GIVING CHILDREN THE TOOLS TO PARTICIPATE: A CASE FOR THE INTERCULTURAL BILINGUAL CLASSROOM IN PERU

BY

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THESIS

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Abstract

This thesis explores *Educación Intercultural Bilingüe*, or Intercultural Bilingual Education (EIB), in Peru with arguments based on ethnographic research conducted by the author between May and August of 2011 in Laborpampa, Peru. Using this primary data, as well as supplemental texts, this thesis argues that native Quechua-speaking, primary students in Peru who learn in an effectively organized, intercultural, bilingual educational setting are taught in a language and cultural context that provides them with the necessary skills to be active participants in their communities while still providing them with the knowledge and language skills needed to participate as active participants on a national level as well. In the analysis, the reader will see that Indigenous people’s right to an education in their native language is in fact part of a larger social movement to better include and value Indigenous people for their role in the nation’s cultural identity, as we will see that language rights are just a small component in a larger assemblage of rights for minority peoples. This thesis begins by detailing the historical context of the Quechua language in Peru, followed by a brief history of the Intercultural Bilingual Education Model in Peru. It then details how the program is implemented and offers an analysis of its effectiveness. Though Intercultural Bilingual Education faces many challenges in its future, it has shown great promise for creating a more unified, equitable, and educated society and nation.

*Keywords:* Peru; Quechua; Bilingualism; Intercultural Bilingual Education
Dedication

This thesis is humbly dedicated to all the teachers, in Peru and around the world, who believe so strongly that children come to classrooms full of knowledge, and that they deserve to be educated and appreciated in their native language. As the children in Peru sang, “Dame la mano con mucho amor, somos el espíritu de una patria mayor (give me your hand with lots of love, we are the spirit of a better homeland).”
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Chapter One: An Introduction to Peru and Intercultural Bilingual Education

Sitting in my aunt’s kitchen in Lima, Peru in July 2006, I remember casually watching the Congressional Oath Ceremony on a small black and white television, hardly paying much attention. As I poured myself a glass of Inca Kola, I remember my surprise when I heard a language I did not understand interrupt the usual Spanish. I turned to the television to see Hilaria Supa, an Indigenous Congresswoman representing the Department of Cusco, attempting to take her Congressional Oath in Quechua. Congresswoman Supa caused quite a stir, visibly irritating the government officials who insisted she take the oath in Spanish. After several minutes of tense, inaudible dialogue between officials and Supa, she finally relented and recited her oath in Spanish.

While on the surface it might not seem so, language is political and has long been recognized as one of the most important tools for sustaining the culture and identity of a community or nation. Simply defined, language is just a set of sentences, each finite in length and constructed out of a finite set of elements, that allows us to communicate (Chomsky, 1957). However, language is much more than that; it has become not only a mode of communicating and sharing information, but also deeply connected to how individuals and populations identify themselves socially, politically, and culturally. According to Teresa McCarty (2011), only by shifting our understanding of the technicalities of language per se, to the role of language in living, breathing communities can we go beyond this strict understanding of language to a more humanistic understanding that deals with the inequalities surrounding language use and instruction. On the surface, it might be difficult to recognize the often-underlying political motive in choosing a language; however, language rights are some of the most heavily debated issues a government manages. The country of Peru is not exempt from this challenge.
One of the most unique debates surrounding language choice and sustainability is in the role language plays in education. The debate over language rights and, more specifically, the role of language choice in education is not a new debate in Peru. For examples, see García 2004, 2005; Hornberger 1987. While Spanish is the national language of Peru and therefore the traditional language used in education, Quechua is legally recognized as an official language in areas where it is spoken as a first language and thus an optional language of instruction if the community so desires.

**1.1 Peru: The Background Information**

With a population of close to 30 million people, the Republic of Peru has been noted as one of the top performers in Latin America with an economy that grew even with the financial crisis (World Bank Country Profile, 2011). After a dozen years of contemporary military rule, most recently General Juan Velasco Alvarado from 1968-1980, and political instability, most recently the Fujimori decade from 1990-2000, Peru is now a democracy (U.S. Department of State, Bureau of Western Hemisphere Affairs, 2012). The nation does continue to experience ever decreasing social equality and increasing political unrest, particularly among the Indigenous populations who continue to find themselves marginalized and often forgotten about by the national government and policy makers.

The country of Peru is known for its vast diversity, culturally, linguistically and geographically, speaking. With a geography that consists of three distinct regions—the coastal region, the Amazonian region and the Andean region— the climate across the country is as diverse as the people who inhabit it. The Peruvian people are not traditionally characterized as a
homogenous culture, nor are the country’s people characterized as “one people,” primarily because each of these three regions is characterized by specific traits by which social groups and thus the region’s people are stereotyped (Hudson, 1992). For example, those who inhabit the Andean mountain region are known as *serranos*, or people of the highlands. Often times given the context, this term and those used to describe those of the other regions, are used in derogatory ways and connote deep issues of historical racism (Hudson, 1992). The people of the Andean Region, or highlanders, are those who speak Quechua as their native language and, because of their rural lifestyle and choice of their native language, have often lived marginalized lives discriminated against by urbanite Spanish-speakers and forgotten about by the national government. The discrimination experienced by these highland people is not new, and must first be understood in the historical context in which it was created: during the colonization of the Americas.

As was the case throughout the Americas, the impact of the Spanish conquest was catastrophic and spurred essentially a demographic collapse of Indigenous populations. These populations were not only killed and wounded during battles, but were constantly being raided and robbed for their food and resources as well as their labor (Hudson, 1992). The colonization process killed millions of innocent Indians, and managed to reverse hundreds of years’ worth of Indigenous development (Green, 2006). Unfortunately the unequal, patriarchal and domineering systems and cultural practices established by the Spaniards would carry on well into modern Peruvian society and culture. These systems, established by the Spaniards, laid down the groundwork for the continued subjugation of Indigenous peoples. The Quechua Indians were the largest group within the ancient Inca Empire before the conquest by the Spaniards in 1532 and even with the struggle to survive, remained the largest Indigenous group in the Andes Mountains
(Alisky, 1979). This fact alone set the precedent for the way the Indigenous Quechua speakers and Incan descendants would continue to struggle and fight for their rights within the national framework, during Spanish rule, and after Independence in 1821.

1.2 The Historical Context of the Quechua Language in Peru

In order to understand the political tension behind the use of Quechua in the educational and political sphere in Peru, one must first have a deeper understanding of the history of the language in the country. As previously mentioned, the history of Quechua demonstrates that its status as a marginalized language is not new. During colonization, the Spaniards were not necessarily initially opposed to the use of Quechua; in fact, some even chose to learn it themselves in hopes of better facilitating the transmission of Christianity—and in hopes of preventing Indigenous people from being able to use Spanish language to participate in the dominant society. As Colin Baker noted in his book *Foundations of Bilingual Education and Bilingualism*, “The ruling elite [at times] prescribed education solely in the minority language to maintain subservience and segregation so that minority language-speakers would not learn enough of the power language to be able to influence society” (Baker, 2011). However, despite this history of language instruction, in 1770, King Charles III of Spain announced the 1770 Declaration for Castilianization, which made learning Spanish compulsory (Klee, 2001). He did this for many reasons but mainly as a form of oppressing the Indigenous identity, culture, and autonomy; this is likely when Quechua’s status as an inferior language began to intensify.

The official banning of the language did not take place for another ten years (Klee, 2001). In 1780, José Gabriel Condorcanqui, self-proclaimed descendant of the last Incan Emperor,
Tupac Amaru I, was kidnapped and killed by the Spaniards after he attempted to lead a revolt against the Spanish administration and proclaimed the return to Indigenous power (O’phelan Godoy as quoted by García, 2004). Having given his decree in Quechua, the Spaniards began to associate the Quechua language with nationalistic and revolutionary thought. Many would argue that this event was one of the driving forces that leading to the complete and official banning of the Quechua language and cultural practices in 1781 (García, 2005).

This effect of colonialism on language rights and cultural suppression is not specific to the case of Peru; the United States is not exempt from this category either. The native populations of the U.S. have experienced hundreds of years worth of similar mistreatment and cultural suppression. For example, following the Civil War, President Lee Grant decided that the best way to quell Native American resistance to the invasion of their land was through “languicide” or “language death” (Skutnabb-Kangas and Phillipson as quoted by Fordham, 2006). Under the direction of a Peace Commission, schools were established where children were required to attend and learn the English language (Fordam, 2006). The goal in these schools was clearly the eventual replacement of the Indigenous language. As was the case in Peru, those creating these schools were likely very aware of the integral role language plays within a culture and realized that by destabilizing the language, they would also be destabilizing the culture and community as well, thus creating a more easily-controlled population.

Quechua is no longer a banned language; in fact, per Peruvian Decree Law Number 21156, Quechua is legally recognized as an official language of Peru equal to Spanish (Hornberger, 1987). Even with this official, national recognition, the colonial legacy continues to ring true. The relationship between language and power has created a world of unequal languages, where the languages of marginalized people, such as Quechua speakers in Peru, are
treated with discrimination at all levels in society (Mohanty, 2009). Many Spanish-dominant, middle-class, Peruvians argue that in the modern Peruvian society and economy, the language of politics, economics, and the job market require the use of Spanish. Therefore they remain heavily critical of the recognition and use of Quechua language in both rural and urban settings, arguing that Spanish should be necessary for all as knowledge of the language is the only way individuals will be able to participate in the national economy. However, they fail to acknowledge that the Intercultural Bilingual Education model teaches bilingualism, and thus competency, in both languages. These critics also fail to recognize that intercultural bilingual schools can often serve as a unifying place where common social, political, and economic ideals are established, connecting Indigenous students’ language and culture with that of the larger national community (Baker, 2011). Thus bilingual schools not only serve the Indigenous populations in that they teach them about their local culture in their native language, but also facilitate the formation of national Indigenous citizens in that they teach Spanish competency and national civics and history.

1.3 History of the Intercultural Bilingual Education Program

In 1985, President Alan García initiated the Bilingual Intercultural Education (EIB) Policy with the goal of “promoting a national identity characterized by an awareness of being united in diversity” (García, 2005, pp. 77). It was dissolved in 1993 under the incumbent president, Alberto Fujimori, who claimed the government did not have enough money to keep the office open. Fortunately, it was quickly reinstated as the National Unit for Bilingual Intercultural Education (UNEBI), a subunit under the National Office of Elementary Education
In 2001, UNEBI expanded and was renamed the National Directorate of Bilingual Intercultural Education (DINEBI). While it is now known as the Office of Intercultural, Bilingual, and Rural Education, it is this Ministry of Education office that has attempted to modify and reorganize the national curriculum to include methodology for acquisition of a second language as well as culturally sensitive educational materials to be used predominantly in primary school settings in areas with Quechua-speaking populations (García, 2005).

In its efforts to make education more accessible and useful for all students, regardless of their native language, EIB also attempts to challenge and counteract the dominant power relations that exist in much of modern Peruvian society, which view Quechua as an inferior language. As James Crawford (2004) states in *Educating English Learners: Language Diversity in the Classroom*, “Effective bilingual education must remove the racial and linguistic stigmas [that accompany] being a minority.” While the Ministry of Education boasts that Intercultural Bilingual Education will be made available to any Quechua speaking populations, the reality is that it has in fact only been implemented in rural communities and towns and seems to have been excluded from the growing population of urban Quechua speakers (Álvarez Jinéz, 2011).

Perhaps the most dynamic aspect of the Intercultural Bilingual Education Model is that many of its advocates agree with the common argument that Spanish should be a requirement for all Peruvian citizens (National Association of Teachers of Intercultural Bilingual Education in Peru [ANAMEIEB] Annual Report, 2011). Advocates of an intercultural bilingual education recognize that students in all settings, rural and urban, should speak the national language, but they also argue for the inclusion of and respect for the native language and its use in the classroom and community. They believe that, by incorporating both traditional Indigenous
subjects and skills taught in Quechua along with traditional standard content subjects like civics, mathematics, and history taught in Spanish, students acquire the skills needed for rural livelihood as well as those needed to actively participate in both their local communities and their country. Teachers in this learning environment have realized that not only does an intercultural bilingual education prepare students to participate, but it also shows them the relevance that school can have to the reality of their daily lives. Furthermore, this motivates children to continue studying, as they see what they are learning applied to their daily lives. When students experience the validation of their language and culture, and thus the validation of their own families and lives in an academic environment, they often become better students with more confidence in themselves and in what they are doing as learners (Moll, 2010).

As Nancy Hornberger (2008) argues in *Can Schools Save Indigenous Languages? Policy and Practice on Four Continents*, with proper program implementation, schools can become strategic platforms for language-planning and language revitalization. Even in the face of linguistic, cultural, and physical genocide and oppression, some Indigenous populations have managed to fight for Indigenous education programs that have stabilized and strengthened the language and generated better opportunities for new generations. In her work studying language revitalization through schooling among Native American populations in the United States, Teresa L. McCarty describes how Navajo now has more speakers of all generations than any other Native American language thanks in large part to the implementation of a successful Native-language immersion program (McCarty, 2008). This is just one of many examples of the power schools can have in revitalizing endangered and historically marginalized languages.

With more than 13% of the population of Peru speaking Quechua as their primary language, the Peruvian Ministry of Education has slowly recognized that students learn much
more effectively, or are at least better able to acquire an educational foundation, when they are taught in their native language (Instituto Nacional de Estadística e Información, 2010). Since Quechua language and culture are so prominent in Peru, infusing Quechua into the education system can be an effective method for improving primary education across the country. This is primarily because Indigenous knowledge, traditions, and practices associated with Quechua are still quite relevant to the rural life in the Peruvian highlands. They have also realized that the best medium for teaching a child is through his or her native language, as it allows students to understand material better and make the break between school and home as small as possible (UNESCO Report as quoted by Baker, 2011). Because of this, the move toward Intercultural Bilingual Education, is gaining popularity as individuals and policymakers recognize the many benefits it has for educating and empowering young students in Peru.

This thesis explores the extent to which intercultural bilingual education in Peru can succeed in helping all students learn with a focus on the pedagogy and relevance of the curriculum materials students are taught and the context in which it is taught. In addressing the effectiveness of the Intercultural Bilingual Education Model, this thesis evaluates an exemplary primary school classroom in Laborpampa, Peru to better illustrate how and why this model provides a more effective learning environment and a stronger foundational understanding of basic content material that students will use as a base as they continue their academic careers.

As McCarty (2008) wrote, “there is ample evidence that mother-tongue maintenance programs produce the most significant and lasting academic benefits for language-minority students” (pp. 167). As will become evident in this thesis, primary students in the rural highlands of Peru who learn in an effectively-organized, intercultural bilingual education setting are taught in a language and cultural context that provides them with the necessary skills and
knowledge to be active participants in their communities while still providing them with the knowledge and language skills needed to participate as active citizens on a national level.

1.4 The Organization of this Thesis

Chapter two details the methodology used in gathering the data analyzed in this thesis, including the recruitment, interview, and observation processes employed. This chapter also describes the geographical setting in which the research was conducted. The third chapter takes a broad, national look at the geographical, political, and economic processes and challenges affecting intercultural bilingual education in Peru, using the primary data collected during the Summer of 2011 to cite specific examples of how these processes affect classrooms. Specifically, this chapter discusses the process of decentralization and the reality of the rural-urban divide, as well as the role of non-profit organizations in education. Chapter four looks at the effectiveness of in-classroom activities for creating intercultural, bilingual young adults with practical skills and knowledge they can use in their daily lives. Using the Laborpampa School outside of Huaraz, Peru as an ideal example of classroom activity and community-school relations, this chapter discusses the many ways teachers negotiate their role as community members, educators, and political actors. The thesis’ conclusion engages in a discussion of the future of Quechua language in Peruvian education and the role of Intercultural Bilingual Education in the future of Peru’s education system.
Chapter Two: Building Relationships and Gathering Data: Research Methodology and Project Planning

In order to answer the research question of whether or not an intercultural bilingual primary school learning environment prepares children to be active participants of their communities, I traveled to Peru for approximately three months during the summer of 2011 to conduct research. The research took place in three different locations in Peru: Lima, Huaraz, and Laborpampa. The primary data analyzed in this thesis was gathered through the use of formal and informal interviews and classroom observation combined with the analysis of scholarly articles and research. The formal interviews were recorded on an iPod, with oral consent given, in the office or classroom of the interviewee. Informal interviews were conversational and often took place intermittently and at random locations.

2.1 Research Site I: Lima, Peru

The capital city of Peru, Lima, is the nation’s largest city and the political and financial center of the country; it is cited by the Peruvian Census as the largest metropolitan area in Peru and the eighth largest in the Americas (Instituto Nacional de Estadística e Informática, 2011). As such, the main offices of the Peruvian Ministry of Education are located in Lima making it one of the most important locations for me to conduct research.

In Lima, I conducted two formal interviews with national bilingual education officials, Ruth Santisteban and Benjamín Álvarez, at the Head Office of Intercultural, Bilingual, and Rural Education, a department of the national Ministry of Education. I also conducted a formal
interview with Indigenous Congresswoman Hilaria Supa at her Congressional office in which we discussed her work with intercultural bilingual education. At the time she was also concluding her service as President of the Commission on Education, Science, Technology, Culture, National Heritage, Youth and Sport.

In the formal interviews with these education officials, my goal was to learn how decisions are made regarding Intercultural Bilingual Education, focusing particularly on the development of classroom curriculum. In each formal interview, I asked the interviewees the following questions:

1. How is the decision made as to whether a school will be bilingual, Spanish-immersion, or Quechua-immersion?
2. How is the curriculum developed and by whom?
3. Do parents have a choice as to which school to send their children, and why might they choose one over another?
4. Have you noticed any differences in outcomes between the different schools, and how are those outcomes measured?
5. How do retention and attrition rates compare among the different types of schools. What factors affect those rates?

After asking the five questions I asked each interviewee if there was any additional information he or she wanted to share with me regarding Peruvian education. As is evident from the interview questions, I wanted to specifically identify whether a standard curriculum is available, and if so, whether it is required or optional for all schools, regardless of the location. I also wanted to know what differences and benefits in outcomes these officials had noticed
between the different types of schools and whether or not they found the intercultural bilingual model, in their opinion, to be effective.

In the interview with Hilaria Supa I asked the same questions as I had asked other education officials; however, I also invited her to talk about her experience attempting to take her oath in Quechua as well as her experience as an Indigenous person in Congress. In conducting these interviews with officials in Lima, I was able to gain a larger, more macro perspective that gave me an understanding of intercultural bilingual education from a national, policymaking standpoint.

**2.2 Research Site II: Huaraz, Peru**

In order to continue answering my research question about whether or not an intercultural bilingual primary school learning environment prepares children to be active participants of their communities, I thought it important to actually spend time in an intercultural bilingual classroom in a rural community. Therefore I traveled to Huaraz, Peru, the capital of the department of Ancash, to spend time connecting with teachers and observing in an intercultural bilingual school.

The department of Ancash is a fairly well known department in Peru as it is home to some of Peru’s most famous natural attractions, including Huascarán National Park. Because of this national park and the department’s other natural wonders (glacial lakes, snow-capped mountain peaks, and more), the department is known internationally, and the capital of Huaraz serves as a hub for international and national travelers seeking outdoor adventure (Huaraz puede superar a Machu Picchu por su potencial turístico, 2010). While Huaraz is fairly urban and well
populated, it is surrounded by mountains, which are home to many rural and Indigenous communities.

I chose to work in this part of the country because of its cultural and linguistic richness and because it is a region with which I was already familiar. In 2009 I had the opportunity to travel to Huaraz to study the Quechua language for a month. During this time I realized that the majority of the Quechua instructors with whom I worked not only taught the language to foreigners, but in local intercultural bilingual schools as well in the surrounding rural areas. My hope was to reconnect with a teacher with whom I had studied and with whom I had maintained a relationship since 2009, Vilma Orellana, who taught at a rural school outside of Huaraz.

Continuing my research while in the city of Huaraz, I conducted interviews at the Ministry of Education’s sub office for the department of Ancash. I conducted several formal and informal interviews with Samuel Robles, Regional Director of Intercultural Bilingual Education for Huaraz. Coincidentally, Robles had also been selected to present the results of the 2011 Annual National Congress on Intercultural and Bilingual Education, which I had also attended during the month of July, to the newly elected president, Ollanta Humala following his July 2011 inauguration. In our formal interview, I asked Robles the same five questions I had asked education officials in Lima. In meeting with Robles, I gained an understanding of how a sub-office interacts with the Head Office and negotiates and accommodates the materials received from the national office to fit the reality of the local context.
In addition to the data I collected in the interviews with officials in Lima and Huaraz, I felt it was important to gather data about the impact of the policies on education and language. Therefore, I spent several weeks observing an intercultural bilingual school and interviewing teachers. I worked intensively in one school, Vilma’s school: a two-room schoolhouse with two bilingual teachers, Vilma and Norma. The school is located in Laborpampa, outside of Huaraz, Peru. One of the two rooms was designated the classroom, where Vilma taught, and the other was for a Non-Academic Head Start Program, Programa No Escolar de Educación Inicial (PRONOI). While Vilma was a paid teacher contracted through the Ancash Ministry of Education, Norma worked as a volunteer running the PRONOEI program. PRONOEI functions as a daycare and the majority of students who attend are younger siblings of students in Vilma’s class. Norma has no formal training, and as such focuses on interactive activities with the children emphasizing colors, shapes, music and movement, as well as arts and crafts; because of this, Norma’s role in this thesis is minor and PRONOI will not be discussed further.

Because of its size and the number of students, Vilma’s classroom is classified by the Peruvian Ministry of Education as unidoscente, meaning there is one teacher and four different learning levels present in the one classroom. Therefore I was able to observe children ranging in age from five to ten years old. The class consisted of ten students, three girls and seven boys.

In addition to the observation, which will be discussed in detail below, I also formally interviewed Vilma and Norma. I believe that by interviewing teachers I would be able to better understand their perspective on the material they are required to teach as well as their thoughts on the importance of culture and the use of the native language in the classroom. Because I
worked so closely with Vilma on a daily basis, I found myself interviewing her informally almost daily as I observed things in her class and the community.

The interviews with the two teachers were conducted during the four weeks I spent observing the classroom. I asked the two educators eight questions that focused on the logistics of intercultural bilingual education and their desired goals for their students. The questions were:

1. Which subjects are taught in which grades and in which language(s)?
2. What are the expected learning outcomes for each subject and for each grade?
3. What are the retention and attrition rates in your school, and what factors affect those rates?
4. What do the children learn about the local community and economy?
5. What are the differences between what children are taught in Quechua and what they are taught in Spanish?
6. What activities, if any, involve the children's families?
7. What activities, if any, involve the community?
8. What language is spoken primarily in the school outside of academic teaching, for activities such as announcements, discipline, etc.?

The questions addressed curriculum subject matter, languages of instruction, and community and family participation because I wanted to understand what children are taught about the local community and economy in the classroom. In order to better understand the language distribution in the classroom, I asked which subjects are taught in which grades and whether that subject is always taught in the same language regardless of the grade level.

Because I was interested in seeing how teachers involved the families of their students and their
community in school activities, I specifically asked what activities, if any, involved the children’s families or the community. In interviewing teachers, I gained a better understanding of the reality of rural and intercultural bilingual education and the methods employed to make it most effective for learners.

2.4 School Setting and Classroom Observation

My school days began at 6:00 a.m. when I would catch the colectivo, a 15-passenger public service van, for the 20-minute drive out of the capital of Huaraz. The colectivo is supposed to accommodate 15 passengers at the most, but by the time it arrived at my stop, there were often closer to 18 people sharing the small seats. The colectivo would drop me off at another main intersection where I would walk about ten minutes up the street to wait for a taxi. Around 7:00 a.m. the taxi would arrive and I would take my seat in the trunk of the old, dilapidated Ford station wagon. I usually shared the trunk with another teacher and her daughter, who attended the school where her mother taught. The car was meant to hold five people but by the time it arrived at the last stop, there were usually between seven and nine people. We would travel this way for about 30 minutes up the mountain dropping teachers off in several small towns; Vilma was the only teacher working in an intercultural bilingual school, although several of the other teachers spoke Quechua. Even though we were all physically uncomfortable in our seats, literally sitting on top of each other, the feeling among the teachers was always positive and refreshing. I found the energy I gained from our drives up the mountain, the laughing and sharing of funny classroom stories, to be one of the most inspiring parts of my day. Vilma and I were the last stop on the taxi driver’s route; the driver would drop us off near the top of the
mountain. From there we would continue our ascent on foot for about a half an hour. Between the altitude and the cold air—we were somewhere around 11,000 feet above sea level—the walk was a challenge but enjoyable nonetheless because of the opportunity it gave me to informally converse and connect with Vilma.

The students began their day by greeting Vilma and me with hugs and smiles at the bottom of the hill in front of the school. Some would even meet us prior to that, on our walk, and would accompany us to the school, hand in hand. This was the first sign that the relationship between Vilma and her students was much more personal than the relationships I was used to seeing between students and school faculty in the United States. After our warm welcome, we would all walk together to the school and Vilma would unlock the door to the classroom. The children would enter, put their backpacks on the backs of their chairs, take out their notebooks, sharpen their pencils, and chat among themselves while they waited for class to begin. After Vilma unlocked the door to Norma’s room, the door to a small, rustic kitchen and the door to a small eating room attached to the side of the school, she would enter the classroom and the children would greet her again, usually in Quechua, and the school day would begin.

At this point, I would begin observing the classroom activities. During observation of Vilma’s classroom, I studied the subject matter taught in the classroom, the materials used to teach it, and the language in which they had been developed. I also observed the relationship between Vilma and her students to better understand how students reacted to and perceived the subject matter they were being taught. I was interested in examining how the content related, or did not relate, to the reality of the students’ environment and lifestyle. During my time in the classroom with the children, I paid particular attention to which students participated and how, noting the age of the students and the language in which he or she chose to speak. I also looked
extensively at the materials used in the classroom, including Quechua songs, government-
distributed textbooks, government-distributed laptops, interactive activities created by the
teacher, and organized community member visits also arranged by the teacher. During all
classroom instruction, I focused on the context in which the material was being taught and the
language that was being used to teach it.

2.5 Recruitment of Participants

As previously mentioned, I chose to conduct my research in Huaraz, Peru, because I
already had some connection to intercultural bilingual educators in the area. I hoped that by
working with educators whom I already knew, and who were already familiar with me and my
interest in Quechua language and culture, that it would allow me to spend more time in a
classroom as I would not have to begin from scratch in building a relationship with a teacher
willing to allow me in his or her classroom.

After my first meeting with Vilma, we made plans for me to travel with her to school and
from this first interaction my connections in the community snowballed. I found that in town,
sometimes people would even approach me to tell me about their experience with or opinion of
intercultural bilingual education. This was likely because they had seen me in the community
with Vilma as I accompanied her through all of her daily tasks, including a meeting she had with
a local community elder and healer she was inviting to speak to her class. This was a significant
meeting because it is one of the many examples of how Vilma actively worked to build strong
relations with the community and to validate local knowledge in her classroom.
My experience was similar in my meetings with education officials in Huaraz as well. After initially introducing myself to Robles and visiting his office a few times, the other Ministry of Education employees began to recognize me and approach me to talk about my impressions of intercultural bilingual education. Many were also surprised and excited to hear that I study Quechua and that I had attended the National Congress on Intercultural Bilingual Education earlier in the summer.

### 2.6 Ethical Issues Considered

Before traveling to Peru to conduct this research, I sought the approval of the International Review Board (IRB) through the University of Illinois at Urbana Champaign. During the process of gaining approval, I drafted letters that I would distribute in order to recruit my study participants. I also described how I would seek consent from these individuals to document their decision to participate. Per IRB’s request, I created letters to hand out to individuals, namely students’ parents and education officials, who were interested in participating in my study.

In reality, while in the field I seldom actually distributed these flyers as I believed it much more effective and personable to simply introduce myself and verbally explain to individuals what it was that I was hoping to do in the school, then I would offer the individual a copy of the letter in Spanish (see appendix A to view this letter). I also feared that if I were to immediately approach an individual with a formal, typed letter, printed on university letterhead, that they might be initially skeptical of participating. Decolonizing research (Denzin, Lincoln, & Smith, 2008; Ndimande, 2012; Smith, 1999) tells us that conducting research in Indigenous
communities requires that we pay attention to the cultural values of local communities and understand how they view their social settings. Unfortunately, as Smith (1999) points out, there is a historical memory present in many Indigenous communities of researchers who have come into communities, imposed their beliefs and projects, “stolen” knowledge and then used it to benefit themselves. This adverse legacy can make Indigenous communities skeptical of the research missions of those who come into their communities from the outside to conduct research. It was inevitable that these communities would make assumptions about my intentions based on their first impressions of me and felt I could better articulate myself and my goals and desires verbally while also showing that I was willing to understand the life in these different communities with respect (Ndimande, 2012). By conducting my research in a way that was sensitive to this history and the local cultural nuances, I confirmed my respect and appreciation for the local lifestyle and knowledge.

In addition to taking a verbal approach in presenting my work, I also made a special request to the IRB to allow me to ask for oral consent instead of written consent. There were many reasons for this request. Primarily because I preferred this more casual, conversational approach to interacting with participants, but also because I recognized that these are Indigenous communities. They may not be inclined to participate in a research study that is dominated by Western guidelines, for example the use of paper consent forms. Some of the people may not be comfortable signing off on documents that are written in a foreign language, Spanish. This is the central theme of decolonizing methodologies, for methods to recognize, respect, and validate people’s identities. I did not want my participants to be apprehensive about this research study, so by offering them an option to verbally confirm that they would be interested in participating, I made an effort to make the process much more participant-friendly. I also recognized that
language is an integral part of conducting research with marginalized and Indigenous populations so I always attempted to speak to my participants in their native language: Quechua. Interviews were an integral part of the data gathering process; primarily because of the unique way interviews open the door for participants to speak for themselves by telling their own stories and thoughts from their own perspectives, thus giving the research authenticity (Jankie, 2004). I also developed interview questions that would create an opportunity for collaborative dialogue between myself as the researcher and my participants where ideas and opinions could be shared and where relationships could be built and fostered. Keeping in mind the historical legacy of past research that has traditionally been impersonal and extractive, I created interview questions that were mindful of the historical and political context of the population being interviewed (Fontana and Frey, 2005).

While I gave all participants and interviewees the option of remaining anonymous, as IRB recommends researchers do, I found that all of my interviewees requested that I use their real names in connection with their responses. In all of my interviews, with education officials and with teachers, I received the same impression that these individuals felt very passionate and personally connected to the work they were doing to promote intercultural bilingual education. This pride was confirmed when these persons asked that they be credited for their responses and contribution to my research project.

\[\text{For the past two years I have been studying Quechua at the University of Illinois at Urbana Champaign with Professor Clodoaldo Soto.}\]
2.7 Parameters

As is often the case with fieldwork, particularly ethnographic fieldwork, my plans quickly changed as I began my fieldwork. I found that because of national Independence Day celebrations, in conjunction with the upcoming 2011 presidential election, the students had several days off of school. In addition, there were also several days when the classroom activity centered on discussion of the upcoming holiday festivities. While this was an important part of classroom activity and the civics curriculum, it was not necessarily representative of a standard school day. The fact that students were also given several weeks of vacation time before and after the July 28 inauguration ceremony and Independence Day also meant that the time in which I had planned to conduct classroom observation had been severely cut back, which forced me to focus on one specific school as opposed to two different schools as I had originally planned.

In my original research plan I had also anticipated conducting formal interviews with parents of students attending intercultural bilingual schools in order to understand their perspectives about their children and language policies in schools. However, this did not happen. The parents of students were less accessible than I had hoped and I was unable to connect with them for formal interviews. While I had naively planned on introducing myself to students’ parents as they escorted their children to the school, I found that all the students arrived alone or were just accompanied by siblings or neighbors; even those who walked from miles away often came alone. Several of the mothers participated during the day in activities at the school, arriving around lunchtime, but I was never able to break away from classroom activity to talk with them and I knew that they were also busy completing their own tasks and responsibilities.
Fortunately, however, I was still able to observe the ways in which they were involved in school activities and affairs.
Chapter Three: The Issues Surrounding the Choice of Intercultural Bilingual Education and the Challenges that Remain

The history of Intercultural Bilingual Education in Peru and the debates that have taken and continue to take place over language use in education have demonstrated that schools are not the politically neutral spaces that we often assume them to be (Beyer & Apple, 1998). Classroom teachers engage in political acts on a daily basis in their choice of language, their selection and interpretation of what curriculum to teach their students, the types and sources of knowledge they choose to validate and employ, and in the relationships they build with families and the community in which they work and often live.

At the same time, it is important to remember that teachers are only a small part of much larger processes taking place within the nation in terms of organizing, articulating, and implementing education and selecting and developing curriculum (Beyer & Apple, 1998). In many countries, including Peru, the national government has altered the Constitution and regulations to grant all children the right to use their native language as the main language of instruction, but the reality is that in daily practice, these commitments are not always honored (Mohanty, 2009). Therefore it falls on the teachers to decide whether or not to employ intercultural bilingual education, especially those in the more rural areas of the country where the Ministry of Education provides little to no monitoring, to assess for themselves if there is a need for this particular type of education.

In order to understand teachers’ decision-making, one must first understand the broader socio-economic and political context affecting these decisions and the constraints within which teachers often operate. This means understanding the process of decentralization that has taken
place throughout the nation, coupled with the effects of a neoliberal agenda that has pushed for increased privatization leading to a growth in need for, and prominence of, non-governmental organizations (NGOs). In addition to these challenges, intercultural bilingual educators also deal with a severe lack of resources, intellectually and monetarily speaking, as well as challenges that result from the rural-urban divide that exists so prominently in education in Peru.

3.1 The Challenges of Decentralization

While the idea and practice of intercultural bilingual education are slowly gaining popularity in Peru, the reality is that there are still several deficiencies preventing this education model from being extremely successful and common throughout the country, in both rural and urban locations. As previously mentioned, language must be understood within a political and economic framework that relates languages to global and local power relations (Skutnabb-Kangas, 2009). Many of the challenges facing intercultural bilingual education are a result of the continued legacies of Peru’s colonial history and the ever-present “hispanification” process that make people believe Spanish to be the language of status, power, and participation (Jacobsen-Pérez, 2009). These legacies present the Quechua language as an unnecessary, inferior language to be used in the home only and strictly in rural communities in the highlands. Because many in Peru see Quechua as backwards and part of the country’s pre-industrialized, pre-modern days, it remains a marginalized language with specific contexts and spaces in which people find its use appropriate; making Peru known, on one hand, for its immense cultural and linguistic diversity and, on the other, for its extreme inequality within this diversity (Hunt, 2004).
In addition, education, particularly rural education, suffers as a result of the challenges presented by the ever-present neoliberal agenda that encourages privatization of the public sphere, decreased public spending, and open economic markets (Klein, 2007). This leads to a reprioritization of public funding, from which education often suffers because unfortunately, funding of public schools, especially poor public schools, does not take priority (Ndimande, 2008). This further exacerbates the inequalities that exist between schools, particularly those in rural areas compared to those in more urban areas.

The Head Office of the Peruvian Ministry of Education, along with all the other Ministries, is located in the nation’s capital, Lima. Similar to the United States, which is divided into states, the country of Peru is territorially divided into 24 departments (Schonwalder, 2004). As political and economic power became increasingly concentrated in Lima, several administrations began attempting to decentralize the country by creating Ministry sub offices. This included the Ministry of Education, which created sub offices across the country, often appointing locals to fill the new positions.

Unfortunately these regional offices were often not provided sufficient fiscal resources resulting in continued dependence on the central government offices in Lima, which did nothing to really accomplish the goal of decentralizing power (O’Neill, 2005). Not only does this ineffective decentralization of power not allow the Ministry of Education to properly monitor the work of its teachers, but it also means the Ministry of Education likely does not truly understand the extra work and effort put in by those teachers who are successfully implementing the intercultural bilingual education model in their schools and classrooms. It is likely that if Ministry officials had a true understanding of the extra time and investment these teachers
endure to make education more accessible to young people, they would value the importance of teaching for cultural and linguistic diversity.

### 3.2 The Challenges of the Rural-Urban Divide

In addition to the challenges presented in the nation’s ineffective decentralization process, the rural-urban divide has been a prominent challenge in Peru when it comes to monitoring the effectiveness of all schools, including intercultural bilingual schools. Most small communities have a primary school, or at least a primary school within a few miles of the community; however this is often not the case for secondary schools. The distance to secondary schools has been identified as one of the most crucial aspects of parents’ decision-making as to whether to let their child continue in school or not (Jacobsen-Pérez, 2009). These schools are often so far away that students would not be able to get to the school and back home in the same day, which means that in addition to the regular fees for uniforms and textbooks, parents would also accrue the high costs of transportation, accommodations, and food.

In the one-room, primary school classrooms that are common throughout rural Peru, there is often only one teacher on school property during the day. Occasionally, the school will be attached to another building for a program like the PRONOI Head Start program mentioned earlier, but often teachers are left alone to run their school as they please. Ministry of Education officials try to make at least one school visit per year, but at times, even this does not happen depending on the remoteness of the school (Robles Andrade, 2011). Some have also argued that teaching positions in the rural locations of Peru are often less desirable meaning they are commonly obtained as the first job for less experienced teachers, though this is definitely not
always the case (Nieroda, 2005). This leaves teachers feeling isolated without proper administrative support and with freedom to basically do with their classes what they wish.

The lack of monitoring from peers and the Ministry of Education leaves great responsibility on the shoulders of teachers. For example, if for some reason a teacher is unable to teach, the children simply will not have classes that day. Because of the remoteness of some schools, teachers are unable to communicate to the children that they will not be at school, in the case of sickness or unavoidable circumstances that might arise. In this case, students will have travelled from their homes to the school, some having travelled several miles, only to wait a few hours to realize the teacher will not be coming to school that day.

According to a panel at the International Congress on Intercultural Bilingual Education, some communities have found their local teachers sometimes abuse this lack of monitoring and accountability and will miss several days at a time. The panel that spoke about this during the 2011 Congress also highlighted the fact that sometimes teachers will register their school as employing the intercultural bilingual education model and then in practice never actually perform any tasks in Quechua or incorporate any intercultural material. They do this because as teachers they are given some small monthly increase in their pay for working as bilingual teachers (Cerna Cabrera, 2011). Therefore, in order to receive the small monthly pay increase, some teachers will register their schools as intercultural bilingual institutions even though the teacher might not necessarily speak the native language of the area in which their school is located. This example is indicative of the lack of incentive the Ministry of Education has provided teachers to be truly effective and efficient in their work.
3.3 The Role of Non-Profits in Intercultural Bilingual Education

Because of the rural location of many intercultural bilingual schools, many teachers cite a severe lack of resources and a complete inability to access and obtain the resources they need (Orellana Mallqui, 2011). As previously mentioned, the process of decentralization in Peru has been trying, and the Ministry of Education has not been exempt from facing these challenges. Many sources, for example several panels at the National Conference on Intercultural Bilingual Education in 2011, highlight the fact that teachers do not receive the monetary, much less intellectual, support necessary to create successful learning environments. Because of this critical need for support and resources from the Ministry of Education, many teachers have turned to NGOs operating in the area for support instead. Many of these NGOs maintain the goal of creating qualified teachers to work in rural, bilingual areas by providing training in methods and pedagogy for effective intercultural bilingual education (Jacobsen Perez, 2009). In addition, these programs also focus on instructing teachers how to produce their own school materials so as not to have to depend so heavily on the materials distributed by the Ministry of Education, which are not often updated or delivered in proper quantity to meet the demands of the school.

The presence of non-profits in Peruvian education is not new. In fact, in 1946, the Protestant Summer Institute of Linguistics (SIL) became the first government-authorized institution to train Indigenous teachers in bilingual education in Peru (Jacobsen-Pérez, 2009). The organization, a primary partner of Wycliffe Bible Translators, worked worldwide translating Bibles to Indigenous languages as a method of converting Indigenous peoples to Christianity (García, 2004). Thus began the use of the native language in education, but for purposes of religious conversion and assimilation. SIL focused on providing teacher training that they hoped
would create a type of school that would train students for productive work, teach them basic norms of ‘civilized’ life, as well as basic hygienic-sanitary practices (Ludescher, as quoted by Jacobsen-Pérez, 2009). Again, the native language was used primarily as a translation tool and only until children were able to use Spanish.

The work of SIL was approved by and conducted under the watch of the Ministry of Education. In fact, one could argue that the Ministry of Education used this organization, and currently uses contemporary non-profits, for example, the Cooperative for Assistance and Relief Everywhere, often referred to by its acronym, CARE Peru, as a crutch and a means of not addressing the real problems in rural education. As teachers and community members began recognizing SIL’s clearly evangelical agenda and culturally oppressive nature, they began to organize and demand alternatives to this form of education. Teachers and school officials realized that by adding an intercultural component to the bilingual approach education could become much more relevant and effective for language-minority students. They also realized that by making education intercultural, they could include Indigenous knowledge in the curriculum thereby acknowledging and validating the lifestyle and culture in the classroom, which traditionally had been unheard of (Jacobsen-Pérez, 2009).

While the Ministry of Education developed some teacher training plans for intercultural and bilingual education, the main developers and implementers have been non-profit organizations, universities, and research centers who have financed and conducted experimental research projects (Jacobsen-Pérez, 2009). One of the more prominent of these NGO groups is the organization previously mentioned, CARE Peru, which works prominently in the department of Ancash, where the majority of the research analyzed in this thesis was conducted. CARE
International identifies itself as one the world’s leading humanitarian organizations fighting global poverty (CARE International, 2012).

The teachers in this area depend much more on CARE Peru than they do on the Ministry of Education for support and supplemental materials to use in their classrooms. Many of the teachers have found the training provided by CARE Peru to be much more useful and effective than that which they have received from the Ministry of Education, which was less than minimal. Because of this, many follow lesson plan outlines established and distributed by the non-profit instead of the Ministry of Education. Because of CARE Peru’s long-standing relationship with the Ministry of Education, their lesson plans and trainings meet and often exceed what is required and recommended by the Ministry. In many ways, teachers in intercultural bilingual schools feel more accountable to and receive more guidance and monitoring from CARE Peru, and other non-profits with which they partner, than they do from the Ministry of Education (Orellana Mallqui, 2011). What we see here is a classic neoliberal agenda that promotes private institutions over public. The underlying motive is to cut public funding of schools, as we see with meager teacher salaries and classes lacking adequate resources. This neoliberal move will likely eventually hand over the school administration and training to private companies and organizations, a phenomenon which tends to further hurt poor and marginalized communities (Klein, 2007; Ndimande, 2008).

3.4 Classrooms and Curriculum are not Neutral

Because of these many challenges and other constraints within which teachers operate, the teaching of Indigenous languages and the eminence of intercultural bilingual education has
suffered. Teachers struggle with a daily ethical and political question of what knowledge and which forms of experiences to validate and implement in their classroom; this debate often oscillates between the inclusion of local and Indigenous knowledge in classroom learning and the strict instruction of knowledge and information handed down to them from the Ministry of Education in Lima. In the case of Huaraz, this means information coming from a city some 200 miles away that remains completely foreign to both community members and many teachers alike.

As Beyer and Apple (1998) remind us, teachers must be willing and able to make informed, flexible, and humane decisions in very uncertain and trying circumstances. Furthermore, as the authors argue, curriculum and teaching are political matters, and teachers must fully understand the meaning of the curriculum used in their schools and the effects it has on students. At the same time, in order to effectively engage in this curriculum that is so beneficial for students, teachers must feel they have the support of the Ministry of Education and school administrators; for only when teachers are supported financially, emotionally, and with sufficient resources, can they effectively engage in this curriculum.

In the case of Peru, teachers and local school administrators are given the task of deciding what type of curriculum to employ in their school and are thus given the responsibility of deciding whether or not to provide an intercultural bilingual education. With this flexibility, teachers have the ability to empower students and communities by incorporating the local language and knowledge into classroom practices but this means they also unfortunately have the ability to disempower students and communities, demean their native language, and disregard the knowledge students bring to the classroom. When teachers make the conscious decision to include and validate diversity of language, content, and knowledge in the classroom, they are
making a statement. They are further showing the Ministry of Education and the Peruvian national government that there is a very real need for diversity in education choices to be made available to citizens.

In order for teachers to effectively employ an intercultural bilingual education, parents and community elders have to agree with what the intercultural bilingual primary school experience aims to do, which is to create bilingual, intercultural young people that possess the ability to negotiate their multiple identities, languages, and knowledge. Historically, some rural communities have opposed EIB programs in their communities for a variety of reasons, mainly because of the experiences of discrimination they have encountered as minority-language speakers. In order to save their children from enduring the same experience, they believed it was in their child’s best interest to be immersed in the dominant language, Spanish.

With the diligent assistance of dedicated native Quechua speakers who have continued on to professions in education and elsewhere, these ideas are slowly changing. The racism that these indigenous people have experienced is very real in Peru; however, native Quechua speakers, along with linguists and Indigenous language advocates, are convincing Indigenous people that forgetting their native language is neither the answer nor the most effective way for their child to learn after all. Through community and parent-teacher meetings, communities are beginning to see that diversity of language and national identity can coexist and that to feel part of the nation-state, minority-language speakers do not need to give up their language or culture (Baker, 2011).

The idea being conveyed in intercultural bilingual educational settings is that it is the right of every child and citizen of the nation to speak and learn in their native language and to be provided the opportunity to learn that which is necessary to participate actively in the larger
national community. Teachers working within these bilingual communities show community members that biliteracy, literacy in both Spanish and Quechua, is also societally important in the way that it contributes to language revitalization, survival, and enhancement (Baker, 2011). These teachers explain to parents that bilingual students become instruments for increasing minority language function, usage, and status as they proudly speak both languages and continue to become educated and active citizens.

In deciding to teach students in their native language, in the case of Huaraz this means teaching in Quechua, while simultaneously providing students with the support they need to acquire the dominant language of Spanish, teachers are providing students with a fair chance to achieve academic success while also fostering a positive attitude towards, and appreciation for, the students’ multicultural and multilingual identity. Teachers who chose to implement an intercultural bilingual education model realize that when learning environments are only made available in Spanish, the language barrier prevents many students from accessing an education due to the linguistic, pedagogical, and psychological barriers. These teachers also realize that the sole use of Spanish, and the complete disregard for fostering students’ native language, can lead to the extinction of the indigenous language (Skutnabb-Kangas, 2009). Furthermore, much research shows that dominant-language submersion programs are some of the least effective educationally for minority language students (May & Hill, 2003 as quoted by Skutnabb-Kangas, 2009). Numerous studies show the poor educational achievement of children who are forced to study in educational settings that submerge them in the dominant language, for example Spanish in Peru, with little to no regard for the difficulties this presents these children as native indigenous language speakers (Mohanty, 2009).
Literature tells us that children learn better in an intercultural bilingual learning environment because of the unique way these schools accept and foster students’ cultural and linguistic diversity (Ndimande, 2004). In these learning environments teachers show students that learning the dominant language should not come at the expense of their native language; thus students begin, at an early age, to value being bilingual and intercultural (Nieto, 2000). In its attempt to support intercultural bilingual education, the Ministry of Education has consciously committed to accepting multilingualism as a resource and has essentially pledged to honor and promote the country’s native languages and their speakers; however, as we have seen, there are still several steps that must be taken for the program to reach its potential. The initiative toward intercultural bilingual education aims to create an empowering bridge that leads students to meaningful participation in their local communities and homes as well as in the wider democratic and global community without displacing their identity and native language. It should serve as a bridge that liberates, but does not displace the two distinct sides: the local community and the urban national community (Mohanty, 2009). This bridge analogy is most effective because it implies a two-way exchange between dominant and native language and national and local knowledge in curriculum.

Intercultural bilingual education is deeply rooted in a philosophy of critical pedagogy that aims to actively empower students and communities (Darder, 2012; Nieto, 2002). Effective and good teachers believe in the importance of empowering students to become valued, equal, and responsible members of their own local community and the larger society outside of their community (Panda & Mohanty, 2009). Particularly unique to the case of intercultural bilingual education is the continued bridge the teachers work to build between the classroom and the community at large. By becoming familiar with community practices and culture, teachers are
able to use everyday practices and knowledge to adapt classroom activities to fit the reality of the local community context.

### 3.5 Conclusion

This chapter has highlighted some of the major challenges facing the reality of intercultural bilingual education in Peru and those who chose to work as teachers in these educational settings. In understanding the decentralization process that took place in Peru and the effects of a neoliberal agenda, one can begin to understand the reality of education across the nation of Peru.

While the Ministry of Education has publicly mandated the use of the native language and culture in education, and called for an increase in availability of intercultural bilingual educational settings in rural Peruvian communities where the native language is the dominant language, they have done little beyond that. The responsibilities, accountability, and support have fallen on the teachers themselves. To make up for the Ministry’s inattentiveness, non-profit organizations have established themselves throughout the country and are working to partner with teachers and communities to provide the financial, emotional, and material (resources, outlines, lesson plan guides, etc.) support these teachers so desperately need.

As has become evident, teaching in rural intercultural bilingual schools can be a lonely process for teachers. However, as became evident from the energy and dedication displayed at the National Congress on Intercultural Bilingual Education in June of 2011, many of these teachers believe so strongly in what they are doing, that the challenges they face are worth enduring. The teachers who have truly dedicated themselves to this work have realized that
providing students the opportunity to learn in their native language, and in a context they understand, is so valuable and so necessary, that they are willing to work harder than they likely ever anticipated to make this a reality for their students.
Chapter Four: An Inside Look at an Intercultural Bilingual Classroom in Laborpampa

This chapter focuses on the data I collected during the summer of 2011. Assessing data gathered through interviews and personal observations at the Laborpampa Primary School in Laborpampa, Peru, this chapter shares analyzed findings to provide an exemplary case of intercultural bilingual programming. In examining the routine schedule of an intercultural bilingual school organized by one teacher, Vilma, one can begin to understand and visualize the many ways that an intercultural bilingual education can empower youth to be active participants of their local communities as well as their national community.

In addition, the materials used in the classroom will be analyzed in order to begin understanding the unique way classroom materials relate learning to the everyday reality of the community and children. This chapter also analyzes the distinct ways intercultural bilingual schools include community members in order to better understand the bridge being fostered between the classroom, the community, and the nation. By analyzing the way intercultural bilingual schools incorporate Indigenous knowledge and language into everyday classroom activities we can begin to understand the ability these schools have for empowering young people as speakers of a minority language, members of a rural community, and educated members of a nation-state.

4.1 The Bilingual Aspect of Intercultural Bilingual Education

One goal of the time spent observing the classroom was to gain an understanding of students’ classroom participation to see which students chose to participate and in which
language, paying special attention to the ages of students participating. Through the weeks of classroom observation, it became clear that in Vilma’s classroom students felt comfortable participating in both Spanish and Quechua depending on their age and the amount of time they had been at the school. Generally, younger students with limited exposure to Spanish participated in Quechua, while older students who had studied Spanish with Vilma for more than a year often participated in both Quechua and Spanish. This allows students to self-assess their language abilities and have a choice in which language they would like to use in classroom participation.

The use of the native language in classroom participation is an important aspect of intercultural bilingual classrooms as it revitalizes the language, highlighting its cultural importance, and affords students the ability to use their stronger, native language to understand complex curriculum and material. As Colin Baker (2011) writes, based on his research on bilingual education, children who are made to operate in the classroom using solely a poorly developed second language will likely suffer and the oral and written work they produce will probably be lower in quality and quantity. As became evident during classroom observation, by allowing students to have the option of participating in their native language or in the dominant language they are learning, teachers like Vilma create an environment that is comfortable for the child and accepting of his or her abilities and linguistic strengths.

During our formal interview I asked Vilma to share with me her opinion on the importance of explicitly teaching Spanish in the classroom. She immediately replied that it was one of the main tools she provided students that allows them to be active participants of the larger community in which they live. She said that it becomes a particularly important aspect in the rural parts of Peru because of students’ minimal exposure to Spanish otherwise. By teaching
Spanish to students it allows them to learn the language beyond basic conversation skills. Growing up in predominately Quechua-speaking communities and households, a child’s exposure to the Spanish language is minimal, often limited to basic interpersonal communications skills, as it is language acquired in infrequent trips to the market and other sporadic interactions outside of the community or with those who might be passing through town.

During this interview Vilma also cited that when a student completes his or her primary school education and decides to continue studying, he or she will more than likely have to commute outside of the community to attend a secondary school, as this level of schooling is not ubiquitous in small communities. This secondary education will likely be conducted completely in Spanish, and the child will require both interpersonal communication skills as well as cognitive-academic language proficiency, or “classroom Spanish” (Crawford, 2004, pp. 194). This means that a child will be required to think analytically in Spanish; without effective, previous academic experience in Spanish, he or she is not likely to succeed, which could lead to increased attrition rates. Because of the specific teaching methodology employed in intercultural bilingual educational settings, the Spanish language is sheltered, or taught in a way that makes it accessible to language learners (Baker, 2011). In Vilma’s classroom in Laborpampa, she teaches Spanish to students using the Quechua language, making it much more accessible and comprehensible for native speakers of another language.
4.2 Classroom Content: Creating Young Bilingual and Intercultural Community

Participants

Another goal of the classroom observation was to assess whether or not the intercultural bilingual classroom provided a physically welcoming, bilingual environment in which students felt comfortable and at ease. In the Laborpampa classroom it quickly became evident through classroom observation and informal interviews with Vilma that she consciously created an environment in which students felt confident speaking out and participating in their native language. The physical setting of the classroom was one that encouraged bilingualism and biliteracy, with culturally relevant classroom decorations and signage in both Spanish and Quechua. This is important because research shows that culture must be fostered in a variety of ways in the classroom, not just in content material (Baker, 2011). This means that in order to preserve the minority language, culture must be consciously included in the overall physical, as well as psychological, environment of the school.

In addition to handmade decorations created by Vilma—for example a handmade bilingual welcome sign in Quechua and Spanish—the classroom was also decorated with the students’ work. This ranged in variety from art projects using colored pencils and cut-out colored paper to drawings that used flower and plant rubbing to add color to the drawing; for an example of this art see Appendix B. The classroom was also decorated with materials related to what students were learning at the time. For example, during a science unit on seed varieties, a piece of construction paper hung on a wall in the classroom with sample seed varieties labeled and glued to it for all the students to see. They were all seeds that the students themselves had brought from their own homes to proudly share with the class.
During classroom observation I also had the opportunity to observe students using the textbooks distributed by the Ministry of Education and in them found culturally relevant representations and imagery. As one can imagine, a typical math word problem might ask a child to think about the distance an airplane flies in order to solve a problem. For many Quechua speaking children, this would be a completely foreign image, as many have never seen an airplane much less had personal experience with one. Instead, by using math equations with topics such as the number of guinea pigs a farmer owns, or the amount of agricultural products a farmer will produce, the children are able to easily relate and visualize the word problem (Ministerio de Educación, 2006). While it may seem minor to some, students’ ability to personally connect to the material they are learning, and the examples being used, plays a crucial role in their learning (Baker, 2011). When the material does not relate to the student’s experience or background knowledge, the child will likely have less motivation to acquire the knowledge.

During classroom observation it became clear that while Vilma’s lesson plans used Quechua and sheltered Spanish to teach students to value the local community and acquire the local knowledge and skills, her lesson plans also taught students the importance of knowing Spanish and the importance of being able to participate in the larger national community through the instruction of civics and national history. During the summer of 2011, when this research was conducted, Peru was preparing for Presidential elections in July 2011. In order to engage the students in this process, I observed Vilma develop activities and curriculum to teach students the basics of a democratic election process. Through these lessons students also learned about the two candidates and their platforms. At a later point Vilma told me she though this type of
lesson was important because of the way it teaches valuable information that helps the students understand, and participate in, the larger community and nation in which they live.

4.3 Building a Bridge Between Community and School: Local Representation in the Classroom

In addition to creating a warm, welcoming environment for her students, Vilma also told me in our interview that she aimed to foster an environment in which parents felt like an integral part of the school through their involvement in classroom activities and children’s homework. This is crucial for as Baker (2011) and others have shown in their studies, second-language learners are more likely to succeed when their teachers create comfortable classroom environments. Thus schools that experience academic success among language-minority students are those that value the students’ language and culture and those that involve the parents and families of language-minority students in their children’s education (Commins & Miramontes, 2005).

In the Laborpampa School classroom, I observed Vilma working to accomplish this on a daily basis by inviting students to share their knowledge and that of their parents in classroom activities while allowing them to freely express themselves in their native language and the Spanish language as they learned it over the duration of their primary education. This allowed students to perceive the importance of the activities in which their parents and families are engaged, and it also allowed them to take pride in their cultural and linguistic background by having these activities, and their general lifestyle, validated, fostered, and encouraged in their educational learning environment (Jim Cummins as quoted by Crawford, 2004).
As this bridge between school and community continues to be built and bolstered, it is the responsibility of the teachers in rural intercultural bilingual schools to encourage and facilitate strong school-community relations. As previously referenced, parents were engaged in daily activities of the school and were invited to participate in a variety of ways. This is an important aspect of intercultural bilingual schools because it challenges the traditional notion that viewed the school as an island within the community to be kept completely separate from everyday activities and the people of the community (Hornberger, 1987).

The involvement of parents can happen in a variety of ways, including parents’ ability to engage in and assist their child with homework and other class assignments. In Laborpampa I observed that this familial participation comes in the form of the parents sharing their knowledge—such as family recipes, agricultural practices, etc.—or in the parents’ physical presence and assistance at the school itself. Physical assistance could be offered in the form of labor. For example, in an interview with Samuel Robles, regional Director of Intercultural Bilingual Education for the Department of Ancash, I learned that in many rural settings, local community members are responsible for constructing their own school with government-provided materials. Family members of children in Laborpampa also took turns cooking the daily lunches that the children themselves consumed at school, often even sharing some of their own harvest, such as chicken, potatoes, ulluku, or even a guinea pig to add sustenance to the meal, as opposed to simply serving the rice and bread provided to schools by the government.

Additionally, in order to maintain a strong, effective intercultural bilingual program, the teacher or school must foster warm and open communicative relationships among community members at large. This means not just inviting parents of students to participate but also community elders and local specialists as well. By inviting community members to participate
in classroom activities, Vilma is inviting these individuals to work as partners of the school, contributing to a sense of community while also contributing directly to classroom instruction (Commins & Miramontes, 2005).

Vilma invited such individuals to discuss their profession and the ways they participated in the community. During my observation of the classroom, I was able to witness this type of community participation in the classroom when Vilma invited a local healer who specializes in the use of flowers for curing illnesses. The local healer asked Vilma to have the children bring in different types of familiar flowers. When she visited the classroom she explained to the children all of the uses for the flowers they were finding in their own yards. Interestingly, many of the children were already quite familiar with many of the plants’ medicinal uses. After the visitor left, each student made colorful drawings of the plants they brought and included a written description in Quechua—as well as Spanish for the older children with stronger Spanish skills—which were later hung around the classroom, adding to the familiar, comfortable learning environment that is so important when working with minority-language students (Baker, 2011).

4.4 Empowering the Lifestyle and Validating Students’ Reality: The Use of Indigenous Knowledge in the Classroom

During classroom observation I witnessed a unique way the Laborpampa School continues to build the bridge between the school and the community: through the inclusion and instruction of Indigenous and community-specific knowledge in classroom learning. One example I observed of Indigenous technology in primary school curriculum is the use of the *quipu*, which is a system of knots on cords that contain information about numbers in a decimal
system (Ordish & Hyams, 1963). In her classroom, I observed Vilma use a quipu to help the children visualize number and digit placement by having them create number representations on a large quipu at the front of the class. It served as an effective learning tool as it utilizes digit placement in addition to number representation. During one lesson, I witnessed the smallest, youngest child in the class raise his hand as a volunteer to manipulate the quipu in front of the class. Too small to reach the quipu on his own, he confidently dragged his chair to the board, stood on it, and correctly demonstrated his understanding of the standard base-ten decimal system by tying the correct number of knots to represent the number Vilma had presented him.

Another example I observed of Indigenous technology in the classroom was the use of an agro-festival calendar. An agro-festival calendar is a community specific calendar that takes into account Indigenous knowledge of the lunar cycle, weather patterns, local agricultural production, and local festivals for purposes of synching these factors and optimizing production. These are extremely complex calendars so instruction on their interpretation is needed otherwise children might not necessarily understand all of the benefits they provide their community; for an example of this calendar see Appendix C. In an interview with Ruth Sansisteban of the Office of Intercultural, Bilingual, and Rural Education, a department of the National Ministry of Education in Lima, she cited agro-festival calendars as one of the most important ways that intercultural bilingual teachers can include local knowledge and culture in the classroom; she says:

“[Agro-festival calendars] allow students to see the relationship communities have with nature, through the signs and secrets [community elders and members] use as they work their agriculture, as they initiate their harvest and plant; even how they communicate with the constellations, with the moon, the stars, the sun… even with the ants, with everything
in order to organize the activities in their community! This is being lost with the youth. That is why it is important for young people to be present [to this].”

In the classroom, Vilma taught students how to understand and appreciate the complexities of these communal, agro-festival calendars. As a result, students learned to understand how such factors impact the livelihood and culture of their community.

As previously mentioned, Vilma also focused on highlighting the knowledge of students’ family members. By allowing students to use both the dominant and their native language, children were able to communicate with the minority-language parent in the native language, allowing parents to be aware of schoolwork and have the ability to offer support in the child’s schoolwork assignments (Baker, 2011). One example I observed of this was in a homework task given as part of the class unit on writing. Each student was to go home and ask a family member for step-by-step instructions on how to cook a typical family meal. The student would listen to the dictation in Quechua, writing them out in his or her notebook to the best of his or her ability. Each child brought their completed assignments to class with them the next day, where they wrote them out on large sheets of paper and added colorful drawings. This activity was also a prime example of how Vilma creatively juggled the multiple levels of learners she had in her classroom. The youngest children with limited writing skills were invited to draw the steps in their recipe and list the words they knew, while the older students were required to write out complete sentences in a list format. Then, each student presented his or her recipe and drawings. The discussions that followed each presentation were lively and engaging; the activity also gave students the opportunity to practice their listening and writing skills, as well as their oral presentation skills all while incorporating the knowledge of their parents into class activity.
The use of Indigenous technology and knowledge in the classroom is important for the effectiveness of intercultural bilingual education not only because of the role it plays in revitalizing Indigenous culture and valorizing Indigenous knowledge and practices, but also because of the practical skills and knowledge its use provide young people. In a formal interview with Regional Intercultural Bilingual Education Director Samuel Robles, in response to my question about curriculum development, Robles told me that:

“Intercultural Bilingual Education addressed the culture and language of Peru to reaffirm the identity, authorize the language, promote community participation, and achieve connecting points between science and technology [in an Indigenous context].”

By learning to use and understand such technology and knowledge, students can become empowered to be active participants of their local communities as well as gain a sense of pride and appreciation for the complex activities and processes in which their communities participate.

4.5 The Effects of Decentralization and the Rural-Urban Divide on the Laborpampa School

As I explained in an earlier chapter, the process of decentralization in Peru has had a severe effect on education, particularly rural intercultural bilingual education. During an interview with Vilma, in response to a question about classroom materials used in her lessons, she explained that because of a lack of monetary and material resources, the regional Ministry of Education is unable to provide her school with the necessary amount of grade-appropriate materials. This has resulted in a shortage of textbooks in Vilma’s classroom. Because of this, students are unable to each have their own books, which means Vilma is not able to assign homework tasks that would require use of the textbook. During classroom observation I was
able to observe how Vilma coped with this shortage: she uses them during class time when students are able to work in pairs. Then she often develops her own materials and assignments based on the textbook and writes them on the chalkboard for the students to copy and complete in their personal notebooks at home.

Because of the school’s remoteness, Vilma mentioned in our interview that officials from the Ministry of Education do not often visit her classroom to evaluate her teaching or to assess the availability of materials in her classroom. Because of the Ministry’s lack of presence, many rural teachers have turned to NGOs operating in the area for support. Interested in the role of CARE Peru, one of the NGOs prominently visible in the rural areas surrounding Huaraz, I asked Vilma during an informal interview to tell me about her interaction with the organization to which she replied:

“Thanks to CARE, intercultural bilingual education exists in Ancash. If CARE were to leave us, there would not be intercultural bilingual education, not even just in name… except for maybe four or five teachers… For me, I feel content, and happy to be teaching [in Quechua], which was part of my childhood. I think it is important and essential in building children’s self esteem that they feel their lifestyle and practices validated at school. Therefore, I would maintain an intercultural bilingual learning environment with out without CARE, but for now, the specific aspect of CARE that helps us are the trainings. [We receive] strategizing training, training on how to diversify national curriculum to make it more relevant to our students and our community… they help us do these things effectively.”

Vilma also informed me that they provided her with an added incentive for her work as an intercultural bilingual teacher with small, yet emotionally significant, incentives; such as a
fleece zip-up that says CARE Peru, or a briefcase with the NGOs logo. Vilma cited that not only do these incentives provide her with motivation, but they also made her experience as an intercultural bilingual teacher, in a rural school much less isolating because of the sense of belonging she gained through her affiliation with the organization. She said the assistance and support allows her to be a more effective and efficient intercultural bilingual teacher with training on how to teach content curriculum to Quechua-speaking students, validate local knowledge, teach Spanish effectively, and promote bilingualism and interculturalism.

4. 6 Conclusion

As can be seen through the analysis in this chapter, Vilma consciously and deliberately created a warm, welcoming, bilingual environment in which both students and family members felt welcome, which had a tremendous effect on student participation. Using Quechua and local Indigenous knowledge, Vilma’s daily lesson plans aimed to teach students to value their local community and to acquire local knowledge and skills using very practical and hands-on methods. The various sources of knowledge used in the Laborpampa school preserve and valorize the cultural and linguistic diversity, while they also teach students the importance of knowing Spanish and the significance of being able to participate in the larger national community as well as their local community (Baker, 2011).

Intercultural bilingual education requires a specific set of skills and a certain level of personal dedication given the many challenges facing teachers in this specific education environment. However, as can be seen through Vilma’s work, with proper training, motivation,
and support, teachers can be fully prepared with effective methods for dealing with the idiosyncratic dynamics of working in an intercultural bilingual classroom in Peru.
Chapter Five: The Future of Intercultural Bilingual Education in Peru

“Intercultural bilingual education is not only about speaking Quechua, it is about understanding the history and depth of the teachings that are part of the language. It is all the wisdom and skills that our ancestors had with regard to respecting nature, mother earth and life.”

Hilaria Supa, Personal Interview, 2011

As can be seen through the analysis of intercultural bilingual education in this thesis, through the work of individual teachers, nonprofit organizations, and Indigenous communities, a national movement is developing that continues to actively work to make education equally accessible and available to all student populations of Peru, regardless of their location or their native language. These advocates recognize that in order to decrease school attrition rates and increase retention rates, students need to feel involved in their learning and the content needs to be taught in a way that is relevant to their reality and makes the curriculum accessible to their needs as speakers of a minority language.

Through the inclusion of culturally relevant classroom content and instruction in students’ native language, students are provided a sheltered, risk-free environment in which to learn the dominant language; this instruction is made effective because teachers employ a teaching methodology that caters to students’ specific needs as second language learners. Students are also provided the opportunity to acquire local knowledge, such as community agricultural practices, as well as knowledge relevant to the larger national community in which they live. Because school is thought to be most effective when it builds on children’s experiences, by allowing students to embrace their home culture and home language in the classroom, teachers are strengthening students’ sense of self-worth and pride in their native
language and culture (Crawford, 2004). This helps students prepare to participate as active citizens of both their local communities and the larger national community in which they live.

5.1 The Challenges in the Future of Intercultural Bilingual Education

While this thesis has provided an example of an effective intercultural bilingual learning environment, there are inevitably situations where it is either not being implemented and should be, or where it is being poorly and ineffectively implemented. Therefore, while the future of Intercultural Bilingual Education looks bright, it also has challenges and constraints that will need to be overcome before it will be fully effective and implemented as widely as it needs to be.

According to the 2003 Education Law, Article 20, Intercultural Bilingual Education should be offered throughout the entire education system to children from Indigenous minorities, “guaranteeing acquisition [of curricular content] through the medium of the pupil’s mother tongue and of Spanish as a second language,” (Trapnell & Neira, 2006, pp.267). Unfortunately, in reality, intercultural bilingual education is still predominately only offered in primary education and in rural parts of the nation. While historically the majority of Indigenous language speakers lived in the rural parts of Peru, this is simply not the case anymore. According to the Ministry of Education, the largest population of Quechua speakers is now in the district of Lima, the country’s capital, and one of the most urban cities in Latin America, due in large part to increased migration and urbanization (Álvarez-Jínéz, 2011).

Just as an intercultural bilingual education plays a crucial role in rural students’ education, it should it play an equally important role in the lives of urban Quechua-speaking children. In an effort to improve the nation’s overall attrition rates, the Ministry of Education
should begin to adapt the intercultural bilingual curriculum for students in Lima, particularly in areas of the city known to be home to large populations of these newly arrived families. Not only would this improve educational ratings throughout the nation, but it would also likely assist these Quechua speaking students in acclimating to their new life in an urban setting. At the same time, the inclusion of Quechua in learning environments could also work to fight the common stereotypes that exist about Quechua and the language’s speakers that exacerbate the status of the language as inferior and unnecessary.

Even in the rural areas of Peru, it is estimated that intercultural bilingual education has only reached about ten percent of the population, which means that ninety percent of indigenous students are still receiving an education that does not involve their native language or culture (Trapnell & Neira, 2006). This is predominately because of the Ministry of Education’s lukewarm efforts to promote intercultural bilingual education and the Ministry’s reliance on nonprofit organizations to continue implementing it and training teachers in appropriate methodology and pedagogy. With little support and little incentive to take on the extra challenges of working in an intercultural bilingual educational setting, teachers have even less motivation to become educators in these environments, especially if they are unaware of the support provided by nonprofits. Therefore, more effort needs to come from the Ministry of Education in the coming years to promote Intercultural Bilingual Education if not for the benefits it brings children then at least for purposes of improving the nation’s overall attrition rates.

5.2 Democracy in Schools

“Today, what we are looking for is an education that is more democratic, an education that is tolerant and respectful, that fosters intercultural interethnic dialogue and peace...
We must create an education [system] that benefits all and that makes us more tolerant and respectful of others, less ethnocentric and therefore, more humane and democratic.” (Julca 2011, p. 9).

Schooling around the world is recognized as a process through which young people learn the ways of their community and nation; it is a place that teaches children how to interact and teaches them the benefits of civil participation in their communities Glaeser, Ponzetto, & Shleifer, 2007). As such, like all learning institutions in any part of the world, intercultural bilingual classrooms in Peru are spaces where community and national participants are created.

Through classroom curriculum and learning, students gain an understanding of the type of community participants they are supposed to be. If the educational discourse is dismissive of a student’s linguistic and cultural diversity, the student will likely adopt the ideal that his or her culture and language are second in importance to the language and types of knowledge taught in the classroom. Therefore, a learning environment that is inclusive of local culture and knowledge and how it fits in with the larger national sphere, is one that teaches shared public values. Therefore, in an effective democratic learning environment, students will gain an understanding of these public values they should hold as members of a nation and a community.

In order for students to understand what it means to belong to a national community, the school must also foster democratic awareness and understanding, therefore, classrooms should incorporate discussions of current local, national, and even international events into curriculum, in the way the Laborpampa School engaged in discussions on the national presidential elections. If one of the goals of an education is to teach students how to be active participants of their communities, then explicit instruction must be implemented that engages students with current local and national events in order to foster this growth (Hess, 2004).
5.3 Active Participants with Active Futures

In learning in an intercultural bilingual classroom environment, students become empowered, capable, inspired young citizens with the abilities, necessary knowledge, and language skills to continue furthering themselves. The reality of education in Peru, as mentioned, is such that beyond primary schools, students will likely be learning in a Spanish-dominated classroom. Therefore, having Spanish fluency appropriate for an academic setting is key if they are to be successful in these learning environments. In acquiring an education and proper Spanish language skills, these young students are opening the door to a wealth of opportunities for their future. With a sound foundation in both Quechua and Spanish, the potential of these young children is limitless; the world becomes accessible when they have the necessary language skills and background knowledge to navigate any setting, rural or urban, Quechua-dominant or Spanish-dominant. When students grow up in this learning environment they are later able to continue studying successfully; they also have the ability to bring more benefits to themselves and their communities through increased educational opportunities and perhaps one day, even increased opportunities for commerce opportunities and economic growth.

With strong Spanish skills, even if a child chooses not to continue in his studies, he will still have the necessary skills to help him be an active participate of a community larger than just the one in which he lives. Because he has the ability to read and write in Spanish, he will be able to read newspapers, follow politics, vote in elections, and engage in discussions on national issues. Those who continue in their academic pursuits will be able to express their knowledge, to inform, and to persuade. They will have the unique ability to contribute something to their community because of their bilingual advantage as community activists, intercultural bilingual
teachers themselves, community representatives, and more; the options for students become limitless.

### 5.4 Conclusion

The Intercultural Bilingual Education Model is one step towards an accessible and effective education system that is mindful, inclusive, and respectful of all of Peru’s cultural and linguistic diversity. Those students who benefit from this accessible education, such as the students at the Laborpampa School, are given an equal chance and the necessary tools, to be active participants of a local community and eventually, as they grow into adulthood, a larger national community.

Even on the minor scale in which the Intercultural Bilingual Education Model has been employed in its efforts to make education more accessible and useful to all students, regardless of their native language, Intercultural Bilingual Education has challenged and counteracted the dominant power relations that exist in much of modern Peruvian society, which have traditionally viewed Quechua, and other Indigenous languages, as inferior to Spanish. By allowing language-minority students to learn in a milieu that applies to their everyday life and reality, intercultural bilingual education in Peru is actively working to create a more unified, equitable, and educated society. Through the respectful inclusion of the country’s cultural and linguistic diversity, Intercultural Bilingual Education is helping to create an educational future that not only includes the country’s vast diversity, but also celebrates, respects, and values it as an equal and important asset to Peru’s national identity.
References


Appendix A: Informative Letter for Interested Participants

Universidad de Illinois en Urbana-Champaign
Centro de Estudios Latinos Americanos y Caribeños
Educación bilingüe e intercultural en Huaraz, Peru:
A Favor de un Salón de Clases Bilingüe

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Durante esta entrevista, se le pedirá que conteste algunas preguntas sobre el papel de, y currículum de, educación bilingüe e intercultural en el área de Huaraz, Perú. Esta entrevista debe durar menos de una hora. Sin embargo, siéntase libre de amplificar sobre el tema o de hablar sobre ideas relacionadas. Si hay algunas preguntas a las que Ud. no quiere responder, favor de decirlo y pararemos la entrevisto o seguiremos a la siguiente pregunta, según lo que Ud. prefiera.

Toda la información reunida se presentará públicamente pero si Ud. prefiere que sus respuestas sean reportadas confidencialmente, no se le relacionará por su nombre a sus respuestas a la entrevista. Las entrevistas grabadas serán guardadas en un lugar asegurado. Solamente la supervisora docente arriba mencionada y Rebecca Linares tendrán acceso a las grabaciones. Las grabaciones no serán publicadas ni distribuidas públicamente. Al cumplirse el proyecto, los datos serán presentados en septiembre de 2011 durante la conferencia Tinker previa a las disertaciones auspiciada por el Centro Para Estudios Latinoamericanos y Caribeños de la Universidad de Illinois en Urbana-Champaign. También puede ser que los datos se usen como parte de una futura tesis y como parte de presentaciones en conferencias relacionadas. Los datos se guardarán bajo seguridad por no más de tres años.

Si Ud. tiene alguna pregunta sobre sus derechos como participante en este estudio o alguna preocupación o queja, sírvase comunicarse con La Junta de Revisión Institucional de la Universidad de Illinois al 217-333-2670. Llamadas a cobro revertido se aceptarán si Ud. se identifica como participante en una investigación) o por correo electrónico irb@illinois.edu.

Consentimiento del Participante:
Reconozco que mi participación en esta entrevista es voluntaria y que puedo pedir que mis respuestas a la entrevista sean reportadas confidencialmente si así lo prefiero. Entiendo que la intención y propósito de esta investigación es de aumentar el debate internacional y diseminar información con respecto al impacto (positivo o negativo) de la educación bilingüe e intercultural. S, por cualquiera razón, en cualquier momento, deseo parar la entrevista o me niego a responder a alguna respuesta, puedo hacerlo sin tener que dar explicación. Estoy al tanto de que los datos serán usados en la conferencia Tinker previa a las disertaciones (septiembre 2011) auspiciada por el Centro Para Estudios Latinoamericanos y Caribeños de la Universidad de Illinois en Urbana-Champaign y que pueden ser publicados en futuras tesis, libros o conferencias. Es más, estoy al tanto de que no se anticipan riesgos relacionados a participar en este estudio más allá de los que existen en la vida cotidiana y que los resultados de esta investigación serán de gran beneficio al debate, tanto nacional como internacionalmente, con
respecto al lugar de, y elección de, curriculum usado en la educación bilingüe e intercultural en Perú rural.

Conedo permiso a Rebecca Linares, investigadora principal, de usar mis respuestas a la entrevista en sus datos, trabajos publicados, y presentaciones de conferencia.

_____ SI  _______ NO

Permito el uso de fotografías de mí en cualquier diseminación de esta investigación.

_____ SI  _______ NO

Permito que se grabe mi entrevista.

_____ SI  _______ NO

Si tengo alguna pregunta sobre mis derechos como participante en este estudio, o alguna preocupación o queja, tengo la libertad de ponerme en contacto con La Junta de Revisión Institucional de la Universidad de Illinois en Urbana-Champaign: teléfono (217) 233-2670 o por correo electrónico irb@illinois.edu (Se le puede llamar a La Junta de Revisión Institucional con cobros revertidos si Ud. se identifica como un participante de una investigación.)

Se me ha ofrecido un copia de esta hoja de consentimiento, con la cual me puedo quedar para mi propia referencia.

He leído lo que precede y, con el entendimiento de que puedo dejar de participar en cualquier momento y por cualquier razón. Doy mi consentimiento para participar en la entrevista de hoy día.

Consentimiento oral prestado para participar:

_____ SI  _______ NO

Doy permiso oral para que las respuestas a las preguntas de la entrevista sean atribuidas a mi nombre en reportes de investigación y presentaciones.:

_____ SI  _______ NO

Nombre del Participante: ____________________________________________ (a no ser que el participante prefiere mantenerse anónimo)

Fecha: __________________________________

________________________________________
Firma del entrevistador
Appendix B: Drawing done by a Laborpampa Student Using Flower and Plant Rubbing
Appendix C: 2011 Communal Agro-festival Calendar for the Department of Ancash, Peru