

***Voice and biliteracy in indigenous language revitalization:
Contentious educational practices in Quechua, Guarani, and Maori
contexts***

Indigenous language revitalization

ILR entails altering not only the traditional language corpus but also how it is traditionally used, both at the micro level in terms of interpersonal discourse patterns and at the macro level of societal distribution; in other words, it is not so much about bringing a language *back*, as bringing it *forward*. Who better or more qualified to guide that process than the speakers of the language, who must and will be the ones taking it into the future? (Hornberger & King 1996: 315)

Biliteracy

The more their learning contexts and contexts of use allow learners and users to draw from across the whole of each and every continuum, the greater are the chances for their full biliterate development and expression: there tends to be an implicit privileging of one end over the other and there is a need to contest that traditional power weighting.

(Hornberger & Skilton-Sylvester 2000: 99)

Voice

Bakhtinian notions of voice help us to see more readily and richly how it is that language education policies which encourage the use of indigenous languages as medium of instruction in indigenous language communities contribute to both enhancing children's learning and revitalizing the indigenous language. Specifically, the use of indigenous children's own language as medium of instruction mediates the dialogism, meaning-making, access to wider discourses, and taking of an active stance that are dimensions of voice. The voices thus activated can be a powerful force for both enhancing their own learning and promoting the maintenance and revitalization of their own languages.

(following Bakhtin based on Holland & Lave 2001)

Contentious educational practices

Holland and Lave (2001) tell us that enduring struggles are crucibles for the forging of human subjects' identities through contentious local practice. Borrowing from their approach, I am here interested in the forging of indigenous children's voices in the crucible of indigenous people's enduring struggles, through contentious local practice in schools.

Holland, D., & Lave, J. (Eds.). (2001). *History in Person: Enduring Struggles, Contentious Practice, Intimate Identities*. Santa Fe, New Mexico: School of American Research Press.

Hornberger, N. H., & King, K. A. (1996). Bringing the language forward: School-based initiatives for Quechua language revitalization in Ecuador and Bolivia. In N. H. Hornberger (Ed.), *Indigenous Literacies in the Americas: Language Planning from the Bottom up* (pp. 299-319). Berlin: Mouton

Hornberger, N. H., & Skilton-Sylvester, E. (2000). Revisiting the continua of biliteracy: International and critical perspectives. *Language and Education: An International Journal*, 14(2), 96-122.

Biliteracy development and dialogic voices: Quechua in Peru in the 1980s

Basilia in Kinsachata, Puno, Peru

Who, after all, can speak out in a language they do not know?

Biliteracy content, cultural genres, and self-authoring: Quechua in Bolivia in the 1990s

Kayarani School, Cochabamba, Bolivia

El Zorro, el Puma, y los Otros

Biliteracy context, dialogic engagement, circulating discourses: Guaraní in Paraguay in the 1990s

Ministry of Education Curriculum Team, Asunción, Paraguay

Growing a generation of writers

Biliteracy media and the active stance: Maori in New Zealand beginning in the 1980s

Kura Kaupapa Maori, Hamilton, New Zealand

What do you think of bilingual education?

