

Striving to transform the prevailing monocultural ethos in Latin America through education and other means

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The ethnic, cultural and linguistic make-up of Latin America

- 54 million of Indigenous persons = 9% of the total population
 - Increasing urban presence: Argentina 82%, Chile, 80.5%, Perú 67,7, Venezuela 65%
- 133 million of Afro-descendant persons = 21% of the total population
- 826 Indigenous Peoples in Latin America
 - 110 transborder Indigenous Peoples
- Increased political visibility and participation
 - Indigenous leaders and intellectuals are now part of the political community nationally and internationally.
- Indigenous families and individuals flee their traditional territories:
 - Due to economic reasons, in search of better opportunities, i.e. education & health
 - As a result of forced displacements: warfare, occupation of their lands & invasion of their territories, economic exile
 - Migration is now also transnational.
 - Ecuadorian Quechuas in Madrid & Barcelona; Guatemalan Kanjobals in Indiantown and Jupiter, Florida; Mexican Mixtecs and Triquis in New York City, California and Oregon.



Mapuche women at the forefront of a social protest in Santiago de Chile (2019)



An indigenous women leaders' meeting in Bogotá



Quechua women at a handicrafts market in Lima



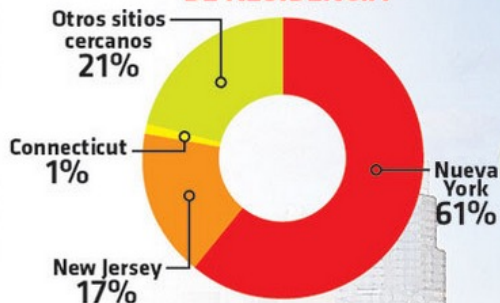
New York Mixteca organization meeting



INDÍGENAS MEXICANOS EN EUA

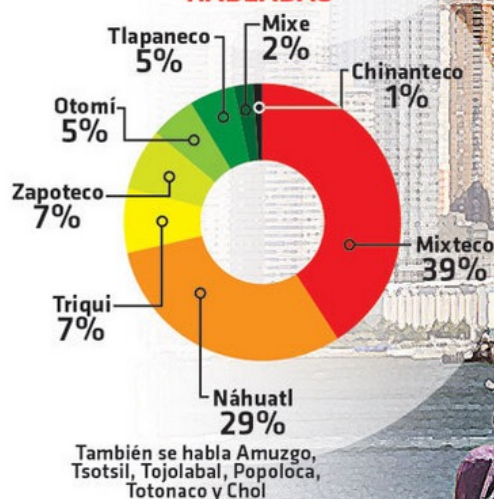
El Consulado Mexicano en Nueva York realizó un mapeo en 2013 sobre las lenguas que hablan los indígenas mexicanos que viven en el área triestatal de Nueva York, Nueva Jersey y Connecticut. Estos son los resultados.

LUGARES DE RESIDENCIA



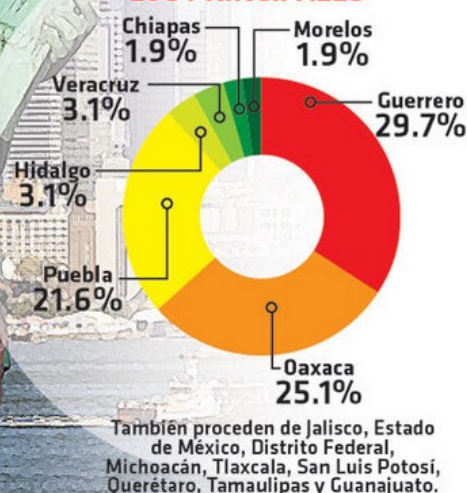
De **1 millón** de mexicanos que viven en la zona **17.26%** dominan **14** lenguas hablan alguna lengua indígena

LAS MÁS HABLADAS



PROVIENEN DE **16** estados de México

LOS PRINCIPALES






SABÍAS QUÉ...

No saber el idioma de la ciudad destino es una de las problemáticas a las que se enfrentan la mayoría de los migrantes. Se le conoce como aislamiento lingüístico.




The ecology of Indigenous languages

- 556 distinct Indigenous languages, belonging to 99 language families
 - 103 transborder languages spoken in 2 or more countries: the case of Quechua
 - Present in rural and urban areas
 - Lima, the capital of Peru, with the largest number of Quechua speakers
 - In Mexico City 62 of the 68 Indigenous languages in the country are spoken
 - Present also in the USA and in Europe
 - Quechua in New York and Barcelona
 - 16 different Indigenous languages spoken in Mexico are also spoken in New York
 - Favorable legislation and the adoption of a politically correct discourse
 - In Bolivia, Colombia, Ecuador, Guatemala, Mexico, Nicaragua and Venezuela they either official or co-official status in the territories where they are spoken
 - Additionally they are languages of education in Argentina, Belize, Chile, Costa Rica, El Salvador, Honduras, Panama and Paraguay
 - Very limited recognition in French Guyana, Guyana and Suriname
 - No Indigenous language spoken in Uruguay.
 - Racialized languages due to the colonality of power and knowledge
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- The effects on Indigenous languages of the Eurocentric perspective and the racialized structure of society
 - Indigenous monolingualism is rapidly diminishing
 - Indigenous bilingualism is subaltern and transitional
 - Indigenous Spanish monolingualism is rapidly increasing: Indigenous Spanishes
 - All Indigenous languages are seriously threatened and 40% are the verge of dormancy / silencing
 - Although many experience ethnic self-denial, numerous Indigenous individuals, families and communities experience ethnogenesis or self-re-affirmation
 - Reclaiming indigeneity does not imply speaking an Indigenous language
 - Indigenous individuals are now more formally educated
 - Increasing decline of alphabetic illiteracy in the European hegemonic language
 - Almost universal access to primary education and in cases also to secondary education
 - More and more push their way into higher education
 - Intercultural bilingual policies under implementation since the early 1970s
 - Gaps between a political correct discourse and academic rhetoric and educational practice and social transformation
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Lights of hope: ongoing innovations from the bottom-up: examples

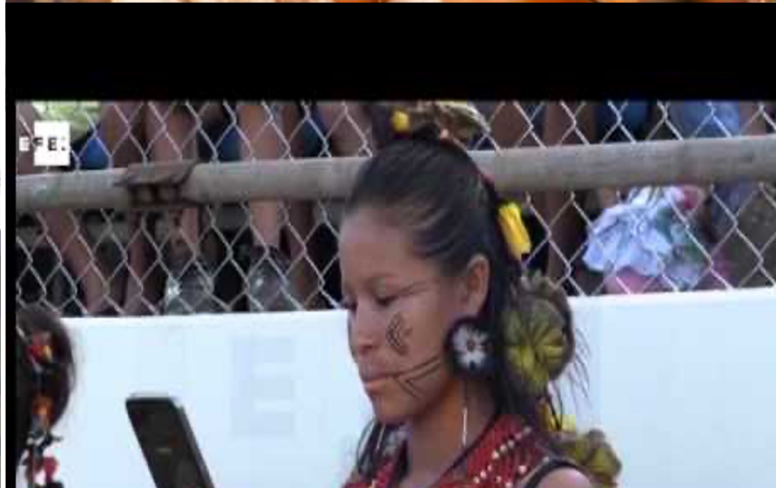
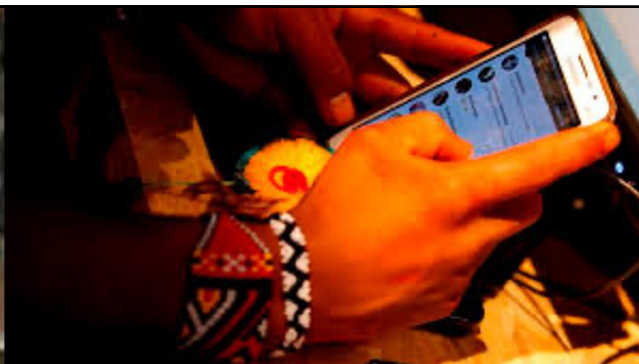
- Self-determined educational models: “Educación propia”
 - From a systemic perspective
 - A wholistic approach from pre-school through secondary education
 - Managed by Indigenous organizations but funded by governments
 - Initiatives of urban private multilingual schools
 - Quechua or Aymara, Spanish and English in Cuzco & La Paz,
 - From pre-school through secondary education
 - Indigenous universities and colleges
 - New words, new music and new cinema in Indigenous languages
 - Resulting from Indigenous agency and an emancipated perspective
 - The key role of third and second generation of Indigenous youths mostly in urban settings
 - Rock, rap, trap and pop music to reinscribe “their” languages as contemporary
 - Increasing presence of Indigenous languages in the Internet
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An international Indigenous postgraduate programme in Cochabamba, Bolivia



Indigenous university students in Popayán, Colombia







Liberato
Kani

Renata
Flores



KAYFEX



What would happen if we all ...

- Carefully observed and listened attentively to what Indigenous urban and rural children and youth want to tell us even when they might only be silent or simply listening.
- Made an effort to understand other ways of feeling, of relating to one another, of positioning in the world, and also other ways of thinking and even learning.
- Gave voice to Indigenous children and youth and opportunities to simply be themselves and act as they would normally do.
- Paid closer attention to the knowledge, beliefs, and even wisdom Indigenous children and youth bring with them.
- Decided to uncover the ethics implied in oral Indigenous narratives.



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- Gave voice to Indigenous children and youth to know what their expectations are.
 - Learned from Indigenous students' previous knowledges, experiences, social practices and histories.
 - Valued Indigenous knowledge and took advantage of it for the benefit of all the other non-Indigenous students.
 - Organised PTA meetings where the issue of school cultural responsiveness is discussed in terms of the benefits it brings for society as a whole.
 - Assumed that diversity and difference are topics contemporary education ought to deal with in order to prepare all students for our ever changing world.
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What should never happen in education



Lenin, Renata, Dayyam, and Lenin are youngsters who are making Quechua cool in Peru



MÚSICA PERUANA 🇵🇪 | Lenin | Renata Flores | Kayfex ft Dayyam |