

LANGUAGE ATTITUDE INFLUENCE: ASSOCIATION OF QUECHUA WITH ENGLISH
ENHANCES POSITIVE ATTITUDES TOWARD QUECHUA

by

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(Under the Direction of Chad Howe)

ABSTRACT

Despite Quechua's status as the largest indigenous language in South America with an estimated 8 million speakers (Adelaar 2004), almost all varieties of the language are critically or severely endangered today. This sharp decline in Quechua speakers is the result of linguistic stigmatization – inculcated among Quechua-speaking people since the Spanish invasion 500 years ago – and a preference for Spanish as the language of power in Quechua-speaking countries, driven by the surge in urbanization that began in the mid-20th century. Through an online Qualtrics survey, the present study investigates the possibility of ameliorating negative attitudes toward Quechua by associating it with the newly arrived language of power in Peru, English, which is now even more desirable for social advancement than Spanish (Niño-Murcia 2003). Participants (n=56) completed Quechua language attitudes and English/Quechua language association questions before and after viewing English language lessons that referenced Quechua. After the lessons, a net 14.2% of participants displayed an increase in positive attitudes toward Quechua; a net 79.4% experienced an increase in association of English with Quechua.

INDEX WORDS: language prestige, Quechua, English, Spanish, language attitudes

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CHAPTER 1

INTRODUCTION

1.1 Brief Linguistic History of the Andes. Quechua can be broadly described as the primary lingua franca of the Inca Empire (1438-1572), spread by the Incas¹ to the many peoples they conquered; this linguistic imperialism resulted not in a single, unified Quechua throughout the vast empire but rather the development of many diverse local varieties, as was the case for other imperial languages like Latin under the Romans and English under the British (King & Hornberger 2006). After the Spanish conquest of what is today called Peru and installation of Manco Inca in 1533, the Spanish initially promoted Quechua as the primary *lengua general* of their newly acquired colony (not out of respect for indigenous culture but because it was easier for the invaders to learn a single indigenous language than many), continued – in some areas – the Inca practice of foisting the language on smaller linguistic groups, and used Quechua to spread Catholicism, printing catechisms in Quechua and Aymara (another indigenous language of the Andes), opening schools and universities that used Quechua as a language of instruction, and attempting to standardize the language (King & Hornberger 2006). The imposition of Quechua by both the Incas and the Spanish led to the promulgation of this language throughout such a wide swath of South America and the extinction of the languages of many smaller indigenous groups such as the Cañari who today speak Kichwa (Quechua) and Spanish, their original language extinct (Floyd 2022). Owing to its former status as the predominant language of the Inca Empire and the secondary language of the Spanish colonial occupation in that region, Quechua remains today by far the largest South American indigenous language with an estimated

¹ The Incas likely spoke a distinct, secret language among themselves (de la Vega 1609/1960, MacQuarrie 2007).

8 million speakers (Adelaar 2004), about 4 million of whom live in Peru, as of the 2017 census (Instituto Nacional de Estadística e Informática 2018). Despite its status as such a widespread indigenous language with so many speakers, most varieties of Quechua are in critical condition today. As of June 2022, the UNESCO Atlas of the World's Languages in Danger lists ten of the twelve varieties of Peruvian Quechua as definitely, critically, or severely endangered (the two others are designated as vulnerable) (“UNESCO Interactive Atlas of the World's Languages in Danger” 2011).

Quechua’s decline from thriving to endangered began with the Spanish invasion (the last Inca emperor, Tupac Amaru I, was executed by the Spanish in 1572) when Spanish became the language of power, the language used by the ruling class and therefore the most expedient language for social and economic advancement (Coronel-Molina 1999, King & Hornberger 2006). The Spanish Crown’s policy on Quechua was highly inconsistent: in 1596 Philip II (the husband of Mary Tudor) refused to force Andean peoples to learn Spanish; in 1624 Philip IV decreed that Andean peoples must learn Spanish and outlawed the use of indigenous languages for evangelization; in 1627 this order was reversed, and Spain returned to its previous policy of promoting indigenous language learning among the Spanish clergy and religious for catechization (Harrison 2014). Quechua’s declining status was exacerbated in the 18th century when Quechua began to be a language used for and identified as a language of resistance to Spanish occupation, culminating in the revolution of Tupac Amaru II from 1780-1782 (King & Hornberger 2006). After the Spanish defeat of the revolution and execution of Tupac Amaru II and his followers, formal prohibition and suppression of Quechua began (Adelaar 2004, King & Hornberger 2006, Mannheim 1991). Spanish steadily took over almost every functional domain in Peru: politics, education, literature, etc. and today dominates almost all of these areas

(Coronel-Molina 1999). Migration to growing industrial cities like Lima brought people from Quechua-dominant rural areas to the growing Spanish-dominant urban areas; migrants wanted to be identified as modern, ambitious Spanish-speakers, not associated with the stereotype of a rural, backward Quechua speaker (Marr 2011).

A more recent threat to Quechua was *Sendero Luminoso*, known in English as Shining Path (1980-1992/present), the Peruvian communist/terrorist movement, which inadvertently expanded the reach of Spanish to many formerly Quechua-dominant rural communities (Von Gleich 1994, Starn & La Serna 2019). Even though Augusta La Torre, the second-in-command of the movement, had learned Quechua as a second language as a wealthy, white adolescent in Ayacucho (which has a sizeable and well-documented Quechua-speaking population) and used it to recruit guerillas to *Sendero*, the violence, mass murders, and rapes committed by the Peruvian police, *sandinista* (communist) guerillas, and *rondas campesinas* (rural peasants armed by the Peruvian government/police force to resist the *sandinistas*), drove many *campesinos* (rural subsistence farmers) out of their Quechua-dominant mountain communities and into Spanish-dominant big cities (Starn & La Serna 2019). When the movement and its violence began to decline after the capture of its leader Abimael Guzmán in 1992, the *campesinos* began returning to their mountain communities, bringing back their newly acquired Spanish, altering the linguistic demographics of many rural areas (Starn & La Serna 2019). As a result of these historic and recent socio-economic pressures, Quechua speakers have been increasing in number but decreasing in overall percentage of the population (demonstrated by the Peruvian census records in Table 1).

Table 1: *Quechua Speakers in Peru*

1993		2007		2017	
total (million)	percentage	total (million)	percentage	total (million)	percentage
3.2	16.6%	3.4	13.2%	3.8	10.6%

1.2 The Present Study. This sharp and continuing decline in Quechua speakers is the result, at least in part, of negative attitudes toward and stigmatization of the language, inculcated in Quechua-speaking people and those with whom they have interacted for almost five hundred years. Altering these attitudes could require just as much time as creating and engraining them did. Nevertheless, the present study attempts to sway language attitudes toward Quechua by associating its phonology and syntax with the phonology and syntax of English, which, according to Niño-Murcia (2003), is beginning to replace Spanish as the most desirable language for socio-economic advancement in Peru. The five research questions investigated by the present study are presented below:

1. *When made explicitly aware of surface similarities between English and Quechua (stop consonant aspiration and adjective-noun word order), will participants think of the languages as syntactically and/or phonologically similar?*
2. *Will there be a correlation between demographic factors such as English proficiency level and education level with initial association of English and Quechua?*
3. *Will association of English and Quechua increase positive attitudes toward Quechua?
Will study of Quechua increase positive attitudes toward Quechua?*

4. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with initial positive attitudes toward Quechua?*
5. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with an increase in positive attitudes toward Quechua?*

The study is conducted in the form of an online Qualtrics survey divided into seven modules:

1. Introduction
2. Demographic Information
3. Initial Language Attitude toward Quechua (Items 15-17) and Initial Language Association of English and Quechua (Items 18-21)
4. English Pronunciation Lesson via Quechua (Initial Stop Consonant Aspiration)
5. English Grammar Lesson via Quechua (Adjective-Noun Word Order)
6. Post-Test Language Attitude toward Quechua (Items 35-37) and Post-Test Language Association of English and Quechua (Items 38-41)
7. Thank-You and Shareable Link

Participants were recruited online through social media (Facebook, WhatsApp, and Twitter) and via email targeting (i) the language department of a large US university, (ii) Spanish-speaking students at an online English as a Foreign Language school, and (iii) Quechua instructors at a Spanish/Quechua language school in Peru. Recruitment was directed toward participants over the age of 18 who had spent the majority of their childhood in Peru. My general hypotheses are that 1) participants will not consider English and Quechua similar before the English lessons but will consider them to be similar after completing the lessons, 2) participants

from the Andean region with higher levels of education (bachelor's or above) will be most likely to display initial positive attitudes toward Quechua (Holliday 2010), and 3) few participants will significantly alter their attitudes toward Quechua due to the short nature of the survey. The primary object of investigation is whether participants will associate English and Quechua as relates to their structure and sounds. The secondary object of investigation is whether participants will shift to a more positive attitude toward Quechua as a result of associating it with English.

Chapter 2 of this thesis discusses two surface similarities of English and Quechua: stop consonant aspiration and adjective-noun word order. Chapter 3 presents an overview of English instruction and Quechua instruction in Peru, a discussion of Quechua as a heritage language, and an overview of the comparative grammar method of language instruction. In Chapter 4, I examine language attitudes toward English and Quechua in Peru as well as the sociolinguistic concept of language prestige and the possibility of prestige influence. Chapter 5 discusses my research questions, methodology, the survey design, and the data analysis tools employed in the present study, while Chapter 6 is a presentation and discussion of the results of this online survey. Chapter 7 concludes this project with a revisitation of my research questions and hypotheses, limitations of the present study, implications for further research, and final remarks.

CHAPTER 2

SURFACE SIMILARITIES OF ENGLISH AND QUECHUA

The similarities between English and Quechua discussed in this chapter are merely surface similarities i.e. traits that appear to be the same at first glance but actually display a broad range of nuanced differences upon closer examination. English and Quechua developed from completely distinct and unrelated language families and cultures. Quechua is a case-marking, agglutinative language, while English is an analytic language. We would likely find more grammatical similarity between Quechua and Latin, for example, than between Quechua and English. In this thesis, I do not intend to imply that Quechua is “like” English in any way, though participants may assume this independently. The object of this study is to make participants aware of two specific surface similarities that exist between English and Quechua and to analyze the effects this awareness has on their perception of Quechua.

So far I have discussed Quechua as if it were a monolith when in fact there is great diversity among Quechua dialects which would better be called Quechuan languages due to their low and sometimes complete lack of mutual intelligibility (Adelaar 2004, Torero 1974). A proposed etymology of the word “Quechua” is illustrative of the language’s high degree of regional variability: When the Spanish invaders asked the indigenous peoples of what is today called the *Valle Sagrado* (Sacred Valley) in the modern *departamento* (region) of Cusco what language they spoke, the natives answered that they spoke *qeswa simi* or “valley speak,” which would indicate that their language was unique to the Sacred Valley and that other geographical regions spoke different varieties of Quechua (Adelaar 2004, MacQuarrie 2007). Torero (1974)

proposed four divisions of the Quechuan languages: Quechua I (Central Peru), Quechua II-A (Northwest Peru), Quechua II-B (Northern: Ecuador, Colombia, Northeast Peru), and Quechua II-C (Southern: Southern Peru, Bolivia). These classifications have been contested and modified by subsequent Quechua specialists (e.g. Landerman 1991, Adelaar 2004).

The phonology (section 2.1) and syntax (section 2.2) discussed in this chapter are those of Cusco Quechua, which, following Torero's taxonomy, is classified as belonging to the Southern Peruvian branch of Quechua II. Not all varieties of Quechua employ these phonological and grammatical features, but since no participant in this study was a native speaker of Quechua and only four (out of fifty-six total participants) identified themselves as second language (L2) speakers of Quechua, it is safe to assume that participants were likely to view Quechua as a monolith and that they were unaware of the phonological and grammatical features of its many dialects/languages, just as the vast majority of monolingual English speakers in the US are unaware of the diversity of dialects of Spanish and may assume that the Spanish spoken in Mexican telenovelas is just like the Spanish spoken in shipyards in Buenos Aires². This lack of awareness of the fact that, for example, Yauyos Quechua does not produce phonemic aspirated stops (Shimelman 2017) would not confuse participants since it would be highly unlikely for them to have been aware of it prior to the study.

The four self-identified L2 Quechua speakers most likely studied Cusco Quechua, as it has the most linguistic prestige of the Peruvian Quechua dialects/languages. Cusco's *Academia Mayor de la Lengua Quechua* (Major Academy of the Quechua Language, abbreviated AMLQ) was robust enough to survive and thrive after its 1987 schism from the Quechua Academy at the *Primer Congreso Internacional de Quechua y Aymara* (First International Congress of the Quechua and Aymara Language) over an orthographic dispute (Von Gleich 1994). For these

² Niño-Murcia's comparison of the situation of Quechua in Peru to that of Spanish in the US is discussed in sec. 4.3.

reasons, I focus on Cusco Quechua in this chapter and chose it as the Quechua variety to employ in the Qualtrics survey. In subsequent chapters, I discuss Quechua as if it were a monolith to reflect participants' presumed lack of awareness of the multiplicity of Quechua dialects/languages.

2.1 Stop Consonant Systems. The stop consonants are so called because complete occlusion of the airstream is necessary for their production (Ladefoged 2012). Tables 1-3 below illustrate the stop consonant systems of English, Cusco Quechua, and Spanish. Allophones are displayed in parentheses.

Table 2: English Stop Consonants

	bilabial	alveolar	post-alveolar	velar
plain	p	t	tʃ	k
aspirated	(p ^h)	(t ^h)		(k ^h)
voiced	b	d	dʒ	g

Table 3: Cusco Quechua Stop Consonants (AMLQ y Municipalidad del Cusco 1995).

	bilabial	alveolar	post-alv/palatal	velar	uvular
plain	p	t	tʃ	k	q
aspirated	p ^h	t ^h	tʃ ^h	k ^h	q ^h
ejective	p'	t'	tʃ'	k'	q'

Table 4: Spanish Stop Consonants

	bilabial	dental	post-alveolar	velar
plain	p	t	tʃ	k

When comparing Tables 2 and 3, we see that English and Cusco Quechua have seven stop consonants in common. In English, the aspirated stop consonants are allophones of the plain stop consonants, meaning that speakers are unlikely to be consciously aware of them. In Cusco Quechua, aspirated and unaspirated stop consonants are phonologically distinct (Pasquale 2001), with the result that speakers of Cusco Quechua use these sounds contrastively³. By comparison, the English stop consonants are allophonic. Two allophonic rules followed by English stop consonants are listed below.

1) Initial /b, d, g/ are devoiced into [p, t, k] (Zsiga 2012)

e.g. “bill” is narrowly transcribed [pɪɫ], not *[bɪɫ].

2) Initial /p, t, k/ are aspirated to [p^h, t^h, k^h] (Zsiga 2012)

e.g. “pear” is narrowly transcribed [p^heɪ]. Without the aspiration, [peɪ] would be produced, which would yield “bear.”

The English pronunciation lesson in the present study focuses on this second English allophonic rule of initial stop consonant aspiration.

A comparison of Tables 3 and 4 reveals that Spanish and Cusco Quechua have four stop consonants in common, three if we do not include /t/ since its place of articulation in Spanish is dental, while it is alveolar in both English and Cusco Quechua. As far as stop consonant production is concerned, there is more overlap between English and Cusco Quechua than between Spanish and Cusco Quechua; however, these are merely surface similarities. A deeper analysis of the phonetics and phonology of English and Cusco Quechua would reveal that these two languages are quite distinct with respect to their phonological systems. Participants in this

³ Stop consonant aspiration distinguishes minimal pairs in Quechua but not in English i.e. aspiration alone distinguishes *papa* “potato” from *phapa* “hoof” in Quechua, but [p^hap^hə] and [papə] would likely both be intelligible as /papə/ “Papa” to most English speakers, even though the second phonemic form might sound a little off since it does not follow the allophonic rule of aspiration of syllable-initial stop consonants.

study will only be made aware of these similarities so that the possibility of association of English and Quechua and its effects on language attitudes can be analyzed. In the next section, I discuss Quechua as a monolith because adjective-noun order and Subject-Object-Verb (SOV) order are generalizable to most monolingual varieties of Quechua (Adelaar 2004).

2.2 Adjective-Noun Word Order and Adjective Agreement. In English and Quechua, adjectives are pre-nominal, while, in Spanish, adjectives are primarily, though not exclusively, post-nominal. Spanish adjectives must agree in both gender and number with the nouns they modify; in English and in Quechua, nouns are not subject to this agreement constraint. These differences are illustrated in the following examples:

Example 1: English

red dog-s
red dog-PL

Example 2: Cusco Quechua

puka alqo-kuna
red dog-PL

Example 3: Spanish

perro-s rojo-s
dog-PL red-PL

The glosses of English and Quechua are parallel, while the gloss for Spanish is completely different; however, when we expand these adjective-noun pairs just slightly into simple sentences, the dissimilarities between the three languages begin to emerge:

Example 3: English

I see red dog-s.
1SG see red dog-PL

Example 4: Cusco Quechua

puka alqo-kuna-ta riku-ni.
red dog-PL-ACC see-1SG

Example 5: Spanish

veo perro-s rojo-s.
see-1SG dog-PL red-PL

In monolingual Quechua, the default declarative word order is SOV, while SVO is the default word order in English and Spanish⁴. Verbs in Spanish and Quechua are generally inflected for person and number, while English only does this for third-person singular present tense forms. The English grammar lesson used in this study does not go into grammatical detail about the syntactic structures of English and Quechua but merely presents examples of the simple adjective-noun pairs in Examples 3-5, where there appears to be a strong similarity

⁴ Spanish word order is less strict than English word order, especially in Andean Spanish.

between English and Quechua grammar. Comparative grammar approaches to language instruction such as the comparison of English to Quechua being used to teach English pronunciation and word order in Module 5 of this survey are discussed in the next chapter, along with overviews of the current situations of both English and Quechua language instruction in Peru.

CHAPTER 3

LANGUAGE INSTRUCTION IN PERU

In this chapter, I examine English and Quechua language instruction in Cusco, Peru. Situated high in the Andes Mountains at an elevation of 11,200 feet, Cusco had a population of 428,450 per the 2017 census (Instituto Nacional de Estadística e Informática 2018) and attracted 1.75 million international overnight visitors in 2019 (*10 YEARS LATER*, n.d.). Despite its small size, Cusco attracts tourists because of its status as the capital of the former Inca Empire and its proximity to popular historic sites like Machu Picchu. In Peru more generally, English has become a highly coveted language in both rural and urban areas (Niño–Murcia 2003) and in Cusco specifically because tourism comprises an integral part of the Cusqueñan economy (Baumhackl 2019).

3.1 Demand for English Instruction. According to Niño-Murcia in her analysis of the status of English in Peru, “[a]most everyone in Peru covets knowledge of the English language,” a quote selected from one of the many aspiring English speakers she interviewed (2003:121). English is the language spoken by wealthy foreigners visiting Peru on business and/or tourist trips. If an individual wants access to the English-speaking world of international business, banking, and education (e.g. high-level engineering textbooks that are only published in English), the ability to speak English is integral. Just because English is seen as a key to economic advancement, however, does not mean that everyone in Peru is content with this situation. Another of the participants in Niño-Murcia’s study commented that “English in today’s world is a necessary evil, we need it, one way or another,” while another noted that “[m]aybe it’s

not the best thing for us [Peruvians], but we can't escape the urgent need to learn it” (2003:121). The perceived necessity of English acquisition is demonstrated by the popularity of private language institutes (section 3.3.2) and by the prioritization of English in university (section 3.4) and child/adolescent (section 3.5) education.

3.2 Demand for Quechua Instruction. After years of suppression and stigmatization of indigenous languages and cultures, the *indigenismo* movement of the 1920s and 1930s created something of a renaissance for Inca history and the Quechua language (Post 2015). As part of President/military dictator Velasco’s reforms promoting “the glorious Incan past,” Quechua was proclaimed a national language of Peru in 1975; these reforms were short-lived but were instrumental in ameliorating attitudes toward Quechua and in catalyzing bilingual intercultural education programs, which were later enshrined in regional and national policy (King & Hornberger 2006): “The State promotes the study and the knowledge of indigenous languages,” asserts Article 83 of the Constitutional Assembly of Peru (Von Gleich 1994). Even though the state has taken this official stance, the reality of the situation is far from this idealistic declaration (discussed in sections 3.4 and 3.5).

3.3 Language Institutes. The language institutes in Peru are generally private, for-profit schools that are normally geared towards adults, though some also enroll adolescents and children. Students pay for language instruction in private or group classes. Scholarships are available at some of these institutions, but most students are economically secure enough to have the money and time to spare for language instruction outside of their regular obligations⁵.

3.3.1 Quechua Language Institutes. In the case of Cusco, there are nine private language institutes (listed on GoogleMaps as of June 2022) that advertise Quechua courses on their websites (*Academia Mayor de la Lengua Quechua*, ACUPARI, Amigos Spanish School, Centro

⁵ my own observation from personal experience teaching English in Cusco for seven months in 2018-2019

Tinku, Máximo Nivel, Nativos Spanish School, Qente Spanish School, Quechua School, and Wiracocha Spanish School). As is likely evident from the school names, all but one of them (*Academia Mayor de la Lengua Quechua*) cater to foreigners seeking to learn Spanish or who already speak Spanish and now want to learn Quechua, usually out of academic interest.

Quechua is a very useful and high-demand language for students and academics in linguistics, anthropology, and other disciplines due to growing academic interest in indigenous languages. Acquisition of Quechua by non-native linguists and anthropologists has contributed to Quechua revitalization, as explained by Dr. Túpac Yupanqui (1923-2018), a prominent Quechua language professor, translator, and journalist, in an interview with Payne (2015)⁶:

Payne: Is Quechua taught in schools in your country?

¿El Quechua está [sic] enseñado en las escuelas en su país?

Yupanqui: Sometimes there are Quechua teachers but only because they speak Quechua but they do not know anything about grammar or linguistics. In other words, there are no Quechua teachers. Those who try to [teach Quechua] know nothing about the generic or the specific present tense, about active participles, or what declension or conjugation are. I must confess that I learned Quechua with Spaniards [white academics]. Of course I knew how to speak Quechua but its structures were, in that stage of my life, stars that I did not even look at in the sky. I have more than seventy years of experience teaching Quechua. One year I was a professor at Cornell University in New York. In the Colony [of Peru] under the rule of the Spaniards it was mandatory, but, despite national independence, our culture of Tawantinsuyo shattered.

A veces hay profesores de quechua pero solo porque hablan quechua pero de gramática o de lingüística no saben nada. Dicho en otra palabra, no hay profesores de quechua. Los que intentan hacerlo no saben nada de nada de un presente genérico o específico, de un participio activo o de lo que es la declinación o conjugación. Debo confesar que yo aprendí el quechua con españoles. Claro que sabía hablar quechua pero sus estructuras eran en esa mi etapa estrellas que ni miraba en el cielo. Tengo más de setenta años de enseñanza de quechua. Una de ellas fue ser profesor en la Cornell University de New York. En la Colonia bajo el dominio de los españoles era obligatorio, sine qua non la independencia nacional reventó nuestra cultura del Tahuantinsuyo.

⁶ The original text of this interview is in Spanish; translations are my own.

3.3.2 English Language Institutes. As of June 2022, there are two private English language institutes in Cusco, ICPNA and Máximo Nivel. The latter is considered more prestigious (and is more expensive) because it employs (mostly, about 95%, by my estimation) native speakers. Stainton (2018) describes this type of teacher, the “TEFL⁷ tourist.” In my personal experience as a TEFL tourist in Peru, Italy, and Indonesia, most of these native speaker teachers/tourists have limited language skills in their students’ L1, leading language institutions that employ TEFL tourists to favor the *presentation, practice, production* (PPP) strategy for language instruction. In this method, the instructor only speaks English, even at the beginner level, and must use gestures, drawings, and realia to communicate vocabulary and grammatical concepts. This strategy is popularly perceived to be highly effective because learners are exposed to more of the target language than in a pedagogical approach that uses both the L1 and the L2, though PPP is not without critics (Criado 2013). In the initial stages of language learning, adult language learners actually outperform children, but this advantage soon wears off (Ortega 2008). Popular TEFL strategies like PPP and task-based learning (TBL) ignore these initial advantages of adult learners (memory, attention span, motivation, etc.), treating them as if they had the same acquisitional abilities as children.

Physical English language institutes like Máximo Nivel that had never before offered online classes had to switch completely to online instruction for much of 2020 due to restrictions related to COVID-19 (Máximo Nivel administrators, private communication). 57.3% of English language learners surveyed in Lima by Castillo (2021) were in favor of using the virtual classroom for English language study; learners who had had exposure to online learning before

⁷ Teaching English as a Foreign Language (TEFL) is the pedagogical approach employed by an English speaker teaching English as a foreign language to non-English-speakers who live in a non-English-speaking area, not to be conflated with Teaching English to Speakers of Other Languages (TESOL), which refers to the pedagogical approach employed by an English speaker teaching English as a foreign language to non-English-speakers who live in an English-speaking area.

the events of 2020 forced its adoption were more likely to support it. In-person instruction has resumed in many parts of the world, but L2 pedagogy has had to respond to and integrate these new demands for virtual learning (Putra & Drajadi 2021).

3.4 University Education⁸. There is one public university in Cusco, Universidad Nacional de San Antonio Abad del Cusco, and there are three private universities, Universidad Andina del Cusco (UAndina), Universidad Continental (UC), and Universidad Tecnológica de los Andes (UTEA). The intensive language course offerings of the *Centro de Idiomas* (Language Center) at UAndina, which strongly emphasizes its Andean identity, demonstrate the differences in language instruction for English, Portuguese, and Quechua:

Table 5: Languages Offered by UAndina (my translation of the Centro de Idiomas website)

Languages offered on the main campus (satellite campuses only offer English)			
Language	Basic	Intermediate	Advanced
English (intensive)	3 months	3 months	-
Portuguese (intensive)	3 months	3 months	-
Quechua (intensive)	2 months	1 month	1 month

A total of six months of intensive instruction is offered for both English and Portuguese and only four months for Quechua; however, advanced English and Portuguese are not available, only advanced Quechua. The availability of only English on satellite campuses demonstrates the prioritization of English in university education. UC, in contrast, describes an extensive English language program on its website but lists no Quechua course offerings there (as of June 2022); however, students at UC translated a psychological exam into Quechua for the benefit of the

⁸ Information about the course offerings of these universities was gathered from their respective websites, which can be found in the references section, alphabetized by the name of each university.

Huancavelica community (*Estudiantes Continental...* 2022), demonstrating a desire to accommodate the needs of Quechua speakers.

3.5 Child and Adolescent Education⁹. *Colegios* in Peru are normally divided into *inicial* (3-5 years), *primaria* (6-11 years), and *secundaria* (12-17 years). Colegio Pukllasunchis is the only *colegio* in Cusco that does not just teach Quechua but teaches *in* Quechua, as a language of instruction. From *inicial* to *primaria*, half of the classes are in Spanish and the other half are in Quechua. Some other *colegios* in Cusco offer Quechua, but those that do tend to heavily prioritize English over Quechua such as Colegio La Salle and Colegio San Francisco de Asis, where English instruction begins in *inicial* and Quechua instruction in *secundaria*. At San Francisco, when Quechua instruction begins, over three hours a week are dedicated to English, while just half an hour a week is set aside for Quechua. Colegio de Santa Ana Cusco begins both English and Quechua instruction in *inicial*, with twice as much time dedicated to English as to Quechua¹⁰.

Methods of instruction vary widely and, for this reason, are difficult to generalize, but a case study of student-teacher interactions in the Quechua classroom at a technical, agriculture-focused *secundaria* in Urubamba¹¹, Peru paints an unflattering picture of the Quechua instruction available to adolescents (Dueñas 2021). Even though most students began their first year of *secundaria* interested in learning Quechua, this interest quickly waned as a result of poor teaching methodology and instructor attitude (Dueñas 2021). The Quechua teacher in Dueñas' case study was not given technical support or training in Quechua instruction and did not have sufficient literacy skills in Quechua to function as a reliable language teacher (Dueñas

⁹ Information about child and adolescent education was gathered from course listings and curriculum books on the websites of each school described; these websites can be found in the references section, alphabetized by the name of each institution.

¹⁰ By *secundaria*, five to six times as much time is dedicated to English as to Quechua.

¹¹ a city in the *departamento de Cusco* (Cusco region)

2021). The Quechua teacher and other teachers at the school assumed that students conformed to a stereotype of a rural, fluent Quechua speaker when in fact nearly half of the students came from families that did not speak Quechua at home (Dueñas 2021). Because the Quechua teacher believed the students to already be competent Quechua speakers, this teacher assumed they were lazy and disinterested in Quechua, a perception which colored student-teacher interactions (Dueñas 2021). As a result of the poor language instruction and their subjection to this fluent-speaker stereotype, students became disinterested in Quechua courses, prompting teachers to call them “walking corpses,” “foreigners,” and “lazy” to their faces (Dueñas 2021). Far from being uninterested in acquiring further Quechua language skills, students at the school in Dueñas’ case study commented to her — in interviews as well as during classroom conversations — that they wanted better language learning resources and expressed their dissatisfaction with the deprioritization of class time and school resources for Quechua (Dueñas 2021). In addition to the problems presented by the teaching methodology and teacher attitudes, students were also misidentified by their teachers as L1 Quechua speakers when they are more accurately characterized as heritage speakers.

3.6 Quechua as a Heritage Language. The literature on heritage languages is extensive and robust, especially concerning heritage Spanish in an English-dominant environment (Montrul & Ionin 2012, Montrul et al. 2014, Cuza & Pérez-Tattam 2015, Potowski 2018, Scontras et al. 2018, Montrul & Polinsky 2021). A heritage speaker is difficult to define since each one has a unique linguistic history; heritage speakers often begin acquisition at home during early childhood but do not go on to use the language in school or productively (i.e. producing the language themselves) in adulthood. Some heritage speakers may simply have an ancestral connection to a language and a degree of familiarity with it without ever having been speakers

themselves. Like the children in Dueñas’s case study, many Quechua speakers in Peru are in reality heritage speakers who spoke Quechua or heard it from parents and/or grandparents as small children but then began education in Spanish or emigrated from Quechua communities to urban, Spanish-dominated areas and were no longer exposed to Quechua. Recent scholarship has challenged the idea that heritage languages are “defective” versions of language or the result of “incomplete acquisition.” This heritage language scholarship is summarized by Ortega (2020) in her conceptual review of the subject. Ortega identifies ten characteristics of a heritage language, collated from Fishman (2001), Valdés (2005), Van Deusen-Scholl (2003), and Benmamoun et al. (2013):

1. Close affiliation to the language through linguistic interaction with family members who speak it.
2. Distant affiliation to the language through family ancestry with no direct access to speakers.
3. Productive bilingualism during early childhood.
4. Early onset of bilingual exposure (e.g., 0 to 5 years old).
5. Dominance shift from home language (early years) to majority language (later childhood) and unbalanced bilingualism.
6. Low formal literacy in the minority language because schooling was not in home language.
7. Eventual proficiency or ultimate attainment in adulthood is nonnativelike.
8. Any variable degree of minority-language proficiency as begin and/or end point of development is possible and expected.
9. Experience of indigeneity, colonialism, or immigration.
10. Hierarchical minority-majority relation between languages.

(quoted from Ortega 2020:18-19)

These characteristics provide a cogent description of the situation of Quechua in Peru. There is low formal literacy in Quechua (6) not only because schooling is in Spanish, the dominant language, but also because Quechua has many distinct dialects¹² and no standardized orthography. Literacy itself is — incorrectly — associated with Spanish and as something that one does when acquiring Spanish (de la Piedra 2010). Childhood Quechua speakers follow the

¹² Ethnologue lists thirty-one dialects of Quechua in Peru as of June 2022.

path of heritage language speakers when they begin formal schooling in Spanish and acquire literacy skills in Spanish but not in Quechua. Viewing Quechua as a heritage language permits a more precise understanding of speaker abilities and of how to utilize those linguistic resources in language instruction, particularly in a comparative grammar approach, which utilizes students' multiple linguistic resources.

3.7 Comparative Grammar for Language Instruction. The comparative grammar approach was developed by 19th-century philologists to compare and contrast genetically related and structurally similar languages, an approach prompted by Sir William Jones's¹³ proposition of the Indo-European language family. Today, comparative grammar is not widely used in language instruction but is common for dead languages like the old Germanic languages or Latin and Greek, which are frequently taught and/or studied in conjunction using the comparative method. Recent interest in a comparative method of instruction for the Romance languages is evidenced by the success of the independently published *Comparative grammar of Spanish, Portuguese, Italian, and French: Learn and Compare 4 Languages Simultaneously* (Petrunin 2018), ranked #36 on Amazon's list of Foreign Language Instruction (Books) as of June 2022. Another comparative approach to language instruction is the so-called etymological approach, succinctly summarized by the jacket description of *Spanish Vocabulary: An Etymological Approach* (Brotsky 2008):

Unlike other vocabulary guides that require the rote memorization of literally thousands of words, this book starts from the premise that using the etymological connections between Spanish and English words—their common derivations from Latin, Greek, and other languages—is the most effective way to acquire and remember vocabulary.

These approaches utilize an overt method of language comparison that differs from what I term here the 'monolingual model of language instruction,' which utilizes one language shared

¹³ born 1746, died 1794

by the instructor and students to teach a single new language. For instance, in the US, monolingual English speakers studying Spanish are taught in English by a teacher who speaks both English and Spanish, using textbooks and other resources written in English, which rarely employ overt comparisons between English and Spanish grammar.

Mastery of a grammatical category in one language facilitates its acquisition in subsequent languages, according to Rothman & Slabakova (2018) and Festman (2021). Spanish-Quechua bilinguals and Quechua heritage speakers learning English in Peru have already mastered adjective-noun word order and initial stop consonant aspiration (discussed in Chapter 2) but are taught English via a monolingual Spanish model of English language instruction or through TEFL methods like PPP and TBL, both of which ignore Spanish and Quechua as linguistic resources. Bi- and multilinguals have a single linguistic repertoire composed of multiple languages, and they are capable of utilizing resources from multiple languages at once to construct meaning and to learn, as argued in recent scholarly work on translanguaging (Canagarajah 2011, Hornberger & Link 2012, Gort 2015, Martínez et al. 2015, Martínez-Roldán 2015, MacSwan 2017). Placing value on all the linguistic and cultural resources of students has been demonstrated to lead to improved learning outcomes (Adger et al. 2018). Inclusion of Quechua as a linguistic resource available to students could even serve to increase its linguistic prestige, a sociolinguistic concept discussed in the next chapter.

CHAPTER 4

LANGUAGE ATTITUDES IN PERU

4.1 The Language Attitudes Spectrum: from Prestige to Stigmatization. Prestige is the social value speakers apply to individual speech variants, dialects, and even entire languages (Meyerhoff 2019). There is no inherent communicative difference between the two English phrases “To whom am I speaking?” and “Who’m I talkin’ to?” Both utterances contain the exact same information, but the former variant is ascribed prestige while the latter is not. Distinct social value is not inherent in either utterance but is arbitrarily applied by the hearer. Sociolinguists divide prestige into two categories: overt and covert. When speakers are highly aware of the higher-status connotation of a certain variant, this variant has overt prestige, such as “whom” in English if a speaker describes it as sounding “better” or “nicer” than other variants (Meyerhoff 2019). A variant possesses covert prestige when speakers are not aware of their preference for it; a speaker might recognize that one variant is “better” than another and claim to use that form when in reality the speaker actually uses a different variant (Trudgill 1972, Meyerhoff 2019). In Figure 1, I have created a spectrum on which languages, dialects, and/or individual speech variants can be placed to graphically illustrate their prestige level, whether overt or covert.

Just as prestige describes the scale of positive attitudes toward linguistic items from high to low, stigmatization describes the scale of negative attitudes toward these items. Speakers still have positive attitudes toward low prestige variants; these attitudes are simply not as positive as they are for higher prestige variants. When speakers have slightly negative attitudes toward a

variant, this variant has low stigmatization; when speakers have highly negative attitudes toward a variant, this variant has high stigmatization. I combined the axes of prestige (positive attitudes) and stigmatization (negative attitudes) to form a language attitudes spectrum, illustrated in Figure 1. In monolingual situations, speech variants within a single language can be placed on this spectrum; in bi- and multilingual situations, speaker attitudes toward whole languages can be placed on this spectrum.

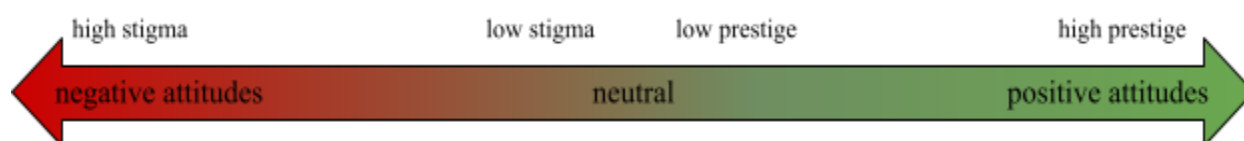


Figure 1: Language Attitudes Spectrum

4.2 Diglossia and Polyglossia. Ferguson (1959) proposed the term “diglossia” to describe a situation in which one language is used for some social functions and contexts, while another language is used for other functions and contexts. Ferguson (1959) first observed the diglossic relationship between Classical Arabic and vernacular Arabic in the Middle East and between European French and Haitian Creole in Haiti; initially, a linguistic situation was only described as diglossic if the two languages were related, following the norm established by Ferguson. Fishman (1971) expanded the definition of diglossia to include diachronically unrelated languages, such as in his own community, which used English and Yiddish in different situations. Platt (1977) further built upon these ideas for multilingual situations by introducing the term polyglossia to describe a situation in which more than two languages are used in different contexts by a community of speakers. Ferguson had described the H(igh) variety used in formal contexts and the L(ow) variety, the vernacular (Ferguson 1959, Meyerhoff 2019). To describe a situation of three languages being used in different contexts, Platt (1977) added a M(iddle) variety. Platt’s H, M, and L categories can be expanded to describe multilingual situations of any

number languages¹⁴. However, these categories define a simple language hierarchy; they do not give us insight into whether there are positive attitudes toward the High variety and slightly less positive attitudes toward the Low variety or slightly positive attitudes toward the High variety and extremely negative attitudes toward the Low variety. Placing languages and dialects along my Language Attitudes Spectrum (Figure 1) provides both a linguistic hierarchy and information about positive and negative attitudes. Figure 2 applies this attitude spectrum to the context of the modern United States.

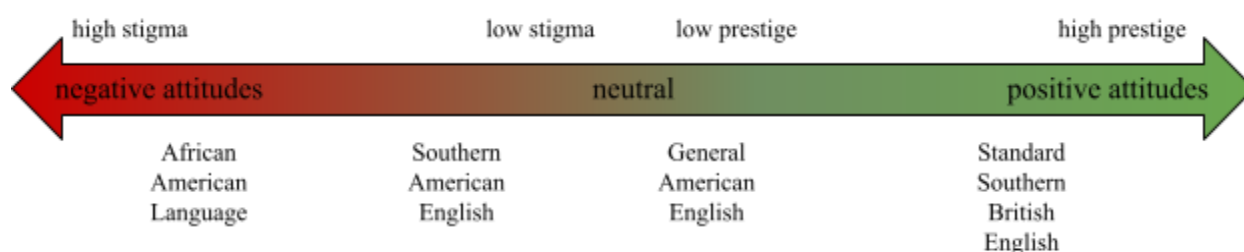


Figure 2: Hypothesized Language Attitudes Spectrum for the US in 2022

In a hypothetical situation concerning dialect perception among speakers of American English, some Americans might report that Standard Southern British English (SSBE) sounds “better” or “nicer” than General American English (GAE), but there would also be people who dislike, for whatever reason, the sound of SSBE or perhaps British people and culture in general and would display a stigmatized attitude toward it. Speakers might display negative attitudes toward AAL due to linguistic prejudice. (Speakers of AAL themselves might display negative attitudes toward their own language due to internalized linguistic prejudice.) On the other hand, there are speakers who might place high value on African American Language (AAL) and would certainly not display negative attitudes toward it. We could create accurate language attitudes spectra for the US in a given year by creating a survey of a representative sample of the US

¹⁴ e.g. for a hypothetical septilingual situation: Very High (VH), High (H), Medium High (MH), Medium (M), Medium Low (ML), Low (L), Very Low (VL)

population that asked participants to rate various languages and dialects (e.g. Southern American English, GAE, SSBE, AAL, Spanish) along a spectrum like the one in Figure 3 below for various attitude items: *correct, incorrect, ugly, beautiful, educated, stupid*, etc.

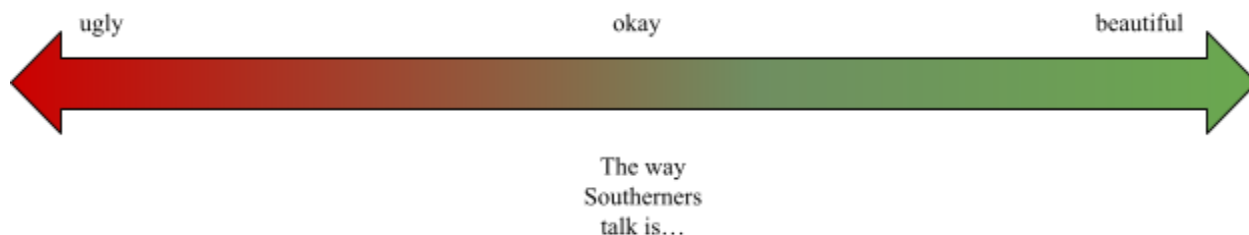


Figure 3: Proposed Language Attitude Survey Item

Participants would drag and drop “The way Southerners talk is...” to the left or right to indicate their attitude. The language rankings on each spectrum could then be averaged into a single spectrum to represent the average language attitudes of a given community. The attitudes of sub-communities within that larger community could be separated and similarly averaged to create several spectra that describe a community in general as well as the various groups within it e.g. Language Attitudes of University of Georgia (UGA) Students, Language Attitudes of Female-Identifying UGA Students, Language Attitudes of Hispanic- and Female-Identifying UGA Students, etc. A similar survey for different linguistic items (e.g. Limeño Spanish, Andean Spanish, Cusco Quechua, Yauyos Quechua) could be administered to a representative sample of Cusqueños, Peruvians, Andeans, etc. to create language attitudes spectra for each of these groups and the subgroups within them. This procedure, while far beyond the scope of the present study, is an avenue for further research. Since such an in-depth survey of language attitudes in Cusco, Peru, or the Andes has not yet been conducted, an overview of language attitudes in Peru will serve as the placeholder for such a survey and will form the basis for the hypothesized Language Attitudes Spectra for Lima and Cusco that I will present in the next section.

4.3 Language Attitudes in Peru. The polyglossic situation in Peru is far more complex than simply: English = High, Spanish = Medium, Quechua = Low. Just as there are many varieties of English in the US, there are also many varieties of Spanish and Quechua in Peru. When I was in Cusco, Cusqueñan teachers of Quechua expressed to me the attitude that Cusco Quechua was an “older” and therefore more “pure” version of Quechua simply because it is spoken in Cusco, the capital of the former Inca Empire. A similar English-based example would be English speakers’ perception of Englishes spoken in London, England as “older” and therefore more “pure” because they are spoken in London, the capital of the former British Empire. Geographical location, of course, does not cause linguistic stagnation, and even if it did, identifying a language as “pure” or “better” simply because it is “older” is arbitrary. Since it is not possible to engage in a logic debate with the ingrained linguistic prejudices of a given community, I will merely report these attitudes and refrain from passing further value/logic judgements on them.

In section 1.1, I traced the history of Quechua from a widespread imperial language under the Incas and, for a time, under the Spanish, to a suppressed language associated with rebellion against Spanish rule, and finally to a stigmatized language associated with the stereotype of backward, rural-dwelling Quechua speakers, contrasted with the idealized literate, economically advancing Spanish speaker (Coronel-Molina 1999, de la Piedra 2010, Marr 2011). Quechua went from a healthy – though highly stigmatized – language to an endangered language when Spanish-Quechua bilingual parents stopped speaking the language to their children; this cessation of generational transmission was catalyzed by urban migration (King & Hornberger 2004, Adelaar 2014). In an interview with Casma (2014), a merchant living in Lima described

his parents' attitudes toward Quechua after his family moved from Apurimac, a small mountain town, to Lima, the second-largest city in South America (*Lima Population 2022*):

As a child, I learned that Quechua was not something good. My mother would say that she was not going to speak it in Lima and my father didn't teach me out of vanity, since he would not accept being called a *serrano* [mountain-dweller] under any circumstances and at that time discrimination was very difficult for migrants. When we arrived in Lima, social pressure, discrimination and the ignorance of those who knew the language worked against those of us who wanted to know more about Quechua.

(quoted in Casma 2014)

Efforts to alter these extremely negative attitudes toward Quechua are underway: young Peruvian musical artists like pop singer Renata Flores (b. 2001) and hip-hop artist Liberato Kani¹⁵ (b. 1993) have incorporated Quechua into their music to foster young people's interest in the language. Aguirre et al. (2016) found a correlation between use of English language songs in the English classroom in Lima and increased motivation to learn English. Could popular Quechua songs have a similar effect on motivation to learn Quechua? In 2016 a morning news program *Ñuqanchik* (We), began airing in Peru (Nikolau 2016). These efforts at Quechua language revitalization as well as the growing sense of pride in Inca heritage and culture may be due to increased access to education. Quechua speakers surveyed by Holliday (2010) who possessed bachelor's degrees were the most likely (51%) to report a desire to speak Quechua to their children. In response to a question as to why she wanted her children to speak Quechua, a participant with a bachelor's degree responded:

Because it is the language of our ancestors, it's our language and as such we should speak it and not be ashamed. And most of all because I love my country and my culture.

Porque es el idioma de nuestros antepasados, es nuestro idioma y como tal debemos hablarlo y no avergonzarnos, y principalmente porque quiero a mi patria y a mi cultura.

(quoted in Holliday 2010:30)

¹⁵ "liberato" is Spanish, "kani" is Quechua; translated, this stage name means "I am free/liberated"

Yupanqui completed a Quechua translation of *Don Quixote* in 2005 out of an overt desire to increase the prestige of Quechua. In an interview published in Payne (2015:21), Yupanqui describes a dire situation for Quechua in Peru:

Payne: ¿Cómo es la actitud en su país en relación al Quechua?¹⁶

What is the attitude in your country in relation to Quechua?

Yupanqui: No tiene actitud alguna. Piensan en ser americanos y tratan de hablar inglés. El estado es toda una *carabina de Ambrosio*. Si tiene funcionarios que manejan quechua pero son analfabetos en la materia.

[The country] has no attitude whatsoever. They want to be American and try to speak English. The state is quite a *carabina de Ambrosio* [a useless object]. There are officials who handle Quechua but are illiterate in the matter [they do not know any Quechua].

Spanish and Quechua (as well as Aymara and a variety of other indigenous languages) have been spoken side-by-side in the Andes for five hundred years, and their proximity has naturally led to mutual influence. The influence of Quechua on Andean Spanish (AS), which is the variety of Spanish spoken in the Andes, is evidenced by the use of SOV word order in AS¹⁷. Use of the pluperfect and simple future as evidential strategies to encode Quechua's three evidential morphemes (direct, inferred, and reported), occasional omission of adjective-noun gender agreement (as discussed in section 2.2), and Quechua loanwords such as *huaico* (landslide) are further examples of the influence of Quechua on AS (Aikhenvald 2004, Arnaiz 2020). Arnaiz (2020) further describes negative attitudes toward and stigmatization of AS in Lima, in contrast with the prestige of Limeño Spanish.

As discussed in section 3.1, high demand for knowledge of English in Peru does not necessarily mean that speakers have positive attitudes toward English itself, but, due to the association of English with economic advancement (Niño-Murcia 2003), the Cusqueñan

¹⁶ The original text is in Spanish; translations are my own.

¹⁷ Although Quechua is typically SOV, Spanish is typically SVO.

economy's dependence on tourism (Baumhackl 2019), and the proliferation of popular English-speaking media properties and celebrities through the growth of mass media and increased access to the internet, I argue that English carries reasonably high prestige in Cusco, though as a result of economic reasons, not out of emotional fondness. According to Niño-Murcia (2003), Peruvians have an awareness of this linguistic prestige hierarchy:

Peruvians tend to imagine an implicit language prestige analogy:

Quechua : Spanish : : Spanish : English

That is to say that Quechua is to Spanish as Spanish is to English, where in each case the latter is the more prestigious. This analogy is the common subject of many jokes, like the old saw about Guaman (Quechua) who became Guzmán (Spanish) and then, Goodman (English). It forms a leitmotif in brilliant comedy routines by the bilingual street performers known as “El Cholo Cibernético y la Madam Pituca,” ‘The Cybernetic Halfbreed and Madame DeLuxe’. Peruvians who have traveled in the USA sometimes comment on their unhappy realization that Spanish has a status in the USA somewhat like that of Quechua in Peru.

(Niño-Murcia 2003:126)

This overview of language attitudes in Cusco and in Lima informs Figure 4.

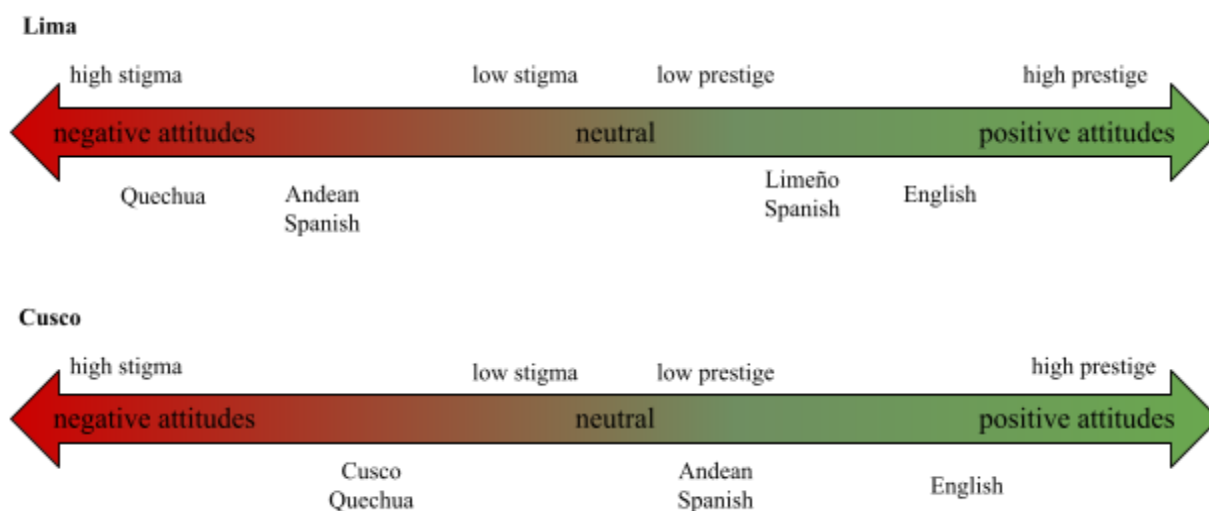


Figure 4: Hypothesized Language Attitudes Spectra for Cusco and Lima in 2022

The spectra in Figure 4 are, of course, vast oversimplifications that do not account for the high level of individual variation in language attitudes; they should be understood as

impressionistic models, based on the examples I have presented of attitudes toward these languages in Peru. These models offer a working understanding of the language attitudes of the average Cusqueño or Limeño. The present study accounts for individual variation from this impressionistic model with a pre-test and post-test of the same language attitudes survey questions (described in Chapter 5).

4.4 Possibility of Attitude Influence. The position of a linguistic item on the Language Attitudes Spectrum is by no means static. Due to the dynamic and constantly evolving nature of living languages, linguistic items are capable of gaining and losing prestige/stigmatization as speaker attitudes and associations shift. In English, “ain’t” may have begun as a prestige variant, but, as the word became associated with increasingly stigmatized groups in the minds of English speakers, it went from a prestige variant in the 18th and 19th centuries to possibly the most stigmatized word in the English language today (Donaher & Katz 2015). If speakers are capable of altering their perception of a single word, can they also alter their perception of an entire language? Languages frequently exchange lexical items and grammatical constructions, as the case of AS demonstrates. Are prestige and stigmatization also mutually influential between languages? If participants are made aware of two surface similarities of English and Quechua (stop consonant aspiration and adjective-noun word order, described in Chapter 2), will they associate English and Quechua? Will Quechua gain prestige as a result of this association? The methodology used to investigate this possibility is described in the next chapter.

CHAPTER 5

THE PRESENT STUDY

5.1 Research Questions and Hypotheses. Research questions and corresponding hypotheses of the present study are presented below. The primary object of investigation is to determine whether participants will associate English and Quechua as relates to their structure and sounds. The secondary object of investigation concerns the degree to which participants will enhance their attitudes toward Quechua as a result of either associating it with English or from simply studying Quechua (Ortega 2008).

1. *When made explicitly aware of surface similarities between English and Quechua (stop consonant aspiration and adjective-noun word order), will participants think of the languages as syntactically and/or phonologically similar?*

Hypothesis: Participants will not consider English and Quechua similar before the English lessons but will consider them to be similar after completing the lessons.

2. *Will there be a correlation between demographic factors such as English proficiency level and education level with initial association of English and Quechua?*

Hypothesis: Participants with a higher level of English proficiency (and corresponding higher level of education) will be more aware of the similarity of English and Quechua aspirated stop consonants and adjective-noun order.

3. *Will association of English and Quechua increase positive attitudes toward Quechua?*

Will study of Quechua increase positive attitudes toward Quechua?

Hypothesis: Few participants will significantly alter their attitudes toward Quechua (i.e. their desire to speak the language [Item 15/35], their opinion whether students in the Andean countries ought to learn it [Item 16/36], and whether they want their children to speak it [Item 17/37]) due to the short nature of the survey. Ortega (2008) concludes from prior research on language study and subsequent changes in language attitudes that simply studying a language may improve one's attitude toward both a language and its speakers. A limitation of the present study is that, if an attitude shift is detected, it will not be possible to determine whether this shift resulted from association of English and Quechua or simply due to study of Quechua.

4. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with initial positive attitudes toward Quechua?*

Hypothesis: Family history of Quechua speakers will be unrelated to initial positive attitudes toward Quechua. Participants from the Andean region with higher levels of education (bachelor's or above) will be most likely to display initial positive attitudes toward Quechua (Holliday 2010).

5. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with an increase in positive attitudes toward Quechua?*

Hypothesis: Participants are not expected to significantly alter their attitudes toward Quechua, but these demographic factors will be analyzed if a change does occur.

5.2 Participants. To be eligible for the survey, a participant had (i) to be over 18 years old, (ii) to be a native Spanish speaker, and (iii) to have spent the majority of their childhood in Peru. Recruitment emails were sent to Quechua instructors at a private Spanish/Quechua language institute in Peru, Spanish-speaking students at an online English as a Foreign Language school, and a listserv associated with a language department of a large, public university in the United States. Eight contacts associated with Peru were offered the opportunity to participate in and share the survey through WhatsApp. The survey was shared on Facebook and promoted on Twitter. All participants (n=56) spent the majority of their childhood in Peru and lived in Peru at the time of the survey. More males (n=34) than females (n=22) participated in the survey. Figures 5-7 report participant demographics: age (Figure 5), identity (Figure 6), and education level (Figure 7). Figures (8)-(10) report participant language level for both English (Figure 8) and Quechua (Figure 9), as well as participant language study of Quechua (Figure 10).

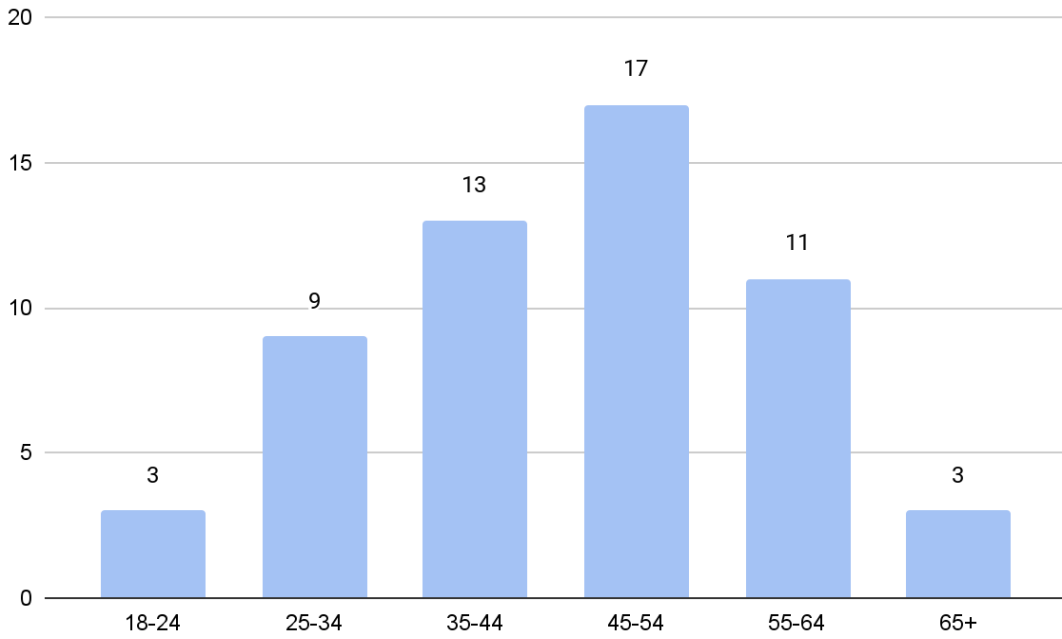


Figure 5: Participant Age

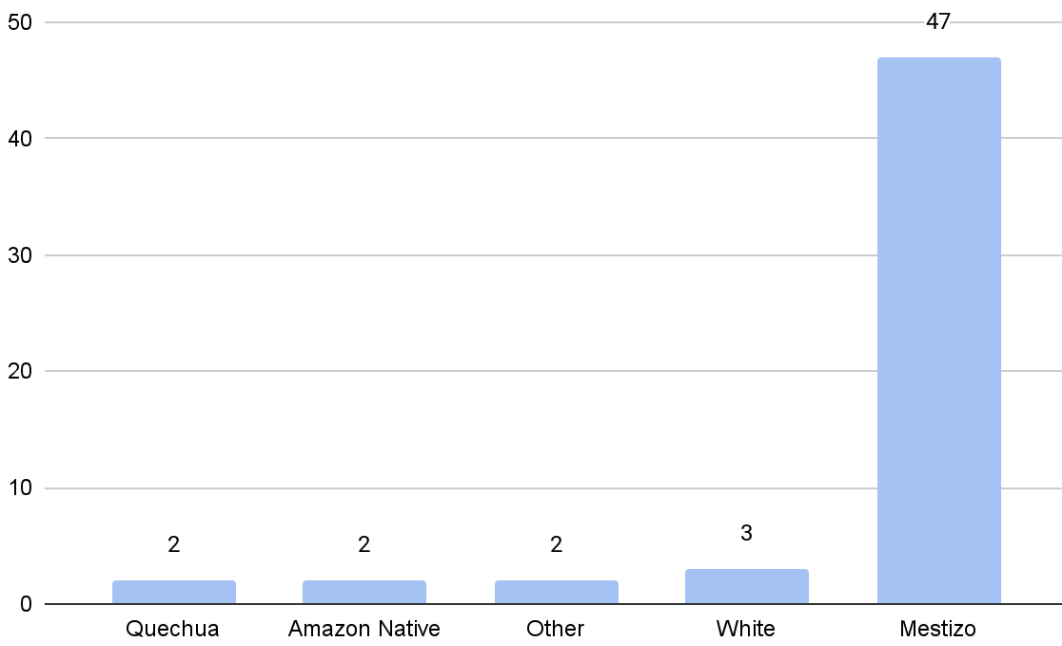


Figure 6: Participant Identity

For the two participants who answered “other,” one described their ancestry as “Judío” (Jewish)¹⁸ and the other elaborated, “por mis antepasados quechua y por mis costumbres ambos mestizo y quechua” (with regard to my ancestors, Quechua, and with regard to my customs, both mestizo and Quechua), mirroring the wording of Item 5, the identity question, “Por sus costumbres y sus antepasados, ¿usted se siente o considera:” (with regard to your customs and your ancestors, do you feel or do you consider yourself:).

Table 6: Participant Demographics by Percent

	Indigenous		Black	Other	White	Mestizo
	Quechua	Amazon Native				
Participants	7.2%		0.0%	3.6%	5.4%	83.9%
	3.6%	3.6%				
2017 Census	25%		3.6%	0.2%	5.9%	60.2%

In this sample, indigenous (Quechua and Amazon native) identity is vastly underrepresented, and mestizo identity is vastly overrepresented, likely reflecting racial disparities in internet access and social media use. Since the present study lacks significant numbers of racial/ethnic groups other than mestizo (n=47), identity will not be a factor analyzed to answer research questions 2, 4, or 5.

¹⁸ Both the original text of the survey and all answers to it were in Spanish; translations are my own.

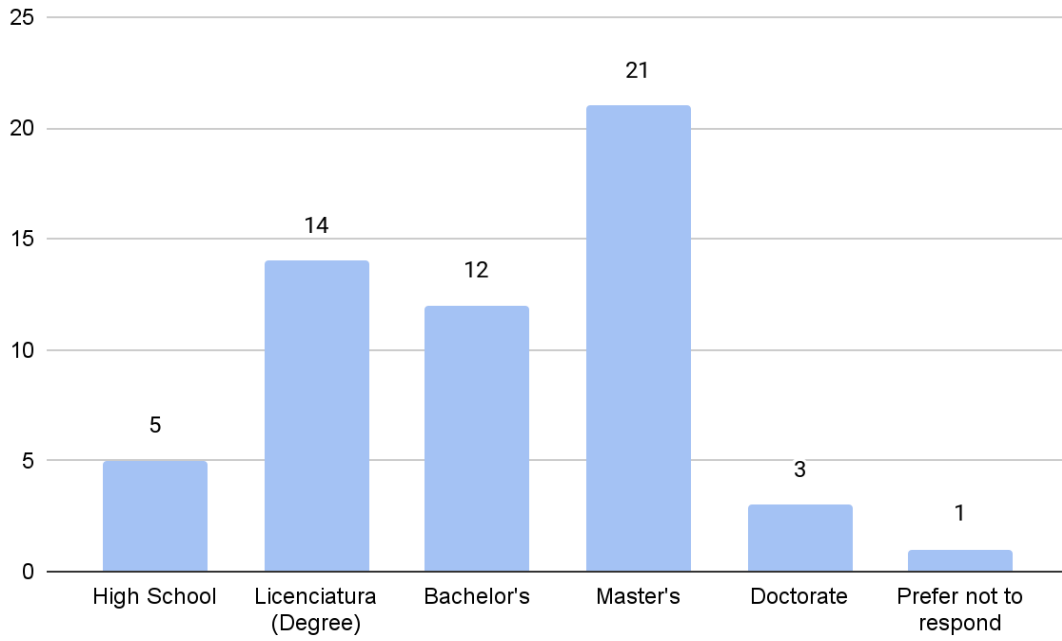


Figure 7: Participant Education Level

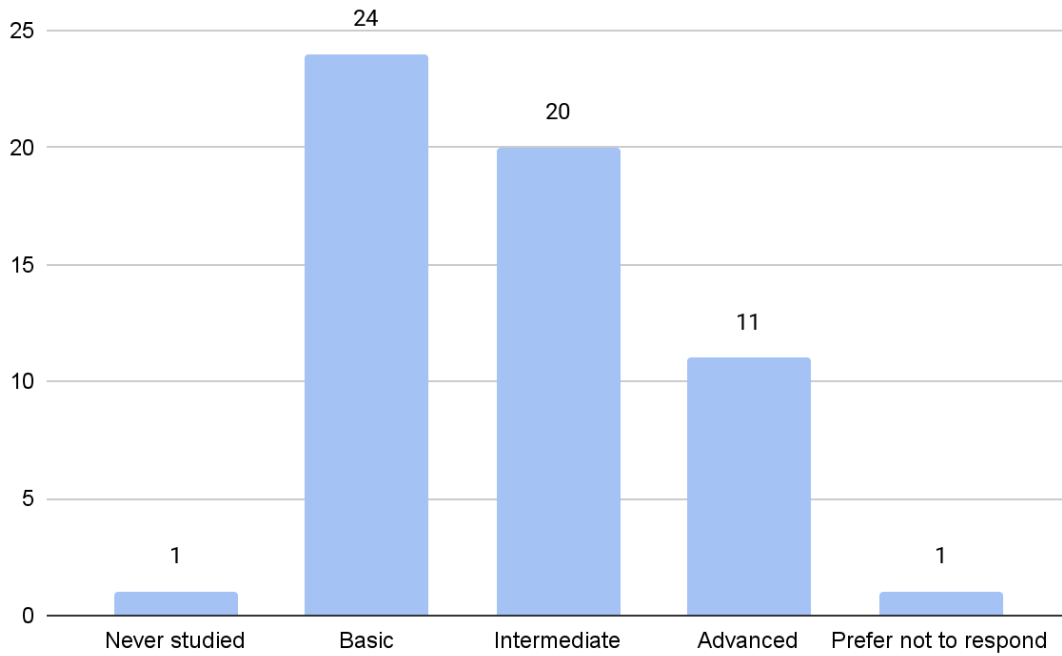


Figure 8: Self-Reported English Levels

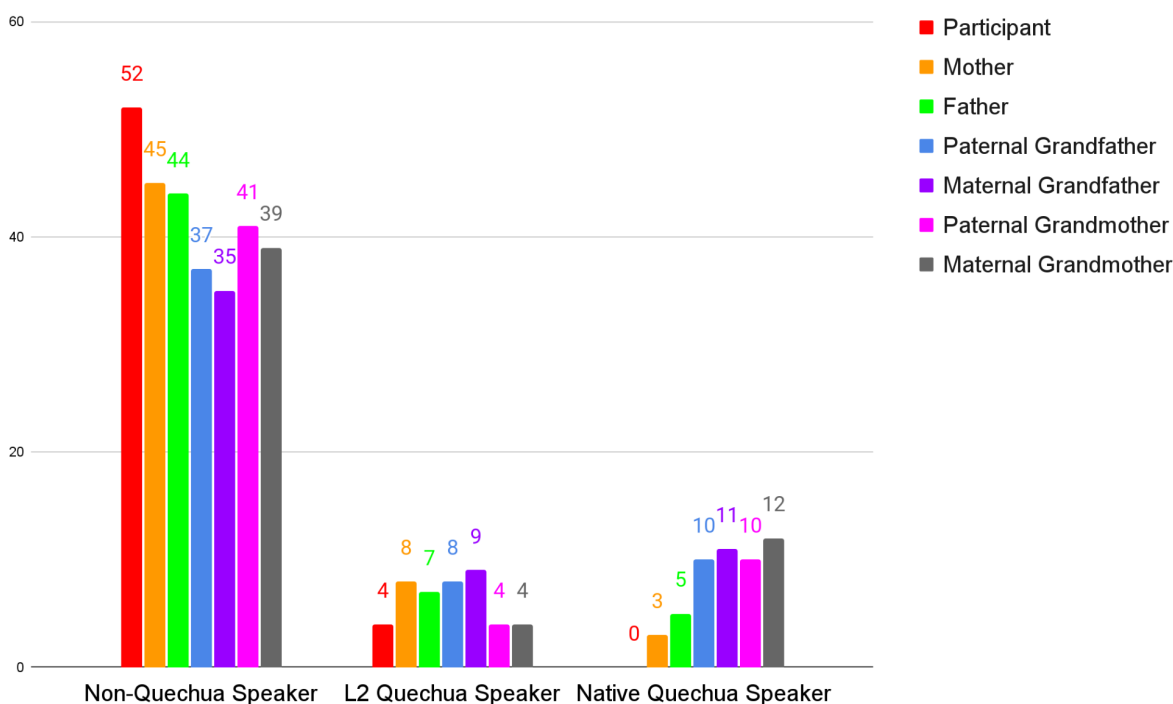


Figure 9: Self-Reported Family Quechua Levels

The fact that no participants were native Quechua speakers and that participants' grandparents were more than twice as likely to be native Quechua speakers than their parents is consistent with the lack of generational transmission of Quechua in modern Peru as observed in previous studies (Von Gleich 1994, Adelaar 2004, King & Hornberger 2004, Manley 2008, Marr 2011, Adelaar 2014, Casma 2014). The fact that participants' grandfathers were more than twice as likely as grandmothers to be L2 Quechua speakers (i.e. to have learned Quechua in school or at university) suggests limited access to education among older generations of Peruvian women. L2 levels of both parents are on par with L2 levels of grandfathers, suggesting an increase in educational opportunities for Peruvian women in participants' parents' generation. Participants were half as likely to be L2 Quechua speakers as their parents and grandfathers, illustrative of the decline in both quantity and quality of Quechua language programs in modern Peru.

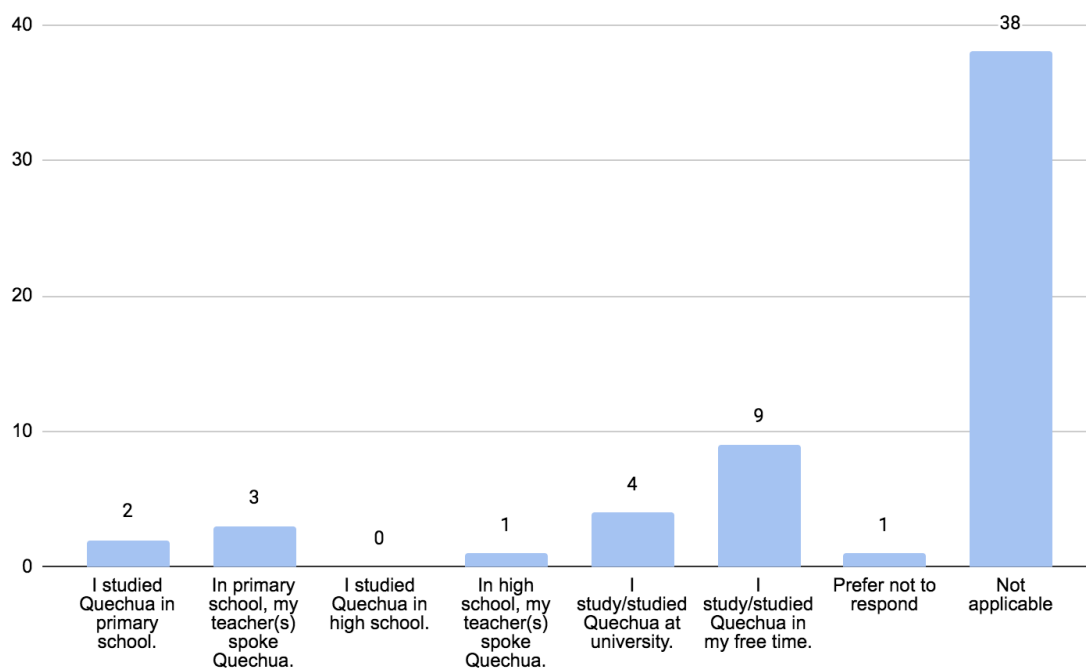


Figure 10: Level of Quechua Study

Of the four participants who reported having studied Quechua at the university level, three described themselves as non-Quechua speakers. The other described himself as an L2 Quechua speaker. The fact that three of these four participants did not describe themselves as Quechua speakers is emblematic of either low quality of instruction or lack of availability of intermediate/advanced Quechua programs in Peruvian universities. Of the three participants who described their elementary school teacher(s) as having spoken Quechua, one was 35-44 and the other two were 55-64. The same 55-64-year-old participant who reported his elementary school teacher(s) as having spoken Quechua also reported his high school teacher(s) as having spoken Quechua. Only older demographics of participants reported elementary and high school teachers as having spoken Quechua, again suggesting a decline in elementary and high school Quechua and Spanish-Quechua bilingual programs in modern Peru.

5.3 Survey Design. The data collection instrument for this study was an online Qualtrics survey in Spanish¹⁹. The survey was written by an L1 English L2 Spanish speaker and was proofread by a native speaker of Limeño Spanish. After dissemination of the survey, an L1 Andean Spanish participant notified the researcher of errors in the instructions of the survey. Moving forward with this research, additional review from multiple speakers of both Limeño and Andean Spanish will be necessary to ensure that the survey is appropriately soliciting the required information. The survey consisted of seven modules:

1. Introduction
2. Demographic Information
3. Initial Language Attitude toward Quechua (Items 15-17) and Initial Language Association of English and Quechua (Items 18-21)
4. English Pronunciation Lesson via Quechua (Initial Stop Consonant Aspiration)
5. English Grammar Lesson via Quechua (Adjective-Noun Word Order)
6. Post-Test Language Attitude toward Quechua (Items 35-37) and Post-Test Language Association of English and Quechua (Items 38-41)
7. Thank-You and Shareable Link

Average survey completion time was 19 minutes 4 seconds (range: 7 minutes 15 seconds - 2 hours 46 minutes 19 seconds). Item 1 of *Module 1: Introduction* described the format of the survey and used both English, Spanish, and Quechua:

¹⁹ See Appendix A for the full survey in Spanish with an accompanying English translation.

	Original text	Translation
1	<p>Welcome (bienvenido/a)!</p> <p>Esta encuesta contiene unas preguntas sobre sus actitudes hacia el quechua, dos lecciones del inglés (una sobre la pronunciación y otra sobre la gramática), y una repetición de las preguntas sobre sus actitudes hacia el quechua.</p> <p>¡Muchas gracias por su participación! Añay (gracias)!</p>	<p>Welcome!</p> <p>This survey contains some questions about your attitudes toward Quechua, two English lessons (one on pronunciation and one on grammar), and a repeat of the questions about your attitudes toward Quechua.</p> <p>Thank you very much for your participation! Thanks!</p>

Module 1 also contained a consent form, reCAPTCHA verification, and a question that asked whether participants had taken the survey before so that repeat responses could be excluded. Participants who did not consent to the survey were not allowed to advance to *Module 2: Demographic Information*, which collected information about age, gender and identity, country of origin, current country of residence, education level, occupation, level of Quechua study, English proficiency level, and Quechua level of the participant as well as that of their parents and grandparents. “Indigenous” is a complicated word in the Andes, and indigenous identity can be a highly sensitive topic. Peruvian demographic researchers carefully worded the racial identity question on the 2017 census (Instituto Nacional de Estadística e Informática 2018) in order to avoid disrespect and bias. Thus, the question about racial identity (Item 7) was copied verbatim from the 2017 Peru census (see Appendix B).

Module 3: Initial Language Attitude toward Quechua (Items 15-17) and Initial Language Association of English and Quechua (Items 18-21) was loosely based on a Quechua language attitudes survey by Manley (2008). Three items captured initial language attitudes toward Quechua: (15) “I like/would like to speak Quechua,” (16) “Students in the Andean countries ought to learn Quechua,” and (17) “I want my child(ren) to speak Quechua.” Participants rated

their agreement with these statements on a scale from 0 to 10 with 0 as “Strongly Disagree,” 5 as “Neutral,” and 10 as “Strongly Agree.” Responses from 0-4 were classified as “Detractor,” 5 as “Neutral,” and 6-10 as “Promoter.” If a participant was a Promoter, Neutral, or Detractor on all three items, they were placed in that category in Figure 11. If a participant fell into multiple categories, they were classified as “Mixed.”

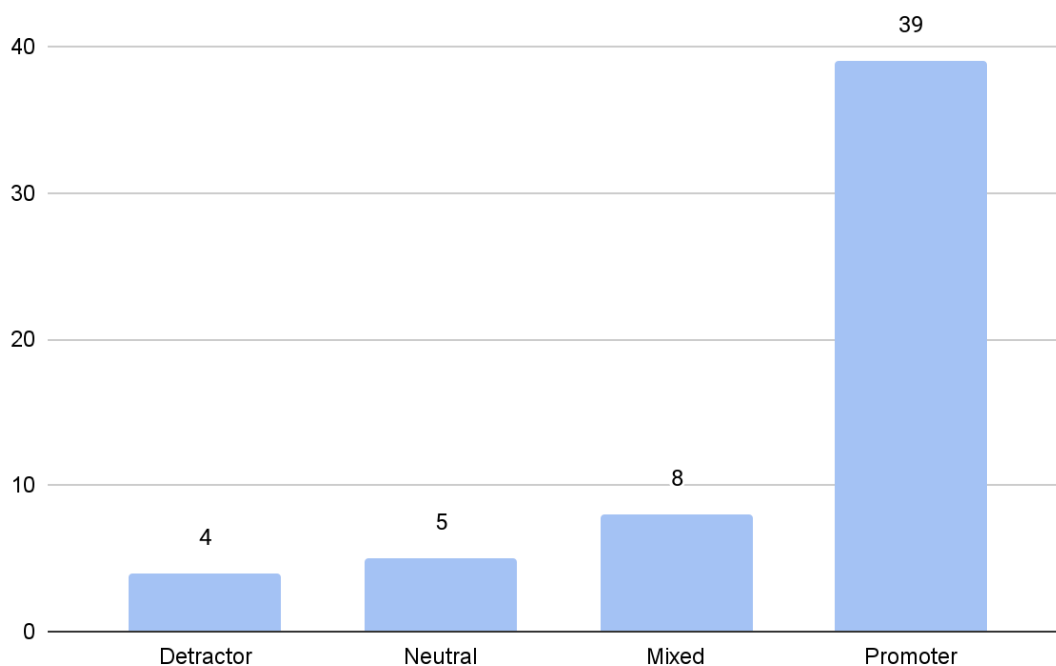


Figure 11: Participants' Initial Attitudes Toward Quechua

Figure 11 does not demonstrate that a random sampling of Peruvians displays a positive attitude toward Quechua but rather that the type of person who clicks on the link to a survey about Quechua language attitudes is likely to have a high opinion of Quechua.

Items 18-21 of Module 3 contained statements asserting the similarities of English and Quechua; participants rated these statements on the same “Strongly Agree/Neutral/Strongly Disagree” scale. 41% (n=23) of participants responded to one of these four questions with 6-10, displaying an initial association between English and Quechua. In Figure 12, these associations

were classified as “None” if participants answered none of the four items with 6-10, “Weak” if participants only answered one of the items with 6-10, “Slight” if they answered two of the items with 6-10, “Moderate” if they answered three of the items with 6-10, and “Strong” if they answered all four of the items with 6-10.

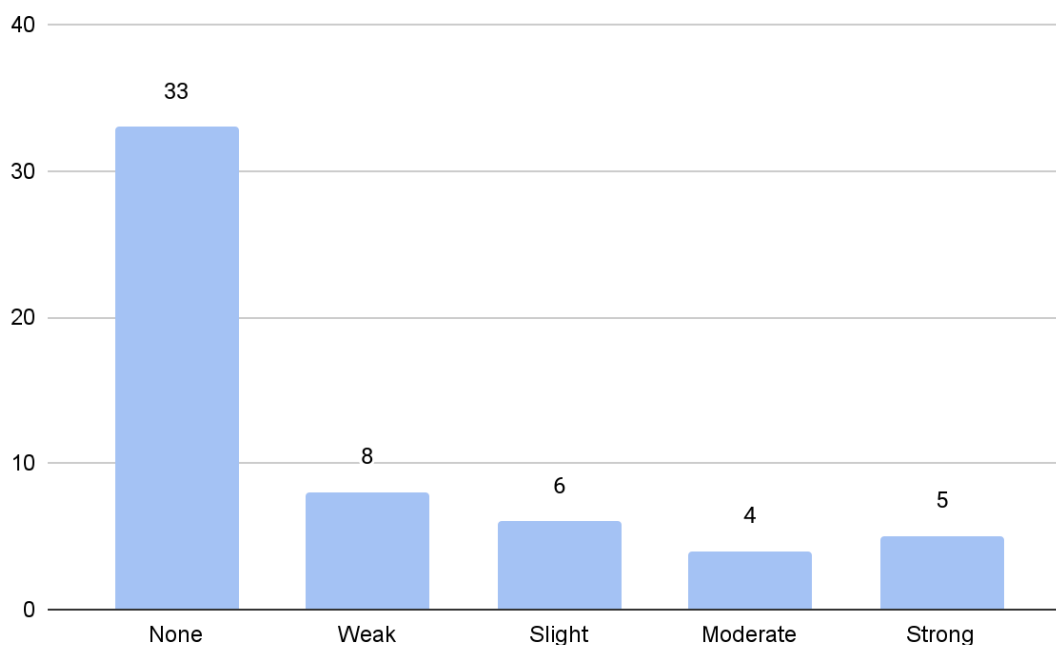


Figure 12: Participant Initial Language Association Strength

Participants were most likely to consider English and Quechua structurally similar (Q18) and were about equally likely to consider English and Quechua adjectives (Q19) and sounds (Q20) similar and to be of the opinion that knowing Quechua is helpful for learning English (Q21). There appeared to be no correlation between participant self-reported English level and initial association of English and Quechua.

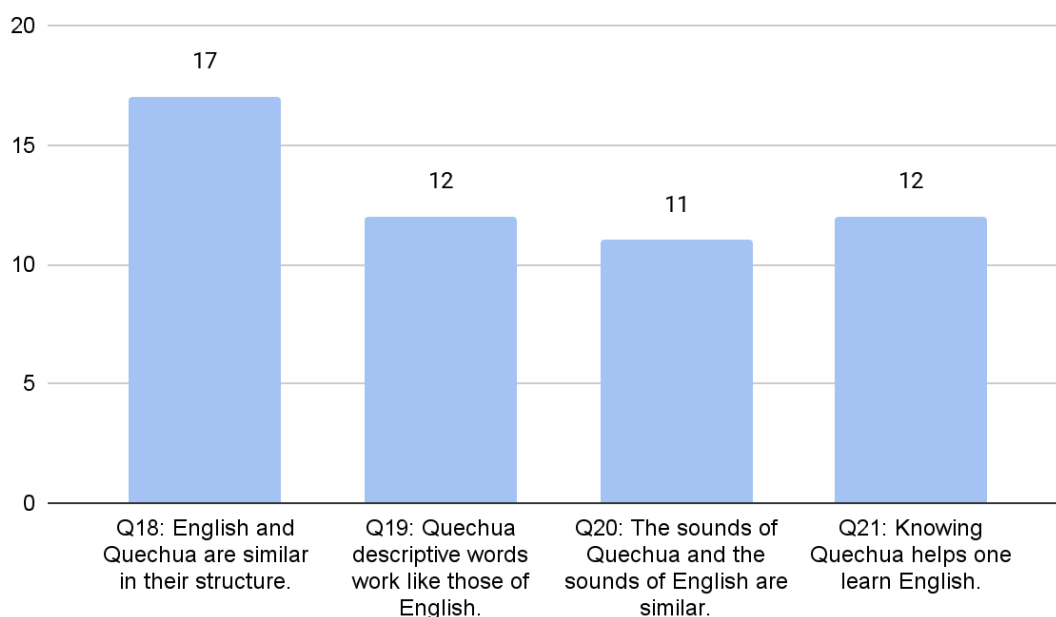






Figure 13: Participant Initial Language Association Categories
(Participants could choose more than one category.)

Module 4: English Pronunciation Lesson via Quechua did not require participants to input any information but only to listen to audio of English and Quechua words (Items 23-28) with initial stop consonants and to read material describing the similarities between English and Quechua stop consonant aspiration (discussed in section 2.1). The same L1 English L2 Spanish L3 Quechua speaker recorded the Spanish audio in Item 23, the Quechua audio in Item 24, and the English audio in Items 25-28. Using a non-native speaker to record Spanish and Quechua audio would be a valid criticism of the current study if the goal of Module 4 were to examine participant attitudes toward Spanish and Quechua; however, the goal of Module 4 was to create an association between English and Quechua. As such, having an L1 English speaker record non-native Quechua audio was ideal since that speaker produced English-like stop consonant aspiration for the Quechua words, making them sound more similar to the native English initial stop consonants produced in Items 25-28 than they would have if Item 24 had been produced by

a native Quechua speaker. A repetition/variation of the present study using native speakers to record the audio in Items 23 and 24 would be an interesting avenue for further research.

Module 5: English Grammar Lesson via Quechua contained instructions describing the similarity of English and Quechua adjective-noun order and the dissimilarity of Spanish noun-adjective order from both English and Quechua (discussed in section 2.2). Five exercises allowed participants to correct noun-adjective order mistakes in English and Quechua through text box entry. Item 29 below contains the directions for Module 5 and the text of Exercise 1.

<p>29 En español se dice <i>perro rojo</i>. La palabra descrita <i>perro</i> viene antes de la palabra descriptiva <i>rojo</i>. En inglés, al contrario, la palabra descriptiva <i>red</i> (rojo) viene antes de la palabra descrita <i>dog</i> (perro)—por ejemplo <i>red dog</i>. Asimismo en quechua.</p> <p>inglés: <i>red dog</i> (rojo perro) quechua: <i>puka alqo</i> (rojo perro) español: <i>perro rojo</i></p> <p>Revise el orden de las palabras descriptivas y los animales descritos en los siguientes ejercicios.</p> <p>Por ejemplo:</p>  <p>Error: cat white - misi yuraq (<i>gato blanco</i>)</p> <p>Corrección: white cat - yuraq misi</p>	<p>In Spanish you say <i>perro rojo</i>. The described word <i>perro</i> comes before the descriptive word <i>rojo</i>. In English, on the contrary, the descriptive word <i>red</i> (rojo) comes before the described word <i>dog</i> (perro) -- for example <i>red dog</i>. Similarly, in Quechua.</p> <p>English: <i>red dog</i> Quechua: <i>puka alqo</i> (red dog) Spanish: <i>perro rojo</i> (red dog)</p> <p>Correct the order of the descriptive words and the described animals in the following exercises.</p> <p>For example:</p>  <p>Error: cat white - misi yuraq</p> <p>Correction: white cat - yuraq misi</p>
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<p>Ejercicio 1:</p>  <p>Error: condor black - kuntutur yana (<i>condor negro</i>)</p> <p>Corrección:</p> <p>[Text entry box]</p>	<p>Exercise 1:</p>  <p>Error: condor black - kuntutur yana</p> <p>Correction:</p> <p>[Text entry box]</p>
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The items in Module 5 did not employ response requirements, enabling participants to choose whether to answer in English, Quechua, both, or not at all. For each of the five exercises, 44 participants stayed consistent with their answering strategy. For example, Participant A completed all five exercises in Quechua only, Participant C completed all five in English, and Participant S completed all five in both English and Quechua. Another 14 participants varied their answering strategy; Participant V answered the first three exercises in English and the last two exercises in both English and Quechua. Participant responses were classified as either “English,” “Quechua,” “English and Quechua,” or “No Response.” Participant AD, for example, clicked through all five exercises without entering any text, so this participant’s responses were classified as “No Response.” Responses of the 14 participants who varied their answering strategy were classified according to response correctness in each language and the average response type. Participant BD, for example, completed the first two exercises in both English and Quechua with correct word order in English and incorrect word order in Quechua and the last three exercises in English; thus, this participant is classified as “English.” Participant AV

completed the first three exercises in Quechua correctly and the second two in both English and Quechua correctly; this participant's responses are classified as "English and Quechua."

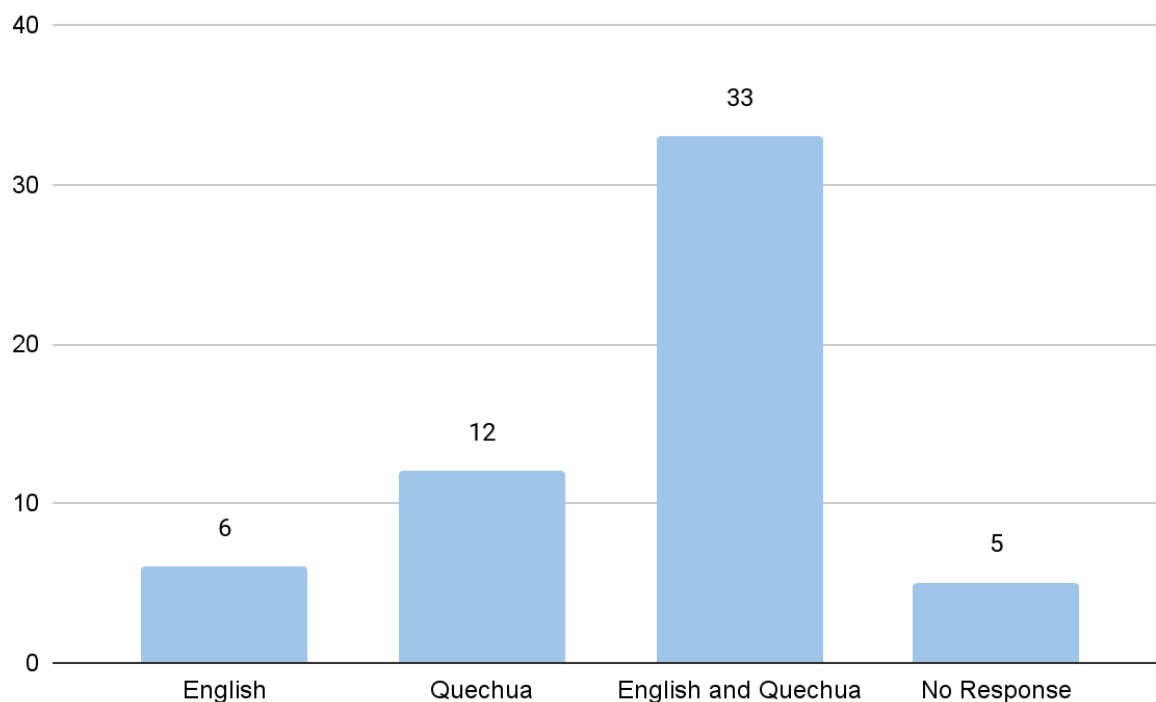


Figure 14: Participant Response Type (Items 29-33)

There was no correlation observed between response type and initial attitude toward Quechua. In fact, of the four Detractors, three responded to Items 29-33 in Quechua only; the other used English and Quechua for the first item and English only for the four subsequent items. Of the five participants classified as "No Response," four nevertheless experienced an increase in language association of English and Quechua from Module 3 to Module 6. The other began with a Neutral association for Items 18-21 and ended with a Neutral association for Items 38-41. Three of the five "No Response" participants experienced a net increase in positive attitudes toward Quechua. Of the six participants who answered in English only, all six experienced a net increase in association of English and Quechua. Two experienced a net decrease of -1 in positive

attitude toward Quechua, two remained neutral, one experienced a net increase of 2 in positive attitude toward Quechua, and one experienced a net increase of 12 in positive attitude toward Quechua. Taken together, the net increase was positive.

Module 6: Post-Test Language Attitude toward Quechua (Items 35-37) and Post-Test Language Association of English and Quechua (Items 38-41) began with Item 34, which stated, “Let's return to the questions about your attitudes toward Quechua to see if you changed your opinion...” before Items 35-41, which are identical to Items 15-21 from *Module 3*. Item 34 is problematic because it could have primed participants to change their responses or at least to be more open to changing their responses; however, an example like Item 34 was necessary because, without it, participants might have been disinclined to answer questions that they had just answered in *Module 3*. Indeed, four participants stopped answering survey questions when they reached the repeated questions in *Module 6*. 32 (57.1%) participants did not change their attitude toward Quechua from *Module 3* to *Module 6*, and thus it is likely that the inclusion of Item 34 did not influence participants to alter their attitudes in a significant way. Indeed, Item 34 could just as well have influenced participants *not* to change their attitudes, depending on the contrariness of each participant's personality.

Module 7: Thank-You and Shareable Link contained only one item, Item 42, which thanked participants for completing the survey and encouraged them to share the survey link with others. Seven participants exited the survey without clicking through Item 42, likely having interpreted it as the end of the survey, but these responses were counted as complete since all the questions were answered and are included in the results in Chapter 6.

5.4 Data Analysis. Participant attitude toward Quechua and language association of English and Quechua (collected in *Modules 3* and *6*) are the dependent variables; the

independent variable is the language lesson (contained in Modules 4 and 5). The pre-test/post-test format of the survey allowed a baseline of each participant's attitude and association to be taken in Module 3 before the lessons in Modules 4-5 and then again in Module 6 after the language lessons. Results were analyzed using Qualtrics filters and GoogleSheets to examine changes in language attitudes (evaluated by comparing responses to Items 15-17 and 35-37) and changes in association of English and Quechua (evaluated by comparing responses to Items 18-21 and 38-41) and are presented in Chapter 6.

CHAPTER 6

RESULTS AND DISCUSSION

Items 15-17 in Module 3 measured participants' initial language attitudes toward Quechua. Items 18-21 measured participants' initial association of English and Quechua. These seven questions were repeated in Module 6 as Items 35-41, measuring changes in language attitudes toward Quechua and association of English and Quechua as a result of the language lessons in Modules 4 and 5²⁰. Participants answered each question (15-21 and 35-41) on a scale of 0-10, with 0 as "Strongly Disagree," 5 as "Neutral," and 10 as "Strongly Agree." Responses from 0-4 were classified as "Negative," 5 as "Neutral," and 6-10 as "Positive" and are presented according to these classifications in Figures 16, 18, 20, 22, 24, 26, and 28. Figures 15, 17, 19, 21, 23, 25, and 27 list the number of participants who did not change their attitudes/associations, the number of participants whose attitudes/associations shifted positively, and the number of participants whose attitudes/associations shifted negatively after participants completed the English lessons. "Change Distribution" tables are provided in the corners of Figures 15, 17, and 19 to show the net attitude/association change from Module 3 to Module 6 and its distribution among Promoter, Neutral, Mixed, and Detractor participants (described in section 5.2: Module 3). Table 12 presents mean initial score, mode initial score, mean change score, mode change score, and standard deviation of change score.

²⁰ Appendix C presents participant responses to each attitude/association question in Modules 3 and 6.

Item 15/35: “I like/would like to speak Quechua.”

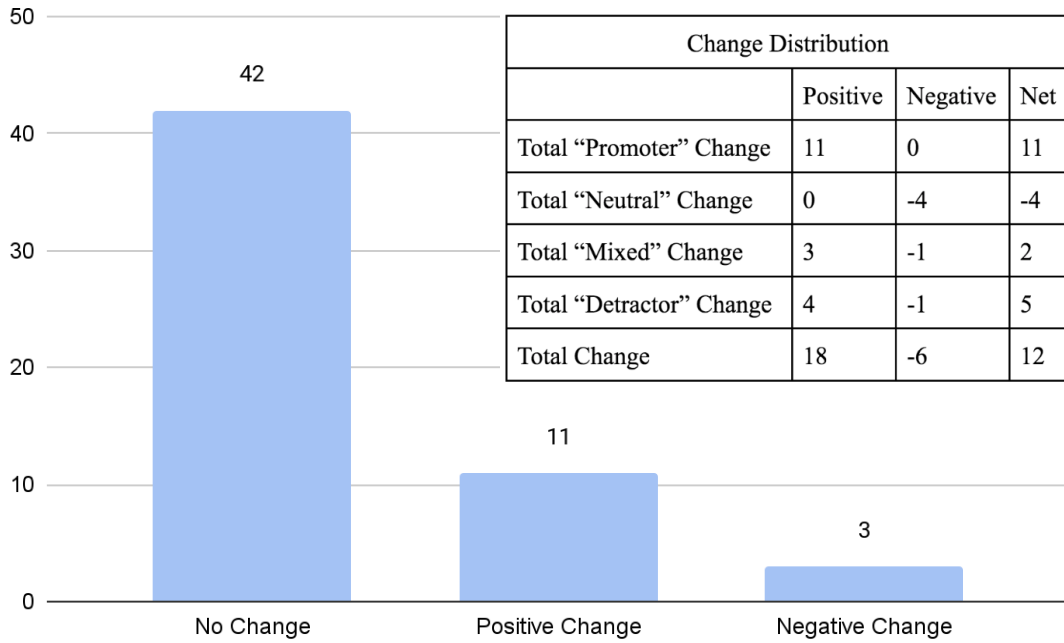


Figure 15: Number of Participants whose Language Attitude Changed from Item 15 to Item 35

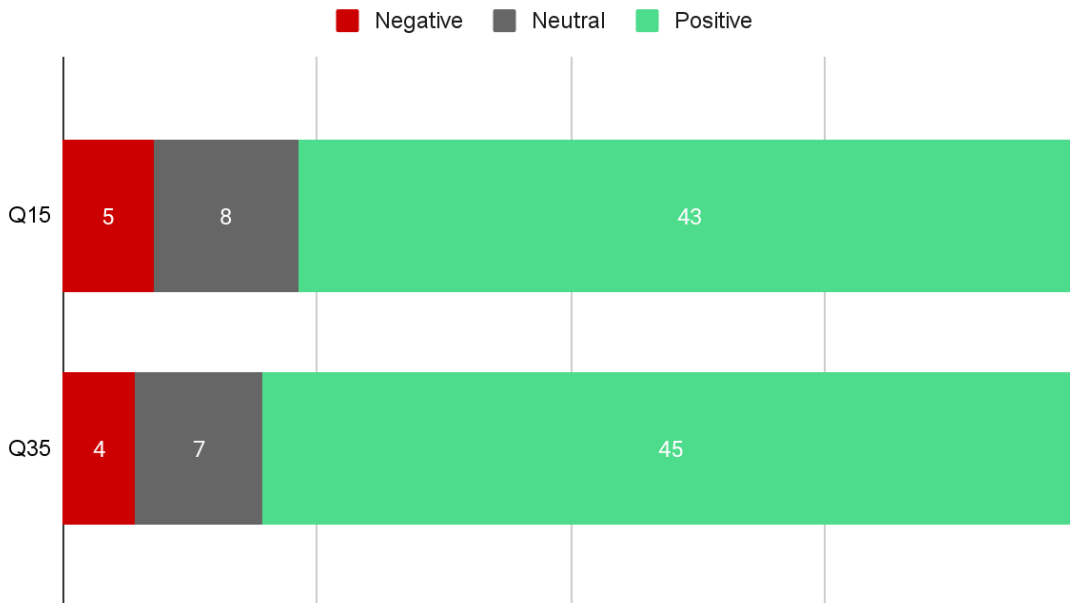


Figure 16: Item 15 vs Item 35 Language Attitude Comparison

Item 16/36: “Students in the Andean countries ought to learn Quechua.”

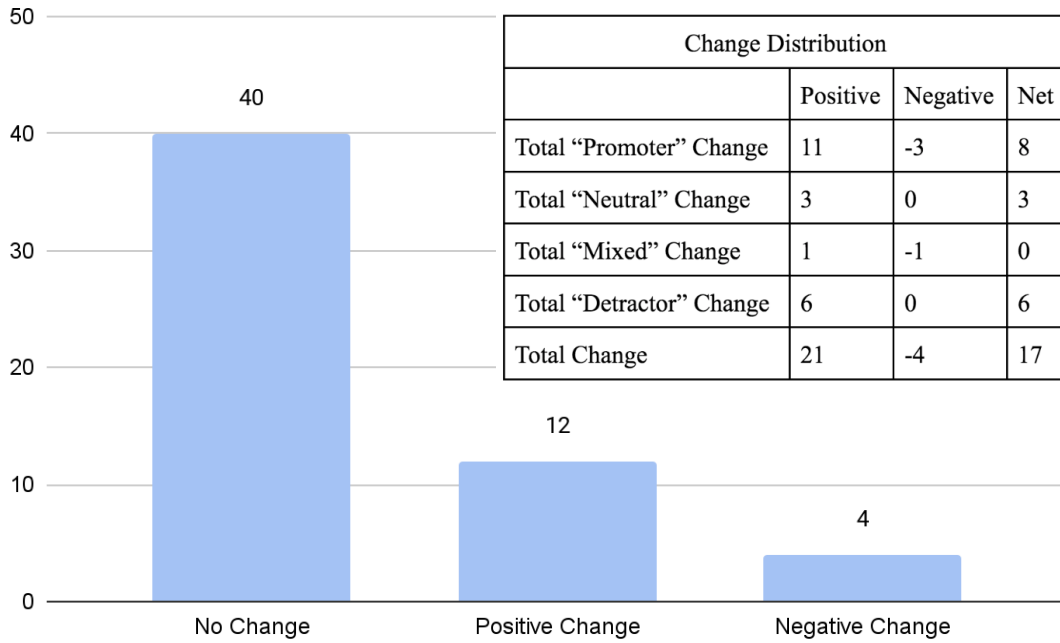


Figure 17: Number of Participants whose Language Attitude Changed from Item 16 to Item 36

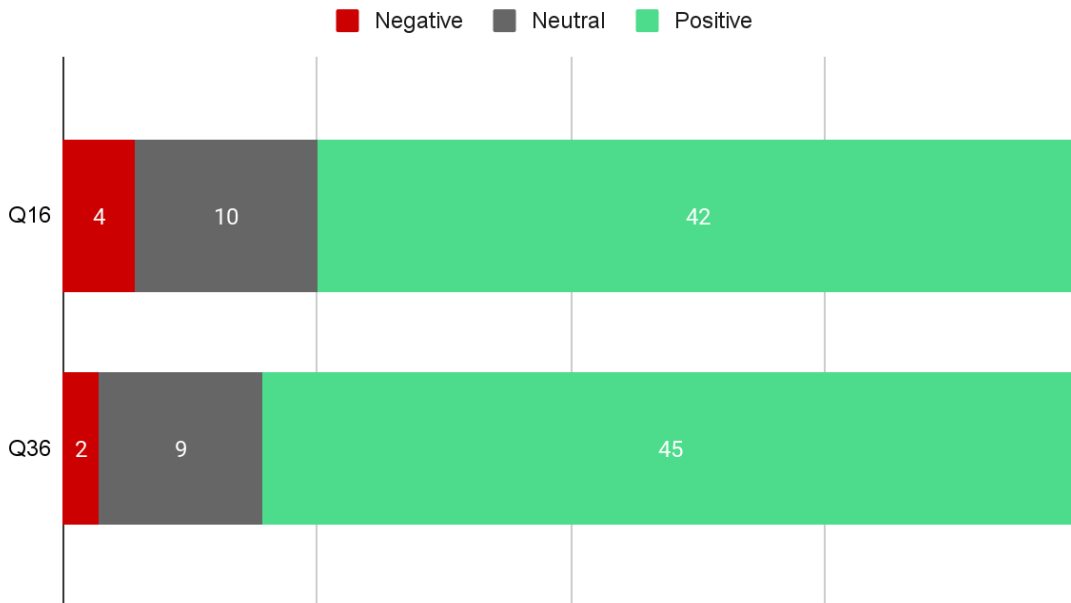


Figure 18: Item 16 vs Item 36 Language Attitude Comparison

Item 17/37: “I want my child(ren) to speak Quechua.”

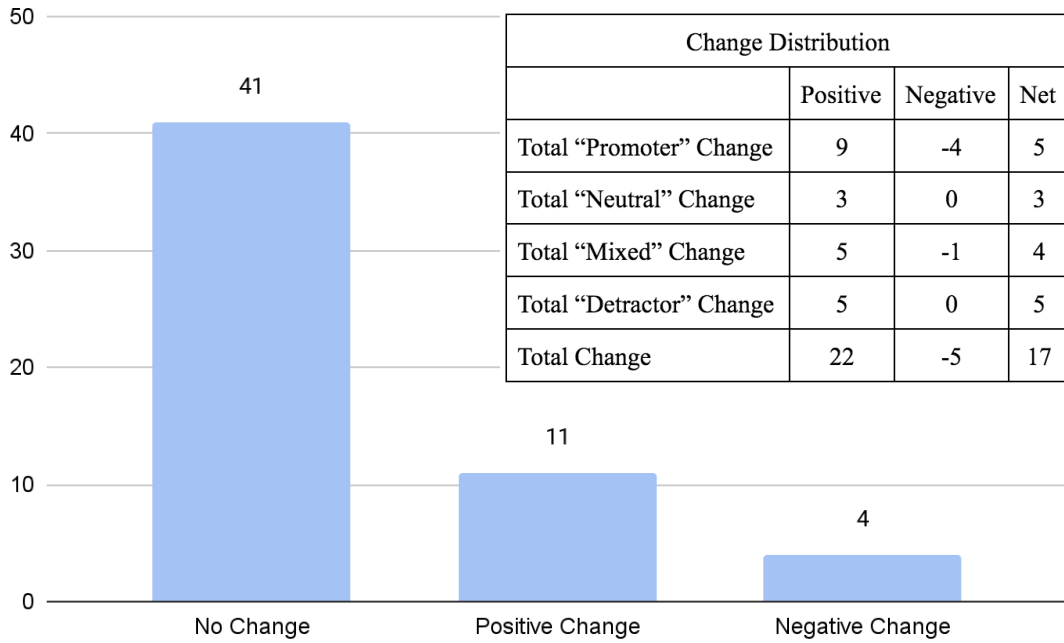


Figure 19: Number of Participants whose Language Attitude Changed from Item 17 to Item 37

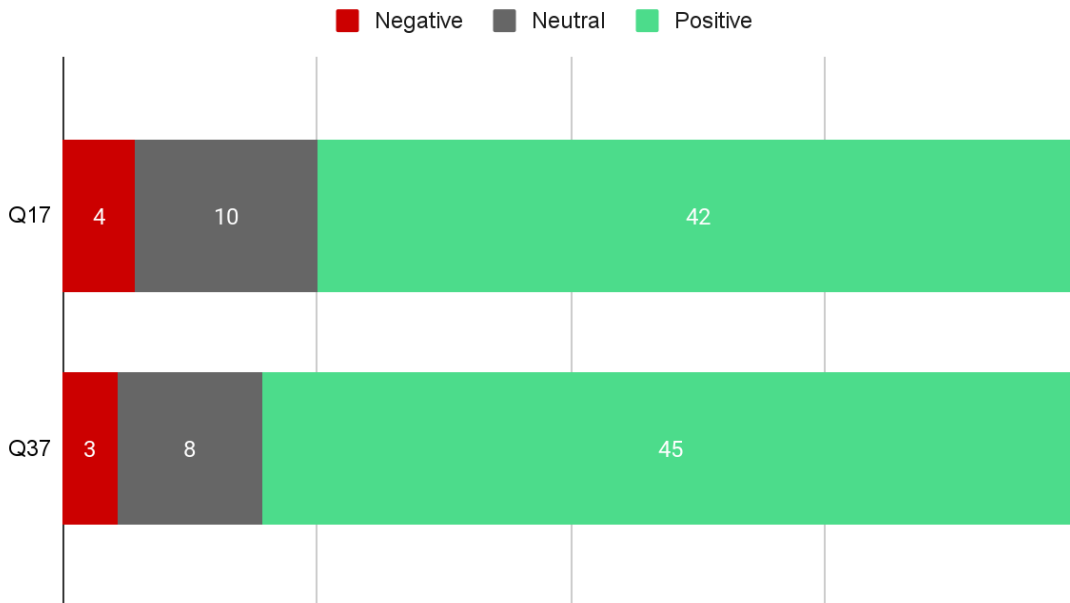


Figure 20: Item 17 vs Item 37 Language Attitude Comparison

Figures 15-20 display a slight but consistent uptick in positive attitudes toward Quechua. The majority of this change was Promoters becoming more positive, but by percentage the Detractors experienced 24.5% of the total positive change on average (Table 7), despite the fact that Detractors comprised only 7.1% of participants. Detractors had 6-10 points to gain on the “Strongly Agree/Neutral/Strongly Disagree” scale, compared to Promoters who had a maximum of only 4 points to gain. If a Promoter who had rated each Item (15-17) 10 before the survey felt even more positive about Quechua after completing the English language lessons, he or she would be “locked in” by the previous score of 10, making an increase in positive attitude undetectable²¹.

Table 7: Total Positive Change Distribution by Initial Attitude Group

	Q15/35	Q16/36	Q17/37
Promoters (n=39)	61.1%	52.3%	40.9%
Neutral (n=5)	0.0%	14.3%	13.6%
Mixed (n=8)	16.7%	4.8%	22.7%
Detractors (n=4)	22.2%	28.6%	22.7%

It appears as if completion of the English-via-Quechua lessons significantly ameliorated Detractors’ negative attitudes; however, such a conclusion would be premature, as a closer look at the Detractors will reveal in Table 8.

²¹Table 11 presents a more in-depth analysis of the ceiling effect in this study.

Table 8: Detractors Close-Up

	Q15	Q35	change	Q16	Q36	change	Q17	Q37	change
Participant C	4	3	-1	4	4		3	3	
Participant X	3	3		3	5	2	2	3	1
Participant AJ	2	2		2	2		2	2	
Participant AZ	3	7	4	3	7	4	3	7	4

Only Participant AZ changed from “Detractor” to “Promoter”; Participant AJ experienced no change; Participant X became less negative/more neutral; and Participant C actually became more negative. There are too few Detractors to make any conclusions, but only 50% of Detractors can be said to have ameliorated their attitudes toward Quechua as a result of completing the English lessons.

Table 9: Percentages of Participants who Experienced Language Attitude Change

	Q15/35	Q16/36	Q17/37
Positive Change	19.6%	21.4%	19.6%
Negative Change	5.4%	7.1%	5.4%

On average, 20.2% of participants experienced a positive change in language attitudes, and 6.0% of participants experienced a negative change in language attitudes (Table 9). We can conclude that the English-via-Quechua lessons caused a net 14.2% of participants to become more positive with respect to their language attitudes toward Quechua. It is unclear whether this increase was due to association of English and Quechua or simply due to study of Quechua. Figures 21-28 display a dramatic change in language association between English and Quechua.

Item 18/38: “English and Quechua are similar in their structure.”

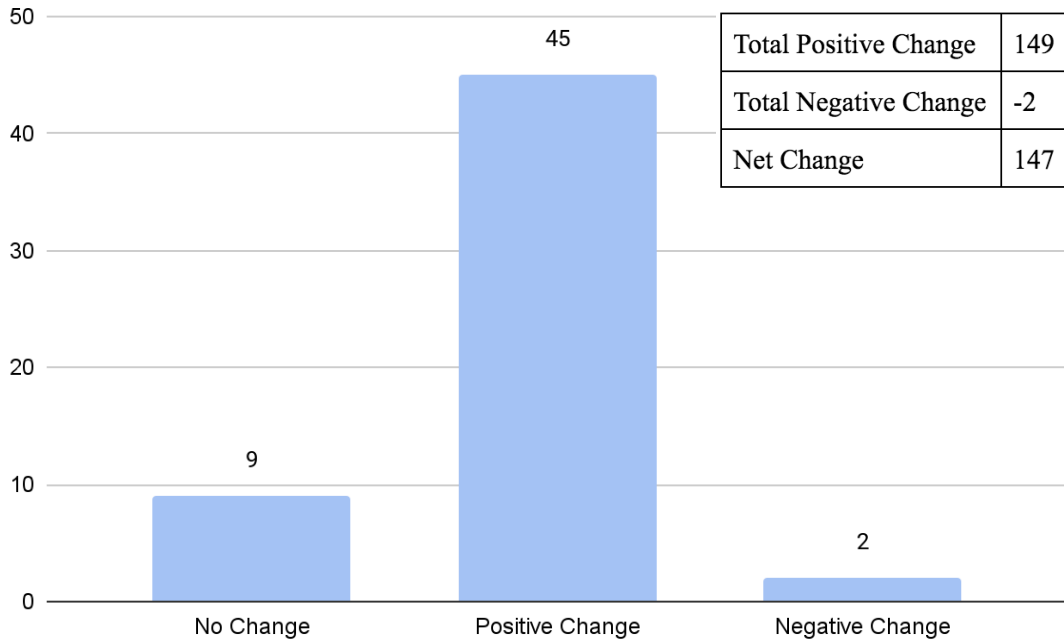


Figure 21: Number of Participants whose Language Association Changed from Item 18 to 38

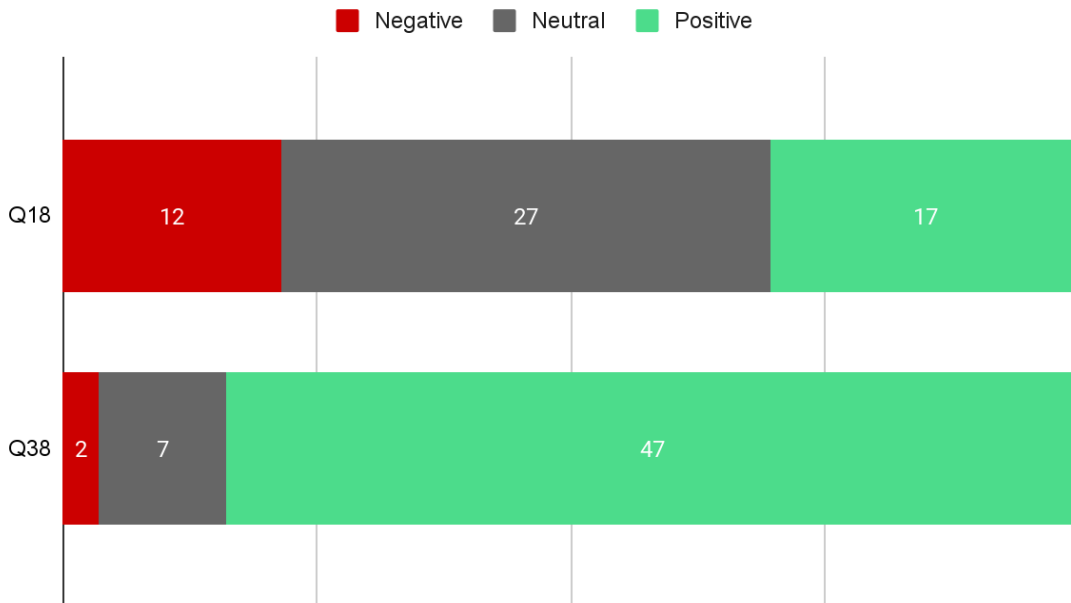


Figure 22: Item 18 vs Item 38 Language Association Comparison

Item 19/39: “Quechua descriptive words work like those of English.”

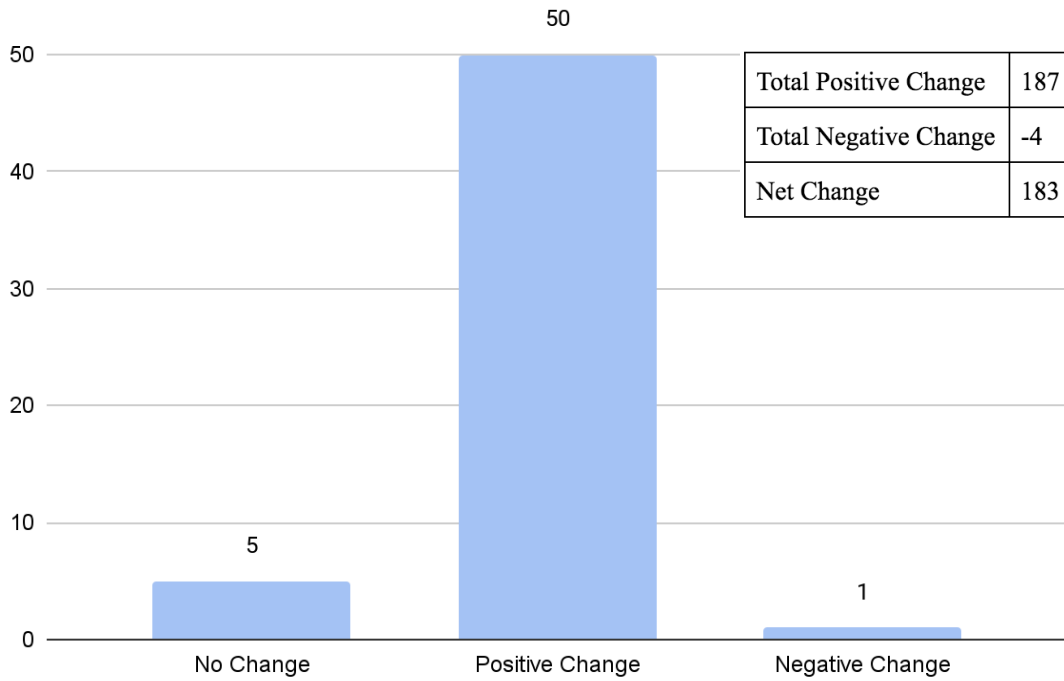


Figure 23: Number of Participants whose Language Association Changed from Item 19 to 39

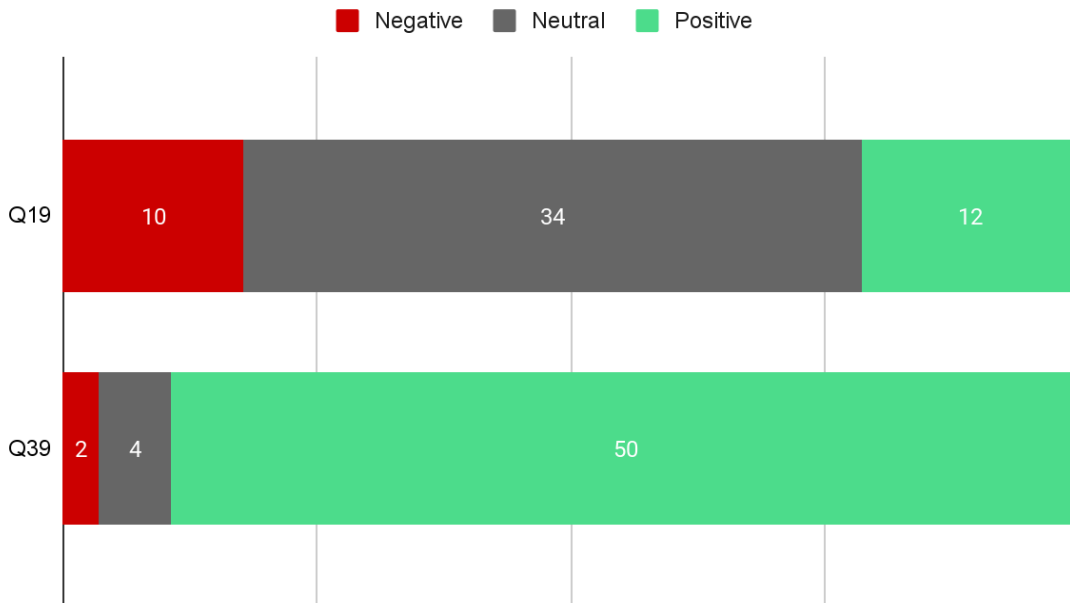


Figure 24: Item 19 vs Item 39 Language Association Comparison

Item 20/40: “The sounds of Quechua and the sounds of English are similar.”

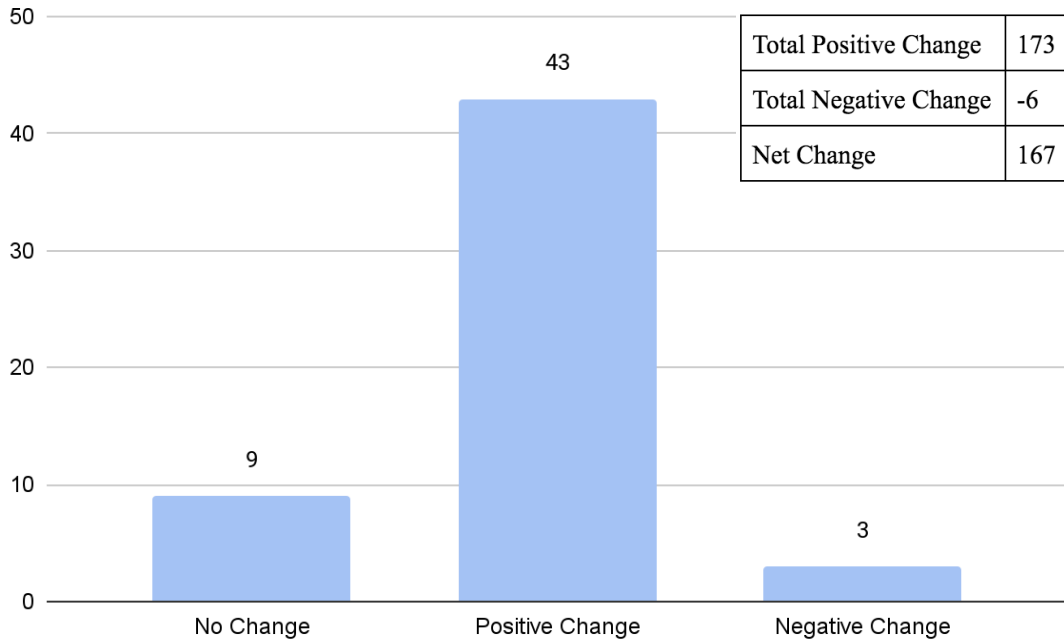


Figure 25: Number of Participants whose Language Association Changed from Item 20 to 40

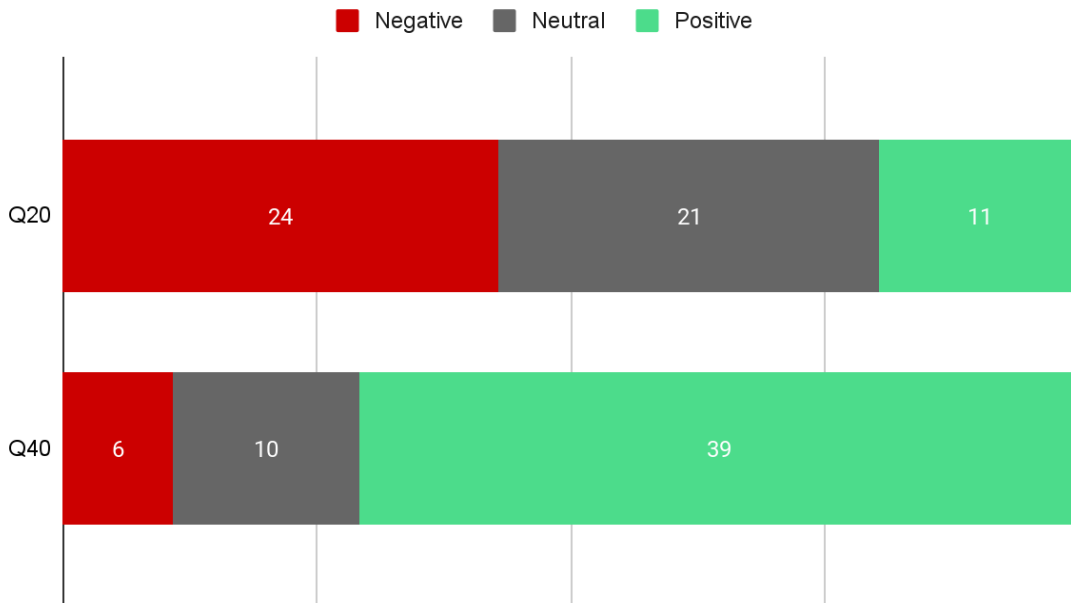


Figure 26: Item 20 vs Item 40 Language Association Comparison

Item 21/41 “Knowing Quechua helps one learn English.”

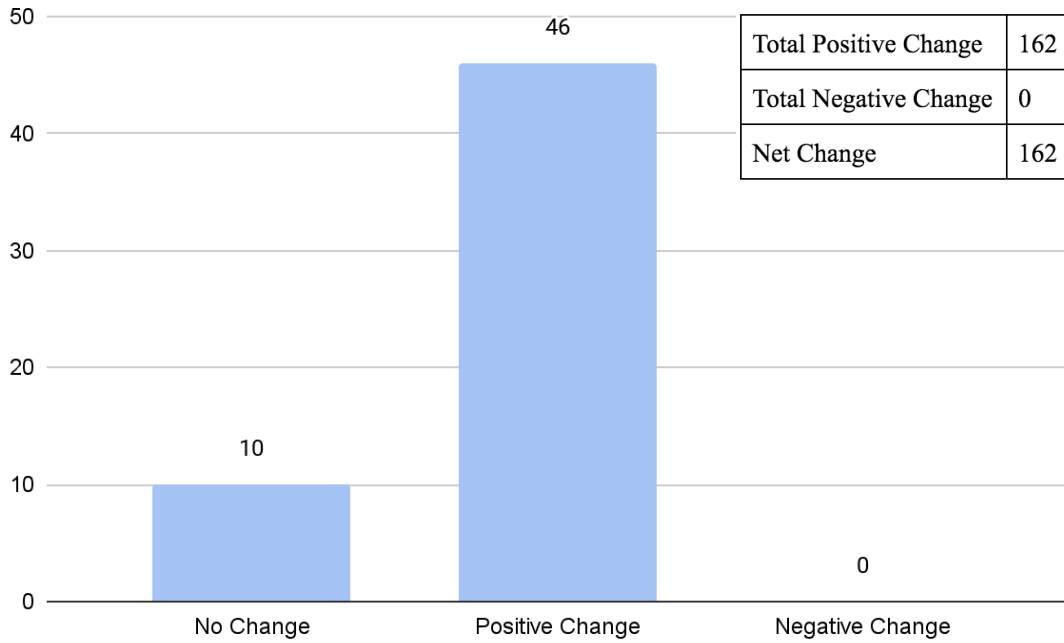


Figure 27: Number of Participants whose Language Association Changed from Item 21 to 41

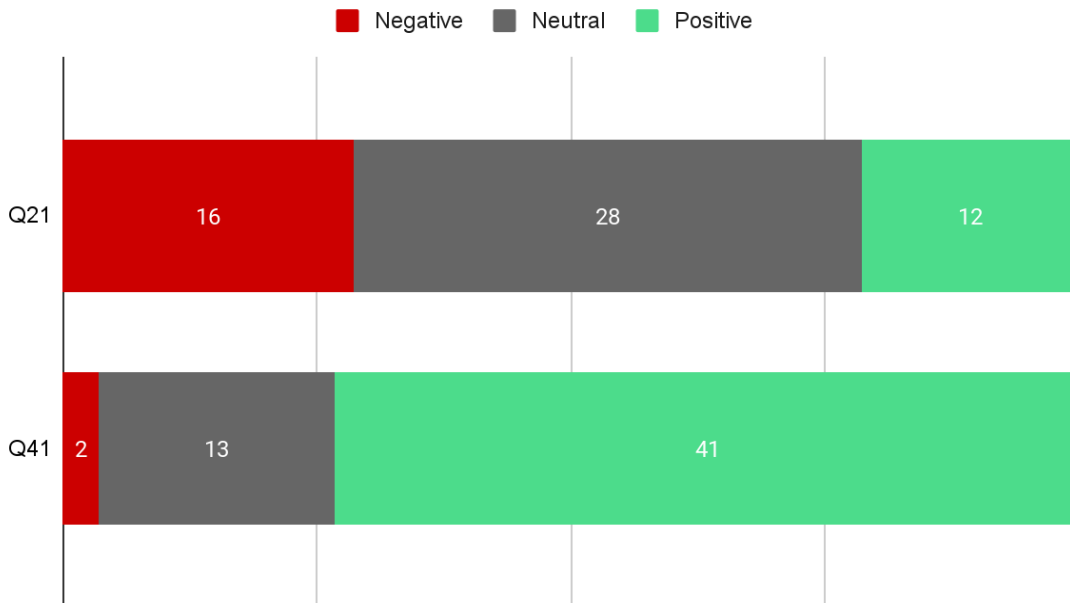


Figure 28: Item 21 vs Item 41 Language Association Comparison

Participants dramatically altered their language associations after completing the English language lessons. Table 10 presents the percentages of participants who experienced a change.

Table 10: Percentages of Participants who Experienced Language Association Change

	Q18/38	Q19/39	Q20/40	Q21/41
Positive Change	80.4%	89.3%	76.8%	82.1%
Negative Change	3.6%	1.8%	5.4%	0.0%

As demonstrated by Table 10, participants were far more likely to agree with the language association statements after completing the English-via-Quechua lesson, even though the objective veracity of these language association statements is somewhat dubious. Item 18/38, “English and Quechua are similar in their structure” and Item 20/40 “The sounds of English and Quechua are similar” are true in the specific cases of adjective-noun order and stop consonant aspiration but are not true in a general sense since English and Quechua syntax and phonology have precious little else in common. Item 19/39, “Quechua descriptive words (i.e. adjectives) work like those of English,” is a specific statement about Quechua and English syntax that is unambiguously true and displayed the greatest amount of positive change. It is likely that participants extrapolated from this specific similarity between English and Quechua that these languages share syntactic similarity in general when they in fact do not. There was no specific phonological similarity item like “the English *ph* sound is similar to the Quechua *ph* sound,” but participants seem to have extrapolated from this specific similarity that English and Quechua sounds are similar in general, when in fact the two languages only share stop consonant aspiration²².

²² While English and Quechua both produce aspirated stop consonants, the average Voice Onset Timing (VOT) of Quechua stop consonants could be dramatically different from the average VOT of English stop consonants, so it is possible that even what was presented in the survey as a similarity actually represents what would be more accurately described as a difference.

Item 21/41, “Knowing Quechua helps one learn English,” may or may not be true and depends on the individual learner; some Spanish-Quechua bilinguals might display an advantage over Spanish monolinguals when acquiring English initial stop consonant aspiration and adjective-noun order, while others might not perceive these similarities of English and Quechua and try to apply the Spanish lack of stop consonant aspiration and/or adjective-noun order to English. Hubbel (2016) found that most of the L1 English-L2 Spanish learners of Quechua she studied transferred the mid vowels /e, o/ from their L2 Spanish to their L3 Quechua, even though /ε, ɔ/²³ are the mid vowels produced in both English and Quechua. In this case, the ability of L1 English-L2 Spanish learners of Quechua to produce /ε, ɔ/ in English did not necessarily help them acquire [ε, ɔ] in Quechua. It is possible that the case of transfer of adjective-noun order and stop consonant aspiration among Spanish-Quechua bilingual learners of English might be a similar situation in which there is more transfer of Spanish to English than Quechua to English.

For these reasons, the statement in Item 21/41, “Knowing Quechua helps one learn English,” is ambiguous at best. Participants may have interpreted this statement as a general one, that in general knowing multiple languages helps one acquire subsequent languages, or in the specific sense that knowledge of specifically Quechua helps one learn English. Either way, simply because English and Quechua have features in common does not necessarily mean that learners would transfer their knowledge of Quechua to English. The ability to perceive a difference between English [p^h] and [p] might actually serve to confuse and distract some Spanish-Quechua bilinguals when they learn English; when I was teaching English in Cusco, a Spanish-Quechua bilingual privately expressed great confusion to me that I spelled the English word “play” as *play* and not *phlay* even though I pronounced it as [p^hle], not *[ple].

²³ /ε, ɔ/ are phonemic in English but allophonic in Quechua.

Despite the arguably inaccurate claims of the statements in Items 18/38, 20/40, and 21/41, 82.2% of participants increased their language association of English and Quechua and only 2.7% of participants decreased their language association of English and Quechua. A net 79.4% of participants increased their language association. Either this strong association of English and Quechua, study of Quechua, or a combination of both is understood as the primary motivation for the change reflected in the 20.2% of participants who positively (6.0% negatively, 14.2% net) changed their language attitudes toward Quechua.

With such a strong change in language language association, why was there not also a strong change in language attitudes? The ceiling effect explains this discrepancy: 18 participants (32.1%) were already at ceiling for all three language attitude questions (Q15-17) in Module 3 i.e. they rated all three language attitude questions as 10, “Strongly Agree.” Other participants were at ceiling for some attitude questions but not others, as illustrated by Table 11.

Table 11: Participants Already at Ceiling (10) in Module 3

Question	Number of Participants	Percent of Participants
15	24	42.9%
16	22	39.3%
17	24	42.9%
All (Q15-17)	18	32.1%

These participants’ already-positive attitudes toward Quechua may have been enhanced after the survey, but the ceiling effect makes an increase in their positive attitudes impossible to detect. For future research, the addition of a question in Module 7 such as, “Is your attitude toward Quechua more positive, more neutral, more negative, or unchanged after taking this

survey?” would allow insight into the attitude changes of participants who were already at ceiling in Module 3.

Table 12 presents mean initial score, mode initial score, mean change score, mode change score, and standard deviation of change score for Items 15/35, 16/36, 17/37, 18/38, 19/39, 20/40, and 21/41. Participants’ initially positive attitudes are evident from the mean and mode initial scores for the attitude items; participants’ initially neutral language associations are evident from the mean and mode initial scores for the association items. For mode scores, the number of times each value appeared in the data set is presented in parentheses.

Table 12: Initial and Change Score Close-Up

Question	Mean Initial Score	Mode Initial Score	Mean Change Score	Mode Change Score	Standard Deviation of Change Score
15/35	7.8	10 (24)	0.2	0 (42)	1.0
16/36	7.7	10 (22)	0.3	0 (40)	0.9
17/37	7.8	10 (24)	0.3	0 (41)	1.1
18/38	5.4	5 (27)	2.6	5 (10)	2.1
19/39	5.2	5 (34)	3.3	5 (16)	2.3
20/40	4	5 (21)	3.0	3 (13)	2.7
21/41	4.8	5 (28)	2.9	3 (11)	2.1

The standard deviation of the change score represents the deviation of each participant’s change score from the mean change score. There was less variation in change score for the attitudes questions than for the association questions, but variation for both was low. The mean and mode change scores demonstrate that participants altered their language association dramatically and their language attitude only slightly. A possible explanation for this difference

is that language association of English and Quechua is not an ingrained cultural concept in Peru, while attitude toward Quechua is. Q15/35 was a statement about the participant him/herself, Q16/36 was a statement about the participant's children, and Q17/37 was a statement about students in the Andean countries. Q15/35 displayed the lowest net change, 12, as well as the lowest mean change score, 0.2, while both Q16/36 and Q17/37 displayed net changes of 17 and mean change scores of 0.3. It is possible that participants may have been more inclined to change their attitudes towards others speaking/learning Quechua (their children and anonymous students in the Andean countries) than toward they themselves speaking it. The association questions do not involve human beings at all; since participants are unlikely to have had a vested emotional or cultural interest in the similarity of English and Quechua, their attitude toward these questions may have been more detached (Table 12 demonstrates that their initial attitude to the association questions was largely neutral) and therefore more amenable to change than the attitude questions, which made personal statements about participants themselves, their children, and students in their geographical region. This thorough discussion of the results informs the conclusions presented in the next chapter.

CHAPTER 7

CONCLUSIONS

7.1 Revisitation of Research Questions. Below, I re-present each research question, my corresponding initial hypothesis from section 5.1, and the conclusion I now draw based on the data presented in Chapter 6.

1. *When made explicitly aware of surface similarities between English and Quechua (stop consonant aspiration and adjective-noun word order), will participants think of the languages as syntactically and/or phonologically similar?*

Hypothesis: Participants will not consider English and Quechua similar before the English lessons but will consider them to be similar after completing the lessons.

Conclusion: 82.2% of participants increased their association of English and Quechua from Module 3 to Module 6. 2.7% of participants decreased their association; a total 79.4% of participants increased their association.

2. *Will there be a correlation between demographic factors such as English proficiency level and education level with initial association of English and Quechua?*

Hypothesis: Participants with a higher level of English proficiency (and corresponding higher level of education) will be more aware of the similarity of English and Quechua aspirated stop consonants and adjective-noun order.

Conclusion: There was no correlation observed between English proficiency level or education level with initial association of English and Quechua.

3. *Will association of English and Quechua increase positive attitudes toward Quechua?
Will study of Quechua increase positive attitudes toward Quechua?*

Hypothesis: Few participants will significantly alter their attitudes toward Quechua (i.e. their desire to speak the language [Item 15/35], their opinion whether students in the Andean countries ought to learn it [Item 16/36], and whether they want their children to speak it [Item 17/37]) due to the short nature of the survey. Ortega (2008) concludes from prior research on language study and subsequent changes in language attitudes that simply studying a language may improve one's attitude toward both a language and its speakers. A limitation of the present study is that, if an attitude shift is detected, it will not be possible to determine whether this shift resulted from association of English and Quechua or simply due to study of Quechua.

Conclusion: On average, 20.2% of participants positively altered their attitudes toward Quechua, and 6.0% of participants negatively altered their attitudes toward Quechua. A net 14.2% of participants positively altered their attitudes. It is not possible to determine whether this change resulted from association of English and Quechua or simply from study of Quechua.

4. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with initial positive attitudes toward Quechua?*

Hypothesis: Family history of Quechua speakers will be unrelated to initial positive attitudes toward Quechua. Participants from the Andean region with higher levels of education (bachelor's or above) will be most likely to display initial positive attitudes toward Quechua (Holliday 2010).

Conclusion: No correlation between family history of Quechua speakers and initial positive attitudes toward Quechua was observed nor was a correlation between education level and initial positive attitudes toward Quechua observed, though it is not possible to give a definitive answer to this question due to the low numbers of participants who were characterized as Detractors (n=4), Neutral (n=5), and Mixed (n=8), perhaps owing to the lack of incentive and the nature of online recruitment.

Regarding education level and its lack of correlation with initial positive attitudes toward Quechua, the five participants with only a high school level of education were all Promoters. Of the four Detractors, two had completed a *licenciatura*, one a bachelor's degree, and the other a master's degree. These correlations should not be taken as representative of attitudes toward Quechua among various education levels in Peru; rather, they reflect that a person who clicks on and spends about twenty minutes completing a survey about language attitudes toward Quechua likely already has a positive attitude toward the language. Since participants with higher levels of education (*licenciatura* - doctorate) comprised 89.3% of participants, it is not surprising that Detractors fell into this majority category.

5. *Will there be a correlation between demographic factors such as family history of Quechua speakers or education level with an increase in positive attitudes toward Quechua?*

Hypothesis: Participants are not expected to significantly alter their attitudes toward Quechua, but these demographic factors will be analyzed if a change does occur.

Conclusion: There was no detectable correlation between demographic factors and increase in positive attitudes toward Quechua because of the lack of numbers of

Detractors (n=4), Neutral (n=5), and Mixed (n=8), again owing primarily to the lack of incentive and the nature of online recruitment (as in Research Question 4).

7.2 Limitations. The three main limitations of the present study are presented below:

1. The ideal participant for this survey would have been a Peruvian with overtly negative attitudes toward Quechua (such as participants C, X, AJ, and AZ). The constraints of email and social media recruitment as well as the lack of incentive (other than the free English mini-lessons) created a selection bias for participants with initial positive attitudes toward Quechua. All four Detractors experienced a net increase in association of English and Quechua, and two Detractors experienced a net increase in positive attitudes toward Quechua. Only one of these, Participant AZ, changed from a Detractor to a Promoter of Quechua. A limitation of the present study is that only a small number of participants were characterized as Detractor, Neutral, or Mixed, diminishing the ability of this project to analyze the effect of initial language attitude on changes in language attitude after completion of the English lessons.
2. The lack of a follow-up survey regarding the language attitude and language association questions within a week or month after the survey is a limitation of the present study. Repetition of these questions in a follow-up survey would have provided valuable information on the longevity of the effect of the English language lessons.
3. It is impossible to determine whether participants experienced an increase in positive attitudes toward Quechua because of association of English and Quechua or because of the study of Quechua involved in the comparative grammar approach of the English lessons. Due to the nature of the English-via-Quechua lesson, both English and Quechua were included in the lesson. A separate survey including only a Quechua lesson and not

an English-via-Quechua lesson would be necessary to determine whether the increase in positive attitudes toward Quechua resulted from association of English and Quechua or from mere study of Quechua; however, the change observed in association of English and Quechua was so strong that it seems unlikely for this association to have had little or no effect on participant attitudes.

7.3 Further Research. This survey could be repeated in a modified format using a native speaker of each language used in the survey (English, Quechua, and Spanish) to investigate whether the same result would be achieved using audio of L1 Quechua and L1 Spanish stop consonant production. The language association questions could be presented before the language attitude questions; participants might strengthen their association of English and Quechua by reading the association statements (Items 18/38, 19/39, 20/40, and 21/41) before the attitude statements (Items 15/35, 16/36, 17/37). This variation of the present study would help determine whether participants experienced changes in language attitude as a result of the English language lessons or simply through study of Quechua. Another way to evaluate the reason for participant attitude change would be to modify the survey to present a Quechua lesson alone instead of English lessons referencing Quechua. If this methodology resulted in significantly less positive change in participant attitudes than that found in the present study, we could conclude that participant attitudes shifted primarily because of association between English and Quechua and not simply through study of Quechua.

7.4 Implications. There are many endangered languages throughout the world in which one could find surface similarities to other socio-economically desirable, prestige languages like English. Based on the results of the present study, if teachers of English or other so-called prestige languages in di/polyglossic communities reference elements of the endangered

languages during English (or other prestige language) lessons, attitudes toward a multiplicity of stigmatized languages could be ameliorated; however, one outcome of language revitalization is that speakers develop pride in their language and culture (Ridanpää 2021, Cope 2011) for the language's own merit, not because of its association with a prestige language, which could carry the troubling implication that Quechua (or another stigmatized language) is only “good” because it is “like” English. The present study has demonstrated that language attitudes and associations are malleable. Experts in language revitalization, especially those active in Quechua-speaking communities, should be the ones to evaluate the possible practical applications of the results of this survey or even if the results would be useful for language revitalization at all.

7.5 Final Remarks. The present study has demonstrated that language attitudes and associations are not set in stone. Language attitudes are in fact malleable, as are perceived similarities between languages. The present study, despite its limitations, is the first to investigate the influence of language association on language attitudes. As such, this study opens doors for future studies to investigate the influence of language associations on attitudes toward other endangered languages and even non-endangered but stigmatized languages and dialects. For example, if English speakers with negative attitudes toward AAL are made aware of the similarity the AAL /sk/ metathesis of “ask” /æsk/ to /æks/ bears to 8th-century attestations of Old English *acsian* “ask” (Schultz 2014), will the pervasive cultural perception in the anglosphere that “older” pronunciations are “better” constitute an association of a stigmatized dialect with a prestige dialect and cause a negative-to-positive shift in language attitudes toward AAL? Widespread variations of the present study have the potential to address the insistence on arbitrarily valuing certain languages and cultures above others and to ameliorate attitudes toward potentially any stigmatized language in our increasingly interconnected world.

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APPENDICES

Appendix A

“Lección del inglés por el quechua”

Qualtrics Survey Text and English Translation

Survey url: https://ugeorgia.ca1.qualtrics.com/jfe/form/SV_7QyKuPQkAMzsVRs

Module 1: Introduction

	Original Text	Translation
	Question <i>Response Options</i>	Question <i>Response Options</i>
1	<p>Welcome (bienvenido/a)!</p> <p>Esta encuesta contiene unas preguntas sobre sus actitudes hacia el quechua, dos lecciones del inglés (una sobre la pronunciación y otra sobre la gramática), y una repetición de las preguntas sobre sus actitudes hacia el quechua.</p> <p>¡Muchas gracias por su participación! Añay (gracias)!</p>	<p>Welcome!</p> <p>This survey contains some questions about your attitudes toward Quechua, two English lessons (one on pronunciation and one on grammar), and a repeat of the questions about your attitudes toward Quechua.</p> <p>Thank you very much for your participation! Thanks!</p>
2	Consent form	
3	<p>¿Usted es un ser humano?</p> <p><i>(Captcha verification)</i></p>	Are you human?
4	<p>¿Usted ha completado esta encuesta antes?</p> <p><i>S/N</i></p>	<p>Have you completed this survey before?</p> <p><i>Y/N</i></p>

Module 2: Demographic Information

5	<p>¿Cuántos años tiene usted?</p> <p><i>Tengo menos que 18 años.</i> <i>[If a participant chose the above option, the survey skipped to the end.]</i></p> <p>18-24 25-34 35-44 45-54 55-64 65+ <i>Prefiero no responder.</i></p>	<p>How old are you?</p> <p><i>I am less than 18 years old.</i> <i>[If a participant chose the above option, the survey skipped to the end.]</i></p> <p>18-24 25-34 35-44 45-54 55-64 65+ <i>I prefer not to respond.</i></p>
6	<p>¿Cómo se identifica usted?</p> <p><i>un hombre</i> <i>una mujer</i> <i>una persona no-binaria</i> <i>otra identidad</i> <i>prefiero no responder</i></p>	<p>How do you identify?</p> <p><i>a man</i> <i>a woman</i> <i>a non-binary person</i> <i>another identity</i> <i>I prefer not to respond</i></p>
7	<p>Por sus costumbres y sus antepasados, ¿usted se siente o considera:</p> <p><i>Quechua?</i></p> <p><i>Aimara?</i></p> <p><i>Nativo o indígena de la amazonia?</i></p> <p><i>Perteneciente o parte de otro pueblo indígena u originario?</i></p> <p><i>Negro, moreno, zambo, mulato/pueblo afroperuano o afrodescendiente?</i></p> <p><i>Blanco?</i></p> <p><i>Mestizo?</i></p> <p><i>Otro? (Especifique) [Text box entry]</i></p> <p><i>Prefiero no responder</i></p>	<p>With regard to your customs and your ancestors, do you feel or do you consider yourself:</p> <p><i>Quechua?</i></p> <p><i>Aymara?</i></p> <p><i>A native or indigenous person of the Amazon?</i></p> <p><i>Belonging to or part of another indigenous or original people?</i></p> <p><i>Black, brown, mixed African and indigenous, mixed-race/AfroPeruvian or African-descended?</i></p> <p><i>White?</i></p> <p><i>Mixed?</i></p> <p><i>Another? (Specify) [Text box entry]</i></p> <p><i>I prefer not to respond</i></p>

8	<p>¿Dónde vivió la mayoría de su niñez?</p> <p><i>Argentina</i> <i>Bolivia</i> <i>Chile</i> <i>Colombia</i> <i>Costa Rica</i> <i>Cuba</i> <i>Ecuador</i> <i>El Salvador</i> <i>Estados Unidos</i> <i>Guatemala</i> <i>Honduras</i> <i>México</i> <i>Nicaragua</i> <i>Paraguay</i> <i>Panamá</i> <i>Perú</i> <i>Puerto Rico</i> <i>Republica Dominicana</i> <i>Uruguay</i> <i>Venezuela</i> <i>Otro país (especifique)</i> <i>Prefiero no responder</i></p>	<p>Where did you live for the majority of your childhood?</p> <p><i>Argentina</i> <i>Bolivia</i> <i>Chile</i> <i>Colombia</i> <i>Costa Rica</i> <i>Cuba</i> <i>Ecuador</i> <i>El Salvador</i> <i>United States</i> <i>Guatemala</i> <i>Honduras</i> <i>México</i> <i>Nicaragua</i> <i>Paraguay</i> <i>Panamá</i> <i>Perú</i> <i>Puerto Rico</i> <i>Republica Dominicana</i> <i>Uruguay</i> <i>Venezuela</i> <i>Another country (specify)</i> <i>I prefer not to respond</i></p>
9	<p>¿Dónde vive usted ahora?</p> <p><i>Argentina</i> <i>Bolivia</i> <i>Chile</i> <i>Colombia</i> <i>Costa Rica</i> <i>Cuba</i> <i>Ecuador</i> <i>El Salvador</i> <i>Estados Unidos</i> <i>Guatemala</i> <i>Honduras</i> <i>México</i> <i>Nicaragua</i> <i>Paraguay</i> <i>Panamá</i> <i>Perú</i> <i>Puerto Rico</i> <i>Republica Dominicana</i></p>	<p>Where do you live now?</p> <p><i>Argentina</i> <i>Bolivia</i> <i>Chile</i> <i>Colombia</i> <i>Costa Rica</i> <i>Cuba</i> <i>Ecuador</i> <i>El Salvador</i> <i>United States</i> <i>Guatemala</i> <i>Honduras</i> <i>México</i> <i>Nicaragua</i> <i>Paraguay</i> <i>Panamá</i> <i>Perú</i> <i>Puerto Rico</i> <i>Republica Dominicana</i></p>

	<p>Uruguay Venezuela Otro país (especifique) Prefiero no responder</p>	<p>Uruguay Venezuela Another country (specify) I prefer not to respond</p>
10	<p>¿Cuál es el nivel de educación más alto que usted ha completado?</p> <p><i>escuela primaria</i> <i>escuela secundaria</i> <i>bachillerato</i> <i>licenciatura</i> <i>maestría</i> <i>doctorado</i> <i>Prefiero no responder</i></p>	<p>What is the highest level of education you have completed?</p> <p><i>primary school</i> <i>secondary school</i> <i>bachelor's degree</i> <i>degree</i> <i>master's</i> <i>doctorate</i> <i>I prefer not to respond</i></p>
11	<p>¿Cómo describiría su profesión?</p> <p><i>turismo</i> <i>agricultura</i> <i>educación</i> <i>transporte (taxi, autobús, etc.)</i> <i>medicina</i> <i>abogacía</i> <i>gobierno</i> <i>tecnología</i> <i>espectáculo (televisión, teatro, etc.)</i> <i>otro</i> <i>Prefiero no responder</i></p>	<p>How would you describe your profession?</p> <p><i>tourism</i> <i>agriculture</i> <i>education</i> <i>transportation (taxi, bus, etc.)</i> <i>medicine</i> <i>law</i> <i>government</i> <i>technology</i> <i>entertainment (television, theater, etc.)</i> <i>other</i> <i>I prefer not to respond</i></p>
12	<p>Indique todo lo que corresponda.</p> <p><i>Estudié quechua en la escuela primaria.</i></p> <p><i>En la escuela primaria, mis profesor(es/as) hablaron Quechua.</i></p> <p><i>Estudié quechua en la escuela secundaria.</i></p> <p><i>En la escuela secundaria, mis profesor(es/as) hablaron Quechua.</i></p> <p><i>Estudié/estudio quechua en la universidad.</i></p>	<p>Indicate all that apply.</p> <p><i>I studied Quechua in primary school.</i></p> <p><i>In primary school, my teachers spoke Quechua.</i></p> <p><i>I studied Quechua in secondary school.</i></p> <p><i>In secondary school, my teachers spoke Quechua.</i></p> <p><i>I studied/study Quechua in university.</i></p>

	<p><i>Estudié/estudio quechua en un instituto privado.</i></p> <p><i>Estudié/estudio quechua en mi tiempo libre.</i></p> <p><i>No se me aplica ninguna respuesta.</i></p> <p><i>Prefiero no responder.</i></p>	<p><i>I studied/study Quechua in a private institute.</i></p> <p><i>I study Quechua in my free time.</i></p> <p><i>Not applicable</i></p> <p><i>I prefer not to respond.</i></p>
13	<p>¿Cómo describiría usted su nivel de inglés?</p> <p><i>Nunca estudié inglés</i> <i>Básico</i> <i>Intermedio</i> <i>Avanzado</i> <i>Hablante nativo/a</i> <i>Prefiero no responder</i></p>	<p>How would you describe your English level?</p> <p><i>I never studied English</i> <i>Basic</i> <i>Intermediate</i> <i>Advanced</i> <i>Native speaker</i> <i>I prefer not to respond</i></p>
14	<p>Indique el nivel de quechua de usted y de sus parientes.</p> <p>(Item A below)</p>	<p>Indicate the Quechua level of yourself and your relatives.</p> <p>(Item B below)</p>

Item A

Indique el nivel de quechua de usted y de sus parientes.			
	No habla quechua	Habla quechua como segunda lengua	Hablante nativo/a de quechua
Usted	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Su madre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Su padre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abuelo paterno	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abuela paterna	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abuelo materno	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abuela materna	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Item B

	Do/does not speak Quechua	Speak/speaks Quechua as a second language	Native speaker of Quechua
You	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your mother	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your father	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Paternal grandfather	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Paternal grandmother	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Maternal grandfather	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Maternal grandmother	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Module 3: Initial Language Attitude toward Quechua (Items 15-17) and Initial Language Association of English and Quechua (Items 18-21)

Response options to these questions are Items C and D.

Item C

Me gusta/gustaría hablar quechua.										
Totalmente en desacuerdo			neutro					Estoy muy de acuerdo		
0	1	2	3	4	5	6	7	8	9	10

Item D

I like/would like to speak Quechua.										
I strongly disagree			neutral					I strongly agree		
0	1	2	3	4	5	6	7	8	9	10

15	Me gusta/gustaría hablar quechua. (Item C)	I like/would like to speak Quechua. (Item D)
16	Los estudiantes en los países andinos deben aprender el quechua.	Students in the Andean countries ought to learn Quechua.
17	Quiero que mi(s) hijo(s) hablen quechua. (Si usted no tiene hijo(s), conteste como si los tuviera).	I want my child(ren) to speak Quechua. (If you don't have children, answer as if you do).
18	El inglés y el quechua son similares en cuanto a su estructura.	English and Quechua are similar in their structure.
19	Las palabras descriptivas del quechua funcionan como las del inglés.	Quechua descriptive words work like those of English.
20	Los sonidos del quechua y los del inglés son similares.	The sounds of Quechua and the sounds of English are similar.
21	Saber el quechua ayuda a aprender el inglés.	Knowing Quechua helps one learn English.

Module 4: English Pronunciation Lesson via Quechua

There was no response collection for Module 4.

22	Por favor, asegúrese de que el audio esté activado para la siguiente sección.	Please make sure that the audio is on for the next section.
23	<p>Primero examinaremos los sonidos. En español se dice <i>pájaro, tarjeta, cantar</i>.</p> <p>Toca el audio y repite las palabras en voz alta.</p> <p>(5 second audio file of a speaker saying <i>pájaro, tarjeta, cantar</i>)</p>	<p>First we'll examine the sounds. In Spanish you say <i>pájaro</i> (bird), <i>tarjeta</i> (card), <i>cantar</i> (sing).</p> <p>Play the audio and repeat the words out loud.</p> <p>(5 second audio file of a speaker saying <i>pájaro, tarjeta, cantar</i>)</p>
24	<p>En quechua se dice <i>phaway</i> (volar), <i>thuta</i> (palomilla), <i>kipu</i> (quipu).</p> <p>Toca el audio y repite las palabras en voz alta.</p> <p>(4 second audio file of a speaker saying <i>phaway, thuta, kipu</i>)</p>	<p>In Quechua you say <i>phaway</i> (to fly), <i>thuta</i> (moth), <i>kipu</i> (quipu).</p> <p>Play the audio and repeat the words out loud.</p> <p>(4 second audio file of a speaker saying <i>phaway, thuta, kipu</i>)</p>
25	<p>En inglés cuando <i>p, t, k</i> ocurren al principio de la palabra, se pronuncian como <i>ph, th, kh</i> del quechua. En inglés no se escribe la <i>h</i> como en quechua, pero se pronuncia como la <i>ph, th, kh</i> del quechua.</p> <p>En inglés se escribe <i>pay</i> (pagar), <i>toe</i> (dedo del pie), <i>kiss</i> (besar).</p> <p>Como se escribe no es como se pronuncia. Se pronuncia <i>phei</i> (pay/pagar), <i>tho</i> (toe/dedo del pie), <i>khes</i> (kiss/besar).</p> <p>Toca el audio y repite las palabras en voz alta.</p> <p>(4 second audio file of a speaker saying <i>pay, toe, kiss</i>)</p>	<p>In English when <i>p, t, k</i> occur at the beginning of the word, they are pronounced like <i>ph, th, kh</i> in Quechua. In English you don't write the <i>h</i> like you do in Quechua, but you pronounce it like the <i>ph, th, kh</i> of Quechua.</p> <p>In English you write <i>pay, toe, kiss</i>.</p> <p>How they are written is not how they are pronounced. They are pronounced <i>phei</i> (pay/pagar), <i>tho</i> (toe/dedo del pie), <i>khes</i> (kiss/besar).</p> <p>Play the audio and repeat the words out loud.</p> <p>(4 second audio file of a speaker saying <i>pay, toe, kiss</i>)</p>

<p>26</p>	 <p>inglés: <i>poor</i> pronunciación: <i>phor</i> español: <i>pobre</i></p> <p>Toca el audio y repite la palabra en voz alta.</p> <p>(1 second audio file of a speaker saying <i>poor</i>)</p>	 <p>English: <i>poor</i> pronunciation: <i>phor</i> Spanish: <i>poor</i></p> <p>Play the audio and repeat the word out loud.</p> <p>(1 second audio file of a speaker saying <i>poor</i>)</p>
<p>27</p>	 <p>inglés: <i>talk</i> pronunciación: <i>tholk</i> español: <i>conversar</i></p> <p>Toca el audio y repite la palabra en voz alta.</p> <p>(2 second audio file of a speaker saying <i>talk</i>)</p>	 <p>English: <i>talk</i> pronunciation: <i>tholk</i> Spanish: <i>talk</i></p> <p>Play the audio and repeat the word out loud.</p> <p>(2 second audio file of a speaker saying <i>talk</i>)</p>

28



inglés: *kid*
pronunciación: *khed*
español: *niño*

Toca el audio y repite la palabra en voz alta.

(2 second audio file of a speaker saying *kid*)











English: *kid*
pronunciation: *khed*
Spanish: *kid*

Play the audio and repeat the word out loud.

(2 second audio file of a speaker saying *kid*)

Module 5: English Grammar Lesson via Quechua

<p>29</p>	<p>En español se dice <i>perro rojo</i>. La palabra descrita <i>perro</i> viene antes de la palabra descriptiva <i>rojo</i>. En inglés, al contrario, la palabra descriptiva <i>red</i> (rojo) viene antes de la palabra descrita <i>dog</i> (perro)—por ejemplo <i>red dog</i>. Asimismo en quechua.</p> <p>inglés: <i>red dog</i> (rojo perro) quechua: <i>puka alqo</i> (rojo perro) español: <i>perro rojo</i></p> <p>Revise el orden de las palabras descriptivas y los animales descritos en los siguientes ejercicios.</p> <p>Por ejemplo:</p>  <p>Error: cat white - misi yuraq (<i>gato blanco</i>)</p> <p>Corrección: white cat - yuraq misi</p> <p>Ejercicio 1:</p>  <p>Error: condor black - kuntur yana (<i>condor negro</i>)</p> <p>Corrección:</p> <p>[Text entry box]</p>	<p>In Spanish you say <i>perro rojo</i>. The described word <i>perro</i> comes before the descriptive word <i>rojo</i>. In English, on the contrary, the descriptive word <i>red</i> (rojo) comes before the described word <i>dog</i> (perro) -- for example <i>red dog</i>. Similarly, in Quechua.</p> <p>English: <i>red dog</i> Quechua: <i>puka alqo</i> (red dog) Spanish: <i>perro rojo</i> (red dog)</p> <p>Correct the order of the descriptive words and the described animals in the following exercises.</p> <p>For example:</p>  <p>Error: cat white - misi yuraq</p> <p>Correction: white cat - yuraq misi</p> <p>Exercise 1:</p>  <p>Error: condor black - kuntur yana</p> <p>Correction:</p> <p>[Text entry box]</p>
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30	<p>Ejercicio 2:</p>  <p>Error: fish blue - challwa ankas (pez azul)</p> <p>Corrección:</p> <p>[Text entry box]</p>	<p>Exercise 2:</p>  <p>Error: fish blue - challwa ankas</p> <p>Correction:</p> <p>[Text entry box]</p>
31	<p>Ejercicio 3:</p>  <p>Error: chicken yellow - wallpa q'ello (gallina amarilla)</p> <p>Corrección:</p> <p>[Text entry box]</p>	<p>Exercise 3:</p>  <p>Error: chicken yellow - wallpa q'ello</p> <p>Corrección:</p> <p>[Text entry box]</p>

32 En inglés y en quechua, todas las palabras descriptivas vienen antes de la cosa que se describe. Revise el orden de las palabras abajo.

Por ejemplo:



Error: spider big - uru hatun
(*araña grande*)

Corrección: big spider - hatun uru

Ejercicio 4:



Error: alpaca smiling - paqocha asirisqa
(*alpaca sonriendo*)

Corrección:

[Text entry box]

In English and in Quechua, all the descriptive words come before the thing being described. Correct the order of the words below.

For example:



Error: spider big - uru hatun

Correction: big spider - hatun uru

Exercise 4:



Error: alpaca smiling - paqocha asirisqa

Correction:

[Text entry box]

33

Ejercicio 5:



Error: door broken - punku llik'i
(*puerta rota*)

Corrección:

[Text entry box]

Exercise 5:



Error: door broken - punku llik'i

Correction:

[Text entry box]

Module 6: Post-Test Language Attitude toward Quechua (Items 35-37) and Post-Test Language Association of English and Quechua (Items 38-41)

Response options to these questions are Items C and D.

Item C

Me gusta/gustaría hablar quechua.										
Totalmente en desacuerdo			neutro				Estoy muy de acuerdo			
0	1	2	3	4	5	6	7	8	9	10

Item D

I like/would like to speak Quechua.										
I strongly disagree			neutral				I strongly agree			
0	1	2	3	4	5	6	7	8	9	10

Items 35-41 are identical to Items 15-21.

34	Regresemos a las preguntas sobre sus actitudes hacia el quechua para ver si cambia de opinión...	Let's return to the questions about your attitudes toward Quechua to see if you changed your opinion...
35	Me gusta/gustaría hablar quechua. (Item C)	I would like to speak Quechua. (Item D)
36	Los estudiantes en los países andinos deben aprender el quechua.	Students in the Andean countries ought to learn Quechua.
37	Quiero que mi(s) hijo(s) hablen quechua. (Si usted no tiene hijo(s), conteste como si los tuviera).	I want my child(ren) to speak Quechua. (If you don't have children, answer as if you do).
38	El inglés y el quechua son similares en cuanto a su estructura.	English and Quechua are similar in their structure.
39	Las palabras descriptivas del quechua funcionan como las del inglés.	Quechua descriptive words work like those of English.
40	Los sonidos del quechua y los del inglés son similares.	The sounds of Quechua and the sounds of English are similar.
41	Saber el quechua ayuda a aprender el inglés.	Knowing Quechua helps one learn English.

Module 7: Thank-You and Shareable Link

42	<p>¡Muchísimas gracias para su participación!</p> <p>Para enviar esta encuesta a sus amigos/familia, usted puede copiar esto:</p> <p>Acabo de completar esta encuesta sobre actitudes hacia el quechua y quisiera compartirla contigo. En solo 10-15 minutos, podrías mejorar su inglés y contribuir a una investigación de la región andina con este link:</p> <p>https://ugeorgia.ca1.qualtrics.com/jfe/form/SV_7QyKuPOkAMzsVRs</p>	<p>Thank you very much for your participation!</p> <p>To send this survey to your friends/family, you can copy this:</p> <p>I just finished completing this survey about attitudes toward Quechua and wanted to share it with you. In just 10-15 minutes you may improve your English and contribute to a study of the Andean region with this link:</p> <p>https://ugeorgia.ca1.qualtrics.com/jfe/form/SV_7QyKuPOkAMzsVRs</p>
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Appendix C: Responses to Modules 3 and 6

Participant	Q15	Q35 change	Q16	Q36 change	Q17	Q37 change	Q18	Q38 change	Q19	Q39 change	Q20	Q40 change	Q21	Q41 change		
A	6	7	1	8	7	-1	7	7	5	10	5	8	3	5	7	2
B	8	10	2	10	10		10	10	5	10	5	8	3	5	8	3
C	4	3	-1	4	4	3	3	3	5	8	3	0	6	0	4	4
D	7	7		10	10	10	10	10	5	10	5	0	5	0	5	5
E	10	10		10	10	10	10	10	5	8	3	1	5	4	2	7
F	8	8		8	8	8	8	8	5	8	3	5	8	3	5	8
G	5	6	1	5	6	1	8	8	8	8	8	8	9	1	8	10
H	4	5	1	6	6		4	6	5	7	2	4	7	3	5	6
I	10	10		10	10	10	10	10	4	8	4	2	5	3	2	5
J	10	10		10	10	10	10	10	10	10	5	5	5	5	10	5
K	8	9	1	7	8	1	5	9	5	8	3	5	7	2	5	8
L	8	8		8	8	8	3	8	3	10	7	0	3	3	3	5
M	5	5		5	5	5	5	5	5	5	5	5	5	0	6	6
N	10	10		10	10	10	7	6	5	1	-4	0	0	10	10	
O	7	10	3	10	10	10	5	5	5	5	5	5	5	5	5	
P	8	9	1	5	5	6	6	6	6	8	2	5	9	4	5	8
Q	6	7	1	8	7	-1	4	4	2	3	1	2	3	1	0	3
R	10	10		8	10	2	8	10	5	10	5	9	X	9	10	1
S	7	7		5	5		5	7	5	7	2	1	7	6	5	5
T	10	10		8	8		8	10	8	10	2	6	6		8	10
U	10	10		10	10	10	5	10	3	10	7	8	10	2	3	5
V	10	10		10	10	10	8	10	8	10	2	7	10	3	7	10
W	10	10		10	10	10	5	10	5	10	5	10	10	5	10	5
X	3	3		3	5	2	7	9	5	9	4	4	9	5	7	9
Y	10	10		10	10		10	10	5	10	5	0	0	10	10	
Z	8	8		8	8	8	8	9	8	9	1	5	7	2	7	8
AA	10	10		5	5	5	5	6	5	8	3	5	6	1	3	5
AB	10	10		10	10	10	7	10	7	10	3	9	10	1	10	10
AC	7	7		7	7	7	5	10	5	10	5	3	9	6	3	7

*Note: Participant R did not respond to Question 40 and is not included in Figures 21 or 22.

