



Kushikuy, Design of Educational Cards for the Teaching-learning of Basic Words in Quechua

Kushikuy, diseño de tarjetas educativas para la enseñanza-aprendizaje de palabras básicas en quechua

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Abstract

Peru is a multicultural country in which various languages and dialects are spoken. The present investigation analyzes the danger of extinction of an original language, Central Quechua, due to the lack of transmission of migrants in the city of Metropolitan Lima to their children from six to ten years of age. The problem is evident when the Quechua-speaking migrant father decides not to use his mother tongue in the process of raising the children due to shame, discrimination, racism, among other causes, causing them to lose oral traditions and creating a certain difficulty in communication. intergenerational with part of the family, as well as a loss of the sense of belonging with their roots.

Against this background, Kushikuy was born, educational cards for the teaching-learning of basic words in Central Quechua, an educational and fun tool that contributes to learning the language through the gradual acquisition of words. The design of this material allows to identify elements of the Andean social and cultural reality that are typical of the sociocultural context of the Central Andes, avoiding the loss of the use of the mother tongue in native Quechua-speaking families and, in addition, constituting a learning instrument for the people who want their children to learn a second language.

Keywords: Graphic design, flash cards, Quechua, language loss

Resumen

El Perú es un país multicultural en el que se hablan diversos idiomas y dialectos. La presente investigación analiza el peligro de extinción de un idioma originario, el quechua central, a raíz de la falta de transmisión de migrantes en la ciudad de Lima Metropolitana a sus hijos de seis a diez años. El problema se evidencia cuando el padre migrante hablante de quechua decide no usar su lengua materna en el proceso de crianza de los niños por vergüenza, discriminación, racismo, entre otras causas, originando que éstos pierdan tradiciones orales y que se cree cierta dificultad de comunicación intergeneracional con parte de la familia, así como una pérdida del sentido de pertenencia con sus raíces.

Ante este panorama, nace Kushikuy, tarjetas educativas para la enseñanza-aprendizaje de palabras básicas en quechua central, una herramienta educativa y divertida que contribuye al aprendizaje del idioma a través de la adquisición gradual de palabras. El diseño de este material permite identificar elementos de la realidad social y cultural andina que son propios del contexto sociocultural de los Andes Centrales, evitando la pérdida del uso de la lengua materna en familias nativas quechuahablantes y, además, constituyendo un instrumento de aprendizaje para las personas que desean que sus hijos se acerquen a un segundo idioma.

Palabras clave: Diseño gráfico, tarjetas educativas, quechua, pérdida de idiomas

◆ Introduction

Peru is a multicultural country in which the diverse geographical characteristics allowed the development of many civilizations that at the same time developed their own language and communication system. In the ethnolinguistic map of Peru, updated by the Ministry of Culture (Mincul) in 2021, 48 languages were identified, of which four are spoken in the Andes and 44 in the Peruvian Amazon. In the current context, 21 languages are in danger of extinction.

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The survival of a language is threatened when internal and external factors impair its vitality, as mentioned by the United Nations Cultural, Scientific and Educational Organization (Unesco, 2010). There are different degrees of danger to Peruvian Amerindian languages and peoples, which depend on a combination of factors, such as social discrimination, internal cohesion of the same ethnic group, poverty levels and the migratory flow to Spanish-speaking areas. It should be noted that the intergenerational transmission of the language is an important factor when evaluating its vitality, since it can be measured by estimating whether the language is spoken by all age groups, including infants, or by few members, such as the generation of great-grandparents (Unesco, 2003).

This situation is illustrated by Metropolitan Lima, which, being the capital of Peru, is a city that is home to more than eight million inhabitants and where a large sector of the population self-identified as part of an indigenous or native people is located. Internal migration in Peru has decreased its flow, but it has not stopped. According to the report of the National Institute of Statistics and Informatics (INEI, 2018) on the census carried out in 2017, the population aged 12 or over that self-identifies as Quechua-speaking, considering their customs and ancestors,

represents 16.3% of the urban population. Lima Despite this, the Mincul (2021) states that the few transmission, revitalization and recovery mechanisms are a cause of the disappearance of the original languages and the elements of the cultural identity of the peoples. At the same time, the Mincul has identified that part of Peruvian society lacks an incentive to transmit and learn its native language and oral tradition, to which it adds that there are no spaces to transmit the language between generations, and identifies a lack of articulation between public and private actors.

The problem is evident when the migrant father —with his own family linguistic values— decides not to use the mother tongue during the process of raising his children, since —among many factors— he lived a personal experience stigmatized and limited to the command of Spanish, preferring the use of a more prestigious language under the consideration that learning only Spanish allows them to have more opportunities —educational, labor— in a city like Lima. This situation causes the loss of the sense of belonging and love for the community, the lack of linguistic identification and the forgetfulness of oral traditions. According to Renker (2014), the migration of Quechua-speaking people from rural contexts to urban spaces reduces the probability that the language is transmitted from one generation to another, because parents stop teaching the language to their children to improve access to it. socio-economic opportunities, since they consider that the language does not fulfill a practical function and rather represents a social, economic and political difficulty (Andrade, 2019).

In this same sense, upon arriving in the city, the migrant family changes its routine life to adapt to a new space that demands to assume daily challenges. According to Montoya (2010), in the Lima context, the first migrant generation reproduces —and, to a certain extent, recreates— Quechua culture, while the second and third generations tend to lose it and only reproduce it in fragments, which that does not guarantee the intergenerational transmission of Quechua. In the words of Montoya (2010): "the children of migrants in Lima do not learn Quechua... thus, Spanish is imposed almost naturally, without conflict or fight" (p. 539).

It is important that some migrant parents from the capital, by personal decision, do not transmit their mother tongue to their children and grandchildren, since sharing linguistic and cultural heritage is what allows the child to know where their family comes from and preserve their oral traditions. to, in this way, build their own identity (Álvarez, 2021).



Figure 1. Malena and her great-grandmother Rosa.
Source: Sichra, 2016.



Figure 2. Moodboard of the problem.
Source: self-made.

Language preservation

The purpose of this research is to present a proposal that allows preserving the linguistic heritage through the design of educational cards as a didactic training tool to face a possible extinction of the native language and the loss of oral traditions. With this, the aim is to facilitate the teaching or reinforcement of the central Quechua language in migrant families and also in those families that, not being Quechua speakers, may be interested in learning and speaking another language.

Although the universe of actors linked to this issue involves both the State and civil society, the proposal focuses on the descendants of Quechua-speaking migrants located in the city of Metropolitan Lima, so that they have a tool that helps them in teaching this language in a didactic and entertaining way.

With this purpose, the philosophy of the project is based on the decision, commitment and sensitivity of the Quechua-speaking migrant to preserve and transmit the oral traditions that they have built through generations. According to Sichra (2016), the aim is "not to force children to adopt a favorable attitude towards the language, but to create situations where they themselves can gain confidence and gain security about their own identity and use of the language." indigenous" (p. 356).

An additional strength of the proposal consists in disseminating the value of the native language, not only as a resource to exchange content, but also as a record of the history and identity of a people, since the language has been built thanks to deep knowledge and diversity of looks. In the same way, the action of revitalizing a language using visual communication facilitates a reflection on the importance of being a citizen who speaks more than one language, which, far from being a disadvantage, becomes a source of opportunities that allow stand out from other people who only know one language.

The environment has generated a limited space for the use of native languages, which has led some members of migrant families to mistakenly believe that speaking a native language prevents the child from achieving better educational, employment, cultural, economic opportunities, etc. Making the decision for the infant to learn his mother tongue allows him to build and strengthen his identity, since he can know his origins through orality. This learning makes the child discover a singular perspective of his reality and brings him closer to a more humane and sensitive perspective on said condition. As the Ministry of Education of Peru itself says (Minedu, 2018): "through the use of their languages, peoples preserve and transmit their affections, traditions, worldviews, values and knowledge to the following generations and to the world" (p. 5).

◆ **Native languages and their danger of extinction**

As Beljic (2015) states, native languages are a linguistic and sociocultural system created based on human interaction. In this sense, the author refers that indigenous languages are the means by which all traditional knowledge is transmitted between generations and, above all, the collective conscience and the expressions that have been developed and consolidated over time. However, despite having this great level of contribution to identity formation, the risk of extinction of indigenous languages is a latent problem that has increased in recent decades.

From a contemporary perspective, Unesco (2020) announced that the situation of 40% of the 7,000 languages is in a complicated situation worldwide, due to the scarce teaching and application in the school context and also to its little use. in the public realm. In what corresponds to the national context, according to the Ethnolinguistic Map of Peru published by Mincul (2021), almost four and a half million Peruvians are linguistic heirs of the 48 indigenous languages and, nevertheless, 21 of these languages are in danger extinction due to various factors.

Unesco (2003) mentions that the danger of extinction occurs in the first place when the speakers stop using the language; secondly, when it is used in reduced communicative areas and, thirdly, when it is no longer transmitted from one generation to another, as is the case included in this study.

In what corresponds to what is understood as the death of a language, Crystal (2000) states that a language dies when there is no one left to speak it, since this fact plays a crucial role in the development of multiple cultures that are They are mainly transmitted orally. For this reason, the author maintains that, when a language dies, the transmission of inherited knowledge is irrevocably interrupted, thus generating an irreparable loss, not only in the personal sphere, but above all in what corresponds to expressions and metaphors that exist in the daily life of his vocabulary. In this regard, Solís (2009) mentions that when referring to the disappearance of a language, it is the death of a linguistic entity, which is a symbol of identity, cultural object or system that constitutes recognizable worldviews or worldviews. with specific names, as in the Quechua culture. For example, when it is mentioned that there are no more speakers in the Peruvian Mochica language because it disappeared at the beginning of the last century, it alludes to the fact that the language no longer works as a means of intercommunication, then, it is evident that, if a language dies, it also dies. the unique cultural wisdom of a people is extinguished (Unesco, 2003).

Intergenerational transmission

Intergenerational transmission is the process by which the language is transmitted from one generation to another within the family. If the original community transmits its language from parents to children, it generates a healthy perspective to ensure the maintenance of the language, but, otherwise, if it is interrupted, it will be replaced by another dominant or more useful one (Loredo, 2017).

According to Gugenberger (1995), why a language is not transferred from one generation to another is often caused by social or political factors, for example, the fact that all laws, rules and regulations are available to the main language, such as Spanish, because, although there are translations in other languages, they are not available in their entirety. For this reason, if a Quechua-speaking citizen needs legal help in the city

of Metropolitan Lima, it will be almost impossible for them to find information in their language and for it to be useful. The same happens in schools, especially public ones, since, although there is a State policy regarding bilingual and multicultural education, it is very difficult for it to be possible in large cities where Spanish predominates. On the other hand, there is also marked discrimination against people who speak an indigenous language because they live in a diglossic society, in which their linguistic and cultural values are underestimated. In this way, the mother tongue is displaced to a private context, being used in a restricted area where free expression is repressed, that is, communicating in the language that is most comfortable. Gugenberger (1999) argues that the individual, when moving from their native habitat, must adapt to a different context, which manages a fast-paced and urban way of life where they are subject to rejection due to their linguistic and physical characteristics. Because of this, some of the characteristics of their ethnic group conflict with those of the new reference group. Likewise, Gugenberger (1999) adds that, in the dominant ideology, those who speak other languages, especially indigenous ones, are considered inferior and uneducated, creating a conflict of identity and belonging in the people who speak them. Most of the communities established in Metropolitan Lima have not been able to expand their languages to new areas, since the school, the work environment and the media use the dominant language, hiding—and in some cases denying—the existence of other languages. languages.

◆ **Field work** In an interview with the linguist Richard Ibarra Valer (personal communication, September 25, 2021), it was evidenced that the lack of intergenerational transmission of the Central Quechua language can be considered one of the causes of its future extinction, since the main indicator to measure Linguistic vitality is whether the language is spoken by children; In addition, Ibarra adds that, despite the advanced status of Quechua compared to other languages, its road to revitalization is long. The most notable linguistic conflict by sociolinguistics is the identity one, since there are cases of children of Quechua-speaking migrant parents who have not defined their identity, since they do not feel like they are from Lima or Quechua.

On the other hand, in an interview with Franklin Espinosa Bustamante (personal communication, September 20, 2021), linguist and founder of the Central Quechua Collective, it was evidenced that one factor for the lack of transmission is discrimination, due to the fact that the migrant, when They move to the urban city, live experiences of segregation due to their linguistic and physical features. To this is added one more factor: the usefulness of the language within the socioeconomic and educational context, since the use of Spanish and English is more widespread in urban areas.

Finally, in interviews with parents, the scant transmission of the Quechua language to the infant was shown, although the migrant father and mother feel affection for their mother tongue, despite having lived variable experiences of a social nature to the detriment of their language. In most cases, the interruption of transmission was due to little utility in the economic and educational fields. Likewise, through the use of the survey technique, it was evidenced that 95% of migrant fathers and mothers, during the upbringing of the minor, use the Spanish language to transmit the first words.

◆ Target audience of the project

The Kushikuy project is aimed at children from six to ten years old. According to the results obtained through field work, the most outstanding characteristics of these children were obtained regarding the topic that concerns this research: they communicate in Spanish orally and in writing and do not speak or write in Central Quechua; They attend public and private primary schools and interact in a Castilian environment where there are marked stereotypes, such as that Quechua is a language of the past, that it is associated with people from the countryside and that it is synonymous with backwardness or an inferior language.

These children are digital natives because they have access to new information technologies, such as smartphones, tablets, and laptops. They often use the internet and like to enjoy shows through Netflix and YouTube. In their hands they have access to unlimited knowledge; However, their knowledge about the existence of Quechua is very limited, since they know that it exists, but they do not know if it is spoken or was spoken in their family at any time.

These children are now urban, travel in public and/or private transportation vehicles, and live in Metropolitan Lima in areas with basic services covered. His parents are mostly successful businessmen or professionals with steady jobs. Infants have an exploratory and innocent personality and, although they have access to technology, as mentioned, they also like board games and reading children's stories. Their roots are Andean, since they come from Quechua-speaking families and their grandparents speak few words in Spanish.

They love their family, but they did not have the opportunity to create a connection with their Andean roots and their heritage language due to the lack of transmission of the ancestral values of the parent and the Spanish-speaking social, economic and educational context. They are unaware of their cultural traditions passed down from family to family and have not developed a sense of belonging to the Quechua people.

In this regard, it must be said that infants should not lose their linguistic heritage, their oral traditions or identity. Each child, while growing up, is nourished by family, social and cultural values that build their identity.

Quechua and the original languages are the union of visions, knowledge, stories and a unique way of analyzing life (Minedu, 2018).

**Project
concept**

Before defining the project, it is important to establish precisely what is going to be communicated. Hence, we start with the concept, understanding that the soul of the design will be what will sustain the project and, at the same time, what will give the consumer experience. Thus, for the purposes of this research, the concept to be used was defined as "happiness of speaking Quechua and sharing stories and culture", which means creating a fun learning experience of the central Quechua language to share Andean history and culture and, above all, to connect with the past and heritage. At the same time, it serves to connect those people who have not had any contact with Quechua, so that they have a playful and fun experience with a language that is also part of their legacy.

In the concept, the word "speak" is used as a call to action towards the person to keep alive the linguistic and cultural legacy of the Quechua people. Learning a language not only means loving family roots, but valuing culture and diversity and, above all, growing up with clear concepts of inclusion and tolerance.

Quechua is the heart of an entire culture and reflects how a people thinks, feels, values beliefs and organizes itself. For this reason, the term "share" expresses the intention of bringing elements of the Andean social and cultural context closer to the urban family. In this regard, Moreno (1998) states that language is part of a complex cultural system, which is related to social organization, values, beliefs and knowledge transmitted between generations thanks to a process of socialization and acculturation. In the same sense, Halliday (1979) points out that the mother tongue has played a fundamental role in the development of the infant, since it is the essential channel through which life perspectives are transmitted and one learns to act as a subject of a society within and outside of family, neighborhood, and various social groups to adopt their culture, thoughts, beliefs, and values. In this sense, "happiness to speak Quechua" means believing in one's roots, knowing who one is and who will be. At the same time, it is smiling and learning the language without complexes or shame, looking at the world from a particular and personal perspective. Happiness is a child who can speak Quechua and feel good about expressing himself without complexes.



Figura 3. Moodboard of the concept.
Fuente: self-made

Kushikuy The word “Kushikuy” means “happiness, joy or glee” in Central Quechua and is directly related to the concept to create a fun Quechua language learning experience.

The name is accompanied by the descriptor "educational cards", with which it is possible to position the brand in the educational field and make it known that there is a link between the Quechua language and its ability to be learned in a playful way. The letter "y" of "Kushikuy" includes the synthesis of a Chavín head or an anthropomorphic animal, since the present proposal is based on the geographical richness of Central Quechua located in the departments of Áncash, La Libertad, Lima, Huanuco, Pasco and Junin. Finally, the movement of the letters and the use of different colors seek to transmit dynamism and attract the attention of the target audience.



Figura 4. Kushikuy brand.
Fuente: self made.

Kushikuy is a tool that contributes to lexical learning and grammatical acquisition of words through educational cards, involving the child with their mother tongue and their Andean roots, allowing the identification of elements of the Andean social and cultural reality, since each card contains illustrations and names originating from the Quechua sociocultural context. The theme and content have been designed with the aim of learning verbs in the central Quechua language.

It is sought that, while learning or reinforcing the vocabulary, the infant knows the history and culture of the Andean people. With these cards, Central Quechua is transmitted to future generations, above all by demonstrating that there should be no shame, that speaking Quechua does not limit personal development and that speaking a second language provides a competitive advantage in educational and professional development. In this way, the infant discovers illustrations on both sides of each card, finding fun images on the front and the verb they represent on the back.



Figure 5. Kushikuy educational cards (For further reference see <https://bit.ly/3caTmFK>).

Source: self-made.

During early childhood, the child enhances his language skills and visual memory, so it is essential that educational strategies are visually attractive and correspond to the lexicon of the language. The design process consisted of defining a graphic style that was simple and easy to remember, therefore, the design is inspired by the iconography of pre-Columbian cultures of the mountains, such as the Chavín. The verb or the action carried out were chosen contemplating that they were understood without any doubt. The colors used respond to a system of colors that serve as a stimulus to play and learn. All this together gives rise to cards that manage to arouse interest in seeing them, playing and learning with them.



Figure 6. Kushikuy educational cards.
Source: self-made.

For the selection of the verbs that would be used, a proposal was prepared according to the user public, which consisted of children between six and ten years of age. In this way, a base of 30 verbs conjugated in the past, present and future of routine actions of the child in central Quechua was formed to transmit how the action is said and the correct way to conjugate in the three verb tenses.

Each card measures 10.5cm x 14.8cm (A6) and has rounded corners, ideal for the hand size of children aged six to ten. On the first side of each card there is an illustration of a child in various activities and on the back there is a visual hierarchy, since two sizes of text are applied: the first to the words in Quechua and the second to the equivalence in Spanish.

The way to play and learn with the cards depends on each parent, tutor or teacher, and even, once learned, the child can autonomously establish his own rules of the game. The basic directions are to place three cards on the image side, read the Quechua verb, understand the image-verb relationship, and then turn the cards over to learn the tenses of that verb. It is recommended to start with three because in this way a better learning is achieved without causing obligation or generating anguish. With three cards, the child can feel comfort, ease and freedom to learn. Subsequently, it continues with another group of three cards and thus progress is made in a solid way, knowing and recognizing the actions of the images and the verbs in Quechua.

For parents or guardians, educational cards are an instrument that allows the native language to be taught in an urban context, fulfilling a fundamental role in keeping Central Quechua alive, as well as family history and culture. In addition, the activity allows children to grow respecting linguistic diversity and valuing cultural richness.

Thus, the use of Quechua by the new generations will preserve the vitality of the language and allow the development of creativity, since from the cards (which can increase in quantity), children will be able to learn, self-assess themselves and create new games, stories and experiences that allow them to learn, play and, above all, be Kushikuy children.



Figure 6. Use of Kushikuy educational cards.
Source: self-made.



Figure 7. Presentation of Kushikuy educational cards.
Source: self-made.

Analysis of the results

In what corresponds to the collection of data and information, this stage consisted of sending the sets of cards —along with the instructions and the rules— to the parents, through differentiated sessions, so that each of them could have a previous moment of learning before its practical application with your children. During this process, 36 parents were

summoned, who, in different dynamics, offered a series of opinions and observations regarding the product received.

Regarding the comments regarding their first impression with the material, 88% of the parents invited, that is, the majority of them, indicated their acceptance of the proposal, since they highlighted its level of novelty and differentiating profile compared to with any other product of a didactic nature that they may have received before. In this sense, the questions they asked were focused on confirming the clarity of the proposal and the messages applied, the possibility of real application by their children in an educational context, the correspondence between the proposal and the learning needs identified and, finally, the level of congruence between the real state, that is, the identified situation, and the ideal state.

Some parents even stated that they came to use the images on the cards not only to learn the use of the verb out of personal interest, but also to create some additional exercises and stories that they could practice later in the Quechua learning space with their children.

A group of 12 additional semi-structured interviews was also carried out, where the parents expressed both their astonishment and their satisfaction in the sense of identifying the fact that from the design it would have been possible to investigate and present a proposal of these characteristics in the face of a problem that, as they themselves mentioned, was so complex and difficult to deal with.

As for the description of the actors participating in this part of the investigation, it stands out that they are the main responsible for the process of raising and training their children; They are in an urban context and are Quechua-speaking migrants, since they have not renounced their origins and treasure the Quechua language and their habits and customs as an element of bond and family support. They are, in turn, nostalgic in the memory of their ancestors, since during the interviews recurring mentions were made of moments of their childhood where they clearly remembered their grandparents speaking Quechua. However, many of them decided not to continue with the transmission of Quechua to their children, since they considered it of little use and practical application in the current context.

Regarding the instrument used within the application of the interview technique, the questions posed were related to the most outstanding aspects in relation to the value of the family and the wealth that each of the families had. Questions were also addressed to identify actions that could have been taken to establish and strengthen the family bond as part of a motivation strategy with their children. Along with this, it was also consulted if the parents considered some special time within the family environment to talk about their ancestors and that in this way their children could learn more about them. And, finally, they were

also asked about the level of importance they attributed to technological tools and devices, based on their potential capacity as motivational elements for their children's learning.

All of the above formed the process of applying the instruments with which it was possible to achieve the record on which the research was supported during the period of field work and application of the proposal. Once all the data was obtained, its corresponding analysis and hierarchization was carried out, which yielded results.

In what corresponds to the results, the parents expressed their acceptance and positive assessment of the proposal. Along with this, they also evidenced an important aspect of the project, which is that the attitude of parents towards the learning scenario with their children is identified as a protagonist. This is based on the fact that it is not always possible to generate additional spaces for interaction between parents and children due to various reasons, mainly the availability of the former before their obligations of a work nature.

Faced with the information that sought to identify strengths and willingness to develop learning spaces with their children, the majority of parents responded that they were willing to put all their abilities into practice so that their children could participate in the activities that allowed to keep the central Quechua language alive and, along with it, the link with their family history.

Regarding the comments that identified the need to establish collaborative work as part of a family integration activity, the parents responded forcefully that, although it is true that they were not necessarily familiar with these dynamics, they had no objection to being able to get involved in them, since they had found that the proposal met the necessary characteristics so that they could capture the attention of their children, which was already an important achievement to highlight.

Regarding having a space or environment that fosters their children's learning and that has the necessary conditions for it, an important group of parents stated that they did not necessarily have a space at home that was designed or dedicated for learning activities, since many of them were spaces that were eventually implemented and adapted to meet the needs that were being generated. In turn, they recognized the importance of having a space free of distractions that allows them the necessary field of work so that their children can receive all the information and participate in the dynamics in the best possible way within the possibilities of each family.

◆ Conclusions and recommendations

Kushikuy is a tool to learn first words, in this case, verbs used in everyday life in the context of everyday situations, through the use of images that allow easy recognition and identification with them.

The proposal to use the game of cards is a tool for parents to teach the central Quechua language to their children in a playful, assertive way and, above all, with pride in the roots to which they belong, which has an important effect. during the teaching process.

Regarding the maintenance of a language using graphic design to seek an improvement in the learning of a language, it is shown that the function is to promote change in favor of the quality of life, in this case, the conservation of a language. In this sense, it was validated through field work and intervention with the actors that this effect is possible through motivation and consideration of the characteristics in each of the groups. Therefore, it is important to continue with the study and analysis to use playful tools that go beyond the dimension of mere interaction.

Regarding a theorized perspective on which the design of flash cards for the teaching-learning of basic words in Quechua is proposed, it is possible to show that the theoretical foundations that support the proposal are fulfilled and that make the importance of continue with studies that incorporate diverse perspectives as part of learning under family dynamics.

The Kushikuy project manages to lead to reflection on the risk of extinction of Peruvian indigenous languages and encourages to value and respect the diversity of languages that are important in the lives of different groups of people. In this regard, it is important to highlight that all these efforts must be part of a comprehensive proposal by the actors linked to the various instances of the State to identify these and other needs in favor of intangible cultural manifestations.

The educational cards allow you to learn everyday verbs —for those who have not had any approach to the language—, maintain knowledge of a basic central Quechua vocabulary —for those who have some knowledge about it— and manage to stimulate the child-parent-family relationship through language. Along with this, the educational cards show significant learning of the first verbs that a child can acquire, awakening their curiosity and interest in knowing more. In this sense, its practical utility is demonstrated, which could be incorporated into subsequent pilot experiences that provide the possibility of building a proposal, in a higher-level instance, together with other elements that complement and enrich it. The generation of spaces for interaction and validation with the participation of strategic allies could also be considered.

Finally, it is also recommended that the project can be adapted to other Peruvian indigenous languages to support their dissemination and learning. In this way, it will contribute not only to avoid the risk that

they could disappear, but also to the promotion of activities and actions of investigation and socialization of concepts that converge in favor of these manifestations lasting over time.

Specifically, with regard to activities to be developed in the short term, it is recommended to complement and strengthen the project with a support developed in audiovisual media, where it is possible to teach the correct pronunciation of each of the pieces that are part of the proposal. 📍

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