*. This chapter describes how Andean Pedagogies reconfigured the photovoice process and disrupted processes of coloniality by enacting their *saberes-haceres*, experiential knowledges retained in collective memories of Andean pedagogies. It captures four different representations of Andean *saberes-haceres* that enriched the photovoice process during the implementation of the study. Andean experiential knowledge specifically informed the building of collective trust and sustainability as follows: *muyu muyurispa* – circular scenarios in motion; *tinkuy* – an exchange of information, plans, or experiences, which could be translated as an ‘experiential encounter’; *kuka akulliy* – the act of chewing coca leaves and sucking their juices; *ayni* – a type of labor exchange that involves collective physical effort to benefit both parties. These pedagogies were coupled with collective student activism – student participation in social and political activities at the university.

This chapter also advocates for utilizing PCH as a mechanism to recognize community partners as the experts whose expertise may be guided by colonial or decolonial ideologies due to internal colonialism. I conceptualize PCH as a collective practice that engages community partners and academic partners to disrupt the long-lasting forces of coloniality implanted in hegemonic cultural practices.

Chapter 8: *Toward a Cyclical T'ikaraninpaq*. This chapter summarizes major challenges for continuity of efforts to nurture the Blooming of Quechua in higher education in spite of the coloniality of power. It advocates for future steps to continue participatory studies and efforts that contest social injustices for Quechua peoples. It urges researchers to ask questions such as: Who benefits from research? How is this research valuable for impacting the micro-level policies within the language community?