

**Bilingual Intercultural Education in Ecuador
and the Importance of Intercultural Communication
for Translators and Interpreters**

Diplomarbeit

zur Erlangung des akademischen Grades

einer Magistra der Philosophie

an der Philologisch-Kulturwissenschaftlichen Fakultät

der Leopold-Franzens-Universität Innsbruck

Institut für Translationswissenschaft

Studienzweig Übersetzen

Eingereicht bei:

Ass.-Prof. Dr. Peter Holzer

Eingereicht von:

Natalie Mair

Matrikelnummer: 0615829

Studienkennzahl: C 324 342 351

Innsbruck, September 2013

Abstract English

Bilingual Intercultural Education has existed since the 1930s in Latin America. However, many countries did not recognise it as an ideal education for many years. This led to the problem that many young indigenous people had no chance to learn their mother tongue at school, because Spanish was the official educational language. Culture and language are intertwined, so this meant that many did not learn enough about their native language and culture. In the last years there have been increasingly more programmes in order to revive indigenous languages and many governments in Latin America have realised that these indigenous languages and cultures are vital for their plurinational countries.

This paper will look at some of the existing programmes and analyse the importance of bilingual intercultural education. Furthermore, we will look at the importance of intercultural communication for translators and interpreters. These two topics are closely connected to each other, because children growing up in a bilingual intercultural environment learn more than one language and culture and are the bridge between these cultures – just like translators and interpreters.

Keywords: Ecuador, bilingual intercultural education, indigenous languages, intercultural communication, translators and interpreters.

Table of Contents

Introduction.....	5
Acknowledgements.....	8
Abbreviations.....	9
1. Definitions and explanations.....	10
1.1. What is culture?.....	10
1.2. Multiculturalism, interculturalism and interculturality.....	14
1.3. Bilingualism, multilingualism and diglossia.....	15
1.4. Cultural differences.....	17
1.4.1. Stereotypes and misunderstandings.....	18
2. Intercultural Communication.....	19
2.1. Communication model.....	21
2.2. Intercultural Communication in a globalised world.....	23
2.3. Language policies and globalisation.....	25
3. Bilingual Intercultural Education in general.....	28
3.1. Types of bilingual education.....	29
3.2. Bilingual Intercultural Education in Latin America.....	30
3.3. Effectiveness of bilingual intercultural education.....	35
3.4. Bilingual Intercultural Education – problems, rights and resources.....	36
4. Ecuador – a diverse country.....	37
4.1. The land.....	37
4.2. The people.....	38
4.2.1. The nationalities and peoples of Ecuador.....	42
4.2.2. Indigenous population in the past and today.....	47
4.3. History of Ecuador.....	51
4.3.1. Pre-Colonial period.....	51
4.3.2. Colonial period.....	52
4.3.3. The Republican period.....	52
4.4. Language policy in Ecuador.....	55
5. Intercultural Bilingual Education in Ecuador.....	58

5.1. The indigenous movement in Ecuador.....	59
5.2. The history of indigenous education in Ecuador.....	61
5.3. Bilingual Intercultural Education in Ecuador in the past and today.....	63
5.4. Aims of Bilingual Intercultural Education in Ecuador.....	66
5.5. DINEIB.....	68
5.6. EIBAMAZ.....	70
5.6.1. Goals, progress and results.....	70
5.7. Chibuleo.....	75
5.8. Bilingual Intercultural Education Centres vs. Hispanic Schools.....	81
5.9. Future prospects and challenges.....	83
6. Language maintenance, shift, loss and death.....	83
6.1. Language death predictions.....	85
6.2. Projects and programmes to prevent language death.....	91
7. Importance of intercultural communication for translators and interpreters.....	95
7.1. Interpersonal case study.....	96
7.1.1. Crossing borders in community.....	96
7.1.2. Cross-cultural analysis.....	97
7.1.3. Cross-cultural skills.....	102
7.2. Text-based case study.....	104
7.2.1. Interpreting a political speech.....	104
7.2.2. Cross-cultural analysis and cross-cultural skills needed.....	104
8. Summary and conclusion.....	106
Bibliography.....	111
Images.....	119
Tables.....	120
Graphs.....	120

Introduction

This work is intended as an overview of the bilingual intercultural education and the importance of intercultural communication. It will focus on the bilingual intercultural education system in Ecuador and on translators and interpreters.

It is intended as an introduction to these topics. An attempt is made to describe the history of bilingual intercultural education and show the advantages and disadvantages of this kind of education. Furthermore, there are case studies in order to show the importance of intercultural communication for translators and interpreters.

Intercultural Communication has been a topic which has fascinated me since I was a child. As a child I was already unconsciously confronted with intercultural communication because I grew up in a bilingual environment and for me it was natural to communicate between two different cultures.

We are confronted with intercultural communication more often than we think. It starts when introducing yourself; here we can already notice some cultural differences. For example, when you introduce yourself to a person from Germany or Austria, this differs from introducing yourself to a person from Latin America. Germans and Austrians tend to shake hands and keep a certain distance to the person they introduce themselves to. For people from Latin America, however, this might seem very impersonal and too distant. They tend to keep less distance to the person they introduce themselves to, however, this can of course be different in the various cultures within Latin America. A typical German characteristic is punctuality; not being punctual for business meetings in a German culture can put a strain on business relations. In other countries, however, for example in South America, punctuality is not the highest priority.

Intercultural communication is a very broad topic. Therefore, I will focus on bilingual intercultural education in Ecuador and the importance of intercultural communication for translators and interpreters.

Organisation of the paper

The first chapter starts with an introduction to the different terminology and definitions which are essential in order to understand the following chapters. At first, we will look at different definitions which appear in the context of intercultural communication, we will look at the definition of culture, multiculturalism, interculturalism, interculturality and intercultural competence.

Chapter two focuses on intercultural communication. We will look at different communication models; these play an important role when it comes to successful intercultural communication. We will look at intercultural communication in a globalised world and language policies and globalisation. This chapter also looks at the Universal Declaration of Human Rights.

Chapter three focuses on bilingual intercultural education in general. This chapter is intended as an introduction to this topic, which will then be described in more detail in chapter five with an example of bilingual intercultural education in Ecuador. Chapter three includes the different types of bilingual education, an introduction to bilingual education in Latin America, the effectiveness of bilingual intercultural education and at the end we will focus on problems, rights and resources of bilingual intercultural education.

Chapter four is an overview of Ecuador. It describes the land, people, history and language policy of Ecuador. This then leads us to chapter five – Bilingual Intercultural Education in Ecuador.

Chapter five is the first main focus of this work, namely bilingual intercultural education in Ecuador. The first part is about the indigenous movement in Ecuador, and then we move on to the history of indigenous education in Ecuador. This chapter also describes the bilingual intercultural education in Ecuador in the past and today. The aims of this kind of education are outlined and then the National Directorate for Bilingual Intercultural Education and the project EIBAMAZ are introduced. There is also a comparison between the intercultural bilingual education centres and the Hispanic schools.

I used Ecuador as an example because I studied and worked there for one year. An overview of the different projects for bilingual intercultural education in Ecuador is given and my experience at the bilingual intercultural school in Chibuleo, Ecuador is outlined. Chapter six focuses on language maintenance, shift and loss. Different projects are outlined which help to prevent language death.

The second main topic of this paper is the importance of intercultural communication for translators and interpreters. This is discussed and analysed in chapter seven. This chapter includes a cross-cultural analysis of an interpreting situation, an interpersonal case study and a text-based case study. These studies show which skills interpreters and translators require.

Chapter eight is the summary and conclusion.

Acknowledgements

The idea for this book derived from my work experience in 2009/10 in Ecuador at UNICEF and the National Directorate for Bilingual Intercultural Education (DINEIB) in Ecuador. I would like to express my sincere gratitude to my family and friends who supported me during my studies. I would also like to thank Fernando Yánez and Jaime Gayas from Ecuador who supported me during my internship. Furthermore, I would like to express my sincere gratitude to my coordinator Ass.-Prof. Dr. Peter Holzer at the University of Innsbruck for his support and advice.

This work is dedicated to the indigenous peoples and nationalities of Ecuador.

Abbreviations

DINEIB	Dirección Nacional de Educación Bilingüe Intercultural National Directorate for Bilingual Intercultural Education
EIBAMAZ	Educación Intercultural Bilingüe en la Amazonía Bilingual Intercultural Education in the Amazon
EIB, IBE	Educación Intercultural Bilingüe
IBE	Bilingual Intercultural Education
CONAIE	Confederación de Nacionalidades Indígenas del Ecuador Confederation of Indigenous Nationalities of Ecuador
MOSEIB	Modelo del Sistema de Educación Intercultural Bilingüe Model of the Bilingual Intercultural Education System
ILV	Instituto Lingüístico de Verano
SIL	Summer Institute of Linguistics

1. Definitions and explanations

Before looking at intercultural communication in general, we have to understand different terms connected to this topic. Culture is a key term for anybody working in the field of intercultural communication; it is a very complex term, so let us first of all look at the different definitions of culture.

1.1. What is culture?

The Collins Cobuild Advanced Learner's English Dictionary (2006) offers five definitions of culture; the first three definitions, listed here, are relevant for this topic:

'**Culture** consists of activities such as the arts and philosophy, which are considered to be important for the development of civilisation and of people's minds. [...]

A **culture** is a particular society or civilization, especially considered in relation to its beliefs, way of life, or art. [...]

The **culture** of a particular organization or group consists of the habits of the people in it and the way they generally behave. [...]' (Collins Cobuild, 2006, p. 342)

In research related to interculturality, the term culture does not refer to cultural assets (e.g. opera, theatre, literature), but in the sense of modern cultural studies, the term rather describes the social or collective construction of truth. Religious beliefs, manners, concepts of time and space, values and norms – these are all aspects of cultural constructions, which can be completely different in a foreign culture. (ErlI and Gymnich, 2010, p. 19)

The communication scientist Gerhard Maletzke (1996) offers a definition of culture in his book 'Interkulturelle Kommunikation' ('Intercultural Communication'):

'In der Kulturanthropologie ist Kultur im wesentlichen zu verstehen als ein System von Konzepten, Überzeugungen, Einstellungen und Wertorientierungen, die sowohl im Verhalten und Handeln der Menschen als auch in ihren geistigen und materiellen Produkten sichtbar werden. Ganz vereinfacht kann man sagen: Kultur ist die Art und Weise, wie die Menschen leben und was sie aus sich selbst in ihrer Welt machen.' (Maletzke, 1996, p. 16)

Maletzke (1996) writes that in cultural anthropology culture can generally be understood as a system of concepts, beliefs, attitudes and values, which become visible in one's behaviour and actions as well as in one's intellectual and physical products. In simplified terms: culture is the kind of way people live and what they do with themselves in their world. (Maletzke, 1996, p. 16)

The question now is how this collective programming of the mind or this system of concepts, beliefs, attitudes and values is constructed? Culture is based on habits within different collective groups.

Klaus-Peter Hansen (2003) describes this process of habit construction as 'standardisation'. He points out that cultures are permanently changing and therefore the definition of culture has to be quite a broad definition. He writes that culture includes standardisations which apply for collectives. (Hansen, 2003, p. 39)

Everywhere in the world people use conventionalised signs to communicate. This kind of standardised communication could be a nodding or could be a certain word. Signs are culture-specific; nodding one's head does not mean the same thing

everywhere. In Germany nodding one's head is a confirmation, in Greece however it implies the opposite. If someone in Greece nods their head, they are negating something. So within a culture we construct a kind of consensus with these signs, but we should never forget that these signs are cultural-specific, especially when it comes to intercultural communication.

Our perception of the truth, judgements, views or our emotions and feelings are culturally-specific. Often we cannot control our feelings and reactions to feelings and therefore we think that these are natural. However emotions are socially constructed and one's behaviour and actions can also be culturally standardised to different extents. So for example shaking hands when meeting somebody is part of the German culture and many people do this automatically regardless of who they meet, in other cultures however it is not common to shake hands.

There are three dimensions of culture. The first dimension is the social dimension, which includes social interaction, structures and institutions. The second dimension is the materialistic dimension, such as media, pictures, architecture. And the third dimension includes cultural standardisations, such as cultural-specific codes, ways of thinking, feelings, behaviour and patterns. (Erll and Gymnich, 2010, p. 22-23) In this paper the first and third dimension are of paramount importance.

Cultures are no static constructions, they are always in movement. Cultural changes can be attributed to two causes: firstly, the historical experience and secondly the intercultural process. For example, the contact to other cultures can lead to cultural exchange. (Erll and Gymnich, 2010, p. 26)

Trade, wars, colonisation and migration have led to cultural exchange. In our multicultural societies hybridity has become more the norm than the exception.

(Erll and Gymnich, 2010, p. 27) The colonisation in Latin America for example led to cultural exchange, either voluntary or involuntary and to the hybridisation of cultures.

When talking about hybridity and cultural elements, the term transculturalism is very important. The philosopher Wolfgang Welsch (1997) defines the term 'transcultural' as follows:

‘Unsere Kulturen haben de facto längst nicht mehr die Form der Homogenität und Separiertheit. Sie haben vielmehr eine neuartige Form angenommen, die ich als transkulturell bezeichne, weil sie durch die traditionellen Kulturgrenzen wie selbstverständlich hindurchgeht.’ (cited in Erll and Gymnich, 2010, p. 27)

Welsch (1997) says that cultures are no longer homogeneous or separated. They have adapted a new kind of form, which he describes as transcultural because they cross the traditional cultural boundaries as if they were not there. (cited in Erll and Gymnich, 2010, p. 27)

Each individual person can be part of different cultures. So for example you can be Austrian, however have a British migration background, and be part of the Latin American society, be part of the working society of translators and interpreters and a graduate of language studies. All these mentioned aspects are cultural formations.

D'Andrade (1990) defines culture as follows:

'Learned and shared systems of meaning and understanding, communicated primarily by means of natural language. These meanings and understandings are not just representations about what is in the world; they are also directive, evocative and reality constructing in character.' (cited in Trujillo Sáez, 2002, p. 106)

Morillas (2001) explains the relation between culture and communication:

'Humans communicate linguistically in a cultural environment that constrains the form and nature of communication. Culture constrains both what is acquired and how it is acquired. In turn, communicative processes shape the culture that is transmitted from generation to generation.' (cited in Trujillo Sáez, 2002, p. 106)

As we have read in this chapter, culture is socially-constructed. We learn systems of meaning and understanding and then share these with others. We need culture in order to live together in an organised society. However, cultures are not static, they keep changing. Furthermore, cultures are not homogeneous anymore, because traditional borders are crossed. This leads us to the next chapter, namely multiculturalism, interculturalism and interculturality.

1.2. Multiculturalism, interculturalism and interculturality

Multiculturalism, interculturalism and interculturality are also key terms in order to understand the concept of intercultural communication. At the same time these terms describe the reality we live in, because many of us are daily confronted with multiculturalism, interculturalism and interculturality.

Collins Cobuild Advanced Learner's English Dictionary (2006) multiculturalism is defined as follows:

'Multiculturalism is a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant.' (Collins Cobuild, 2006, p. 939)

According to this definition multiculturalism means that different cultural groups live next to each other with equal rights, however, if we go a step further and try

to integrate these different cultural groups in society we speak of interculturalism.

According to Bouchard (2011) 'interculturalism intends to connect cultures as much through their roots as through encounters.' (Bouchard, 2011, p. 445-446) He also writes that 'interculturalism aims for a strong integration of diverse coexisting traditions and cultures.' (Bouchard, 2011, p. 449)

Trujillo Sáez (2002) explains the term interculturality:

'Interculturality is defined as critical participation in communication, being aware that the assumption of culture as a watertight compartment related to nation-states or certain social groups is a fallacy whereas diversity is the feature which characterises reality.' (Trujillo Sáez, 2002, p. 107)

This was an explanation of the terms related to culture. The main topic of this work is bilingual intercultural education and intercultural communication. Therefore, we also have to understand the terms bilingualism, multilingualism and diglossia.

1.3. Bilingualism, multilingualism and diglossia

'Bilingualism is a resource to be cultivated, rather than a problem to be overcome' (Romaine, 1995, p. 7)

I chose this quote from Romaine (1995) because many people thought in the past and still think that bilingualism can be problematic. However, bilingualism should be seen as a resource and should be promoted.

Let us now look at the definitions of bilingualism. Bilingualism means that a person speaks two languages. When we speak about societal bilingualism, the

term diglossia is often used. (Baker, 2006, p. 69) Bilingualism can either be an individual possession or a group possession. If it is an individual possession it is individual bilingualism and if it is a group possession it is societal bilingualism. (Baker, 2006, p. 2-3)

The opposite of bilingualism is monolingualism. Monolingualism means that a person only speaks one language; this is typically the language a person acquires as a first language or mother tongue. Bilingualism exists when a person speaks two or more languages. (Myers-Scotton, 2006, p. 2)

Bilingualism can be developed in the early stages of childhood or later. The two main types of childhood bilingualism are simultaneous acquisition and sequential acquisition. Simultaneous acquisition takes place when a child learns two languages at the same time from birth. (Baker, 2000, p. 97) According to Thompson (2000) sequential childhood bilingualism takes place when a child learns one language at home and a second language at a nursery or elementary school. (cited in Baker, 2000, p. 97)

My mother always spoke English to me from birth onwards and my father German, therefore my childhood bilingualism was acquired through simultaneous acquisition. An example of sequential acquisition is when a child learns an indigenous language at home and then acquires a second language, for example Spanish, at school.

Some parents used to be told that bilingualism was negative and could delay the development of their child. In 1966 Macnamara (1966) reviewed 77 studies that had been published between 1918 and 1962 and he found out that 'bilinguals have a weaker grasp of language than monoglots' (cited in Bialystok, 2001, p. 59).

However, Bialystok (2001) writes that the type of competence a child develops in each language is different and that the children's language experiences have to be understood in order to assess children's linguistic skill. (Bialystok, 2001, p. 60)

The results of studies are mixed, however, evidences show that bilingualism has many advantages. Myers-Scotton writes about an advantage of bilingualism, namely the mental agility of bilingual children over monolingual children. (Myers-Scotton, 2006, p. 339)

It is important for children growing up in a bilingual or in an intercultural society to be aware of cultural differences. Furthermore, intercultural communication can only function if we are aware of cultural differences.

1.4. Cultural differences

‘Kulturstandards sind Arten des Wahrnehmens, Denken, Wertens und Handelns, die von der Mehrzahl der Mitglieder einer bestimmten Kultur für sich und andere als normal, typisch und verbindlich angesehen werden. Eigenes und fremdes Verhalten wird auf der Grundlage dieser Kulturstandards beurteilt und reguliert.’ (Thomas, 2005, p. 45)

Thomas (2005) writes that cultural standards are forms of perception, thinking, valuing and acting, which are considered as normal, typical and compulsory for the majority of the members of a certain culture. One's own and foreign behaviour is assessed and regulated on the basis of these cultural standards. (cited in Erll and Gymnich, 2010, p. 50)

Not every culture has the same cultural standards and these cultural differences can often lead to misunderstandings and miscommunication.

1.4.1. Stereotypes and misunderstandings

Many persons assume that other people think the same way as they do. If this is not the case and the communication partner does not consider the cultural differences and the possibility of other opinions, then this often results in misunderstandings and misinterpretation. Misunderstandings and misinterpretations also occur between people with the same cultural background. However, in intercultural communication it occurs more frequently. For example, when an Austrian person asks an English person in German to do something, the English person could understand this as a demand. In intercultural communication situations, messages are often misinterpreted because the differing role expectations, values, norms and often linguistic rules lead to understanding problems.

Maletzke (1996) explains that communication difficulties arise when people from different cultures meet each other. The causes of these difficulties are structural characteristics in which the cultures differ. If we are aware of these characteristics, then it is easier to understand the foreign culture, to reduce communication problems and to cope with the habitual thinking and behaviour in the foreign culture. (Maletzke, 1996)

Stereotypes and prejudices towards foreign cultures play a key role when it comes to intercultural communication. Stereotyping is a form of categorising that influences our behaviour toward persons from other countries or cultures. Putnam (1979) defines stereotypes as follows:

‘Eine konventionell verwurzelte, häufig übelmeinende und möglicherweise völlig aus der Luft gegriffene Meinung darüber, wie ein X aussehe, was es tue oder was es sei.’ (Putnam, 1979, p. 68)

Stereotypes never describe the actions and behaviour of an individual; they are rather the behaviour norm of a certain group. Using stereotypes helps to interpret

a behaviour or situation in the right way. Everyone sees the world in a different kind of way, because our perception of the world depends on more than just one factor.

This poses a great challenge for translators and interpreters. We have stereotypes, images and ideas of different countries and people. These stereotypes exist on both sides and often influence our encounter with each other. In the course of one's life, human beings develop an idea about other groups, ethnics and cultures and creates an image of this 'foreign' group, ethnic and culture and an imagination of what differs that group from oneself. Personal encounters with these 'foreign' groups are the best way to break down stereotypes and significantly change one's image of other groups and nations.

Communication problems between people from different cultures can occur due to the lack of language knowledge or wrong pronunciation, wrong choice of terminology or grammar mistakes. However, intercultural communication problems occur at least as often as communication problems due to language problems. Intercultural communication problems or misunderstandings are the result of culture-specific use of language as an action instrument.

2. Intercultural Communication

Now let us look at the term intercultural communication. What does intercultural communication mean? The definition by Maletzke (1996) is as follows:

‘Wenn Menschen verschiedener Kulturen einander begegnen, bezeichnen wir die Prozesse, die dabei ablaufen, als „interkulturelle Kommunikation“ oder auch als „interkulturelle Interaktion“‘. (Maletzke, 1996, p. 37)

So he says that when people from different cultures meet each other, we define this process as 'intercultural **education**' or also as 'intercultural interaction'. (Maletzke, 1996, p. 37)

Oksaar (2003) describes intercultural communication as a mutual understanding process between participants of different cultures and language communities by sending and receiving signals containing information. The language the participants communicate in is not the mother tongue of at least one of the participants. Intercultural communication on a micro level always indicates an interpersonal communication, in which the multilingual as well as the multicultural competences of the participant are activated. (Oksaar, 2003, p. 32)

Van den Boom (2003) defines intercultural competence as follows:

'Intercultural competence is the overall capability of an individual to manage key challenging features of intercultural communication: namely, cultural differences and unfamiliarity, inter-group dynamics, and the tensions and conflicts that can accompany this process.' (cited in Humphrey, 2007, p. 29)

So this means that intercultural communication is always between two or more speakers of two or more cultures. What is the difference between intercultural communication, transcultural communication and cross-cultural communication?

At the University of Vienna, they offer a bachelor studies in transcultural communication. Transcultural communication is characterised by the professional use of linguistic and cultural variety in all areas of society. The goal of the studies is to learn about the basic scientific knowledge and methods as well as acquire skills, which are important for professionally working as a transcultural communicator. (Universität Wien, 2004).

This means that interpreters and translators require a profound cultural knowledge and a good understanding of transcultural communication situations. We will look at the importance of intercultural and transcultural communication for translators and interpreters in chapter seven.

Our language also shows how we perceive the world; however, this is often an unconscious process. Let us look at the Kichwa word 'Pachamama', which translates to mother earth. This word is used a lot in Kichwa and shows how closely related the indigenous peoples feel to nature.

Successful intercultural communication requires a good knowledge of the values and ideas of the foreign culture. This becomes clearer when looking at the communication model in the next chapter.

2.1. Communication model

We have already read that intercultural communication is a joint understanding process in which information is sent and received to participants of different cultures and different linguistic communities. Therefore, each communication situation is defined by the receiver-sender-model. (Stuart, 1973; Shannon and Weaver, 1949)

According to Jakobson (1979) every linguistic message is comprised of six factors. The six factors are the sender, the message, the receiver, the context, the code and the contact. (Jakobson, 1979, p. 88)

The sender sends the message to the receiver; the message has to be in a certain context in order for the message to be successful. This context has to be accessible for the receiver. Furthermore, there is a code which has to be at least in some parts

the same for the sender and receiver. Finally, a contact has to be established, a kind of physical channel or psychological connection between the sender and the receiver in order for both parties to come together and communicate successfully. (Jakobson, 1979, p. 88)

As you can see in this model, the sender sends the coded message to the receiver. The receiver decodes the message and interprets or reacts respectively to the message.

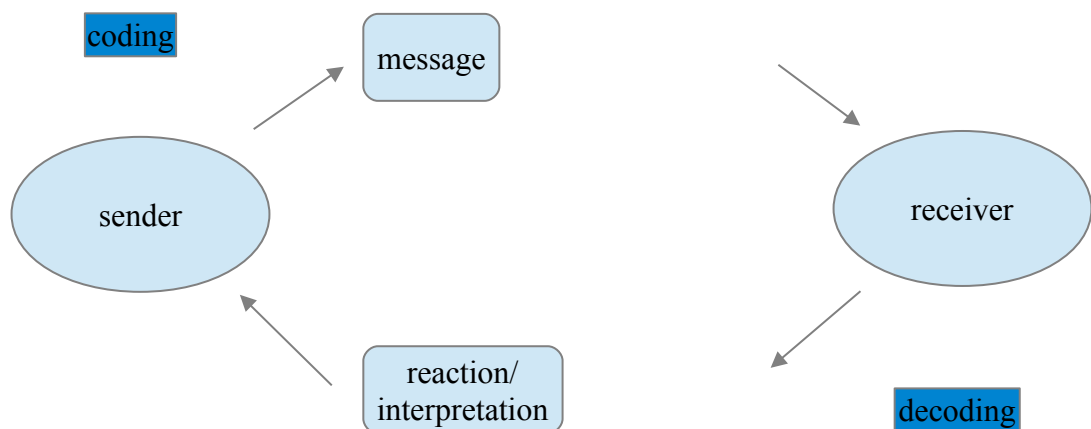


Image 1: *Communication Model*

Schulz von Thun (2001) describes the basic communication between two people. There is a sender who wants to communicate something, he codes his idea in recognisable signs, and this is a message. Then the receiver has to decode these coded signs. Usually the message that is sent and the message received are the same and communication takes place. (Schulz von Thun, 2001, p. 25)

So this means that when persons send messages they have the intention that the other person receives the same impression and shares their opinion. The receiver has the freedom to accept the intentions of the communication partner or to decline the message. Intercultural communication appears when a person of one culture sends a message to a person from a different culture. If the receiver interprets the message in a different way, this could result in miscommunication or misunderstanding.

The translation of meanings into words and actions and back is based on the cultural background of a person and therefore the meaning is not always the same for each person. The greater the cultural difference between the sender and receiver, the greater the difference between the meanings which are connected to certain actions. Culture can often influence our interpretation of messages and this can cause misunderstandings.

2.2. Intercultural Communication in a globalised world

Intercultural communication plays an important role in a globalised world. Global work division, mobility, increasing freedom of travelling, mass tourism and also the development of new communication technology have led to more and more communication situations between people from different cultures, whether it is at school, at university or at work. For many these contacts to people from different cultures go without saying and the earlier you learn how to deal with cultural differences, the easier it is to adapt to intercultural situations. You have to try to understand the culture of the person you are communicating with in order to interpret the situation correctly.

Maletzke (1996) explains how this works:

‘Wer in eine fremde Kultur geht, erlebt dort vieles als merkwürdig und unverständlich. Meist merkt man sehr bald: Um in der Fremde zurechtzukommen, genügt es nicht, gelerntes Wissen anzuwenden und die Verhaltensweisen im Gastland zu beobachten. Vielmehr erkennt er es als seine Aufgabe, die fremde Kultur zu „verstehen“.’ (Maletzke, 1996, p. 34)

Maletzke explains that when someone is in contact with a foreign culture, one perceives many things as strange and does not understand everything. One notices quite quickly that it is not enough to use one's knowledge and observe the way of behaviour in the host country in order to manage one's time in a foreign place. One acknowledges that it is his/her task to ‘understand’ the foreign culture. (Maletzke, 1996, p. 34)

The more things in common we find in our own culture, the smaller the cultural difference is. The smaller the distance, the easier an adequate understanding of the other side might be. If the distance is larger, misunderstanding occurs a lot more often.

The European Union attaches great importance to the maintenance of cultures and multilingualism. Understanding foreign languages and cultures leads to more successful negotiations, because you can put yourself in the position of the communication partner. Successful communication requires understanding. Hofstätter (2003) defines understanding as ‘etwas in seinem wesensgemäßen Zusammenhang erkennen’ (cited in Oksaar, 2003, p. 33). This means you have to understand things in the correct context.

Especially in international organisations intercultural communication is indispensable. In order for dialogues and negotiations to go as smoothly as

possible, good communication is necessary. Interpreters and translators play an important role when it comes to dialogues and negotiations on an international multilingual level.

Ethnocentrism is not a new and modern term; it was used and defined a lot earlier. The US-American sociologist William Graham Sumner (1906) defined ethnocentrism in his book 'Folkways: a study of the sociological importance of usages, manners, customs, mores and morals' as follows: 'Ethnocentrism is the technical name for this view of things in which one's own group is the centre of everything, and all others are scaled and rated with reference to it' (Sumner, 1906, p. 13).

Ethnocentrism makes intercultural communication more difficult. Therefore, it is important that intercultural knowledge is taught to young children. This way, conflicts between persons from different cultures can be prevented in the future.

Living together in an intercultural community and in a globalised world is possible through acquiring intercultural skills and being able to recognise and accept one's own ethnocentrism.

2.3. Language policies and globalisation

In order to be able to prevent language death and preserve endangered languages we have to know what causes a language to die. Throughout human history, the languages of powerful groups have spread while the languages of smaller cultures have become extinct. This occurs mainly through official language policies. In most countries there is a dominant language and children whose parents speak a minority language often grow up learning the dominant language. Depending on the attitude toward the ancestral language, children may never learn the minority language or it may just not be used anymore. However, it is the right of every

person to use and be educated in their native language.

The Universal Declaration of Human Rights was adopted by the United Nations General Assembly in 1948. Article 2 of the Universal Declaration of Human Rights (1948) states that

'everyone is entitled to all the rights and freedoms set forth in this Declaration, without any distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international statuses of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.' (United Nations, 2013)

60 years later the United Nations Declaration on the Rights of Indigenous Peoples was adopted. The following Articles 13, 14 and 15 are related to indigenous languages and education.

‘Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own

languages, in a manner appropriate to their cultural methods of teaching and learning.

Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

2. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.' (United Nations, 2008a)

One of the main causes for the loss of language diversity is the modern English-speaking world. English has become the lingua franca and many people prefer speaking English at work. Most people nowadays learn English in order to have better job opportunities. Sometimes the main language at home and at work then changes to English.

There are different types of language policies. There is a monolingual language policy in which the valorisation of the official language is important. This means there is unilingualism and this kind of policy could lead to language loss and also to the loss of diversity. Then we have bilingualism or trilingualism policies which promote diversity and attribute same linguistic rights to more than just one language.

The European Union is a good example for a multilingual language policy. The European Union consists of 28 different countries and 24 languages, all languages are promoted and all legal texts have to be translated into all 24 languages. Furthermore, the citizens have the right to communicate in their mother tongue, therefore translators and interpreters play an important role in the European Union and EU citizens are always encouraged to hold speeches in their native language. However, many speakers decide to hold their talks in English, probably because their main working language is English and they know all the terminology in English. Still, the European Union very strongly promotes language diversity within the EU.

This multilingual policy stands in contrast to the monolingual policy of the United States. The language policy in the United States promotes monolingualism and therefore being an American means speaking English. This language policy of the United States has led to the extinction of many indigenous languages. Nowadays though, more and more Spanish speaking areas are arising and this poses a problem to the monolingual language policy of the United States.

Language policy also plays an important role when it comes to bilingual intercultural education. In order for bilingual intercultural education to be successful the government has to introduce a language policy which strengthens the different languages of the country.

3. Bilingual Intercultural Education in general

This chapter is intended as an introduction to bilingual intercultural education. First of all the types of bilingual education are explained and then we move on to bilingual intercultural Education in Latin America before looking at Ecuador in

particular in chapter five.

3.1. Types of bilingual education

There are different types of bilingual education according to Colin Baker (2006). Firstly, an education that uses and promotes two languages and secondly, a relatively monolingual education in a classroom with bilingual children. (Baker, 2006, p. 213)

'Transitional bilingual education aims to shift the child from the home, minority language to the dominant, majority language. Social and cultural assimilation into the language majority is the underlying aim. Maintenance bilingual education attempts to foster the minority language in the child, strengthening the child's sense of cultural identity and affirming the rights of an ethnic minority group in a nation' (Baker, 2006, p. 213).

Bilingual Intercultural Education (BIE) or Intercultural Bilingual Education (IBE) is an education model designed for areas in which more than one language is spoken and the people are in contact with more than one culture. This bilingual intercultural education model is applied in many Latin American countries, where it is an alternative for indigenous people to the monolingual Hispanic schools. (López, 2001)

The following table is an overview of the terms that will be used in this chapter:

Monolingual	A person speaking only one language
Bilingual	A person speaking at least two languages
L1	First language (what is acquired first as a child)
L2	Any second language (what is acquired later, either as a child or adult)

Table 1: *Terminology*

There are different factors that promote bilingualism. Bilingualism can be seen as the result of contact between speakers of different languages. There are two main conditions that promote bilingualism when it is a group phenomenon. Firstly, close proximity and secondly, displacement. Close proximity includes living in a multilingual nation, living in border areas, living in a multi-ethnic border area, working in a multilingual environment, marrying outside one's ethnic group, having a parent or grandparent outside one's ethnic group. The conditions of displacement include when speakers move away (migration), when the ruling class changes (war, colonialism), when borders change (peace settlement), when speakers are encouraged to learn the territorial dominant language, when there is an acculturation, when education in a second language is required for socio-economic mobility. (Myers-Scotton, 2006, p. 45-53)

3.2. Bilingual Intercultural Education in Latin America

Let us look at colonialism in Central and South America a little closer. Spain was one of the main colonisers in Central and South America. The Spanish invaded Central and South America in the 15th century. The Spanish language dominates in most Central and South American countries, except in Brazil where Portuguese dominates. (Myers-Scotton, 2006, p. 58-59)

The colonisation in the Latin American countries meant that mainly Spanish was spoken. Access to education was limited and indigenous languages were oppressed.

In the course of the 20th century, there were increasing attempts to open access to education to the whole population. This is when the hispanisation (*castellanización*) of the indigenous population began. However, the teaching methods were not always successful. The teaching language was Spanish, but as many indigenous children could not follow the class many dropped out of school or did not achieve good results. Many indigenous boys and girls left school without knowing how to read and write, neither in their mother tongue nor in Spanish. They were then often stigmatised, due to their illiteracy and the use of the indigenous language, the mother tongue of many, was seen as a disadvantage. This led to many not using their mother tongue anymore. (López and Küper, 1999)

There are 'at least 400 to 500 different Amerindian languages and up to 40 or 50 million indigenous people' in Latin America. (López and Küper, 2000, p. 3) Many of these languages would be lost if there was no bilingual intercultural education. Over the last years there has been a greater focus on intercultural and bilingual education in many Latin American countries; however, there are still a lot of deficits in terms of coverage and efficiency of the educational system.

The first goal of many bilingual policies and proposals used to be the assimilation of the indigenous populations. However, more recently, the goal is the inclusion of indigenous peoples in the actual socio-political constructions of the Latin American States. (López and Küper, 2000, p. 3)

López and Küper (2000) state that

'Intercultural Bilingual Education (EIB) is identified as the result of this reflection on the political and socio-pedagogical advances in Latin America, as well as, and often together with the advance of indigenous organizations and movements in the region.' (López and Küper, 2000, p. 3)

More and more national legislations now recognise the diverse linguistic and cultural rights of indigenous peoples. According to López and Küper (2000) '11 Latin American states have modified their constitutions to embrace their culturally diverse and heterogeneous character.' (López and Küper, 2000, p. 4) Many nations now call themselves pluri- or multi-ethnic, due to the high number of indigenous persons in the country. This is connected with a great challenge for the educational systems. Intercultural Bilingual Education is now being reinforced by legislation and international agreements. In Ecuador bilingual intercultural education is a sub-system or a type of parallel educational system, just like in México. (López and Küper, 2000, p. 4)

In order for the bilingual intercultural education to be successful the majority of Spanish speaking populations as well as the members of other foreign minorities have to be included in the system. A plurinational state needs interculturality for all. If there is interculturality for all, this will lead to a greater indigenous participation and to an equally great democratisation of the region (López and Küper, 2000, p. 5)

López and Küper (2000) list a five point agenda for bilingual intercultural education, these five points are:

— 'advancing the implementation of already existing educational policies favoring IBE, translating them into programs that integrate public education planning with those that assign the necessary national resources for their realization and development;

- advancing the proposal of interculturality for everyone and also moving to a pedagogical implementation of this proposal;
- attending to the education of a team of professionals capable of implementing the proposed tasks, particularly of indigenous teachers, planners and researchers.
- consolidating the application of IBE, from a perspective of decentralization, maintenance and development of the subordinate languages and cultures;
- promoting the indigenous languages and cultures, creating appropriate conditions to also assure their reproduction and development beyond the school setting.' (López and Küper, 2000, p. 6)

According to López and Küper the survival of the indigenous and other ethnic-cultural minorities in Latin American can be assured if the Latin American societies as a whole respect ethnic, cultural and linguistic differences and overcome intolerance and racism. (López and Küper, 2000, p. 6)

Since the 1970s indigenous organisations, which became more and more powerful, have pushed governments to rethink their positions regarding the indigenous populations. During the 1980s and 1990s many countries in Latin America underwent constitutional reforms. They acknowledged the multi-ethnic, multicultural and multilingual nature of their societies and furthermore acknowledged the right of indigenous peoples to education in their mother tongue or first language. (López and Sichra, 2008, p. 295)

The struggle for rights and self-determination is closely connected to education and literacy. Political participation and mobilisation in Latin America has led to educational reforms and intercultural bilingual approaches, but at the same time bilingual education has led to increased political awareness. (López and Sichra, 2008, p. 295)

The history of bilingual intercultural education dates back to the 20th century. Teachers experimented by working in indigenous communities in Mexico (Brice Heath, 1972), Peru and Ecuador (López and Sichra, 2002). In the late 1930s the United States based Summer Institute of Linguistics (SIL) played an important role in Mexico. Various governments signed contracts with the SIL. The main mission of SIL was the translation of the Bible. However, additionally to the translation of the bible, SIL helped governments to incorporate indigenous communities. (López and Sichra, 2008, p. 296)

Larson et al. (1979) states that SIL developed intercultural bilingual projects for over 50 years focusing on language development and evangelisation. (cited in López and Sichra, 2008, p. 296)

López and Küper (1999) explain that the first institute to introduce bilingual education was the evangelical Summer Institute of Linguistics (SIL). The goal however was not to promote the indigenous languages and prevent the extinction of these languages, the main aim was the evangelisation of the indigenous population. The first bilingual schools were established in Mexico and Guatemala in the 1930s, Ecuador and Peru followed in the 1940s and Bolivia in 1955. (López and Küper, 1999)

Hornberger and Molina (2004) also state that in the beginning the only goal of these programmes was to prepare indigenous students for monolingual secondary and higher education. (Hornberger and Molina, 2004)

Modiano (1974) writes about the better results that indigenous children in a bilingual programme obtained.

'One of the earliest research projects took place in Chiapas, where indigenous children in a bilingual program obtained better scores than their peers in L2 tests in the second grade.' (cited in López and Sichra, 2008, p. 297)

In the 1970s indigenous movements rose and initiated a better reflection about multilingualism and different bilingual education projects. The new model of language maintenance they developed included cultural aspects, not only linguistic ones. So from then onwards indigenous children had the chance to learn at school about everyday life, traditions and world concepts of their culture. (López and Küper, 1999)

3.3. Effectiveness of bilingual intercultural education

According to Baker (2006) there are four different levels of effectiveness of bilingual education: at the level of the individual child, at the classroom level, at the school level, at the level of programmes or geographical regions. There are various effects, such as home and parents, community, teachers, school and society that make bilingual education successful. All these factors play an important role when it comes to effective bilingual education. (Baker, 2006, p. 260-262)

In order for bilingual education to be successful and effective, teacher training and continuous professional development of the staff is needed. A bilingual school or classroom cannot exist without teachers trained for these schools. If the teachers are well-trained the effectiveness of bilingual schools can be enhanced. (Baker, 2006, p. 317)

3.4. Bilingual Intercultural Education – problems, rights and resources

Colin Baker (2006) delivers three perspectives of languages: language as a problem, as a right and as a resource.

Public discussions about bilingual education often start with the idea that this kind of education causes complications and difficulties. Speaking a minority language is often related to the problem of poverty and also with underachievement in school, minimal social and vocational mobility and with lack of integration into the majority culture. Many see minority languages as obstacles and think if the persons spoke the majority language these obstacles would disappear. However, evidence shows that strong forms of bilingual education do not create a language problem but rather lead to higher achievements. (Baker, 2006, p. 382-386)

Language can also be seen as a basic, human right. So this includes the protection from discrimination. The United Nations Draft Declaration on the Rights of Indigenous Peoples states in Article 3 that

'Indigenous peoples have the right to self-determination. By virtue of that right they freely determine, their political status and freely pursue their economic, social and cultural development.' (United Nations, 2008a)

The third perspective is language as a resource. Colin Baker writes that bilingualism is an asset for communities and for individuals and that it is possible for national unity and linguistic diversity to exist next to each other. (Baker, 2006, p. 390-392)

4. Ecuador – a diverse country

Before moving on to intercultural bilingual education in Ecuador, we should look a little closer at this diverse country in order to understand why this kind of educational system is so important.

4.1. The land

Ecuador lies on the west coast of the South American Continent, it borders with Colombia to the north, with Peru to the east and south and with the Pacific Ocean to the west. As its name already implies, it is crossed by the Equator. It is the smallest country in the Andes.



Image 2: *Map of Ecuador*

Ecuador is a very diverse country; this starts off with its geographical diversity. The country is made up of four clearly defined geographical regions: the coast; the so-called Sierra (the Andean mountains and valleys); the so-called Selva (the jungles); and the Galapagos Islands in the Pacific Ocean.

Nearly all the export products, for example bananas, cacao, rice, sugar, coffee, petroleum and gold are provided by the coastal area. (Linke, 1954, p. 1) Guayaquil is the largest city in Ecuador and at the same time it is the largest port in this country. The Sierra consists of the two Andean chains, the Western and the Eastern Cordilleras, and the inter-Andean valleys. (Linke, 1954, p. 2)

The eastern slopes of the Andes are covered by dense tropical forests and together with the flat jungle lands and the upper parts of the Amazon they make up the Oriente. (Linke, 1954, p. 2) According to Linke the Oriente was largely undeveloped in the 1950s due to the limited access and missing roads. (Linke, 1954, p. 3) Many more roads have been built since then and therefore it is now easier to access parts of the Oriente.

The Galapagos Islands form an archipelago, this archipelago is made up of five larger and nine smaller islands of volcanic origin. The Galapagos became famous worldwide after Charles Darwin visited them in 1836. (Linke, 1954, p. 3)

4.2. The people

The first national census was taken in November 1950 and recorded a total population of 3 211 916. In 1962 a total population of 4 564 080 was recorded and in 1974 the census showed the population had further increased to 6 521 710 inhabitants. (INEC, 2010)

The National Institute for Statistics and Census (INEC) was established in May 1976. In 1982, the census recorded that 8 138 974 people were living in Ecuador. According to the national census 9 697 979 people inhabited Ecuador in 1990. In 2001 Ecuador had 12 156 608 inhabitants. This census also included results showing the nationalities and peoples of Ecuador. 77.42% considered themselves *mestizos*, 10.45% white, 6.83% indigenous, 4.96% afro-Ecuadorian and 0.32% from other peoples. In 2010 Ecuador's population was 14 482 499. (INEC, 2010)

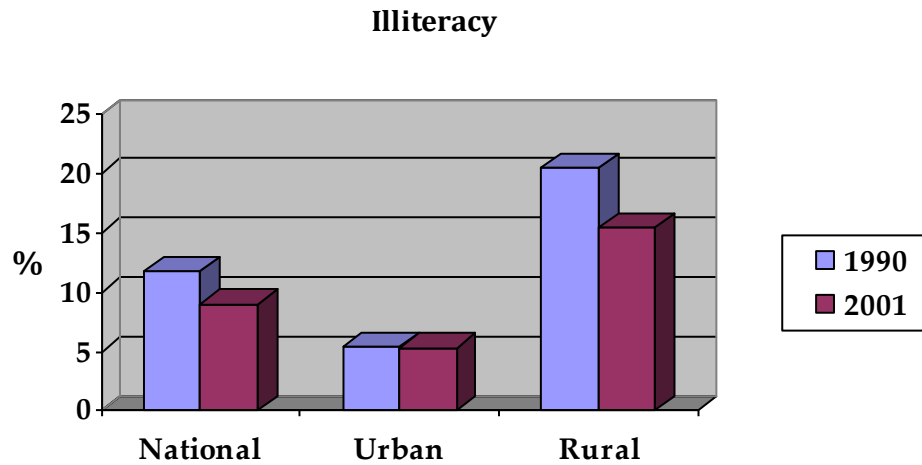
Ecuador is divided into 24 provinces: Azuay, Bolívar, Cañar, Carchi, Chimborazo, Cotopaxi, El Oro, Esmeraldas, Galápagos, Guayas, Imbabura, Loja, Los Ríos, Manabí, Morona-Santiago, Napo, Orellana, Pastaza, Pichincha, Santa Elena, Santo Domingo de los Tsáchilas, Sucumbíos, Tungurahua, Zamora Chinchipe.



Image 3: *Provinces of Ecuador*

According to the census of 1950 only 28.54% of Ecuadorians lived in urban areas and 15.38% in suburban areas, while 56.08% were registered as rural (Linke, 1954, p8). In 1950 the official national figure for illiteracy was 43.7%. The proportion for women was 48.91%, whereas the proportion for men was a lot lower with 38.36%. (Linke, 1954, p. 8)

In 1990 the figure for illiteracy was 11.7% on the national level and in 2001 it had fallen to 9.01%. Illiteracy is still a lot higher in rural areas than in urban areas. In 1990 it was 5.41% in urban areas and 20.45% in rural areas. Compared to 2001 we can see that the figure decreased slightly in urban areas, namely to 5.30% but more significantly in rural areas, namely to 15.43%. (INEC, 2001)



Graph 1: *National, urban and rural illiteracy 1990 and 2001*

This decrease of illiteracy in rural areas could be an indication that educational programmes in these areas have been successful.

Now I would shortly like to focus on indigenous people and ethnic identity in Ecuador. Later we will answer the question to what extent it is possible for groups of people to retain their ethnic identity when they are removed from their ethnic homeland and/or lose the use of their mother tongue.

Not only is the geographical diversity of Ecuador amazing, but also the ethnic diversity.

Many organisations of indigenous people in Ecuador use the term *nacionalidades* (nationalities) to self-identify themselves. They use the word *nacionalidades* to emphasise their distinct historical and political development.

4.2.1. The nationalities and peoples of Ecuador

There are many different indigenous groups (*nacionalidades*) in Ecuador. Including the following ones, described by the Provincial Directorate for Bilingual Intercultural Education in Sucumbíos.

Nationality Kichwa

The nationality Kichwa is set up by various peoples based on relationships, a shared cultural tradition that develops special practices, such as celebrations, customs, clothing, trade, organisation, etc. The clothing, geographic position, organisation and dialect of each community identify them as different communities within the nationality Kichwa. During the last few years there has been an awakening of auto-identification and reaffirmation of each community concerning their identity, history, customs and geographic location. (DIPEIBS, 2013)

Nationality Shuar

The peoples of the nationality Shuar live in Ecuador and Peru. In Ecuador the majority of this population is found in the provinces de Morona Santiago, Pastaza and Zamora Chinchipe; however they are also in Sucumbíos and Orellana in the Amazon area and in the region Litoral, in Guayas and Esmeraldas. (DIPEIBS, 2013)

Nationality Epera

About 50% of the population is bilingual; Sia Pedee (Wamuna o Epena) and Spanish are the official languages. In accordance with their ethnic and linguistic kinship and their original migration points, the nationality Epera is a ramification of the Epera Sia (Embera), one of the indigenous groups with the highest

population in Colombia. Their presence in Ecuador is only recent, product of a migratory process that was produced in 1964 by the Colombian Chocó, caused by similarities of this region with the Ecuadorian Chocó. The Epera are located along the North Coast, Province of Esmeraldas, Canton Eloy Alfaro, Parishes Borbón and La Concepción. The territory that the nationality Epera identifies as their ancestral territory is located along the Pacific coast of Colombia, more specifically along the riverbanks of Saija, Infi and Micay, part of the department of Cauca. It is mainly populated by Epera Sia (Emberá) and Páes. (DIPEIBS, 2013)

Nationality Shiwiar

The present generation is trilingual; the people speak Shiwiar Chicham, Kichwa and Spanish are the languages they speak. The word 'Shiwiar' has more than one meaning, for example, 'li shiwiar' means 'our family', 'shiwartikia' means 'us as shiwiar', 'eakmint shiwiar' means 'hunter' and indicates a cultural identification such as 'connoisseur of the rainforest' or 'brave people'. They live in the south of the province Pastaza, parish Rio Corrientes. The Shiwiar are the traditional habitants of these territories. The traditional Shiwiar territory has an extension of 189 377 hectares, located in Numi-Inindi, a sector located in Kambaentsa, now known as the middle and high course of Rio Corrientes and part of the middle and high course of Rio Tigre. Their present territory can be found along the origin of the riverbanks of Rio Corrientes, Shiona and Chuintza to the border of Peru, declared as a 'National Security Fringe'. (DIPEIBS, 2013)

Nationality Achuar

Since the seventies, the majority of the Achuar centres of Morona Santiago were affiliated to the Interprovincial Federation of Shuar and Achuar Centres. As the Achuar did not have their own organisation, they were included in these organisations mentioned above. Every community has its own principles and courtesies; therefore they do not have homogeneous opinions on ethical and moral

themes. The leaders of these organisations sometimes promised projects and other benefits for the Achuar people, but it results that these were just empty words. (DIPEIBS, 2013)

Nationality Awa

The nationality Awa is located in the provinces Carchi, Imbabura, Esmeraldas (Ecuador) and in the department Nariño (Colombia). The total population in Ecuador is about 3 500 people. 2 000 of them are located in the parishes Tobar Donoso and Maldonado, part of the district of the canton Tulcán, province of Carchi, 500 are settled along the riverbanks Verde, Lita, Buenos Aires, in the province Imbabura and 1 000 are located in the areas of Palabi, Matage, Plubí in the province of Esmeraldas. Within the Colombian territory there are more than 10 000. Although the peoples have been divided by national borders between Ecuador and Peru and in spite of the dispersion of the communities due to the rain forest territory, the nationality Awa has managed to conserve its personality, the family relations, interrelations, language, tradition etc. (DIPEIBS, 2013)

Nationality Chachi

The principal objective of the federation is the defence of their territory. 'We do not want to be given individual plots that could easily fall into the hands of people who are not part of our community. We demand community titles and the recognition of the demarcation of the territory Chachi.' Health problems are one of the greatest problems our peoples are facing.' Due to the gradual deterioration of living conditions the number of illnesses has risen. The most common illnesses are anaemia, undernourishment and malnutrition, chronicle diarrhoea, influenza, tuberculosis, malaria, etc. (DIPEIBS, 2013)

Nationality Cofán

Due to actions of missionaries and explorers during the first years of Colony they were forced to resettle and flee from domination and contagion of illnesses, such as smallpox, chicken pox, influenza, measles, etc. that decreased the number of our peoples. With the exploitation of caoutchouc at the end of the 19th century, their situation became more critical. Their territory was invaded by *caucheros* who used inhuman methods to oblige the people to work for them.

Today the people of the nationality Cofán live in three communities: Dovino and Drueno, situated at the banks of Aguarico and Sinangüe, which is part of the Cayambe-Coca Reserve. Although they already lived in this area before the mentioned reserve was established, the territory has not been allocated to them legally. At present there are around 400 people fighting to survive, keeping their culture alive and fighting against numerous problems. (DIPEIBS, 2013)

Nationality Wao

The traditional territory of the nationality Wao extends to about 20 000 km² from the river Napo in the north to the river Curaray in the south. During the colonial period their contact to the Spanish invaders was very sporadic; they mainly dealt with Jesuit missionaries. At the end of the 19th century and the beginning of the 20th century the exploitation of caoutchouc began. A great quantity was found in the Wao territory. The *caucheros* hunted them just like wild beasts to be able to force them to work in exploitation of caoutchouc or for selling it at the markets of Iquitos and Manaus. During this time the population was decreased because of the bad treatment that they were exposed to.

Their only alternative was to defend themselves, kill the *caucheros* and their employees before they could capture the Wao peoples and then they had to seek refuge in the rain forest. (DIPEIBS, 2013)

Nationality Siona and Secoya

'We used to be separated peoples with own territories, but we shared the same cultural traditions and languages that allowed us to communicate between the two groups. The Sionas used to be located around the river Eno, Apo, Aguarico, Shushufindi, Lagartococha, and Zancudococha. The Secoyas lived along the margins of the river Cuyabeno and Tarapuno.

Since the arrival of the Spanish invaders, because of the advancement of the mestizo society, we have suffered great problems. The missionaries of the beginning times (Jesuits) used to call us *encaballados* because of our custom of having long hair and plaits. Trying to evangelise us during the 17th century, they reduced our peoples forcing us to abandon our places of origin. However, in 1776, when the expulsion of the Jesuits began, many of our ancestors went back to the practice of their traditional culture: hunting, fishing and agriculture, etc.' (Casanova in Landázuri, 1985, p. 93, cited in DIPEIBS, 2013)

Nationality Ts'achila

Tsachi is their ethnic name, Tsafiqui is their language, and it means 'the true people and the true word'. At present, according to the census of August 1986 there are 1 394 habitants in eight different communities. Rates of increase or decrease cannot be compared as no reliable censuses from the past exist (in 1955 it was confirmed that the number of individuals of this culture had passed 500), and all the obtained data are vague approximations that do not permit conclusions. During the 50s and 60s members of the Linguistic Institute of Summer and evangelic sects persuaded the Ts'achila women to have sterilising practices done to prevent an increase of these peoples. Regarding their territory they used to possess 19 119 hectares for eight communities, nowadays they only possess 9 536 hectares. (DIPEIBS, 2013)

Nationality Sapara

Historically, they were known as Sapara, a name given to them by the European analysts. The name refers to a type of basket made of specific lianas which the people weaved different types of baskets, these baskets were used to keep food fresh and carry materials such as arrows, poison etc.

The life of the Sapara in Ecuador takes place along the basins of the rivers Pindoyacu and Conambo, their territory is part of the province of Pastaza, the geographic area of the brothers Sapara of Peru is along the river Tigre, correspondent zone of Alto Tigre, and department of Loreto. In Ecuador their territory limits with the Kichwas of Curaray to the north, with the nationality Shiwiar to the south, with the Peruvian community *12 de octubre* to the east and with the Kichwas of Morete Cocha to the west. Nowadays their population in Ecuador has risen to 1 071 habitants. (DIPEIBS, 2013)

4.2.2. Indigenous population in the past and today

According to Linke (1954), many Ecuadorians blame the indigenous population for the general backwardness of Ecuador. Dr Pío Jaramillo Alvarado first declared that the Indian problem was the problem of land distribution. According to Linke the Sierra Indian are those who constitute Ecuador's Indian problem. Yet without them, there would be no agriculture in the Sierra and therefore next to no food, no one to carry heavy loads or to sweep the streets, etc. (Linke, 1954, p. 52-53).

The young indigenous people could learn how to work more efficiently, however, are quickly offset by the very strong traditions of the Indian community. Linke mentions that the dress, language and home of the indigenous people had hardly changed since the conquerors arrived in the sixteenth century. Linke also writes that the Indians do not form a nation within the nation because no cohesion exists among the many groups or tribes. (Linke, 1954, p. 53).

Linke (1954) speaks about the variations of Quechua over the national territory and that they were sufficiently great to have helped preserve the identity even of neighbouring villages. They were sufficiently great to have discouraged any attempt on the part of the Government to make use of Quechua for educational or other purposes. Linke states that few white people except landowners have never bothered to learn the native language, and there is no Quechua literature. (Linke, 1954)

Is there literature in indigenous languages nowadays? Has this attitude changed? Do more people have a command of native languages? Are these indigenous languages promoted? These questions lead us to the main topic of this work – intercultural bilingual education in Ecuador in chapter five.

Linke (1954) writes that ‘a great deal has been written and said about the important contribution which education has to make towards the solution of the Indian problem.’ He further states that ‘unfortunately, many circumstances have combined to prevent excellent and ambitious educational programmes from being carried out in practice.’ Linke states that ‘only very limited experiments in the field of rural, and above all of Indian education have been made.’ And that ‘whatever schools exist have obtained little success, since they did not correspond to the Indians’ real needs and desires and therefore had to combat resistance’. Linke says that ‘there is as yet no widespread hunger for education among the Ecuadorian Indians.’ (Linke, 1954, p. 58)

Linke (1954) does not speak about integration or inclusion, he speaks about the indigenous people participating in the general life of the nation and that is exactly the problem. Participating in the general life of the nation should not mean giving up one's identity, however, exactly that was demanded.

'By cutting off the long hair which he wears page-boy fashion or braided, by giving up his typical garments and adopting Spanish as his everyday language, and by moving into a town, the Indian can transform himself to all extents and purposes into a mestizo. He will lose his two most precious possessions – membership in the closely-knit Indian community, and intimate contact with the land – but this is the price he has to pay for social and economic mobility.' (Linke, 1954, p. 59)

Is this really the price one has to pay for social and economic mobility? Today's intercultural bilingual education programmes show that this price does not have to be paid. Nobody should be forced to losing their most precious possessions, such important values such as membership in the closely-knit Indian community and intimate contact with the land are values which have to be preserved. Nowadays, such values are upheld by society, promoted and passed on to the next generation. Due to the intercultural bilingual education programmes and other projects, indigenous people can preserve their culture, language and identity.

'Once in a town, they are able to send their children to school. Within less than a generation their assimilation into the mestizo world will be completed without need of miscegenation. If the family is fortunate enough to make some money, they may even move up eventually into the ranks of the "whites". Criteria are cultural and economic, not strictly racial in Ecuador. In fact it is mainly because of the profound cultural cleavage that miscegenation nowadays takes place on such an insignificant scale, especially when compared with the past. In these circumstances, cultural assimilation is of paramount importance.' (Linke, 1954, p. 59)

Linke (1954) speaks about assimilation into the mestizo world and that this is of paramount importance.

However, there are also other options nowadays, namely integration and inclusion. Bolivia and Peru prefer the model of inclusion of all ethnics in one single national education system. Ecuador however is an exception. With the creation of its own national directorate for bilingual intercultural education, ethnic segregation is implemented to some extent. The Spanish-speaking community are excluded from the bilingual intercultural education and the national directorate has its own training centres for teachers of bilingual intercultural education. (von Gleich, 2008, p. 360)

Collins Cobuild Advanced Learner's Dictionary (2006) defines 'assimilate, assimilation' as follows:

'assimilate – When people such as immigrants assimilate into a community or when that community assimilates them, they become an accepted part of it.

assimilation – If you assimilate new ideas, techniques, or information, you learn them or adopt them.' (Collins Cobuild, 2006, p. 73)

If we go a step further, we reach integration:

'integration – When races integrate or when schools and organizations are integrated, people who are black belong to the ethnic minorities can join white people in their schools and organizations.' (Collins Cobuild, 2006, p. 755)

And the best solution would be inclusion:

'Inclusion is the act of making a person or thing part of a group or collection.' (Collins Cobuild, 2006, p. 734)

According to Colin Baker (2006) 'assimilation is a belief that cultural groups should give up their heritage cultures and take on the host society's way of life.'

The opposite is pluralism; Baker writes that 'pluralism believes that these groups should maintain their heritage cultures in combination with the host culture'. (Baker, 2006, p. 400)

4.3. History of Ecuador

There are three distinct periods in the history of Ecuador: pre-Colonial; Colonial; and Republican.

4.3.1. Pre-Colonial period

In the second half of the fifteenth century the Incas pushed northward. However, the Inca Tupac-Yupanqui struggled for a long time and did not manage to conquer the southern provinces of present-day Ecuador until about 1480. The son of Tupac-Yupanqui Huaina-Capac fought cruel battles and moved farther north. He then married the daughter of the defeated king, her name was Paccha and she was the Shyri princess. (Linke, 1954, p. 15)

In 1526 Huaina-Capac divided his Empire on his death. He left the northern kingdom of Quito to his and Paccha's son, Atahualpa. Huascar, the son of a previous marriage to an Incan princess, received Cuzco and the south. Not long after their father's death, Atahualpa and Huascar went to war because they wanted to be the sole ruler. Atahualpa won the war. (Linke, 1954, p. 15)

In 1527 the first Spaniards had already explored the Ecuadorian coast while the two Inca brothers were still fighting. Five years later the conquest by the Spaniards actually began, Atahualpa was betrayed to the Spaniards and was killed. (Linke, 1954, p. 15)

4.3.2. Colonial period

Sebastián de Benalcázar from Extremadura was the first to set foot in Quito and he founded the Villa of San Francisco de Quito on 6 December 1534. A year later Guayaquil was founded by him. Francisco de Orellana rebuilt Guayaquil, which was destroyed by the Indians twice and from there he later travelled towards Quito and to the Amazon. (Linke, 1954, p. 16)

Benalcázar and his soldiers left the towns they had founded in Ecuador and they were replaced by other Spaniards, accompanied by monks, priests, and nuns. Many churches and monasteries were built and by the end of the seventeenth century there were ten huge churches in Quito, nearly as many convents and monasteries, and two big educational establishments. (Linke, 1954, p. 16)

The Indians of the Sierra did not protest against the conquerors for centuries. The Indians of the Oriente were the ones who fought savagely against the conquerors; they burnt down houses and killed every single inhabitant of the small towns built up at the edge of the jungle. They fought until the conquerors gave up all efforts of colonisation in the Oriente. The Indians along the coast were not willing to work for the conquerors, so later black slaves had to be brought to work on the few plantations along the coast. (Linke 1954, p. 18)

There was peace for nearly two centuries, until in 1765, when the indigenous people rose again. There were four important Indian peasant risings between 1770 and the end of the eighteenth century. The movements were part of the general unrest which spread then all along the Andes. (Linke, 1954, p. 18)

4.3.3. The Republican period

Many Ecuadorians claim that 'the first shout for independence' was in Quito on 10 August 1809. (Linke, 1954, p. 20) However, 'independence meant nothing but

political independence from Spain for the few families which formed the new ruling class' (Linke, 1954, p. 22).

The decisive battle for Ecuador was on 24 May 1822 on the slopes of Mt Pichincha. This battle was at over 10 000 feet above sea-level overlooking the capital city Quito. (Linke, 1954, p. 21) Ecuador established its republic in 1830. The man, who should have become the first President, Antonio José de Sucre, was assassinated. (Linke, 1954, p. 21) Slavery was abolished in 1852; however, it only affected the black population. Due to the fact that the indigenous people had never officially been slaves, they could not be freed. (Linke, 1954, p. 22)

The next fifteen years were dominated by one man, namely Gabriel García Moreno, a Conservative. He built roads, schools, technical institutes, barracks, a model prison, and began with the construction of the railway between Guayaquil and Quito. However, he was assassinated in August 1875. (Linke, 1954, p. 23)

Eloy Alfaro was the son of a Spanish father and an Ecuadorian mother; some even say that Eloy Alfaro's mother was indigenous. He was a powerful figure and a symbol of Liberal progress. He was at the head of the people's army. He marched from the coast all the way to the capital Quito. He fought all the way and then also defeated the Government forces. The civil war went on for nearly one year. The Liberals won the civil war in 1896. According to Linke (1954) 'Alfaro first assumed dictatorial powers and was then declared President a year later'. (Linke, 1954, p. 24)

That was the beginning of the era of Liberalism. Alfaro and Plaza, who later became president separated State and Church. Furthermore, they built up liberty of thought and worship and liberty of the press. They secularised all Government education. They also introduced divorce laws and abolished the death penalty.

Alfaro later had to go into exile, when he returned to Ecuador he was imprisoned and later killed in a barbarous way in 1912. (Linke, 1954, p. 24-25)

However, that was not the end of Liberalism. Leonidas Plaza finished his second four-year term in office although there was a great opposition. In the northern jungles there was a civil war, which led to the destruction of a large part of the province and the death of many. During the First World War the local violence in Ecuador decreased. Although there were many obstacles because the economy of Ecuador was dependent on the world market, Leonidas Plaza managed to bring progress to education and ended his legal term in 1916. (Linke, 1954, p. 25)

The general post-war crisis led to the devaluation of the currency in Ecuador and the cost of living steadily rose. There were large protests in 1922 and many were shot down during these unrests. The gap between Sierra and coast grew during that time and the Revolution took place in July 1925. (Linke, 1954, p. 26)

The time between 1948 and 1960 brought prosperity to Ecuador due to the growth in banana trade. In 1963 an agrarian reform was implemented together with the social and economic reforms after President Carlos Arosemena Monroy was deposed by the military junta. In 1966 the military junta was taken over by the interim government. Due to violent protest the military junta had to step down. Otoo Arosemena Gomez was elected as the head of state. In 1968 the former president José Maria Velasco was elected for the fifth time. Two years later he assumed dictatorial powers because the support for him was declining. 1972 was the year in which oil production started in Ecuador. General Guillermo Rodriguez Lara overthrew president Velasco and became the new president. In 1979 a new constitution was adopted and the country returned to democracy. Due to falling oil prices in 1982 the Ecuadorian economy declined and this led to strikes, protest and a state of emergency. In 1987 President Leon Febres Cordero was kidnapped by the army. In 1992 indigenous peoples were granted the title to 2.5 million acres

in the Amazonia. In 2000 Ecuador adopted the US dollar as its national currency. With the adoption of the US dollar Ecuador hoped to be able to beat inflation and stabilise the economy. In September 2001 the indigenous community leader Luis Maldonado became the first indigenous minister for social welfare. In 2002 there were many protests by indigenous peoples, which nearly stopped oil production in the country. In the same year, Lucio Gutierrez won the presidential elections. He was then replaced by Alfredo Palacio in 2005. (BBC, 2012)

Rafael Correa is the incumbent president of the Republic of Ecuador. He was born in 1963 in Guayaquil. Rafael Correa won the elections in 2007 and has been the constitutional president since then. (Presidencia República del Ecuador, n.d.)

In 2007 many voters supported Rafael Correa's plan to form a citizen's assembly to rewrite the constitution. In 2009 Rafael Correa won the election for his second term in office. In 2010 state of emergency was declared after policemen besieged the president, who then had to be rescued by the army. In 2012 there was a two-week March from the Amazon by indigenous people, who were protesting against mining projects. (BBC, 2012)

4.4. Language policy in Ecuador

President Rafael Correa has been in office since 2007. He speaks Kichwa and has therefore the ability to communicate with a high percentage of Ecuador's indigenous population in their native language. The current constitution of Ecuador has been in place since 2008.

This table shows the sociolinguistic profile of Ecuador at the beginning of the 21st Century.

Indications	Ecuador
Multi-ethnic and multicultural nation	Constitution of 1998, Article 1
Total population (Censuses and estimations)	12.2 million
Indigenous population	5.2 million (43%)
Ethnical groups	13 nationalities and 14 peoples
Speakers of indigenous languages	0.8 million (6.8%) According to the census of 2001
Legal status of the languages	
Co-official together with Spanish	Constitution of 1998, Article 1: Spanish is the official language, indigenous languages are official within their territory
Teaching languages	Education in indigenous languages and Spanish (Article 69 C). Own system educational administration: DINEIB

Table 2: *Sociolinguistic profile of Ecuador*

A lot of progress has been made in Ecuador when it comes to language policy and the protection of indigenous rights. The Indigenous and Tribal Peoples Convention of 1989 (Convention No. 169) guarantees additional legal protection. Article 27, 28 and 29 are related to education and are therefore listed beneath. (ILO, 1989)

'Article 27

1. Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them to address their special needs, and shall incorporate their histories, their knowledge and

technologies, their value systems and their further social, economic and cultural aspirations.

2. The competent authority shall ensure the training of members of these peoples and their involvement in the formulation and implementation of education programmes, with a view to the progressive transfer of responsibility for the conduct of these programmes to these peoples as appropriate.

3. In addition, governments shall recognise the right of these peoples to establish their own educational institutions and facilities, provided that such institutions meet minimum standards established by the competent authority in consultation with these peoples. Appropriate resources shall be provided for this purpose.

Article 28

1. Children belonging to the peoples concerned shall, wherever practicable, be taught to read and write in their own indigenous language or in the language most commonly used by the group to which they belong. When this is not practicable, the competent authorities shall undertake consultations with these peoples with a view to the adoption of measures to achieve this objective.

2. Adequate measures shall be taken to ensure that these peoples have the opportunity to attain fluency in the national language or in one of the official languages of the country.

3. Measures shall be taken to preserve and promote the development and practice of the indigenous languages of the peoples concerned.

Article 29

The imparting of general knowledge and skills that will help children belonging to the peoples concerned to participate fully and on an equal footing in their own community and in the national community shall be an aim of education for these peoples.' (ILO, 1989)

5. Intercultural Bilingual Education in Ecuador

As we have seen now, Ecuador is a very diverse country including different cultures and languages. Therefore, policies in this country are often quite complicated and intercultural communication plays an important role.

The rights of the indigenous peoples are enshrined in the Constitution of Ecuador of 2008. In article 57 the collective right of the tribes is listed. Point 14 in article 57 guarantees the development, reinforcement and promotion of the bilingual intercultural education system.

'Desarrollar, fortalecer y potenciar el sistema de educación intercultural bilingüe, con criterios de calidad, desde la estimulación temprana hasta el nivel superior, conforme a la diversidad cultural, para el cuidado y preservación de las identidades en consonancia con sus metodologías de enseñanza y aprendizaje.' (Constitución del Ecuador, 2008)

The bilingual intercultural education system shall be developed, supported and empowered with quality criteria from early age up until high level, in accordance with cultural diversity in order to protect and preserve the identities in accordance with their methodologies of teaching and learning. (Constitución del Ecuador, 2008)

We already looked at the United Nations Declaration on the Rights of Indigenous Peoples in chapter 2.3. The rights of indigenous peoples are important in relation to bilingual intercultural education in Ecuador, which is the focus of this chapter.

Intercultural bilingual education has been the main tool to preserve cultural distinctiveness and identity in Ecuador. Indigenous groups fight for the recognition and protection of their cultural difference. Postero and Zamosc (2004) state that

'a key demand from all groups is the recognition of cultural difference and its corollary, the need for protection of indigenous culture. Indigenous groups have pushed the definitions of both democracy and multiculturalism as they claim citizenship rights in multi-ethnic societies.' (Postero and Zamosc, 2004, p. 15)

According to Sichra and López (2008) Intercultural Bilingual Education is faced with a two-fold challenge. On the one hand, 'its reinvention in order to respond to situations in which the indigenous language needs to be reactivated and therefore very close links need to be established between communities and schools'; and on the other hand, 'the relocation of education within a framework of indigenous sustainable development or of “development with identity”, as the indigenous peoples themselves now put it, since educational projects are to contribute to the community's life plan and aspirations.' (López and Sichra, 2008, p. 305)

5.1. The indigenous movement in Ecuador

In the 1970s there was the crisis of the hacienda system of economic, political and racial domination. Voices got louder and there was a demand for land and agrarian reform. Furthermore, there were ideological changes in the Catholic Church during this time and all this led to a re-emergence of democratic politics in the 1980s. (Martínez Novo, 2009, p. 2)

Indigenous political activism in the 1990s led to significant shifts in the balance of power in Ecuador. Cultural identity had become an important element and for the first time Ecuador recognised the ethnic plurality of its nation and included indigenous demands in the constitutional and social policy reforms. (Howard, 2008, p. 367)

Many indigenous leaders have been pushing for intercultural education for all; most of the educational reforms of the 1990s included this notion of intercultural education for all. Many indigenous leaders claim that the whole society should become intercultural and learn from the indigenous peoples, because in the history of most of the countries it was always the other way round. (López and Sichra, 2008, p. 298-299)

The term interculturalism (*interculturalidad*) became more and more important in the policies of Ecuador and this signalises a paradigm shift that has been taking place, from multiculturalism to interculturalism. This change shows that ethnic diversity is now seen as an interconnection of different groups that share common values such as mutual respect, tolerance and understanding. (Howard, 2008, p. 368)

In 1986, indigenous nationalities created the Confederation of Indigenous Nationalities of Ecuador (CONAIE, n.d.).

According to Garcés (2006)

'in Ecuador, in 1988 the nation-wide administration of IBE came under indigenous control, due to an agreement between the government and the most important national indigenous organization.' (cited in Sichra and López, n.d., p. 6)

5.2. The history of indigenous education in Ecuador

Education in Ecuador has dramatically changed in the last decades. In the 1950s there was still an extreme contrast, namely an over-production of university graduates on the one hand and an illiteracy of close to 50 per cent on the other hand. The headlines in 1951 read: '250,000 children will be unable to receive primary education this year for lack of teachers and school buildings'. (Linke, 1954, p. 84)

According to Oviedo and Wildemeersch (2008) the school has historically been 'a combined instrument of 'indoctrination' and 'civilisation''. (Oviedo and Wildemeersch, 2008, p. 456)

After 1830 when the New Republic was born and the constitution was written, the aim was to achieve an assimilation of indigenous peoples through school. Before that during the European colonisation the rulers used the school for indigenous peoples to adhere to their demands. The aim of the schools was to spread Hispanic catholic values, principles and lifestyles among the Indians. Rich white children were schooled at home and poor white children went to school. However, Mestizos were generally not sent to school. Those who had the opportunity to access school went to charity schools under the auspices of the church, however, they were not granted access to university. Indians and blacks had no right to access school. (Oviedo and Wildemeersch, 2008, p. 456)

Education was important because indigenous peoples were able to receive some civil rights and recognition as citizens. Indigenous peoples demanded the right to access to education, however, they realised later that this type of education was not in line with their cultural aspirations. Furthermore, the social change and expected progress was not achieved and therefore the indigenous peoples founded a new type of school, in line with their cosmological vision. (Oviedo and Wildemeersch, 2008, p. 456)

The evolution of bilingual intercultural education in Ecuador and the acceptance of individual identities and pluricultural and multilingual collectives already began at the end of the 19th century on the occasion of the 400th anniversary of the discovery of America. The status and prestige of indigenous languages started to increase during this time. (von Gleich, 2008, p. 352)

Four decades passed until the first indigenous schools were founded by Dolores Cacuango in the province of Pichincha, these were founded between 1945 and 1963. (von Gleich, 2008, p. 352) In 1945 three indigenous schools were founded close to the Ecuadorian capital, Quito. Dolores Cacuango was a female indigenous leader and these schools were under her leadership. However, these schools were not accepted and in 1963 the last schools was closed and the use of Kichwa in education was forbidden. (Oviedo and Wildemeersch, 2008, p. 456)

The Summer Institute of Linguistics (SIL) strongly influenced the system between 1952 and 1982 after signing a contract of cooperation with Ecuador. The SIL started working in the Amazon and afterwards along the coast and the Sierra. One of the most important events was the first seminar on bilingual education in 1973 which was organised by the SIL together with the Ministry of Education. More than 300 representatives from different institutions from the country took part in this seminar. The impressive results of this seminar were first of all the creation of a research institute for indigenous languages at the Universidad Católica, but making the indigenous languages official and in 1980 the creation of a unified alphabet for Quichua (Kichwa). However, the bilingual model set up by the SIL was of transitional character. The indigenous languages were only used during the first years together with the parallel teaching of oral Spanish. The aim was the progressive transition to Spanish as the main instruction language from the third grade onwards. Criticism of this model and the evangelising character of the SIL increased and led to the official closure of the SIL in 1981. (von Gleich, 2008, p. 352-353)

'El modelo bilingüe difundido por el ILV tenía carácter de transición, es decir, se usaba la lengua indígena solo en el primer año, junto con la enseñanza paralela del castellano oral y se producía la transición progresiva al castellano como lengua de instrucción ya a partir del tercer grado.' (von Gleich, 2008, p. 353)

The activities of the Misión Andina developed in 10 provinces in the Sierra. The goal was the integration of the rural population in the economic, social and cultural life of the country. However, the orientation of this programme also quickly changed towards a programme of acculturation without promoting the indigenous languages. A further strong pillar of indigenous education was the creation of the *Escuelas Radiofónicas Populares del Ecuador* in Chimborazo. Afterwards a bilingual radio education programme for the Shuar in the Amazonas region was developed. (von Gleich, 2008, p. 353)

According to Cossío (1991) Ecuador started implementing a programme of indigenous intercultural education in 1978 through a research centre of the Catholic University. Cossío writes that 300 bilingual primary schools had been created by 1984. However, the government then suspended this programme and when the programme was re-established secondary education and teacher training colleges were included. The Directorate for Bilingual Intercultural Education was founded in 1988. (Cossío, 1991) More information about the National Directorate for Bilingual Intercultural Education is given in chapter 5.5.

5.3. Bilingual Intercultural Education in Ecuador in the past and today

The phase since 1982 up until today can be seen as the most prosperous era of bilingual intercultural education. This dream became true thanks to the *Sistema de Escuelas Indígenas de Cotopaxi (SIEC)*, the new Ecuadorian-German project (*P.EBI – Proyecto de Educación Bilingüe Intercultural*), *el Programa Alternativo*

de Educación Bilingüe comunitario para la educación secundaria y el PAEBIC (Programa Amazónico de Educación Bilingüe Intercultural) in the provinces of Nap and Pastaza. The greatest success was the creation of the National Directorate for Bilingual Intercultural Education – Dirección Nacional de Educación Intercultural Bilingüe (DINEIB) in 1988. It is an independent system that runs parallel to the Spanish-speaking system. DINEIB has administrative systems in the different provinces and created its own *Institutos Pedagógicos Interculturales Bilingües* in order to train their own bilingual teachers. In 1993 the Educational Model of the Bilingual Intercultural Education System (MOSEIB) was established. This model is still existent today. (von Gleich, 2008, p. 352-353)

The Ecuadorian Model for Intercultural Bilingual Education (MOSEIB) is the result of shifting political power relations which have led to an acknowledgement of the need for changes in the educational system. (Oviedo and Wildemeersch, 2008, p. 457)

Garcés (2004) explains that the Ecuadorian case is very special:

‘In legal and administrative terms the Ecuadorian case has shown itself to be totally special within the Latin-American context. It is the only country with a parallel educational system whose task is to look after the indigenous population’ (cited in Oviedo and Wildemeersch, 2008, p. 457)

The National Directorate of Bilingual Intercultural Education uses the curricular model for intercultural bilingual education (MOSEIB) and provides education for 13 indigenous nationalities in Ecuador. Bilingual Intercultural Education was officially recognised in 1989 with the aim to revalue indigenous knowledge and languages. The Hispanic educational system together with MOSEIB is the basis of the Ecuadorian curricular system. (Oviedo and Wildemeersch, 2008, p. 466)

In 1989 the Ministry of Education and the Confederation of Indigenous Nationalities of Ecuador (CONAIE) signed an agreement. Therewith the responsibility for bilingual intercultural education was given to the indigenous organisations and the National Directorate for Bilingual Intercultural Education (DINEIB) was founded as a department of the Ministry of Education. So the Ministry of Education offers two separate educational systems – the Hispanic and indigenous system. The Bilingual Intercultural Education systemised and standardised 13 indigenous languages in Ecuador. (Oviedo and Wildemeersch, 2008, p. 458)

Important progress has been made in Ecuador in the field of primary education. UNICEF has supported the Ministry for Education in order to achieve this progress. Free educational material has been given to all the children by the ministry for education and other institutions. (UNICEF, n.d.)

If all children had access to good basic education, literacy programmes for adults would not be needed anymore in the future. Furthermore, the huge education level gaps between men and women would not exist anymore. (UNICEF, n.d.)

The bilingual intercultural education system of the indigenous nationalities and peoples of Ecuador exists for early childhood learning up to higher education. It is in line with the goal of the Constitution of 2008, namely implementing a plurinational and intercultural state together with the sustainable development with a long term vision. Ecuador has been a multilingual and plurinational state for many years. Every nationality has the right to its own education. The aim of bilingual intercultural education is to respect the rhythm of learning of the people, the psychosocial aspects, the creative capacity and the ancestral knowledge. (DINEIB, n.d.)

The bilingual intercultural education system of Ecuador has been the ideological, cultural and philosophical reference that has guided the educational process of the indigenous peoples and nationalities of Ecuador since the beginnings. The creation of this education system was vital in order to change the conception that only one educational model, which does not take the cultural and linguistic diversity into account, is necessary in a country. Of course the social, economic and political reality of Ecuador is not the same as it was twenty or more years ago. The processes of globalisation, the expansion of democratic conceptions and the increasing acceptance of social diversity have led to the fact that members of the indigenous peoples and nationalities take initiatives which enable them to improve their quality of life while maintaining their cultural roots. However, this involves many difficulties and the goal is to achieve a balance between inclusion of modernity and the conservation of the ancestral culture. (DINEIB, n.d.)

Progress in the construction and acceptance of cultural and linguistic identities has been made. Three decades ago there was no such open public debate about the construction of multicultural national identities. Nowadays, however, the voices of indigenous peoples are heard. The indigenous movement has achieved a lot although a long way still lies ahead. In the light of international migration, Europe could learn from the Andean countries when it comes to dealing with plurilingual and multicultural immigrants in order to decrease the growth of parallel societies and conflicts. (von Gleich, 2008, p. 361)

5.4. Aims of Bilingual Intercultural Education in Ecuador

In the past, indigenous peoples demanded the right to learn in their native language and in line with their cosmological vision. (Oviedo and Wildemeersch, 2008, p. 457)

According to the Scientific Institute for Indigenous Cultures (ICCI) the aim of bilingual intercultural education is ‘to promote the re-evaluation and recovery of

the cultures and indigenous languages of the diverse nationalities and peoples' (ICCI, 2001).

Education is a human right and literacy is very important for every human being. Literacy is especially important for indigenous peoples, because if they are not able to read and write they cannot file a complaint at a court if they feel that their basic rights are being violated. Martínez Novo (2009) points out that

'as noted in the 1895 law, lack of educational opportunities for indigenous peoples in Ecuador has also meant exclusion from citizenship, because those who could not read or write in Spanish have not been able to vote or be elected until 1979.' (Martínez Novo, 2009, p. 3)

Indigenous people used to use intermediaries such as the *tinterillos* (local lawyers) to file a complaint at a court. (Martínez Novo, 2009, p. 3) This shows that they were not able to access court because of linguistic barriers. The *tinterillos* had to act as interpreters for the indigenous people who wanted to file a complaint at a court.

The main reason for an intercultural bilingual education was to create opportunities of schooling. Although the Republican Laws supported the education of indigenous people, the majority of indigenous people were excluded from even basic literacy until the 1960s and 1970s. (Martínez Novo, 2004) Most indigenous peoples were not able to read or write until well into the twentieth century. (Martínez Novo, 2009, p. 3)

The Intercultural Bilingual System in Ecuador has not been strictly controlled by the state like in other Latin American countries such as México, Peru or Bolivia. Until recently, CONAIE could elect authorities and staff, propose curriculum and write textbooks. On the one hand, the Ecuadorian state kept the right to legislate

over and finance the intercultural system and on the other hand, indigenous organisations were responsible for managing it. In February 2009, however, Rafael Correa's government decided to give the authority for intercultural bilingual education to the ministry of education. Therefore, the autonomy of the indigenous movement for managing the intercultural bilingual education was reduced. (Martínez Novo, 2009, p. 4)

According to Martínez Novo (2009) bilingual education has led to ethnic pride, more friendly environments for indigenous children, and more job opportunities for indigenous professionals. (Martínez Novo, 2009, p. 4).

Nowadays, intercultural bilingual education is not only about school access for indigenous children and coverage, it has become an issue of equality and dignity. It is important to revitalise vulnerable languages or languages on the verge of extinction in order to protect diversity.

5.5. DINEIB

The National Directorate for Bilingual Intercultural Education (Dirección Nacional de Educación Intercultural Bilingüe, DINEIB) was created in 1988; it is part of the Ministry for Education in Ecuador. DINEIB promotes different projects for the enforcement of intercultural bilingual education of the people and nations to retain the languages and cultures of indigenous groups in Ecuador. (DINEIB, n.d.)

As already mentioned, the Directorate is part of the Ministry for Education; however, the directorate is autonomous. Projects are often in cooperation with UNICEF. The tasks of the Directorate for bilingual intercultural education are the improvement of the education quality, the development and implementation of political measures in connection with the education policies of the Ecuadorian

state, defining strategies for the enforcement/empowerment of the education of indigenous tribes and nationalities, the usage of their mother tongue through these processes, certification of the education centres and a professional teachers education system, planning in accordance with community, implementation and evaluation of programmes and projects, system of bilingual intercultural education in the framework of human rights and collective rights, projects in the field of sustainable environment and democracy. The Directorate wants to develop and guarantee these mentioned tasks in order to achieve a fair and qualitative education and to guarantee the maintenance of the world view, the cultures and languages. (DINEIB, n.d.)

The mission of the National Directorate for Bilingual Intercultural Education is as follows:

'Desarrollar y garantizar un sistema de educación intercultural bilingüe en el marco de los derechos humanos y colectivos de los pueblos y nacionalidades, el medio ambiente sustentable y la democracia, mediante el mejoramiento de la calidad de los aprendizajes de los sujetos de la educación, el diseño e implementación de políticas en el contexto de las políticas educativas del Estado Ecuatoriano, la definición de estrategias para el fortalecimiento de la educación de los pueblos y nacionalidades indígenas, la utilización en estos procesos de la lengua materna, la acreditación de los centros de formación y profesionalización docente y comunitario, la ejecución de programas y proyectos debidamente planificados, ejecutados y evaluados, para lograr una educación de calidad con equidad y garantizar en el tiempo la continuidad de las cosmovisiones, culturas y lenguas.' (DINEIB, n.d.)

A bilingual intercultural education system shall be developed and guaranteed in line with human rights and collective rights of the peoples and nationalities, the sustainable environment and democracy through the improvement of the quality of the way of learning of the pupils, the design and implementation of politics

regarding political measures related to education by the Ecuadorian state, the definition of strategies in order to strengthen the education of the indigenous peoples and nationalities, the use of the mother tongue in these processes, the accreditation of the centres for education, teacher training and community training, the implementation of programmes and projects in order to achieve a qualitative education with equality and to guarantee existence of the cosmovisions, cultures and languages. (DINEIB, n.d.)

5.6. EIBAMAZ

I would like to present one of the projects of DINEIB which was established in cooperation with UNICEF, namely the project EIBAMAZ (Bilingual Intercultural Communication in the Amazon, Educación Intercultural Bilingüe en la Amazonía). During my internship at UNICEF/DINEIB in Ecuador in 2009/10, I participated in the project EIBAMAZ.

5.6.1. Goals, progress and results

In order to improve the educational level of the population in the Amazon region, UNICEF together with the National Direction for Intercultural Bilingual Education in Ecuador (DINEIB) and the government of Finland launched the project EIBAMAZ. Three countries were involved in this project – Ecuador, Peru and Bolivia. (UNICEF, 2006)

The project identifies different goals. The first goal is to improve education in the Amazon region with financial support of the government of Finland. Furthermore, the training for teachers in the field of interculturality is very important. The project supports and promotes research in the area of bilingual intercultural education and the elaboration and improvement of teaching material in the different indigenous languages. The education centres attach great importance to topics such as identity, environment and equal opportunities.

'EIBAMAZ apoya una educación respetuosa de la identidad cultural, del idioma y los valores nacionales del país y del pueblo donde viven; una educación para que los pueblos amazónicos se sientan orgullosos de su lengua, de su cultura, de sus costumbres; una educación que potencie sus capacidades y su cosmovisión.' (UNICEF, 2012, p. 9)

EIBAMAZ promotes an education which respects cultural identity, language and the national values of the country and the place where the persons live; and an education in order for the peoples of the Amazon to feel proud of their language, culture and traditions; an education that strengthens their capabilities and cosmo vision. (UNICEF, 2012, p. 9)

Can you imagine going to school and being taught in a language you do not understand? Seeing pictures in a text book you cannot relate to? Being taught by teachers who do not understand your culture? How can you learn to appreciate and be proud of your culture this way? How can you learn to protect and preserve your language and culture? (UNICEF, 2012, p. 9)

This is the reality many indigenous children face in the Amazon region every day. They have difficulties learning, because they do not understand the language, culture and traditions they are being taught at school. They have a different vision of the environment and the world they live in and so many drop out of school at a very early age. (UNICEF, 2012, p. 9)

In the light of these difficulties, UNICEF and the government and Finland launched the programme EIBAMAZ in 2005. The vision of the programme is clear: guarantee the right of all children in the Amazon region to a good education in their mother tongue with the aim to preserve and promote the cultures of the indigenous peoples in the Amazon region of Ecuador, Bolivia and Peru. (UNICEF, 2012, p. 9)

Education in their mother tongue has helped the children feel more secure and comfortable at school. They learn to value their culture, further develop their self-esteem, expand their learning capacities and improve their possibilities in life. (UNICEF, 2012, p. 10)

28 858 580 indigenous people live in the 21 countries in Latin America; they speak more than 420 different languages and represent 6% of the total population. 316 indigenous peoples/tribes live in the nine countries which share the Amazon basin. These figures reflect the cultural diversity of this region. (UNICEF, 2012, p. 11)

Due to this cultural diversity, UNICEF and the government of Finland decided to support Ecuador, Bolivia and Peru in developing a programme in order to preserve and promote the cultures and languages of this region. Peru, Ecuador and Bolivia are countries with an enormous cultural richness. In Peru more than 43 languages are spoken, in Ecuador there are 14 peoples and nationalities, in Bolivia there are 36 indigenous nations. (UNICEF, 2012, p. 11)

In Ecuador there are 830 000 people who identify themselves as indigenous people, and in the Amazon region of Ecuador there are 10 different indigenous peoples. (UNICEF, 2012, p. 11)

This table shows some of the nationalities in Ecuador, the province they live in and the number of inhabitants.

Nationality	Province	Population
Al Cofán	Sucumbíos	1 044
Secoya	Sucumbíos	240
Siona	Sucumbíos	304
Huaorani	Orellana, Pastaza, Napo	1 534
Shiwar	Pastaza	612
Sápara	Pastaza	346
Achuar	Pastaza, Morona	2 404
Shuar	Morona, Zamora, Pastaza, Napo, Orellana, Sucumbíos, Guayas, Esmeraldas	52 697
Kichwa, Amazonía	Sucumbíos, Orellana, Napo, Pastaza	11 059

Table 3: *Nationalities and population*

In order for children from the Amazon region to receive a good education a lot of effort is required – teacher training, development and deployment of educational material in all the different languages, research of the cultures of the Amazon region in order to guarantee that the content of the educational material and the training of the teachers is sustainable. (UNICEF, 2012, p. 13)

The teacher training is a vital part of intercultural bilingual education, because they are the ones who pass the knowledge on to the children. Furthermore, it was important to develop friendly learning material for the young students. This learning material embraces the language and the culture of the specific nationality. The textbooks include: images of heroes and spiritual leaders of the specific culture; stories in which these heroes and spiritual leaders are quoted; references to the wisdom of the different peoples; the philosophy of mother earth; good

practices when it comes to diversity; gender equality, this means that men and women have the same opportunities and rights; information about human rights. (UNICEF, 2012, p. 14)

In Ecuador the National Direction for Bilingual Intercultural Education played an important role in the elaboration of the learning material. I worked together with Jaime Gayas during my internship at DINEIB and his words summarise the success of EIBAMAZ in Ecuador.

‘Le pedimos a UNICEF que nos ayude a hacer, no que nos dé haciendo, cuando el Proyecto EIBAMAZ termine su gestión, nosotros continuaremos trabajando, porque tenemos equipos técnicos preparados para elaborar materiales y hacer investigaciones, presentaremos propuestas al gobierno central o los gobiernos locales para continuar con nuestro trabajo en favor de la niñez de las nacionalidades de la Amazonía’. Jaime Gayas, (Coordinador del Programa en la Amazonía Ecuatoriana desde la Dirección Provincial de Educación de Pastaza). (UNICEF, 2012, p. 18)

In Ecuador an education model for the improvement of the quality of education of the indigenous nationalities and peoples has existed for more than 20 years under the auspices of the National Directorate for Bilingual Intercultural Education (DINEIB) of the Ministry for Education.

The project EIBAMAZ helps indigenous peoples in the Amazon region feel more proud of their language, culture and traditions. The bilingual intercultural education promotes the use of their mother tongue without neglecting Spanish. This leads to a better dialog between the different cultures and languages.

In the final phase of the programme, various educational materials were elaborated and published which show the results and the progress made during the project. These documents include the achieved results of seven years of hard work (2005-2012).

Bilingual intercultural education promotes the better participation of the indigenous peoples in the regional politics. This kind of education reduces poverty and improves the lives of the indigenous peoples. Therefore, the training of teachers and research in this field of bilingual intercultural education is vital for Ecuador and other countries in Latin America. Only with a bilingual intercultural education through trained teachers and good educational material can the indigenous cultures and languages be maintained and protected. Every child in the Amazon region should have the right to a good education in their mother tongue.

5.7. Chibuleo¹

There is a bilingual intercultural education centre in Chibuleo in Ecuador and during my internship at the National Directorate for Bilingual Intercultural Education; I had the opportunity to visit this school. It was very interesting to see how the classes in the education centre work. I had the opportunity to take part in a cultural studies class, the children had to look at their own culture and learn more about it. In the previous class, the teacher had told the pupils a myth in Kichwa, the native language of the children. They then received the task to ask their parents or grandparents to tell them a story in Kichwa and then present this story in front of the class in the following lesson. I then had the great chance to listen to a pupil telling a story his grandfather had told him in Kichwa.

Teaching intercultural communication skills to the pupils is very important in the intercultural bilingual education centres in Ecuador. Furthermore, many of the nationalities have their own mathematic books, for example 'Matemáticas en la

¹These are my own observations I made during my internship in Ecuador.

Nacionalidad Secoya' (Maths in the Secoya Nationality). This helps the pupils to learn and understand the methods of their culture and it encourages the children to maintain important traditions of their culture.

Unfortunately, the bilingual intercultural education centres in Ecuador have not yet achieved a high standard of recognition. Often the quality of teaching and learning is still compared to the Hispanic schools. The problem is that only children from bilingual families attend the intercultural bilingual education centres.

However, bilingual intercultural education should be important and accessible for everyone, not only the indigenous population. Therefore, the government has to attach more importance to multilingualism and intercultural skills and promote and support these education centres. The education centres have to achieve a higher quality of education in order for the pupils to have the opportunity to access higher education after school. A further problem is that many parents prefer that their children learn a different foreign language instead of learning an indigenous language. Many think that for example learning English is a lot more important than learning Kichwa.

The bilingual intercultural education centre in Chibuleo, Ecuador, has found a good solution. Additionally to Spanish, the children learn their native indigenous language, namely Kichwa. In the higher classes they are also taught English. When I visited this bilingual intercultural education centre in Chibuleo I asked the English teacher and the director of the school whether this concept worked. They ensured me that the children enjoy learning their indigenous mother tongue, namely Kichwa, additionally to Spanish. The English teacher told me that they learn English without any problems. The children learn about the cultural differences and so they are well-prepared when they decide to attend university.

This is the school entrance of the bilingual intercultural education centre in Chibuleo. The sign reads ‘Welcome – Bilingual Intercultural School Chibuleo’ in Spanish (*Bienvenidos – UEIB Chibuleo*) on one side and in Kichwa (*Alli Shamushka Kachun – Chibuleo Yachana Wasiman*) on the other side. The boy and the girl on the sign at the entrance are dressed traditionally.



Image 4: School entrance (Spanish)



Image 5: School entrance (Kichwa)

This is a computer science class. The pupils work together on computers and learn how to use different computer programmes.



Image 6: *Class room*

The school patio is full with murals, which the pupils have painted.



Image 7: *Murals in the school patio*



Image 8: *Mural in the school patio*

In addition to the indoor class rooms, there is also an outside class.



Image 9: *Outside class*



Image 10: *Outside class*

This picture shows the Kichwa class I visited.



Image 11: *Kichwa class*

The kindergarten is also integrated in the bilingual intercultural education centre in Chibuleo. The class is decorated with drawings, paintings and handicrafts the children made. This example shows that the children are taught at a very early age that they live in an intercultural society.



Image 12: *Interculturality*

5.8. Bilingual Intercultural Education Centres vs. Hispanic Schools

When bilingual education programmes were introduced in Ecuador in the 1960s, the primary goal was to provide basic education for indigenous children with limited Spanish comprehension.

In recent years however, fewer children have been raised as monolingual speakers of only their indigenous language. This is due to the increasing contact with Spanish-speaking Ecuadorian society and also with tourists from all over the world.

When I visited different indigenous communities in Ecuador, I was surprised how many children did not only speak Spanish but also English. Intercultural bilingual education is now in place as a way to maintain indigenous language skills, community development and ethnic identity. Nowadays, bilingual intercultural education is not just about access to education, it has become a way of increasing the valorisation of indigenous languages and cultures.

Traditions, rituals, medicine and religion are an important part of indigenous cultures. The Intercultural Bilingual Education Centres put importance to these cultural aspects, however indigenous children who visit Hispanic schools do not learn about their traditional culture anymore and often lose the use of their mother tongue in favour of Spanish.

If Intercultural Bilingual Education is not promoted, then there will be a loss of indigenous languages and cultures. Moreover, bilingual intercultural education projects and programmes play a crucial role in empowering indigenous peoples; through these projects the presence and participation of the indigenous peoples can be increased. The National Directorate for Intercultural Bilingual Education

has played an important role in the formation of an indigenous identity.

According to López and Küper (2000) there is enough empirical evidence to show the advantages of intercultural bilingual education. (López and Küper, 2000, p. 4)

'Bilingual students have obtained better results when compared with their peers studying under traditional submersion scheme which is still applied in many areas -that is, education in the homogenizing dominant language.'
(López and Küper, 2000, p. 4-5)

The different studies show that if students invest more time at school developing their first language, they obtain better results in their second language learning. The parents involvement and participation when it comes to their children's bilingualisation process is also very important (López and Küper, 2000, p. 5)

The following aspects can be strengthened and promoted through the implementation of bilingual intercultural education: curricular diversification, decentralisation, interculturality, orientation towards practice, orientation towards the student, role of community participation. (López and Küper, 2000, p. 5)

Although a lot has been achieved in the field of bilingual intercultural education, it continues to be perceived as a second class situation by many. According to Martínez Novo (2009) the lack of training in English and computers in intercultural bilingual education centres is one of the main reasons why indigenous parents rate Hispanic education higher than intercultural bilingual education. (Martínez Novo, 2009, p. 4)

5.9. Future prospects and challenges

According to Oviedo and Wildemeersch (2008) the resources from the state for social policies decrease every year. Furthermore there are insufficient funds to train indigenous teachers and there are doubts about the legitimacy of indigenous languages and culture. However, nowadays, it is not only about maintaining the indigenous languages but also about improving rural education. (Oviedo and Wildemeersch, 2008, p. 466)

The different projects carried out by UNICEF and DINEIB have helped to improve the bilingual intercultural education in Ecuador.

6. Language maintenance, shift, loss and death

Most indigenous groups in Ecuador show the will of language maintenance because 'the community collectively decides to continue using the language or languages it has traditionally used' (Fasold, 1992, p. 213).

Language maintenance can also be defined as 'the continuation of an ancestral language tradition' (Brandt and Ayoungman, 1989, p. 43). And exactly this is achieved in intercultural bilingual education centres throughout Ecuador. The ancestral language and culture is maintained by teaching both oral and written indigenous languages and Spanish.

When working for UNICEF and DINEIB I had the great opportunity to visit one of the first bilingual intercultural education centres in Ecuador which is in a village called Chibuleo in the Ecuadorian highlands as described in the previous chapter. Indigenous languages have rich oral cultures with stories and songs which are passed from generation to generation. Children are encouraged by their

teachers to ask their ancestors to tell them a myth or story in Kichwa as described in the previous chapter where pupils have to present a story to the other children in their native language. This way, the stories and songs continue to be passed on to the next generation.

Although there are many projects which promote bilingualism in Ecuador, indigenous languages still do not have the same level of prestige as Spanish. And therefore there is often the danger of language loss. Language loss 'simply means that a community gives up a language completely in favour of another one' (Fasold, 1992, p. 213). If the bilingual intercultural education centres were not in place, many indigenous languages in Ecuador would be lost.

A steady increase in urbanisation of the rural population of Ecuador has taken place, many young indigenous people move away from the small regions where they grew up because the level of education is a lot higher in the cities. This promotes a great problem regarding ethnic identity, because many young people do not dress traditionally anymore. Many young indigenous people therefore have problems retaining their ethnic identity.

However, there are still many indigenous people who have moved to larger cities and who have managed to retain their ethnic identity through using their native language, dressing traditionally and continuing tradition rituals.

Without the implementation of the Intercultural Bilingual Education Centres in Ecuador, many indigenous groups would slowly lose the use of their mother tongue. The use of the mother tongue is very important for these indigenous groups because losing the use of their mother tongue would also mean losing part of their indigenous culture. In Kichwa for example, there are so many words and phrases which express the way the people understand things. It is relatively

difficult for groups of people to retain their ethnic identity when they lose the use of their mother tongue or are removed from their ethnic homeland. The best way to sustain one's culture and tradition is through language and therefore the different projects of the National Directorate for Intercultural Bilingual Education are very important.

In Ecuador there is a high nationalistic sentiment of indigenous groups. Therefore the resistance is stronger than the pressure. However, there are still quite often negative attitudes towards indigenous groups. If indigenous people were to switch to Spanish as their dominant language a greater part of their tradition would be lost because their language is strongly connected to their culture and is part of their ethnic identity.

6.1. Language death predictions

This chapter will focus on the prediction of Michael Krauss (1992) and on ways how to stop languages from being extinct. Before analysing Michael Krauss' prediction about language death and other predictions the term language death is explained. Language death refers to a language being extinct and a language is extinct when there are no native speakers left. A language might become endangered when parents are no longer speaking to their children in their native language or are not using their native language actively in everyday situations. If a language is not passed on to the next generation it is in danger of extinction.

The world is transforming at an incredible rate and it is shocking that so many languages will simply cease to be spoken in the next century. According to the Ethnologue Languages of the World (Lewis et al., 2013) there are 7 105 living languages. Thus we can say that the number of languages in the world is more than 6000. According to Michael Krauss (1992, 1998) up to 50 per cent of languages worldwide will become extinct or close to death in the next 100 years. 'It is a very realistic possibility that 90% of mankind's languages will become

extinct or doomed to extinction' (Krauss, 1995, p. 4). There are many factors which lead to the phenomenon of language death and these factors will also be discussed in this work.

David Crystal (2000) says that 'languages are not like people, in this respect: it is not usually possible to write a single cause on the death certificate for a language' (Crystal, 2000, p. 88). There are different factors which contribute to this condition of endangerment, for example if there is only a small number of speakers left or if the only left native speaker are already very old. The only way for a small language to survive is for its speakers to remain in isolation; however this is a rare option nowadays.

Let us look at the Huoranies in Ecuador for example. They have tried to stay in isolation, but their territory is being exploited and they are no longer able to live in isolation. Their territory and at the same time their culture and language are being destroyed. Once their language becomes extinct and there are no more native speakers left, there is no return. Language extinction can be compared to the extinction of plants or animals. The Huoranies' territory is in the Yasuní National Park in the Amazon region of Ecuador, it is one of the most biodiverse places on earth. Ecuador is believed to be sitting on an oil reserve of hundreds of millions of barrels of oil and the exploitation of this oil would not only kill the biodiversity of the country but also lead to a loss of many indigenous languages if the indigenous peoples have to leave their territory. (Amazona por la vida, n.d.)

Therefore, a campaign to keep untapped oil in the ground has been launched. It is important to respect the cultures of the indigenous tribes and their ancestral rights. Removing these indigenous peoples from their territory, from their isolated way of living would probably lead to the loss of their language and therefore everything has to be done to protect not only the biodiversity of the Yasuní but also the rich cultural heritage it contains.

Furthermore, the attitude towards the language can cause language death, for example when the younger generation moves away from the rural area to study in the city. They then learn the dominant language and might lose their native language. Education is one of the most important factors in language death, without an educational schooling system which promotes language diversity it is near to impossible to retain indigenous languages.

If the majority of our world's languages become extinct within the next century this means that there will be a great loss of diversity and this loss of diversity can then not be reversed. So the question is what can be done to prevent language deaths. The best way to prevent language loss is education. Languages have to be passed on to the next generation for them not to be extinct. Projects, programmes and of course language planning policies play an important role when it comes to language revitalisation. There are many projects which promote diversity; one of these is the project EIBAMAZ which was introduced in chapter 5 of this paper.

It is proven that if speakers were to switch to a different language, often the dominant language of the country, a great part of their tradition would be lost and with their tradition also part of their identity would be lost. Through language one can sustain culture and tradition and therefore it is important to promote diversity. When language is lost, knowledge is also lost, traditions cannot be passed on the same way and therefore it is important that languages are sustained. Death of language in South American countries has led to loss of cultural heritage and it is very difficult to sustain cultural heritage when the language of this culture is extinct. Without the projects, programmes and multilingual language planning policies there is a risk that many languages will be lost forever.

An important project is the project Enduring Voices, it brings awareness to this whole issue of language loss. The endurance of a language and many aspects of

culture depend on the youth. Although many elder people still speak the language, there is the problem that it is not passed on to the next generation and it is vital for a language to be passed on to the next generation for it to be preserved. The National Geographic's Enduring Voices Project is conducted in collaboration with the Living Tongues Institute for Endangered Languages and its aim is to preserve endangered languages by identifying language hotspots. Hotspots are places on our planet with the most unique, poorly understood, or threatened indigenous languages, the languages and cultures within these hotspots are then carefully documented. (Enduring Voices, n.d.).

The Enduring Voices project records native speakers of endangered languages to ensure that even if the last speaker of the language dies it will not be the last word. Languages in danger of extinction can be compared to plants in danger of extinction. Once these languages or plants are extinct it is not possible to revitalise them. Therefore it is important to prevent the extinction. The goal of these different projects explained and analysed in this work is to maintain and revive languages.

The high degree of loss of languages and endangerment of many languages we are observing nowadays, is part of the adaption populations are making. For example there might be the case where a child goes to school and learns a new language and quickly it becomes the new language of the household. Dorian (1982) explains that if there is

'a gradual displacement of one language by another in the lives of the community members, language shift takes place. This occurs most typically where there is a sharp difference in prestige and in the level of official support for the two (or more) languages concerned' (Dorian, 1982, p. 46).

On these grounds, it is important to officially support minority languages and build up the prestige of endangered languages to prevent language death. Another

case that might lead to language endangerment is when the young generation of a community moves to the city for better education or because of the higher career opportunities. They then often lose their mother tongue in favour of the dominant language. However, there are many indigenous people who have moved to larger cities and continue using their mother tongue. This shows that maintaining endangered languages is not impossible.

It is perfectly true and very tragic that languages are disappearing so quickly. Nevertheless though, we should remember that languages are always being created. Every child born creates a new language which is slightly different to the languages already known. So it might be that many languages become extinct in the next century, but new languages will be found. Indeed, it is difficult to find as many new languages as languages that are becoming extinct and therefore Krauss' prediction could become true.

There are different factors likely to cause language endangerment or language loss. The type of educational system, the presence of the media and also the nature of political pressure are the main factors which influence language endangerment. The indicators of an endangered language can be attitude related, language use related or language structure related. David Crystal (2000) explains that we have to take a wide range of factors into account. For Example political structures, electronic media, recording and assessing techniques, educational programmes, bilingualism and multilingualism, cultural identity and relevant organizations.

Looking at these factors we can see many points that have already been discussed. Political structures include language policies and prestige of a language. If a language lacks of prestige it is in danger of extinction because language shift could take place. In Ecuador, Kichwa used to have less prestige than Spanish, but with the election of President Rafael Correa in 2007 this changed because he speaks Kichwa and has the ability to communicate with a high percentage of

Ecuador's indigenous peoples in their native language. So this shows that political structures can change the attitude towards a language and help to work against language loss. The Universal Declaration of Human Rights plays an important role in the protection of endangered languages. We have already read about Article 2 of the Universal Declaration of Human rights. Another declaration to support linguistic rights, especially those of endangered languages is the Universal Declaration of Linguistic Rights 1996 (UNESCO, 1996).

According to Haboud (2009) not only maintaining linguistic and cultural diversity in the whole world, but also opening access to quality education has become a priority since this declaration. The universal access to quality education should include the learning of other languages and cultures and the promotion of intercultural relations. (Haboud, 2009, p. 63)

Electronic media is becoming more and more important nowadays and it helps to prevent language loss. David Crystal (2000) also mentions educational programmes. Education is seen as the best way to prevent language loss. Endangered languages have to be passed on to the next generation and therefore excellent programmes and projects in areas where languages are in danger of extinction are vital.

So Krauss (1992) predicts that by the year 2100 the world will speak only about 650 of the present 6 528 languages and looking at all the factors which cause languages to be extinct we can see why Krauss predicts such a great language loss. In this work these different factors which cause language death and the different types of language policies have been discussed. Promoting a multilingual language policy is one of the best ways to prevent language death and loss of diversity. There are many projects and programmes in place which support language diversity and multilingualism, however, the dying of languages is a natural process and cannot be stopped completely. Nevertheless, if we care about

language diversity it is important to support multilingual educational programmes. Passing a language on to the next generation and documenting endangered languages to ensure the last word has not been spoken when the last speaker dies is the best way to prevent language death. We know that many languages are endangered and therefore these projects have to be supported even more in the future. Taking all of these factors into account, I am confident that more people will see the importance of language diversity and that everything will be done to prevent 'the death or the doom of 90% of mankind's languages' (Krauss, 1992, p. 7).

6.2. Projects and programmes to prevent language death

As we have already seen now, there are many factors that have led to Krauss making his prediction that so many languages will die out and there is evidence that many languages are in danger of extinction. Unfortunately, Krauss' prediction is very true to a great extent. And even though there are more and more programmes to stop language deaths, this natural process of languages dying cannot be completely stopped. However, it is vital to keep up and create more projects and programmes to fight language extinction. Even if the last native speaker of an endangered language dies, recordings can ensure that it is not the last word spoken in this language. When a language is lost, the culture of the community speaking this language is also lost and there is a great loss of diversity.

As already mentioned in the example of Ecuador, the diversity of the Amazon region is incredible, but unfortunately not enough is done to prevent the loss of diversity and once this diversity is lost there is no going back. Of course there have been attempts to recreate plants and there have also been attempts to create artificial languages. In my opinion though, an artificial language cannot survive because there are no native speakers and the language cannot be passed on to the next generation as easily. That is probably the main reason why Esperanto was not as successful as hoped for at first.

UNESCO has created different activities for endangered languages, not only have they published an Interactive Atlas of the World's Languages in Danger (Moseley, 2010) but have also given examples of community-based projects in language preservation. Furthermore, UNESCO declared the year 2008 as the UN Year of Languages and International Mother Language Day which is celebrated on the 21 February each year. (United Nations, 2008b) In 2003 the Convention for the Safeguarding of Intangible Cultural Heritage was adopted, it has been in force since 2006. (UNESCO, 1995-2012)

UNESCO describes different degrees of language endangerment and they define a language as extinct when there are no speakers left at all. The following table shows the degrees of endangerments which UNESCO describes:

Degree of endangerment	Intergenerational Language Transmission
Safe	Language is spoken by all generations; intergenerational transmission is uninterrupted
Vulnerable	Most children speak the language, but it may be restricted to certain domains (e.g. home)
Definitely endangered	Children no longer learn the language as mother tongue in the home
Severely endangered	Language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves
Critically endangered	The youngest speakers are grandparents and older, and they speak the language partially and infrequently
Extinct	There are no speakers left

Table 4: *UNESCO Atlas of the World's Languages in Danger*

The discovery of new languages, will not stop other languages from dying and Michael Krauss (1998) has brought this problem to the point, he says that 'we cannot look forward to rediversification to compensate to any significant degree of the loss' (Krauss 1998, p. 106). However, our response to the threat of language death can affect the degree of language loss and it is important to motivate a wider range of activities to preserve endangered languages.

Linguistically all languages are ideally equal, however, functionally this is not always the case. Each language has different functions and some languages are more widely spread than others and are therefore less endangered. Language defines a culture through the people who speak it and words or phrases that describe a particular cultural practice or idea may not translate directly into another language.

Many endangered languages have rich oral cultures with stories, songs, and histories passed on to younger generation, but not enough are written down. With the extinction of a language an entire culture is lost. Therefore, it is important to write endangered languages down, to document them and have schooling material and research of endangered languages. Many endangered languages are not yet recorded and may disappear within the next century, taking with them a wealth of knowledge about history, culture, traditions and nature. One of the largest projects in South America at the moment to ensure that indigenous languages do not become extinct, is the project EIBAMAZ, intercultural bilingual education in the Amazon, explained in chapter five.

Many people might ask themselves why it is so important to preserve these endangered languages. Language defines a culture through the people who speak it and it allows speakers to express their ideas. Words that describe a particular cultural practice or idea may not translate precisely into another language because they are so culturally-specific. Much of what humans know about nature is encoded only in oral languages and therefore it is important to document this knowledge in some way. Indigenous groups that have interacted closely with the natural world for thousands of years often have profound insights into local lands, plants, animals and ecosystems. Unfortunately though, many of these still remain undocumented. Studying indigenous languages therefore is beneficial for environmental understanding and conservation efforts. Studying various languages also increases our understanding of how humans communicate and store knowledge. Many indigenous groups do not want other people to carry out the research or investigation about their culture or language, however, investigations and documentation of indigenous languages and cultures are vital for the preservation of these unique languages and cultures. So, UNICEF supports for example studies at the University of Cuenca in Ecuador for Intercultural Bilingual Education with the focus on investigations of the cultures of the Amazon region. Young people are trained to be teachers in their own culture and

language and furthermore, they have the possibility to do research in their own community, their own culture and in their own language. Teachers are specialized in their own culture and language to be able to teach in their community and pass on the indigenous culture and language.

7. Importance of intercultural communication for translators and interpreters

Translators and interpreters are mediators for languages and cultures. Therefore intercultural communication is very important for translators and interpreters. Differences in behaviour of different groups, not only in the source language, but also the target language can be important for intercultural communication. The interpreter or translator has to always take the source culture of the author or speaker into consideration when interpreting or translating.

Not only culture specific mind-sets when it comes to writing, speaking and silence might appear, but also when it comes to thinking, argumentation and rhetorical patterns. Actually interpreters or translators should be familiar with all cultures that might be important in the course of their work.

It is vital to acquire profound knowledge of different cultures during your studies. You can only achieve a perfect command of a language if you can see things from the perspective of the author or speaker of the source and target language. This kind of knowledge cannot be taught in class, you can only acquire this through direct contact with the culture. Therefore, spending time in a foreign country for a longer time is imperative when studying foreign languages.

There are always many factors that have to be taken into consideration when interpreting or translating. Cultural factors, such as the knowledge about differences in behaviour and valuation in the source and target culture are not allowed to be forgotten. It is especially important not to make generalisations hastily or prejudice, because this could influence the interpretation or translation.

This chapter is about identifying two cross-cultural issues which could arise in some aspect of life of a person professionally involved in translation or interpreting. The first case is an 'interpersonal' case study and the second case is 'text-based'. Firstly, I will describe the cross-cultural issue. Then I will analyse the situation and finally, I will describe the cross-cultural skills needed to complete the task.

7.1. Interpersonal case study

7.1.1. Crossing borders in community

I am from Austria, grew up bilingually because my mother is British and therefore not only have a strong connection to Austria but also to Britain. After completing my translating and interpreting degree in Innsbruck, Austria, I decide to move to South America where I spent my year abroad during my studies, working as a community interpreter and am employed by the police.

A young English woman who has been robbed during her travels through South America comes to the police. She speaks little Spanish and is very upset. My task is to interpret between her and the male police officer who wishes to interview her.

In the UK police powers and practices tend to be very different to those in South America. The young woman has heard that police are open to corruption and she expects me as the interpreter to help her and use my power to make the police

work faster in order to get her belongings, and most importantly her passport, back.

I, however, am bound by a strict code of conduct of professional practice for interpreters working for the police, something which the woman finds hard to understand.

7.1.2. Cross-cultural analysis

The idea of an interpreter acting as a mediator is becoming more and more popular. This case study will show how important it is for an interpreter to know about the cultural differences.

In this case study there are different relevant cultures. The main cultures are Austrian, British and Ecuadorian. I also identified a set of sub-cultural practices in this case study including the police, being a traveller and the subcultural-practice of interpreting.

The contrasting dominant practices which are causing the main tensions are hierarchy and politeness. In Spanish there are two forms of addressing a person. A person can be addressed with 'usted' which is more-formal and expresses respect. The other way to address a person is to use 'tú', this is usually used when people already know each other quite well. In English however, there is no distinction when addressing a person and therefore a different way to express politeness and respect has to be found. When the young woman speaks to the police officer, the interpreter would address the police officer with the formal and more polite way, namely 'usted', because it is important to show respect towards the police officer. Here Ruben's (1976) behavioural elements that make individuals function effectively in intercultural settings, helps us analyse this situation.

Ruben describes seven elements; the two most relevant elements in this situation are display of respect and empathy. Ruben describes display of respect as 'the ability to express respect and positive regard for another person' (Ruben, 1976, p. 399) and in this case study the young traveller has to show respect towards the police officer even though his practices are not the same as those of police officers in the UK. Even if his working style is a lot slower than she is used to, she has to understand that it is part of his culture. Empathy is another stage and is the ability 'to put one self in another's shoes' (Ruben, 1976, p. 340). This behavioural element is important for all three persons involved in this situation, for the young woman, the interpreter and the police officer. (Guo-Ming, 1992)

Furthermore, age, gender and power play an important role and could cause tensions. The interpreter is quite young and therefore the traveller sees the interpreter more as a friend. The police officer however, is older and for him age plays an important role when it comes to hierarchy, politeness and power. Of course the people involved have different expectations and different working styles which could cause tensions. On the one hand, the traveller is not used to the working style in Ecuador and everything seems to be going a lot slower than in her own country. On the other hand, the police man should not be put under pressure, because this is his working style and asking him to change his way could have a negative effect. Work ethics and organisational culture are completely different in South America to those in England and the traveller has to learn to handle this, maybe with the help of the interpreter. Here Schwartz's (1997) value types can help us analyse the situation more clearly. Schwartz's work is one of the most important contributions in the area of current intercultural research. He carried out a research investigation to find out whether there are universal values, and what those values are. Schwartz defines values as 'conceptions of the desirable that influence the way people select action and evaluate events' (Schwartz and Bilsky, 1987, p. 550).

These are the definitions of the 10 value types by Schwartz:

Power	Social status and prestige, control or dominance over people and resources (social power, wealth, authority)
Achievement	Personal success through demonstrating competence according to social standards
Hedonism	Pleasure or sensuous gratification for oneself (pleasure, enjoying life)
Stimulation	Excitement, novelty and challenge in life (daring, a varied life, an exciting life)
Self-direction	Independence of thought and action – choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals)
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature (social justice, broadminded, world at peace, wisdom, a world of beauty, unity with nature, protecting the environment, equality)
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, forgiving, honest, true friendship, loyal)
Tradition	Respect, commitment and acceptance of the customs and ideas that one's culture or religion impose on the self (accepting my portion in life, devout, respect for tradition, humble, moderate)
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honouring parents and elders)
Security	Safety, harmony and stability of society, of relationships and of self (family security, national security, social order, clean, reciprocation of favours)

Table 5: *Schwartz's 10 value types*

Hofstede (1994) explains that values are 'among the first things children learn – not consciously, but implicitly [...] and because they were acquired so early in our lives, many values remain unconsciously to those who hold them' (Hofstede, 1994, p. 8).

Interpreters should have the ability to identify and analyse their own values in order for them to be successful intercultural mediators. If I am not aware of my own values, there is a risk of these unconsciously influencing my interpretation.

Schwartz's ten types of value are: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. (Schwartz, 1997) In this case study the value types power, security and conformity are important. In South America the police powers are different to the powers in the UK. Schwartz's power value type describes the power of the authority and analysis the differences in other cultures. Security is another value type which is important in this case; the young woman has come to the police station because police are a sign of security. Politeness has already been mentioned and Ruben's (1976) behavioural elements applied. Ruben's theories can be combined with Schwartz's value type of conformity to achieve a deeper analysis of politeness. Of course politeness is very important in British culture, but expressed in a different way. In my opinion Ruben and Schwartz could include this in their methodologies and list different ways of politeness.

The internalised culture and being aware of one's internalised culture is very important for an interpreter. My internalised culture is mainly Austrian because I grew up in Austria, but I have also been strongly influenced by my British mother and have a strong connection to the UK. So I understand the British culture very well and this helps me to understand the young woman. It is important to be aware of one's internalised culture and how it influences one's behaviour. It is a lot easier

to deal with different cultures and prevent misunderstanding. Here Ruben's behavioural element of empathy fits very well. I have the ability to empathise with the young woman. However, emphasising with a person one is interpreting for can also cause difficulties and tensions.

Intercultural sensitivity is very important in interpreting situations. Bennett's (1993) Development Model of Intercultural Sensitivity is divided into six stages and each stage represents a change in fundamental beliefs about oneself and others. The first three stages, namely denial, defence and minimisation are the ethnocentric stages. The ethnorelative stages are acceptance, adaption and integration.

I would say that in this interpreting situation, I am in stage four and five of Bennett's model. Stage four of Bennett's model is 'acceptance'. I am aware of my internalised cultures which are Austrian and British. I see my own cultures as just one of many ways of experiencing the world and I understand that people from other cultures are as complex as myself. Their ideas, feeling, and behaviours may seem unusual, but I realise that their experience is just as rich as my own. I am curious about other cultures, seeking opportunities to learn more about them. Stage five of Bennett's model is 'adaption'.

Bennett (1993) defines it as

'recognizing the value of having more than one cultural perspective available to you. You are able to 'take the perspective' of another culture to understand or evaluate situations in either your own or another culture. You are able to intentionally change your culturally based behaviour to act in culturally appropriate ways outside your own culture.' (Bennett, 1993)

It is difficult to put a person into just one of Bennett's stages. It is important for an interpreter to be in the ethnorelative stage, but it is not possible to put a person into just one of the stages, it probably changes depending on the situation and there are many factors which can influence this.

Stereotypes are another point that might cause tensions. The stereotype the woman has about police officers in South America could cause tensions and the question arises whether the interpreter has the permission to act as a mediator to prevent any misunderstandings. This will be analysed more closely in the next section.

7.1.3. Cross-cultural skills

I am a multi-faceted individual who shows different stages of cultural sensitivity. Not only interpersonal but also intercultural skills are very important in this case. The interpreters' role is a unique role, as I have to access both languages and cultures and mediate between these two.

Intercultural skills are those needed when working in an international and multicultural environment. The National Occupational Standards for Intercultural Working established by CILT will help to identify intercultural skills which I need to possess or develop to be able to manage the complexity of this situation. These intercultural skills are necessary in order to cope with tensions which arise for me as an interpreter. I have to gain excellent awareness of not only myself but also of the appropriate way of communicating. The Standards can be used for many things including to describe good practices in particular areas of professional activity or to assess the skills of those training or working for a particular area of work. In Unit 1 of the National Occupational Standards important competences for working with people from different countries or diverse cultures are explained. One of the first competences is to recognise your own values, beliefs and cultural conventions and how they affect your perception and expectations in work

situations. Another competence is to challenge any stereotypes, prejudice or racism expressed by other people about yourself or others. It is also important to deal constructively with situations that you find unclear or confusing when working with people from different countries or diverse cultures and maintain respect for individuals when you are unable to understand or empathise with their views of behaviour (CILT, 2008, p. 6).

The National Occupational Standards also list what you need to know and understand to perform effectively. It is important to know how differences and similarities between your own and other people's cultural behaviour may change or affect attitude, expectations, communication and working practices. For example levels of hierarchy and formality in the case of the police officer and the young woman. The interpreter has to have the skill of knowing how to address people on different levels of formality and respect. I have to select the best way to express politeness in both cultures.

There are also National Occupational Standards in interpreting which list the knowledge and skills which an interpreter needs. One of the points which is very important in this case is the knowledge of the role of the interpreter and the principles of professional conduct. The interpreter has to be impartial and maintain integrity and professionalism and also respect the ethics and the working practices of other professions (National Centre for Languages, 2006).

The interpreters' role in this situation is unique, because one has to access both languages and cultures. The intercultural competences of the interpreter will usually be a lot more profound than those of the clients and one has to be aware of this situation and work as a mediator in this case.

7.2. Text-based case study

7.2.1. Interpreting a political speech

I am from Austria and after completing my degree in translating and interpreting and specialising in media and communication, I am employed by a German television broadcast company. My job is to interpret live speeches of important politicians and to interpret any live broadcast from English or Spanish to German.

One of the tasks is to do simultaneous interpreting of a speech by George W. Bush. I know that he will probably talk about the terror on war and I know that he uses many war metaphors in his speeches. However, I do not have an outline or any detailed information on what he will be talking about.

In addition to this, the German speaking listeners will be hearing a female voice instead of George W. Bush's voice and I have to transmit his ideas and metaphors the best I can and as convincing as possible although I do not agree with his idea, beliefs and values.

My boss has given me transcripts of former speeches by George W. Bush in English and in German which should help me decide on the best style and choice of phrases when doing the simultaneous interpreting.

7.2.2. Cross-cultural analysis and cross-cultural skills needed

The main cultures which are involved in this case study are American and Austrian, however British culture and German culture also play an important role. The subcultures are the listenership and political speeches can also be seen as a subculture. In chapter 1 we looked at the definition of culture by Hofstede. He defines culture as 'a collective programming of the mind which distinguishes one group from another' (Hofstede, 1984, p. 21). This describes the American and

German culture very well. Although they might not seem very different, when looked at more carefully, we can clearly see important differences, especially in the way political speeches are held.

8. Summary and conclusion

Intercultural communication is not a completely new research area, however, in this globalised world, which is growing together more closely, this topic is becoming more and more important. Schools, universities, companies and organisations attach a lot of importance to interculturality and multilingualism.

Nevertheless, misunderstandings and misinterpretations in intercultural communication situations are still very common. This shows that we have to start teaching more about cultural differences, starting at a young age children should learn about these differences and acquire intercultural competences. Prejudices towards other cultures can only be broken down if we know the other culture and have a better understanding of it. In most of the cases this is only possible by living in the country of that culture and directly being in contact with the foreign culture. Many conflicts could be solved or even prevented if we understood and interpreted the message of our communication partner correctly. Therefore, it is important that politicians and representatives of organisations have a fundamental knowledge of the culture of their communication and negotiation partners. Only then can intercultural communication on an international political level be improved.

In many parts of our society internationality, interculturality, interculturalism, multilingualism, multiculturalism and foreign language skills are very important. More and more companies demand good English skills and the knowledge of further foreign languages. English has become an important business language and in many working areas, tasks cannot be fulfilled without having a good command of the English language. Unfortunately, this dominance of the English language often leads to the loss of multilingualism.

Therefore, it is important to maintain one's mother tongue or native language because if most things are written in English and the majority of conversations are in this language, multilingualism will slowly decline.

The European Union puts great importance to multilingualism and this idea should be followed by other governments. Of course, it is important to learn different languages and be able to express oneself in a variety of languages, because in a globalised world the knowledge of foreign languages is vital. However, we should not forget that English native speakers will always have an advantage towards non-native speakers of the English language when business talks are held in English.

Therefore, it is important to promote multilingualism on an international level and furthermore, also focus on the cultural differences when learning a foreign language. Interculturalism and multilingualism are important topics nowadays and should be promoted.

Unfortunately, when learning a foreign language at school, teachers sometimes forget to teach the pupils how to use the foreign language in everyday life situations. There should be a greater focus on expressing oneself and also understanding cultural differences. Furthermore, it is important to spend some time in the country where this foreign language is spoken and if possible even live there for some time. Only then, one will have the chance to understand the culture and practice the foreign language.

During my time in Ecuador, I noticed how difficult it was living in a foreign culture and often being misunderstood. Not having a perfect command of a language or being able to express oneself perfectly, does not always mean that one cannot have a successful communication and express what one wants. Messages,

behaviour, gestures and facial expressions could be interpreted differently in a foreign culture. Only if you are aware of the cultural differences, can you express something in a way that the communication partner of the foreign culture will interpret it correctly and in this way prevent any misunderstandings or misinterpretations.

The bilingual intercultural education system in Ecuador is a great attempt to make society in Ecuador more aware of the importance of multilingualism and interculturality. However, there continues to be a lack of profound support by the government in order to improve the image of this system. The implementation of the Hispanic school system in the Amazon would be a step backwards in my opinion. It is important for the children to learn the indigenous language as well as Spanish at school. Furthermore, being close to nature and conveying traditional values, aspects which are lost in the Hispanic system, are important parts of the bilingual intercultural education system.

Many school projects obtained little success in the past, since they did not correspond to the real needs and desires of the indigenous population. However, this does not necessarily mean that there was no widespread hunger for education among the Ecuadorian indigenous people. The needs and desires of the indigenous population were and still are different and I imagine they felt threatened by the foreign education which was forced upon them. Their understanding is different, their language is different and all these aspects have to be taken into account when building up an educational system.

In order to meet the basic learning needs of indigenous students, there has to be a focus on the strategies the government and civil society have been implementing. The multi-ethnic, pluricultural and multilingual society in Ecuador require an intercultural bilingual education for all. Only if there is such an education for all, can the whole society profit.

The preservation of cultural identity is vital for indigenous peoples and the main goal of indigenous movements is self-determination and autonomy. However, indigenous parents often prefer that their children to be educated in Spanish.

Teaching indigenous languages at school means that educational materials have to be developed and indigenous teachers and educators who speak these indigenous languages have to be trained. In Ecuador indigenous organisations are involved in the design and implementation of alternative educational programmes in which local knowledge and histories are especially important. Migration into cities, telecommunications, political and legal changes and better infrastructure mean that indigenous peoples are not as invisible and isolated as they used to be. Therefore, the indigenous monolingualism has decreased, however bilingual intercultural education is needed in order to strengthen bilingualism and interculturality on a higher level.

However, one of the main problems when it comes to bilingual intercultural education is the insufficiency of adequately trained human resources and the elaboration of educational material.

The greatest challenge for Ecuador when it comes to basic education is to include all indigenous children who live in rural areas. Education is a fundamental human right. All boys and girls are born with this basic right. Education is crucial for our development as individuals and as a whole society. Good education can lead to a better life and more opportunities. Therefore, it is important to make sure that every girl and every boy has access to a good education.

Most of the Latin American countries are multilingual societies, especially Ecuador. It is high time now to revise the historical linguistic structure of these

important indigenous languages.

Cultural identity and language are very important, especially in multilingual and pluricultural societies. The best example is the office at the National Directorate for Intercultural Bilingual Education in Quito where I worked in 2009/2010. Some of the employees still dressed in a very traditional way and I always had the impression that they were proud of their cultural identity and language. It was a pleasure working with people from different cultural backgrounds and experiencing that kind of working environment.

In summary it can be said that bilingual intercultural education is important for societies in which more than one language and culture exist. The field of intercultural communication is crucial for translators and interpreters. A successful communication is only possible if the cultural differences are accepted and these differences are dealt with properly.

Bibliography

Printed books

- Baker, C., (2006). *Foundation of Bilingual Education and Bilingualism*. 4th ed. Clevedon et al.: Multilingual Matters Ltd.
- Bennett, M. J., (1993). *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In: Paige, R. M., (ed.) *Education for the intercultural experience*. 2nd ed. Yarmouth, ME: Intercultural Press, pp. 21-71.
- Bialystok, E., (2001). *Bilingualism in Development. Language, Literacy, & Cognition*. Cambridge: Cambridge University Press.
- Collins Cobuild, (2006). *Advanced Learner's English Dictionary*. 5th ed. Glasgow: HarpersCollins Publishers.
- CONAIE, (2001). *Las nacionalidades y pueblos y sus derechos en la legislación nacional e internacional* (booklet). Quito: CONAIE.
- Crystal, D., (2000). *Language Death*. Cambridge: Cambridge University Press.
- D'Andrade, R. (1990). *Some propositions about the relations between culture and human cognition*. In: Stingler, J. W., Shweder, R. A., and Herdt, G. *Cultural Psychology: Essays on comparative human development*. New York: Cambridge University Press, pp. 65-129.
- Erl A. and Gymnich M., (2010). *Interkulturelle Kompetenzen – erfolgreich kommunizieren zwischen den Kulturen*. 4th ed. Stuttgart: Klett Lernen u. Wissen.
- Garcés, F., (2006). *Situación de la educación intercultural bilingüe en Ecuador*. In: López, L.E. and Rojas, C., (eds.) *La EIB en América Latina bajo examen*. La Paz: Plural Editores, pp. 111- 184.
- Hansen, K. P., (2003). *Kultur und Kulturwissenschaft*. 3rd ed. Tübingen: A. Francke.
- Hofstede, G., (1984). *Culture's Consequences: International Differences in Work-Related Values*. 2nd ed. Beverly Hills, London: Sage Publications.
- Hofstede, G., (1994). *Uncommon Sense about Organizations: Cases, Studies and Field Observations*. Thousand Oaks CA: Sage Publications.
- Howard, R., (2008). *Language Ideologies, Identities and the Discourse of*

- Interculturalism in the Andes*. In: Süselbeck, K., Mühlshlegel, U., and Masson, P. *Lengua, Nación e Identidad. La regulación del plurlingüismo en Espanya y América Latina*. Madrid, Frankfurt am Main: Iberoamericana Vervuert. pp. 367-389
- Jakobson, R., (1979). *Poetik. Ausgewählte Aufsätze 1921-1971*. Berlin: Suhrkamp Taschenbuch Wissenschaft.
- Krauss, M., (1998). *The scope of the language endangerment crisis and recent response to it*. In: Matsumara, K. (ed.) *Studies in Endangered Languages*. Papers from the International Symposium on Endangered Languages. Tokyo, November 18-20, 1995. Tokyo: Hituzi Syobo.
- Krauss, M., (2000). *Statement by Michael E. Krauss*, Director Emeritus, Alaska Native Language Center, University of Alaska Fairbanks, July 20, 2000.
- Linke, L., (1954). *Ecuador: country of contrasts*. 1st ed. London: Royal Institute of International Affairs.
- López, L. E. and Sichra, I., (2008). *Intercultural Bilingual Education Among Indigenous Peoples in Latin America*. In: Cummins, J. and Hornberger N. H., (eds.) *Encyclopaedia of Language and Education*. 2nd ed. 5. Bilingual Education. New York: Springer Science and Business Media LLC, pp. 295 – 309.
- López, L. E., (2001). *Literacy and Intercultural Bilingual Education in the Andes*. In: Olson, D. R. and Torrance, N. *The making of literate societies*. Chapter 11, pp. 201-224.
- López, L. E., and Sichra, I., (n.d.). *Intercultural bilingual education among indigenous peoples in Latin America. PROBEID Andes – Program of Professional Development in Intercultural Bilingual Education for the Andean Countries, Universidad Mayor de San Simón, Cochabamba, Bolivia*.
- Maletzke, G., (1996). *Interkulturelle Kommunikation. Zur Interaktion zwischen Menschen verschiedener Kulturen*. Opladen: Westdeutscher Verlag.
- Martín Morillas, J. M., (2001). *Developments in culture teaching theory*. In: García Sánchez, M. E. *Present and Future Trends in TEFL*. Almería: Servicio de Publicaciones de la Universidad de Almería.
- Myers-Scotton, C., (2006). *An Introduction to Bilingualism*. Oxford: Blackwell

Publishing.

- Oksaar, E., (2003). *Zweispracherwerb. Wege zur Mehrsprachigkeit und zur interkulturellen Verständigung*. Stuttgart: Kohlhammer.
- Postero, N. and Zamosc, L., (2004). *The Struggle for Indigenous Rights in Latin America*. Brighton, UK: Sussex Academic Press.
- Putnam, H., (1979). *Die Bedeutung von „Bedeutung“*. Frankfurt/M.: Klostermann.
- Romaine, S., (1995). *Bilingualism*. Oxford: Blackwell.
- Ruben, B. D., (1976). *Assessing communication competency for intercultural adaptation*. *Group & Organization Studies*, 1, pp. 334-354.
- Schulz von Thun, F., (2001). *Miteinander reden. Störungen und Klärungen*. 34th ed. Reinbek bei Hamburg: Rowohlt.
- Shannon, C. E. and Weaver, W., (1949). *The mathematical theory of communication*. Urbana, Illinois: University of Illinois Press.
- Sumner, W. G., (1906). *Folkways*. New York: Dover.
- UNICEF, (2012). *EIBAMAZ una apuesta por la educación y la cultura*. Quito, Ecuador: Unicef.
- Von Gleich, U., (2008). *Conflictos de ideologías lingüísticas en sistemas educativos: tres décadas (1975-2005) de observación y análisis en los países andinos Bolivia, Ecuador y Perú*. In: Süselbeck, K., Mühlshlegel, U., Masson, P. *Lengua, Nación e Identidad. La regulación del plurlingüismo en Espanya y América Latina*. Madrid, Frankfurt am Main: Iberoamericana Vervuert. pp. 341-366.
- Welsch, W., (1997). *Transkulturalität. Zur veränderten Verfassung heutiger Kulturen*. In: Schneider, I. and Thomsen, Ch., (ed.). *Hybridkultur. Medien, Netze, Künste*. Köln: Wienand, pp. 67-89.

Print journals

- Cossío, C., (1991). *The implementation of language policy. The case of Ecuador*. International Review of Education. Vol. **37** (1). pp 53 – 66.
- Haboud, M., (2009). *Teaching Foreign Languages: A Challenge to Ecuadorian Bilingual Intercultural Education*. Universidad de Murcia. IJES, **9** (1), pp. 63 – 80.
- Hornberger, N. and Coronel-Molina, S., (2004). *Quechua language shift, maintenance, and revitalization in the Andes: The case for language planning*. International Journal of the Sociology of Language. **167**, pp. 9-67.
- Instituto Científico de Culturas Indígenas (ICCI), (2001). *EIB: Iniciar una evaluación necesaria*. ICCI. RIMAI, **31** (3), pp. 7-8.
- Krauss, M., (1992). The world's languages in crisis. Languages **68** (1). 1-42
- Krauss, M., (1995). *Language loss in Alaska, the United States and the World*. Frame of Reference (Alaska Humanities Forum) **6** (1), pp. 2-5.
- Oviedo, A. and Wildemeersch, D., (2008). Intercultural education and curricular diversification: the case of the Ecuadorian Intercultural Bilingual Education Model (MOSEIB). *A Journal of Comparative Education*. **38** (4), August 2008. Philadelphia: Routledge, Taylor & Francis Group, pp 455-470.

Electronic journals and newspaper articles

- Bouchard, G., (2011). What is Interculturalism? *McGill Law Journal*. **56** (29), 435-468.
[online] Available from:
<http://lawjournal.mcgill.ca/documents/56/2/Bouchard_e.pdf> [Accessed 03.03.2013]
- Schwartz, S., (1997). Value Priorities and Social Desirability: Much Substance, Some Style. *British Journal of Social Psychology*. 36. [online] Available from:
<http://onlinelibrary.wiley.com/doi/10.1111/j.2044-8309.1997.tb01115.x/pdf>
[Accessed 4.09.2013]

Conference Papers

Martínez Novo, C., (2009). *Is the Cultural Project of the Indigenous Movement in Crisis? Some Ethnographic Remarks on the Ambiguities of Intercultural Bilingual Education in Ecuador*. Prepared for delivery at the 2009 Congress of the Latin American Studies Association, Rio de Janeiro, Brazil, June 11-14 2009

Websites, web pages and PDF documents

Amazona por la vida, (n.d.). [online] Available from:

<<http://www.amazoniaporlavida.org/es/Noticias/indigenas-critican-plan-b-del-gobierno-ante-iniciativa-yasuni-itt.htm>> [Accessed 4.09.2013]

BBC (2012). *Ecuador Timeline*. [online] Available from:

<<http://news.bbc.co.uk/2/hi/americas/1212826.stm>> [Accessed 16.08.2013]

Central Intelligence Agency, (n.d.). *Fact Sheet*. [online] Available from:

<<https://www.cia.gov/library/publications/the-world-factbook/geos/ec.html>> [Accessed 3 August 2013]

CILT, (2008). *The National Occupational Standards*. [online] Available from:

<http://www.cilt.org.uk/home/standards_and_qualifications/uk_occupational_standards/intercultural_skills.aspx> [Accessed 05.09.2013]

CONAIE, (n.d.) *Nacionalidades*. [online] Available from:

<<http://www.conaie.org/nacionalidades-y-pueblos>> [Accessed 05.09.2013]

Constitución del Ecuador, (2008). [online] Available from:

<http://www.asambleanacional.gov.ec/documentos/constitucion_de_bolsillo.pdf> [Accessed 4 November 2010]

DINEIB, (n.d.). [online] Available from: <<http://www.dineib.gov.ec/pages/index.php>>

[Accessed November 2010]

DIPEIBS, (2013). *Nacionalidades y pueblos indígenas del Ecuador*. [online] Available from: <http://dipeibs.gob.ec/index.php?option=com_content&view=article&id=54&Itemid=65>

[Accessed 05.09 2013]

- Enduring Voices, (n.d.). [online] Available from:
<<http://travel.nationalgeographic.com/travel/enduring-voices/>> [Accessed 05.09 2013]
- Guo-Ming, C., (1992). *A test of Intercultural Communication Competence. Intercultural Communication Studies II*. [online] Available from:
<<http://www.uri.edu/iaics/content/1992v2n2/04%20Guo-Ming%20Chen.pdf>> [Accessed 05.09 2013]
- Humphrey, D., (2007). *Intercultural Communication Competence: The State of Knowledge*. Report prepared for CILT The National Centre for Languages. [online] Available from: <<http://past.cilt.org.uk/standards/donnareport.pdf>> [Accessed 05.09 2013]
- ILO, (1989). *Indigenous and Tribal Peoples Convention*. [online] Available from:
<http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---normes/documents/publication/wcms_100897.pdf> [Accessed 08.09.2013]
- INEC, (2001). *Analfabetismo*. [online] Available from:
<<http://www.ecuadorencifras.com/cifras-inec/alfabetismo.html>> [Accessed 08.09.2013]
- INEC, (2010). *Censos 2010*. [online] Available from:
<http://www.inec.gob.ec/nuevo_inec/items/censos_2010/cpv/antecedentes.pdf> [Accessed 21.07.2013]
- Lewis, M. Paul, Gary F. Simons, and Charles D. Fennig (eds.), (2013). *Ethnologue: Languages of the World, Seventeenth edition*. Dallas, Texas: SIL International. [online] Available from: <<http://www.ethnologue.com>> [Accessed 08.09.2013]
- López, L. E. and Küper W., (1999). *La educación intercultural bilingüe en América Latina, balances y perspectivas*. Revista Iberoamericana de Educación. Número 20. La Paz-Cochabamba, Bolivia: PINSEIB and PROEIB Andes. [online] Available from: <<http://www.rieoei.org/rie20a02.htm>> [Accessed 07.09.2013]
- López, L. E., and Küper, W., (2000). *Bilingual Intercultural Education in Latin America: Balance and Perspectives*. [online] Available from:
<www2.gtz.de/dokumente/bib/00-1510.pdf> [Accessed 07.09.2013]
- Moseley, C. (ed.), (2010). *Atlas of the World's Languages in Danger*. 3rd ed. Paris: UNESCO Publishing. [online] Available from:

<<http://www.unesco.org/culture/en/endangeredlanguages/atlas>> [Accessed 08.09.2013]

Presidencia República del Ecuador, (n.d.). [online] Available from:

<<http://www.presidencia.gob.ec/el-presidente/>> [Accessed 08.09.2013]

Trujillo Sáez, F., (2002). *Towards interculturality through language teaching: argumentative discourse*. Cauce, Revista de Filología y su Didáctica, **25**, pp 103-119. [online] Available from:

<http://cvc.cervantes.es/literatura/cauce/pdf/cauce25/cauce25_07.pdf>

[Accessed: 06.09.2013]

UNESCO, (1995-2012). *Convention for the Safeguarding of the Intangible Cultural Heritage*. [online] Available from:

<<http://www.unesco.org/culture/ich/index.php?lg=en&pg=00024>> [Accessed: 04.09.2013]

UNESCO, (1996). *Universal Declaration on Linguistic Rights*. [online] Available from:

<<http://www.unesco.org/cpp/uk/declarations/linguistic.pdf>> [Accessed: 04.09.2013]

UNICEF, (2006). *EibAmaz: bilingual education in the Amazon region of Ecuador, Peru and Bolivia* [online] Available from:

<http://www.unicef.org/ecuador/english/education_child_development_6754.htm> [Accessed November 2010]

UNICEF, (n.d.). *El derecho a la educación y un buen comienzo en la escuela*. [online] Available from:

<http://www.unicef.org/ecuador/education_child_development_5510.htm> [Accessed 19.07.2013]

United Nations, (2008a). *United Nations Declaration on the Rights of Indigenous Peoples*. [online] Available from:

<http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf> [Accessed: 04.09.2013]

United Nations, (2008b). *International Year of Languages*. [online] Available from:

<<http://www.un.org/events/iyl/>> [Accessed: 04.09.2013]

United Nations, (2013). *The Universal Declaration of Human Rights*. [online] Available from: <<http://www.un.org/en/documents/udhr/index.shtml#a2>>

Universität Wien, (2004). *Bachelorstudium Transkulturelle Kommunikation* [online]
Available from: <<http://spl.univie.ac.at/index.php?id=5266>> [Accessed
08.09.2012]

University of Westminster, (2012). *Referencing your work*. [online] Available from:
<http://www.westminster.ac.uk/__data/assets/pdf_file/0018/178101/Referencing_Your_Work.pdf> [Accessed 08.09.2012]

Images

Image 1: *Communication Model*

adapted from Stuart 1973, Shannon & Weaver 1949, Jakobson 1979

Image 2: *Map of Ecuador*

Central Intelligence Agency, (n.d.). [online] Available from:

<<https://www.cia.gov/library/publications/the-world-factbook/geos/ec.html>>

Image 3: *Provinces of Ecuador*

Central Intelligence Agency, (n.d.). [online] Available from:

<<https://www.cia.gov/library/publications/the-world-factbook/geos/ec.html>>

Image 4: *School entrance (Spanish)*

picture by Natalie Mair (2009)

Image 5: *School entrance (Kichwa)*

picture by Natalie Mair (2009)

Image 6: *Class room*

picture by Natalie Mair (2009)

Image 7: *Murals in the school patio*

picture by Natalie Mair (2009)

Image 8: *Mural in the school patio*

picture by Natalie Mair (2009)

Image 9: *Outside class*

picture by Natalie Mair (2009)

Image 10: *Outside class*

picture by Natalie Mair (2009)

Image 11: *Kichwa class*

picture by Natalie Mair (2009)

Image 12: *Interculturality*

picture by Natalie Mair (2009)

Tables

Table 1: *Terminology*

adapted from Myers-Scotton, 2006, p. 2

Table 2: *Sociolinguistic profile of Ecuador*

adapted from Gleich, 2008, p. 345

Table 3: *Nationalities and population*

adapted from UNICEF, 2012, p. 11

Table 4: *UNESCO Atlas of the World's Languages in Danger*

adapted from Moseley, 2010

Table 5: *Schwartz's 10 value types*

adapted from Schwartz, 1997, p. 7

Graphs

Graph 1: *National, urban and rural illiteracy 1990 and 2001*

adapted from INEC, 2001