

LEARNING QUECHUA IN A SOCIAL AND CULTURAL COMMUNITY: A GLOBAL EXPERIENCE

CRISTÓBAL SUÁREZ-GUERRERO

CRISTOBAL.SUAREZ@UV.ES

UNIVERSITY OF VALENCIA (SPAIN)

AMÉRICO MENDOZA-MORI

AMERICO@SAS.UPENN.EDU

UNIVERSITY OF PENNSYLVANIA (USA)

Abstract

Is not possible to educate while overlooking society or without a cultural context; the educational process always includes people using different cognitive tools. Therefore, a global awareness that aims to approach humanity to the Sustainable Development Goals should incorporate all voices, and among them the ones that have been more historically silenced, such as Indigenous voices, which cultural heritage is a key component for a balanced society. The most refined legacy of this Indigenous background is probably their language, which should have a real presence in the elaboration and discussion of local and global development policies. Among those voices, Quechua can be found: one of the most widely spoken indigenous languages in the Americas, a living language practised by more than 10 million people both in the Andes and in other countries due to migration. This work seeks to make a reading of language learning and teaching as a process of social and cultural acquisition, as well as highlighting the design of the Quechua language program at the University of Pennsylvania and other similar initiatives in the United States interconnected for this purpose. The purpose of this educational initiative is that the Quechua culture, and its society, can have a presence in world conversations about the design of the present and future. UN's Sustainable

Developing Goals¹ (SGD) can be seen as a measure to value and recover this legacy on education and Indigenous languages, especially the ones linked to Educational Development (SDG4) and the reduction of inequality (SDG 10).

Keywords cultural heritage, language learning and teaching Quechua, social and cultural acquisition, Sustainable Development Goals

A social and cultural explanation of learning

Learning is an internal, personal process, but the content of that learning is always the culture that can only be developed in the conditions of social interaction, between people. Spanish philosopher Fernando Savater describes this idea as follows: “No one is a subject in solitude and isolation, but rather is a subject between subjects: the meaning of human life is not a monologue, but comes from the exchange of senses, from a choral polyphony. First of all, education is the revelation of others, of the human condition as a concert of irremediable complicities” (2001, 34). Educating, therefore, is not defined only by the place where it happens, but basically by the nature of the action, as a social action that arises from a human and historical need to create and grow with others.

Sociocultural theory, articulated in a central way by the Belarusian psychologist Lev Vygotsky (1896-1934), provides an approach that allows the development of two very important ideas to think about learning in general (Daniels, 2016), and language learning in particular. (Lantolf, 2000a). On the one hand, learning is the personal fruit of an intersubjective activity, that is, mental life exists with others and, on the other hand, learning is the appropriation of a set of cultural tools that introduce new mental functions, that is, in other words, culture as a “toolbox” from which it is possible to continue learning. These two notions are mentioned separated only for explanatory purposes, are part of the same action, helping as a framework to understand both the social conditions on how to learn a language, as well as the value of languages in the representation of the world and personal configuration. These two ideas will be explained here through social and cultural mediation in learning.

¹ Sustainable Development Goals website:
<https://www.undp.org/content/undp/en/home/sustainable-development-goals.html>

To begin, briefly, it is necessary to understand that sociocultural theory is not an obscure or risky tool, but a new answer for the explanation of the origin of higher psychological processes, such as language (Vygotsky, 1980). At the beginning of the 20th century, there were two irreconcilable frameworks for understanding higher psychological processes. On one hand, the phenomenological explanation that sought to understand consciousness as a kind of illusion that lacked an experimental basis and, on the other hand, the reflexological explanation that sought to understand behaviour as an addendum to physiology, but this last explanation was very limited when trying to understand most complex psychological processes. In this context, Vygotsky emerges trying to understand psychology in a more complete way, by using dialectics as a methodology to find, between metaphysical and physiological explanation, a third way.

For this third way: learning is a process of personal reconstruction (internalization) that requires external conditions of social interaction (intersubjectivity), and mediation instruments provided by culture: This is the core of this vision. In a more graphic way; when someone learns, both the subjects and the culture are 'overlapped' between the learner and his response, modifying and expanding the initial structure of the subject. From this perception, for example, the social and culture in the classroom, physical or virtual, can be understood in this way: social interaction is part of the explanation of learning, but it is also the engine for its development, while culture is no longer just the content of curricular learning to become a tool of personal development. Therefore, there is no learning outside of social interaction and cultural development.

We offer two premises about the learning process. The hope is to specify an educational vision that seeks to recover the social and culture as part of the conception and the design of educational proposals, such as those found at our case study, the Quechua learning program:

- a. Learning is a fundamentally social experience that unfolds in conditions of intersubjectivity. The social factor here is not secondary, it is a condition, explanation and impulse for learning.

A key aspect of the sociocultural theoretical framework points out that the specifically human condition, like human psychological functions, "are rooted in outer space, in the relationship with objects and people in objective conditions of social life. They are not a result of the reflex associations of a brain immersed in a social vacuum, nor a consequence of an unfolding of

the prefigured possibilities of a solitary spirit, but a construction resulting from a relationship” (Rivière, 1994, 42). The mind, same as learning, cannot be understood as independent of the social context, since for the sociocultural theory the social environment is not an accessory element, it is above all the explanation of human nature, but also an agent for its development. The social aspect is what ultimately creates, configures and makes possible the specifically human factor in the individual.

Since human learning involves a social nature and a process through which people access a socially structured cultural life, this process is a mediated process. Every learning process contains more than one person, which means that it manifests itself as a property of social conditions (Perkins, 1997) by defining that both the social and cultural environment - with its multiple manifestations - are elements of learning and not just portions; they are authentic parts of the same process, where the subject does not proceed as a soloist but is always 'the person plus the entire system of interrelated social factors that act as a vehicle of a distributed thought.

The intra-subjective always supposes the intersubjective. The participation of other agents (parents, instructor, classmates, colleagues, teams, community, etc.) is a present part of every learning process. Without the presence of these others, the possibility to try again, and to go beyond personal experience to other culturally constituted ones, would be minimal. Without the others, our learning process would be limited to our environment and personal historical time and, then, the development of the individual would go at the same pace as their limited personal experience, observation or trial and error in solitude. Through others, we place ourselves at a potential threshold, which means participating in the culture beyond what individuals can become aware of by themselves.

This threshold of social development can be understood by two basic forms of action. The first one is the guide, understood as a specialized activity that provides one or more people with proven experience which help master and conduct the learning journey (in the case of an expert person, such as a teacher or tutor). The second form is cooperation, understood as the dynamic and reciprocal participation of those who, being in similar situations of expectation about learning (in the case of a peer or equal, such as a fellow student), share and solve learning tasks by an initial negotiation or from a jointly planned educational purpose. Both represent valid and important social measuring agents that are taken into account in pedagogical designs and that Vygotsky called the Zone of Proximal Development (ZPD)

through which it can be identified the role of the other person in the progress of learning.

The ZPD is one of the most concrete pedagogical ideas of the sociocultural framework for learning. This idea was originally proposed this way: the Zone of Proximal Development is “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers”. (Vygotsky, 1980, 86). Basically, a ZPD accounts for the difference or distance between a real level of development and a potential one that can change with the intervention, advice or help of others that provide a different experience. Thanks to this notion, three aspects of learning can be worked on: the evaluation of learning, the potential capacity for social interaction, and the analysis and organization of social interaction among students (Suárez-Guerrero, 2004) at different levels and educational experiences, including language teaching (Kinger, 2002; Turuk, 2008).

The role of the expert as a social mediator is limited by his own intentionality, which in this case reshapes social interaction as an intervention or orientation since their role is to serve as a guide and guide during the learning process. The teacher’s activity, thus, consists of confirming, reinforcing or rectifying the student’s internalization process, since their threshold of experience is beyond the student’s own experience. The main contribution of an adult mediator is to turn the natural interaction situation into an intentional development situation (Kozulin, 2003). The expert mediator transforms both the content, the materials or the learning conditions thanks to his experience. An adult or someone with more experience directs social interaction as a guide to **restructuring**.

Cooperation, like social interaction, follows another course. As Bakhtin describes (cited by Daniels, 2016, 130) on the role of the other, the partner, in the process of co-construction, “In what way would it enrich the event if I merged with the other, ¿and instead of two there would be now only one? And what would I gain by the other’s merging with me? If he did, he would see know no more than what I see and know myself; he would merely repeat in himself that want of any issue out of itself which characterize my own life. Let him rather remain outside of me, for in that position he can see and know what I do not see and do not know from my own place, and he can essentially enrich the event of my own life”. Seen this way, cooperation is a matter of shared commitment to the learning task, not a guide, since

educational interaction between equals supposes deliberately initiating tasks of reciprocity. Cooperative interaction offers a different look at the value of intersubjectivity in internalization.

In general, conceiving the activity as a ZPD allows us to understand social interaction as a guide (from someone more capable, such as a teacher) or as cooperation (from an equal, such as a teammate). Since the teaching role is more evident, the question on what can an equal partner contribute to learning? The answer is more open. For example, to answer, Onrubia (1997) describes the contrast of the ZPD between equals as follows:

1. The contrast between slightly divergent points of view on a joint resolution task or content. Divergent opinions among students can be favourable for creating the ZPD since these opinions generate a set of personal and team demands that can be resolved through mutual support.

2. The explanation of one's point of view. Group work offers a valuable and constant opportunity for each member to make their contribution, a situation that helps both the one who formulates it because this requires an understandable communication for the others in general, as well as to the team, which can help consider the activity from another point of view.

3. The coordination of roles, the mutual control of the work and the bilateral reception of aid. Cooperative interaction gives students the possibility that each and every one of them can regulate their actions, organize their specific tasks, go beyond the materials, indicate their learning times, their specific and shared obligations, their conversation tones, etc. around the common goal of learning.

On the other hand, taking advantage of social interaction also implies giving pedagogical value to heterogeneity in all its forms. Usually, heterogeneity for teaching tend to be a problem because is not possible to articulate a single discourse or a single valid activity for the whole class, but for cooperative interaction, for example, heterogeneity is a key element that allows taking advantage of existing differences among the students. From those differences, the perspectives on learning are enriched. Therefore, heterogeneity, as a pedagogical resource, can have an important value for models of work with a significant social component.

Both the teaching guide and the cooperation elements involve a learning journey where we let ourselves be carried away, from the other people's experience to ours, and vice versa. It is in this framework where it is possible

to talk about the opportunities of language learning through the promotion of social interaction, not only to enhance specific competencies but because from this social vision of learning any didactic possibility such as cooperative learning (Suárez-Guerrero), in networks or learning communities (Siemens, 2003) or in project-based learning (Bell, 2010) imply a great educational potential. From this viewpoint, any social interaction can be educationally fruitful.

- b. Learning is a process of personal reconstruction (in social conditions) of culture. Culture instrumentalizes the mind with which one thinks, feels and acts.

According to social theory, the learning process and development of individuals: "must be understood not only as taking place with social support in interaction with others, but also as involving the development of skill with sociohistorically developed tools that mediate intellectual activity" (Rogoff, 1990, 35). Culture is a part of the mind as it modifies or alters the initial or natural response, and it extends those responses to other socially organized and culturally validated responses throughout generations. Language is the best example of cultural mediation in the mind.

Our minds are instrumentalized by culture, like with social interactions; this is not a minor issue in sociocultural theory when understanding the process of learning. In Vygotsky's perception, there is no development of higher psychological processes without the presence of instrumental activity, that is, without the role of culture. But this instrumental factor, culture, is not found within the individual but outside, and offers approachable forms, products and historical collective contents; those are the input to expand the mind. Therefore, strictly human behaviour cannot be explained as a simple direct reaction process, it is always a mediated, indirect response by others that provides access through culture.

Cultural mediation can be clarified a little more in order to see the role of languages in shaping the mind. For instrumental mediation, two types of mediation instruments can be identified from the activity criteria: tools and signs. The essential difference between sign and tool can be described as follows: the tool allows an external action to be specified (or concrete), is externally oriented and must cause changes in objects. On the other hand, the sign is a psychological operation internally oriented and aspires to self-regulation of thought (Vygotsky, 1980). The sign (such as a language, numbering systems, memory techniques, algebraic systems, maps,

conventional systems legal, virtual simulations, etc.), and the tool (such as an axe, a bridge, a satellite, a microscope, a calculator, a computer, etc.) are divergent lines for instrumental mediation. Both lines of action bring new meaning to action and learning.

All mediation instruments allow the action, regulation and transformation of the external environment, but also the regulation of a person's own behaviour and the behaviour of others. The mediating action gives the subject a new representation, or a new way of organizing the world, which comes to take over by virtue of the instruments of cultural mediation, orienting new forms of representation (internal regulation) that in turn guide new forms of action. This form of mediation is also the constant in language learning (Lantolf, 2000b).

In the same way that a mould provides a conventional form to a substance, the action of language gives a structure, a representation, to the subject. Language is one of the most powerful instrumental mediation tools and, therefore, has the greatest influence on cognition. For the sociocultural scheme, language plays a role of marked influence in the constitution of the human condition, since, as Vygotsky (1981, 87-88) points out: "all higher psychological functions are mediated processes, and signs, the basic means used to dominate and direct them. The mediating sign is incorporated into its structure as an indispensable, truly central part of the whole problem. In the formation of the concept, this sign is the word, which first plays the role of medium and later becomes a symbol". That is the reason learning a language goes beyond mastering signs and voices; it implies a drastic change in the way of relating to the world. Language is not empty words, but projections of life.

Language is not only present in the subject for communicative purposes, but, moreover, it shapes the subject, giving it a perspective - a project - on the world. A language is a form of reconstruction of the world. With language we can go beyond what we perceive with the senses, that is, we can 'see' with language, and thus broaden our cognitive perception. This is the cultural value of learning a language.

Pea (1997) offers a point of view that conceives cognition as something distributed, affirming that those mediation tools are literally carriers of intelligence, but an intelligence that is beyond individuals and that is energized as a shared activity, dynamically evolving from the interpersonal sphere to the intrapersonal. When learning, either a specific skill, a

professional career, or a language, we must assume that in this world the human mind does not work alone; it works as intelligence revealed between people and in symbolic and physical environments, both tangible and virtual. Therefore, Quechua culture and society are not only curricular learning topics; they are constitutive of a way of thinking, feeling and doing, a cultural tool that transforms the internal world, and also a living expression of a way to understand social relationships.

The value of the approach described previously is that sociocultural theory treats the social and cultural environment not only as an accessory variable of the process, but as part of one explanation and, furthermore, as an impetus for its development. Therefore, understanding the learning opportunities of a language such as Quechua, seen from this approach, allows us to accept that, in addition to teaching, there is no learning outside the community of speakers and learners and, on the other hand, that the vehicles of learning are the cultural products that have manufactured a form of world perspective.

Case study on Quechua language and culture instruction

The goal of the Quechua program at the University of Pennsylvania in Philadelphia, since its inception in 2014, is not just to provide language instruction to the students but to raise awareness on Indigenous culture in an academic environment, contributing to enrich with heterogeneous perspectives. Therefore, to forge a space for the cultural recognition and revaluation of a Quechua way of thinking, feeling and doing.

Despite its millions of speakers, Quechua is still considered an endangered language family by UNESCO.² Many factors such as coloniality and discrimination have contributed to this situation, and the most affected have been the native speakers. On the other hand, in the past decades, Quechua has become an icon of Andean identity and along with other touristic attractions like Machu Picchu, or certain types of superfoods like quinoa or maca³, that many people outside the Andes can identify.

² UNESCO offers an interactive language atlas on endangered languages across the world: <http://www.unesco.org/languages-atlas/>

³ 'Superfood' is a popular term of some types of plant-based, animal or diary food that are thought to be very good for nutrition purposes.

Quechua classes at Penn⁴ don't only focus on vocabulary and the repetition of sentences. The curricula emphasize a communicative approach⁵, by promoting more interactions among students and the instructor, including cooperative interactions between students. Additionally, the cultural component is very important since it provides a necessary context that due to the geographical distance is not easy to recreate. That allows spaces for reflection of the content: for instance, when learning about animals, the is room for sharing about their importance not just as pets or in their agricultural role, but their connection with Andean cosmogony and ritual.

Learning a language, then becomes a more holistic process, a window of a different worldview. This also helps to challenge stereotypes or to cover aspects that history has traditionally overlooked: for instance, in today's world where climate change is part of the global conversation, policymakers often haven't listened to what Indigenous Peoples can say and offer with the ancestral knowledge. In this context, the instructor might facilitate the conversation, and students cooperate and discuss their different viewpoints about Quechua culture. Covering Quechua as a contemporary issue can be challenging since most of what people might know is through archaeological sites, even in the Andes many people have argued that Quechua is not worth recognizing (Webb: 2014).

The act of offering an Indigenous Language at a university requires a reflection of its own since it can be seen as an opportunity to celebrate the culture and language, providing a positive platform that other languages and cultures, mostly European, have traditionally had. Gleeson Ryan, a former student reflected on that: "Many languages are celebrated for their own right in terms of literature. You think of French or Latin, and people say, 'oh I can study that', and people accept that, it's normalized. But if you say 'I study Quechua' people ask you why".⁶ Certainly, only a few universities in the United States offer Quechua, and even in South America, not many higher-educational institutions have Quechua programs (Mendoza-Mori, 2017, 46). At the same time, this is something that comes from a privileged position. Abby Graham a former student at Penn said for an interview that:

⁴ University of Pennsylvania' Quechua program website:
<http://web.sas.upenn.edu/quechua/>

⁵ Following standards from the American Council on the Teaching of Foreign Languages (ACTFL). <https://www.actfl.org/resources/>

⁶ "A thriving Native American language program makes Penn a Quechua hub", published by *Omnia Magazine*, on November 16th, 2016.
<https://omnia.sas.upenn.edu/story/quechua-penn-video>

“There’s a responsibility that comes with learning Quechua, of understanding the importance of what the language means to different people...and that’s something that all of us studying the language have internalized”.⁷ The way in how the language and culture are represented becomes a constant challenge for the academic program. Due to their history, universities carry a colonial legacy that is important to acknowledge, and by considering this, the curricula can directly address ways to close the gap. As Elizabeth Sumida-Huamán and Bryan Brayboy point out: “Anti-colonial education is particularly significant as we consider the ways in which colonial ideologies, institutions, and other assertions of power have not disappeared over time” (2017, 6). At the University of Pennsylvania additionally, to the classes, many academic and cultural activities are organized: Quechua literary nights, visits to the Museum, Andean music concerts, game nights, discussions, support for students who identify as Indigenous. These events cover diverse topics and generate the opportunity to host guests, Quechua scholars, writers or musicians, who are already underrepresented in academic spaces. Their presence on campus contributes to not just learn about Quechua and the Andes, but also learning from them, recognizing the complexity of the culture. When students visit the university museum, they don’t just get to explore the Andean collection, but we reflect on the showed objects as technological items: for instance, khipus, magnificent counting devices made from knots. Khipus help students practice the Quechua vocabulary on numbers and also get more context about Andean knowledge, its significance and history.

For some students taking Quechua classes or attending a cultural activity on campus, this might be the first time they get exposed to the language or cultural elements, but for other groups, these can be an opportunity to reconnect with their heritage. The existence of the language program facilitates a space where students with Indigenous heritage can find their culture as part of their learning experience while at college. Debbie Rabinovich a Quechua former student at Penn, said for a university magazine: “My ancestors had their stories erase, and for me taking Quechua is a part of ... reclaiming indigeneity. Making that part of my heritage visible.”⁸ All of these experiences build up the intersubjective experience

⁷ “Quechua classes give students a look into indigenous culture” published by *The Daily Pennsylvanian*, on September 29th, 2016.

<https://www.thedp.com/article/2016/09/quechua-classes-indigenous-culture>

⁸ “Reconnecting with Roots in Penn’s Less Commonly Taught Language Classes” by *34th Street Magazine*, on May 12th, 2019.

and can show us how the participation of different agents might craft a unique and more complete learning process. In a world where anti-migrant and racists movements are gaining popularity, the existence of academic programs that Indigenous languages can help to promote a “shift towards recognizing linguistic [and cultural] diversity as an asset” (Hornberger, 2002, 11).

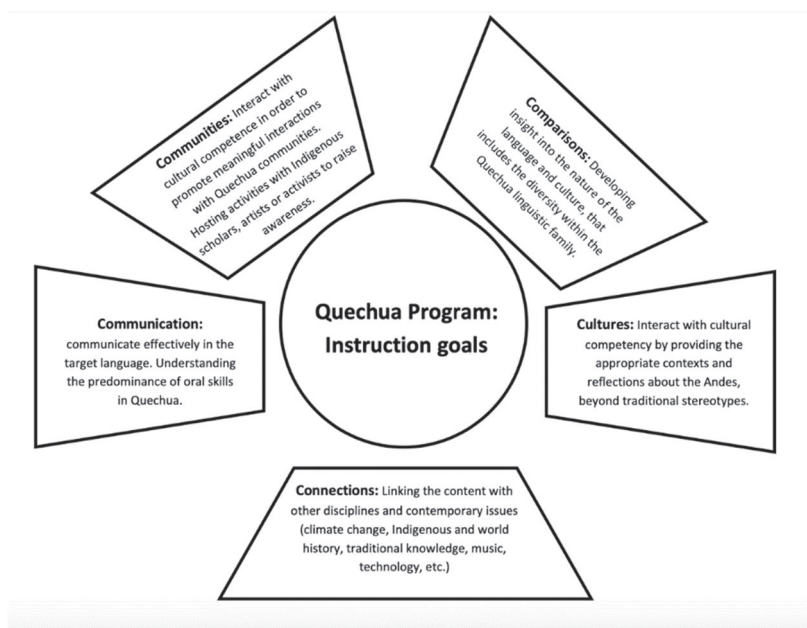


Image: Instruction goals at Penn's Quechua program, following the world-readiness standards by the American Council on the Teaching of Foreign Languages (ACTFL).

Conclusions

Sociocultural mediation becomes a key component to understand and promoting a better learning experience, especially for the teaching of Indigenous languages like Quechua. The incorporation of different methodologies, including the communicative approach and a contextualized content help to advance the recognizing of Quechua as an important and

<https://www.34st.com/article/2019/05/penn-upenn-language-courses-academics-tamil-polish-quechua-linguistics>

necessary component in academia. This contributes to the sustainable goal of Educational Development (SDG4).

We saw there is still a lack of recognition and underrepresentation of Indigenous Languages in the educational systems. That has effects on how people perceive the language and mostly its millions of speakers for our case study of Quechua. Therefore, raising awareness of this situation through academic programs can also contribute to the reduction of inequality (SDG 10). The existence of academic programs and similar initiatives has the potential to showcase and strengthen an ecosystem of students, scholars and activists, where Quechua agents can have more presence in open conversations about the design of society's present and future. The United Nations, aware of similar situations across the world, declared 2019 as the International Year of Indigenous Languages (IYIL), where many events and forums were held in cooperation with Indigenous communities, universities, non-profit organizations, and governments. The IYIL "provides increased visibility of the key role of languages in linking people, culture, and the environment" (Romaine, S. & Gorenflo, L. J., 2020, 302). While this happens at a global scale, is important to remember that everyone starts at a more intimate scale: home, community or classroom. As we described in Vygotsky's work, the proper use of signs and tools in education allow us to orient and enrich minds and perspectives, by having action and learning at the same time. Achieving those goals, also contribute to the students' self-esteem by recognizing the acquisition of these new skills.

Learning Quechua and other Indigenous Languages within a social and cultural community is a practice that is expanding, and the pedagogical options are also growing. Considering the Zone of Proximal Development (ZPD) to identify the social role of the student in the progress of learning, can be a powerful resource. In times where virtual platforms are becoming as crucial as the physical classroom, it will be useful to consider this sociocultural framework when working with online tools, including social media. Just about a decade or two ago there was little presence of endangered languages online (Lillehaugen, 202), but now it is possible to find valuable Quechua content in social media platforms such as YouTube, Facebook, chat apps, etc. Needless to say, those virtual resources can be used on problem-solving tasks with the appropriate guidance to create additional layers for the language cultural context, following Pea's view on cognition as something distributed in different persons and topics.

Ultimately, it is clear that a socially fluid context supported by the cultural richness that Quechua offers provides other learning opportunities that can be exploited globally. That's why it's necessary to provide more context; aims for a richer educational approach on Quechua can allow society to recognize the overlooked value of Indigenous cultures and have a better impact on the speaker who until today face discrimination lack of rights within their own countries of origin. Language education can provide new intrasubject experiences among students in the target language, and while fostering the recognition and relevance of Indigenous peoples.

Bibliography

- Bell, S. (2010). Project-based learning for the 21st century: Skills for the future, *The clearinghouse* 83.2, 39-43.
- Daniels, H. (2005). *An Introduction to Vygotsky*. Second edition. Routledge
- Daniels, H. (2016). *Vygotsky and pedagogy*. Routledge.
- Kinginger, C. (2002). Defining the zone of proximal development in US foreign language education. *Applied Linguistics*, 23(2), 240-261.
- Hornberger, N. H. (2002). Multilingual Language Policies and the Continua of Bilinguality: An Ecological Approach. *Language Policy*, 1 (1), 27-51.
- Lantolf, J. P. (2000b). Second language learning as a mediated process. *Language teaching*, 33(2), 79-96.
- Lantolf, J. P. (Ed.). (2000a). *Sociocultural theory and second language learning* (Vol. 78, No. 4). Oxford University Press.
- Lillehaugen, Brook (2019) Tweeting in Zapotec: Social Media as a Tool for Language Activists. In Jennifer Menjívar Gómez (Ed.) *Indigenous Interfaces: Spaces, Technology, and Social Networks in Mexico and Central America*. Tucson: University of Arizona Press, 201-227
- Mendoza-Mori, A. (2017) Quechua Language Programs in the United States: Cultural Hubs for Indigenous Cultures. *Chiricú Journal: Latina/o Literature, Art, and Culture*, v1 n2, 43-55
- Onrubia, J. (1997) Enseñar: crear zonas de desarrollo próximo e intervenir en ellas, en Coll, C.; Martín, E.; Mauri, T.; Miras, M.; Onrubia, J.; Solé, I. & Zabala, A. *El constructivismo en el aula*. Barcelona: Editorial Graó.
- Pea, R. D. (1997). Practices of distributed intelligence and designs for education. In Gavriel Salomon (Ed.), *Distributed cognitions: Psychological and educational considerations*, 47-87. Cambridge University Press.
- Perkins, D.N. (1997). Person-plus: A distributed view of thinking and learning. In Gavriel Salomon (Ed.), *Distributed cognitions*.

- Psychological and educational considerations*, 88-110. Cambridge University Press.
- Rivière, Á. (1994) *La psicología de Vigotsky*. Madrid: Visor.
- Rogoff, B. (1990). *Apprenticeship in thinking: Cognitive development in social context*. Oxford University press.
- Romaine, S., & Gorenflo, L. J. (2020). Special opportunities for conserving cultural and biological diversity: The co-occurrence of Indigenous languages and UNESCO Natural World Heritage Sites. *Parks Stewardship Forum*, 36(2), 297-306
- Savater, F. (2001). *El valor de educar*. Barcelona: Ariel.
- Siemens, G. (2003) Learning Ecology, Communities, and Networks: Extending the classroom. Available in: http://www.elearnspace.org/Articles/learning_communities.htm
- Suárez-Guerrero, C. (2004). La zona de desarrollo próximo, categoría pedagógica para el análisis de la interacción en contextos de virtualidad. *Pixel-Bit. Revista de Medios y Educación*, (24), 5-10.
- Suárez-Guerrero, C. (2010). *Cooperación como condición social de aprendizaje*. Barcelona: Editorial UOC.
- Sumida-Huamán E. et al. (2017) Indigenous Peoples and academe. *Indigenous Innovation in higher education*. The Netherlands: SensePublishers- Rotterdam, 3-19.
- Turuk, M. C. (2008). The relevance and implications of Vygotsky's sociocultural theory in the second language classroom. *Arecls*, 5(1), 244-262.
- Vygotsky, L. (1981) *Pensamiento y lenguaje*. Buenos Aires: La Pléyade.
- Vygotsky, L. S. (1980). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.
- Webb, Richard (2014, February 10) “¿Tiene futuro el quechua?” *El Comercio*. Source: <https://elcomercio.pe/opinion/columnistas/futuro-quechua-richard-webb-292022-noticia/>