

# Literacy proposal for the Aymara native language

## Propuesta de alfabetización para la lengua originaria Aymara

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### Abstract

The present work corresponds to a "Literacy Proposal for Native Languages (Aymara)", directed to all nationalities and/or native and peasant indigenous peoples, since there is a lack of serious proposal in the field of literacy in native languages from the colonial republican era to the present. The objective of this proposal is to fill this void with a methodology of popular education in Aymara literacy. Also, to strengthen the socio-cultural identity, revitalize the indigenous languages and the processes of normalization, normativization and standardization, both in reading and writing. Thus, for this descriptive-qualitative study, a bibliographic review was carried out using the technique of participant observation. An objective and critical analysis of the literacy contents in the primary and secondary literary review was carried out diachronically. On the other hand, considerations for literacy are shown, such as the right to education established in the regulations, the experiences of institutional educational processes that are characterized by the incidence in the eradication of illiteracy during the period of the republic, the curricular framework that supports the essence of cultural elements and instruments and the discursive line of vindication of the Aymara nation, where the three levels of the curriculum of the Plurinational Educational System are taken into account. A methodological proposal for literacy in the native Aymara language was developed, from the familiarization of the primer, training, the formative stage, to the consolidation of the literacy processes, with a content of thirty topics proposed in a didactic and sequential way, in order to reach a target population of young people, adults and older adults.

**Keywords:** Literacy, Aymara, native language, indigenous peoples.

### Resumen

El presente trabajo corresponde a una "Propuesta de Alfabetización para Lenguas Originarias (Aymara)", dirigido a las todas las nacionalidades y/o pueblos indígenas originarios y campesinos, puesto que existe un vacío de propuesta seria en el ámbito de la alfabetización en lenguas originarias desde la época colonial republicana hasta la actualidad. El objetivo de esta propuesta es llenar ese vacío con una metodología de educación popular en la alfabetización aymara. Así también, fortalecer la identidad sociocultural, revitalizar las lenguas indígenas y los procesos de normalización, normativización y estandarización, tanto en la lectura como en la escritura. De esta manera, para el presente estudio de tipo descriptivo-cualitativo, se realizó una revisión bibliográfica donde se empleó la técnica de la observación participante. Se realizó un análisis objetivo y crítico sobre los contenidos de alfabetización en la revisión literaria primaria y secundaria de manera diacrónica. Por otra parte, se muestra consideraciones para la alfabetización, como el derecho a la educación establecidas en las normativas, las experiencias de procesos educativos institucionales que se caracterizan por la incidencia en la erradicación del analfabetismo durante el periodo de la república, el marco curricular que soporta la esencia de elementos e instrumentos culturales y la línea discursiva de reivindicación de la nación aymara, donde se toma en cuenta los tres niveles del currículo del Sistema Educativo Plurinacional. Se realizó una propuesta metodológica de alfabetización en la lengua originaria aymara, desde la familiarización de la cartilla, aprestamiento, la etapa formativa, hasta la consolidación de los procesos de alfabetización, con un contenido de treinta temas planteados de manera didáctica y secuencial, con el fin de llegar a una población meta de jóvenes, adultos y adultos mayores.

**Palabras Claves:** Alfabetización, aymara, lengua originaria, pueblos indígenas.

### Introduction

Bolivia is a multilingual and multicultural country, where there are asymmetrical power relations that encompass the cultural and linguistic diversity of the national territory. Official languages and foreign languages

impose their structures on reality as the only order of knowledge, exercising ideological and symbolic violence.

In this sense, "Some people think that to be illiterate is only to be unable to read or write letters" (Rivera, 1989, p. 15). Literacy, as

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an educational process, is associated with the interaction of knowledge, as a mosaic of social practices that vary according to the context of uses (Kalman, 2004, p. 09); not having the opportunity to study leaves the individual under the category of illiterate. This has been linked to social groups, whose indigenous language lacked a writing system, being denominated as unwritten languages. This was a socio-educational problem, for decades, due to the rigid and not very inclusive schooling of the educational system. Educational reality that was institutionally structured.

Likewise, two forms of reading were considered: the first, reading reality; that is, natural phenomena such as the agricultural and livestock cycle, the political system, spiritualities and all the activities of the indigenous communities of the highlands and lowlands (Amazonia, Chaco, Altiplano, Plains and Valleys); the second refers to reading linguistic signs, those found in written texts such as documents, books, magazines, newspapers and others.

On the other hand, with the arrival of the Spanish in Latin America, especially in Bolivia, social groups with their own language suffered marginalization and subjugation under European cultural forms. In this way, the knowledge of the indigenous peoples was completely denied, and the native languages were also exempted, since they were isolated because they were considered ungrammatical to the point of being categorized as "dialects", dialects in relation to which of the languages, a question that was never answered. Consequently, there were no writing policies for the peoples.

Reading and writing was unknown, so it came to be classified into three levels:

- **Purely illiterate**, they are people who had no relationship with teaching or did not go to a school.
- **Semi-illiterate**, those who attended a school, know how to write some letter or word, although they have forgotten what they learned because they did not make use

of it.

- **Specially illiterate**, those with special educational needs, for which the physical limitations they present must be taken into account.

The established classification does not respond to nations, indigenous and native peoples. In the first case, the "pure illiterates" could have had access to the education system, but the educational processes would not have been given in their own language; in the second case, the same thing happens, they received basic education in a language foreign to their own, consequently, there was no contextualized education in their own language.

Literacy is defined as the ability to identify, understand, interpret, create, communicate and calculate through the use of written and printed materials linked to different contexts. It represents a continuous learning process that enables the individual to achieve his or her goals, develop his or her potential knowledge and actively participate in community tasks. In this sense, the social, political, economic, family and other aspects contribute to the literacy process, as well as the awareness that reading and writing are not the end of learning and teaching (Carlino, 2013, p. 366); therefore, the concept of the literate person is configured as someone who can understand or write a short text, as well as understand basic calculations and aspects that allow the individual to function in his or her daily life.

According to UNESCO, the skills and aptitudes that should be achieved in the literacy training process are:

- a) Understand and speak their language clearly and reasonably;
- b) To read about any subject related to their daily lives;
- c) To express their ideas in writing;
- d) To perform simple arithmetic operations;
- e) Have some knowledge of the history,

culture and institutions of their community and country;

f) Have some idea of their relationship with the world community (Howes, 1955, p. 17).

Within the framework of literacy processes, and based on the cultural thinking of the Andean Amazonian peoples, these aptitudes and skills are developed in oral and written language, which constitute means of expression of ideas, culture and social interaction; as well as the handling of numbers and the application of arithmetic calculations, for example, in the trade of products. Therefore, socialization processes encourage individual and collective reflection, comparing the reality of the country's community with the world.

In this regard, the conceptual categories determine the development of skills together with their abilities in their own language and culture. Literacy, as an educational space, will establish the socialization of knowledge of indigenous peoples that were transmitted through time from generation to generation verbally; that is, it implies systematizing orality and capturing it in writing.

In Bolivia, indigenous peoples went through situations of discrimination and marginalization in terms of access to education as a human right, since educational policies were not inclusive. It was for this reason that a large part of the native population was relegated to illiteracy. Indigenous women were even more vulnerable by the previous patriarchal educational systems, even by their own families. These circumstances caused women to have an increasing difference in the illiteracy rate compared to men; since, for decades, Bolivia had a high percentage of illiteracy, which involved mostly indigenous peoples and women. According to statistical data, it was 85% in 1990, 69% in 1950 and 40% in 1973.

There were various political, economic, cultural and social factors, under the internal colonialism institutionalized in the State, which structured the socio-educational problem to the detriment of indigenous peoples. The full

exercise of education was not guaranteed, where access, permanence and completion of the basic education system was practically an unattainable reality, and even worse to have a quality and inclusive education.

Faced with these socio-educational realities, the State and institutions, some in coordination and supported by social organizations through projects and programs of short duration, without massive reach at the national level, proposed literacy initiatives in Spanish and, to a lesser extent, Aymara, Quechua and Guarani (native languages).

The following are educational experiences in literacy and alternative education for adults with an approach to native languages:

- In the 1960s, some institutions, such as ACLO, produced and broadcast literacy radio programs in Quechua and Spanish, aimed at the adult rural population of Chuquisaca and communities in Potosí. Another outstanding experience is ALFALIT, an institution that works with literacy programs (reading, writing and basic mathematics) for adult education. To date, its transmission is still on the air within the framework of alternative education.
- From the 1970s to date, CEE offered comprehensive adult education in the communities. On the other hand, the PCAs promoted literacy and made educational demands, an activity that is not currently in force. Another institution that produced radio literacy programs in Guarani for the Chaco area in Santa Cruz was the IRFA of Santa Cruz. Similarly, SENALEP also developed actions of this type until 1993.
- Another educational experience carried out in the 1980s was the activity carried out by Radio San Gabriel with SAAD, which gives priority to rural inhabitants. Currently, they continue with activities for the benefit of alternative education for adults.
- In the 90's, the Guarani TEKO carried out an educational action and training of Guarani teachers, through the APGLiteracy Campaign

and Adult Education; an accelerated secondary education program focused on young people, adults, including women in the region. However, today, the institution no longer carries out this work. Likewise, during this period, bi-literacy was developed with UNICEF through the Community Education Development Center (CEDEC) where socialization processes were carried out on food health, production, environment and cultural recovery programs, with the "Intercultural Literacy Project for Women". The CONTEXTO Maternal and Child Health Project, from 1990 to the present, works with alternative productive education for women in vulnerable situations.

In summary, the initiatives implemented from 1900 to 1960 contributed to the gradual reduction of illiteracy rates, which during those periods amounted to 85%; that is, out of every 100 inhabitants over 15 years of age, 85 could neither read nor write and only 15 had these skills.

Despite initiatives by various institutions, women did not have the same opportunity to access education as men. Therefore, they were at a disadvantage due to different factors, leaving a large part of the female population as illiterate; consequently, the programs that were carried out were not sufficient. In this regard, machismo was a factor that marked the expression of colonial patriarchy, a situation that leads to the following thought: "Only men should learn to read and write, because they should have an active civic and political participation in civil society, as it is the undisputed representative of the family". In this sense, this phrase denotes a strong rootedness of colonial thinking that still persists, so there is a higher percentage of illiteracy in women. This reflects that "illiteracy has the face of adult, indigenous, native and peasant women from the highlands and lowlands".

In this sense, this "Literacy Proposal for Native Languages (Aymara)" establishes methodologies and ideologies for the implementation of literacy processes within the framework of compliance with the Political Constitution of the State (CPE) and the Education

Law N° 070. The proposal responds to the needs and interests of the socio-educational reality of the speakers; that is, it takes into account certain aspects such as language, context and factors that characterize the learning socialization processes. These are structured in the following essential points:

- It presents an approach of some generalities about literacy and characteristics of this educational process. Also, a brief review of educational experiences on teaching in native languages. In addition, a synthesis of institutional achievements in favor of the eradication of illiteracy.
- It also establishes the educational curricular framework for literacy in native languages, which is based on the basic curriculum, the regionalized curriculum and the diversified curriculum. The objectives of the implementation process and the profile of the literate Aymara speaker are determined. Finally, the essentiality of the literacy primer and its structure are explained, as well as the didactic resources and methodological aspects for the implementation of the material in the native language.

## **Proposal**

### **Literacy for native languages**

**The basic curriculum** is literacy in its own language at the preparatory, formative and consolidation levels. The general thematic content at the national level is developed based on the capacities, vocations and productive potential of the regions, as well as the demands of each nation and indigenous people; topics such as: gender equity, work, health, family, language, citizenship, communication, science, games, technology, environment, hunting, fishing, gathering, etc.

**The regionalized curriculum** implies developing the socio-cultural, linguistic and productive characteristics of the regions such as the Amazon, Chaco, Altiplano, Llanos and Valles; that is, the literacy processes in the native languages of each region and linguistic community. In addition, they develop all

knowledge and skills, such as: agriculture, hunting, fishing, gathering, cattle raising, handicrafts (clay, carvings and others), handmade weavings, technology of each people, irrigation management, traditional medicine, natural food, plant management, spirituality, dance, music, poetry, clothing, community and family values, literature of the people, among others, in complementarity with the Plurinational Base Curriculum.

**The diversified curriculum** is focused on the development of literacy in a native language, based on its life and the particular characteristics of the social context. In this way, it takes into account the diversity in each region, i.e., on the subject of hunting, fishing and gathering; this subject differs from one social context to another, as well as textiles, since the ways of weaving are different in the highlands and lowlands. These contents are diversified and adapted in sociocultural consensus at the literacy points.

Literacy in native languages is not only the ability to understand, calculate and interpret written material, but also the means to understand the native language, culture and worldview. In the same way, it is the socio-community and productive construction of knowledge, holistic and integral development of the dimensions of the literate (being, knowing, doing and deciding), which means reading and writing about the socio-cultural reality in a broad and comprehensive way from the community, region, national and international, developing the skills to teach to read and write in the native language (Lira, 2014, p. 144), vocations and productive potentialities; also, to revitalize the language, their cultural identity together with community values for social, economic and political decolonization.

a) The people who benefited from literacy training in native languages apply the following skills in their daily lives:

b) Produce authentic texts of the reality of each people in their native language in a creative way.

c) To reason logically and apply

ethnomathematics in the family, as well as in the productive processes of the community.

- d) To develop in a critical way the capacities, vocations and territorial productive potentialities.
- e) To express the cultural and spiritual identity in the community, affirming itself with its people.

### **Objective of literacy in native languages**

To develop educational and integral processes of literacy in native languages through practice, theory, reflection and production; taking into account cultural realities, needs, vocational expectations and territorial productive potentialities; to strengthen self-esteem, the skills of young people, adults and older adults with the solid management of their own language, as an instrument of communication and social interaction within and outside the communities, in order to achieve primary, secondary and higher education.

### **Specific Objectives**

- Strengthen creativity and decision, through the production of authentic oral and written texts in mother tongue, to express feelings, knowledge and knowledge of our reality, practicing interaction with the family and community.
- Enrich our knowledge and skills on logical reasoning and ethnomathematics, through problem solving, applied to productive processes, to facilitate the development of the participants in the daily life of the community.
- To socialize in a personal and communitarian way the capacities, vocational and territorial productive potentialities, through dialogues, discussions and debates for the improvement of the material and intellectual production.
- Revitalize the language and cultural identity and community values, from the critical approach of the cosmovisions and cultural manifestations of the context,

through socialization processes, to promote self-affirmation and self-esteem with their community and people.

### **Literacy profile**

- Has the capacity and ability to strengthen oral and written communication.
- Expresses critical and proactive thinking in social interaction.
- Produces authentic texts in his/her context, about family and community knowledge in his/her native language.
- Has elementary knowledge of ethnomathematics and mathematics to solve everyday problems and arithmetic operations through logical reasoning.
- Has capabilities for the integral growth of the family and community.
- Promotes the development of capacity, vocation and productive potential of their community.
- Transforms the needs, expectations and problems of social, economic and political character as a human right, to live well, in harmony and with mother nature/mother earth.

- Affirms their spiritual and cultural identity.
- Strengthens the knowledge and ancestral experiences of the community, decolonizing through intracultural and interculturality in a critical and proactive manner.
- It respects the forms of social life and also cares for Mother Nature/Mother Earth.

The curricular contents of literacy in native languages are developed in an integral way; this means that they are organized by fields and areas of knowledge, where different linguistic contents are developed: consonants, vowels, syllables, phrases, sentences; mathematics: decimal numbering system, addition, subtraction, etc.; customs: community, family, agriculture, livestock; all with the purpose of reaching oral skills, comprehension, reflection, communication, mental calculation, values, ethics, etc.

This curriculum is characterized by being unique in linguistic diversity; it takes into account the basic, regionalized and diversified curriculum. In addition, it is flexible and comprehensive, because it responds to the diversity of peoples, since literacy in native languages is based on the cultural elements and instruments of each indigenous community.

The curricular content structure is presented below.

**Table 1.** Curricular Content

Fields	Areas of Knowledge	Contents	Skills and Abilities
Community and Society	Communication and Language	<ul style="list-style-type: none"> <li>• Consonant</li> <li>• Vowel</li> <li>• Syllable</li> <li>• Phrase</li> <li>• Sentence</li> </ul>	<ul style="list-style-type: none"> <li>• Orality</li> <li>• Comprehension</li> <li>• Reflection</li> <li>• Interpretation</li> <li>• Argument</li> </ul>
Cosmos and Thought	Social Sciences	<ul style="list-style-type: none"> <li>• Peoples History</li> <li>• Indigenous Leaders</li> <li>• Community and family</li> <li>• Customs and Spirituality</li> <li>• Dances and music</li> </ul>	<ul style="list-style-type: none"> <li>• Communication</li> <li>• Reading</li> <li>• Motor skills</li> <li>• Writing</li> <li>• Symbolization</li> <li>• Estimation</li> </ul>
Life, land and and Territory	Natural Sciences	<ul style="list-style-type: none"> <li>• Agriculture</li> <li>• Livestock</li> <li>• Natural resources</li> <li>• Mother nature/mother earth</li> <li>• Natural Medicine</li> <li>• Health and Hygiene</li> </ul>	<ul style="list-style-type: none"> <li>• Logical sequence</li> <li>• Mental arithmetic</li> <li>• Mental operations</li> <li>• Logical reasoning</li> </ul>
Technology and Production	Mathematics	<ul style="list-style-type: none"> <li>• Decimal Numbering System</li> <li>• Addition</li> <li>• Subtraction</li> <li>• Division</li> <li>• Multiplication</li> <li>• Measurement of length, time and mass</li> </ul>	<ul style="list-style-type: none"> <li>• Prevention</li> <li>• Values</li> <li>• Ethics</li> <li>• Principles</li> </ul>

Responding to the socio-cultural characteristics of the community where the literacy process will be developed, the time should not be rigid, but rather, it should be flexible and respond to the particular needs of the individual.

It is possible to determine the date and times when the teaching sessions will be carried out

with the participants; however, the contents must be complied with in order to achieve the proposed objectives. Three sessions per week are proposed for four months, covering approximately 48 classes for the entire literacy process.

**Table 2.** Development of literacy sessions

Stages of Literacy	Literacy Process	Timing	
Preparation or readiness	<ul style="list-style-type: none"> <li>✓ Socialization and familiarization of the group</li> <li>✓ Importance of literacy</li> <li>✓ Presentation of the primer</li> <li>✓ Development of motor skills</li> <li>✓ Number knowledge</li> </ul>	6 sessions	2 weeks
Formative	✓ Development of content with generative themes (orality)	42 sessions	3 months y 2 weeks
	✓ Development of content with generative words (reading and writing)		
Consolidation	✓ Complementary exercises	1 session	
		Total, hours y monthss	48 sessions 4 months

## **Didactic resource**

As a basic didactic resource there is the literacy primer. What is the literacy primer and what function does it fulfill in the native language? "A primer is a teaching aid that can take the form of one or more books or pamphlets, and that is used during the initial stage of learning to read and write" (Neijs, 1961, p. 25). That is to say, a primer is one more of the didactic resources used as an auxiliary means in the literacy processes, since different resources are used for this training process; however, this material is fundamental, since it contains the entire structure of the contents of the training process.

The function of this particular book, the primer, is that each of its sheets or groups of sheets represents a further step towards the identification of printed symbols that contain a meaning. It serves to exercise and apply certain essential techniques to know the meaning of a language presented in print. In general, uses the language that the student [participant] already knows; Otherwise, it would not only serve as a guide to acquiring the faculty to read but also to learning a language, which would obviously represent two different activities. A primer is the main instrument during the stage in which one learns to read and write, when the adult student [participant] learns the mechanism of reading, and when he enters the instruction stage, (Castillo et al., 2014, p. 83).

The main objective of this didactic resource is "(...) an essential aid to teach reading. It is the 'manual' of the student [participant] and the main instrument of the teacher [facilitator], as well as a guide" (Idem). Therefore, this primer cannot be missing for the literacy process in native languages.

How is the primer made? The primers in native languages are built from the cultural experience of the communities. The structure in general is according to the interest and need of the environment, since it presents illustrations and written texts that are familiar

to the participants. It contains three stages, in addition to an internal structure for the development of the contents explained below in sections a and b.

### **a) General structure of the primer in three stages**

- Preparatory or preparation: this is the first stage in the application of the primer. In this stage, motivation towards literacy, fine psychomotor muscle exercises and basic knowledge of mathematics are essential.
- Formative: this is the stage where teaching and learning sessions are applied starting with the generative word that is used for the whole alphabet of the native language.
- Consolidation: in this stage the reading and writing of the exercises in each topic is developed; that is to say, it is the strengthening of the cognitive processes.

### **b) Class session steps**

- Presentation of the image of the generating word.
- Reading of the illustrated generating word.
- Decomposition of the proposed word into syllables.
- Formation of syllables.
- Formation of new words from the syllable families.
- Writing or tracing the first letter of the generating word.
- Gradual reading and writing of words, phrases and sentences.
- Each of the stages that make up the development of the literacy proposal is presented below.

## A) First stage: preparatory or readiness stage

### Socialization of the facilitator with the group

This stage is the most important for this process, since it depends on it that the participants are motivated. From the greeting, the facilitator uses the native language of the group to be literate, since the participants converse among themselves in their own language with great confidence, and using another language would cause a barrier in communication, and they could even move away from the facilitator.

In these training sessions you can talk about the community to which they belong, their families, products, festivals, sacred places in the community and authorities that they know. These everyday conversations make them feel at ease with each other, familiar with their peers and the facilitator. They express themselves easily and sincerely in their mother tongue. According to (United Nations Educational Organization, 1954), "Every man begins to formulate and express his ideas about himself and about the world in which he lives through his mother tongue" (p. 50). This means a motivation and predisposition to form groups, start and finish the literacy processes in his own language.

### Socialization on the importance of literacy

This stage corresponds to an awareness of the importance of literacy. This means raising the self-esteem of the participants, since many times they feel inferior compared to other community members who have the ability to read and write. This situation is evident when various indigenous, native and peasant women, from rural and urban areas, receive their certificates after the literacy process, where they manifest expressions such as the following: "Before, I wanted to learn to read and write, but there was no opportunity".

The fact of having learned the world of writing implies a significant advance for them;

it is to change from that dark world, to the active life of reflection, writing and thinking about their purposeful participation in the development of their community. Therefore, people need to understand about the importance of literacy. The facilitator must implant the knowledge of numerous topics related to the community and the city; For example, ask about the people who live in those areas, the jobs or professions.

These questions may be the following: What do your relatives do or what occupation do they have? Then they may answer that they are teachers, doctors, carpenters, policemen, etc. Subsequently, questions could be asked according to the answers obtained.

These are other interrogative proposals:

What do the teachers do?

What do they teach their children?

Can they read and write?

What difference is there between a person who knows how to read and another who doesn't?

Do you want to learn to read and write?

During this process, the understanding and importance of literacy in education as a human right must be achieved. Access to written information represents the reality of life, since different situations develop according to the interest of the participants.

Through a reflective criticism that is achieved collectively, they themselves manifest how important it is to participate in literacy processes, since they understand how favorable it is to improve living conditions in the economic, social and political aspects.

### Presentation and familiarization with the primer

In the first instance, it seems to be very strange to see a system of linguistic signs in a

second language for those who do not know the writing system, and it may not mean anything, because their means of communication and social interaction was always through orality and not by writing. They were not familiar with books, magazines or newspapers, that is, with any written means of communication.

Faced with this reality, the literacy primer in the native language should be presented in a striking way. The facilitator must explain that it was made by the community itself, where culture and history are represented. They should leafthrough together with the facilitator, reviewing the sequential structure of the thematic points on the content, typography and illustrations. Participants must observe, perceive and become familiar with the graphic representations of the card so that it motivates them to understand the full meaning of all the leaves.

In this way, the facilitator mentions that all the contents presented are known by the participants, alluding to the knowledge of the planting and harvesting of the region's products, the raising of cattle, the production of textiles in different forms of weaving, systems of fishing, hunting, food, healing forms of diseases, spiritual representations and others.

Once the booklet has been leafed through together with the participants, the facilitator asks as follows:

Do you like the card? What do you think?

What do you like or attract the most from the primer?

What's inside the card?

How is the cover of this literacy primer in your native language?

After this question and answer session, the facilitator must make it known that this booklet was prepared by people from the same community; In addition, clarify that they already read and write in their own language

and, for this reason, it was they who wrote in the same original language.

The participants, after observing the primer, will surely show pleasure, because inside it will reflect the daily life they lead, this through drawings or images of the culture they know.

Another of the characteristics of the primer is its ease of understanding, since it follows an educational process that uses various didactic resources; In summary, the document is simple and not very voluminous, it does not exceed 80 pages.

### **Motor skills development**

The document presents a sheet, which motivates the development of the four linguistic abilities: listening, reading, speaking and writing.

Many facilitators indicate that they are not ready for writing. However, even if fine motor skills have not developed in people who are already young, adults, and older adults, some finger exercises should be done to manipulate the pencil; since they have not been familiar; What's more, they are only used to handling agricultural tools (gross motor skills).

In this preparation stage, an encounter with the world of writing is carried out. It begins with line strokes: horizontal, vertical, in the form of crosses, wavy lines and so on to a process of flexibility, achieving more or less fine motor skills to write.

All these activities are carried out in order not to present difficulties in the future, and not only in the aspect of motor skills, but also, at the time of carrying out auditory, visual and other practices that hinder the normal development of literacy.

### **Basic knowledge of the numbers from 1 to 10**

Finally, with a previous reading of the numbers belonging to the set of natural

numbers, they record from one to ten, i.e., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Under the guidance of the facilitator, they complement with a first moment of learning the numbers. Subsequently, they exercise on basic mathematics in their support notebooks.

On the other hand, they understand the qualitative and quantitative notion of numbers with the support of illustrations of the context that are of their knowledge. As for quantity, what the participants do is coding and quantifying with the graphic representation of numbers.

### B) Second stage: formative

As developed in the historical background of literacy in the native language and Spanish, these Bolivian experiences have been related, in some way, to the methodology proposed by Paulo Freire, "Methodology of Generating Words", presented from the pedagogical current of reflexive critical popular education (Action, reflection and action).

At the beginning of the literacy processes, starting with a generative word accompanied by an image of the context, it is analyzed and reflected upon in a critical and reflexive manner. Then, the image is associated with the word and decoded into syllables, then families of syllables are formed with the vowels, to generate other terms that begin with the initial letter of the word raised, a social and cultural semiotic resource from which meanings are constructed (González, 2018, p. 03)

The present proposal incorporates a theme from the generating word that gives rise to others and are developed in class sessions, which implies that learning to read written letters is meaningful. Subsequently, it returns to the main theme raised, this represents that literacy, in addition to the development of the different issues of the participants' daily life, responds to the demands of the community. Therefore, it is not a simple knowledge of reading and writing, but implies the assimilation of the contextual reality, creating awareness

from one's own cultural ancestry allowing the possibility of building one's own consciousness and enriching one's own cultural identity (Incacutipa & Puma, 2021, p. 27).

### Some characteristics of the method

Stimulates critical thinking.

Promotes activity and creative capacity.

Encourages dialogue and communication between the group and the community, since they become co-participants and co-responsible for the literacy process.

It starts from concrete problems or situations in the adult's life.

### Some guidelines for a literacy and oral expression development session with the generating theme

This stage of the literacy process initiated in native languages is the most important, because a generative theme is developed; for example, in Aymara, for the teaching of the consonant "s", the generative word is *siwara*, as the content to be developed, which, in turn, generates a theme: agriculture. The learning topic about agriculture should be planned in advance by the facilitator, because if we are talking about knowledge, we are talking about topics that the community masters.

In this way, the facilitator motivates participation with the members, where through questions and answers they develop the topic of agriculture. The facilitator asks open questions such as the following:

What do they produce in the community?

What are the primary products of the community?

What tools do they use for production?

What is the agricultural cycle of the community like?

Do they produce barley here?

Did your parents and grandparents produce barley?

How long have they been producing barley?

Is the barley produced for sale or family consumption?

What foods do they prepare with barley?

These questions are debated in a participatory manner, so they may respond that barley has been produced in the community since long ago by their parents and grandparents, that in many nearby communities it has always been a primary food and that their ancestors fed themselves with this product. Then, the facilitator complements or expands this topic raised about agricultural activity, since agriculture is very important in the community, because thanks to it the economy of the families is constituted, therefore, its production is essential for their own consumption and trade.

As a final phase of the development of the topic on the agricultural activity, it is possible to obtain some consensual conclusions such as the following:

- Agriculture is very important for the community, since it is constituted as a source of economic income in the life of the families.
- Products such as barley, quinoa, *tarwi*, *cañahua* and other cereals should be the source of family consumption, as they are natural foods rich in nutrients. These products are used to make foods such as *p'isqi*, *k'ispina* and *frescos*.
- Traditional tools such as the picks or the *yunta*, which help to conserve ecosystems, should not be replaced by mechanized tools such as the tractor, nor should seeds be replaced by transgenic seeds, since they degrade Mother Nature/Mother Earth.

In this sense, it should be clear that the entire session is based on a generative theme. As we have seen, agriculture generates a constructive community debate in which all members participate because it is a topic of interest and understandable, a topic that causes a very trusting socialization. The development of the class should be enjoyable because the participants are expected to show satisfaction, contribute and learn in a meaningful way to improve their skills. They should develop orally in their own language, making use of the knowledge.

This first part of the literacy process serves to establish a reliable conversation for the second step of reading and writing, using as a basis what has been learned about the topic.

#### **Continuation with the literacy guidelines, development of oral and written expression with generative words**

#### **Presentation of the illustrative image of the generative word**

On the 35 x 25 centimeter flip chart, optimal for the participants to see, the facilitator presents the image of the *siwara* and asks the participants: "What do you see here? The participants will answer: "It is *siwara*". The facilitator asks again: Do you produce *siwara*, what food do you prepare to eat with the *siwara*? Participants will possibly answer: "Yes, we produce and cook to eat *pitu*, *k'ispina*, *p'isqi* and others".

#### **Reading the illustrated generative word**

Once the illustration of the generating word has been socialized, internalized and visualized, it is represented with graphemes on the back of the flip chart. The facilitator shows the written word and instructs them to observe the grapheme shapes of the word. As a second moment of reflection, he asks them to associate the written representation with the illustration, then they read along with him and mentally repeat the word. Subsequently, they read the word, this time, aloud and several times.

## Decomposing the generating word into syllables

The facilitator reads the word, breaking it down into syllables, as follows: si-wa-ra, so that the participants also read slowly and clearly.

## Presentation of the consonant and vowel cards

The facilitator shows on the 15 x 15 card the capital letter "S" pronouncing /sa/ for them to pronounce along with him, then turns the card over where the lowercase letter "s" is shown and they also pronounce it as /sa/. Once the exercise is finished, the participants show the letter "S", first the uppercase and then the lowercase, spelled /sa/. They are asked to find the letters that make up the word *si w a r a*, and then, together with the facilitator, participants read aloud the word mentioned.

## Syllable family formation

They are asked to form syllables with the letter "s" and then read each of them: *sa, si, su....*

## Formation of new words, starting from syllable families

At this stage, they look for new meaningful words from their community that generate the learned syllables (*sa, si, su*). These can be formed by two or three syllables that are then read.

## Writing or letter tracing, first letter of the generative word

To begin this stage of writing, the upper part of the sheet is reviewed where we read the consonant and with them the syllables together with the generating word. The facilitator instructs them to recognize the uppercase and lowercase consonants (*S - s*) to complete. The participants write the uppercase consonant until they complete the whole space, for the case of the lowercase consonants it is easier for them.

## Gradual reading and writing of words, phrases and sentences

In this part, participants read the words and know how to differentiate lowercase from uppercase letters, which must be enclosed in a circle, (*s i ll u, S a x ä m a, S a t u k u, s u t i*). Once the uppercase and lowercase consonants have been identified and differentiated, they should be written in the spaces that need to be completed, (... *i ll u, ... a x ä m a, ... a t u k u, ... u t i*). on the other hand, gradually, during the classes they develop the words, phrases and sentences in real and familiar contexts of the community.

## C) Third stage: consolidation

In this literacy training process, the consolidation stage corresponds to the practice of oral and written lessons.

The proposal of the primer presents a main sheet and another sheet of exercises that go from left to right. Once the oral and written parts have been developed, the next sheet of exercises follows. The generated words are read and always illustrated for better comprehension; there are also some empty spaces to be filled in, either with letters, syllables or words in a progressive manner.

Subsequently, there are crossword exercises, word complements to the illustrations, concepts about the symbols of culture and others. Finally, songs and poems are presented that are read, sung or recited. These are to reinforce the themes of the sessions; even proverbs, jokes, tongue twisters are presented for feedback.

## Conclusions

A Methodological Proposal for Literacy in the Native Aymara Language was developed, with thirty topics presented step by step in a sequential and didactic manner, for a target population of young people, adults and older adults. It favors the literacy processes in a coherent and pertinent manner in order to comply with the right to education in their own language and culture.

Likewise, an objective proposal was proposed based on the theories and experiences that have been carried out over time, both national and international, with their own

lights and shadows. However, it turns out to be an intermediate point with the parameters of a pertinent literacy, since it takes into account the point of view of literacy learners and literacy educators, the latter being the experts on the subject. In this way, the proposal contributes and benefits the field of education or pedagogy, filling the void of literacy in native languages.

Finally, it is recommended to propose similar works for other native languages, even more so if they are minority native languages. Taking into account the present work, which was carried out based on the bibliographic review (theory) and experience (practice) in the field of alternative or popular education (andragogy) and applied linguistics, two large theoretical fields that complement each other in harmony.

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