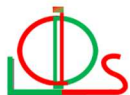




Protection and Promotion of Minority Languages and Cultures: Survey Results



This project has been funded with the support from the European Commission. This communication reflects the views only of the author and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Protection and promotion of minority languages and cultures: survey results

Authors:

CIDLES

FRYSKE AKADEMY

AGENDA 21

ASONEDH

ACTION SYNERGY

September 2019

LANGUP: Preservation of Minority cultures and languages

Website: <http://lang-up.eu/>

Email: info@lang-up.eu

Erasmus + Programme of the European Union

TABLE OF CONTENTS

Introduction 4

Survey results..... 5

Concluding remarks 6

Annexes 7

 Annex 1: Questionnaire 7

 Annex 2: Results from the Portuguese Survey 11

 Annex 3: Results from the Dutch Survey 15

 Annex 4: Results from the Peruvian Survey 17

 Annex 5: Results from the Argentinian Survey..... 21

 Annex 6: Results from the Greek Survey 23

INTRODUCTION

The questionnaire used in this project is based on the "Questionnaire addressed to NGOs" from the report entitled "The Protection and Promotion of Regional or Minority Languages in Europe" of the Parliamentary Assembly of the Council of Europe (AS/Cult/Inf (2016) 08, 10 June 2016). Which was adapted to fit the purposes of the LANGUP project.

The questionnaire structure is suitable for communities around the world. Its implementation in communities other than Peru, Portugal, Argentina, the Netherlands, and Greece would allow an enlargement of the database of results offered by LangUp, thus contributing to a better understanding of the situation of minority and/or regional languages around the world and, in a broader sense, of language diversity from an institutional point of view.

The questionnaire was addressed to the (new and native language) speakers of the minority languages involved in the project: Afro-Peruvian, Cretan, Frisian, Guarani and Minderico, and was carried out between September and November 2018. The target group of each community was similar concerning sociolinguistic variables like age, gender etc. The questionnaire focuses on four areas: education, culture, media, and language use in public life, having also a section for additional remarks.

Each partner conducted at least 15 interviews in their communities, and then analysed and summarised the data collected. The conclusions of the questionnaires will be explained in the next chapters. The results for each country are described in the annexes.

SURVEY RESULTS

In this session, common topics that emerged from the analysis and comparison of each of the countries' survey results will be presented. These comparisons were made in the second mobility meeting of the LangUp project, which took place in Rosario, Argentina. The comparative method applied in the analysis of the different national questionnaire results (see annex 2 to 5) allowed us to observe much broader tendencies and challenges which can be transferred to other communities of regional or minority languages with the same characteristics as the ones targeted by the LangUp survey.

What stood out was that in all regions, the first contact with the language was through intergenerational transmission. When it comes to language status, most of the regional languages suffer from a lack of prestige. What could also be concluded from the results is that in regions with less visibility of the language in public spaces, the people were also less aware of career opportunities connected with the language.

It is very positive that all languages that were researched are present in social media. This shows us that this is a great medium to spread the language and language awareness, although in social media the language is often used without a standardised orthography. This, however, is an easily accessible way for new speakers to get familiar with the language and culture.

What is noted from the results is that there is a lack of national and/or regional incentives when it comes to language promotion or work with the language, although there are some minor exceptions.

For all the regions can be said that there is no stable and/or consistent presence of the regional language in education, even though time and time again it has been shown that language immersion through education, from a young age but also consistently throughout older ages, is very important for the continued existence of the language.

CONCLUDING REMARKS

Intergenerational transmission is one of the most common ways to pass on a language. It is important that the older generations get the opportunity to pass on their language, and also receive support from their environment to be able to continue doing so. Combining it with transmission of cultural identity could improve the prestige of the language, and so also the willingness to learn the language. This also ties in with language availability and quality of language teaching in education. Language education should be consistent.

Language visibility is very much tied to language awareness, and thus the awareness of career opportunities connected to the language.

Social media presence is something to be encouraged, so younger generations have easier access to the language.

Regional, local and/or national governments might be encouraged to offer (more) incentives for the use of the language, or for employer to list the language as a prerequisite in their job openings.

ANNEXES

Annex 1 presents the questionnaire used by the partners to extract information about minority and/or regional languages on four main areas: education, culture, media, and language use in public life. The remaining annexes summarise the questionnaire results for each country as reported by each partner.

ANNEX 1: QUESTIONNAIRE

Questionnaire addressed to NGOs and young people involved (or willing to be involved) in the protection and promotion of Regional or Minority Languages

Participants Details:

Name:

Organisation:

Gender:

Age:

- 16-24
- 25-30
- 31-40
- 41-50
- 51-60
- 61-70
- 70+

Ethnic Auto-identification (if relevant):

Contact Details:

A. General Questions

1. Which regional/ minority languages you know that are traditionally spoken in your region/ locality?

Regional or minority language	Estimate the number of people who speak the regional or minority language
	1-100
	100- 1000
	1000- 10.000
	10.000- 100.000
	100.000- 1.000.000
	1.000.000+

2. Describe the first contact you had with the regional/ minority language you want to protect and promote. Which is your personal motivation or the motivation of your organisation related with the protection and promotion of this regional/ minority language?

3. Please describe what specific incentives the state provides to promote or facilitate the use of regional or minority languages.

4. Do you know any employment opportunities that exist for young people in relation with the protection and promotion of the minority language? Do you feel that speaking a minority language enhances career opportunities?

B. EDUCATION

5. Is the regional/ minority language that you would like to protect and promote taught as a subject in schools? If yes, in which level and how many hours per week?

6. Is the regional/ minority language that you would like to protect and promote used as language of instruction (of other subjects- e.g. geography, maths etc) in the schools? If yes, in which classes?

7. Please describe national/regional policies for the use of regional or minority languages in the formal education system (elementary and secondary schools)?

8. Is training of teachers available in your regional/ minority language? If yes, how it is organised?

9. Please describe any examples of non-formal education that might be provided by associations or private organisations.

10. How important you think is the provision of education and training in the regional/ minority language you would like to protect and promote?

C. CULTURE AND MEDIA

11. Do you know cultural/ social spaces that you can find expressions of the regional/ minority language?

12. Is it possible to receive funding in order to promote the use of regional/ minority language in the culture or in the media? Please provide examples.

13. In which type of media (and/or social media) can you find information about the regional/ minority language or in the regional/ minority language? Please provide examples

14. Please indicate the types of print / online publications available in regional or minority languages (and please provide examples with weblinks):

D. LANGUAGE USE IN PUBLIC LIFE

15. In what instances may a regional or minority language be used in public administration or with local and regional authorities? (examples: the language is used as a "working language", users of the language may submit oral or written requests in the language and

will receive a response in the language, the use of the language is ensured in the dissemination of public service announcements, safety announcements or other informational texts, the language is used in healthcare or justice system etc)

16. In the spaces that you know and the media that you use, are minority languages promoted? If yes, how?

E. OTHER MISCELLANEOUS REMARKS

You are welcome to add comments to better explain your answers.

Note: The questionnaire is based on the “Questionnaire addressed to NGOs for the report entitled “The Protection and Promotion of Regional or Minority Languages in Europe” of the Parliamentary Assembly of the Council of Europe (AS/Cult/Inf (2016) 08, 10 June 2016” which was adapted to fit the purposes of the LANGUP project.

ANNEX 2: RESULTS FROM THE PORTUGUESE SURVEY

The original questionnaire was translated into Portuguese, added to a Google form and sent via email to several members of the Minderico community.

Questionnaire addressed to NGOs and young people involved (or willing to be involved) in the protection and promotion of Regional or Minority Languages

Participants Details:

Gender: 5/16 Male, 11/15 Female

Age:

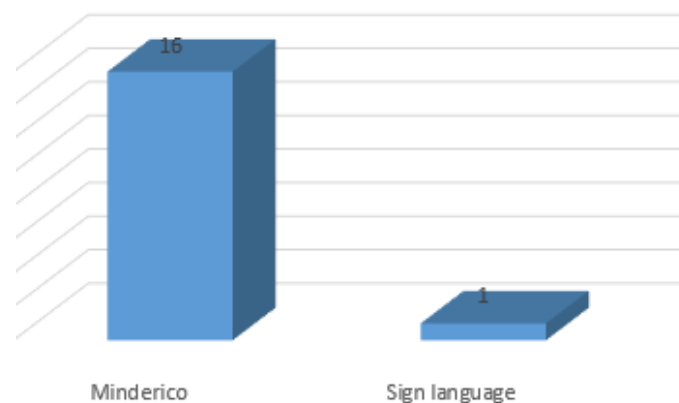
- 16-24: 0
- 25-30: 0
- 31-40: 3
- 41-50: 4
- 51-60: 4
- 61-70: 2
- 70+: 3

Ethnic Auto-identification: 15 participants did not reply; only one participant identified as Jewish.

A. GENERAL QUESTIONS

All participants identified Minderico as the language traditionally spoken in their region and the majority (9) estimated correctly the number of Minderico speakers (between 100 and 1.000). This estimate fits the results of the sociolinguistic research carried out in the Minderico community in the last 10 years, which considers not only fluent speakers (22) but also active speakers who code-switch between Portuguese and Minderico (around 150) and passive speakers (around 1.000) who understand the language but do not speak it.

Regional/minority languages spoken in your region/locality



Language 1	Number		Language 2	Number	
Minderico	1-100	6	Sign language	1-100	1
	100-1000	9		100-1000	0
	1000-10.000	1		1000-10.000	0
	10.000-100.000	0		10.000-100.000	0
	100.000-1.000.000	0		100.000-1.000.000	0
	1.000.000+	0		1.000.000+	0

For all participants, the first contact they had with Minderico was through intergenerational transmission (family) and informal social contexts (with friends). For 8 participants (the remaining did not answer this question), the main motivation behind the protection and promotion of Minderico is connected to the preservation of local identity.

9 participants did not know about any kind of incentives for the promotion and maintenance of Minderico; 5 were aware of the existence of project-based local subsidies (from the municipality of Alcanena) and 2 mentioned that the Portuguese state does not provide subsidies for the preservation of minority languages, which is in line with the lack of official recognition for Minderico (and other minority languages in Portugal like Barranquenho) and the almost inexistent support for Mirandese and Portuguese Sign Language.

The majority of the participants did not feel that speaking Minderico or any other endangered language would enhance their career chances. They were also not aware of any employment opportunities connected to the protection and promotion of Minderico, apart from research-related jobs. Only 3 participants replied positively to the connection between employment chances and Minderico.

B. EDUCATION

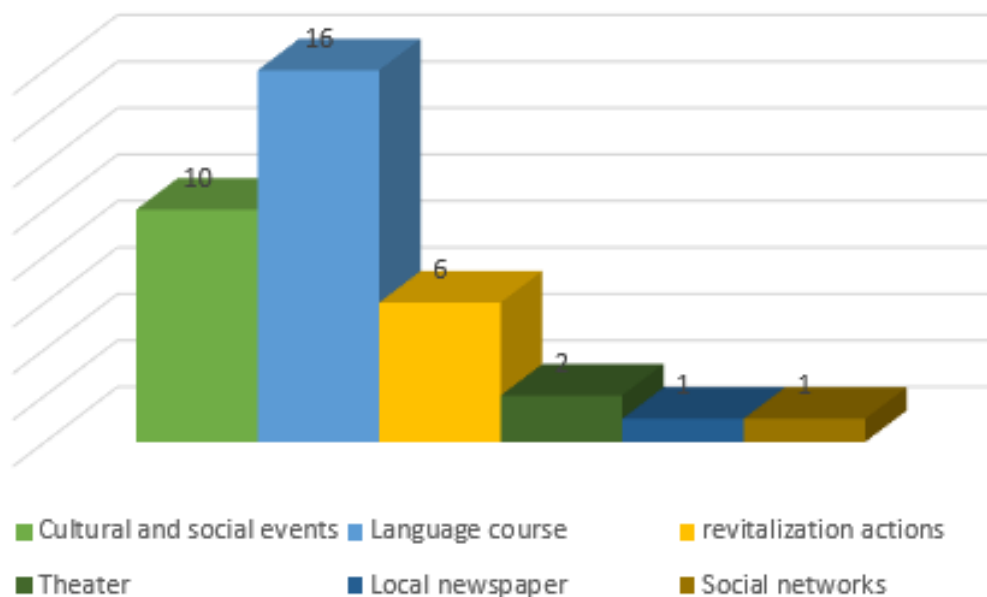
Only half of the participants (8) were aware that Minderico is taught at school as a subject language (not as language of instruction); 6 participants even knew how often it is taught (1 to 2 hours per week). This can be probably explained by the fact that Minderico is not taught as a mandatory subject; it is not part of the official curriculum. It is only available as a school's local option for the primary school, 5th and 7th grade. Several members of the Minderico community are therefore not aware of its presence in the local school.

Moreover, apart from 2 participants who mentioned regional policies for the use of Minderico in formal education (such as leisure activities in the primary school and a Minderico school club in the elementary school, both supported by the municipality), for the remaining participants there are no specific policies at national or regional level to support Minderico in the formal education system.

Only one participant was aware of the existence of informal teacher training for Minderico teachers which is provided by CIDLeS. The remaining participants did not know of any teacher training. This is probably related to the fact that the qualification that is currently provided is not officially recognized. But it reflects also the lack of adequate dissemination and promotion of all education-related activities to the general public.

Every single participant knew of the informal Minderico courses offered by CIDLeS and CAORG (Centro de Artes e Ofícios Roque Gameiro); 10 were also aware of the existence of local cultural and social revitalisation events during which Minderico is informally transferred.

Examples of non-formal education

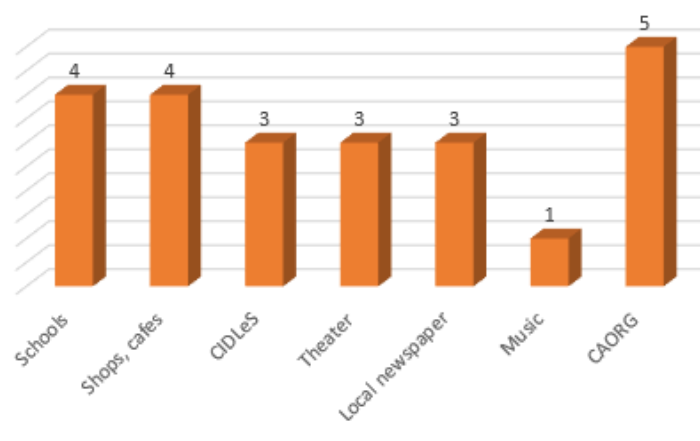


All participants felt that education and training in the Minderico is vital for the preservation and active maintenance of the language.

C. CULTURE AND MEDIA

Some participants could name more cultural / social spaces than others where Minderico can be found, but each participant was able to name some. Mostly mentioned were CAORG (local music and dance conservatorium), school, cafés and theatre.

Cultural/ social spaces



The majority of the participants (11) mentioned that there is no possibility to apply or receive funds to promote the use of Minderico in the culture or in the media. The funding possibilities referred to by the remaining participants were all connected to the support provided by the municipality for local and not media related activities.

When asked about the type of media (including social media) where information / communication in Minderico can be found, the local newspaper (*Jornal de Minde*) was the most mentioned media type, followed by local TV (*TV Minde*) and Facebook.

As for the publications in the language, which are very limited because of the lack of financial support for publications, the glossaries created by the community in previous years, the dictionary published in 2015 by CIDLeS, blog posts and articles in the local newspaper were the main examples provided by the participants.

D. LANGUAGE USE IN PUBLIC LIFE

All participants were aware that Minderico is not and cannot be used in public administration or with local and regional authorities, which is directly related to the fact that Minderico is not officially recognized by the Portuguese state and therefore it has no public official status. Even at the local mayor house in Minde the communication takes place entirely in Portuguese.

Following the answers provided by the participants, Minderico and other Portuguese minority languages are rarely promoted in the media in general, if at all.

E. OTHER MISCELLANEOUS REMARKS

Not many respondents used the option in the questionnaire to add additional comments to their answers, but those that did mostly used this space to express the disappointment and reinforce the negative impact of not having financial support to promote and preserve the endangered language which is integral part of their local identity.

ANNEX 3: RESULTS FROM THE DUTCH SURVEY

Questionnaire addressed to NGOs and young people involved (or willing to be involved) in the protection and promotion of Regional or Minority Languages**Participants Details:**

Gender: 6/15 Male, 9/15 Female

Age:

- 16-24: 1
- 25-30: 1
- 31-40: 3
- 41-50: 6
- 51-60: 2
- 61-70: 2
- 70+

Ethnic Auto-identification: All participants identified as Frisian.

A. GENERAL QUESTIONS

Except for one participant, all participants (correctly) estimated for Frisian speakers to fall into the 100.000-1.000.000 category for the number of speakers. The actual amount is estimated to be 400.000 speakers.

For all participants, the first contact they had with Frisian was through family. For 13 out of 15 participants, Frisian is the mother tongue. The other two did have one parent who is or was Frisian, but they were raised in Dutch. They always have been able to understand Frisian but have learned to speak it at a later age.

For all participants, the protection of Frisian is important to them because the language is part of their identity.

Nearly all participants knew that there are incentives like subsidies and grants that the provincial government offers for facilitating or promoting Frisian, but they did not know any specifics. Some named grants for authors or subsidies for action groups.

Most participants felt that speaking Frisian has some benefit in seeking employment, but only in certain sectors within the province, such as health care, education and government. However, they were certain that speaking Frisian is not a setback in finding employment.

B. EDUCATION

All participants knew that Frisian is mandatory in schools to a certain extent. However, even participants who are already working with Frisian in some way were not fully aware of the rules and regulations on this. They knew that the amount of Frisian and the way in which it is taught (as a language of instruction or as a subject) greatly differs per school and region. Only one the participants was aware of the fact that Frisian is mandatory up until the second year of middle/high school. The participants do not know of the specific policies or the role the government plays in Frisian in education.

All participants knew that there is a way to get a Frisian qualification in general teacher training, only some knew that there is a completely Frisian teacher training available at NHL/Stenden university of applied sciences in Leeuwarden.

Every single participant knew of the Frisian courses that Afûk offers, and all participants assumed this is the only institution offering such courses.

All participants felt that education in the Frisian language is vital for the continued existence of the language. They think being able to read and write the language is important for its survival, especially as it is being used more and more in online and social media.

C. CULTURE AND MEDIA

Some participants could name more spaces with expressions in Frisian than others, but every participant could name some. Mostly mentioned were the Fries Museum and the institutes in Leeuwarden.

For media, every single participant named Omrop Fryslân and literary magazine De Moanne. The last question of this part was hard for the participants because Frisian can actually be found in any type of print and online, or you can change other-language media to Frisian settings, so it was hard to name just a few examples.

D. LANGUAGE USE IN PUBLIC LIFE

Everyone was aware of the fact that Frisian may be used in correspondence with governmental institutions in the Netherlands. The government is not obligated to respond in Frisian, but all the participants said that they would really appreciate it if institutions did reply in Frisian. All participants felt that Frisian as a “working language” does not occur often.

Only one participant was adamant that Frisian was not promoted in the media that they use, although they themselves use social media in Frisian.

All other participants were aware of campaigns like “Praat mar Frysk” and felt that Frisian is promoted by media like Omrop Fryslân and the Ljouwerter Krante (Leeuwarder newspaper).

E. OTHER MISCELLANEOUS REMARKS

Not many respondents used this option in the questionnaire, but those that did mostly used this space to express again how important they feel the language is, not just as a language but as part of an identity. They want to fight for the continued existence of the language.

ANNEX 4: RESULTS FROM THE PERUVIAN SURVEY

In the city of Lima, Peru, during the months of September to November 2018, fifteen questionnaires were administered to activists, academics, political actors and representatives of non-governmental organizations that have active participation and knowledge of the social, cultural and political situation of the Afro-descendant population in Peru.

The profile of the participants of the experience is widely diverse, in this way we will be able to guarantee the intergenerational and interdisciplinary registry of the knowledge around the cultural and linguistic recovery of the Afro-Peruvian population. It was attended by 8 young people aged 22 on average, 5 adult political actors aged 45 on average and 2 representatives of the foundation of the Afro-Peruvian movement aged 68 on average. The gender quota was divided equally, with 9 women and 6 men.

It is worth noting that the Afro-Peruvian ethnolect, as an important marker of the cultural identity of the Afro-Peruvian people, does not have visibility as a language, so it is very difficult to portray the situation of this proposal at the level of public policies.

A. GENERAL QUESTIONS

In general, the participants recognized that among the traditional, regional or native languages of the country, Quechua is identified in the first place, the first language of those originating in the Peruvian territory, however, currently displaced and loaded with racist stereotypes(1). Secondly, the Aymara and Ashaninka languages, both of which are used in the Andean and Amazonian areas of the country, are identified to a lesser extent. However, the Afro-Peruvian ethnolect has not been identified by the participants as an Afro-Peruvian language recognized by Peruvian society. They recognize the arduous work that is currently being developed by the various non-governmental organizations and specific sectors of the government so that it is recognized, at first, as an identity marker of the Afro-Peruvian people.

The fifteen participants of this experience have recognized that they did not know of the existence of an Afro-Peruvian ethnolect until they found themselves participating in Afro-Peruvian non-governmental organizations. It is worth emphasizing that, due to the high level of discrimination and racism towards the Afro-Peruvian people, the self-identity of a large part of the population is very distant. In this sense, self-recognition as part of the Afro-Peruvian people is conditioned to the personal experiences in Peruvian society, to the strategies of identity resistance that the young people are developing.

The average age of participants to recognize themselves as Afro-descendants fluctuates between 16 and 22 years of age. And the recognition of the Afro-Peruvian ethnolect between the first and second year after their self-recognition as Afro-descendants.

The Peruvian State currently seeks the integration and access of different communities and indigenous peoples to education, health and employment with policies of interculturality and social inclusion(2). In that sense the participants have identified the generation of educational manuals in languages Quechua, Aymara, among others belonging to indigenous peoples and

¹ After a period of using Quechua as a means of access and influence on the conquered population, and of proselytism led by the catechists of the Catholic Church, in 1780, following the revolution of Túpac Amaro, its use was legally outlawed from formal education and politically and socially stigmatized. The Independence of Peru and the establishment of the Republic did not restore the Quechua language to its rank or modify the discriminated status that corresponded to its speakers. (Escobar Alberto. 1975:61) Specialized information on Quechua and its Peruvian process can be accessed at: *Perú: ¿País Bilingüe?* Alberto Escobar; Jose Matos Mar; Giorgio Alberti, del Instituto de Estudios Peruanos. 1975.

² More information on the National Bilingual Intercultural Education Plan 2021 can be found at the following link: <http://www.grade.org.pe/forge/descargas/PLAN%20EIB.pdf>

Amazon. However, 100 per cent of the participants stated that the Peruvian State has no intention or information to support the recognition of an Afro-Peruvian ethnolect in the first place, and subsequently its promotion and dissemination.

The participants agree that the Peruvian State has a pending debt with the Afro-Peruvian people, which starts from the most basic that is the political and official recognition of the Afro-descendant people as part of the construction of the country. Likewise, this recognition will mark the beginning of actions that seek to make visible and promote Afro-Peruvian contributions as well as their most particular cultural and academic expressions.

Currently the Ministry of Culture has a small office of Affairs for the Afro-Peruvian population, is a political space gained from the incidence of the Afro-Peruvian movement that, in some way, provides a job opportunity to afro-descendants who postulate with an Afro-Peruvian identity claim. However, the interviewees agree in detailing that the stereotype and racism experienced by the Afro-Peruvian people is a very strong barrier that limits them the opportunity to show themselves freely and proudly with their own ethnic markers: frizzy hair, skin color, clothing, their way of expressing themselves⁽³⁾.

The Afro-Peruvian ethnolect is very characteristic of the people of rural communities in the interior of the country, the discrimination is accentuated when migrating to the big cities and even to the Peruvian capital. The interaction and search for work and study spaces are much more difficult for those people who have the marker of the latent Afro-Peruvian ethnolect, so they see the need to adapt their Spanish to a more urban variant, losing many cultural expressions and the intonation characteristic of their own ethnolect.

B. EDUCATION

Within the framework of education, the interviewees agree that the Afro-Peruvian ethnolect is abolished in all public spaces, both in schools in the capital city and in those in rural communities in the interior of the country. It is not used by teachers, much less promoted as an identity marker.

It is worth emphasizing that most of the teachers of the rural communities do not belong to the community itself. Instead, they are professionals sent from the Peruvian capital to work as teachers in different parts of the country. This trend is crucial to understand why the Afro-Peruvian ethnolect is not recognized in classrooms. The teachers bring with them from the city a strong stereotype against the Afro-Peruvian culture, which biases them to seek to homogenize the students to the ideal of white student / middle class, nullifying the natural Afro-Peruvian cultural expressions.

On the other hand, the Afro-Peruvian ethnolect is socially identified as a "badly spoken Spanish", as a vulgar way of speaking loaded with jargon and idioms usually perceived as vulgar. In that sense, all the negative charge around Afro-Peruvian speaking is going to be strengthened by the teachers looking to "educate them" for a "decent" life in the cities.

The participants reported that there are regional and national bilingual policies that seek to integrate the different communities into the city without language being a barrier. In this sense, teachers are trained in indigenous languages, and pedagogical materials are created to facilitate the training of students. It is a different story with the Afro-descendant people. The

³ It is important to emphasize that the social situation of the Afro-Peruvian people is directly impacted by stereotypes. It is very common to see job advertisements with the phrase "good presence" and in extreme cases they ask for people with "light skin color". In this sense, the Afro-Peruvian people are forced to modify their appearance to fit the ideal of presence in Peruvian society, actions such as smoothing their hair, makeup to lighten skin color, changing the way of speaking, are very common, especially in large cities.

Peruvian bilingual policies are not applied to the Afro-Peruvian people, since the cultural burden of the Afro-Peruvian ethnolect is not officially distinguished, and teachers are not sensitized or trained to recognize and respect the identity markers of the Afro-Peruvian people. On the contrary, many teachers strengthen stereotypes and racism in the classroom without any type of sanctions.

As examples of non-formal education, participants from State sectors such as the Working Group for the Afro-Peruvian Population, promoted by the Ministry of Culture, detailed some practices developed by civil society that seek to strengthen Afro-Peruvian identity markers, including Afro-Peruvian ethnolect.

An interesting practice related is the "Reading of tenths(4) in school". A strategy used by some Afro-Peruvian activists in which Afro-Peruvian tenths are related to culture and identity, they collected and read to the students, they are part of the readings and recognition of the particular form of cultural expression that mixes creativity, poetry, Afro-Peruvian ethnolect and experiences of Afro-Peruvian living.

Another experience reported by activists and members of non-governmental organizations is the Training School for Afro-Peruvian Youth Leaders, a non-formal education space that through different modules apply an experiential methodology, ancestral and horizontal learning that captures young people to spaces in which they learn about their history, the process of Afro-descendant struggle and especially the recognition and appreciation of their cultural markers. Through games and free learning spaces it is possible to rescue all the historical and cultural memory of the Afro-Peruvian people.

Finally, in this section, among the reasons to protect and promote the Afro-Peruvian ethnolect are:

- 1) The historical debt that the Peruvian country has in recognizing the Afro-Peruvian people as a historical and current part of the construction of a national identity.
- 2) All agree that the invisibility and stereotypes that are marked around the cultural and identity characteristics of the Afro-Peruvian people are deeply rooted in self-esteem and professional aspirations, fulfilling the role of keeping the Afro-Peruvian people in poverty and shame.
- 3) Forcing young Afro-Peruvians (who mostly seek social mobility) to leave their identity markers to fit the accepted average Peruvian citizen is an ethnocide that is not being taken into account by political decision-makers in Peru.

C. CULTURE AND MEDIA

The Afro-Peruvian people have created safe spaces for the expression of their identity, which seeks precisely the recognition and pride of being of African descent, of carrying such a rich cultural sample. As examples, the "Descarga" has been mentioned, a dance space, only salsa, in which the majority of the Afro-Peruvian people attend to dance. Another very popular space today and especially by the young Afro-Peruvian population is "La Yunza Negra" are spaces made only for the New Year's Eve celebrations in which indigenous and Afro-Peruvian cultural expressions are merged, a large number of attendees are concentrated and is an Afro-Peruvian cultural celebration.

⁴ The Afro-Peruvian tenths are a particular expression, widely varied, a tool of cultural expression that was developed from the rural Afro-Peruvian communities and detail their life experiences. Some expressions of Afro-Peruvian tenths can be found at the following link: <http://www.ritmosnegrosdelperu.org/ladecima/>

Somos familia

A more academic space are the Afro-Peruvian museums, in Lima there is an Afro-Peruvian National Museum and in the city of Zaña, Lambayeque. In both spaces are recorded phrases and idioms of the Afro-Peruvian people that can be recognized by the general public. On the other hand, there are places in the city of Lima called "Las Peñas" are cultural and musical spaces in which Afro Peruvian music is played, "festejo, alcatraz, etc⁵." is danced, and Afro-Peruvian families meet mostly for a weekend of distraction.

Currently through the Office of Afro-Peruvian People's Affairs which is in the Ministry of Culture there is a space that can be requested support for the implementation of some activities related to the Afro-Peruvian people. However, specific economic funds for the development and promotion of the Afro-Peruvian ethnolect are not available.

Social networks have created spaces of interaction for the Afro-Peruvian people that are divided by interests. Those mentioned by the participants are

Rizos, afro, crespos_Perú, is a space in which the Afro-Peruvian people share tips, strategies, stories related to crespo hair (an important marker of Afro-Peruvian identity).

Raza Negra, is a space created to share free information related to the Afro-Peruvian people, stories, events, opinions, phrases, among others. The following groups were mentioned in fewer numbers:

Fans of Afro-Peruvian culture; 4) Afro-Peruvian I am; 5) Afro-Peruvian Genes. These last three groups are open spaces to share cultural expressions of the Afro-Peruvian people.

Types of print/online publications:

- Blogs of activists/leaders: Una chica afroperuana
- Blogs of news
- Literature, poems, tends: D-palénque
- Radio Voces Afroperuanas

D. LANGUAGE USE IN PUBLIC LIFE

100% of the participants affirm that the Afro-Peruvian ethnolect is stereotyped as a "badly spoken Spanish", in that sense it cannot be used as a working tool in public spaces. Many times, professionals are forced to eliminate any characteristic feature of their Afro-Peruvian identity in order to be respected and recognized in their professional space.

In view of the profile of the participants, they agree that they are constantly seeking to be in spaces in which they are not deprived of freely expressing their Afro-Peruvian identity. And it is in these spaces as collectives, organizations, cultural groups, that the recognition and love for their cultural expressions is respected and promoted. However, in spaces that are often not of their complete choice, such as the workplace and classrooms, there is no awareness of the racist and discriminatory expressions that normalize the Afro-Peruvian people. In these spaces, the Afro-Peruvian ethnolect is neither respected or recognized as a cultural and identity expression. On the contrary, they are mocked and minimized.

⁵ Types of Afro-Peruvian cultural dance.

ANNEX 5: RESULTS FROM THE ARGENTINIAN SURVEY

Total number of persons questioned: 16 (10 women / 6 men)

Age range: 16 - 24: -
25 - 30: 5 people.
31 - 40: 8 people.
41 - 50: 2 persons.
51 - 60: -
61 - 70: 1 person.
71 - +: -

A. GENERAL QUESTIONS

1) The majority recognizes Guaraní as a minority language present in the region. Qom, Quechua, Aymara and Mocovi are also named. The number of people who speak these languages is not known with certainty.

2) The first contact they had with the language usually was given by the family of origin or some close person. It also seems that the participants want to know more about the original peoples. Here, the motivation to know and preserve the language arises.

3) The state's incentives to promote language are generally unknown. Specifically, in the case of the Qom language, there are bilingual schools within the community. The municipality proclaimed the conference of Guaraní a public interest. Lucas Palacios, one of the youth workers involved in LangUp as part of the Argentinian team, oversaw this conference.

4) Most people do not know if there is any employment opportunity in relation to the minority language. In relation to opportunities, tourism and language teaching are mentioned.

B. EDUCATION

5) In Argentina, the Guarani language is not taught at any educational level. In the province of Corrientes, there is a provincial law for its incorporation into the educational system, but it has not yet been implemented. The Qom language has presence in the primary level in specific schools, but not all levels.

6) In our country, Guarani is not used as a language for teaching other subjects. In Paraguay it is present at primary and secondary level.

7) A considerable number of people responded that they are unaware of public policies for the use of minority languages in the formal education system. Except that some named the primary EIB (Intercultural Bilingual Education) of the Qom language.

8) Teacher training is not available in any minority language. Those who teach mostly are by family inheritance or by the will and work of some specific persons who have access to the language and the speaking community.

9) Some examples of non-formal education that were named were:

- Guarani Culture and Language Workshops.
- Intercultural Events.
- Reading workshops.

10) Everyone agrees on the importance of protecting and promoting the minority language. Some consider that:

- It is fundamental for the recognition and development of communities and to foster social equity.
- It would help a better coexistence among all, since in Rosario there are people who come from different places.
- Because it is considered an intangible cultural heritage.

C. CULTURE AND MEDIA

11) Several cultural spaces were mentioned (both private and public) where expressions of a regional language can be found. For example:

- Cultural Centers
- Annual Festival of the Collectives
- Different musical and literary expressions.

12) Everyone agrees that it is very difficult to receive funds to promote a minority language. Some suggest organizing fundraising events.

13) Facebook, Duolingo, Canal Encuentro, Wikipedia in its Guarani version, Instagram and some YouTube channels from Paraguay were named among the social media or networks.

14) The publications named include online and printed dictionaries, Sayarina magazine and Wikipedia.

D. LANGUAGE USE IN PUBLIC LIFE

15) It could, and should, be used in problem-solving mediation, in health effectors, in the national migration directorate and in educational institutions.

16) Minority languages are not promoted in the media. This promotional action depends on the NGOs involved in the task. It was mentioned that in the provinces of the North East of Argentina (Chaco, Formosa, Misiones and Corrientes) there are some posters in Spanish and Guarani.

ANNEX 6: RESULTS FROM THE GREEK SURVEY**A. GENERAL QUESTIONS**

- The number of speakers of the language is difficult to determine. It is mostly used by people living in villages and less by people living in the cities. Few people know the dialect fluently (different levels).
- Most people had their first contact with the language from their family (especially grandparents)
- The state does not provide any motivations to use the Cretan dialect. Motivations are only individual.
- Employment opportunities in relation to the Cretan dialect do not seem to be known by the participants of the survey. Some of them mentioned the cultural sector. Some radio or TV stations employ people that broadcast shows in relation with the Cretan *mantinada*.
- The dialect could be supported by the state, changes in the curriculum, training programs in all the formal education. It could also be supported by cultural associations, but teachers need to be well trained. More texts in the dialect could be part of the curriculum. Radio or TV shows and cultural activities are also important. The fight with the concept “who talks in Cretan dialogue is a villager” is also very important.

B. EDUCATION

- The Cretan dialect is not taught. Only individual initiatives from teachers
- There is not a regional policy related with its use
- Some cultural associations provide some information in Cretan dialect (many times with mistakes) through Internet. Generally training opportunities are not available
- Education is very important because the Cretan dialect is at risk of disappearing completely.
- Family is the most important issue. After that, in order to learn the dialect better, there should be systematically organized contacts with the population that still speak the dialect (intergenerational dialogue) and also contacts with literature work, rhymes, *mantinades* that are written in the Cretan dialect. Cultural associations can also teach the language, along with the dances.

C. CULTURE AND MEDIA

- There are different cultural activities using the Cretan dialect: theatrical plays, literature nights, Cretan festivals, exhibitions
- Funding opportunities are not systematic
- There are articles in Cretan magazines and broadcasts in radio shows. There are also many publications about the Cretan language but not in the Cretan language
- There is an initiative about the establishment of a museum related with the promotion and preservation of the Cretan dialogue

D. LANGUAGE USE IN PUBLIC LIFE

- The Cretan dialect is not used in public life.